

totque tuos idem fratres, te perdidit idem,
 exitium Troiae nostrique orbator, Achilles; 500
 at postquam cecidit Paridis Phoebique sagittis,
 nunc certe, dixi, non est metuendus Achilles:
 nunc quoque mi metuendus erat; cinis ipse sepulti
 in genus hoc saevit, tumulo quoque sensimus hostem:
 Aeacidae fecunda fui! iacet Ilion ingens, 505
 eventusque gravi finita est publica clades,
 sed finita tamen; soli mihi Pergama restant.
 in cursuque meus dolor est: modo maxima rerum,
 tot generis natisque potens nuribusque viroque
 nunc trahor exul, inops, tumulis avulsa meorum, 510
 Penelopae munus, quae me data pensa trahentem
 matribus ostendens Ithacis 'haec Hectoris illa est
 clara parens, haec est' dicet 'Priameia coniunx,'
 postque tot amissos tu nunc, quae sola levabas
 maternos luctus, hostilia busta piasti! 515
 inferias hosti peperit! quo ferrea resto?
 quidve moror? quo me servas, annosa senectus?
 quo, di crudeles, nisi uti nova funera cernam,
 vivacem differtis anum? quis posse putaret
 felicem Priamum post diruta Pergama dici? 520
 felix morte sua est! nec te, mea nata, peremptam
 adspicit et vitam pariter regnumque reliquit.
 at, puto, funeribus dotabere, regia virgo,
 condeturque tuum monumentis corpus avitis!
 non haec est fortuna domus: tibi munera matris 525

METAMORPHOSES BOOK XIII

a woman, you have fallen by the sword; and that same Achilles, who has bereft Troy and me, who has destroyed so many of your brothers, has destroyed you also. But when he fell by Paris' and by Phoebus' arrows, 'Surely,' I said, 'now is Achilles to be feared no more.' But even now I was still to fear him. His very ashes, though he is dead and buried, are savage against our race; even in the tomb we have felt him for our enemy; for Achilles have I been fruitful! Great Troy lies low, and by a woeful issue the public calamity was ended; yet it was ended; for me alone Pergama still survives; my woes still run their course. But late on the pinnacle of fame, strong in my many sons, my daughters, and my husband, now, exiled, penniless, torn from the tombs of my loved ones, I am dragged away as prize for Penelope. And as I sit spinning my allotted task of wool, she will point me out to the dames of Ithaca and say: 'This woman is Hector's noble mother, this is Priam's queen.' And now after so many have been lost, you, who alone were left to console your mother's grief, you have been sacrificed upon our foeman's tomb. Yes, I have but borne a victim for my enemy. And to what end do I, unfeeling wretch, live on? Why do I linger? To what end, O wrinkled age, do you keep me here? To what end, ye cruel gods, save that I still may see fresh funerals, do you prolong an old woman's life? Who would suppose that Priam could be happy when Pergama was o'erthrown? Happy is he in death. He does not see you, my daughter, lying murdered here; he left his life and kingdom, both at once. But I suppose, O royal maiden, you shall be dowered with funeral rites and your body buried in your ancestral tomb! Such is no longer the fortune of our house. Your

OID

contingent fletus peregrinaeque haustus harenae!
 omnia perdidimus: superest, cur vivere tempus
 in breve sustineam, proles gratissima matri,
 nunc solus, quondam minimus de stirpe virili,
 has datus Ismario regi Polydorus in oras. 530
 quid moror interea crudelia vulnera lymphis
 abluere et sparsos inmiti sanguine vultus?"

Dixit et ad litus passu processit anili,
 albentes lacerata comas. "date, Troades, urnam!"
 dixerat infelix, liquidas hauriret ut undas: 535
 adspicit eiectum Polydori in litore corpus
 factaque Threiciis ingentia vulnera telis;
 Troades exclamant, obmutuit illa dolore,
 et pariter vocem lacrimasque introrsus obortas
 devorat ipse dolor, duroque simillima saxo 540
 torpet et adversa figit modo lumina terra,
 interdum torvos sustollit ad aethera vultus,
 nunc positi spectat vultum, nunc vulnera nati,
 vulnera praecipue, seque armat et instruit iram.
 qua simul exarsit, tamquam regina maneret, 545
 ulcisci statuit poenaeque in imagine tota est,
 utque furit catulo lactente orbata leaena
 signaque nacta pedum sequitur, quem non videt,
 hostem,

sic Hecube, postquam cum luctu miscuit iram,
 non oblita animorum, annorum oblita suorum, 550
 vadit ad artificem dirae, Polymestora, caedis
 conloquiumque petit; nam se monstrare relictum
 velle latens illi, quod nato redderet, aurum.

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funeral gifts shall be your mother's tears; your burial, the sand of an alien shore! We have lost all; but still there's something left, some reason why for a brief span I may endure to live: his mother's dearest, now her only child, once youngest of my sons, my Polydorus, sent to these shores to the Thracian king. But why do I delay, meanwhile, to wash my daughter's cruel wounds with water, her face bespattered with her blood?"

She spoke and with tottering steps of age went to the shore, tearing her grey hair as she went. "Give me an urn, ye Trojan women," the wretched creature said, intending to dip up some water from the sea. And there she saw the body of Polydorus, cast up upon the shore, covered with gaping wounds made by Thracian spears. The Trojan women shrieked at the sight; but she was dumb with grief; her very grief engulfed her powers of speech, her rising tears. Like a hard rock, immovable she stood, now held her gaze fixed upon the ground, and at times lifted her awful face to the heavens; now she gazed upon the features of her son as he lay there in death, now on his wounds, but mostly on his wounds, arming herself and heaping up her rage. When now her rage blazed out, as if she still were queen, she fixed on vengeance and was wholly absorbed in the punishment her imagination pictured. And as a lioness rages when her suckling cub has been stolen from her, and follows the tracks of her enemy, though she does not see him, so Hecuba, wrath mingling with her grief, regardless of her years but not her deadly purpose, went straight to Polymestor, who wrought the heartless murder, and sought an audience with him, pretending that she wished to show him a store of gold which she had hoarded for her son and

credidit Odrysius praedaeque adsuetus amore
 in secreta venit : tum blando callidus ore 555
 “tolle moras, Hecube,” dixit “da munera nato !
 omne fore illius, quod das, quod et ante dedisti,
 per superos iuro.” spectat truculenta loquentem
 falsaque iurantem tumidaque exaestuat ira
 atque ita correpto captivarum agmina matrum 560
 invocat et digitos in perfida lumina condit
 expellitque genis oculos (facit ira potentem)
 inmergitque manus foedataque sanguine sontis
 non lumen (neque enim superest), loca luminis haurit.
 clade sui Thracum gens inritata tyranni 565
 Troada telorum lapidumque incessere iactu
 coepit, at haec missum rauco cum murmure saxum
 morsibus insequitur rictuque in verba parato
 latravit, conata loqui : locus exstat et ex re
 nomen habet, veterumque diu memor illa malorum
 tum quoque Sithonios ululavit maesta per agros. 571
 illius Troasque suos hostesque Pelasgos,
 illius fortuna deos quoque moverat omnes,
 sic omnes, ut et ipsa Iovis coniunxque sororque
 eventus Hecubam meruisse negaverit illos. 575

Non vacat Aurorae, quamquam isdem faverat armis,
 cladibus et casu Troiaeque Hecubaeque moveri.
 cura deam propior luctusque domesticus angit
 Memnonis amissi, Phrygiis quem lutea campis
 vidit Achillea pereuntem cuspide mater ; 580
 vidit, et ille color, quo matutina rubescunt

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now would give him. The Thracian was deceived and, led by his habitual lust for gain, he came to the hiding-place. Then craftily, with smooth speech he said: "Come, Hecuba, make haste, give me the treasure for your son! I swear by the gods of heaven, all shall be his, what you give now and what you have given before." She grimly eyed him as he spoke and swore his lying oath. Then did her rising wrath boil over, and, calling the captive women to the attack, she seized upon him, dug her fingers into his lying eyes and gouged his eyeballs from their sockets—so mighty did wrath make her. Then she plunged in her hands and, stained with his guilty blood, she plucked out, not his eyes, for they were gone, but the places of his eyes. The Thracians, incensed by their king's disaster, began to set upon the Trojan with shafts and stones. But she, with hoarse growls, bit at the stones they threw and, though her jaws were set for words, barked when she tried to speak. The place still remains and takes its name¹ from this incident, where she, long remembering her ancient ills, still howled mournfully across the Sithonian plains. Her sad fortune touched the Trojans and her Grecian foes and all the gods as well; yes, all, for even Juno, sister and wife of Jove, declared that Hecuba had not deserved such an end.

But Aurora, though she had lent her aid to the Trojan arms, had no time to lament the ruin and the fall of Troy and Hecuba. A nearer care, grief for her own son, harassed her, the loss of Memnon, whom she, his bright mother, had seen dead by Achilles' spear on the Phrygian plain. She saw and those bright hues

¹ Cynossema (*κυνὸς σῆμα*), the Sign (or Monument) of the Dog.

OID

tempora, palluerat, latuitque in nubibus aether.
 at non inpositos supremis ignibus artus
 sustinuit spectare parens, sed crine soluto
 sicut erat, magni genibus procumbere non est 585
 dedignata Iovis lacrimisque has addere voces :
 " omnibus inferior, quas sustinet aureus aether,
 (nam mihi sunt totum rarissima templa per orbem)
 diva tamen, veni, non ut delubra diesque
 des mihi sacrificos caliturasque ignibus aras : 590
 si tamen adspicias, quantum tibi femina praestem,
 tum cum luce nova noctis confinia servo,
 praemia danda putes ; sed non ea cura neque hic est
 nunc status Aurorae, meritos ut poscat honores :
 Memnonis orba mei venio, qui fortia frustra 595
 pro patruo tulit arma suo primisque sub annis
 occidit a forti (sic vos voluistis) Achille.
 da, precor, huic aliquem, solacia mortis, honorem,
 summe deum rector, maternaque vulnera leni !"
 Iuppiter adnuerat, cum Memnonis arduus alto 600
 corruit igne rogos, nigrique volumina fumi
 infecere diem, veluti cum flumina natas
 exhalant nebulas, nec sol admittitur infra ;
 atra favilla volat glomerataque corpus in unum
 densetur faciemque capit sumitque calorem 605
 atque animam ex igni (levitas sua praebeuit alas)
 et primo similis volucris, mox vera volucris
 insonuit pennis, pariter sonuere sorores
 innumerae, quibus est eadem natalis origo,
 270

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by which the morning skies flush rosy red grew dull, and the heavens were overcast with clouds. And when his corpse was laid upon the funeral pyre his mother could not look upon it, but, with streaming hair, just as she was, she disdained not to throw herself at the knees of mighty Jove and with many tears to pray: "Though I am least of all whom the golden heaven upholds (for in all the world but few and scattered temples rise to me), still as a goddess I come. I ask not that thou give me shrines and sacred days and altars to flame with sacrificial fires. And yet, shouldst thou consider what service I, though but a woman, render thee, when each new dawn I guard the borders of the night, then wouldst thou deem that I should have some reward. But that is not my care nor is that Aurora's errand, to demand honours which she may have earned. Bereft of my Memnon I come, who bore brave arms (though all in vain) in his uncle's service, and in his early years has fallen by Achilles' warlike hand (for so you willed it). Grant then, I beg, some honour to him as solace for his death, O most high ruler of the gods, and soothe a mother's wounded heart." Jove nodded his consent, when Memnon's lofty pyre, wrapped in high-leaping flames, crumbled to earth, and the day was darkened by the thick black smoke, as when rivers send forth the fogs they have begotten, beneath whose pall the sunlight cannot come. Dark ashes whirled aloft and there, packed and condensed, they seemed to take on form, drew heat and vitality from the fire. (Its own lightness gave it wings.) At first, 'twas like a bird; but soon, a real bird, it flew about on whirring pinions. And along with it were countless sisters winging their noisy flight; and all were sprung from the same source.

terque rogam lustrant, et consonus exit in auras 610
 ter plangor, quarto seducunt castra volatu;
 tum duo diversa populi de parte feroces
 bella gerunt rostrisque et aduncis unguibus iras
 exercent alasque adversaque pectora lassant,
 inferiaeque cadunt cineri cognata sepulto 615
 corpora seque viro forti meminere creatas.
 praepetibus subitis nomen facit auctor: ab illo
 Memnonides dictae, cum sol duodena peregit
 signa, parentali moriturae voce rebellant.—
 ergo aliis latrasse Dymantida flebile visum est; 620
 luctibus est Aurora suis intenta piisque
 nunc quoque dat lacrimas et toto rorat in orbe.

Non tamen eversam Troiae cum moenibus esse
 spem quoque fata sinunt: sacra et, sacra altera,
 patrem
 fert umeris, venerabile onus, Cythereius heros. 625
 de tantis opibus praedam pius eligit illam
 Ascaniumque suum profugaque per aequora classe
 fertur ab Antandro scelerataque limina Thracum
 et Polydoreo manantem sanguine terram
 linquit et utilibus ventis aestuque secundo 630
 intrat Apollineam sociis comitantibus urbem.
 hunc Anius, quo rege homines, antistite Phoebus
 rite colebatur, temploque domoque recepit
 urbemque ostendit delubraque nota duasque
 Latona quondam stirpes pariente retentas. 635
 ture dato flammis vinoque in tura profuso
 caesarumque boum fibris de more crematis

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Thrice round the pyre they flew and thrice their united clamour rose into the air. At the fourth flight the flock divided and in two warring bands the fierce contestants fought together, plying beak and hooked talons in their rage, wearying wing and breast in the struggle. At last these shapes kin to the buried ashes fell down as funeral offerings and remembered that they were sprung from that brave hero. The author of their being gave his name to the new-sprung birds, and they were called Memnonides from him; and still, when the sun has completed the circuit of his twelve signs, they fight and die again in honour of their father's festival. And so others wept while the daughter of Dymas bayed; but Aurora was all absorbed in her own grief; and even to this day she weeps and sheds her dewy tears on the whole world.

And yet the fates did not permit Troy's hopes to perish with her walls. The heroic son¹ of Cytherea bore away upon his shoulders her sacred images and, another sacred thing, his father, a venerable burden. Of all his great possessions, the pious hero chose that portion, and his son, Ascanius. Then with his fleet of refugees he set sail from Antandros, left behind the sinful homes of Thrace and the land dripping with Polydorus' blood, and, with favouring winds and tides assisting, reached with his friends the city² of Apollo. Him Anius, who ruled over men as king and served Phoebus as his priest, received in the temple and his home. He showed his city, the new-erected shrines and the two sacred trees³ beneath which Latona had once brought forth her children. There they burned incense in the flames, poured out wine upon the incense and, according

¹ Aeneas.

² In Delos.

³ See VI. 335.

OID

regia tecta petunt, positisque tapetibus altis
munera cum liquido capiunt Cerealia Baccho.
tum pius Anchises: "o Phoebi lecte sacerdos, 640
fallor, an et natum, cum primum haec moenia vidi,
bisque duas natas, quantum reminiscor, habebas?"
huic Anius niveis circumdata tempora vittis
concutiens et tristis ait: "non falleris, heros
maxime; vidisti natorum quinque parentem, 645
quem nunc (tanta homines rerum inconstantia versat)
paene vides orbem. quod enim mihi filius absens
auxilium, quem dicta suo de nomine tellus
Andros habet pro patre locumque et regna tenentem?
Delius augurium dedit huic, dedit altera Liber 650
femineae stirpi voto maiora fideque
munera: nam tactu natarum cuncta mearum
in segetem laticemque meri canaeque Minervae
transformabantur, divesque erat usus in illis.
hoc ubi cognovit Troiae populator Atrides, 655
(ne non ex aliqua vestram sensisse procellam
nos quoque parte putes), armorum viribus usus
abstrahit invitas gremio genitoris alantque
imperat Argolicam caelesti munere classem.
effugiunt, quo quaeque potest: Euboea duabus 660
et totidem natis Andros fraterna petita est.
miles adest et, ni dedantur, bella minatur:
victa metu pietas consortia corpora poenae
dedit; et timido possis ignoscere fratri:
non hic Aeneas, non, qui defenderet Andron, 665
Hector erat, per quem decimum durastis in annum.

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to the customary rite, they slaughtered cattle and burned their entrails in the altar-fire; then sought the palace-hall and, reclining on the high couches, they partook of Ceres' bounty and the wine of Bacchus. Then pious Anchises said: "O chosen priest of Phoebus, am I mistaken, or did you have, when first I saw your city, a son and four daughters as I recall?" And Anius, shaking his head bound with snowy fillets, sadly replied: "No, mightiest of heroes, you are not mistaken; you did see me the father of five children, whom now, such is the shifting nature of men's fates, you see well-nigh bereft. For of what help to me is my absent son, whom the land of Andros, named from him, holds in place of his father; for he rules the land as king. The Delian gave him the power of augury; but to my daughters Bacchus gave other gifts, greater than they could pray or hope to gain. For at my daughters' touch all things were turned to corn and wine and the oil of grey-green Minerva,¹ and there was rich profit in them. When Agamemnon, ravager of Troy, learned this (that you may know that we also have felt some share of your destructive storm), using armed force, he dragged my unwilling daughters from their father's arms, and bade them feed the Grecian army with their heavenly gift. They escaped, each as she could. Two sought Euboea; two fled to their brother's Andros. Armed bands pursued and threatened war unless they were surrendered. Fear conquered brotherly affection, and he gave up to punishment the persons of his kindred. And you could forgive the timid brother; for Aeneas was not here to succour Andros, nor Hector, through whom you held your own for ten years. And now they

¹ *i.e.* olives;

iamque parabantur captivis vincla lacertis :
 illae tollentes etiamnum libera caelo
 brachia ‘ Bacche pater, fer opem ! ’ dixere, tulitque
 muneris auctor opem,—si miro perdere more 670
 ferre vocatur opem, nec qua ratione figuram
 perdiderint, potui scire aut nunc dicere possum ;
 summa mali nota est : pennas sumpsere tuaeque
 coniugis in volucres, niveas abiere columbas.”

Talibus atque aliis postquam convivia dictis 675
 implerunt, mensa somnum petiere remota
 cumque die surgunt adeuntque oracula Phoebi,
 qui petere antiquam matrem cognataque iussit
 litora ; prosequitur rex et dat munus ituris,
 Anchisae sceptrum, chlamydem pharetramque
 nepoti, 680

cratera Aeneae, quem quondam transtulit illi
 hospes ab Aoniis Therses Ismenius oris :
 miserat hunc illi Therses, fabricaverat Alcon
 Hyleus et longo caelaverat argumento.
 urbs erat, et septem posses ostendere portas : 685
 hae pro nomine erant, et quae foret illa, docebant ;
 ante urbem exequiae tumulique ignesque pyraeque
 effusaeque comas et apertae pectora matres
 significant luctum ; nymphae quoque flere videntur
 siccatosque queri fontes : sine frondibus arbor 690
 nuda riget, rodunt arentia saxa capellae.
 ecce facit mediis natas Orione Thebis
 hanc non femineum iugulo dare vulnus aperto,
 illam demisso per inertia vulnera telo

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were preparing fetters for the captives' arms, when they, stretching their still free arms to heaven, cried: 'O father Bacchus, help!' And he who gave their gift did bring them aid—if you call it aid, in some strange sort to lose their human form. For never did I know, nor can I now describe, how they lost it. But the outcome of my sad mishap I do know: covered with plumage, they were changed to snow-white doves, your consort's birds."

With such and other themes they filled up the feast, then left the banquet board and retired to rest; and on the morrow they rose and sought the oracle of Phoebus. He bade them seek their ancient mother and kindred shores. On their departure the king went forth with them and gave them parting gifts: a sceptre to Anchises, a robe and quiver to his grandson, and a goblet to Aeneas which Ismenian Therses, a guest, had once brought to the king from the Aonian coast. Therses had sent him the cup, but 'twas the handiwork of Hylean Alcon, who had engraved upon it a long pictured story. There was a city, on which you could discern seven gates. These served to name it and tell you what it was.¹ Before the city funeral rites were seen, with sepulchres and blazing funeral pyres; and women with dishevelled hair and naked breasts, proclaiming grief. Nymphs also seemed to weep and bewail their dried-up springs. The trees stood bare and leafless; goats nibbled in the parched and stony fields. See, in the Theban streets he represents Orion's daughters, one dealing a wound not apt for maiden's hands to her bared throat, the other dealing clumsy wounds with her weaving-shuttle, both falling as victims in the people's stead; then borne in funeral pomp through

¹ *i.e.* Thebes.

OVID

pro populo cecidisse suo pulchrisque per urbem 695
 funeribus ferri celebrique in parte cremari.
 tum de virginea geminos exire favilla,
 nē genus intereat, iuvenes, quos fama Coronos
 nominat, et cineri materno ducere pompam.
 haecenus antiquo signis fulgentibus aere, 700
 summus inaurato crater erat asper acantho.
 nec leviora datis Troiani dona remittunt
 dantque sacerdoti custodem turis acerram,
 dant pateram claramque auro gemmisque coronam.

Inde recordati Teucros a sanguine Teucri 705
 ducere principium, Cretam tenere locique
 ferre diu nequiere Iovem centumque relictis
 urbibus Ausonios optant contingere portus,
 saevit hiems iactatque viros, Strophadumque receptos
 portibus infidis exterruit ales Aello. 710
 et iam Dulichios portus Ithacamque Samonque
 Neritiasque domus, regnum fallacis Ulixis,
 praeter erant vecti: certatam lite deorum
 Ambraciam versique vident sub imagine saxum
 iudicis, Actiaco quae nunc ab Apolline nota est, 715
 vocalemque sua terram Dodonida quercu
 Chaoniosque sinus, ubi nati rege Molosso
 inopia subiectis fugere incendia pennis.

Proxima Phaeacum felicibus obsita pomis
 rura petunt, Epiros ab his regnataque vati 720
 Bathrotos Phrygio simulataque Troia tenetur;
 inde futurorum certi, quae cuncta fideli

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the town and burned to ashes midst the mourning throngs. Then, that their race may not perish with them, from their virgin ashes spring two youths, whom fame has named Coroni. These join in the solemn rites due to their mother's dust. Such was the story told in figures gleaming on the antique bronze. Round the goblet's top, rough-carved, golden acanthus ran. The Trojans make presents in return of no less worth: an incense-casket for the priest, a libation-saucer and a crown, gleaming with gems and gold.

Thence, remembering that the Teucrians sprang from Teucer's stock, they sailed away to Crete.¹ Here, unable to endure for long the ills which Jove inflicted, they abandoned Crete with its hundred cities and set out with eager spirit for the Ausonian shores. The wintry seas raged and tossed the heroic band; and, when they came to the treacherous harbour of the Strophades, Aëlle, the harpy, frightened them. And now Dulichium's anchorage, Ithaca and Samos, the homes of Neritos, the false Ulysses' kingdom—past all these they sailed. Ambracia next, once object of heaven's strife, they saw, and the image of the judge, once changed to stone—Ambracia, now famed for Actian Apollo's sake; Dodona's land, with its speaking oaks; Chaonia's sheltered bay, where the sons of King Molossus on new-grown wings escaped impious fires.

Next they sought the land of the Phaeacians, set with fertile orchards, and landed at Buthrotos in Epirus with its mimic Troy, a city ruled by the Phrygian seer. There having learned all that awaited them from the friendly prophecies of Helenus,

¹ This, in accordance with their interpretation of the advice given in l. 678.

OID

Priamides Helenus monitu praedixerat, intrant
 Sicariam : tribus haec excurrit in aequora pennis,
 e quibus imbriferos est versa Pachynos ad austros, 725
 mollibus expositum zephyris Lilybaeon, at arcetos
 aequoris expertes spectat boreamque Peloros.
 hac subeunt Teuceri, et remis aestuque secundo
 sub noctem potitur Zancleaea classis harena :
 Scylla latus dextrum, laevum inrequieta Charybdis 730
 infestat ; vorat haec raptas revomitque carinas,
 illa feris atram canibus succingitur alvum,
 virginis ora gerens, et, si non omnia vates
 ficta reliquerunt, aliquo quoque tempore virgo :
 hanc multi petiere proci, quibus illa repulsis 735
 ad pelagi nymphas, pelagi gratissima nymphis,
 ibat et elusos iuvenum narrabat amores.
 cui dum pectendos praebet Galatea capillos,
 talibus adloquitur repetens suspiria dictis :
 " te tamen, o virgo, genus haut inmite virorum 740
 expetit, utque facis, potes his inpune negare ;
 at mihi, cui pater est Nereus, quam caerula Doris
 enixa est, quae sum turba quoque tuta sororum,
 non nisi per luctus licuit Cyclopiis amorem
 effugere." et lacrimae vocem inpediere loquentis. 745
 quas ubi marmoreo deterisit pollice virgo
 et solata deam est, " refer, o carissima " dixit
 " neve tui causam tege (sic sum fida) doloris !"
 Nereis his contra resecuta Crataeide natam est :
 " Acis erat Fauno nymphaque Symaethide cretus 750
 magna quidem patrisque sui matrisque voluptas,
 nostra tamen maior ; nam me sibi iunxerat uni.
 pulcher et octonis iterum natalibus actis
 signarat teneras dubia lanugine malas.

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Priam's son, they came to Sicily. This land runs out into the sea in three capes. Of these, Pachynos faces to the rainy south, Lilybaeon feels the soft western breeze, and Peloros looks to the northern Bears, who never go beneath the sea. Hither the Teuceri came and with oars and favouring tides the fleet reached the sandy beach of Zancle as darkness fell. Scylla infests the right-hand coast, unresting Charybdis the left. The one sucks down and vomits forth again the ships she has caught; the other's uncanny waist is girt with ravening dogs. She has a virgin's face and, if all the tales of poets are not false, she was herself once a virgin. Many suitors sought her; but she scorned them all and, taking refuge with the sea-nymphs (for the sea-nymphs loved her well), she would tell them of the disappointed wooing of her lovers. There once Galatea, while she let the maiden comb her hair, first sighing deeply, thus addressed her: "You truly, maiden, are wooed by a gentle race of men, and you can repulse them without fear, even as you do. But I, whose father is Nereus and whose mother the sea-hued Doris, who am safe also in a throng of sisters, I was not allowed to shun the Cyclops' love without grievous consequence." Tears checked her further speech. When the maid with her white fingers had dried the goddess' tears and had consoled her, she said: "Tell me, O dearest one, and do not conceal the cause of your woe, for I am faithful to you." And the Nereid answered Crataeis' daughter in these words: "Acis was son of Faunus and a Symaethian nymph, great joy to his father and his mother, but greater joy to me; for he loved me with whole-hearted love. Beautiful he was, and at sixteen years a downy beard had marked his youthful cheeks. Him did I love,

OID

hunc ego, me Cyclops nulla cum fine petebat. 755
 nec, si quaesieris, odium Cyclopis amorne
 Acidis in nobis fuerit praesentior, edam :
 par utrumque fuit. pro ! quanta potentia regni
 est, Venus alma, tui ! nempe ille inmitis et ipsis
 horrendus silvis et visus ab hospite nullo 760
 inpune et magni cum dis contemptor Olympi,
 quid sit amor, sensit validaque cupidine captus
 uritur oblitus pecorum antrorumque suorum.
 iamque tibi formae, iamque est tibi cura placendi,
 iam rigidos pectis rastris, Polypheme, capillos, 765
 iam libet hirsutam tibi falce recidere barbam
 et spectare feros in aqua et componere vultus.
 caedis amor feritasque sitisque immensa cruoris
 cessant, et tutae veniuntque abeuntque carinae.
 Telemus interea Siculam delatus ad Aetnen, 770
 Telemus Eurymides, quem nulla fefellerat ales,
 terribilem Polyphemon adit 'lumen' que, 'quod unum
 fronte geris media, rapiet tibi' dixit 'Ulixes.'
 risit et 'o vatam stolidissime, falleris,' inquit,
 'altera iam rapuit.' sic frustra vera monentem 775
 spernit et aut gradiens ingenti litora passu
 degravat, aut fessus sub opaca revertitur antra.
 prominet in pontum cuneatus acumine longo
 collis (utrumque latus circumfluit aequoris unda) :
 huc ferus adscendit Cyclops mediusque resedit ; 780
 lanigerae pecudes nullo ducente secutae.
 cui postquam pinus, baculi quae praebuit usum,
 ante pedes posita est antennis apta ferendis
 sumptaque harundinibus compacta est fistula centum,
 senserunt toti pastoria sibila montes, 785

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but the Cyclops loved me with endless wooing. Nor, if you should ask me, could I tell which was stronger in me, my hate of Cyclops or my love of Acis; for both were in equal measure. O mother Venus, how mighty is thy sway! Behold, that savage creature, whom the very woods shudder to look upon, whom no stranger has ever seen save to his own hurt, who despises great Olympus and its gods, he feels the power of love and burns with mighty desire, forgetful of his flocks and of his caves. And now, Polyphemus, you become careful of your appearance, now anxious to please; now with a rake you comb your shaggy locks, and now it is your pleasure to cut your rough beard with a reaping-hook, gazing at your rude features in some clear pool and composing their expression. Your love of slaughter falls away, your fierce nature and your quenchless thirst for blood; and ships come and go in safety. Meanwhile Telemus had come to Sicilian Aetna, Telemus, the son of Eurymus, whom no bird had deceived; and he said to grim Polyphemus: 'That one eye, which you have in the middle of your forehead, Ulysses will take from you.' He mocked and answered: 'O most stupid seer, you are wrong; another has already taken it.' Thus did he scoff at the man who vainly sought to warn him, and stalked with huge, heavy tread along the shore, or returned, weary, to his shady cave. A wedge-shaped promontory with long, sharp point juts out into the sea, both sides washed by the waves. Hither the fierce Cyclops climbed and sat down on the cliff's central point, and his woolly sheep, all unheeded, followed him. Then, laying at his feet the pine-trunk which served him for a staff, fit for a vessel's mast, he took his pipe made of a hundred reeds. All the mountains felt the sound of his rustic pipings; the waves felt it too. I, hiding

senserunt undae ; latitans ego rupe meique
 Acidis in gremio residens procul auribus hausi
 talia dicta meis auditaque verba notavi :

“* Candidior folio nivei Galatea ligustri,
 floridior pratis, longa procerior alno, 790
 splendidior vitro, tenero lascivior haedo,
 levior adsiduo detritis aequore conchis,
 solibus hibernis, aestiva gratior umbra,
 nobilior pomis, platano conspectior alta,
 lucidior glacie, matura dulcior uva, 795
 mollior et cygni plumis et lacta coacto,
 ei si non fugias, riguo formosior horto ;

““ Saevior indomitis eadem Galatea iuvenis,
 durior annosa quercu, fallacior undis, 800
 lentior et salicis virgis et vitibus albis,
 his immobilior scopulis, violentior amne,
 laudato pavone superbior, acrior igni,
 asperior tribulis, feta truculentior ursa,
 surdior aequoribus, calcato inmitior hydro,
 et, quod praecipue vellem tibi demere possem, 805
 non tantum cervo claris latratibus acto,
 verum etiam ventis volucrique fugacior aura,
 (at bene si noris, pigeat fugisse, morasque
 ipsa tuas damnes et me retinere labores)
 sunt mihi, pars montis, vivo pendentia saxo 810
 antra, quibus nec sol medio sentitur in aestu,
 nec sentitur hiems ; sunt poma gravantia ramos,
 sunt auro similes longis in vitibus uvae,
 sunt et purpureae : tibi et has servamus et illas.

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beneath a rock and resting in my Acis' arms, at a great distance heard the words he sang and well remember them :

“O Galatea, whiter than snowy privet-leaves, more blooming than the meadows, surpassing the alder in your tall slenderness, more sparkling than crystal, more frolicsome than a tender kid, smoother than shells worn by the lapping waves, more welcome than the winter's sun and summer's shade, more goodly than orchard-fruit, fairer than the tall plane-tree, more shining-clear than ice, sweeter than ripened grapes, softer than swan's down and curdled milk, and, if only you would not flee from me, more beauteous than a well-watered garden.

“Yet you, the same Galatea, are more obstinate than an untamed heifer, harder than aged oak, falser than water, tougher than willow-twigs and white briony-vines, more immovable than these rocks, more boisterous than a stream, vainer than a praised peacock, more cruel than fire, sharper than thorns, more savage than a she-bear with young, deafier than the sea, more pitiless than a trodden snake, and, what I would most of all that I could take from you, swifter not only than the stag driven before the baying hounds, but also than the winds and the fleeting breeze! But, if only you knew me well, you would regret that you have fled from me; you would yourself condemn your coy delays and seek to hold me. I have a whole mountain-side for my possessions, deep caves in the living rock, where neither the sun is felt in his midsummer heat, nor the winter's cold. I have apples weighing down their branches, grapes yellow as gold on the trailing vines, and purple grapes as well. Both these and those I am keeping for your use. With your own hand you

OVID

ipsa tuis manibus silvestri nata sub umbra 815
 mollia fraga leges, ipsa autumnalia corna
 prunaque non solum nigro liventia suco,
 verum etiam generosa novasque imitantia ceras.
 nec tibi castaneae me coniuge, nec tibi deerunt
 arbutei fetus : omnis tibi serviet arbor. 820

“Hoc pecus omne meum est, multae quoque
 vallibus errant,
 multas silva tegit, multae stabulantur in antris,
 nec, si forte roges, possim tibi dicere, quot sint :
 pauperis est numerare pecus ; de laudibus harum
 nil mihi credideris, praesens potes ipsa videre, 825
 ut vix circumeant distentum cruribus uber,
 sunt, fetura minor, tepidis in ovilibus agni.
 sunt quoque, par aetas, aliis in ovilibus haedi.
 lac mihi semper adest niveum : pars inde bibenda
 servatur, partem liquefacta coagula durant. 830

“Nec tibi deliciae faciles vulgataque tantum
 munera contingent, dammae leporesque caperque,
 parve columbarum demptusve cacumine nidus :
 inveni geminos, qui tecum ludere possint,
 inter se similes, vix ut dignoscere possis, 835
 villosae catulos in summis montibus ursae :
 inveni et dixi “dominae servabimus istos.”

“Iam modo caeruleo nitidum caput exere ponto,
 iam, Galatea, veni, nec munera despice nostra !
 certe ego me novi liquidaeque in imagine vidi 840
 nuper aquae, placuitque mihi mea forma videnti.
 adspice, sim quantus : non est hoc corpore maior
 Iuppiter in caelo, nam vos narrare soletis
 nescio quem regnare Iovem ; coma plurima torvos

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shall gather the luscious strawberries that grow within the woody shade, cherries in autumn-time and plums, both juicy and purple-black and the large yellow kind, yellow as new wax. Chestnuts also shall be yours and the fruit of the arbutue-tree, if you will take me for your husband; and every tree shall yield to your desire.

“And all this flock is mine. Many besides are wandering in the valleys, many are in the woods, still others are safe within their cavern-folds. Nay, should you chance to ask, I could not tell you how many in all I have. 'Tis a poor man's business to count his flocks. And you need not believe my praises of them; here you can see for yourself how they can hardly walk for their distended udders. And I have, coming on, lambs in my warm folds and kids, too, of equal age, in other folds. There's always a plenty of snow-white milk. Some of it is kept for drinking, and some the rennet hardens into curds.

“And you shall have no easily gotten pets or common presents, such as does and hares and goats, or a pair of doves, or a nest taken from the cliff. I found on the mountain-top two cubs of a shaggy bear for you to play with, so much alike that you can scarcely tell them apart. I found them and I said: “I'll keep these for my mistress!”

“And now, Galatea, do but raise your glistening head from the blue sea. Now come and don't despise my gifts. Surely I know myself; lately I saw my reflection in a clear pool, and I liked my features when I saw them. Just look, how big I am! Jupiter himself up there in the sky has no bigger body; for you are always talking of some Jove or other as ruling there. A wealth of hair

prominet in vultus, umerosque, ut lucus, obumbrat;
 nec mea quod rigidis horrent densissima saetis 846
 corpora, turpe puta: turpis sine frondibus arbor,
 turpis equus, nisi colla iubae flaventia velent;
 pluma tegit volucres, ovibus sua lana decori est:
 barba viros hirtaeque decent in corpore saetae. 850
 unum est in media lumen mihi fronte, sed instar
 ingentis clipei. quid? non haec omnia magnus
 Sol videt e caelo? Soli tamen unicus orbis.

“ Adde, quod in vestro genitor meus aequore
 regnat:

hunc tibi do socerum; tantum miserere precesque 855
 supplicis exaudi! tibi enim succumbimus uni,
 quique Iovem et caelum sperno et penetrabile fulmen,
 Nerei, te vereor, tua fulmine saevior ira est.
 atque ego contemptus essem patientior huius,
 si fugeres omnes; sed cur Cyclope repulso 860
 Acin amas praefersque meis complexibus Acin?
 ille tamen placeatque sibi placeatque licebit,
 quod nollem, Galatea, tibi; modo copia detur:
 sentiet esse mihi tanto pro corpore vires!
 viscera viva traham divulsaque membra per agros 865
 perque tuas spargam (sic se tibi misceat!) undas.
 uror enim, laesusque exaestuat acrius ignis,
 cumque suis videor translata viribus Aetnam
 pectore ferre meo, nec tu, Galatea, moveris.’

“ Talia nequiquam questus (nam cuncta videbam)
 surgit et ut taurus vacca furibundus adempta 871
 stare nequit silvaeque et notis saltibus errat,

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overhangs my manly face and it shades my shoulders like a grove. And don't think it ugly that my whole body is covered with thick, bristling hair. A tree is ugly without its leaves and a horse is ugly if a thick mane does not clothe his sorrel neck; feathers clothe the birds, and their own wool is becoming to sheep; so a beard and shaggy hair on his body well become a man. True, I have but one eye in the middle of my forehead, but it is as big as a good-sized shield. And what of that? Doesn't the great sun see everything here on earth from his heavens? And the sun has but one eye.

“Furthermore, my father is king over your own waters; and him I am giving to you for father-in-law. Only pity me and listen to my humble prayer; for I bow to you alone; I, who scorn Jove and his heaven and his all-piercing thunderbolt, I fear you alone, O Nereid; your anger is more deadly than the lightning-flash. And I could better bear your scorning if you fled from all your suitors. But why, though you reject Cyclops, do you love Acis, and why do you prefer Acis to my arms? And yet he may please himself and please you too, Galatea; but oh, I wish he didn't please you. But only let me have a chance at him! Then he'll find that I am as strong as I am big. I'll tear his vitals out alive, I'll rend him limb from limb and scatter the pieces over your waves—so may he mate with you! For oh, I burn, and my hot passion, stirred to frenzy, rages more fiercely within me; I seem to carry Aetna let down into my breast with all his violence. And you, Galatea, do not care at all.’

“Such vain complaints he uttered, and rose up (I saw it all), just as a bull which, furious when the cow has been taken from him, cannot stand still, but

OID

cum ferus ignaros nec quicquam tale timentes
 me videt atque Acin ' video ' que exclamat ' et ista
 ultima sit, faciam, Veneris concordia vestrae.' 875
 tantaque vox, quantam Cyclops iratus habere
 debuit, illa fuit : clamore perhorruit Aetne.
 ast ego vicino pavefacta sub aequore mergor ;
 terga fugae dederat conversa Symaethius heros
 et ' fer opem, Galatea, precor, mihi ! ferte, parentes,
 dixerat ' et vestris periturum admittite regnis !' 881
 insequitur Cyclops partemque e monte revulsam
 mittit, et extremus quamvis pervenit ad illum
 angulus is molis, totum tamen obruit Acin.
 at nos, quod fieri solum per fata licebat, 885
 fecimus, ut vires adsumeret Acis avitas.
 puniceus de mole cruor manabat, et intra
 temporis exiguum rubor evanescere coepit,
 fitque color primo turbati fluminis imbre
 purgaturque mora ; tum moles iacta dehiscit, 890
 vivaque per rimas proceraque surgit harundo,
 osque cavum saxi sonat exsultantibus undis,
 miraque res, subito media tenus exstitit alvo
 incinctus iuvenis flexis nova cornua cannis,
 qui, nisi quod maior, quod toto caerulus ore, 895
 Acis erat, sed sic quoque erat tamen Acis, in annem
 versus, et antiquum tenuerunt flumina nomen."

Desierat Galatea loqui, coetuque soluto
 discedunt placidisque natant Nereides undis.
 Scylla redit ; neque enim medio se credere ponto 900
 audet, et aut bibula sine vestibus errat harena

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wanders through the woods and familiar pasture-lands. Then the fierce giant spied me and Acis, neither knowing nor fearing such a fate, and he cried: 'I see you, and I'll make that union of your loves the last.' His voice was big and terrible as a furious Cyclops' voice should be. Aetna trembled with the din of it. But I, in panic fright, dived into the near-by sea. My Symaethian hero had already turned to run, and cried: 'Oh, help me, Galatea, I pray; help me, my parents, and take me, doomed now to perish, to your kingdom.' Cyclops ran after him and hurled a piece wrenched from the mountain-side; and, though that merest corner of the mass reached Acis, still it was enough to bury him altogether. But I (the only thing that fate allowed to me) caused Acis to assume his ancestral powers. Crimson blood came trickling from beneath the mass; then in a little while its ruddy colour began to fade away and it became the colour of a stream swollen by the early rains, and it cleared entirely in a little while. Then the mass that had been thrown cracked wide open and a tall, green reed sprang up through the crack, and the hollow opening in the rock resounded with leaping waters, and, wonderful! suddenly a youth stood forth waist-deep from the water, his new-sprung horns wreathed with bending rushes. The youth, save that he was larger and his face of dark sea-blue, was Acis. But even so he still was Acis, changed to a river-god; and his waters kept their former name."

When Galatea had finished her story, the group of Nereids broke up and went swimming away on the peaceful waves. But Scylla, not daring to trust herself to the outer deep, returned to the shore, and there either wandered all unrobed along

OVID

aut, ubi lassata est, seductos nacta recessus
 gurgitis, inclusa sua membra refrigerat unda :
 ecce freto stridens, alti novus incola ponti,
 nuper in Euboica versis Anthedone membris, 905
 Glaucus adest, visaeque cupidine virginis haeret
 et, quaecumque putat fugientem posse morari,
 verba refert ; fugit illa tamen veloxque timore
 pervenit in summum positi prope litora montis.
 ante fretum est ingens, apicem conlectus in unum 910
 longa sub arboribus convexus in aequora vertex :
 constitit hic et tuta loco, monstrumne deusne
 ille sit, ignorans admiraturque colorem
 caesariemque umeros subiectaque terga tegentem,
 ultimaque excipiat quod tortilis inguina piscis. 915
 sensit et innitens, quae stabat proxima, moli
 “ non ego prodigium nec sum fera belua, virgo,
 sed deus ” inquit “ aquae : nec maius in aequora Proteus
 ius habet et Triton Athamantiadesque Palaemon.
 ante tamen mortalis eram, sed, scilicet altis 920
 deditus aequoribus, tantum exercebar in illis ;
 nam modo ducebam ducentia retia pisces,
 nunc in mole sedens moderabar harundine linum.
 sunt viridi prato confinia litora, quorum
 altera pars undis, pars altera cingitur herbis, 925
 quas neque cornigerae morsu laesere iuvencae,
 nec placidae carpsistis oves hirtaevae capellae ;
 non apis inde tulit conlectos sedula¹ flores,

¹ *So Vulg. Ehwald conjectures semina ; Merkel semine.*
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the thirsty sands or, when she was wearied, she would seek out some deep sequestered pool and there refresh her limbs in its safe waters. Behold Glaucus, sounding with his shell upon the sea, a new-come dweller in the deep waters; for his form had been but lately changed near Anhedon in Euboea. He saw the maid and straightway burned with love, and said whatever things he thought might stay her flight. Nevertheless, she fled him and, her speed increased by fear, she came to the top of a mountain which stood near the shore. It was a huge mountain facing the sea, rising into one massive peak, its shady top reaching far out over the water. Here Scylla stayed her flight and, protected by her position, not knowing whether he was a monster or a god, looked in wonder at his colour, his hair which covered his shoulders and his back, and at his groins merging into a twisted fish-form. He saw her and, leaning on a mass of rock which lay at hand, he said: "Maiden, I am no monster or wild creature; I am a sea-god; and neither Proteus nor Triton nor Palaemon, son of Athamas, has greater power over the deeps than I. I was mortal once, but even then devoted to the sea, and there my life was spent. Now I would draw in the nets full of fish, and now, sitting on some projecting rock, I would ply rod and line. There is a shore fringed by verdant meadows, one side of which is hemmed in by the waves and the other by herbage, which neither horned cattle have ever disturbed in grazing nor have the peaceful sheep nor hairy she-goats cropped it. No busy bee ever gathered flowers¹ from there

¹ *i.e.* either the honey from the flowers, or, according to Aristotle (*de An. Hist.*, V. XXII. 4), the flowers themselves, out of which the bees made the honeycombs.

OVID

non data sunt capiti genialia sarta, neque umquam
 falciferae secuere manus; ego primus in illo 930
 caespite consedi, dum lina madentia sicco,
 utque recenserem captivos ordine pisces,
 insuper exposui, quos aut in retia casus
 aut sua credulitas in aduncos egerat hamos.
 res similis fictae, sed quid mihi fingere prodest? 935
 gramine contacto coepit mea praeda moveri
 et mutare latus terraque ut in aequore niti.
 dumque moror mirorque simul, fugit omnis in undas
 turba suas dominumque novum litusque relinquunt.
 obstipui dubitoque diu causamque requiro, 940
 num deus hoc aliquis, num sucus fecerit herbae:
 'quae tamen has' inquam 'vires habet herba?'
 manuque
 pabula decerpsi decerptaque dente momordi.
 vix bene conbiberant ignotos guttura sucos,
 cum subito trepidare intus praecordia sensi 945
 alteriusque rapi naturae pectus amore;
 nec potui restare diu 'repetenda' que 'numquam
 terra, vale!' dixi corpusque sub aequora mersi.
 di maris exceptum socio dignantur honore,
 utque mihi, quaecumque feram, mortalia demant, 950
 Oceanum Tethynque rogant: ego lustror ab illis,
 et purgante nefas noviens mihi carmine dicto
 pectora fluminibus iubeor supponere centum;
 nec mora, diversis lapsi de partibus amnes
 totaque vertuntur supra caput aequora nostrum. 955
 hactenus acta tibi possum memoranda referre,
 hactenus haec meminisse, nec mens mea cetera sensit.
 quae postquam rediit, alium me corpore toto,
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and bore them off; no festal wreaths for the head were ever gathered there, no hands with sickles ever mowed its grasses. I was the first to seat me on that turf, drying my dripping lines and spreading out upon the bank to count them the fish that I had caught, which either chance had brought to my nets or their own guilelessness had fixed upon my hooks. It sounds like an idle tale; but what advantage have I in deceiving you? My catch, after nibbling at the grass, began to stir, then to turn over and to move about on land as in the sea. And while I paused in wonder they all slipped down into their native waters, abandoning their new master and the shore. I stood a long time in amaze and doubt, seeking the cause of this. Had some god done it, or was it the grasses' juice? 'And yet what herb could have such potency?' I said, and plucking some of the herbage with my hands, I chewed what I had plucked. Scarce had I swallowed the strange juices when suddenly I felt my heart trembling within me, and my whole being yearned with desire for another element. Unable long to stand against it, I cried aloud: 'Farewell, O Earth, to which I shall nevermore return!' and I plunged into the sea. The sea-divinities received me, deeming me worthy of a place with them, and called on Oceanus and Tethys to purge my mortal nature all away. And then they purged me, first with a magic song nine times repeated to wash all evil from me, and next they bade me bathe my body in a hundred streams. Straightway the rivers that flow from every side poured all their waters upon my head. So far I can recall and tell you what befell me; so far can I remember. But of the rest my mind retains no knowledge. When my senses came back to me I was far different from what I was but lately in all

OID

ac fueram nuper, neque eundem mente recepi :
 hanc ego tum primum viridi ferrugine barbam 960
 caesariemque meam, quam longa per aequora verro,
 ingentesque umeros et caerulea bracchia vidi
 cruraque pinnigero curvata novissima pisce.
 quid tamen haec species, quid dis placuisse marinis,
 quid iuvat esse deum, si tu non tangeris istis? " 965
 talia dicentem, dicturum plura, reliquit
 Scylla deum ; furit ille inritatusque repulsa
 prodigiosa petit Titanidos atria Circes.

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my body, nor was my mind the same. Then for the first time I beheld this beard of dark green hue, these locks which sweep on the long waves, these huge shoulders and bluish arms, these legs which twist and vanish in a finny fish. And yet, what boots this form, what, that I pleased the sea-divinities, what profits it to be a god, if you are not moved by these things?" As he thus spoke and would have spoken more, Scylla fled from the god, and he, stung to mad rage by his repulse, betook him to the wondrous court of Circe, daughter of the Sun.

BOOK XIV

LIBER XIV

IAMQUE Giganteis iniectam faucibus Aetnen
arvaque Cyclopum, quid rastra, quid usus aratri,
nescia nec quicquam iunctis debentia bubus
liquerat Euboicus tumidarum cultor aquarum,
liquerat et Zanclen adversaque moenia Regi 5
navifragumque fretum, gemino quod litore pressum
Ausoniae Siculaeque tenet confinia terrae.
inde manu magna Tyrrhena per aequora vectus
herbiferos adiit colles atque atria Glaucus
Sole satae Circes, vanarum plena ferarum. 10
quam simul adspexit, dicta acceptaque salute,
“diva, dei miserere, precor! nam sola levare
tu potes hunc,” dixit “videar modo dignus, amorem.
quanta sit herbarum, Titani, potentia, nulli
quam mihi cognitius, qui sum mutatus ab illis. 15
neve mei non nota tibi sit causa furoris:
litore in Italico, Messenia moenia contra,
Scylla mihi visa est. pudor est promissa precesque
blanditiasque meas contemptaque verba referre;
at tu, sive aliquid regni est in carmine, carmen 20
ore move sacro, sive expugnacior herba est,
utere temptatis operosae viribus herbae
nec medeare mihi sanesque haec vulnera mando,

BOOK XIV

AND now Aetna, heaped upon the giant's head,¹ and the fields of the Cyclops, which knew naught of the harrow or the plow, which owed no debt to yoked cattle, all these the Euboean haunter of the swelling waves had left behind; he had left Zancle also, and the walls of Rhegium which lay opposite, and the shipwrecking strait which, confined by double shores, hems in the Ausonian and Sicilian land. Thence, swimming along with mighty strength through the Tyrrhene sea, Glaucus came to the herb-clad hills and the courts of Circe, daughter of the Sun, full of phantom beasts. When he beheld her, and a welcome had been given and received, he thus addressed the goddess: "O goddess, pity a god, I pray you! for you alone, if I but seem worthy of it, can help this love of mine. What magic potency herbs have, O Titaness, no one knows better than myself, for I was changed by them. That the cause of my mad passion may be known to you, on the Italian coast, opposite Messene's walls, I saw Scylla. I am ashamed to tell of the promises and prayers, the coaxing words I used, all scornfully rejected. But do you, if there is any power in charms, sing a charm with your sacred lips; or, if herbs are more effectual, use the tried strength of efficacious herbs. And I do not pray that you cure me or heal me of these wounds, nor end my

¹ See v. 346 ff.

OVID

fineque nil opus est : partem ferat illa caloris."

at Circe (neque enim flammis habet aptius ulla 25
 talibus ingenium, seu causa est huius in ipsa,
 seu Venus indicio facit hoc offensa paterno,)

talia verba refert : " melius sequerere volentem
 optantemque eadem parilique cupidine captam.
 dignus eras ultro (poteras certeque) rogari, 30
 et, si spem dederis, mihi crede, rogaberis ultro.
 neu dubites adsitque tuae fiducia formae,
 en ego, cum dea sim, nitidi cum filia Solis,
 carmine cum tantum, tantum quoque gramine possim,
 ut tua sim, voveo. spernentem sperne, sequenti 35
 redde vices, unoque duas ulciscere facto."

talia temptanti " prius " inquit " in aequore frondes "

Glaucus " et in summis nascentur montibus algae,
 Sospite quam Scylla nostri mutantur amores."

indignata dea est et laedere quatenus ipsum 40
 non poterat, (nec vellet amans), irascitur illi,
 quae sibi praelata est ; venerisque offensa repulsa,
 protinus horrendis infamia pabula sucis
 conterit et tritis Hecateia carmina miscet

caeruleaque induitur velamina perque ferarum 45
 agmen adulantum media procedit ab aula
 oppositumque petens contra Zancleia saxa
 Region ingreditur ferventes aestibus undas,
 in quibus ut solida ponit vestigia terra
 summaque decurrit pedibus super aequora siccis. 50
 parvus erat gurges, curvos sinuatus in arcus,
 grata quies Scyllae : quo se referebat ab aestu

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METAMORPHOSES BOOK XIV

love; let her but bear her part of this burning heat." But Circe (for no one has a heart more susceptible to such flames than she, whether the cause of this is in herself, or whether Venus, offended by her father's tattling, made her so) replied: "Much better would you follow one whose strong desire and prayer was even as your own, whose heart burned with an equal flame. You were worthy on your own part to be wooed, and could be, of a truth; and, if you give some hope, I tell you truly you shall indeed be wooed. That you may believe this, and have some faith in your own power to charm, lo, I, goddess though I be, though the daughter of the shining Sun, though I have such magic powers in song and herb, I pray that I may be yours. Scorn her who scorns, and requite her love who loves you; and so in one act repay us both." But to her prayer Glaucus replied: "Sooner shall foliage grow on the sea, and sooner shall seaweeds spring up on the mountain-tops, than shall my love change while Scylla lives." The goddess was enraged; and, since she could not harm the god himself (and would not because of her love for him), she turned her wrath upon the girl who was preferred to her. In hurt anger at the refusal of her love, she straightway bruised together uncanny herbs with juices of dreadful power, singing while she mixed them Hecate's own charms. Then, donning an azure cloak, she took her way from her palace through the throng of beasts that fawned upon her as she passed, and made for Rhegium, lying opposite Zancle's rocky coast. She fared along the seething waters, on which she trod as on the solid ground, skimming dry-shod along the surface of the sea. There was a little pool, curving into a deep bow, a peaceful place where Scylla loved to come. Thither would she betake her

OID

et maris et caeli, medio cum plurimus orbe
 sol erat et minimas a vertice fecerat umbras.
 hunc dea praevitiat portentificisque venenis 55
 inquinat; his fuis latices radice nocenti
 spargit et obscurum verborum ambage novorum
 ter noviens carmen magico demurmurat ore.
 Scylla venit mediaque tenus descenderat alvo,
 cum sua foedari latrantibus inguina monstris 60
 adspicit ac primo credens non corporis illas
 esse sui partes, refugitque abigitque timetque
 ora proterva canum, sed quos fugit, attrahit una
 et corpus quaerens femorum crurumque pedumque
 Cerbereos rictus pro partibus invenit illis : 65
 statque canum rabie subiectaque terga ferarum
 inguinibus truncis uteroque exstante coerces.

Flevit amans Glaucus nimiumque hostiliter usae
 viribus herbarum fugit conubia Circes ;
 Scylla loco mansit cumque est data copia, primum 70
 in Circes odium sociis spoliavit Ulixen ;
 mox eadem Teucras fuerat mensura carinas,
 ni prius in scopulum, qui nunc quoque saxeus exstat,
 transformata foret : scopulum quoque navita vitat.

Hunc ubi Troianae remis avidamque Charybdin 75
 evicere rates, cum iam prope litus adessent
 Ausonium, Libycas vento referuntur ad oras.
 excipit Aenean illic animoque domoque
 non bene discidium Phrygii latura mariti

METAMORPHOSES BOOK XIV

from the heat of sea and sky, when the sun at his strongest was in mid-heaven, and from his zenith had drawn the shadows to their shortest compass. This pool, before the maiden's coming, the goddess be-fouls and tinctures with her baleful poisons. When these had been poured out she sprinkles liquors brewed from noxious roots, and a charm, dark with its maze of uncanny words, thrice nine times she murmurs over with lips well skilled in magic. Then Scylla comes and wades waist-deep into the water; when all at once she sees her loins disfigured with barking monster-shapes. And at the first, not believing that these are parts of her own body, she flees in fear and tries to drive away the boisterous, barking things. But what she flees she takes along with her; and, feeling for her thighs, her legs, her feet, she finds in place of these only gaping dogs'-heads, such as a Cerberus might have. She stands on ravening dogs, and her docked loins and her belly are enclosed in a circle of beastly forms.

Glaucus, her lover, wept at the sight and fled the embrace of Circe, who had used too cruelly her potent herbs. But Scylla remained fixed in her place and, when first a chance was given her to vent her hate on Circe, she robbed Ulysses of his companions. She also would have wrecked the Trojan ships had she not before their coming been changed into a rock which stands there to this day. The rock also is the sailors' dread.

When the Trojan vessels had successfully passed this monster and greedy Charybdis too, and when they had almost reached the Ausonian shore, the wind bore them to the Libyan coast. There the Sidonian queen¹ received Aeneas hospitably in heart and home,

¹ Dido.

OID

Sidonis; inque pyra sacri sub imagine facta 80
 incubuit ferro deceptaque decipit omnes.
 rursus harenosae fugiens nova moenia terrae
 ad sedemque Erycis fidumque relatus Acesten
 sacrificat tumulumque sui genitoris honorat.
 quasque rates Iris Iunonia paene cremarat, 85
 solvit et Hippotadae regnum terrasque calenti
 sulphure fumantis Acheloiadumque relinquit
 Sirenum scopulos, orbataque praeside pinus
 Inarimen Prochytenque legit sterilique locatas
 colle Pithecasas, habitantum nomine dictas. 90
 quippe deum genitor, fraudem et periuria quondam
 Cercopum exosus gentisque admissa dolosae,
 in deforme viros animal mutavit, ut idem
 dissimiles homini possent similesque videri,
 membraque contraxit naresque a fronte resimas 95
 contudit et rugis peraravit anilibus ora
 totaque velatos flamenti corpora villo
 misit in has sedes nec non prius abstulit usum
 verborum et natae dira in periuria linguae;
 posse queri tantum rauco stridore reliquit. 100

Has ubi praeteriit et Parthenopeia dextra
 moenia deseruit, laeva de parte canori
 Aeolidae tumulum et, loca feta palustribus undis,
 litora Cumarum vivacisque antra Sibyllae
 intrat, et ad manes veniat per Averno paternos, 105
 orat. at illa diu vultum tellure moratum

METAMORPHOSES BOOK XIV

doomed ill to endure her Phrygian lord's departure. On a pyre, built under pretence of sacred rites, she fell upon his sword ; and so, herself disappointed, she disappointed all. Leaving once more the new city built on the sandy shore, Aeneas returned to the land of Eryx and friendly Acestes, and there he made sacrifice and paid due honours to his father's tomb. Then he cast off the ships which Iris, Juno's messenger, had almost burned, and soon had sailed past the kingdom¹ of Hippotades, past the lands smoking with hot sulphur fumes, and the rocky haunt of the Sirens, daughters of Acheloüs. And now, his vessel having lost her pilot, he coasts along Inarime and Prochyte and Pithecusae, situate on a barren hill, called from the name of its inhabitants. For the father of the gods, hating the tricks and lies of the Cercopians and the crimes committed by that treacherous race, once changed the men to ugly animals in such a way that they might be unlike human shape and yet seem like them. He shortened their limbs, blunted and turned back their noses, and furrowed their faces with deep wrinkles as of age. Then he sent them, clothed complete in yellow hair, to dwell in these abodes. But first he took from them the power of speech, the use of tongues born for vile perjuries, leaving them only the utterance of complaint in hoarse, grating tones.

When he had passed these by and left the walled city of Parthenope upon the right, he came upon the left to the mound-tomb of the tuneful son of Aeolus² and the marshy shores of Cumae, and, entering the grotto of the long-lived sibyl, prayed that he might pass down through Avernus' realm and see his father's shade. The sibyl held her eyes long fixed upon the

¹ The Aeolian Isles.

² Misenus.

OVID

erexit tandemque deo furibunda recepto
 " magna petis," dixit, " vir factis maxime, cuius
 dextera per ferrum, pietas spectata per ignes.
 pone tamen, Troiane, metum : potiere petitis 110
 Elysiasque domos et regna novissima mundi
 me duce cognosces simulacraque cara parentis.
 invia virtuti nulla est via." dixit et auro
 fulgentem ramum silva Iunonis Avernae
 monstravit iussitque suo divellere trunco. 115
 paruit Aeneas et formidabilis Orci
 vidit opes atavosque suos umbramque senilem
 magnanimi Anchisae ; didicit quoque iura locorum,
 quaeque novis essent adeunda pericula bellis.
 inde ferens lassos adverso tramite passus 120
 cum duce Cumaea mollit sermone laborem.
 dumque iter horrendum per opaca crepuscula carpit,
 " seu dea tu praesens, seu dis gratissima," dixit,
 " numinis instar eris semper mihi, meque fatebor
 muneris esse tui, quae me loca mortis adire, 125
 quae loca me visae voluisti evadere mortis.
 pro quibus aeras meritis evectus ad auras
 templa tibi statuam, tribuam tibi turis honores."
 respicit hunc vates et suspiratibus haustis
 " nec dea sum," dixit " nec sacri turis honore 130
 humanum dignare caput, neu nescius erres,
 lux aeterna mihi carituraque fine dabatur,
 si mea virginitas Phoebos patuisset amanti.
 dum tamen hanc sperat, dum praecorruptere donis
 me cupit, ' elige,' ait ' virgo Cumaea, quid optes : 135

METAMORPHOSES BOOK XIV

earth, then lifted them at last and, full of mad inspiration from her god, replied: "Great things do you ask, you man of mighty deeds, whose hand, by sword, whose piety, by fire, has been well tried. But have no fear, Trojan; you shall have your wish, and with my guidance you shall see the dwellings of Elysium and the latest kingdom of the universe; and you shall see your dear father's shade. There is no way denied to virtue." She spoke and showed him, deep in Avernus Juno's ¹ forest, a bough gleaming with gold, and bade him pluck it from its trunk. Aeneas obeyed; then saw grim Orcus' possessions, and his own ancestral shades, and the aged spirit of the great-souled Anchises. He learned also the laws of those places, and what perils he himself must undergo in new wars. As he retraced his weary steps along the upward way he beguiled the toil with discourse with his Cumaean guide; and as he fared along the dismal road in the dim dusk he said: "Whether thou art a goddess in very truth, or a maid most pleasing to the gods, to me shalt thou always seem divine, and I shall confess that I owe my life to thee, through whose will I have approached the world of death, have seen and have escaped in safety from that world. And for these services, when I have returned to the upper regions, I will erect a temple to thee and there burn incense in thine honour." The sibyl regarded him and, sighing deeply, said: "I am no goddess, nor is any mortal worthy of the honour of the sacred incense. But, lest you mistake in ignorance, eternal, endless life was offered me, had my virgin modesty consented to Phoebus' love. While he still hoped for this and sought to break my will with gifts, he said: 'Choose what you will,

¹ *i.e.* Proserpina.

OVID

optatis potiere tuis.' ego pulveris hausti
ostendi cumulum : quot haberet corpora pulvis,
tot mihi natales contingere vana rogavi ;
excidit, ut peterem iuvenes quoque protinus annos.
hos tamen ille mihi dabat aeternamque iuventam,
si Venerem paterer : contempto munere Phoebi 141
innuba permaneo ; sed iam felicior aetas
terga dedit, tremuloque gradu venit aegra senectus,
quae patienda diu est. nam iam mihi saecula septem
acta vides : superest, numeros ut pulveris aequem,
ter centum messes, ter centum musta videre. 146
tempus erit, cum de tanto me corpore parvam
longa dies faciet, consumptaque membra senecta
ad minimum redigentur onus : nec amata videbor
nec placuisse deo, Phoebus quoque forsitan ipse 150
vel non cognoscet, vel dilexisse negabit :
usque adeo mutata ferar nullique videnda,
voce tamen noscar ; vocem mihi fata relinquent."

Talia convexum per iter memorante Sibylla
sedibus Euboicam Stygiis emergit in urbem 155
Troius Aeneas sacrisque ex more litatis
litora adit nondum nutricis habentia nomen.
hic quoque substiterat post taedia longa laborum
Neritius Macareus, comes experientis Ulixei.
desertum quondam mediis sub rupibus Aetnae 160
noscit Achaemeniden inprovisoque repertum

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maiden of Cumae, and you shall have your choice.' Pointing to a heap of sand, I made the foolish prayer that I might have as many years of life as there were sand-grains in the pile; but I forgot to ask that those years might be perpetually young. He granted me the years, and promised endless youth as well, if I would yield to love. I spurned Phoebus' gift and am still unwedded. But now my joyous springtime of life has fled and with tottering step weak old age is coming on, which for long I must endure. Even now you see me after seven centuries of life, and, ere my years equal the number of the sands, I still must behold three hundred harvest-times, three hundred vintages. The time will come when length of days will shrivel me from my full form to but a tiny thing, and my limbs, consumed by age, will shrink to a feather's weight. Then will I seem never to have been loved, never to have pleased the god. Phoebus himself, perchance, will either gaze unknowing on me or will deny that he ever loved me. Even to such changes shall I come. Though shrunk past recognition of the eye, still by my voice shall I be known, for the fates will leave me my voice."

While thus along the hollow way the sibyl told her story, out of the Stygian world they emerged near the Euboean city.¹ Making due sacrifices here, Trojan Aeneas next landed on a shore which did not yet bear his nurse's² name. Here also Neritian Macareus, a comrade of all-suffering Ulysses, had stayed behind after the long weariness of his wanderings. He recognizes Achaemenides,³ whom they had left long since abandoned midst the rocks of Aetna. Amazed thus suddenly to find him still

¹ Cumae.

² Caieta.

³ Aeneas had taken him on board near Aetna.

OID

vivere miratus, "qui te casusve deusve
 servat, Achaemenide? cur" inquit "barbara Graium
 prora vehit? petitur vestra quae terra carina?"
 talia quaerenti, iam non hirsutus amictu, 165
 iam suus et spinis conserto tegmine nullis,
 fatur Achaemenides: "iterum Polyphemon et illos
 adspiciam fluidos humano sanguine rictus,
 hac mihi si potior domus est Ithaceque carina,
 si minus Aenean veneror genitore, nec umquam 170
 esse satis potero, praestem licet omnia, gratus.
 quod loquor et spiro caelumque et sidera solis
 respicio, possimne ingratus et inmemor esse?
 ille dedit, quod non anima haec Cyclopi in ora
 venit, et ut iam nunc lumen vitale relinquam, 175
 aut tumulo aut certe non illa condar in alvo.
 quid mihi tunc animi (nisi si timor abstulit omnem
 sensum animumque) fuit, cum vos petere alta relictus
 aequora conspexi? volui inclamare, sed hosti
 prodere me timui: vestrae quoque clamor Ulixis 180
 paene rati nocuit. vidi, cum monte revulsum
 inmanem scopulum medias permisit in undas;
 vidi iterum veluti tormenti viribus acta
 vasta Giganteo iaculantem saxa lacerto
 et, ne deprimeret fluctus ventusve carinam, 185
 pertimui, iam me non esse oblitus in illa.
 ut vero fuga vos a certa morte reduxit,
 ille quidem totam gemebundus obambulat Aetnam
 praetemptatque manu silvas et luminis orbis
 rupibus incursat foedataque bracchia tabo 190
 in mare protendens gentem exsecratur Achivam
 atque ait: 'o si quis referat mihi casus Ulixen,

METAMORPHOSES BOOK XIV

alive, he says: "What chance, what god has saved you, Achaemenides? Why does a Greek sail in a Trojan ship? What land does your vessel seek?" And to his questions Achaemenides, no longer roughly clad, his garments no longer pinned with thorns, but his own man once more, replied: "May I look on Polyphemus yet again, and those wide jaws of his, dripping with human gore, if I prefer my home and Ithaca to this ship, if I revere Aeneas less than my own father. Nor can I ever pay my debt of gratitude, though I should give my all. That I speak and breathe and see the heavens and the constellations of the sun, for this can I cease to thank him, and be mindful of him? 'Tis due to him that my life came not into the Cyclops' jaws, and though even now I should leave the light of life, I should be buried in a tomb, but surely not in that monster's maw. What were my feelings then (except that fear took away all sense and feeling) when, left behind, I saw you making for the open sea? I longed to call out to you, but I feared to betray myself to the enemy. Even your vessel Ulysses' cry almost wrecked. I saw when Cyclops tore up a huge rock from the mountain-side and hurled it far out to sea. I saw him again throwing great stones with his gigantic arms as from a catapult, and I feared lest the waves or the wind¹ should sink the ship, forgetting that I was not in her. But when you escaped by flight from certain death, he, groaning the while, went prowling all over Aetna, groping through the woods with his hands, and blindly dashing against the rocks. Then would he stretch out his bleeding arms to the sea and curse the whole Greek race, and say: 'Oh, that some chance would but bring

¹ *i.e.* of the stone.

OVID

aut aliquem e sociis, in quem mea saeviat ira,
 viscera cuius edam, cuius viventia dextra
 membra mea laniem, cuius mihi sanguis inundet 195
 guttur, et elisi trepident sub dentibus artus :
 quam nullum aut leve sit damnum mihi lucis
 ademptae !'

haec et plura ferox, me luridus occupat horror
 spectantem vultus etiamnum caede madentes
 crudelesque manus et inanem luminis orbem 200
 membraque et humano concretam sanguine barbam.
 mors erat ante oculos, minimum tamen illa malorum,
 et iam prensurum, iam nunc mea viscera rebar
 in sua mersurum, mentique haerebat imago
 temporis illius, quo vidi bina meorum 205
 ter quater adfligi sociorum corpora terrae,
 cum super ipse iacens hirsuti more leonis
 visceraque et carnes cumque albis ossa medullis
 semianimesque artus avidam condebat in alvum ;
 me tremor invasit : stabam sine sanguine maestus,
 mandentemque videns eiectantemque cruentas 211
 ore dapes et frusta mero glomerata vomentem :
 talia fingebam misero mihi fata parari
 perque dies multos latitans omnemque tremiscens
 ad strepitum mortemque timens cupidusque moriri
 glande famem pellens et mixta frondibus herba 216
 solus inops exspes leto poenaeque relictus
 hanc procul adspexi longo post tempore navem
 oravique fugam gestu ad litusque cucurri,
 et movi : Graiumque ratis Troiana recepit ! 220

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Ulysses back to me, or some one of his friends, against whom my rage might vent itself, whose vitals I might devour, whose living body I might tear asunder with my hands, whose gore might flood my throat, and whose mangled limbs might quiver between my teeth! How nothing at all, or how slight a thing would the loss of my sight appear! This and much more in fury. Pale horror filled me as I looked upon his face still smeared with blood, and his cruel hands, his sightless eye, his limbs and his beard, matted with human gore. Death was before my eyes, but that was the least of all my troubles. I kept always thinking: now he'll catch me, now he'll make my flesh part of his; and the picture stuck in my mind of that time when I saw him catch up two of my friends at once and dash them thrice and again upon the ground; and when, crouching like a shaggy lion over them, he filled his greedy maw with their vitals and their flesh, their bones full of white marrow, and their limbs still warm with life. A quaking terror seized me and I stood pale with horror as I watched him now chewing, now ejecting his bloody feast, now disgorging his horrid food mingled with wine. Such fate I pictured as in store for wretched me. For many days I kept myself in hiding, trembling at every sound, fearing death and yet longing to die, keeping off starvation with acorns and grass and leaves, alone, helpless and hopeless, abandoned to suffering and death. And then, after a long time, far in the distance I saw this ship, and I begged them by my gestures to save me, I rushed down to the shore and I touched their hearts: a Trojan ship received a Greek! Now do you also tell of your adventures, best of comrades, what your leader

OVID

tu quoque pande tuos, comitum gratissime, casus
et ducis et turbae, quae tecum est credita ponto."

Aeolon ille refert Tusco regnare profundo,
Aeolon Hippotaden, cohibentem carcere ventos;
quos bovis inclusos tergo, memorabile munus, 225
Dulichium sumpsisse ducem flatuque secundo
lucibus isse novem et terram aspexisse petitam;
proxima post nonam cum sese aurora moveret,
invidia socios praedaeque cupidine victos
esse; ratos aurum, dempsisse ligamina ventis; 230
cum quibus isse retro, per quas modo venerat undas,
Aeoliique ratem portus repetisse tyranni.
"inde Lami veterem Laestrygonis" inquit "in urbem
venimus: Antiphates terra regnabat in illa.
missus ad hunc ego sum, numero comitante duorum,
vixque fuga quaesita salus comitique mihi, 236
tertius e nobis Laestrygonis inopia tinxit
ora cruore suo. fugientibus instat et agmen
conciat Antiphates; coeunt et saxa trabesque
coniciunt merguntque viros merguntque carinas. 240
una tamen, quae nos ipsumque vehebat Ulixen,
effugit. amissa sociorum parte dolentes
multaque conquesti terris adlabimur illis,
quas procul hinc cernis (procul est, mihi crede,
videnda
insula visa mihi!) tuque o iustissime Troum, 245
nate dea, (neque enim finito Marte vocandus
hostis es, Aenea) moneo, fuge litora Circes!
nos quoque Circaeο religata in litore pinu,
Antiphatae memores inmansuetique Cyclopis,
316

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suffered and the company which put to sea with you."

Then Macareus told how Aeolus ruled over the Tuscan waters, Aeolus, son of Hippotes, confining the winds in prison. These winds, enclosed in a bag of bull's hide, the Dulichian captain had received, a memorable gift. Nine days they had sailed along with a good stern breeze and had sighted the land they sought; but when the tenth morning dawned, Ulysses' comrades were overcome by envy and by lust of booty; thinking that gold was in the bag, they untied the strings that held the winds. These blew the vessel back again over the waves they had just crossed, and she re-entered the harbour of the Aeolian tyrant. "After that," he said, "we came to the ancient city of Laestrygonian Lamus. Antiphates was ruling in that land. I was sent to him with two companions. One comrade and myself by flight barely reached a place of safety; but the third of us stained with his blood the Laestrygonians' impious mouths. Antiphates pursued us as we fled and urged his band after us. They came on in a mob, hurling stones and heavy timbers, and they sank our men and sank our ships. One of them, however, in which I and Ulysses himself sailed, escaped. Grieving for our lost companions and with many lamentations, we finally reached that land which you see at some distance yonder. (And, trust my word, I found 'twas best to see it at a distance.) And you, most righteous Trojan, son of Venus (for now that the war is over, you are no longer to be counted foe, Aeneas), I warn you, keep away from Circe's shores! We also, having moored our vessel on the beach, and remembering Antiphates and the cruel Cyclops, refused to go further, but were

OID

ire negabamus; sed tecta ignota subire 250
 sorte sumus lecti: sors me fidumque Politen
 Eurylochumque simul nimioque Elpenora vino
 bisque novem socios Circaea ad moenia misit.
 quae simul attigimus stetimusque in limine tecti,
 mille lupi mixtaeque lupis ursaeque leaeque 255
 occursum fecere metum, sed nulla timenda
 nullaque erat nostro factura in corpore vulnus;
 quin etiam blandas movere per aera caudas
 nostraque adulantes comitant vestigia, donec
 excipiunt famulae perque atria marmore tecta 260
 ad dominam ducunt: pulchro sedet illa recessu
 sollemni solio pallamque induta nitentem
 insuper aurato circumvelatur amictu.
 Nereides nymphaeque simul, quae vellera motis
 nulla trahunt digitis nec fila sequentia ducunt: 265
 gramina disponunt sparsosque sine ordine flores
 secernunt calathis variasque coloribus herbas;
 ipsa, quod hae faciunt, opus exigit, ipsa, quis usus
 quove sit in folio, quae sit concordia mixtis,
 novit et advertens pensas examinat herbas. 270
 haec ubi nos vidit, dicta acceptaque salute
 diffudit vultus et reddidit omina votis.
 nec mora, misceri tosti iubet hordea grani
 mellaque vimque meri cum lacte coagula passo,
 quique sub hac lateant furtim dulcedine, sucos 275
 adicit. accipimus sacra data pocula dextra.
 quae simul arenti sitientes hausimus ore,
 et tetigit summos virga dea dira capillos,
 (et pudet et referam) saetis horrescere coepi,
 nec iam posse loqui, pro verbis edere raucum 280

METAMORPHOSES BOOK XIV

chosen by lot to explore the unknown island. The lot sent me and the trusty Polites, Eurylochus also and Elpenor, too much given to wine, and eighteen others to Circe's city. When we arrived and stood within her courts, a thousand wolves and she-bears and lionesses in a mixed throng rushed on us, filling us with terror. But there was no need to fear them; not one of them was to give us a single scratch upon our bodies. Why, they even wagged their tails in show of kindness, and fawned upon us as they followed us along, until attendant maidens took us in charge and led us through the marble halls to their mistress' presence. She sat in a beautiful retreat on her throne of state, clad in a gleaming purple robe, with a golden veil above. Her attendants were Nereids and nymphs, who card no fleece and spin no woollen threads with nimble fingers; their only task, to sort out plants, to select from a jumbled mass and place in separate baskets flowers and herbs of various colours. She herself oversees the work they do; she herself knows what is the value of each leaf, what ingredients mix well together, directs the tasks, and weighs the herbs. When she saw us and when welcome had been given and received, she smiled upon us and seemed to promise us the friendship we desired. At once she bade her maidens spread a feast of parched barley-bread, of honey, strong wine, and curdled milk; and in this sweet drink, where they might lie unnoticed, she slyly squeezed some of her baleful juices. We took the cup which was offered by her divine hand. As soon as we had thirstily drained the cup with parched lips, the cruel goddess touched the tops of our heads with her magic wand; and then (I am ashamed to tell, yet will I tell) I began to grow rough with bristles, and I could speak no longer, but in

OVID

murmur et in terram toto procumbere vultu,
 osque meum sensi pando occallescere rostro,
 colla tumere toris, et qua modo pocula parte
 sumpta mihi fuerant, illa vestigia feci
 cumque eadem passis (tantum medicamina possunt!)
 claudor hara, solumque suis caruisse figura 286
 vidimus Eurylochum: solus data pocula fugit;
 quae nisi vitasset, pecoris pars una manerem
 nunc quoque saetigeri, nec tantae cladis ab illo
 certior ad Circeen ultor venisset Ulixes. 290
 pacifer huic dederat florem Cyllenius album:
 moly vocant superi, nigra radice tenetur;
 tutus eo monitisque simul caelestibus intrat
 ille domum Circes et ad insidiosa vocatus
 pocula conantem virga mulcere capillos 295
 reppulit et stricto pavidam deterruit ense.
 inde fides dextraeque datae thalamoque receptus
 coniugii dotem sociorum corpora poscit.
 spargimur ignotae sucis melioribus herbae
 percutimurque caput conversae verbere virgae, 300
 verbaque dicuntur dictis contraria verbis.
 quo magis illa canit, magis hoc tellure levati
 erigimur, saetaeque cadunt, bifidosque relinquit
 rima pedes, redeunt umeri et subiecta lacertis
 bracchia sunt: flentem flentes amplectimur ipsi 305
 haeremusque ducis collo nec verba locuti
 ulla priora sumus quam nos testantia gratos.
 annua nos illic tenuit mora, multa que praesens
 320

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place of words came only hoarse, grunting sounds, and I began to bend forward with face turned entirely to the earth. I felt my mouth hardening into a long snout, my neck swelling in brawny folds, and with my hands, with which but now I had lifted the goblet to my lips, I made tracks upon the ground. And then I was shut up in a pen with others who had suffered the same change (so great was the power of her magic drugs!). We saw that Eurylochus alone was without the pig form; for he alone had refused to take the cup. If he had not refused it, I should even now be one of the bristly herd, and Ulysses would never have been informed by him of our great calamity, and come to Circe to avenge us. Peace-bringing Cyllenius had given him a white flower which the gods call moly. It grows up from a black root. Safe with this and the directions which the god had given him, Ulysses entered Circe's palace and, when he was invited to drink of the fatal bowl, he struck aside the wand with which she was attempting to stroke his hair, and threatened the quaking queen with his drawn sword. Then faith was pledged and right hands given and, being accepted as her husband, he demanded as a wedding gift the bodies of his friends. We were sprinkled with the more wholesome juices of some mysterious herb, our heads received the stroke of her reversed rod, and words were uttered over us which counteracted the words said before. And as she sang, more and still more raised from the ground we stood erect, our bristles fell away, our feet lost their cloven hoofs, our shoulders came back to us, and our arms resumed their former shape. Weeping, we embraced him, weeping too, and clung to our chieftain's neck; and the first words we uttered were of gratitude to him. We tarried in that country for a year, and in so long a

OVID

tempore tam longo vidi, multa auribus hausì,
hoc quoque cum multis, quod clam mihi rettulit una
quattuor e famulis ad talia sacra paratis. 311

cum duce namque meo Circe dum sola moratur,
illa mihi niveo factum de marmore signum
ostendit iuvenale gerens in vertice picum,
aede sacra positum multisque insigne coronis. 315

quis foret et quare sacra coleretur in aede,
cur hanc ferret avem, quaerenti et scire volenti
'accipe' ait, 'Macareu, dominaeque potentia quae
sit

hinc quoque disce meae; tu dictis adice mentem!

" 'Picus in Ausoniis, proles Saturnia, terris 320
rex fuit, utilium bello studiosus equorum;

forma viro, quam cernis, erat: licet ipse decorem
adspicias fictaque probes ab imagine verum;

par animus formae; nec adhuc spectasse per annos
quinquennem poterat Graia quater Elide pugnam.

ille suos dryadas Latiis in montibus ortas 326
verterat in vultus, illum fontana petebant

numina, naiades, quas Albula, quasque Numici,

quas Anienis aquae cursuque brevissimus Almo
Narve tulit praeceps et opacae Farfarus umbrae, 330

quaeque colunt Scythicae stagnum nemorale Dianae
finitimosque lacus; spretis tamen omnibus unam

ille colit nymphen, quam quondam in colle Palati
dicitur ancipiti peperisse Venilia Iano.

haec ubi nubilibus primum maturuit annis, 335
praeposito cunctis Laurenti tradita Pico est,

METAMORPHOSES BOOK XIV

time many were the things I saw with my own eyes and many were the tales I heard. Here is one of the many which one of the four attendants appointed for such offices as have been mentioned¹ told me privately. For, while Circe was dallying alone with our leader, this nymph pointed out to me a snow-white marble statue of a young man with a woodpecker on his head. The statue was set in a sacred fane and attracted attention for its many wreaths. When in my curiosity I asked who it was and why he was worshipped in that holy place and why he had the bird upon his head, she told me this story: 'Listen, Macareus, and learn from this how strong is my mistress' magic. And do you give diligent heed to what I say.

" 'Picus, the son of Saturn, was once the king of the Ausonian country and was very fond of horses fit for war. The hero's form was as you see it. And, though you should look upon his living beauty, still would you approve the true in comparison with his mimic form. His spirit was equal to his body. He could not yet have seen, as the years went by, four quinquennial contests at Grecian Elis; but already had he attracted to his beauty all the dryads sprung from the hills of Latium; the nymphs of the fountains pined for him, and the naiads who dwell in the Albula, beneath Numicus' stream and Anio's, short-coursing Almo, headlong Nar, and Farfar's shady waters; and those who haunt the wooded pool of Taurian Diana and the neighbouring lakes. But, spurning all these, he loved one nymph alone, whom once on the Palatine Venilia is said to have borne to two-headed Janus. This maid, when she had ripened into marriageable years, was given

¹ See ll. 266 ff.

rara quidem facie, sed rarior arte canendi,
 unde Canens dicta est: silvas et saxa movere
 et mulcere feras et flumina longa morari
 ore suo volucresque vagas retinere solebat. 340
 quae dum feminea modulatur carmina voce,
 exierat tecto Laurentes Picus in agros
 indigenas fixurus apros tergumque premebat
 acris equi laevaue hastilia bina ferebat
 poeniceam fulvo chlamydem contractus ab auro. 345
 venerat in silvas et filia Solis easdem,
 utque novas legeret fecundis collibus herbas,
 nomine dicta suo Circaea reliquerat arva.
 quae simul ac iuvenem virgultis abdita vidit,
 obstipuit: cecidere manu, quas legerat, herbae, 350
 flammaque per totas visa est errare medullas.
 ut primum valido mentem conlegit ab aestu,
 quid cuperet, fassura fuit: ne posset adire,
 cursus equi fecit circumfususque satellites.
 "non" ait "effugies, vento rapiare licebit, 355
 si modo me novi, si non evanuit omnis
 herbarum virtus, et non mea carmina fallunt."
 dixit et effigiem nullo cum corpore falsi
 fingit apri praeterque oculos transcurrere regis
 iussit et in densum trabibus nemus ire videri, 360
 plurima qua silva est et equo loca pervia non sunt.
 haut mora, continuo praedae petit inscius umbram
 Picus equique celer spumantia terga relinquit
 spemque sequens vanam silva pedes errat in alta.

METAMORPHOSES BOOK XIV

to Laurentian Picus, preferred above all suitors. Rare was her beauty, but rarer still her gift of song, whence was her name, Canens. She used to move woods and rocks, soften wild beasts, stop the long rivers with her singing, and stay the wandering birds. Once, while she was singing her songs with her maidenly voice, Picus had sallied forth from home into the Laurentian fields to hunt the native boar. He bestrode a prancing courser, carrying in his left hand a brace of spears and wearing a purple mantle caught with a brooch of gold. The daughter¹ of the Sun also had come to those selfsame woods and, to gather fresh herbs on the fertile hills, she had left the fields called Circaean from her name. As soon as she saw the youth from her leafy hiding-place she was struck with wonder. The herbs which she had gathered fell from her hands and burning fire seemed to creep through her whole frame. As soon as she could master her passion and collect her thoughts she was on the point of confessing her desire; but his swift-speeding horse and his thronging retinue prevented her approach to him. "You shall not escape me so," she cried, "not though the wind itself should bear you off, if I know myself, if my herbs' magic power has not wholly vanished, and if my charms have not failed." She spoke and fashioned an unsubstantial image of a boar and bade it rush across the trail before the prince's eyes and seem to take cover in a grove thick with fallen trees, where the woods were dense, places where a horse could not penetrate. The thing was done, and straightway Picus, all unconscious of the trick, made after his shadowy prey and, swiftly dismounting from his foaming steed, followed the empty lure on

¹ Circe.

concipit illa preces et verba precantia dicit 365
 ignotosque deos ignoto carmine adorat,
 quo solet et niveae vultum confundere Lunae
 et patrio capiti bibulas subtexere nubes.
 tum quoque cantato densetur carmine caelum
 et nebulas exhalat humus, caecisque vagantur 370
 limitibus comites, et abest custodia regis.
 nacta locum tempusque "per o, tua lumina," dixit
 "quae mea ceperunt, perque hanc, pulcherrime,
 formam,
 quae facit, ut supplex tibi sim dea, consule nostris
 ignibus et socerum, qui pervidet omnia, Solem 375
 accipe nec durus Titanida despice Circeen."
 dixerat; ille ferox ipsamque precesque repellit
 et "quaecumque es," ait "non sum tuus; altera
 captum
 me tenet et teneat per longum, conprecor, aevum,
 nec Venere externa socialia foedera laedam, 380
 dum mihi Ianigenam servabunt fata Canentem."
 saepe retemptatis precibus Titania frustra
 "non inpune feres, neque" ait "reddere Canenti,
 laesaque quid faciat, quid amans, quid femina, disces
 [rebus," ait "sed amans est laesa et femina Circe!"]
 tum bis ad occasus, bis se convertit ad ortus, 386
 ter iuvenem baculo tetigit, tria carmina dixit.
 ille fugit, sed se solito velocius ipse
 currere miratur: pennas in corpore vidit,
 seque novam subito Latiis accedere silvis 390
 326

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foot and went blindly groping in the forest depths. She seized upon this answer to her prayer and fell to muttering incantations, worshipping her weird gods with a weird charm with which it was her wont to obscure the white moon's features, and hide her father's face behind misty clouds. Now also by her magic song the heavens are darkened, and thick fogs spring up from the ground, while the retainers wander in the dim trails far from their king's defence. Having secured a fitting place and time, she says: "Oh, by those eyes which have enthralled my own, and by that beauty, fairest of youths, which has made even me, a goddess, suppliant to you, look with favour on my passion and accept the Sun, who beholds all things, as your father-in-law; and do not cruelly reject Circe, the Titaness." But he fiercely repelled her and her prayers, and said: "Whoever you are, I am not for you. Another has taken and holds my love in keeping, and I pray that she may keep it through all coming time. Nor will I violate my plighted troth by any other love so long as the fates shall preserve to me my Canens, Janus' daughter." Having tried oft-repeated prayers in vain, the Titaness exclaimed: "But you shall not go scathless, nor shall your Canens ever have you more; and you shall learn by experience not alone what any woman, loving and scorned, can do, but what the woman, Circe, loving and scorned, can do!" Then twice she turned her to the west and twice to the east; thrice she touched the youth with her wand and thrice she sang her charms. He turned in flight, but was amazed to find himself running more swiftly than his wont, and saw wings spring out upon his body. Enraged at his sudden change to a strange bird in his Latian woods, he

OID

indignatus avem duro fera robora rostro
 figit et iratus longis dat vulnera ramis ;
 purpureum chlamydis pennae traxere colorem ;
 fibula quod fuerat vestemque momorderat aurum,
 pluma fit, et fulvo cervix praecingitur auro, 395
 nec quicquam antiquum Pico nisi nomina restat.

“ Interea comites, clamato saepe per agros
 nequiquam Pico nullaque in parte reperto,
 inveniunt Circen (nam iam tenuaverat auras
 passaue erat nebulas ventis ac sole recludi) 400
 criminibusque premunt veris regemque repossunt
 vimque ferunt saevisque parant incessere telis :
 illa nocens spargit virus sucosque veneni
 et Noctem Noctisque deos Ereboque Chaoque
 convocat et longis Hecaten ululatus orat. 405
 exsiluere loco (dictu mirabile) silvae,
 ingemuitque solum, vincinaque palluit arbor,
 sparsaque sanguineis maduerunt pabula guttis,
 et lapides visi mugitus edere raucos
 et latrare canes et humus serpentibus atris 410
 squalere et tenues animae volitare silentum :
 attonitum monstris vulgus pavet ; illa paventis
 ora venenata tetigit mirantia virga,
 cuius ab attactu variarum monstra ferarum
 in iuvenes veniunt : nulli sua mansit imago. 415

“ Sparserat occiduis Tartessia litora Phoebus,
 et frustra coniunx oculis animoque Canentis
 exspectatus erat : famuli populusque per omnes

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pecked at the rough oak-trees with his hard beak and wrathfully inflicted wounds on their long branches. His wings took the colour of his bright red mantle, and what had been a brooch of gold stuck through his robe was changed to feathers, and his neck was circled with a golden-yellow band; and naught of his former self remained to Picus except his name.

““ Meanwhile his companions, calling often and vainly for Picus throughout the countryside and finding him nowhere, came upon Circe (for now she had cleared the air and had permitted the clouds to be dispelled by wind and sun), charged her flatly with her crime, demanded back their king with threats of force, and were preparing to attack her with their deadly spears. But she sprinkled upon them her baleful drugs and poisonous juices, summoning to her aid Night and the gods of Night from Erebus and Chaos, and calling on Hecate in long-drawn, wailing cries. The woods, wonderful to say, leaped from their place, the ground rumbled, the neighbouring trees turned white, and the herbage where her poisons fell was stained with clots of blood. The stones also seemed to voice hoarse bellowings; the baying of dogs was heard, the ground was foul with dark, crawling things, and the thin shades of the silent dead seemed to be flitting about. The astounded crowd quaked at the monstrous sights and sounds; but she touched the frightened, wondering faces with her magic wand, and at the touch horrid, beast-like forms of many shapes came upon the youths, and none kept his proper form.

““ Now the setting sun had bathed the Tartessian shores, and vainly had Canens watched for her lord's return with eyes and heart. Her slaves and her

discurrunt silvas atque obvia lumina portant ;
 nec satis est nymphae flere et lacerare capillos 420
 et dare plangorem (facit haec tamen omnia) seque
 proripit ac Latios errat vesana per agros.
 sex illam noctes, totidem redeuntia solis
 lumina viderunt inopem somnique cibique
 per iuga, per valles, qua fors ducebat, euntem ; 425
 ultimus adspexit Thybris luctuque viaque
 fessam et iam longa ponentem corpora ripa.
 illic cum lacrimis ipso modulata dolore
 verba sono tenui maerens fundebat, ut olim
 carmina iam moriens canit exequialia cygnus ; 430
 luctibus extremum tenues liquefacta medullas
 tabuit inque leves paulatim evanuit auras,
 fama tamen signata loco est, quem rite Canentem
 nomine de nymphae veteres dixere Camenae.'

"Talia multa mihi longum narrata per annum 435
 visaque sunt. resides et desuetudine tardi
 rursus inire fretum, rursus dare vela iubemur,
 ancipitesque vias et iter Titania vastum
 dixerat et saevi restare pericula ponti :
 pertinui, fateor, nactusque hoc litus adhaesi." 440

Finierat Macareus, urnaque Aeneia nutrix
 condita marmorea tumulo breve carmen habebat

HIC · ME · CAIETAM · NOTAE · PIETATIS · ALUMNUS
 EREPTAM · ARGOLICO · QUO · DEBUI · IGNE · CREMAVIT

solvitur herboso religatus ab aggere funis, 445
 et procul insidias infamataeque relinquunt
 330

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people scattered through all the woods, bearing torches in hope to meet him. Nor was the nymph content to weep, to tear her hair and beat her breasts; (all these she did, indeed) and, rushing forth, she wandered madly through the Latian fields. Six nights and as many returning dawns beheld her wandering, sleepless and fasting, over hills, through valleys, wherever chance directed. The Tiber was the last to see her, spent with grief and travel-toil, laying her body down upon his far-stretching bank. There, with tears, in weak, faint tones, she poured out her mournful words attuned to grief; just as sometimes, in dying, the swan sings a last funeral-song. Finally, worn to a shade by woe, her very marrow changed to water, she melted away and gradually vanished into thin air. Still her story has been kept in remembrance by the place which ancient muses fitly called Canens from the name of the nymph.'

"Many such things I heard and saw during a long year. At length, grown sluggish and slow through inactivity, we were ordered to go again upon the sea and spread our sails. The Titaness had told us of the dubious pathways of the sea, their vast extent, and all the desperate perils yet to come. I own I was afraid to face them and, having reached this shore, I stayed behind."

Macareus had finished his story; and Aeneas' nurse, buried in a marble urn, had a brief epitaph carved on her tomb:

HERE ME, CAIETA, SNATCHED FROM GRECIAN FLAMES,
MY PIOUS SON CONSUMED WITH FITTING FIRE.

Loosing their cables from the grass-grown shore,
they kept far out from the treacherous island, the

OID

tecta deae lucosque petunt, ubi nubilus umbra
 in mare cum flava prorumpit Thybris harena ;
 Faunigenaeque domo potitur nataque Latini,
 non sine Marte tamen. bellum cum gente feroci 450
 suscipitur, pactaque furit pro coniuge Turnus.
 concurrat Latio Tyrrhenia tota, diuque
 ardua sollicitis victoria quaeritur armis.
 auget uterque suas externo robore vires,
 et multi Rutulos, multi Troiana tuentur 455
 castra, neque Aeneas Euandri ad moenia frustra,
 at Venulus frustra profugi Diomedis ad urbem
 venerat : ille quidem sub Iapyge maxima Dauno
 moenia condiderat dotaliaque arva tenebat ;
 sed Venulus Turni postquam mandata peregit 460
 auxiliumque petit, vires Aetolius heros
 excusat : nec se aut soceri committere pugnae
 velle sui populos, aut quos e gente suorum
 armet habere ullos, “ neve haec commenta putetis,
 admonitu quamquam luctus renoventur amari, 465
 perpetiar memorare tamen. postquam alta cremata
 est

Ilios, et Danaas paverunt Pergama flammis,
 Naryciusque heros, a virgine virgine rapta,
 quam meruit poenam solus, digessit in omnes,
 spargimur et ventis inimica per aequora rapti 470
 fulmina, noctem, imbres, iram caelique marisque
 perpetimur Danai cumulumque Capherea cladis,
 332

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home of the ill-famed goddess, and headed for the wooded coast where shady Tiber pours forth his yellow, silt-laden waters into the sea. There did Aeneas win the daughter and the throne of Latinus, Faunus' son; but not without a struggle. War with a fierce race is waged, and Turnus fights madly for his promised bride. All Etruria rushes to battle-shock with Latium, and with long and anxious struggle hard victory is sought. Both sides augment their strength by outside aid; and many defend the Rutuli and many the Trojan camp. Aeneas had not gone in vain to Evander's home, but Venulus had vainly sought the city of the exiled Diomedes. He had founded a large city¹ within Iapygian Daunus' realm, and was ruling the fields granted to him as a marriage portion. But when Venulus had done Turnus' bidding and asked for aid, the Aetolian hero pleaded his lack of resources as his excuse, saying that he was not willing to expose himself or his father-in-law's people to the risk of battle, nor did he have men of his own nation whom he might equip for war. "And, that you may not think my excuses false, although the very mention of my woes renews my bitter grief, still will I endure the telling of them. After high Ilium had been burned and Pergama had glutted the furious passions of the Greeks; and after the Narycian hero² from a virgin goddess³ for a violated virgin had brought on us all the punishment which he alone deserved, we Greeks were scattered and, blown by winds over the angry waters, we suffered lightning blasts, thick darkness, storms, the rage of sky and sea and Caphereus, the climax of our

¹ Arpi.

² Ajax, the son of Oileus, who violated Cassandra.

³ Minerva.

neve morer referens tristes ex ordine casus,
 Graecia tum potuit Priamo quoque flenda videri.
 me tamen armiferae servatum cura Minervae 475
 fluctibus eripuit, patriis sed rursus ab Argis
 pellor, et antiquo memores de vulnere poenas
 exigit alma Venus, tantosque per alta labores
 aequora sustinui, tantos terrestribus armis,
 ut mihi felices sint illi saepe vocati, 480
 quos communis hiems inportunusque Caphereus
 mersit aquis, vellemque horum pars una fuissem.
 “Ultima iam passi comites belloque fretoque
 deficiunt finemque rogant erroris, at Acmon
 fervidus ingenio, tum vero et cladibus asper, 485
 ‘quid superest, quod iam patientia vestra recuset
 ferre, viri?’ dixit ‘quid habet Cytherea, quod ultra,
 velle puta, faciat? nam dum peiora timentur,
 est locus in vulnus: sors autem ubi pessima rerum,
 sub pedibus timor est securaque summa malorum. 490
 audiat ipsa licet et, quod facit, oderit omnes
 sub Diomede viros, odium tamen illius omnes
 spernimus, et magno stat magna potentia nobis.’
 talibus inritans Venerem Pleuronius Acmon
 instimulat verbis veteremque resuscitat iram. 495
 dicta placent paucis, numeri maioris amici
 Acmona conripimus; cui respondere volenti
 vox pariter vocisque via est tenuata, comaeque
 in plumas abeunt, plumis nova colla teguntur
 pectoraque et tergum, maiores bracchia pennas 500

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disasters. Not to delay you by telling our sad mis-
 happens in order, Greece at that time could have moved
 even Priam's tears. Well-armed Minerva's care,
 however, saved me from the waves; but again I was
 driven forth from my native Argos, for fostering
 Venus, still mindful of the old wound I had given
 her, now exacted the penalty. So great toils did I
 endure on the high seas and so great toils of war on
 land that often did I call those blessed of heaven
 whom the storm, which all had suffered, and cruel
 Caphereus drowned beneath the waves; and I wished
 that I, too, had been one of them.

“ And now my companions, having endured the
 uttermost in war and sea, became disheartened and
 begged me to make an end of wandering. But
 Acmon, who was naturally hot-headed and who was
 at times especially intractable because of our suffer-
 ings, exclaimed: ‘ What is there left, men, for your
 long-suffering to refuse to bear? What is there left
 for Venus to do further, supposing she wishes it?
 For, so long as we fear worse fortunes, we lie open
 to wounds; but when the worst possible lot has
 fallen, then is fear beneath our feet and the utmost
 misfortune can bring us no further care. Though she
 herself should hear and, as indeed she does, should
 hate all men less than she hates Diomedes, still do we all
 scorn her hatred; and the power to do so¹ is our chief
 defence.’ With such insulting words did Pleuronian
 Acmon rouse Venus and revive her former anger.
 But few approved his words. We, the greater num-
 ber of his friends, upbraided Acmon; and when he
 would have replied, his voice and throat together
 grew thin; his hair was changed to feathers, and
 feathers clothed a new-formed neck and breast

¹ *i.e.* to scorn Venus' hate.

accipiunt, cubitique leves sinuantur in alas ;
 magna pedis digitos pars occupat, oraque cornu
 indurata rigent finemque in acumine ponunt.
 hunc Lycus, hunc Idas et cum Rhexenore Nycteus,
 hunc miratur Abas, et dum mirantur, eandem 505
 accipiunt faciem, numerusque ex agmine maior
 subvolat et remos plausis circumvolat alis :
 si volucrum quae sit dubiarum forma requiris,
 ut non cygnorum, sic albis proxima cygnis.
 vix equidem has sedes et Iapygis arida Dauni 510
 arva gener teneo minima cum parte meorum."

Hactenus Oenides, Venulus Calydonia regna
 Peucetiosque sinus Messapiaque arva relinquit.
 in quibus antra videt, quae, multa nubila silva
 et levibus cannis latitantia semicaper Pan 515
 nunc tenet, at quodam tenuerunt tempore nymphae.
 Apulus has illa pastor regione fugatas
 terruit et primo subita formidine movit,
 mox, ubi mens rediit et contempsero sequentem,
 ad numerum motis pedibus duxere choreas ; 520
 inprobat has pastor saltuque imitatus agresti
 addidit obscenis convicia rustica dictis,
 nec prius os tacuit, quam guttura condidit arbor :
 arbor enim est, sucoque licet cognoscere mores.
 quippe notam linguae bacis oleaster amaris 525
 exhibet : asperitas verborum cessit in illa.

Hinc ubi legati rediere, negata ferentes
 arma Aetola sibi, Rutuli sine viribus illis

METAMORPHOSES BOOK XIV

and back. His arms acquired large pinion-feathers and his elbows curved into nimble wings; his toes were replaced by webbed feet and his face grew stiff and horny, ending in a sharp-pointed beak. Lycus viewed him in wonder, so also Idas, Rhexenor and Nycteus and Abas too; and, while they wondered, they became of the same form. The greater number flew up in a flock and circled round the rowers with flapping wings. If you ask of what sort were these questionable birds, while they were not swans, they were very like snowy swans. And now, as son-in-law of Iapygian Daunus, I have hard work to hold this settlement and this parched countryside with but a pitiful remnant of my friends."

So spoke the grandson of Oeneus. And Venulus departed from the Calydonian realm, passing the Peucetian bay and the regions of Messapia. Here he saw a cavern, dark with forest shades and hidden by a growth of waving reeds. The half-goat Pan now claims the place, but at one time the nymphs dwelt there. An Apulian shepherd of that region caused them to run away in terror, filling them at first with sudden fear. But soon, when their courage returned and they saw with scorn who was pursuing them, they returned to their choral dancing again with nimble feet. Still did the shepherd mock them, imitating their dance with his clownish steps, adding to this boorish insults and vulgar words. Nor did he cease speaking until the rising wood covered his mouth. For now he is a tree. You could tell its kind from the savour of its fruit; for the wild olive bears the traces of his tongue in its bitter berries. The sharpness of his words has passed to them.

When the ambassadors returned with the news that Aetolian help had been refused them, the Rutuli

OID

bella instructa gerunt, multumque ab utraque cruoris
 parte datur; fert ecce avidas in pinea Turnus 530
 texta faces, ignesque timent, quibus unda pepercit.
 iamque picem et ceras alimentaue cetera flammae
 Mulciber urebat perque altum ad carbasa malum
 ibat, et incurvae fumabant transtra carinae,
 cum memor has pinus Idaeo vertice caesas 535
 sancta deum genetrix tinnitibus aera pulsi
 aeris et inflati conplevit murmure buxi
 perque leves domitis invecta leonibus auras
 "inrita sacrilega iactas incendia dextra,
 Turne!" ait. "eripiam: nec me patiente cremabit
 ignis edax nemorum partes et membra meorum." 541
 intonuit dicente dea, tonitrumque secuti
 cum saliente graves ceciderunt grandine nimbi,
 aeraque et tumidum subitis concursibus aequor
 Astraiei turbant et eunt in proelia fratres. 545
 e quibus alma parens unius viribus usa
 stuppea praerupit Phrygiae retinacula classis,
 fertque rates pronas medioque sub aequore mergit;
 robore mollito lignoque in corpora verso
 in capitum facies puppes mutantur aduncae, 550
 in digitos abeunt et crura natantia remi,
 quodque prius fuerat, latus est, mediisque carina
 subdita navigiis spinae mutatur in usum,
 lina comae molles, antennae brachia fiunt,
 caeruleus, ut fuerat, color est; quasque ante timebant,
 illas virgineis exercent lusibus undas 556

METAMORPHOSES BOOK XIV

without that help went on with the war they had begun ; and much blood was spilled on both sides. But lo, Turnus brought devouring torches against the pine fabric of the ships, and what the waves had spared feared the flames. And now Mulciber was burning the pitchy, resinous mass and other rich food for flames, and was spreading even to the tall masts and sails, while the cross-banks of the curving hulls were smoking ; when the holy mother of the gods, mindful that these pines were felled on Ida's top, filled the air with the harsh beat of brazen cymbals and the shrill music of the boxwood flute. Then, borne by her tamed lions through the yielding air, she cried : " Vainly, O Turnus, with impious hand you hurl those brands. For I shall rescue the burning ships, nor with my consent shall the greedy flames devour what was once part and parcel of my sacred woods." While yet the goddess spoke it thundered and, following the thunder, a heavy shower of rain began to fall, mingled with leaping hail, and the winds, Astraean brothers, wrought wild confusion in the air and on the waves, swollen by the sudden rush of waters, and mingled in the fray. The all-fostering mother, with the help of one of these, broke the hempen fastenings of the Phrygian ships and, forcing them head down, plunged them beneath the water. Straightway the wood softened and turned to flesh, the ships' curved prows changed to heads, the oars to toes and swimming legs ; what had been body before remained as body and the deep-laid keel was changed into a spine ; cordage became soft hair, and sail-yards, arms ; the sea-green colour was unchanged. And now, as water-nymphs, with maiden glee they sport in the waters which they feared before. Though born on the rough mountain-tops, they now throng

Naides aequoreae durisque in montibus ortae
 molle fretum celebrant nec eas sua tangit origo ;
 non tamen oblitae, quam multa pericula saepe
 pertulerint pelago, iactatis saepe carinis 560
 subposuere manus, nisi siqua vehebat Achivos :
 cladis adhuc Phrygiae memores odere Pelasgos
 Neritiaeque ratis viderunt fragmina laetis
 vultibus et laetis videre rigescere puppim
 vultibus Alcinoi saxumque increescere ligno. 565

Spes erat, in nymphas animata classe marinas
 posse metu monstri Rutulum desistere bello :
 perstat, habetque deos pars utraque, quodque deorum
 est

instar, habent animos ; nec iam dotalia regna,
 nec sceptrum soceri, nec te, Lavinia virgo, 570
 sed vicisse petunt deponendique pudore
 bella gerunt, tandemque Venus victricia nati
 arma videt, Turnusque cadit : cadit Ardea, Turno
 sospite dicta potens ; quem postquam barbarus ensis
 abstulit et tepida latuerunt tecta favilla, 575
 congerie e media tum primum cognita praepes
 subvolat et cineres plausis everberat alis.
 et sonus et macies et pallor et omnia, captam
 quae deceant urbem, nomen quoque mansit in illa
 urbis, et ipsa suis deplangitur Ardea pennis. 580

Iamque deos omnes ipsamque Aeneia virtus
 Iunonem veteres finire coegerat iras,
 cum, bene fundatis opibus crescentis Iuli,
 tempestivus erat caelo Cythereius heros.
 ambieratque Venus superos colloque parentis 585

METAMORPHOSES BOOK XIV

the yielding waves and no trace of their first state troubles them. And yet, remembering the many perils they have often suffered on the deep, they often place helping hands beneath storm-tossed barques, except such as carried Greeks. Remembering still the Phrygian calamity, they hated the Pelasgian race and they rejoiced to see the broken timbers of Ulysses' ship, rejoiced to see the vessel of Alcinoüs grow stiff and its wood turn to stone.

After the fleet had been changed to living water-nymphs, there was hope that the Rutuli, in awe of the portent, would desist from war. But the war went on and both sides had their gods to aid them, and, what is as good as gods, they had courage too. And now neither a kingdom given in dowry, nor the sceptre of a father-in-law, nor you, Lavinian maiden, did they seek, but only victory, and they kept on warring through sheer shame of giving up. At length Venus saw her son's arms victorious and Turnus fell. Ardea fell, counted a powerful city in Turnus' lifetime. But after the outlander's sword destroyed it and warm ashes hid its ruins, from the confused mass a bird flew forth of a kind never seen before, and beat the ashes with its flapping wings. Its sound, its meagre look, its deathly paleness, all things which become a captured city, yes, even the city's name remained in the bird;¹ and Ardea's self is beaten in lamentation by its wings.

Now had Aeneas' courageous soul moved all the gods and even Juno to lay aside their ancient anger, and, since the fortunes of the budding Iulus were well established, the heroic son of Cytherea was ripe for heaven. Venus had approached the heavenly gods and, throwing her arms around her father's

¹ *i. e.* Ardea, a heron.

OID

circumfusa sui " numquam mihi " dixerat " ullo
tempore dure pater, nunc sis mitissimus, opto,
Aeneaeque meo, qui te de sanguine nostro
fecit avum, quamvis parvum des, optime, numen,
dummodo des aliquod ! satis est inamabile regnum 590
adspexisse semel, Stygios semel isse per annes."
adsensere dei, nec coniunx regia vultus
inmotos tenuit placatoque adnuit ore ;
tum pater " estis " ait " caelesti munere digni,
quaeque petis pro quoque petis : cape, nata, quod
optas ! " 595

fatus erat : gaudet gratesque agit illa parenti
perque leves auras iunctis invecta columbis
litus adit Laurens, ubi tectus harundine serpit
in freta flumineis vicina Numicius undis.
hunc iubet Aeneae, quaecumque obnoxia morti, 600
abluere et tacito deferre sub aequora cursu ;
corniger exsequitur Veneris mandata suisque,
quicquid in Aenea fuerat mortale, repurgat
et respersit aquis ; pars optima restitit illi.
lustratum genetrix divino corpus odore 605
unxit et ambrosia cum dulci nectare mixta
contigit os fecitque deum, quem turba Quirini
nuncupat Indigetem temploque arisque recepit.
Inde sub Ascanii dicione binominis Alba
resque Latina fuit. succedit Silvius illi. 610
quo satus antiquo tenuit repetita Latinus
nomina cum sceptro, clarus subit Alba Latinum.
Epytus ex illo est ; post hunc Capetusque Capysque,
sed Capys ante fuit ; regnum Tiberinus ab illis

METAMORPHOSES BOOK XIV

neck, had said: "O father, who hast never at any time been harsh to me, now be most kind, I pray. To my Aeneas, who is thy grandson and of our blood, grant him, O most excellent, some divinity, however small I care not, if only thou grant any. It is enough once to have looked upon the unlovely kingdom, once to have crossed the Stygian stream." The gods all gave assent; nor did the queen-consort keep an unyielding face, but peacefully consented. Then Father Jove declared: "You are both worthy of this heavenly boon, both thou who prayest and he for whom thou prayest. Have then, my daughter, what thou dost desire." He spoke, and Venus, rejoicing, gave her father thanks. Then, borne aloft through the yielding air by her harnessed doves, she came to the Laurentian coast, where the river Numicius, winding through beds of sheltering reeds, pours its fresh waters into the neighbouring sea. She bade the river-god wash away from Aeneas all his mortal part and carry it down in his silent stream into the ocean depths. The horned god obeyed Venus' command and in his waters cleansed and washed quite away whatever was mortal in Aeneas. His best part remained to him. His mother sprinkled his body and anointed it with divine perfume, touched his lips with ambrosia and sweet nectar mixed, and so made him a god, whom the Roman populace styled Indiges and honoured with temple and with sacrifice.

Next, under Ascanius' sway, the state was of double name, Alban and Latin. Silvius succeeded him; his son, Latinus, took a name inherited with the ancient sceptre. Illustrious Alba succeeded Latinus; Epytus next, and after him Capetus and Capys, but Capys first.¹ Tiberinus received the

¹ The metre prevents the proper order of these names.

cepit et in Tusci demersus fluminis undis 615
 nomina fecit aquae; de quo Remulusque feroxque
 Acrota sunt geniti. Remulus maturior annis
 fulmineo periit, imitator fulminis, ictu.
 fratre suo sceptrum moderatior Acrota forti
 tradit Aventino, qui, quo regnarat, eodem 620
 monte iacet positus tribuitque vocabula monti;
 iamque Palatinae summam Proca gentis habebat.
 Rege sub hoc Pomona fuit, qua nulla Latinas
 inter hamadryadas coluit sollertius hortos
 nec fuit arborei studiosior altera fetus; 625
 unde tenet nomen: non silvas illa nec amnes,
 rus amat et ramos felicia poma ferentes;
 nec iaculo gravis est, sed adunca dextera falce,
 qua modo luxuriam premit et spatiantia passim
 brachia conpescit, fisso modo cortice lignum 630
 inserit et sucos alieno praestat alumno;
 nec sentire sitim patitur bibulaeque recurvas
 radicis fibras labentibus inrigat undis.
 hic amor, hoc studium, Veneris quoque nulla cupido
 est;
 vim tamen agrestum metuens pomaria claudit 635
 intus et accessus prohibet refugitque viriles.
 quid non et Satyri, saltatibus apta iuventus,
 fecere et pinu praecincti cornua Panes
 Silenusque, suis semper iuvenilior annis,
 quique deus fures vel falce vel inguine terret, 640
 ut poterentur ea? sed enim superabat amando
 hos quoque Vertumnus neque erat felicior illis.
 o quotiens habitu duri messoris aristas

METAMORPHOSES BOOK XIV

kingdom after them, and he, drowned in the waters of the Tuscan stream, gave his name to that river. His sons were Remulus and warlike Acrota. Remulus, the elder, perished by a thunderbolt while striving to imitate the thunder. Acrota, less daring than his brother, resigned the sceptre to brave Aventinus. He lies buried on the same hill where he had reigned and has given his name to the hill. And now Proca held dominion over the Palatine race.

Pomona flourished under this king, than whom there was no other Latian wood-nymph more skilled in garden-culture nor more zealous in the care of fruitful trees. Hence was her name. She cared nothing for woods and rivers, but only for the fields and branches laden with delicious fruits. She carried no javelin in her hand, but the curved pruning-hook with which now she repressed the too luxuriant growth and cut back the branches spreading out on every side, and now, making an incision in the bark, would engraft a twig and give juices to an adopted bough. Nor would she permit them to suffer thirst, but watered the twisted fibres of the thirsty roots with her trickling streams. This was her love; this was her chief desire; nor did she have any care for Venus; yet, fearing some clownish violence, she shut herself up within her orchard and so guarded herself against all approach of man. What did not the Satyrs, a young dancing band, do to win her, and the Pans, their horns encircled with wreaths of pine, and Silvanus, always more youthful than his years, and that god ¹ who warns off evil-doers with his sickle or his ugly shape? But, indeed, Vertumnus surpassed them all in love; yet he was no more fortunate than they. Oh, how often in the garb of a rough reaper did

¹ Priapus.

OID

corbe tulit verique fuit messoris imago !
 tempora saepe gerens faeno religata recenti 645
 desectum poterat gramen versasse videri ;
 saepe manu stimulos rigida portabat, ut illum
 iurares fessos modo disiunxisse iuencos.
 falce data frondator erat vitisque putator ;
 induerat scalas : lecturum poma putares ; 650
 miles erat gladio, piscator harundine sumpta ;
 denique per multas aditum sibi saepe figuras
 repperit, ut caperet spectatae gaudia formae.
 ille etiam pieta redimitus tempora mitra,
 innitens baculo, positis per tempora canis, 655
 adsimulavit anum cultosque intravit in hortos
 pomaque mirata est " tanto " que " potentior ! " inquit
 paucaque laudatae dedit oscula, qualia numquam
 vera dedisset anus, glaebaque incurva resedit
 suspiciens pandos autumnii pondere ramos. 660
 ulmus erat contra speciosa nitentibus uvis :
 quam socia postquam pariter cum vite probavit,
 " at si staret " ait " caelebs sine palmite truncus,
 nil praeter frondes, quare peteretur, haberet ;
 haec quoque, quae iuncta est, vitis requiescit in
 ulmo : 665
 si non nupta foret, terrae acclinata iaceret ;
 tu tamen exemplo non tangeris arboris huius
 concubitusque fugis nec te coniungere curas.
 atque utinam velles ! Helene non pluribus esset

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he bring her a basket of barley-ears ! And he was the perfect image of a reaper, too. Often he would come with his temples wreathed with fresh hay, and could easily seem to have been turning the new-mown grass. Again he would appear carrying an ox-goad in his clumsy hand, so that you would swear that he had but now unyoked his weary cattle. He would be a leaf-gatherer and vine-pruner with hook in hand ; he would come along with a ladder on his shoulder and you would think him about to gather apples. He would be a soldier with a sword, or a fisherman with a rod. In fact, by means of his many disguises, he obtained frequent admission to her presence and had much joy in looking on her beauty. He also put on a wig of grey hair, bound his temples with a gaudy head-cloth, and, leaning on a staff, came in the disguise of an old woman, entered the well-kept garden and, after admiring the fruit, said : “ But you are far more beautiful,” and he kissed her several times as no real old woman ever would have done. The bent old creature sat down on the grass, gazing at the branches bending beneath the weight of autumn fruits. There was a shapely elm-tree opposite, covered with gleaming bunches of grapes. After he had looked approvingly at this awhile, together with its vine companion, he said : “ But if that tree stood there unmated to the vine, it would have no value save for its leaves alone ; and this vine, which clings to and rests safely on the elm, if it were not thus wedded, it would lie languishing, flat upon the ground. But you are not touched by the vine’s example and you shun wedlock and do not desire to be joined to another. And I would that you did desire it ! Then would you have more suitors than ever Helen had, or she ¹

¹ Hippodamia.

sollicitata procis nec quae Lapitheia movit 670
 proelia nec coniunx timidi, haud audacis Ulixis.
 nunc quoque, cum fugias averserisque petentes,
 mille viri cupiunt et semideique deique
 et quaecumque tenent Albanos numina montes.
 sed tu si sapiēs, si te bene iungere anumque 675
 hanc audire voles, quae te plus omnibus illis,
 plus, quam credis, amo : vulgarēs reice taedas
 Vertumnumque tori socium tibi selige ! pro quo
 me quoque pignus habes : neque enim sibi notior ille
 est,
 quam mihi ; nec passim toto vagus errat in orbe, 680
 haec loca magna colit ; nec, uti pars magna procorum,
 quam modo vidit, amat : tu primus et ultimus illi
 ardor eris, solique suos tibi devovet annos.
 adde, quod est iuvenis, quod naturale decoris
 munus habet formasque apte fingetur in omnes, 685
 et quod erit iussus, iubeas licet omnia, fiet.
 quid, quod amatis idem, quod, quae tibi poma coluntur,
 primus habet laetaque tenet tua munera dextra !
 sed neque iam fetus desiderat arbore demptos
 nec, quas hortus alit, cum sucis mitibus herbas 690
 nec quicquam nisi te : miserere ardentis et ipsum,
 quod petit, ore meo praesentem crede precari.
 ultoresque deos et pectora dura perosam
 Idalien memoremque time Rhamnusidis iram !
 quoque magis timeas, (etenim mihi multa vetustas 695
 348

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for whom the Lapithae took arms, or the wife of the timid, not the bold, Ulysses. And even as it is, though you shun them and turn in contempt from their wooing, a thousand men desire you, and half-gods and gods and all the divinities that haunt the Alban hills. But if you will be wise, and consent to a good match and will listen to an old woman like me, who love you more than all the rest, yes, more than you would believe, reject all common offers and choose Vertumnus as the consort of your couch. You have me also as guaranty for him; for he is not better known to himself than he is to me. He does not wander idly throughout the world, but he dwells in the wide spaces here at hand; nor, as most of your suitors do, does he fall in love at sight with every girl he meets. You will be his first love and his last, and to you alone he will devote his life. Consider also that he is young, blest with a native charm, can readily assume whatever form he will, and what you bid him, though without stint you bid, he will perform. Moreover your tastes are similar, and the fruit which you so cherish he is the first to have and with joyful hands he lays hold upon your gifts. But neither the fruit of your trees, nor the sweet, succulent herbs which your garden bears, nor anything at all does he desire save you alone. Pity him who loves you so, and believe that he himself in very presence through my lips is begging for what he wants. And have a thought for the avenging gods and the Idalian¹ goddess who detests the hard of heart, and the unforgetting wrath of Nemesis! And that you may the more fear these (for my long life has brought me knowledge of many things), I will tell you a story that is well known all over

¹ *i.e.* Cyprian an epithet of Venus.

OVID

seire dedit) referam tota notissima Cypro
facta, quibus flecti facile et mitescere possis.

“ Viderat a veteris generosam sanguine Teucri
Iphis Anaxareten, humili de stirpe creatus,
viderat et totis perceperat ossibus aestum 700
luctatusque diu, postquam ratione furorem
vincere non potuit, supplex ad limina venit
et modo nutrici miserum confessus amorem,
ne sibi dura foret, per spes oravit alumnae,
et modo de multis blanditus cuique ministris 705
sollicita petiit propensum voce favorem ;
saepe ferenda dedit blandis sua verba tabellis,
interdum madidas lacrimarum rore coronas
postibus intendit posuitque in limine duro
molle latus tristisque serae convicia fecit. 710
saerior illa freto surgente cadentibus Haedis,
durior et ferro, quod Noricus excoquit ignis,
et saxo, quod adhuc vivum radice tenetur,
spernit et inridet, factisque inmitibus addit
verba superba ferox et spe quoque fraudat amantem.
non tulit impatiens longi tormenta doloris 716
Iphis et ante fores haec verba novissima dixit :
‘ vincis, Anaxarcte, neque erunt tibi taedia tandem
ulla ferenda mei : lactos molire triumphos
et Paeani voca nitidaque incingere lauru ! 720
vincis enim, moriorque libens : age, ferrea, gaude !
certe aliquid laudare mei cogeris amoris,
quo tibi sim gratus, meritumque fatebere nostrum,
non tamen ante tui curam excessisse memento
quam vitam geminaque simul mihi luce carendum. 725

METAMORPHOSES BOOK XIV

Cyprus, by which you may learn to be easily persuaded and to be soft of heart.

“ Iphis, a youth of humble birth, had chanced to see Anaxarete, a proud princess of old Teucer's line. He saw her, and at once felt the fire of love through all his frame. Long did he fight against it; but when he found he could not overcome his passion by the power of reason, he came as a suppliant to her door. Now he confessed his unhappy love to her nurse and begged her by her fond hopes for her dear foster-child not to be hard towards him; now, coaxing some one of her many servants, he earnestly begged her to do him a kindly turn; often he gave them coaxing messages on tablets to bear to her; at times he would hang garlands of flowers upon her door, wet with his tears, and lay his soft body down upon her hard threshold, complaining bitterly of her unfeeling bars. But she, more savage than the waves that rise at the setting of the Kids, harder than steel tempered in Noric fire, or living rock, which still holds firmly to its native bed, spurns him and mocks at him. And to her heartless deeds she adds insolent, haughty words, and utterly deprives her lover of hope itself. Unable to bear further the torment of his long agony, before her door Iphis cries these words as his last message to her: ‘ You win, Anaxarete, and no more need you be annoyed on my account. Celebrate your glad triumph, sing songs of victory, set a gleaming wreath of laurel on your head! For you have won, and I die gladly. Come then, rejoice, you of the iron heart! Surely you will be forced to admit that there is some feature of my love in which I am pleasing to you, and you will confess my merit. But remember that my love for you ended only with my life and that I must

nec tibi fama mei ventura est nuntia leti :
 ipse ego, ne dubites, adero praesensque videbor,
 corpore ut exanimi crudelia lumina pascas.
 si tamen, o superi, mortalia facta videtis,
 este mei memores (nihil ultra lingua precari 730
 sustinet) et longo facite ut narremur in aevo,
 et, quae dempsistis vitae, date tempora famaе !
 dixit, et ad postes ornatos saepe coronis
 umentes oculos et pallida bracchia tollens,
 cum foribus laquei religaret vincula summis, 735
 ‘ haec tibi sarta placent, crudelis et inopia ! ’ dixit
 inseruitque caput, sed tum quoque versus ad illam,
 atque onus infelix elisa fauce pependit.
 iecta pedum motu trepidantium ut multa gementem
 visa dedisse sonum est adaperataque ianua factum 740
 prodidit, exclamant famuli frustra que levatum
 (nam pater occiderat) referunt ad limina matris ;
 accipit illa sinu complexaque frigida nati
 membra sui postquam miserarum verba parentum
 edidit et matrum miserarum facta peregit, 745
 funera ducebat mediam lacrimosa per urbem
 luridaque arsuro portabat membra feretro.
 forte viae vicina domus, qua flebilis ibat
 pompa, fuit, duraeque sonus plangoris ad aures
 venit Anaxaretēs, quam iam deus ultor agebat. 750
 mota tamen ‘ videamus ’ ait ‘ miserabile funus ’
 et patulis iniit tectum sublime fenestris

METAMORPHOSES BOOK XIV

suffer the loss of two lights at once. And 'twill be no mere rumour that comes to announce my death to you; I shall myself be there, be well assured, and that, too, in visible presence, that you may feast your cruel eyes upon my lifeless body. But if, O gods, you see the things we mortals do, remember me (nothing further can my tongue hold out to pray) and have my story told long ages hence; and what time you have taken from my life give to my fame.' He spoke, and raising his tearful eyes and pale arms to the door-posts that he had often decorated with his floral wreaths, he fastened a rope to the topmost beam, saying the while: 'Does this garland please you, cruel and wicked girl?' Then he thrust his head into the noose, even in that act turning his face towards her, and then, poor fellow, hung there, a lifeless weight with broken neck. The door was struck by the convulsive motion of his feet; it seemed to give out a sound suggesting many fearful things and, being thrown open, showed what had happened there. The servants cried out in horror and took him down, but all in vain. Then (for his father was dead) they bore him to his mother's house. She took him in her arms and embraced her son's cold limbs. And after she had said the words which wretched parents say, and done the things which wretched mothers do, through the midst of the city she led his tearful funeral, and bore the pale corpse on a bier to the funeral pyre. Anaxarete's house chanced to be near the street where the mournful procession was passing, and the sound of mourning came to the ears of the hard-hearted girl, whom already an avenging god was driving on. Yet, moved by the sound, she said: 'Let us go see this tearful funeral.' And she went into her high dwelling with

OID

vixque bene inpositum lecto prospexerat Iphin :
 deriguere oculi, calidusque e corpore sanguis
 indueto pallore fugit, conataque retro 755
 ferre pedes haesit, conata avertere vultus
 hoc quoque non potuit, paulatimque occupat artus,
 quod fuit in duro iam pridem pectore, saxum.
 neve ea ficta putes, dominae sub imagine signum
 servat adhuc Salamis, Veneris quoque nomine
 templum 760

Prospicientis habet.—quorum memor, o mea, lentos
 pone, precor, fastus et amanti iungere, nympa :
 sic tibi nec vernum nascentia frigus adurat
 poma, nec excutiant rapidi florentia venti ! ”

Haec ubi nequiquam formae deus aptus anili 765
 edidit, in iuvenem rediit et anilia demit
 instrumenta sibi talisque apparuit illi,
 qualis ubi oppositas nitidissima solis imago
 evicit nubes nullaque obstante reluxit,
 vinque parat : sed vi non est opus, inque figura 770
 capta dei nympa est et mutua vulnera sensit.

Proximus Ausonias iniusti miles Amuli
 rexit opes, Numitorque senex amissa nepotis
 munere regna capit, festisque Palilibus urbis
 moenia conduntur ; Tatiisque patresque Sabini 775
 bella gerunt, arcisque via Tarpeia reclusa
 dignam animam poena congestis exuit armis ;
 inde sati Curibus tacitorum more luporum
 ore premunt voces et corpora victa sopore
 invadunt portasque petunt, quas obice firmo 780
 clauserat Iliades : unam tamen ipse reclusit

METAMORPHOSES BOOK XIV

its wide-open windows. Scarce had she gained a good look at Iphis, lying there upon the bier, when her eyes stiffened at the sight and the warm blood fled from her pale body. She tried to step back from the window, but she stuck fast in her place. She tried to turn her face away, but this also she could not do; and gradually that stony nature took possession of her body which had been in her heart all along. And that you may not think this story false, Salamis still keeps a marble statue, the image of the princess. It has a temple in honour of the Gazing Venus also. Have thought of these things, I pray you, and put away, dear nymph, your stubborn scorn; yield to your lover. So may no late spring frost ever nip your budding fruit, and may no rude winds scatter them in their flower."

When the god in the form of age had thus pleaded his cause in vain, he returned to his youthful form, put off the old woman's trappings, and stood revealed to the maiden as when the sun's most beaming face has conquered the opposing clouds and shines out with nothing to dim his radiance. He was all ready to force her will, but no force was necessary; and the nymph, smitten by the beauty of the god, felt an answering passion.

Next false Amulius by force of arms rules the Ausonian state; but old Numitor by the aid of his grandson gains the kingdom he has lost, and the walls of the City are founded on the shepherd's festal day. Tatius and the Sabine fathers wage their war, and Tarpeia, having betrayed the passage to the citadel, gives up her life as forfeit beneath the arms heaped on her. Then the men of Cures, like silent wolves, with hushed voices steal on the Romans buried in slumber, and try the gates which Ilia's son has

OVID

nec strepitum verso Saturnia cardine fecit ;
 sola Venus portae cecidisse repagula sensit
 et clausura fuit, nisi quod rescindere numquam
 dis licet acta deum. Iano loca iuncta tenebant 785

naides Ausoniae gelido rorantia fonte :
 has rogat auxilium, nec nymphae iusta petentem
 sustinuere deam venasque et flumina fontis
 elicuere sui ; nondum tamen invia Iani
 ora patentis erant, neque iter praecluserat unda : 790

lurida subponunt fecundo sulphura fonti
 incenduntque cavas fumante bitumine venas.
 viribus his aliisque vapor penetravit ad ima
 fontis, et Alpino modo quae certare rigori
 audebatis aquae, non ceditis ignibus ipsis ! 795

flammifera gemini fumant aspergine postes,
 portaque nequiquam rigidis promissa Sabinis
 fonte fuit praestructa novo, dum Martius arma
 indueret miles ; quae postquam Romulus ultro
 obtulit, et strata est tellus Romana Sabinis 800

corporibus strata estque suis, generique cruorem
 sanguine cum soceri permiscuit inpius ensis.
 pace tamen sisti bellum nec in ultima ferro
 decertare placet Tatiumque accedere regno.

Occiderat Tatius, populisque aequata duobus, 805
 Romule, iura dabas : posita cum casside Mavors
 talibus adfatur divumque hominumque parentem :
 “ tempus adest, genitor, quoniam fundamine magno
 res Romana valet nec praeside pendet ab uno,

METAMORPHOSES BOOK XIV

fastened with strong bars. But Saturnian Juno herself unfastened one of these, opening the gate on noiseless hinges. Venus alone perceived that the gate's bars had fallen, and would have closed it; but it is never permitted to gods to undo the acts of gods. Now the Ausonian water-nymphs held a spot near Janus' fane, where a cold spring bubbled forth. Venus asked aid of these, nor did the nymphs refuse the goddess her just request, but opened up their fountain's streaming veins. Up to that time the pass of Janus was still open, nor had the water ever blocked the way. Now they placed yellow sulphur beneath their living spring and heated the hollow veins with burning pitch. By these and other means the reeking steam filled the fountain through and through, and you waters, which dared but now to vie with Alpine cold, did not yield in heat to fire itself! The two gate-posts smoked with the hot fumes; and the gate, which had been opened (but now in vain) to the hardy Sabines, was made impassable by the new fountain, until the Roman soldiery could arm themselves. Then Romulus took the offensive, and soon the Roman plain was strewn with the Sabine dead and with its own as well, and the impious swords mingled the blood of son-in-law with blood of father-in-law. At last it was their will to end the war in peace, and not strive with the sword to the bitter end; and 'twas agreed that Tatius should share the throne.

Tatius had fallen and now, Romulus, you were meting equal laws to both the tribes, when Mars put off his gleaming helmet and thus addressed the father of gods and men: "The time is come, O father, since the Roman state stands firm on strong foundations and no longer hangs on one man's

IVID

praemia, (sunt promissa mihi dignoque nepoti) 810
 solvere et ablatum terris inponere caelo.
 tu mihi concilio quondam praesente deorum
 (nam memoro memorique animo pia verba notavi)
 ‘ unus erit, quem tu tolles in caerula caeli ’
 dixisti : rata sit verborum summa tuorum ! ” 815
 adnuit omnipotens et nubibus aera caecis
 occuluit tonitruque et fulgure terruit orbem.
 quae sibi promissae sensit rata signa rapinae,
 innixusque hastae pressos temone cruento
 inpauidus conscendit equos Gradivus et ictu 820
 verberis increpuit pronusque per aera lapsus
 constitit in summo nemorosi colle Palati
 reddentemque suo non regia iura Quiriti
 abstulit Iliaden : corpus mortale per auras
 dilapsum tenues, ceu lata plumbea funda 825
 missa solet medio glans intabescere caelo ;
 pulchra subit facies et pulvinaribus altis
 dignior, est qualis trabeati forma Quirini.

Flebat ut amissum coniunx, cum regia Iuno
 Irin ad Hersilien descendere limite curvo 830
 imperat et vacuae sua sic mandata referre :
 “ o et de Latia, o et de gente Sabina
 praecipuum, matrona, decus, dignissima tanti
 ante fuisse viri coniunx, nunc esse Quirini,
 siste tuos fletus, et, si tibi cura videndi 835
 coniugis est, duce me lucum pete, colle Quirini

METAMORPHOSES BOOK XIV

strength alone, to grant the reward which was promised to me and to thy worthy grandson, to take him from earth and set him in the heavens. Once to me, in full council of the gods (for I treasured up thy gracious words in retentive mind, and now recall them to thee), thou didst declare : ‘ One shall there be whom thou shalt bear up to the azure blue of heaven.’ Now let the full meaning of thy words be ratified.” The omnipotent Father nodded his assent ; then, hiding all the sky with his dark clouds, he filled the earth with thunder and lightning. Gradivus knew this for the assured sign of the translation which had been promised him ; and, leaning on his spear, dauntless he mounted his chariot drawn by steeds straining beneath the bloody yoke, and swung the loud-resounding lash. Gliding downward through the air, he halted on the summit of the wooded Palatine. There, as Ilia’s son was giving kindly ¹ judgment to his citizens, he caught him up from earth. His mortal part dissolved into thin air, as a leaden bullet hurled by a broad sling is wont to melt away in the mid-heavens. And now a fair form clothes him, worthier of the high couches of the gods, such form as has Quirinus, clad in the sacred robe.

His wife was mourning him as lost, when regal Juno bade Iris go down to Hersilia on her arching way with these directions for the widowed queen : “ O queen, bright glory both of Latium and of the Sabine race, most worthy once to have been the consort of so great a man, and now of divine Quirinus, cease your laments and, if you would indeed behold your husband, come with me to yonder grove which stands green on Quirinus’ hill, shading the temple of

¹ *i. e.* not kingly or tyrannical.

qui viret et templum Romani regis obumbrat " ;
 paret et in terram pictos delapsa per arcus,
 Hersilien iussis compellat vocibus Iris ;
 illa verecundo vix tollens lumina vultu 840
 " o dea (namque mihi nec, quae sis, dicere promptum
 est,
 et liquet esse deam) duc, o duc " inquit " et offer
 coniugis ora mihi, quae si modo posse videre
 fata semel dederint, caelum accepisse fatebor ! "

nec mora, Romuleos cum virgine Thaumantea 845
 ingreditur colles : ibi sidus ab aethere lapsum
 decidit in terras ; a cuius lumine flagrans
 Hersilie crinis cum sidere cessit in auras :
 hanc manibus notis Romanae conditor urbis
 excipit et priscum pariter cum corpore nomen 850
 mutat Horamque vocat, quae nunc dea iuncta Quirino
 est.

METAMORPHOSES BOOK XIV

the king of Rome." Iris obeyed and, gliding to earth along her rainbow arch, accosted Hersilia in the words which had been given her. She, scarce lifting her eyes and with modest look, replied: "O goddess (for I may not tell who thou art, and yet 'tis plain thou art a goddess), lead, oh, lead me on, and show me my husband's face. If only the fates grant me but once to see him, then shall I say I have gained heaven indeed." Straightway she fared along with Thaumias' daughter to the hill of Romulus. There a star from high heaven came gliding down to earth, and Hersilia, her hair bursting into flame from its light, goes up together with the star into thin air. Her with dear, familiar hands Rome's founder receives, and changes her mortal body and her old-time name. He calls her Hora, and now as goddess is she joined once more to her Quirinus.

BOOK XV

LIBER XV

QVAERITVR interea quis tantae pondera molis
sustineat tantoque queat succedere regi :
destinat imperio clarum praenuntia veri
fama Numam ; non ille satis cognosse Sabinae
gentis habet ritus, animo maiora capaci 5
concepit et, quae sit rerum natura, requirit.
huius amor curae patria Curibusque relictis
fecit ut Herculei penetraret ad hospitis urbem.
Graia quis Italicis auctor posuisset in oris
moenia, quaerenti sic e senioribus unus 10
rettulit indigenis, veteris non insciis aevi :
“ dives ab Oceano bobus Iove natus Hiberis
litora felici tenuisse Lacinia cursu
fertur, et armento teneras errante per herbas
ipse domum magni nec inhospita tecta Crotonis 15
intrasse et requie longum relevasse laborem
atque ita discedens, ‘ aevo ’ dixisse ‘ nepotum
hic locus urbis erit, ’ promissaque vera fuerunt.
nam fuit Argolico generatus Alemone quidam
Myscelus, illius dis acceptissimus aevi. 20
hunc super incumbens pressum gravitate soporis
claviger adloquitur : ‘ patrias, age, desere sedes

BOOK XV

MEANWHILE it is a question who can sustain the burden of so great a task, who can succeed so great a king. Then Fame as a faithful herald selects illustrious Numa for the throne. He, not content with knowing the usages of the Sabine race, conceives larger plans in his generous soul, and seeks to know what is Nature's general law. His great fondness for this pursuit caused him to leave his native Cures and take his way to the city¹ which once gave hospitality to Hercules. There, when he asked who was the founder of this Grecian city on Italian soil, one of the old inhabitants of the place, well versed in its ancient lore, thus answered him: "Tis said that the son of Jove, returning from the Ocean enriched with the herds of Spain, came by good fortune to the borders of Lacinium, and there, while his cattle grazed upon the tender grass, he entered the home and beneath the friendly roof of the great Croton and refreshed himself by quiet rest from his long toil. And as he took his leave he said: 'Here, ages hence, shall stand the city of your descendants.' And the words proved true. For there was a certain Myscelus, son of Alemon of Argos, the man of all that generation most beloved of heaven. Standing over him as he lay buried in deep slumber, the club-bearer² thus addressed him: 'Up and away from

¹ Crotona.

² Hercules.

OVID

et pete diversi lapidosas Aesaris undas !'
 et, nisi paruerit, multa ac metuenda minatur ;
 post ea discedunt pariter somnusque deusque 25
 surgit Alemonides tacitaque recentia mente
 visa refert, pugnatque diu sententia secum :
 numen abire iubet, prohibent discedere leges,
 poenaque mors posita est patriam mutare volenti.
 candidus Oceano nitidum caput abdiderat Sol, 30
 et caput extulerat densissima sidereum Nox :
 visus adesse idem deus est eademque monere
 et, nisi paruerit, plura et graviora minari.
 et timuit patriumque simul transferre parabat
 in sedes penetrare novas : fit murmur in urbe, 35
 spectarumque agitur legum reus, utque peracta est
 causa prior, crimenque patet sine teste probatum,
 squalidus ad superos tollens reus ora manusque
 ' o cui ius caeli bis sex fecere labores,
 fer, precor' inquit ' opem ! nam tu mihi criminis
 auctor.' 40
 mos erat antiquus niveis atrisque lapillis,
 his damnare reos, illis absolvere culpa ;
 tunc quoque sic lata est sententia tristis, et omnis
 calculus inमितem demittitur ater in urnam :
 quae simul effudit numerandos versa lapillos, 45
 omnibus e nigro color est mutatus in album,
 candidaque Herculeo sententia numine facta
 366

METAMORPHOSES BOOK XV

your native land ; go, seek out the rocky channel of the distant Aesar ; and he threatened him with many fearful things should he not obey. Then did his slumber and the presence of the god withdraw together. The son of Alemon arose and silently recalled the vision which was still vivid in his memory. Long was he in great stress of doubt : the god bade him depart, his country's laws prohibited his departure. The punishment of death was appointed to the man who should desire to change his fatherland. The bright Sun had hidden his shining face beneath the sea, and thick Night had raised her starry face from the waters, when the same god seemed to stand before him, to give the same commands, and to threaten worse and heavier penalties if he should not obey. He was sore afraid. And as soon as he made ready to move his household belongings to a new abode, the rumour got abroad in the town, and he was tried as a breaker of the laws. When the case for the prosecution had been closed and the charge was clearly proved without need of witnesses, the wretched culprit, raising his face and hands to heaven, cried out : ' O thou to whom thy twelve great labours gave thee a claim to heaven, help me, I pray ! for thou art responsible for my sin.' It was the custom in ancient times to use white and black pebbles, the black for condemning prisoners and the white for freeing them from the charge. At this time also the fatal vote was taken in this way ; and every pebble that was dropped into the pitiless urn was black ! But when the urn was turned and the pebbles poured out for counting, the colour of them all was changed from black to white ; and so, by the will of Hercules, the vote was made favourable, and Alemon's son was

OVID

solvit Alemoniden : grates agit ille parenti
 Amphitryoniadae ventisque faventibus aequor
 navigat Ionium Sallentinumque Neretum 50
 praeterit et Sybarin Lacedaemoniumque Tarentum
 Sirinosque sinus Crimisenque et Iapygis arva,
 vixque pererratis, quae spectant litora, terris,
 invenit Aesarei fatalia fluminis ora
 nec procul hinc tumulum, sub quo sacrata Crotonis 55
 ossa tegebat humus, iussaque ibi moenia terra
 condidit et nomen tumulati traxit in urbem."'
 talia constabat certa primordia fama
 esse loci positaeque Italis in finibus urbis.

Vir fuit hic ortu Samius, sed fugerat una 60
 et Samon et dominos odioque tyrannidis exul
 sponte erat isque, licet caeli regione remotus,
 mente deos adiit et, quae natura negabat
 visibus humanis, oculis ea pectoris hausit,
 cumque animo et vigili perspexerat omnia cura, 65
 in medium discenda dabat coetusque silentum
 dictaque mirantum magni primordia mundi
 et rerum causas et, quid natura, docebat,
 quid deus, unde nives, quae fulminis esset origo,
 Iuppiter an venti discussa nube tonarent, 70
 quid quateret terras, qua sidera lege mearent,
 et quodcumque latet, primusque animalia mensis
 arcuit inponi, primus quoque talibus ora
 docta quidem solvit, sed non et credita, verbis :
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METAMORPHOSES BOOK XV

freed. He first gave thanks to his patron, Amphitryon's son, and soon with favouring winds was sailing over the Ionian sea. He passed by Salentine Neretum, and Sybaris and Spartan Tarentum, the bay of Siris, Crimisa, and the Iapygian coast; and scarcely had he passed the lands which border on that coast when he found the destined mouth of Aesar's stream, and near by this a mound of earth which guarded the consecrated bones of Croton. There in that land, as the god had bidden him, he laid his city's walls and named it from him who had been buried there." Such was the ancient tale, confirmed by established fame, both of the place and the founding of the city on Italian soil.

There was a man here, a Samian by birth, but he had fled forth from Samos and its rulers, and through hatred of tyranny was living in voluntary exile. He, though the gods were far away in the heavenly regions, still approached them with his thought, and what Nature denied to his mortal vision he feasted on with his mind's eye. And when he had surveyed all things by reason and wakeful diligence, he would give out to the public ear the things worthy of their learning and would teach the crowds, which listened in wondering silence to his words, the beginnings of the great universe, the causes of things and what their nature is: what God is, whence come the snows, what is the origin of lightning, whether it is Jupiter or the winds that thunder from the riven clouds, what causes the earth to quake, by what law the stars perform their courses, and whatever else is hidden from men's knowledge. He was the first to decry the placing of animal food upon our tables. His lips, learned indeed but not believed in this, he was the first to open in such words as these:

"Parcite, mortales, dapibus temerare nefandis 75
 corpora! sunt fruges, sunt deducunt ramos
 pondere poma suo tumidaeque in vitibus uvae,
 sunt herbae dulces, sunt quae mitescere flamma
 mollisque queant; nec vobis lacteus umor
 eripitur, nec mella thymi redolentia flore: 80
 prodiga divitias alimentaue mitia tellus
 suggerit atque epulas sine caede et sanguine praebet.
 carne ferae sedant ieiunia, nec tamen omnes:
 quippe equus et pecudes armentaue gramine vivunt;
 at quibus ingenium est inmansuetumque ferumque, 85
 Armeniae tigres iracundique leones
 cumque lupis ursi, dapibus cum sanguine gaudent.
 heu quantum scelus est in viscera viscera condi
 congestoque avidum pinguescere corpore corpus
 alteriusque animantem animantis vivere leto! 90
 scilicet in tantis opibus, quas, optima matrum,
 terra parit, nil te nisi tristia mandere saevo
 vulnera dente iuvat ritusque referre Cyclopum,
 nec, nisi perdidideris alium, placare voracis
 et male morati poteris ieiunia ventris! 95

"At vetus illa aetas, cui fecimus aurea nomen,
 fetibus arboreis et, quas humus educat, herbis
 fortunata fuit nec polluit ora cruore.
 tunc et aves tutae movere per aera pennas,
 et lepus inpavidus mediis erravit in arvis, 100
 nec sua credulitas piscem suspenderit hamo:
 cuncta sine insidiis nullamque timentia fraudem
 plenaue pacis erant. postquam non utilis auctor
 370

METAMORPHOSES BOOK XV

“ O mortals, do not pollute your bodies with a food so impious ! You have the fruits of the earth, you have apples, bending down the branches with their weight, and grapes swelling to ripeness on the vines ; you have also delicious herbs and vegetables which can be mellowed and softened by the help of fire. Nor are you without milk or honey, fragrant with the bloom of thyme. The earth, prodigal of her wealth, supplies you her kindly sustenance and offers you food without bloodshed and slaughter. Flesh is the wild beasts’ wherewith they appease their hunger, and yet not all, since the horse, the sheep, and cattle live on grass ; but those whose nature is savage and untamed, Armenian tigers, raging lions, bears and wolves, all these delight in bloody food. Oh, how criminal it is for flesh to be stored away in flesh, for one greedy body to grow fat with food gained from another, for one live creature to go on living through the destruction of another living thing ! And so in the midst of the wealth of food which Earth, the best of mothers, has produced, it is your pleasure to chew the piteous flesh of slaughtered animals with your savage teeth, and thus to repeat the Cyclops’ horrid manners ! And you cannot, without destroying other life, appease the cravings of your greedy and insatiable maw !

“ But that pristine age, which we have named the golden age, was blessed with the fruit of the trees and the herbs which the ground sends forth, nor did men defile their lips with blood. Then birds plied their wings in safety through the heaven, and the hare loitered all unafraid in the tilled fields, nor did its own guilelessness hang the fish upon the hook. All things were free from treacherous snares, fearing no guile and full of peace. But after someone, an

OVID

victibus invidit, quisquis fuit ille, leonum
 corporeasque dapes avidum demersit in alvum, 105
 fecit iter sceleri, primoque e caede ferarum
 incaluisse potest maculatum sanguine ferrum
 (idque satis fuerat) nostrumque petentia letum
 corpora missa neci salva pietate fatemur :
 sed quam danda neci, tam non epulanda fuerunt. 110

“ Longius inde nefas abiit, et prima putatur
 hostia sus meruisse mori, quia semina pando
 eruerit rostro spemque interceperit anni ;
 vite caper morsa Bacchi mactatus ad aras
 dicitur ultoris : nocuit sua culpa duobus ! 115
 quid meruistis oves, placidum pecus inque tuendos
 natum homines, pleno quae fertis in ubere nectar,
 mollia quae nobis vestras velamina lanas
 praebetis vitaeque magis quam morte iuvatis ?
 quid meruere boves, animal sine fraude dolisque, 120
 innocuum, simplex, natum tolerare labores ?
 inmemor est demum nec frugum munere dignus,
 qui potuit curvi dempto modo pondere aratri
 ruricolam mactare suum, qui trita labore
 illa, quibus totiens durum renovaverat arvum, 125
 tot dederat messes, percussit colla securi.
 nec satis est, quod tale nefas committitur : ipsos
 inscripsere deos sceleri numenque supernum
 caede laboriferi credunt gaudere iuveni !
 victima labe carens et praestantissima forma 130

METAMORPHOSES BOOK XV

ill exemplar, whoever he was, envied the food of lions, and thrust down flesh as food into his greedy stomach, he opened the way for crime. It may be that, in the first place, with the killing of wild beasts the steel was warmed and stained with blood. This would have been justified, and we admit that creatures which menace our own lives may be killed without impiety. But, while they might be killed, they should never have been eaten.

“Further impiety grew out of that, and it is thought that the sow was first condemned to death as a sacrificial victim because with her broad snout she had rooted up the planted seeds and cut off the season’s promised crop. The goat is said to have been slain at the avenging altars because he had browsed the grape-vines. These two suffered because of their own offences! But, ye sheep, what did you ever do to merit death, a peaceful flock, born for man’s service, who bring us sweet milk to drink in your full udders, who give us your wool for soft clothing, and who help more by your life than by your death? What have the oxen done, those faithful, guileless beasts, harmless and simple, born to a life of toil? Truly inconsiderate he and not worthy of the gift of grain who could take off the curved plow’s heavy weight and in the next moment slay his husbandman; who with his axe could smite that neck which was worn with toil for him, by whose help he had so often renewed the stubborn soil and planted so many crops. Nor is it enough that we commit such infamy: they made the gods themselves partners of their crime and they affected to believe that the heavenly ones took pleasure in the blood of the toiling bullock! A victim without blemish and of perfect form (for beauty proves his

OID

(nam placuisse nocet) vittis insignis et auro
 sistitur ante aras auditque ignara precantem
 inponique suae videt inter cornua fronti,
 quas coluit, fruges percussaque sanguine cultros
 inficit in liquida praevisos forsitan unda. 135
 protinus ereptas viventi pectore fibras
 inspiciunt mentesque deum scrutantur in illis;
 inde (fames homini vetitorum tanta ciborum est!)
 audetis vesci, genus o mortale! quod, oro,
 ne facite, et monitis animos advertite nostris! 140
 cumque boum dabitur caesorum membra palato,
 mandere vos vestros scite et sentite colonos.

“ Et quoniam deus ora movet, sequar ora moventem
 rite deum Delphosque meos ipsumque recludam
 aethera et augustae reserabo oracula mentis: 145
 magna nec ingeniis investigata priorum
 quaeque diu latuere, canam; iuvat ire per alta
 astra, iuvat terris et inertis sede relicta
 nube vehi validique umeris insistere Atlantis
 palantesque homines passim et rationis egentes 150
 despectare procul trepidosque obitumque timentes
 sic exhortari seriemque evolvere fati!

“ O genus attonitum gelidae formidine mortis,
 quid Styga, quid tenebras et nomina vana timetis,
 materiem vaturn falsique pericula mundi? 155
 corpora, sive rognus flamma seu tabe vetustas

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bane), marked off with fillets and with gilded horns, is set before the altar, hears the priest's prayer, not knowing what it means, watches the barley-meal sprinkled between his horns, barley which he himself laboured to produce, and then, smitten to his death, he stains with his blood the knife which he has perchance already seen reflected in the clear pool. Straightway they tear his entrails from his living breast, view them with care, and seek to find revealed in them the purposes of heaven. Thence (so great is man's lust for forbidden food!) do you dare thus to feed, O race of mortals! I pray you, do not do it, but turn your minds to these my words of warning, and when you take the flesh of slaughtered cattle in your mouths, know and realize that you are devouring your own fellow-labourers.

"Now, since a god inspires my lips, I will dutifully follow the inspiring god; I'll open Delphi and the heavens themselves and unlock the oracles of the sublime mind. Great matters, never traced out by the minds of former men, things that have long been hidden, I will sing. It is a delight to take one's way along the starry firmament and, leaving the earth and its dull regions behind, to ride on the clouds, to take stand on stout Atlas' shoulders and see far below men wandering aimlessly, devoid of reason, anxious and in fear of the hereafter, thus to exhort them and unroll the book of fate!

"O race of men, stunned with the chilling fear of death, why do you dread the Styx, the shades and empty names, the stuff that poets manufacture, and their fabled sufferings of a world that never was? As for your bodies, whether the burning pyre or long lapse of time with its wasting power shall

abstulerit, mala posse pati non ulla putetis !
 morte carent animae semperque priore relictæ
 sede novis domibus vivunt habitantque receptæ :
 ipse ego (nam memini) Troiani tempore belli 160
 Panthoides Euphorbus eram, cui pectore quondam
 haesit in adverso gravis hasta minoris Atridae ;
 cognovi clipeum, laevæ gestamina nostræ,
 nuper Abanteis templo Iunonis in Argis !
 omnia mutantur, nihil interit : errat et illinc 165
 hue venit, hinc illuc, et quoslibet occupat artus
 spiritus eque feris humana in corpora transit
 inque feras noster, nec tempore deperit ullo,
 utque novis facilis signaturæ cera figuris
 nec manet ut fuerat nec formas servat easdem, 170
 sed tamen ipsa eadem est, animam sic semper eandem
 esse, sed in varias doceo migrare figuras.
 ergo, ne pietas sit victa cupidine ventris,
 parcite, vaticinor, cognatas caede nefanda
 exturbare animas, nec sanguine sanguis alatur ! 175
 “ Et quoniam magno feror aequore plenaque ventis
 vela dedi : nihil est toto, quod perstet, in orbe.
 cuncta fluunt, omnisque vagans formatur imago ;
 ipsa quoque absiduo labuntur tempora motu, 179
 non secus ac flumen ; neque enim consistere flumen
 nec levis hora potest : sed ut unda inpellitur unda
 argueturque eadem veniens arguetque priorem,
 tempora sic fugiunt pariter pariterque sequuntur
 et nova sunt semper ; nam quod fuit ante, relictum
 est 184
 fitque, quod haut fuerat, momentaque cuncta novantur.

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have consumed them, be sure they cannot suffer any ills. Our souls are deathless, and ever, when they have left their former seat, do they live in new abodes and dwell in the bodies that have received them. I myself (for I well remember it) at the time of the Trojan war was Euphorbus, son of Panthoüs, in whose breast once hung the heavy spear of Menelaüs. Recently, in Juno's temple in Argos, Abas' city, I recognized the shield which I once wore on my left arm! All things are changing; nothing dies. The spirit wanders, comes now here, now there, and occupies whatever frame it pleases. From beasts it passes into human bodies, and from our bodies into beasts, but never perishes. And, as the pliant wax is stamped with new designs, does not remain as it was before nor keep the same form long, but is still the selfsame wax, so do I teach that the soul is ever the same, though it passes into ever-changing bodies. Therefore, lest your piety be overcome by appetite, I warn you as a seer, do not drive out by impious slaughter what may be kindred souls, and let not life be fed on life.

“And since I am embarked on the boundless sea and have spread my full sails to the winds, there is nothing in all the world that keeps its form. All things are in a state of flux, and everything is brought into being with a changing nature. Time itself flows on in constant motion, just like a river. For neither the river nor the swift hour can stop its course; but, as wave is pushed on by wave, and as each wave as it comes is both pressed on and itself presses the wave in front, so time both flees and follows and is ever new. For that which once existed is no more, and that which was not has come to be; and so the whole round of motion is gone through again.

"Cernis et emensas in lucem tendere noctes,
 et iubar hoc nitidum nigrae succedere nocti;
 nec color est idem caelo, cum lassa quiete
 cuncta iacent media cumque albo Lucifer exit
 clarus equo rursusque alius, cum praevia lucis 190
 tradendum Phoebō Pallantias inficit orbem.
 ipse dei clipeus, terra cum tollitur ima,
 mane rubet, terraque rubet cum conditur ima,
 candidus in summo est, melior natura quod illic
 aetheris est terraeque procul contagia fugit. 195
 nec par aut eadem nocturnae forma Dianae
 esse potest umquam semperque hodierna sequente,
 si crescit, minor est, maior, si contrahit orbem.

"Quid? non in species succedere quattuor annum
 adspicis, aetatis peragentem imitamina nostrae? 200
 nam tener et lactens puerique simillimus aevo
 vere novo est: tunc herba nitens et roboris expers
 turget et insolida est et spe delectat agrestes;
 omnia tunc florent, florumque coloribus almus
 ludit ager, neque adhuc virtus in frondibus ulla est.
 transit in aestatem post ver robustior annus 206
 fitque valens iuvenis: neque enim robustior aetas
 ulla nec uberior, nec quae magis ardeat, ulla est.
 excipit autumnus, posito fervore iuventae
 maturus mitisque inter iuvenemque senemque 210
 temperie medius, sparsus quoque tempora canis.
 inde senilis hiems tremulo venit horrida passu,
 aut spoliata suos, aut, quos habet, alba capillos.

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“ You see how the spent nights speed on to dawn, and how the sun’s bright rays succeed the darkness of the night. Nor have the heavens the same appearance when all things, wearied with toil, lie at rest at midnight and when bright Lucifer comes out on his snowy steed; there is still another aspect when Pallantias,¹ herald of the morning, stains the sky bright for Phoebus’ coming. The god’s round shield itself is red in the morning when it rises from beneath the earth and is red when it is hidden beneath the earth again; but in its zenith it is white, because there the air is of purer substance and it is far removed from the debasing presence of the earth. Nor has Diana, goddess of the night, the same phase always. She is less to-day than she will be to-morrow if she is waxing, but greater if she is waning.

“ Then again, do you not see the year assuming four aspects, in imitation of our own lifetime? For in early spring it is tender and full of fresh life, just like a little child; at that time the herbage is bright, swelling with life, but as yet without strength and solidity, and fills the farmers with joyful expectation. Then all things are in bloom and the fertile fields run riot with their bright-coloured flowers; but as yet there is no strength in the green foliage. After spring has passed, the year, grown more sturdy, passes into summer and becomes like a strong young man. For there is no hardier time than this, none more abounding in rich, warm life. Then autumn comes, with its first flush of youth gone, but ripe and mellow, midway in time between youth and age, with sprinkled grey showing on the temples. And then comes aged winter, with faltering step and shivering, its locks all gone or hoary.

¹ Aurora, see Index.

"Nostra quoque ipsorum semper requieque sine ulla
 corpora vertuntur, nec quod fuimusve sumusve, 215
 cras erimus; fuit illa dies, qua semina tantum
 spesque hominum primae matris habitavimus alvo;
 artifices natura manus admovit et angi
 corpora visceribus distentae condita matris
 noluit eque domo vacuas emisit in auras. 220
 editus in lucem iacuit sine viribus infans;
 mox quadrupes rituque tulit sua membra ferarum,
 paulatimque tremens et nondum poplite firmo
 constitit adiutis aliquo conamine nervis.
 inde valens veloxque fuit spatiumque iuventae 225
 transit et emeritis medii quoque temporis annis
 labitur occiduae per iter declive senectae.
 subruit haec aevi demoliturque prioris
 robora: fletque Milon senior, cum spectat inanes,
 illos, qui fuerant solidorum mole tororum 230
 Herculeis similes, fluidos pendere lacertos;
 flet quoque, ut in speculo rugas adspexit aniles,
 Tyndaris et secum, cur sit bis rapta, requirit.
 tempus edax rerum, tuque, invidiosa vetustas,
 omnia destruitis vitiataque dentibus aevi 235
 paulatim lenta consumitis omnia morte!

"Haec quoque non perstant, quae nos elementa
 vocamus,
 quasque vices peragant, animos adhibete: docebo.
 quattuor aeternus genitalia corpora mundus
 continet; ex illis duo sunt onerosa suoque 240
 pondere in inferius, tellus atque unda, feruntur,
 et totidem gravitate carent nulloque premente
 380

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“Our own bodies also go through a ceaseless round of change, nor what we have been or are to-day shall we be to-morrow. There was a time when we lay in our first mother’s womb, mere seeds and hopes of men. Then Nature wrought with her cunning hands, willed not that our bodies should lie cramped in our strained mother’s body, and from our home sent us forth into the free air. Thus brought forth into the light, the infant lay without strength; but soon it lifted itself up on all fours after the manner of the beasts; then gradually in a wabbling, weak-kneed fashion it stood erect, supported by some convenient prop. Thereafter, strong and fleet, it passed over the span of youth; and when the years of middle life also have been spent, it glides along the downhill path of declining age. This undermines and pulls down the strength of former years; and Milon, grown old, weeps when he looks at those arms, which once had been like the arms of Hercules with their firm mass of muscles, and sees them now hanging weak and flabby. Helen also weeps when she sees her aged wrinkles in the looking-glass, and tearfully asks herself why she should twice have been a lover’s prey. O Time, thou great devourer, and thou, envious Age, together you destroy all things; and, slowly gnawing with your teeth, you finally consume all things in lingering death!

“And even those things which we call elements do not persist. What changes they undergo, listen and I will tell you. In the eternal universe there are four elemental substances. Two of these, earth and water, are heavy and of their own weight sink down to lower levels. And two, air and fire, purer still than air, are without weight and, if unopposed, fly to the upper realms. These elements, although

alta petunt, aer atque aere purior ignis.
 quae quamquam spatio distent, tamen omnia fiunt
 ex ipsis et in ipsa cadunt : resolutaque tellus 245
 in liquidas rarescit aquas, tenuatus in auras
 aeraque umor abit, dempto quoque pondere rursus
 in superos aer tenuissimus emicat ignes ;
 inde retro redeunt, idemque retexitur ordo.
 ignis enim densum spissatus in aera transit, 250
 hic in aquas, tellus glomerata cogitur unda.

“ Nec species sua cuique manet, rerumque novatrix
 ex aliis alias reparat natura figuras :
 nec perit in toto quicquam, mihi credite, mundo,
 sed variat faciemque novat, nascique vocatur 255
 incipere esse aliud, quam quod fuit ante, morique
 desinere illud idem. cum sint huc forsitan illa,
 haec translata illuc, summa tamen omnia constant.

“ Nil equidem durare diu sub imagine eadem
 crediderim : sic ad ferrum venistis ab auro, 260
 saecula, sic totiens versa est fortuna locorum.
 vidi ego, quod fuerat quondam solidissima tellus,
 esse fretum, vidi factas ex aequore terras ;
 et procul a pelago conchae iacuere marinae,
 et vetus inventa est in montibus ancora summis ; 265
 quodque fuit campus, vallem decursus aquarum
 fecit, et eluvie mons est deductus in aequor,
 eque paludosa siccis humus aret harenis,
 quaeque sitim tulerant, stagnata paludibus ument.
 hic fontes natura novos emisit, at illic 270
 clausit, et aut imis commota tremoribus orbis

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far separate in position, nevertheless are all derived each from the other, and each into other falls back again. The element of earth, set free, is rarefied into liquid water, and, thinned still further, the water changes into wind and air. Then, losing weight again, this air, already very thin, leaps up to fire, the highest place of all. Then they come back again in reversed order; for fire, condensed, passes into thick air, thence into water; and water, packed together, solidifies into earth.

“ Nothing retains its own form; but Nature, the great renewer, ever makes up forms from other forms. Be sure there's nothing perishes in the whole universe; it does but vary and renew its form. What we call birth is but a beginning to be other than what one was before; and death is but cessation of a former state. Though, perchance, things may shift from there to here and here to there, still do all things in their sum total remain unchanged.

“ Nothing, I feel sure, lasts long under the same appearance. Thus the ages have come from gold to iron; thus often has the condition of places changed. I have myself seen what once was solid land changed into sea; and again I have seen land made from the sea. Sea-shells have been seen lying far from the ocean, and an ancient anchor has been found on a mountain-top. What once was a level plain, down-flowing waters have made into a valley; and hills by the force of floods have been washed into the sea. What was once marsh is now a parched stretch of dry sand, and what once was dry and thirsty now is a marshy pool. Here Nature sends forth fresh fountains, there seals them up; and rivers, stirred by some inward quakings of the

flumina prosiliunt, aut exsiccata residunt.
 sic ubi terreno Lycus est epotus hiatu,
 existit procul hinc alioque renascitur ore ;
 sic modo conbibitur, tecto modo gurgite lapsus 275
 redditur Argolicis ingens Erasinus in arvis,
 et Mysum capitisque sui ripaeque prioris
 paenituisse ferunt, alia nunc ire Caicum ;
 nec non Sicanias volvens Amenanus harenas
 nunc fluit, interdum suppressis fontibus aret. 280
 ante bibebatur, nunc, quas contingere nolis,
 fundit Anigrus aquas, postquam, nisi vatibus omnis
 eripienda fides, illic lavere bimembres
 vulnera, clavigeri quae fecerat Herculis arcus.
 quid ? non et Scythicis Hypanis de montibus ortus,
 qui fuerat dulcis, salibus vitiatur amaris ? 286
 " Fluctibus ambitae fuerant Antissa Pharosque
 et Phoenissa Tyros : quarum nunc insula nulla est.
 Leucada continuam veteres habuere coloni :
 nunc freta circueunt ; Zancle quoque iuncta fuisse
 dicitur Italiae, donec confinia pontus 291
 abstulit et media tellurem reppulit unda ;
 si quaeras Helicen et Burin, Achaidas urbes,
 invenies sub aquis, et adhuc ostendere nautae
 inclinata solent cum moenibus oppida mersis. 295
 est prope Pittheam tumulus Troezena, sine ullis
 arduus arboribus, quondam planissima campi
 area, nunc tumulus ; nam (res horrenda relatu)
 vis fera ventorum, caecis inclusa cavernis,
 expirare aliqua cupiens luctataque frustra 300

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earth, leap forth or, dried up, sink out of sight. So, when Lycus is swallowed up by the yawning earth, he emerges far away and springs forth again with different appearance. So Erasinus is now engulfed and now, gliding along in a hidden stream, reappears as a lordly river in the Argolic fields. And they say that the Mysus, ashamed of his source and former banks, now flows in another region as Caicus. The Amenanus now flows full over the Sicilian sands, and at times, its sources quenched, is dry. The Anigrus was once wholesome to drink, but now it pours down waters which you would not wish to taste since there (unless all credence is to be denied to bards) the two-formed centaurs bathed their wounds which the arrows of club-bearing Hercules had dealt. Further, is not the Hypanis, sprung from the Scythian mountains, which once was fresh and sweet, now spoiled with brackish water?

“Antissa and Pharos and Phoenician Tyre were once surrounded by the waters of the sea; but now not one of them is an island. The old inhabitants of that region used to say that Leucas was once a part of the mainland; but now the waves wash clear around it. Zancle also is said to have been a part of Italy until the sea washed away their common boundary and thrust back the land by the intervening water. If you seek for Helice and Buris, once cities of Achaia, you will find them beneath the waves; and the sailors still show you the sloping cities with their buried walls. Near Troezen, ruled by Pittheus, there is a hill, high and treeless, which once was a perfectly level plain, but now a hill; for (horrible to relate) the wild forces of the winds, shut up in dark regions underground, seeking an outlet for their flowing and striving vainly to obtain a

liberiores frui caelo, cum carcere rima
 nulla foret toto nec pervia flatibus esset,
 extentam tumefecit humum, ceu spiritus oris
 tendere vesicam solet aut derepta bicorni
 terga capro; tumor ille loci permansit et alti 305
 collis habet speciem longoque induruit aevo.

“ Plurima cum subeant audita et cognita nobis,
 pauca super referam. quid? non et lympa figuras
 datque capitque novas? medio tua, corniger Ammon,
 unda die gelida est, ortuque obituque calescit, 310
 admotum(que) Athamanas aquis accendere lignum
 narratur, minimos cum luna recessit in orbis.
 flumen habent Cicones, quod potum saxea reddit
 viscera, quod tactis inducit marmora rebus;
 Crathis et hinc Sybaris nostris conterminus oris 315
 electro similes faciunt auroque capillos;
 quodque magis mirum est, sunt, qui non corpora tantum,
 verum animos etiam valeant mutare liquores:
 cui non audita est obscenae Salmacis undae
 Aethiopesque lacus? quos si quis faucibus hausit, 320
 aut furit aut patitur mirum gravitate soporem;
 Clitorio quicumque sitim de fonte levavit,
 vina fugit gaudetque meris abstemius undis,
 seu vis est in aqua calido contraria vino,
 sive, quod indigenae memorant, Amythaone natus, 325
 Proetidas attonitas postquam per carmen et herbas
 eripuit furiis, purgamina mentis in illas
 misit aquas, odiumque meri permansit in undis.
 huic fluit effectu dispar Lyncestius amnis,
 386

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freer space, since there was no chink in all their prison through which their breath could go, puffed out and stretched the ground, just as when one inflates a bladder with his breath, or the skin of a horned goat. That swelling in the ground remained, has still the appearance of a high hill, and has hardened as the years went by.

“ Though many instances that I have heard of and known suggest themselves to me, I shall tell but a few more. Why, does not even water give and receive strange forms? Thy stream, horned Ammon, at midday is cold, but warm in the morning and at eventide; and they say that the Athamanians set wood on fire by pouring water on it when the moon has reached her last point of waning. The Cicones have a river whose waters, if drunk, turn the vitals into stone, make marble of everything they touch. Crathis and Sybaris, a stream not far from our own region, make hair like amber and gold; and, what is still more wonderful, there are streams whose waters have power to change not alone the body, but the mind as well. Who has not heard of the ill-famed waves of Salmacis and of the Aethiopian lakes? Whoever drinks of these waters either goes raving mad or falls into a strange, deep lethargy. Whoever slakes his thirst from Clitor’s spring shuns the wine-cup and abstemiously enjoys pure water only; whether there is a power in the water which counteracts the heating wine, or whether, as the natives say, Amythaon’s son,¹ after he had freed the frenzied daughters of Proetus of madness by his magic songs and herbs, threw into those waters his mind-purifying herbs, and the hate of wine remained in the spring. The Lyncestian river produces

¹ Melampus.

OID

quem quicumque parum moderato gutture traxit, 330
 haut aliter titubat, quam si mera vina bibisset.
 est locus Arcadiae, Pheneon dixere priores,
 ambiguis suspectus aquis, quas nocte timeto :
 nocte nocent potae, sine noxa luce bibuntur ;
 sic alias aliasque lacus et flumina vires 335
 concipiunt.—tempusque fuit, quo navit in undis,
 nunc sedet Ortygie ; timuit concursibus Argo
 undarum sparsas Symplegadas elisarum,
 quae nunc inmotae perstant ventisque resistunt.
 nec quae sulphureis ardet fornacibus Aetna, 340
 ignea semper erit, neque enim fuit ignea semper.
 nam sive est animal tellus et vivit habetque
 spiramenta locis flammam exhalantia multis,
 spirandi mutare vias, quotiensque movetur,
 has finire potest, illas aperire cavernas ; 345
 sive leves imis venti cohibentur in antris
 saxaque cum saxis et habentem semina flammae
 materiam iactant, ea concipit ictibus ignem,
 antra relinquuntur sedatis frigida ventis ;
 sive bitumineae rapiunt incendia vires, 350
 luteave exiguis ardescunt sulphura fumis,
 nempe, ubi terra cibos alimentaue pinguia flammae
 non dabit absumptis per longum viribus aevum,
 naturaeque suum nutrimentum deerit edaci,
 non feret illa famem desertaque deseret ignis. 355
 “Esse viros fama est in Hyperborea Pallene,
 qui soleant levibus velari corpora plumis,
 388

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an effect the opposite of this; for if one drinks, e'en moderately, of its waters, he staggers in his walk just as if he had drunk undiluted wine. There is a place in Arcadia which the ancients called Pheneus, mistrusted for its uncertain waters. Shun them by night, for, drunk by night, they are injurious; but in the daytime they may be drunk without harm. So lakes and streams have now these, now those effects. There was a time when Ortygia floated on the waves, but now she stands firm. The Argo feared the Symplegades, which at that time clashed together with high-flung spray; but now they stand immovable and resist the winds. And Aetna, which now glows hot with her sulphurous furnaces, will not always be on fire, neither was it always full of fire as now. For if the earth is of the nature of an animal, living and having many breathing-holes which exhale flames, she can change her breathing-places and, as often as she shakes herself, can close up these and open other holes; or if swift winds are penned up in deep caverns and drive rocks against rocks and substance containing the seeds of flame, and this catches fire from the friction of the stones, still the caves will become cool again when the winds have spent their force; or if it is pitchy substances that cause the fire, and yellow sulphur, burning with scarce-seen flames, surely, when the earth shall no longer furnish food and rich sustenance for the fire, and its strength after long ages has been exhausted, and greedy Nature shall feel lack of her own nourishment, then she will not endure that hunger and, being deserted, will desert her fires.

“There is a story of certain men in Hyperborean Pallene who gain a covering of light feathers for their bodies after they have nine times plunged in

cum Tritoniacam noviens subiere paludem ;
 haut equidem credo : sparsae quoque membra venenis
 exercere artes Scythides memorantur easdem. 360

“ Siqua fides rebus tamen est addenda probatis,
 nonne vides, quaecumque mora fluidove calore
 corpora tabuerint, in parva animalia verti ?
 in scrobe delectos mactatos obrue tauros
 (cognita res usu) : de putri viscere passim 365

florilegae nascuntur apes, quae more parentum
 rura colunt operique favent in spemque laborant.
 pressus humo bellator equus crabronis origo est ;
 concava litoreo si demas bracchia cancro,
 cetera supponas terrae, de parte sepulta 370
 scorpius exhibit caudaque minabitur unca ;
 quaeque solent canis frondes intexere filis
 agrestes tineae (res observata colonis),
 ferali mutant cum papilione figuram.

“ Semina limus habet virides generantia ranas, 375
 et generat truncas pedibus, mox apta natando
 crura dat, utque eadem sint longis saltibus apta,
 posterior partes superat mensura priores.
 nec catulus, partu quem reddidit ursa recenti,
 sed male viva caro est ; lambendo mater in artus 380
 fingit et in formam, quantam capit ipsa, reducit.
 nonne vides, quos cera tegit sexangula fetus
 melliferarum apium sine membris corpora nasci
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Minerva's pool. I do not vouch for it, but the Scythian women also are said to sprinkle their bodies with certain magic juices and produce the same effect.

"Still, if credence is to be given to things that have actually been tested, do you not see that, whenever dead bodies by lapse of time or by the liquefying power of heat have become thoroughly putrid, tiny animals are bred in them? Bury the carcasses of choice bulls in a ditch after they have been offered in sacrifice (it is a well-known experiment), and from the putrid entrails everywhere will spring flower-culling bees which, after the fashion of their progenitors, frequent the country fields, are fond of work, and toil in hope of their reward. A horse, which is a warlike animal, buried in the ground will produce hornets. If you cut off the hollow claws of a sea-crab and bury the rest in the ground, from the buried part a scorpion will come forth threatening with his hooked tail. And worms that weave their white cocoons on the leaves of trees (a fact well known to country-folk) change into funereal butterflies.¹

"Slimy mud contains seeds that produce green frogs, without legs at first, but soon it gives them legs adapted to swimming, and, that these may be fitted for taking long leaps also, the hind-legs are longer than the fore. A cub that a she-bear has just brought forth is not a cub, but a scarce-living lump of flesh; but the mother licks it into shape, and in this way gives it as much of a form as she has herself. Do you not see how the larvae of the honey-bearing bees, which the hexagonal waxen cell protects, are

¹ The departed soul is sometimes represented on tombstones as a butterfly.

et serosque pedes serasque adsumere pennas ?
 Iunonis volucrum, quae cauda sidera portat, 385
 armigerumque Iovis Cythereiadasque columbas
 et genus omne avium mediis e partibus ovi,
 ni sciret fieri, quis nasci posse putaret ?
 sunt qui, cum clauso putrefacta est spina sepulcro,
 mutari credant humanas angue medullas. 390

“ Haec tamen ex aliis generis primordia ducunt,
 una est, quae reparat seque ipsa reseminet, ales :
 Assyrii phoenica vocant ; non fruge neque herbis,
 sed turis lacrimis et suco vivit amomi.
 haec ubi quinque suae conplevit saecula vitae, 395
 ilicet in ramis tremulaeque cacumine palmae
 unguibus et puro nidum sibi construit ore,
 quo simul ac casias et nardi lenis aristas
 quassaque cum fulva substravit cinnama murra,
 se super inponit finitque in odoribus aevum. 400
 inde ferunt, totidem qui vivere debeat annos,
 corpore de patrio parvum phoenica renasci ;
 cum dedit huic aetas vires, onerique ferendo est,
 ponderibus nidi ramos levat arboris altae
 fertque pius cunasque suas patriumque sepulcrum 405
 perque leves auras Hyperionis urbe potitus
 ante fores sacras Hyperionis aede reponit.

“ Si tamen est aliquid mirae novitatis in istis,
 alternare vices et, quae modo femina tergo
 passa marem est, nunc esse marem miremur hyaenam ;
 392

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born mere memberless bodies and later put on feet and wings? Juno's bird, which wears starry spots on its tail, and the weapon-bearing bird of Jove, and Cytherea's doves, and the whole family of birds—who would believe, who did not know the facts, that these could be born from the inside of an egg? There are some who think that when the backbone of a man has decomposed in the narrow tomb the spinal marrow is changed into a snake.

“Now all these things get their life's beginning from some other creature; but there is one bird which itself renews and reproduces its own being. The Assyrians call it the phoenix. It does not live on seeds and green things, but on the gum of frankincense and the juices of amomum. This bird, forsooth, when it has completed five centuries of life, builds for itself a nest in the topmost branches of a waving palm-tree, using his talons and his clean beak; and when he has covered this over with cassia-bark and light spikes of nard, broken cinnamon and yellow myrrh, he takes his place upon it and so ends his life amidst the odours. And from his father's body, so they say, a little phoenix springs up which is destined to attain the same length of years. When age has given him strength, and he is able to carry burdens, he relieves the tall palm's branches of the heavy nest, piously bears his own cradle and his father's tomb through the thin air, until, having reached the city of the Sun, he lays the nest down before the sacred doors of the Sun's temple.

“But if there is anything to wonder at in such novelties as these, we might wonder that the hyena changes her nature and that a creature which was but now a female and mated with a male is now a

id quoque, quod ventis animal nutritur et aura, 411
 protinus adsimulat, tetigit quoscumque colores.
 victa racemifero lyncas dedit India Baccho :
 e quibus, ut memorant, quicquid vesica remisit,
 vertitur in lapides et congelat aere tacto. 415
 sic et curalium quo primum contigit auras
 tempore, durescit : mollis fuit herba sub undis.
 “ Desinet ante dies et in alto Phoebus anhelos
 aequore tinguet equos, quam consequar omnia verbis
 in species translata novas : sic tempora verti 420
 cernimus atque illas adsumere robora gentes,
 concidere has ; sic magna fuit censuque virisque
 perque decem potuit tantum dare sanguinis annos,
 nunc humilis veteres tantummodo Troia ruinas
 et pro divitiis tumulos ostendit avorum ; 425
 clara fuit Sparte, magnae viguere Mycenae,
 nec non et Cecropis, nec non Amphionis arces.
 [vile solum Sparte est, altae cecidere Mycenae,
 Oedipodioniae quid sunt, nisi nomina, Thebae ?
 quid Pandioniae restant, nisi nomen, Athenae ?] 430
 nunc quoque Dardanium fama est consurgere Romam,
 Appenninigenae quae proxima Thybridis undis
 mole sub ingenti rerum fundamina ponit :
 haec igitur formam crescendo mutat et olim
 inmensi caput orbis erit ! sic dicere vates 435
 faticinasque ferunt sortes, quantumque recorder,
 dixerat Aeneae, cum res Troiana labaret,
 Priamides Helenus flenti dubioque salutis :
 ‘ nate dea, si nota satis praesagia nostrae
 mentis habes, non tota cadet te sospite Troia ! 440

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male herself. That little animal,¹ also, which gets its nourishment from wind and air immediately takes the colour of whatever thing it rests upon. Conquered India gave to cluster-crowned Bacchus some lynxes as a present, whose watery secretions, as they say, change into stones and harden in contact with the air. So also coral hardens at the first touch of air, whereas it was a soft plant beneath the water.

“The day will come to an end and Phoebus will bathe his panting horses in the deep waters of the sea before I tell of all the things which have assumed new forms. So we see times changing, and some nations putting on new strength and others falling into weakness. So was Troy great in wealth and men, and for ten years was able to give so freely of her blood; but now, humbled to earth, she has naught to show but ancient ruins, no wealth but ancestral tombs. Sparta was at one time a famous city; great Mycenae flourished, and Cecrops' and Amphion's citadels. Sparta is now a worthless countryside, proud Mycenae has fallen; and what is the Thebes of Oedipus except a name? What is left of Pandion's Athens but a name? And now fame has it that Dardanian Rome is rising, and laying deep and strong foundations by the stream of Tiber sprung from the Apennines. She therefore is changing her form by growth, and some day shall be the capital of the boundless world! So, they tell us, seers and fate-revealing oracles are declaring. And, as I myself remember, when Troy was tottering to her fall, Helenus, the son of Priam, said to Aeneas, who was weeping and doubtful of his fate: ‘O son of Venus, if you keep well in mind my soul's prophetic visions, while you live Troy shall not wholly

¹ The chameleon.

flamma tibi ferrumque dabunt iter : ibis et una
 Pergama rapta feres, donec Troiaeque tibi que
 externum patria contingat amicus arum,
 urbem et iam cerno Phrygios debere nepotes,
 quanta nec est nec erit nec visa prioribus annis. 445
 hanc alii proceres per saecula longa potentem,
 sed dominam rerum de sanguine natus Iuli
 efficiet, quo cum tellus erit usa, fruentur
 aetheriae sedes, caelumque erit exitus illi.
 haec Helenum cecinisse penatigero Aeneae 450
 mente memor refero cognataque moenia laetor
 crescere et utiliter Phrygibus vicisse Pelasgos.

“ Ne tamen oblitis ad metam tendere longe
 exspatiemur equis, caelum et quodcumque sub illo
 est,
 inmutat formas, tellusque et quicquid in illa est, 455
 nos quoque, pars mundi, quoniam non corpora solum,
 verum etiam volucres animae sumus, inque ferinas
 possumus ire domos pecudumque in corpora condi.
 corpora, quae possint animas habuisse parentum
 aut fratrum aut aliquo iunctorum foedere nobis 460
 aut hominum certe, tuta esse et honesta sinamus
 neve Thyesteis cumulemus viscera mensis !
 quam male consuescit, quem se parat ille cruori
 inpius humano, vituli qui guttura ferro
 rumpit et inmotas praebet mugitibus aures, 465
 aut qui vagitus similes puerilibus haedum
 edentem iugulare potest aut alite vesci,
 cui dedit ipse cibos ! quantum est, quod desit in istis

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perish ! Fire and sword shall give way before you. You shall go forth and with you shall you catch up and bear away your Pergama, until you shall find a foreign land, kinder to Troy and you than your own country. I see even now a city destined to the descendants of the Phrygians, than which none greater is or shall be, or has been in past ages. Other princes through the long centuries shall make her powerful, but a prince sprung from Iulus' blood shall make her mistress of the world. When earth shall have had her share of him, the celestial regions shall enjoy him and heaven shall be his goal.' These things I well remember that Helenus prophesied to Aeneas as he bore with him his guardian gods, and I rejoice that my kindred walls are rising and that the Greeks conquered to the profit of the Phrygians.

"But, not to wander too far out of my course, my steeds forgetting meanwhile to speed towards the goal, the heavens and whatever is beneath the heavens change their forms, the earth and all that is within it. We also change, who are a part of creation, since we are not bodies only but also winged souls, and since we can enter wild-beast forms and be lodged in the bodies of cattle. We should permit bodies which may possibly have sheltered the souls of our parents or brothers or those joined to us by some other bond, or of men at least, to be uninjured and respected, and not load our stomachs as with a Thyestean banquet ! What an evil habit he is forming, how surely is he impiously preparing to shed human blood, who cuts a calf's throat with the knife and listens all unmoved to its piteous cries ! Or who can slay a kid which cries just like a little child, or feed on a bird to which he himself has just given food ! How much does such a deed as that fall short

ad plenum facinus? quo transitus inde paratur?
 bos aret aut mortem senioribus inputet annis, 470
 horrifera contra borean ovis arma ministret,
 ubera dent saturae manibus pressanda capellae!
 retia cum pedicis laqueosque artesque dolosas
 tollite! nec volucrem viscata fallite virga
 nec formidatis cervos includite pinnis 475
 nec celate cibus uncos fallacibus hamos;
 perditae siqua nocent, verum haec quoque perditae
 tantum:

ora vacent epulis alimentaue mitia carpant!"

Talibus atque aliis instructo pectore dictis
 in patriam remeasse ferunt ultroque petitum 480
 accepisse Numam populi Latialis habenas.
 coniuge qui felix nympha ducibusque Camenis
 sacrificos docuit ritus gentemque feroci
 adsuetam bello pacis traduxit ad artes.
 qui postquam senior regnumque aevumque peregit,
 extinctum Latiaeque nurus populusque patresque 486
 deflevit Numam; nam coniunx urbe relicta
 vallis Aricinae densis latet abdita silvis
 sacraque Oresteae gemitu questuque Dianae
 inpedit. a! quotiens nymphae nemorisque lacusque, 491
 ne faceret, monuere et consolantia verba
 dixerunt! quotiens flenti Theseius heros
 "siste modum," dixit "neque enim fortuna querenda
 sola tua est; similes aliorum respice casus:
 mitius ista feres, utinamque exempla dolentem 495
 non mea te possent relevare! sed et mea possunt.

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of actual murder? What is the end of such a course? Let the bull plow and let him owe his death to length of days; let the sheep arm you against the rough north wind; let the she-goats give full udders to the milking. Have done with nets and traps, snares and deceptive arts. Catch not the bird with the limed twig; no longer mock the deer with fear-compelling feathers,¹ nor conceal the barbed hook beneath fair-seeming food. Kill creatures that work you harm, but even in the case of these let killing suffice. Make not their flesh your food, but seek a more harmless nourishment."

They say that Numa, with mind filled with these and other teachings, returned to his own land and, being urged thereto, assumed the guidance of the Latin state. He, blessed with a nymph² for wife, blessed with the Muses' guidance, taught holy rites and trained a fierce, warlike people in the arts of peace. When he, now ripe in years, laid down his sceptre and his life, the Latin mothers, the commons, and the fathers all mourned for the departed Numa. For his wife fled from the city and hid herself away in the dense forests of the Arician vale, and by her groans and lamentations she disturbed the worship of Orestean Diana. Oh, how often the nymphs of wood and lake urged her to desist and spoke words of consolation! How often to the weeping nymph the heroic son of Theseus said: "Have done with tears, for yours is not the only lot to be lamented. Think upon others who have borne equal losses; then will you bear your own more gently. And I would that I had no experience of my own where-with to comfort you in your grief! But even mine can comfort you.

¹ Hung on trees to scare the deer towards the nets. ² Egeria.

“ Fando aliquem Hippolytum vestras, puto, contigit
aures

credulitate patris, sceleratae fraude novercae
occubuisse neci : mirabere, vixque probabo,
sed tamen ille ego sum. me Pasiphaeia quondam
temptatum frustra patrium temerare cubile, 501
quod voluit, finxit voluisse et, crimine verso
(indiciine metu magis offensane repulsae ?)
damnavit, meritumque nihil pater eicit urbe
hostilique caput prece detestatur euntis. 505
Pittheam profugo curru Troezena petebam
iamque Corinthiaci carpebam litora ponti,
cum mare surrexit, cumulusque inmanis aquarum
in montis speciem curvari et crescere visus
et dare mugitus summoque cacumine findi ; 510
corniger hinc taurus ruptis expellitur undis
pectoribusque tenus molles erectus in auras
naribus et patulo partem maris evomit ore.
corda pavent comitum, mihi mens interrita mansit
exiliis intenta suis, cum colla feroces 515
ad freta convertunt adrectisque auribus horrent
quadrupedes monstrique metu turbantur et altis
praecipitant currum scopulis ; ego ducere vana
frena manu spumis albertibus oblita luctor
et retro lentas tendo resupinus habenas. 520
nec tamen has vires rabies superasset equorum,
ni rota, perpetuum qua circumvertitur axem,
stipitis occursu fracta ac disiecta fuisset.
excutior curru, lorisque tenentibus artus
viscera viva trahi, nervos in stipe teneri, 525
400

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“ You may have heard some mention of Hippolytus, how he met his death through the easy credence of his father and the wiles of his accursed stepmother. You will be amazed and I shall scarce prove my statement, but nevertheless I myself am he. Pasiphaë's daughter once, when she had tried in vain to tempt me to defile my father's couch, perverting truth, charged me with having done what she herself wished me to do (was it through fear of discovery or offence at her repulse?), and, guiltless though I was, my father drove me from the city and cursed me as I went with a deadly curse. Banished from home, I was making for Troezen, Pittheus' city, in my chariot, and now was coursing along the beach of the Corinthian bay, when the sea rose up and a huge mound of water seemed to swell and grow to mountain size, to give forth bellowings, and to be cleft at its highest point. Then the waves burst and a horned bull was cast forth, and, raised from the sea breast-high into the yielding air, he spouted out great quantities of water from his nostrils and wide mouth. The hearts of my companions quaked with fear; but my own soul was unterrified, filled with sad thoughts of exile. Then suddenly my spirited horses faced towards the sea and, with ears pricked forward, quaked and trembled with fear at the monstrous shape; then dashed with the chariot at headlong speed over the steep, rocky way. I vainly strove to check them with the reins, flecked with white foam, and, leaning backward, strained at the tough thongs. Still would the horses' mad strength not have surpassed my own had not a wheel, striking its hub against a projecting stock, been broken and wrenched off from the axle. I was thrown from my car, and while the reins held my legs fast, you might

membra rapi partim, partim reprensa relinqui,
 ossa gravem dare fracta sonum fessamque videres
 exhalari animam nullasque in corpore partes,
 noscere quas posses: unumque erat omnia vulnus.
 num potes aut audes cladi componere nostrae, 530
 nymp̄ha, tuam? vidi quoque luce carentia regna
 et lacerum fovi Phlegethontide corpus in unda,
 nec nisi Apollineae valido medicamine prolis
 reddita vita foret; quam postquam fortibus herbis
 atque ope Paeonia Dite indignante recepi, 535
 tum mihi, ne praesens auferem muneris huius
 invidiam, densas obiecit Cynthia nubes,
 utque forem tutus possemque inpune videri,
 addidit aetatem nec cognoscenda reliquit
 ora mihi Cretemque diu dubitavit habendam 540
 traderet an Delon: Creta Deloque relictis
 hic posuit nomenque simul, quod possit equorum
 admonuisse, iubet deponere 'qui' que 'fuisti
 Hippolytus,' dixit 'nunc idem Virbius esto!'
 hoc nemus inde colo de disque minoribus unus 545
 numine sub dominae lateo atque accenseor illi."

Non tamen Egeriae luctus aliena levare
 damna valent; montisque iacens radicibus imis
 liquitur in lacrimas, donec pietate dolentis
 mota soror Phoebi gelidum de corpore fontem 550
 fecit et aeternas artus tenuavit in undas.

Et nym̄phas tetigit nova res, et Amazone natus

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see my living flesh dragged along, my sinews held on the sharp stake, my limbs partly drawn on and in part caught fast and left behind, and my bones broken with a loud, snapping sound. My spent spirit was at last breathed out and there was no part of my body which you could recognize, but it all was one great wound. Now can you, dare you, nymph, compare your loss with my disaster? Further, I saw the rayless world of death and bathed my torn body in the waves of Phlegethon. And there should I still be had not Apollo's son by his potent remedies given me back my life. And when I had regained it by the help of strong juices and medicinal aid, though 'twas against the will of Dis, then Cynthia threw a thick cloud around me, lest I be seen and stir up envy of my gift of life. And, that I might be safe and able to be seen without fear of punishment, she gave me the look of age and left me no features that could be recognized. She debated long whether to give me Crete or Delos for my home. But, deciding against Crete and Delos, she placed me here and bade me lay aside the name which could remind me of my horses, and said: 'You who were Hippolytus shall now be Virbius.' From that time I have dwelt within this grove and, one of the lesser deities, I hide beneath my mistress' deity and am accepted as her follower."

But Egeria's loss could not be assuaged by the woes of others, and, lying prostrate at a mountain's base, she melted away in tears; until Phoebus' sister, in pity of her faithful sorrow, made of her body a cool spring and of her slender limbs unfailling streams.

This strange event struck the nymphs with wonder; and the son of the Amazon was no less

OVID

haut aliter stupuit, quam cum Tyrrhenus arator
 fatalem glaebam mediis adspexit in arvis
 sponte sua primum nulloque agitante moveri, 555
 sumere mox hominis terraeque amittere formam
 oraue venturis aperire recentia fatis :
 indigenae dixere Tagen, qui primus Etruscam
 edocuit gentem casus aperire futuros ;
 utve Palatinis haerentem collibus olim 560
 cum subito vidit frondescere Romulus hastam,
 quae radice nova, non ferro stabat adacto
 et iam non telum, sed lenti viminis arbor
 non exspectatas dabat admirantibus umbras ;
 aut sua fluminea cum vidit Cibus in unda 565
 cornua (vidit enim) falsamque in imagine credens
 esse fidem, digitis ad frontem saepe relatis,
 quae vidit, tetigit, nec iam sua lumina damnans
 restitit, ut victor domito veniebat ab hoste,
 ad caelumque manus et eodem lumina tollens 570
 “ quicquid,” ait “ superi, monstro portenditur isto,
 seu laetum est, patriae laetum populoque Quirini,
 sive minax, mihi sit.” viridique e caespite factas
 placat odoratis herbosas ignibus aras
 vinaque dat pateris mactatarumque bidentum, 575
 quid sibi significant, trepidantia consulit exta ;
 quae simul adspexit Tyrrhenae gentis haruspex,
 magna quidem rerum molimina vidit in illis,
 non manifesta tamen ; cum vero sustulit acre
 a pecudis fibris ad Cipi cornua lumen, 580
 “ rex,” ait “ o ! salve ! tibi enim, tibi, Cipe, tuisque

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amazed than was the Tyrrhene plowman when he saw in his fields a clod, big with fate, first moving of its own accord, and with no one touching it, then taking on the form of man and losing its earthy shape, and finally opening its new-made mouth to speak things that were to be. The natives called him Tages, who first taught the Etruscan race how to read the future. And no less amazed than was Romulus when he saw his spear-shaft, which had once grown on the Palatine hill, suddenly putting forth leaves, and standing, not with iron point driven in the earth, but with new-grown roots; and now 'twas not a spear at all, but a tough-fibred tree, giving unexpected shade to those who gazed on it in wonder; or than was Cibus when in a clear stream he saw horns springing from his head. For he saw them and, thinking that he was deceived by the reflection, lifting his hands again and again to his forehead, he touched what he saw; nor did he fight against the portent, blaming his own eyes, but, as a victor coming from his conquered foe, he lifted his hands and eyes to the heavens and cried: "O ye gods, whatever is portended by this monstrous thing, if it be fortunate, let the good fortune befall my country and the people of Quirinus; but if it threaten ill, may the ill be mine." Then, making an altar of green turf, he appeased the gods with a fragrant burnt-offering, made a libation of wine, and consulted the quivering entrails of the slaughtered victims as to what they might mean for him. When the Etruscan seer inspected these he saw the signs of great enterprises there, but not yet clearly visible. But when he raised his keen eyes from the sheep's entrails to the horns of Cibus, he cried: "All hail, O king! for to thee, to thee, Cibus, and to thy horns

IVID

hic locus et Latiae parebunt cornibus arces.
 tu modo rumpe moras portasque intrare patentes
 adpropera! sic fata iubent; namque urbe receptus
 rex eris et sceptro tutus potiere perenni." 585
 rettulit ille pedem torvamque a moenibus urbis
 avertens faciem "procul, a! procul omnia" dixit
 "taliam di pellant! multoque ego iustius aevum
 exul agam, quam me videant Capitolia regem."
 dixit et extemplo populumque gravemque senatum
 convocat, ante tamen pacali cornua lauro 591
 velat et aggeribus factis a milite forti
 insistit priscosque deos e more precatus
 "est" ait "hic unus, quem vos nisi pellitis urbe,
 rex erit: is qui sit, signo, non nomine dicam: 595
 cornua fronte gerit! quem vobis indicat augur,
 si Romam intrarit, famularia iura daturum.
 ille quidem potuit portas inrumpere apertas,
 sed nos obstitimus, quamvis coniunctior illo
 nemo mihi est: vos urbe virum prohibete, Quirites,
 vel, si dignus erit, gravibus vincite catenis 601
 aut finite metum fatalis morte tyranni!"
 qualia succinctis, ubi trux insibilat eurus,
 murmura pinetis fiunt, aut qualia fluctus
 aequorei faciunt, siquis procul audiat illos, 605
 tale sonat populus; sed per confusa frementis
 verba tamen vulgi vox eminent una "quis ille est?"
 et spectant frontes praedictaque cornua quaerunt.
 rursus ad hos Cipus "quem poscitis," inquit
 "habetis"

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shall this place and Latium's citadels bow down. Only delay not and make speed to enter the open gates! Such is fate's command; for, received within the city, thou shalt be king and wield the sceptre in safe and endless sway." He started back and, keeping his gaze stubbornly turned from the city's walls, he said: "Far, oh, far from me may the gods keep such a fate. Better far it is that I should spend my days exiled from home than that the Capitol should see me king." He spoke and straight-way called a joint assembly of the people and the reverend senate. But first he hid his horns with a wreath of peaceful laurel; then, standing on a mound raised by the brave soldiery and praying to the ancient gods according to the rite, he said: "There is one here who will be king unless you drive him from your city. Who he is, not by his name but by a sign I will disclose to you: he wears horns upon his brow! The augur declares that if once he enters Rome he will reduce you to the rank of slaves. He might have forced his way through your gates, for they stand open; but I withstood him, though no one is more closely bound to him than I. Do you, Quirites, keep him from your city, or, if he deserves it, bind him with heavy fetters, or end your fear of the fated tyrant by his death!" At this such a murmur arose among the people as comes from the thick pine-grove when the boisterous wind whistles through them, or as the waves of the sea makes heard from afar. But, midst the confused words of the murmuring throng, one cry rose clear: "Who is the man?" They looked at each other's forehead, and sought to find the horns that had been spoken of. Then Cipus spoke again and said: "Him whom you seek you have"; and removing the wreath from

et dempta capiti populo prohibente corona 610
 exhibuit gemino praesignia tempora cornu.
 demisere oculos omnes gemitumque dedere
 atque illud meritis clarum (quis credere possit ?)
 inviti videre caput : nec honore carere
 ulterius passi festam inposuere coronam ; 615
 at proceres, quoniam muros intrare vetaris,
 ruris honorati tantum tibi, Cipe, dedere,
 quantum depresso subiectis bobus aratro
 conplecti posses ad finem lucis ab ortu.
 cornuaque aeratis miram referentia formam 620
 postibus insculpunt, longum mansura per aevum.

Pandite nunc, Musae, praesentia numina vatum,
 (scitis enim, nec vos fallit spatiosa vetustas,)
 unde Coroniden circumflua Thybridis alti
 insula Romuleae sacris adiecerit urbis. 625

Dira lues quondam Latias vitiaverat auras,
 pallidaque exsanguisqualebant corpora morbo.
 funeribus fessi postquam mortalia cernunt
 temptamenta nihil, nihil artes posse medentum,
 auxilium caeleste petunt medianque tenentis 630
 orbis humum Delphos adeunt, oracula Phoebi,
 utque salutifera miseris succurrere rebus
 sorte velit tantaeque urbis mala finiat, orant :
 et locus et laurus et, quas habet ipse pharetras,
 intremuere simul, cortinaque reddidit imo 635
 hanc adyto vocem pavefactaque pectora movit
 408

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his head, while the people sought to stay him, he showed to them his temples marked with the two horns. All cast down their eyes and groaned aloud, and (who could believe it?) reluctantly looked upon that deservedly illustrious head. Then, not suffering him further to stand dishonoured, they replaced upon his head the festal wreath. But the senate, since you might not come within the walls, gave you, Cipus, as a gift of honour, as much land as you could enclose with a yoke of oxen and a plow from dawn till close of day. And the horns in all their wondrous beauty they engraved upon the bronze pillars of the gates, there to remain through all the ages.

Reveal to me now, O Muses, ye ever-helpful divinities of bards (for you know, nor has far-stretching time dimmed your memory), whence did the island bathed by the deep Tiber bring Coronis' son¹ and set him midst the deities of Rome.

In olden time a deadly pestilence had corrupted Latium's air, and men's bodies lay wasting and pale with a ghastly disease. When, weary with caring for the dead, men saw that their human efforts were as nothing, and that the healers' arts were of no avail, they sought the aid of heaven, and, coming to Delphi, situate in the earth's central spot, the sacred oracle of Phoebus, they begged that the god would vouchsafe with his health-bringing lots to succour them in their wretchedness and end the woes of their great city. Then did the shrine and the laurel-tree and the quiver which the god himself bears quake together, and the tripod from the inmost shrine gave forth these words and stirred their hearts trembling with fear: "What you seek

¹ Aesculapius.

OVID

"quod petis hinc, propiore loco, Romane, petisses,
 et pete nunc propiore loco: nec Apolline vobis,
 qui minuat luctus, opus est, sed Apolline nato.
 ite bonis avibus prolemque accersite nostram." 640
 iussa dei prudens postquam accepere senatus,
 quam colat, explorant, iuvenis Phoebcius urbem,
 qui que petant ventis Epidauria litora, mittunt;
 quae simul incurva missi tetigere carina,
 concilium Graiosque patres adiere, darentque, 645
 oravere, deum, qui praesens funera gentis
 finiat Ausoniae: certas ita dicere sortes.
 dissidet et variat sententia, parsque negandum
 non putat auxilium, multi retinere suamque
 non emittere opem nec numina tradere suadent: 650
 dum dubitant, seram pepulere crepuscula lucem;
 umbraque telluris tenebras induxerat orbi,
 cum deus in somnis opifer consistere visus
 ante tuum, Romane, torum, sed qualis in aede
 esse solet, baculumque tenens agreste sinistra 655
 caesariem longae dextra deducere barbae
 et placido tales emittere pectore voces:
 "pone metus! veniam simulacraque nostra relinquam.
 hunc modo serpentem, baculum qui nexibus ambit,
 perspice et usque nota visu, ut cognoscere possis! 660
 vertar in hunc: sed maior ero tantusque videbor,
 in quantum debent caelestia corpora verti."
 extemplo cum voce deus, cum voce deoque
 somnus abit, somnique fugam lux alma secuta est.
 postera sidereos aurora fugaverat ignes: 665

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from this place you should have sought, O Roman, from a nearer place. And even now seek from that nearer place. Nor have you any need of Apollo to abate your troubles, but of Apollo's son. Go with kindly auspices and call on my son." When the senate, rich in wisdom, heard the commands of the god they sought in what city the son of Phoebus dwelt, and sent an embassy by ship to seek out the coast of Epidaurus. When the embassy had beached their curved keel upon that shore, they betook them to the council of the Grecian elders and prayed that they would give the god who with his present deity might end the deadly woes of the Ausonian race; for thus the oracle distinctly bade. The elders disagreed and sat with varying minds. Some thought that aid should not be refused; but the many advised to keep their god and not let go the source of their own wealth nor deliver up their deity. And while they sat in doubt the dusk of evening dispelled the lingering day and the darkness spread its shadows over the world. Then did the health-giving god seem in your dreams to stand before your couch, O Roman, even as he is wont to appear in his own temple, holding his rustic staff in his left hand and with his right stroking his flowing beard, and with calm utterance to speak these words: "Fear not! I shall come and leave my shrine. Only look upon this serpent which twines about my staff, and fix it on your sight that you may know it. I shall change myself to this, but shall be larger and shall seem as great as celestial bodies should be when they change." Straightway the god vanished as he spoke, and with the voice and the god sleep vanished too, and the kindly day dawned as sleep fled. The next morning had put the gleaming

OVID

incerti, quid agant, proceres ad templa petiti
 conveniunt operosa dei, quaque ipse morari
 sede velit, signis caelestibus indicet, orant.
 vix bene desierant, cum cristis aureus altis
 in serpente deus praenuntia sibila misit 670
 adventuque suo signumque arasque foresque
 marmoreumque solum fastigiaque aurea movit
 pectoribusque tenuis media sublimis in aede
 constitit atque oculos circumtulit igne micantes :
 territa turba pavet, cognovit numina castos 675
 evinctus vitta crines albente sacerdos ;
 “ en deus est, deus est ! animis linguisque favete,
 quisquis adest ! ” dixit “ sis, o pulcherrime, visus
 utiliter populosque iuves tua sacra colentes ! ”
 quisquis adest, iussum venerantur numen, et omnes
 verba sacerdotis referunt geminata piumque 681
 Aeneadae praestant et mente et voce favorem.
 adnuit his motisque deus rata pignora cristis
 et repetita dedit vibrata sibila lingua ;
 tum gradibus nitidis delabitur oraque retro 685
 flectit et antiquas abiturus respicit aras
 adsuetasque domos habitataque templa salutat.
 inde per iniectis adopertam floribus ingens
 serpit humum flectitque sinus mediamque per urbem
 tendit ad incurvo munitos aggere portus. 690
 restitit hic agmenque suum turbaeque sequentis
 officium placido visus dimittere vultu
 corpus in Ausonia posuit rate : numinis illa

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stars to flight when the chiefs, still uncertain what to do, assembled at the sumptuous temple of the sought-for god and begged him by heavenly tokens to reveal where he himself wished to abide. Scarce had they ceased to speak when the golden god, in the form of a serpent with high crest, uttered hissing warnings of his presence, and at his coming the statue, altars, doors, the marble pavement and gilded roof, all rocked. Then, raised breast-high in the temple's midst, he stood and gazed about with eyes flashing fire. The terrified multitude quaked with fear; but the priest, with his sacred locks bound with a white fillet, recognized the divinity and cried: "The god! behold the god! Think holy thoughts and stand in reverent silence, all ye who are in this presence. And, O thou most beautiful, be this vision of thee expedient for us and bless thou this people who worship at thy shrine." All in the divine presence worshipped the god as they were bid, repeating the priest's words after him, and the Romans, too, performed their pious devotions with heart and lips. The god nodded graciously to them and, moving his crest, assured them of his favour and with darting tongue gave forth repeated hisses. Then he glided down the polished steps and with backward gaze looked fixedly upon the ancient altars which he was about to leave, and saluted his well-known home and the shrine where he had dwelt so long. Thence the huge serpent wound his way along the ground covered with scattered flowers, bending and coiling as he went, and proceeded through the city's midst to the harbour guarded by a curving embankment. Here he halted and, seeming with kindly expression to dismiss his throng of pious followers, he took his place within the Ausonian ship. It felt the burden

OID

sensit onus, pressa estque dei gravitate carina ;
 Aeneadae gaudent caesoque in litore tauro 695
 torta coronatae solvunt retinacula navis.
 inpulerat levis aura ratem : deus eminent alte
 inpositaque premens puppim cervice recurvam
 caeruleas despectat aquas modicisque per aequor
 Ionium zephyris sextae Pallantidos ortu 700
 Italiam tenuit praeterque Lacinia templo
 nobilitate deae Scylaceaue litora fertur ;
 linquit Iapygiam laevisque Amphrisia remis
 saxa fugit, dextra praerupta Cocinthia parte,
 Romethiumque legit Caulonaue Naryciamque 705
 evincitque fretum Siculique angusta Pelori
 Hippotadaeque domos regis Temesesque metalla
 Leucosiamque petit tepidique rosaria Paesti.
 inde legit Capreas promunturiumque Minervae
 et Surrentino generosos palmitum colles 710
 Herculeamque urbem Stabiasque et in otia natam
 Parthenopen et ab hac Cumaeae templa Sibyllae.
 hinc calidi fontes lentisciferumque tenetur
 Liternum multamque trahens sub gurgite harenam
 Voltornus niveisque frequens Sinuessa columbis 715
 Minturnaeque graves et quam tumulavit alumnus
 Antiphataeque domus Trachasque obsessa palude
 et tellus Circaea et spissi litoris Antium.
 huc ubi veliferam nautae advertere carinam,
 (asper enim iam pontus erat), deus explicat orbis 720
 perque sinus crebros et magna volumina labens

METAMORPHOSES BOOK XV

of the deity and the keel was forced deep down by the god's weight. The Romans were filled with joy and, after sacrificing a bull upon the beach, they wreathed their ship with flowers and cast loose from the shore. A gentle breeze bore the vessel on, while the god, rising on high and reclining heavily with his neck resting upon the ship's curving stern, gazed down upon the azure waters. With fair winds he sailed through the Ionian sea and on the sixth morning he reached Italy, sailed past the shores of Lacinium, famed for Juno's temple, past Scylaceum, left Iapygia behind, and, avoiding the Amphrisian rocks upon the left and the Cocinthian crags upon the right, skirted Romethium and Caulon and Narycia; then passed the Sicilian sea and Pelorus' narrow strait, sailed by the home of Hippotades, past the copper mines of Temesa, and headed for Leucosia and mild Paestum's rose-gardens. Thence he skirted Capreae, Minerva's promontory, and the hills of Surrentum rich in vines; thence sailed to Herculaneum and Stabiae and Parthenope,¹ for soft pleasure founded, and from there to the temple of the Cumaean Sibyl. Next the hot pools² were reached, and Liternum, thick grown with mastic-bearing trees, and the Volturnus, sweeping along vast quantities of sand beneath its whirling waters; Sinuessa, with its thronging flocks of snow-white doves; unwholesome Minturnae and the place³ named for her whose foster-son⁴ entombed her there; the home of Antiphates, marsh-encompassed Trachas, Circe's land also, and Antium with its hard-packed shore. When to this place the sailors turned their ship with sails full spread (for the sea was rough) the god unfolded his coils and, gliding on with many a sinuous curve and mighty fold, entered

¹ *i.e.* Naples. ² Of Baiæ. ³ Caieta. ⁴ Aeneas.

OID

templa parentis init flavum tangentia litus.
 aequore placato patrias Epidaurius aras
 linquit et hospitio iuncti sibi numinis usus
 litoream tractu squamae crepitantis harenam 725
 sulcat et innixus moderamine navis in alta
 puppe caput posuit, donec Castrumque sacrasque
 Lavini sedes Tiberinaque ad ostia venit.
 huc omnis populi passim matrumque patrumque
 obvia turba ruit, quaeque ignes, Troica, servant, 730
 Vesta, tuos, laetoque deum clamore salutant.
 quaque per adversas navis cita ducitur undas,
 tura super ripas aris ex ordine factis
 parte ab utraque sonant et odorant aera fumis,
 icetaque coniectos incalfacit hostia cultros. 735
 iamque caput rerum, Romanam intraverat urbem :
 erigitur serpens summoque acclinia malo
 colla movet sedesque sibi circumspicit aptas.
 scinditur in geminas partes circumfluis amnis
 (Insula nomen habet) laterumque a parte duorum 740
 porrigit aequales media tellure lacertos :
 huc se de Latia pinu Phoebius anguis
 contulit et finem specie caeleste resumpta
 luctibus inposuit venitque salutifer urbi.
 Hic tamen accessit delubris advena nostris : 745
 Caesar in urbe sua deus est ; quem Marte togaque
 praecipuum non bella magis finita triumphis
 resque domi gestae properataque gloria rerum
 in sidus vertere novum stellamque comantem,
 quam sua progenies ; neque enim de Caesaris actis 750
 416

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his father's temple set on the tawny strand. When the sea had calmed again, the Epidaurian god left his paternal altars and, having enjoyed the hospitality of his kindred deity, furrowed the sandy shore as he dragged his rasping scales along and, climbing up the rudder, reposed his head on the vessel's lofty stern, until he came to *Castrum*, the sacred seats of *Lavinium* and the *Tiber's* mouth. Hither the whole mass of the populace came thronging to meet him from every side, matrons and fathers and the maids who tend thy fires, O Trojan *Vesta*, and they saluted the god with joyful cries. And where the swift ship floated up the stream incense burned with a crackling sound on altars built in regular order on both the banks, the air was heavy with sweet perfumes, and the smitten victim warmed the sacrificial knife with his blood. And now the ship had entered *Rome*, the capital of the world. The serpent raised himself aloft and, resting his head upon the mast's top, moved it from side to side, viewing the places fit for his abode. The river, flowing around, separates at this point into two parts, forming the place called the *Island*; on each side it stretches out two equal arms with the land between. On this spot the serpent-son of *Phoebus* disembarked from the *Latian* ship and, resuming his heavenly form, put an end to the people's woes and came to them as health-bringer to their city.

Now he came to our shrines as a god from a foreign land; but *Caesar* is god in his own city. Him, illustrious in war and peace, not so much his wars triumphantly achieved, his civic deeds accomplished, and his glory quickly won, changed to a new heavenly body, a flaming star; but still more his offspring deified him. For there is no work among

OVID

ullum maius opus, quam quod pater exstitit huius:
 scilicet aequoreos plus est domuisse Britannos
 perque papyriferi septemflua flumina Nili
 victrices egisse rates Numidasque rebelles
 Cinyphiumque Iubam Mithridateisque tumentem 755
 nominibus Pontum populo adiecisse Quirini
 et multos meruisse, aliquos egisse triumphos,
 quam tantum genuisse virum, quo praeside rerum
 humano generi, superi, favistis abunde !
 ne foret hic igitur mortali semine cretus, 760
 ille deus faciendus erat ; quod ut aurea vidit
 Aeneae genetrix, vidit quoque triste parari
 pontifici letum et coniurata arma moveri,
 palluit et cunctis, ut cuique erat obvia, divis
 " adspice," dicebat " quanta mihi mole parentur 765
 insidiae, quantaque caput cum fraude petatur,
 quod de Dardanio solum mihi restat Iulo.
 solane semper ero iustis exercita curis,
 quam modo Tyridae Calydonia vulneret hasta,
 nunc male defensae confundant moenia Troiae, 770
 quae videam natum longis erroribus actum
 iactarique freto sedesque intrare silentum
 bellaque cum Turno gerere, aut, si vera fatemur,
 cum Iunone magis ? quid nunc antiqua recordor
 damna mei generis ? timor hic meminisse priorum
 non sinit ; en acui sceleratos cernitis enses ? 776
 quos prohibete, precor, facinusque repellite neve
 caede sacerdotis flammam exstinguite Vestae !"

METAMORPHOSES BOOK XV

all Caesar's achievements greater than this, that he became the father of this our Emperor. Is it indeed a greater thing to have subdued the sea-girt Britons, to have led his victorious fleet up the seven-mouthed stream of the papyrus-bearing Nile, to have added the rebellious Numidians, Libyan Juba, and Pontus, swelling with threats of the mighty name of Mithridates, to the sway of the people of Quirinus, to have celebrated some triumphs and to have earned many more—than to have begotten so great a man? With him as ruler of the world, you have indeed, O heavenly ones, showered rich blessings upon the human race! So then, that his son might not be born of mortal seed, Caesar must needs be made a god. When the golden mother of Aeneas saw this, and saw also that dire destruction was being plotted against her high-priest and that an armed conspiracy was forming, she paled with fear and cried to all the gods as she met them in turn: "Behold what a crushing weight of plots is prepared against me, and with what snares that life is sought which alone remains to me from Dardanian Iulus. Shall I alone for ever be harassed by well-founded cares, since now the Calydonian spear of Diomedé wounds me and now the falling walls of ill-defended Troy o'erwhelm me, since I see my son driven by long wanderings, tossed on the sea, entering the abodes of the silent shades and waging war with Turnus, or, if we speak plain truth, with Juno rather? But why do I now recall the ancient sufferings of my race? This present fear of mine does not permit me to remember former woes. Look! do you not see that impious daggers are being whetted? Ward them off, I pray, prevent this crime and let not Vesta's fires be extinguished by her high-priest's blood!"

OVID

Talia nequiquam toto Venus anxia caelo
 verba iacit superosque movet, qui rumpere quamquam
 ferrea non possunt veterum decreta sororum, 781
 signa tamen luctus dant haut incerta futuri;
 arma ferunt inter nigras crepitantia nubes
 terribilesque tubas auditaque cornua caelo
 praemonuisse nefas; solis quoque tristis imago 785
 lurida sollicitis praebebat lumina terris;
 saepe faces visae mediis ardere sub astris,
 saepe inter nimbos guttae cecidere cruentae;
 caerulus et vultum ferrugine Lucifer atra
 sparsus erat, sparsi lunares sanguine currus; 790
 tristia mille locis Stygius dedit omina bubo,
 mille locis lacrimavit ebur, cantusque feruntur
 auditi sanctis et verba minantia lucis.
 victima nulla litat, magnosque instare tumultus
 fibra monet, caesumque caput reperitur in extis, 795
 inque foro circumque domos et templa deorum
 nocturnos ululasse canes umbrasque silentum
 erravisse ferunt motamque tremoribus urbem.
 non tamen insidias venturaque vincere fata
 praemonitus potuere deum, strictique feruntur 800
 in templum gladii: neque enim locus ullus in urbe
 ad facinus diramque placet nisi curia caedem.
 tum vero Cytherea manu percussit utraque
 pectus et Aeneaden molitur condere nube,
 qua prius infesto Paris est ereptus Atridae, 805
 et Diomedeos Aeneas fugerat enses.
 talibus hanc genitor: "sola insuperabile fatum,
 420

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The anxious goddess cried these complaints throughout the sky, but all in vain. The gods were moved indeed ; and although they were not able to break the iron decrees of the ancient sisters, still they gave no uncertain portents of the woe that was at hand. They say that the clashing of arms amid the dark storm-clouds and fear-inspiring trumpets and horns heard in the sky forewarned men of the crime ; also the darkened face of the sun shone with lurid light upon the troubled lands. Often firebrands were seen to flash amidst the stars ; often drops of blood fell down from the clouds ; the morning-star was of dusky hue and his face was blotched with dark red spots, and Luna's chariot was stained with blood. In a thousand places the Stygian owl gave forth his mournful warnings ; in a thousand places ivory statues dripped tears, and in the sacred groves wailing notes and threatening words were heard. No victim sufficed for expiation ; the liver warned that portentous struggles were at hand and its lobe was found cleft amidst the entrails. In the market-place and around men's houses and the temples of the gods dogs howled by night, the shades of the silent dead walked abroad and the city was shaken with earthquakes. Yet even so, the warnings of the gods were unable to check the plots of men and the advancing fates. Naked swords were brought into the sacred curia ; for no place in the whole city would do for this crime, this dreadful deed of blood, save only that. Then indeed did Cytherea smite on her breast with both her hands and strive to hide her Caesar in a cloud in which of old Paris had been rescued from the murderous Atrides and in which Aeneas had escaped the sword of Diomedes. Then thus the Father spoke : " Dost thou, by thy sole

OID

nata, movere paras? intres licet ipsa sororum
 tecta trium: cernes illic molimine vasto
 ex aere et solido rerum tabularia ferro, 810
 quae neque concussum caeli neque fulminis iram
 nec metuunt ullas tuta atque aeterna ruinas;
 inuenies illic incisa adamante perenni
 fata tui generis: legi ipse animoque notavi
 et referam, ne sis etiamnum ignara futuri. 815
 hic sua conplevit, pro quo, Cytherea, laboras,
 tempora, perfectis, quos terrae debuit, annis.
 ut deus accedat caelo templisque colatur,
 tu facies natusque suus, qui nominis heres
 inpositum feret unus onus caesique parentis 820
 nos in bella suos fortissimus ultor habebit.
 illius auspiciis obsessae moenia pacem
 victa petent Mutinae, Pharsalia sentiet illum,
 Emathique iterum madefient caede Philippi,
 et magnum Siculis nomen superabitur undis, 825
 Romanique ducis coniunx Aegyptia taedae
 non bene fisa cadet, frustra que erit illa minata,
 servitura suo Capitolia nostra Canopo.
 quid tibi barbariem gentesque ab utroque iacentes
 oceano numerem? quodcunque habitabile tellus 830
 sustinet, huius erit: pontus quoque serviet illi!

¹ *i.e.* Macedonian; Emathia was a district of Macedonia.

² Though Philippi is in Macedonia and Pharsalus in Thessaly, Ovid with poetic daring practically identifies the two great battlefields.

METAMORPHOSES BOOK XV

power, my daughter, think to move the changeless fates? Thou thyself mayst enter the abode of the three sisters. Thou shalt there behold the records of all that happens on tablets of brass and solid iron, a massive structure, tablets which fear neither the crashings of the sky, nor the lightning's fearful power, nor any destructive shocks which may befall, being eternal and secure. There shalt thou find engraved on everlasting adamant thy descendant's fates. I have myself read these and marked them well in mind; and these will I relate, that thou mayst be no longer ignorant of that which is to come. This son of thine, goddess of Cythera, for whom thou grievest, has fulfilled his allotted time, and his years are finished which he owed to earth. That as a god he may enter heaven and have his place in temples on the earth, thou shalt accomplish, thou and his son. He as successor to the name shall bear alone the burden placed on him, and, as the most valiant avenger of his father's murder, he shall have us as ally for his wars. Under his command the conquered walls of leaguered Mutina shall sue for peace; Pharsalia shall feel his power; Emathian¹ Philippi shall reek again² with blood; and he of the great name³ shall be overcome on Sicilian waters. A Roman general's Egyptian mistress, who did not well to rely upon the union, shall fall before him, and in vain shall she have threatened that our Capitol shall bow to her Canopus. But why should I recall barbaric lands to you and nations lying on either ocean-shore? Nay, whatsoever habitable land the earth contains shall be his, and the sea also shall come beneath his sway!

³ Sextus Pompeius, youngest son of Pompey the Great. He seems also to have assumed the name *Magnus*.

OVID

" Pace data terris animum ad civilia vertet
 iura suum legesque feret iustissimus auctor
 exemploque suo mores reget inque futuri
 temporis aetatem venturorumque nepotum 835
 prospiciens prolem sancta de coniuge natam
 ferre simul nomenque suum curasque iubebit,
 nec nisi cum senior Pylios aequaverit annos,
 aetherias sedes cognataque sidera tanget.
 hanc animam interea caeso de corpore raptam 840
 fac iubar, ut semper Capitolia nostra forumque
 divus ab excelsa prospectet Iulius aede!"

Vix ea fatus erat, medi cum sede senatus
 constitit alma Venus nulli cernenda sui que
 Caesaris eripuit membris nec in aera solvi 845
 passa recentem animam caelestibus intulit astris
 dumque tulit, lumen capere atque ignescere sensit
 emisitque sinu : luna volat altius illa
 flammiferumque trahens spatioso limite crinem
 stella micat nati que videns bene facta fatetur 850
 esse suis maiora et vinci gaudet ab illo.
 hic sua praeferri quamquam vetat acta paternis,
 libera fama tamen nullisque obnoxia iussis
 invitum praefert una que in parte repugnat :
 sic magnus cedit titulis Agamemnonis Atreus, 855
 Aegea sic Theseus, sic Pelea vicit Achilles ;
 denique, ut exemplis ipsos aequantibus utar,
 sic et Saturnus minor est Iove : Iuppiter arces

METAMORPHOSES BOOK XV

“When peace has been bestowed upon all lands he shall turn his mind to the rights of citizens, and as a most righteous jurist promote the laws. By his own good example shall he direct the ways of men, and, looking forward to future time and coming generations, he shall bid the son,¹ born of his chaste wife, to bear his name and the burden of his cares; and not till after he as an old man shall have equalled Nestor’s years shall he attain the heavenly seats and his related stars. Meanwhile do thou catch up this² soul from the slain body and make him a star in order that ever it may be the divine Julius who looks forth upon our Capitol and Forum from his lofty temple.”

Scarce had he spoken when fostering Venus took her place within the senate-house, unseen of all, caught up the passing soul of her Caesar from his body, and not suffering it to vanish into air, she bore it towards the stars of heaven. And as she bore it she felt it glow and burn, and released it from her bosom. Higher than the moon it mounted up and, leaving behind it a fiery train, gleamed as a star. And now, beholding the good deeds of his son, he confesses that they are greater than his own, and rejoices to be surpassed by him. And, though the son forbids that his own deeds be set above his father’s, still fame, unfettered and obedient to no one’s will, exalts him spite of his desire, and in this one thing opposes his commands. So does the great Atreus yield in honour to his son, Agamemnon; so does Theseus rival Aegeus, and Achilles, Peleus; finally, to quote an instance worthy of them both, is Saturn less than Jove. Jupiter controls the heights

¹ Tiberius, son of Livia and Ti. Claudius Nero.

² *i. e.* of Julius Caesar.

OXFORD
 OVID

temperat aetherias et mundi regna triformis,
 terra sub Augusto est ; pater est et rector uterque.
 di, precor, Aeneae comites, quibus ensis et ignis 861
 cesserunt, dique Indigetes genitorque Quirine
 urbis et invicti genitor Gradive Quirini
 Vestaque Caesareos inter sacrata penates,
 et cum Caesarea tu, Phoebæ domestice, Vesta, 865
 quique tenes altus Tarpeias Iuppiter arces,
 quosque alios vati fas appellare piumque est :
 tarda sit illa dies et nostro serior aevo,
 qua caput Augustum, quem temperat, orbe relicto
 accedat caelo faveatque precantibus absens ! 870

Iamque opus exegi, quid nec Iovis ira nec ignis
 nec poterit ferrum nec edax abolere vetustas.
 cum volet, illa dies, quae nil nisi corporis huius
 ius habet, incerti spatium mihi finiat aevi :
 parte tamen meliore mei super alta perennis 875
 astra ferar, nomenque erit indelebile nostrum,
 quaque patet domitis Romana potentia terris,
 ore legar populi, perque omnia saecula fama,
 siquid habent veri vatum praesagia, vivam.

METAMORPHOSES BOOK XV

of heaven and the kingdoms of the triformed universe; but the earth is under Augustus' sway. Each is both sire and ruler. O gods, I pray you, comrades of Aeneas, before whom both fire and sword gave way, and ye native gods of Italy, and thou, Quirinus, father of our city, and Gradivus, invincible Quirinus' sire, and Vesta, who hast ever held a sacred place midst Caesar's household gods, and thou Apollo, linked in worship with our Caesar's Vesta, and Jupiter, whose temple sits high on Tarpeia's rock, and all ye other gods to whom it is fitting for the bard to make appeal: far distant be that day and later than our own time when Augustus, abandoning the world he rules, shall mount to heaven and there, removed from our presence, listen to our prayers!

And now my work is done, which neither the wrath of Jove, nor fire, nor sword, nor the gnawing tooth of time shall ever be able to undo. When it will, let that day come which has no power save over this mortal frame, and end the span of my uncertain years. Still in my better part I shall be borne immortal far beyond the lofty stars and I shall have an undying name. Wherever Rome's power extends over the conquered world, I shall have mention on men's lips, and, if the prophecies of bards have any truth, through all the ages shall I live in fame.

I believe that the language of the metaphysicians is not only the most beautiful but also the most useful. It is a language that is both precise and poetic. It is a language that is both scientific and artistic. It is a language that is both logical and mystical. It is a language that is both rational and intuitive. It is a language that is both concrete and abstract. It is a language that is both finite and infinite. It is a language that is both temporal and eternal. It is a language that is both human and divine. It is a language that is both mortal and immortal. It is a language that is both earthly and heavenly. It is a language that is both material and spiritual. It is a language that is both physical and metaphysical. It is a language that is both natural and supernatural. It is a language that is both created and uncreated. It is a language that is both contingent and necessary. It is a language that is both possible and impossible. It is a language that is both actual and potential. It is a language that is both real and ideal. It is a language that is both true and false. It is a language that is both good and evil. It is a language that is both light and dark. It is a language that is both life and death. It is a language that is both joy and sorrow. It is a language that is both love and hate. It is a language that is both peace and war. It is a language that is both heaven and hell. It is a language that is both paradise and purgatory. It is a language that is both bliss and pain. It is a language that is both glory and shame. It is a language that is both honor and dishonor. It is a language that is both fame and obscurity. It is a language that is both wealth and poverty. It is a language that is both power and weakness. It is a language that is both strength and frailty. It is a language that is both health and sickness. It is a language that is both youth and old age. It is a language that is both beauty and ugliness. It is a language that is both virtue and vice. It is a language that is both wisdom and folly. It is a language that is both knowledge and ignorance. It is a language that is both truth and lies. It is a language that is both justice and injustice. It is a language that is both right and wrong. It is a language that is both good and bad. It is a language that is both noble and ignoble. It is a language that is both heroic and cowardly. It is a language that is both brave and timid. It is a language that is both generous and selfish. It is a language that is both kind and cruel. It is a language that is both merciful and merciless. It is a language that is both patient and impatient. It is a language that is both calm and agitated. It is a language that is both quiet and noisy. It is a language that is both still and restless. It is a language that is both peaceful and warlike. It is a language that is both gentle and harsh. It is a language that is both soft and hard. It is a language that is both sweet and bitter. It is a language that is both pleasant and unpleasant. It is a language that is both enjoyable and unenjoyable. It is a language that is both delightful and undelightful. It is a language that is both charming and uncharming. It is a language that is both attractive and unattractive. It is a language that is both appealing and unappealing. It is a language that is both pleasing and displeasing. It is a language that is both agreeable and disagreeable. It is a language that is both likable and unlikable. It is a language that is both lovable and unlovable. It is a language that is both desirable and undesirable. It is a language that is both attractive and repulsive. It is a language that is both charming and repulsive. It is a language that is both appealing and repulsive. It is a language that is both pleasing and repulsive. It is a language that is both agreeable and repulsive. It is a language that is both likable and repulsive. It is a language that is both lovable and repulsive. It is a language that is both desirable and repulsive. It is a language that is both attractive and repulsive. It is a language that is both charming and repulsive. It is a language that is both appealing and repulsive. It is a language that is both pleasing and repulsive. It is a language that is both agreeable and repulsive. It is a language that is both likable and repulsive. It is a language that is both lovable and repulsive. It is a language that is both desirable and repulsive.

And now I come to the question of the nature of reality. What is the nature of reality? Is reality objective or subjective? Is reality independent of our minds or dependent on our minds? Is reality eternal or temporal? Is reality infinite or finite? Is reality unchanging or changing? Is reality simple or complex? Is reality one or many? Is reality unity or diversity? Is reality harmony or discord? Is reality peace or war? Is reality love or hate? Is reality joy or sorrow? Is reality light or dark? Is reality life or death? Is reality heaven or hell? Is reality paradise or purgatory? Is reality bliss or pain? Is reality glory or shame? Is reality honor or dishonor? Is reality fame or obscurity? Is reality wealth or poverty? Is reality power or weakness? Is reality strength or frailty? Is reality health or sickness? Is reality youth or old age? Is reality beauty or ugliness? Is reality virtue or vice? Is reality wisdom or folly? Is reality knowledge or ignorance? Is reality truth or lies? Is reality justice or injustice? Is reality right or wrong? Is reality good or bad? Is reality noble or ignoble? Is reality heroic or cowardly? Is reality brave or timid? Is reality generous or selfish? Is reality kind or cruel? Is reality merciful or merciless? Is reality patient or impatient? Is reality calm or agitated? Is reality quiet or noisy? Is reality still or restless? Is reality peaceful or warlike? Is reality gentle or harsh? Is reality soft or hard? Is reality sweet or bitter? Is reality pleasant or unpleasant? Is reality enjoyable or unenjoyable? Is reality delightful or undelightful? Is reality charming or uncharming? Is reality attractive or unattractive? Is reality appealing or unappealing? Is reality pleasing or displeasing? Is reality agreeable or disagreeable? Is reality likable or unlikable? Is reality lovable or unlovable? Is reality desirable or undesirable? Is reality attractive or repulsive? Is reality charming or repulsive? Is reality appealing or repulsive? Is reality pleasing or repulsive? Is reality agreeable or repulsive? Is reality likable or repulsive? Is reality lovable or repulsive? Is reality desirable or repulsive. It is a language that is both attractive and repulsive. It is a language that is both charming and repulsive. It is a language that is both appealing and repulsive. It is a language that is both pleasing and repulsive. It is a language that is both agreeable and repulsive. It is a language that is both likable and repulsive. It is a language that is both lovable and repulsive. It is a language that is both desirable and repulsive.

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