

The Bavarian Commentary and Ovid

ROBIN WAHLSTEN BÖCKERMAN

Qum multa possint inquiri i ca
pice uniuersiq. libri moderni
qda gaudentes butate. tria pn
cipalit inqrenda statuere. idest
materia. intentione. & cui par
ti philosophie supponat. Cu di
ximus parti. estat philosophia
aliqua totu ee unde partes possit
preede. Hc pmo agamus de ethi
mologia ipsius uocabuli. Oim so
phi id sapientes dicebant. s. puka
goral hoc uident nimis arroganti
apposuit qda remediū. i. sopho.
qd e amor. inde philosophy ama
tor sapientie. Huc usq. equi de
ethimologia ipsi uocabuli. Hc aut
dicant qd sit ipsa res. Philosophia
e ars t naturalis t artificialis. na
turalis e que omib; in e. ut abula
re. loqui. Artificialis que ama
gistro docet q ad discipulo discit.
q hec eade artificialis diuidit in
duas partes. scilicet in literale q
litteralem. In literalis est. ut siere.
arare. Litteralis que pote dici uera
philosophia diuidit in tria. scil in
phusica loquca ethica. Pnsin gce.
latine natura. Inde phusica natura
lis. que diuidit in. iiii. partes sci
licet geometria arithmetica. musi
ca. astronomia. Ge. eni gce lat
terra. ometria. dicit mfsura. in de
geometria mfsura terre. A res. gce

t uirt. medica numerus. in de
arithmetica uirt numeri. Omsin
gce. hebraice aq. inde musica aq.
tica dr. qa omis uox ab humore &
aeris repercussione chicit. astrono
mia. i. astrorum scientia. Logi
ca diuidit in. iiii. scil. grammaticeam.
rethorica. dialectica. Grama eni g
ce. lat littera. in de grammatice u
terat. Rethor gce. lat orator.
Dia gce. lat duo. logos sermo in
de dialectica. sermo duox. Ethica
diuidit in duo scil in bonos mo
res q malos. Ethic eni gce. lat
mores. in de ethica moralis. Omil
auctor. t pragmatice. t eregrina
rice. t cinonitice. Pragmaticon
ide fabulosu. q est ubi in trodud
re plone locunt ut terentiu. Ex
agematice. ide enarratiuū. ubi
auctor loquit priscian. Terciu
geni poematis e. Cinoniticeon. i.
comune. ut ouidius iste scribit.
Quidā philosophi fuerunt qui
mundū de nichilo deū fecisse
crediderunt. Quidā uero alii ex
athomis. q in auitate. que duo
semp fuerunt. dicit dñm mundū
fecisse. Alii aut philosophi. sicut
ouidius q. con similes. tria ee semp
dixer. scil. dñi. & .iiii. elemta istmal
comyeta. & formas omniū rerū i men
te di existentel. i. ideal. hoc e disse

Iste liber e Monasterij Benedictenperoren



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61^{va} Cum multa possint inquiri in capite uniuscuiusque libri, moderni quadam gaudentes breuitate tria principaliter inquirenda statuere, id est materiam, intentionem et cui parti philosophie supponatur. Cum diximus 'parti', constat philosophiam aliquod totum esse, unde partes possint procedere. Nunc primo agamus de ethimologia ipsius uocabuli. Olim 'sophi' id est sapientes dicebantur, sed Pithagoras hoc uidens nimis arrogans apposuit quoddam remedium, id est 'philos', quod est amor. Inde 'philosophus' amator sapientie. Hucusque egimus de ethimologia ipsius uocabuli. Nunc autem dicamus quod sit ipsa res.

Philosophia est ars uel naturalis uel artificialis. Naturalis est, que omnibus inest, ut ambulare, loqui. Artificialis, que a magistro docetur et a discipulo discitur. Et hec eadem artificialis diuiditur in duas partes, scilicet in inlitteralem et litteralem. Inlitteralis est, ut suere, arare. Literalis, que potest dici uera philosophia, diuiditur in tria, scilicet in phisicam, logicam, ethicam.

'Phisin' Grece, Latine natura. Inde phisica naturalis, que diuiditur in III partes, scilicet geometriam, arithmetica, musicam, astronomiam. 'Ge' enim Grece, Latine terra. 'Ometria' dicitur mensura. Inde geometria mensura terre. 'Ares' Grece, / Latine uirtus. 'Methica' numerus. Inde arithmetica uirtus numeri. 'Mosin' Grece, Hebraice aqua. Inde musica aquatica dicitur, quia omnis uox ab humore et aeris repercussione conficitur. Astronomia, id est astrorum scientia.

61^{vb} Logica diuiditur in III, scilicet gramaticam, rhetoricam, dialecticam. 'Gramma' enim Grece, Latine litera. Inde gramaticus literatus. 'Rethor' Grece, Latine orator. 'Dia' Grece, Latine duo, 'logos' sermo. Inde dialectica sermo duorum.

Ethica diuiditur in duo, scilicet in bonos mores et malos. 'Ethis' enim Grece, Latine mores. Inde ethica moralis.

4 Cum ... 9 res] cf. *Com. in Boetii Consol.* p. 6: Philosophia est amor sapientiae. Sophia est sapientia. Sophi enim dicebantur sapientes, sed, quia perinimum mundani sapientes huic nomini insultabant, temperauit eis Pyt<h>agoras hoc nomen quod est sophi et uocauit eos philosophos, id est amantes sapientiam. 18 Ge ... 19 terre] cf. *Isid. Etymol.* 3:10: Nam geometria de terra et de mensura nuncupata est. Terra enim Graece γῆ uocatur, μέτρα mensura. 20 Inde ... numeri] cf. *Isid. Etymol.* 3:1: Arithmetica est disciplina numerorum. Graeci enim numerum ἀριθμόν dicunt. | Hebraice ... 21 aqua] cf. *Eriugena, Commentarius in euangelium Iohannis*, p. 240: In Aion, hoc est in aquis; "enos" enim hebraice aqua dicitur; cf. *Isid., Etymol.*, 7,6.: Denique Moyses interpretatur sumptus ex aqua.

7 philos *correx*i, sophos *cod.* 13 suere] *fuere scr.* Young 23 dialecticam *i.e.* dialecticam

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Since many things can be investigated regarding the origin of any book, the moderns - who take delight in a certain brevity - have stated that chiefly three things should be investigated, that is: the subject matter, the author's intention and to which part of philosophy the work belongs.

When we say 'to which part', it is clear that philosophy is something whole, from which parts can be derived. Let us now first treat the etymology of the word itself. Once they were named *sophi*, that is 'the wise ones', but Pythagoras who considered this too arrogant put forth a kind of remedy, that is *philos*, which is love. From this a philosopher is a lover of wisdom. Thus far we have treated the etymology of the word. Let us now say what the thing itself is.

Philosophy is an art that is either natural or artificial. Natural philosophy is that which is present in everybody, such as to walk or to talk. Artificial philosophy is that which is taught by a master and learned by a pupil. And the artificial is divided into two parts: the non-literary and literary. The non-literary is for instance to sew, to plough. The literary, which could be said to be the true philosophy, is divided into three: physics, logic and ethics.

Physin in Greek is nature in Latin. From this natural physics, which is divided into four parts: geometry, arithmetic, music and astronomy. For *Ge* in Greek is earth in Latin. A measuring is called *ometria*. From this geometry is a measuring of the earth. *Ares* in Greek is virtue in Latin. *Methica* is number. From this arithmetic is the virtue of the number. *Mosin* in Greek is water in Hebrew. From this music is called aquatic, since every voice is made from moisture and a repercussion of the air. Astronomy, that is the science of the stars.

Logic is divided into three: grammar, rhetoric and dialectics. *Gramma* in Greek is letter in Latin. Whence *grammaticus* [means] literate. *Rhetor* in Greek is orator in Latin. *Dia* in Greek is two in Latin, *logos* is speech. From this dialectics is speech between two.

Ethics is divided into two: good and bad customs. For *ethis* in Greek is customs in Latin. Whence ethics is moral.

Omnis auctor uel *dragmatice* uel *exegematice* uel *cinomitice*.
 ‘*Dragmaticon*’ id est fabulosum, et est ubi introducte persone locuntur, 30
 ut Terentii. ‘*Exagematicon*’ id est enarratiuum, ubi auctor loquitur,
 <ut> Priscianus. Tercium genus poematis est ‘*cinomenticon*’, id est
 commune, ut Ouidius iste scribit.

Quidam philosophi fuerunt, qui mundum de nichilo Deum fecisse 35
 crediderunt. Quidam uero alii ex athomis et inanitate, que duo semper
 fuerunt, dicunt Deum mundum fecisse. Alii autem philosophi, sicut 35
 Ouidius et consimiles, tria esse semper dixerunt, scilicet Deum et IIII
 62^a elementa insimul conmixta et formas omnium rerum in mente Dei
 existentes, id est ideas, hoc est diffe-/rentias sicut rationalitatem et
 caliditatem et frigiditatem et cetera, per que Deus ipse res futuras 40
 constituturus erat.

Ista duo genera philosophorum dicentium Deum ex athomis et
 inanitate mundum fecisse, ex elementis similibus mixtis et ideis, id est
 differentiis, dicebant Deum artificem non creatorem. Qui uero dicebant 45
 de nichilo Deum fecisse mundum, creatorem omnium rerum esse
 firmiter putabant.

Hii autem omnes philosophi tres personas esse dicebant, scilicet
 patrem et filium, id est ‘*togaton*’ et ‘*noim*’, et spiritum sanctum, id est
 animam mundi, sed filium patre minorem et spiritum sanctum
 minorem patre et filio. Et in hoc errauerunt. 50

Intentio Ouidii est omniumque fabulas scribentium, utpote Terentii,
 maxime delectari et delectando tamen mores instruere, quia omnes
 auctores fere ad ethicam tendunt.

Vtilitatem nobis confert Ouidius, quia, cum fabule in aliis libris
 tangebantur, ignorabantur, donec iste Ouidius enodauit et enucleauit. 55
 Prodest nobis et ad ostendendam pulchram dictionum compositionem.

29 *dragmatice* ... 33 commune] cf. Bede *De arte metrica* 25:4: Aut enim actiuum uel imitatuuum est, quod graeci *dramaticon* uel *micticon* appellant; aut enarratiuum, quod graeci *exegematicon* uel *apangelticon* nuncupant; aut commune uel mixtum, quod graeci *coenon* uel *miction* uocant. *Dramaticon* est uel actiuum in quo personae loquentes introducuntur sine poetae interlocutione, ut se habent *tragoediae* et *fabulae*; Serv. *in Buc.* p. 29, 18. 47 Hii ... 50 errauerunt] cf. *Com. in Boetii Consol.* p. 21: “*Qvis spiritvs*” ideo dicit, quia hoc *tagaton* facit, id est Deus Pater uel *noys*, id est mens diuina, scilicet Filius Dei Patris, sicut dicit Plato.

29 *dragmatice* *correx*i, *pragmatice* *cod.* 30 *Dragmaticon* *correx*i, *Pragmaticon* *cod.*
 locuntur *i.e.* loquuntur 32 ut *supplevi* *secundum* *Young* | *cinomenticon* *i.e.* *coeno-*
 38 mente ... 39 est² + *in marg.* Iste liber est monasterii *Benedictenpeuren*
 41 constituturus *post corr. ex* constitutus 54 *Vtilitatem* § *adest* 55 *enucleauit* *post corr. ex*
 enuclauit

Every author [writes] in either the dramatic (*dragmatica*), explanatory (*exegematica*) or mixed style (*cinomitica*). *Dragmatica*, that is in the manner of plays, and it is when the introduced characters, such as those of Terence, speak. *Exagematica*, that is in the manner of a detailed exposition, where an author, such as Priscian, speaks. The third kind of composition, such as Ovid writes, is *cinomentica*, that is general.

There were some philosophers who believed that God made the world from nothing. But others say that God made the world from atoms and emptiness, two things that always existed. Other philosophers, such as Ovid and the like, have said that there were always three, namely God and the four elements mixed together at the same time and the forms of all things, which existed in the mind of God, that is the ideas, which are *differentia* (essential properties) like rationality, heat, cold and others, through which God himself would determine things to be.

These two kinds of philosophers - those who say that God made the world from atoms and emptiness [or] from mixed similar elements and ideas, that is from *differentia* - they say that God is a maker not a creator. But they who say that God created the world from nothing, they firmly believe that he is the creator of all things.

But these philosophers all say that there are three persons, namely the father and the son, that is *togaton* and *noim*, and the holy spirit, that is the soul of the world, but that the son is inferior to the father and the holy spirit inferior to the father and the son. And in this they err.

The intention of Ovid and of all writers of stories, as well as that of Terence, is mainly to delight and by delighting to teach morals, since almost all authors strive towards ethics.

Ovid brings us this usefulness, since, although the stories were treated in other books, they were forgotten, until Ovid elucidated and explained. We also benefit by his example of beautiful composition of words.

Quandam uero intentionem possimus dare poeti[u]s, scilicet ut sint Latine lingue correptores et imitatores.

62^b Incipit liber Ouidii Metamorphoseos. 'Meta' id est de. 'Morphoseos' id est transformationum. / 'Morphoseos' est genetiuus Grecus et 'meta' quidem prepositio adiungitur illi et fit ablatiuus. Vtuntur enim Greci genetiuo pro ablatiuo. 60

1:4 PERPETVVM CARMEN. Dicit continuum.

1:3 ASPIRATE MEIS CEPTIS, id est aspirare uelitis. Velitis me dicere a principio mundi usque ad tempus Domiciani et Augusti Cesaris fabulas. Ouidius enim fuit in tempore Domiciani et Augusti Cesaris. Non dicit propter hoc 'continuum carmen', quia omnes fabulas ab inicio mundi usque ad tempus suum scribat, sed quia in hoc libro et in aliis suis libris maiorem partem fabularum comprehensurus erat. 65

1:5 ANTE MARE ET, id est antequam istud, quod modo est mare, sic esset diuisum, ut nunc est. 70

1:5 ET TERRAS. Ideo posuit 'terras' pluraliter et non 'mare', quia notior est nobis diuisio terrarum quam marium, quia tota habitabilis terra in tres diuiditur partes.

1:5 ET QVOD TEGIT O<MNIA> C<ELVM>. Celum, quod est purus ignis, tegit cetera elementa. 75

1:6 ERAT VNVS VVLTVS qui hodie est IN TOTO ORBE NATVRE, id est totius creature. 'Vultus' bene dixit, quia unumquodque elementum tum co<adu>nari uidebatur.

1:10 NVLLVS ADHVC TYTHAN. Tythan, siue Tytanus, gigas dicitur fuisse et cum terra concubuisse et plures tytanes, qui contra deos coniurauerunt, generasse. De quibus Sol fuit et Diana et quia cum aliis fratribus non con- / senserunt, ideo celestes currus meruerunt. Et hoc secundum quandam fabulam, sed secundum alteram fabulam filii Iouis et Latone fuerunt. 80
62^{va} 85

80 Tythan² ... 85 fuerunt] *cf. Myt. Vat. 2, 29: Tytan autem dicitur Apollo quasi unus ex Titanibus qui contra deos arma sumpserunt, qui cum in bello contra deos abstinuisset, pro beneficio celum meruisse fingitur, Sol autem dicitur quasi solus ex Titanibus contra deos arma non commouit; Hyg. Fab. 33:72: Ex Ioue et Latona, Apollo et Diana.*

57 poetis *correxi* 58 correptores ... imitatores] correctores et emendatores *emend. Meiser* 59 Metamorphoseos *post corr. ex metamorphoseus ut vid.* 63 Perpetuum+ *in marg.* §1 64 Aspirate § *deest* 67 quia + quod *sup. lin.* 68 tempus + -e/*lin.nas. sup. lin. ut vid.* 70 *antequam* -quam *add. in marg.* 79 *coadunari correxi*

But we might attribute another intention to the poets, namely that they are the reprovers and imitators of the Latin language.

[Here] starts Ovid's book of *Metamorphoses*. *Meta*, that is 'about'. *Morphoseos*, that is 'of transformations'. *Morphoseos* is a Greek genitive and *meta* a preposition attached to it, and it should be ablative. For the Greeks use the genitive for the ablative.

CONTINUOUS SONG. He means uninterrupted. 1:4

BREATHE ON MY UNDERTAKINGS, that is may you wish to breath on them. May you wish that I tell the stories from the beginning of the world to the time of Augustus Caesar and Domitian. For Ovid lived in the time of Augustus Caesar and Domitian. He does not say 'continuous song' because he writes all stories from the beginning of the world to his own time, but because in this book and in his other books he intended to include the greater part of the stories. 1:3

BEFORE THE SEA AND, that is before this that is only sea, had been divided as it is now. 1:5

AND THE LANDS. He puts 'lands' in the plural and not 'sea' because the division of the lands is more known to us than the division of the seas, since the whole habitable earth is divided into three parts. 1:5

AND THE SKY THAT COVERS ALL. The sky, which is pure fire, covers the other elements. 1:5

THERE WAS ONE FACE that today is ON THE ENTIRE ORB OF NATURE, that is of the entire creation. '[One] face' is well said, because at that time every element seemed to be joined together. 1:6

YET NO TITAN. Titan, or Titanus, is said to have been a giant and to have slept with earth and engendered many titans, who fought against the gods. Among them were the Sun and Diana and, since they did not agree with their other brothers, they gained the heavenly chariots. This is according to one story, but according to another they were the children of Jupiter and Latona. 1:10

AMPHITRIDES is a name for Neptune, from *amphi*, that is 'around', and trident. For he has a trident on account of the three characteristics of 1:14

- 1:14 AMPHITRIDES dicitur Neptunus, ex ‘amphi’, id est circum, et tridente. Tridentem enim habet propter tres aque diuersitates. Aqua est labilis, mobilis, lauilis. Lauat et non lauatur.
- 1:17 LVCIS EGENS AER, quod per omnem partem sui luce potest perfundi; terram uero et alia non, nisi in superficie sua, et ideo dicit ‘aer lucis egens’.
- 1:21 HANC LITEM D<EVS> ET M<ELIOR> NATVRA, id est uoluntas Dei, filius Dei, DIREMIT. Et sic quantum ad effectum, id est secundum <eos>, qui uidebant, non quod Deo aliquid accidat, ut sit ‘melior’. Dictum est de Ihesu: ‘Puer Ihesus proficiebat etate et sapientia apud Deum et homines’.
- 1:24 EXEMIT, id est secreuit, CECO ACERBO. Quantum ad nos dicit ‘ceco’.
- 1:25 DISSOCIATA LOCIS C<ON>C<ORDI> P<ACE> L<IGAVIT>. Ignis est acutus, subtilis, mobilis. Aer subtilis, mobilis, obtunsus. Aqua mobilis, obtunsa, corpulenta. Terra obtunsa, corpulenta, immobilis. Aer habet ab igne, quod est subtilis et mobilis, a terra, quod est obtunsus. Aqua habet a terra, quod est obtunsa et corpulenta, ab igne, quod est mobilis.
- 1:29 DENSIOR H<IS> T<ELLVS> ELEMENTA G<RANDIA> T<RAXIT>, scilicet truncos, lapides et cetera, que sunt partes terre.

86 Amphitrides ... 88 lauatur] cf. Serv. in *Aen.* 1:138: [TRIDENTEM ideo tridens Neptuno adsignatur, quia mare a quibusdam dicitur tertia pars mundi, vel quia tria genera aquarum sunt, maris, fluminum, fluviorum, quibus omnibus Neptunum praeesse non nulli dicunt]; *Myt. Vat.* 2, 11: DE NEPTVNO Neptuno deputant mare eum que secunde sortis regnatorem perhibent, quia aqua uicinior est celo quam terra, omne enim quod continet, supra illud est quod continetur. Neptuno autem Amphienam in uxorem deputant, amphienam enim Grece circa dicimus, eo quia tribus elementis aqua conclusa sit. Ideo eum tridentem dicunt habere quod aquarum natura triplici fungatur uirtute, id est liquida, fecunda, potabili. 95 Ihesus ... 96 homines] cf. Luc. 2:52. 98 Ignis ... 102 mobilis] cf. Calcidius, *Commentarius in Platonis Timaeum*, 1:22, p. 72: Si enim uicinum igni elementum quod sit et ex quibus conflatum uoluerimus inquirere, sumemus ignis quidem de proximo duas uirtutes, subtilitatem et mobilitatem, unam uero terrae, id est obtunsitatem, et inuenietur genitura secundi elementi quod est subter ignem, id est aeris; est enim aer obtunsus subtilis mobilis. Rursum que si eius elementi quod est uicinum terrae, id est aquae, genituram consideremus, sumemus duas quidem terrae uirtutes, id est obtunsitatem et corpulentiam, unam uero ignis, id est motum, et exorietur aquae substantia, quae est corpus obtunsum corpulentum mobile.

93 secundum ... 94 uidebant] eos *supplevi*; secundum qui uidebatur *Meiser*; secundum quod uidebatur *Demats* 94 accidat in marg. cum signo insert. 97 acerbo i.e. aceruo

water. Water is flowing, mobile and has the ability to clean. It cleans and is not cleansed.

THE AIR LACKING LIGHT, since it can be imbued from every side by its own light. But it [cannot imbue] the earth and other things, except for their surfaces, and therefore he says 'air lacking light'. 1:17

THIS STRIFE GOD, AND THE BETTER NATURE, that is the will of God, the son of God, SETTLED. And thus with respect to the effect, that is according to those, who realized that nothing can happen to God, so that he would become 'better'. It is said about Jesus: 'The boy Jesus advanced in wisdom and age and grace with God and men'.¹ 1:21

FREED, that is separated, FROM THE BLIND HEAP. With respect to us he says 'from the blind'. 1:24

HE UNITED IN HARMONIOUS PEACE THINGS SEPARATED WITH REGARD TO PLACE. Fire is sharp, fine, mobile. Air is fine, mobile, blunt. Water is mobile, blunt, solid. Earth is blunt, solid and immobile. Air has from fire that which is fine and mobile, from earth that which is blunt. Water has from earth that which is blunt and solid, from fire that which is mobile. 1:25

THE EARTH HEAVIER THAN THESE DRAGGED THE LARGER ELEMENTS ALONG, that is to say: tree trunks, stones and other things that are parts of the earth. 1:29

THE FLOWING WATER OCCUPIED THE LAST PLACE and ENCLOSED THE SOLID ORB, that is the earth, since if water did not enclose the earth, the earth would be soluble and sandy. 1:30

WHEN THE THUS ARRANGED. He repeats, as he adds.² 1:32

¹ This explanation revolves around 'better nature' (*melior natura*), which is associated with God and the fact that this must be an effect of God, since God cannot be made better.

² This phrase refers to the fact that a new description of creation starts here, but it is in part a repetition of the preceding creation story.

- 1:30 | | CIRCVMFLVVS HVMOR POSSEDDIT VLTIMA et COHER- / CVIT SOLIDVM ORBEM, 105
62^{vb} id est terram, quia nisi aqua circumdaret terram, terra esset solubilis et arenosa.
- 1:32 SIC VBI DISPOSITAM. Repetit, ut addat.
- 1:38 ADDIDIT ET FONTES ET STAGNA. Stagnum est stans aqua, id est maior lacus, uel de [a]qua aqua nihil egreditur. Lacus uero *est* locus aque et 110
est minor lacus quam stagnum, uel est aqua, de qua altera aqua ultra non egreditur.
- 1:45 VTQVE DVE DEXTRE C<ELVM>, quia in celo considerantur, ideo terre atribuuntur.
- 1:53 PONDERE AQVE LEVIOR. Sic fieri debet constructio: QVI AER QVANTO EST 115
LEVIOR PONDERE AQVE, que AQVA est LEVIOR PONDERE TERRE, TANTO EST HONEROSIOR AER IGNE.
- 1:69 | VIX ITA LIMITIBVS. 'Vix' pro mox. Ventis PERMISIT deus deorum. Et NON
1:57 PASSIM, id est non ita, ut unusquisque passus suos dirigeret ad libitum, scilicet ut 'passim' traherent. Passim dicitur a passu. Et si ita esset, ut 120
ab una parte mundi uel orbis currerent, nihil obstaret.
- 1:73 STRA TENENT C<ELESTE>, id est animalia scilicet duodecim signa 'tenent celeste' SOLVM ET FORME DEORVM. Formas deorum uocat planetas.
- 1:78 NATVS EST HOMO. Hic uertit se ad fabulas duas dans opiniones, quomodo in principio post discretionem elementorum sit factus homo. 125
- 1:81 | QVAM SATVS IAPETO. / Dii erant et sunt et erunt Prometheus et filius
63^{ra} eius, antequam homo fuisset creatus, et hoc secundum philosophos.
- 1:89 AVREA PRIMA ETAS. Sex etates alii philosophi dicunt, que designantur per aurum, argentum, es, cuprum, stagnum et ferrum. Ouidius quattuor tantum ponit. 130

109 Stagnum ... 112 egreditur] *cf.* Isid. *Etymol.* 13:19: Nam fontes labuntur in fluuiis; flumina in freta discurrunt; lacus stat in loco nec profluit. Et dictus lacus quasi aquae locus. [...] Nam dictus est stagnus ab eo quod illic aqua stet nec decurrat. **128** Sex ... 129 ferrum] *cf.* Isid. *Etymol.* 5:38: Aetas autem proprie duobus modis dicitur: aut enim hominis, sicut infantia, iuuentus, senectus: aut mundi, cuius prima aetas est ab Adam usque ad Noe; secunda a Noe usque ad Abraham; tertia ab Abraham usque ad David; quarta a David usque ad transmirationem Iuda in Babyloniam; quinta deinde a transmiratione Babylonis usque ad aduentum Salvatoris in carne; sexta, quae nunc agitur, usque quo mundus iste finiatur.

110 aqua¹ *correxi* | est *correxi*, et *cod.* **117** honerosior *i.e.* onerosior **118** Vix¹ ... limitibvs *perperam pro uix* nunc obsistitur illis *Met. lin. 58* **124** Natus § *deest*

HE ADDED BOTH SPRINGS AND POOLS. A pool (*stagnum*) is standing water (*stans aqua*), that is quite a large lake, or it is some water from which water does not flow out. But a lake is also a place of water, and a lake is smaller than a pool. Or it is water, from which other water cannot flow further. 1:38

AND AS TWO [ZONES] TO THE RIGHT [CUT] THE HEAVEN, since they are observed in heaven, they are attributed to earth.³ 1:45

LIGHTER THAN THE WEIGHT OF WATER. The construction should be like this: AS MUCH LIGHTER AIR IS THAN THE WEIGHT OF WATER AND WATER LIGHTER THAN THE WEIGHT OF EARTH, SO MUCH HEAVIER IS AIR THAN FIRE.⁴ 1:53

SCARCELY THUS FROM THE BOUNDS.⁵ 'Scarcely' (*vix*) for soon (*mox*). The god of gods ALLOTTED this to the winds. And NOT EVERYWHERE, that is, not in such a way that everyone directed their steps at will, that is to say so that they went 'everywhere'. Everywhere (*passim*) derives from step (*passus*), and if it were thus that they ran from one part of the world or the orb, nothing would stand in their way. 1:69
1:57

THE STARS OCCUPIED THE CELESTIAL, that is the twelve animal signs 'occupied the celestial' FLOOR, AND THE FORMS OF THE GODS. He calls the planets 'the forms of the gods'. 1:73

MAN WAS BORN. Here he turns to the stories and offers two views on how man was created in the beginning after the separation of the elements. 1:78

[THE EARTH] WHICH THE SON OF IAPETUS. Prometheus and his son were, are and shall be gods before man had been created, and this is according to the philosophers. 1:81

GOLDEN WAS THE FIRST AGE. Some philosophers say there were six ages, defined by gold, silver, copper, bronze, tin and iron. Ovid mentions only four. 1:89

³ Ovid recounts how the zones on the celestial vault is mirrored on the newly created earth.

⁴ This explanation consists of rearranging the text in *Metamorphoses* and inserting the weight of air compared to water, where Ovid has only air to fire and water to earth.

⁵ Wrong lemma has been entered here. The explanation about the winds belong to another *vix* on line 58.

- 1:106 ET QVE DECIDERANT. Quercus dicuntur esse sacrate Ioui, quia super illas dabat responsum in Dodona silua, in qua ipse nutritus fuit.
- 1:106 PATVLA, quia omnibus aperta est ad ingrediendum et respondendum.
- 1:113 POSTQVAM SATVRNO MISSO a Ioue uel naturaliter ad TARTARA. Ideo non facit mentionem *ceteri*, quia non fuit tam probus sicut Saturnus, saturans homines. 135
- 1:111 FLVMINA IAM L<ACTIS> <AM> F<LVMINA> NECTARIS. Nectar est purum mel et dulce, quo dicuntur frui dii, ideo scilicet, quia eterna dulcedine et leticia utuntur, et hoc est phisica.
- 1:117 PER HIEMES ET ESTVS. Ideo dicit pluraliter 'hiemes' et 'estus' et 'autumnos', quia, cum unumquodque contineat tres menses. Primus mensis ueris dicitur nouum uer, secundum adultum uer, tertium preruptum uer, et sic de omnibus aliis, scilicet primus mensis hiemis noua et sic de ceteris. Per 'auctumnos' accipit uer et auctumnum, quod similes sunt *habentes* utrumque frigus et calorem, sed 'inequales', id est dissimiles, sunt, quia, cum autumnus sit in principio / sui calidus et in fine sui frigidus, contrario modo sit in uere, et ideo dicit INEQVALES AVTVMNOS. 140 145
- 63^b 1:117
- 1:133 CARINE QVE STETERANT IN ALTIS MONTIBVS, quantum ad materiem.
- 1:150 ASTREA, id est Iusticia, quia quamuis homo homini inferat iniuriam, tamen sequitur iusticia, quam modo nullus exhibebat. 150
- 1:180 Cesaries est hominum, a cedendo dicta. Come uero mulierum.
- 1:184 INNICERE ANGVIPEDVM. Gigantes pedes habuisse dicuntur anguineos surgere a terra non ualentes, et significat illos, qui semper adherent terrenis. 155

131 Et ... 132 fuit] *cf. Myt. Vat. 1, suppl. V:227: DE COLVMBIS DODONEIS* Dodona ciuitas est Epiri, iuxta quam est silua que etiam Dodona dicitur habundans glandibus, quibus primi pasti dicuntur homines. Iuppiter hic dabat responsa per columbas aereas.

140 Per ... 148 avtvmnos] *cf. Com. in Boetii Consol. p. 21: Ver est in principio frigidum, quia est post hiemem et succedit hiemi et in fine calidum, quia ei succedit aestas, autumnus autem e contrario in principio calidus, quia succedit aestati, in fine frigidus, quia sequitur hiems. Dicitur autem nouus, adultus, praeruptus: in principio nouus in medio adultus in fine praeruptus. Similiter autumnus etc. | Ideo ... 145 inequales] *cf. Serv. in Georg. 1:43: ergo 'vere novo' et anni initio accipimus et prima parte ueris. nam anni quattuor sunt tempora diuisa in ternos menses, qui ipsorum temporum talem faciunt discretionem, ut primo mense ueris novum dicatur uer, secundo adultum, tertio praeeptus, sicut etiam Sallustius dicit ubique. item noua aestas, adulta, praeeptus; sic autumnus nouus, adultus, praeeptus; item hiems noua, adulta, praeeptus vel extrema.**

131 Quercus § *adest* 135 *ceteri correxi celi cod.* 140 *hiemes¹ cum signo h sup. lin.* 145 *habentes correxi, hiemes cod.* 150 *Astrea i.e. Astraea* 152 *Cesaries § deest* 153 *Innicere i.e. inicere, § deest*

- AND [ACORNS] THAT HAD FALLEN. Oaks are said to be sacred to Jupiter, since on top of them he gave an oracle reply in the Dodonian forest, where he was raised. 1:106
- SPREADING, since it is open for all to enter and respond. 1:106
- AFTER SATURN HAD BEEN SENT TO TARTARUS by Jupiter or naturally. He does not mention the rest since there was no one as good as Saturn, satisfying man. 1:113
- STREAMS NOW OF MILK NOW STREAMS OF NECTAR. Nectar is pure honey and sweet, which the gods are said to enjoy, because they are in possession of eternal sweetness and pleasure, and this is natural philosophy. 1:111
- THROUGH WINTERS AND SUMMERS. He says 'winters', 'summers' and 'autumns' in the plural, because each one contains three months. The first month of spring is called new spring, the second fullgrown spring, the third mature spring, and so with all the others, that is to say, the first month of winter 'new' and in this way with the others. By 'autumns' he understands spring and autumn, since they are similar holding both cold and warmth, but they are 'unequal', that is dissimilar, since when autumn is warm in its beginning and cold toward its end, it is the opposite with spring, and therefore he says UNEVEN AUTUMNS. 1:117
- KEELS THAT HAD STOOD UPON THE HIGH MOUNTAINS, with regard to the material.⁶ 1:133
- ASTRAEA, that is Justice, since even though man brings injustice to man, justice follows, which recently no one showed. 1:150
- Caesaries* (locks), is fitting for men and is said to be from *caedo* (to cut off). *Comae* (hair) is fitting for women. 1:180
- [EACH] OF THE SERPENT-FOOTED [WAS IN ACT] TO LAY. Giants are said to have had snake-legs, not being able to rise from the ground, and this signifies those who always cling to earthly things. 1:184

⁶ The material from which the keels are made.

- 1:188 PER FLVMINA IVRO INFERA. Victoria filia Stigie paludis fuit, que quondam superos contra gigantes iuuit. Datum est hoc munus et matri, ne quis *periuraret* eas. Vel aliter: Ideo timent dii uel quilibet *periurauerint* Stigiem, quia timent, cum leticia et tristicia stant contraria, si *periurauerint* Stigiem ubi est tristicia, ne amissa leticia puniantur a 160 Stigie.
- 1:190 CUNCTA PRIVS SVNT TEMPTANDA a me, id est: Cuncta prius temptabo et non tantum te<m>ptabo, SED etiam recidam CORPVS INMEDICABILE. Hoc ideo dicit, ut postquam ostenderit, quod ubique fere regnauerit hec 165
- 1:241 | ERINIS. PVTES IN FACINVS IVRASSE. Sit constans, quod iurauit 165
1:242 perditionem humani generis.
- 1:211 CON<T>IGERAT NOSTRAS INFAMIA TEMPORIS. Tempus et mundus sunt 63^{va}
63^{va} paria, quia / finito uno finietur et aliud, et ideo 'tempus' pro 'mundo' poni potest.
- 1:219 CVM SERA CREPVSCVLA. Crepusculum, id est dubium inter lucem et 170
tenebras.
- 1:231 IN DOMINVM DIGNOSQVE ET T<ECTA> PENATES, id est lares familiares dii sunt. Lar, laris pro deo et igne ponitur. Lar, laris rex fuit Telaminorum, quem interfecit Cossus.
- 1:237 FIT LVPVS. Ista mutatio propinqua est ueritati, quia si umquam posset 175
fieri, taliter mutaretur.
- 1:255 CONCIPERET ista FLAMMAS L<ONGVS>Q<VE> A<RDESCERET> AXIS, id est linea intellegibilis ab artico polo usque ad antarticum et [de] ab oriente usque ad occidentem, quia omne uolubile, cum in utraque parte possit

156 Per ... 161 Stigie] *cf. Serv. in Aen. 6:134: STYGIOS LACVS Styx palus quaedam apud inferos dicitur, de qua legimus <324> di cuius iurare timent et fallere numen: quod secundum fabulas ideo est, quia dicitur Victoria, Stygis filia, bello Gigantum Iovi fuisse: pro cuius rei remuneratione Iuppiter tribuit ut dii iurantes per eius matrem non audeant fallere. ratio autem haec est: Styx maerorem significat, unde απο του στυγγερου, id est a tristitia Styx dicta est. dii autem laeti sunt semper: unde etiam immortales, quia αφθαρτοι και μακαριοι, [[hoc est sine morte beati]]. hi ergo quia maerorem non sentiunt, iurant per rem suae naturae contrariam, id est tristitiam, quae est aeternitati contraria. ideo iusiurandum per execrationem habent. 177 id ... 181 intellegibilem] *cf. Remigius Autissiodorensis Commentum Einsidlense in Donati Artem maiorem (libri I-II sec. cod. Einsidlensem 172) p. 226,19: Axis, tribus intelligitur modis; ipsa uidelicet pars, ubi plaustrum uehitur, axis appellatur; est etiam pars caeli, i(dest) septentrio, uel linea intellegibilis a polo usque ad polum, circa quam uoluitur caelum.**

156 infera *post corr. ex infert ut vid.* 157 contra + contra *altera manus in marg.*
158 periuraret *correxi, penetraret cod.* 159 periurare *correxi, penetrare cod.*
160 periurauerint *correxi, penetrauerint cod.* 163 temptabo *correxi* 164 fere *cf. fera regnat Erinyes Met.* 165 Erinis *i.e. Erinyes* 167 Contigerat *correxi* 173 Lar² § *adest* 178 de *deleui*

I SWEAR BY THE INFERNAL STREAMS. Victoria was the daughter of the Stygian swamp, who once helped the gods above against the giants. This gift was given also to her mother, so that no one may swear falsely by them. Or in another way: the gods or anyone fear to swear falsely by Styx, since they fear that – since pleasure and sorrow are opposite – if they should swear falsely by Styx, where sorrow is, they would be punished by Styx so that pleasure would be lost. 1:188

ALL SHOULD FIRST BE TRIED by me, that is: I will first try everything and I will not only try, but I will even cut away THE INCURABLE BODY. He says this so that he later can show that almost everywhere ruled the FURIE. YOU SHOULD DEEM IT A CONSPIRACY OF CRIME. He must be firm, since he swore by the destruction of human kind. 1:190
1:242

THE INFAMY OF THE TIME HAD REACHED OUR [EARS]. Time and the world are the same, since with the end of one the other will also end, and therefore ‘time’ can be used instead of ‘world’. 1:211

WHEN THE LATE TWILIGHTS. Twilight, that is the hesitation between light and dark. 1:219

THE HOUSE UPON THE MASTER AND THE WORTHY PENATES, that is the Lares, they are household gods. *Lar* is used for god and fire. *Lar* was the king of the Telamonians, whom Cossus killed. 1:231

HE BECOMES A WOLF. This transformation is close to the truth, since if it could ever happen, he would have transformed in such a way. 1:237

This SHOULD CATCH FIRE AND THE LONG AXIS BURN, that is a hypothetical line from the North pole all the way to the South, and from the east all the way to west, because everything that can turn, 1:255

- uolui, in utraque parte potest habere axem, id est lineam 180
intellegibilem.
- 1:313 SEPARAT AEONIOS. Aeoniam est regio iuxta Thebas. PHOCIS ciuitas est
que separat Thebanos AB ARVIS ACTEIS id est Atheniensibus.
- 1:332 EXSTANTEM ATQVE hoc MVRICE. Murex est color iuxta litora, uel color,
qui de sanguine fit piscium uidelicet conchilium. 185
- 1:371 INDE VBI libantes. Libo, id est assumo, id est parum de aliqua re
accipio, unde dictum est: 'libat oscula'. Nota: Sed non est
intelligendum, ut aquam biberet.
- 1:395 CONIVGIS AVGVRIOque Titanida, id est Pirra, de genere Titanidum nata.
63^{vb} / 190
- 1:408 VERSA EST IN CORPORIS VSVM, quia nullum corpus cicius corrumpitur
quam caro.
- 1:470 QVOD FACIT AVRATVM EST, quia qui amat, pulchrum ei uidetur. Qui
uero non amat, amor est PLVMPVM scilicet pondus.
- 1:513 NON EGO SVM PASTOR. Hic quattuor, que amori conueniunt - diuicias, 195
nobilitatem, sapientiam, pulchritudinem - tangit tria exponendo, sed
1:525 pulchritudinem non exponit, quia Phebum PLVRA LOCVTVRVM
Da<ph>ne FVGIT.
- 1:562 POSTIBVS AVGVSTIS E<ADEM> F<IDISSIMA> CVSTOS. Ad similitudinem
dicitur custos laurus, quia sicut fores custos custodit, sic laurus ante 200
fores erat propter suum bonum odorem.
- 1:563 MEDIAMQVE TVEBERE QVERCVM. De quercu, qua prius nobiles
coronabantur, pleps a modo coronabitur. De lauro uero tantum
nobiles, et ideo dicit 'tuebere quercum mediam', id est communem,
quia omnes communiter solebant accipere. 'Tuebere', id est, dignior 205
eris quam quercus. Et est dictum ad similitudinem, quia, qui aliquem
tuetur, dignior est illo.
- 1:578 NESCIA GRATENTVR. Gratulor -aris, pro 'gratias ago' hic ponitur, uel pro
'congaudeo', hoc est pro 'gaudere'.

184 Murex ... 185 conchilium] *cf.* Isid. *Etymol.* 12:6: Murex cochlea est maris, dicta ab acumine et asperitate, quae alio nomine conchilium nominatur, propter quod circumcisa ferro lacrimas purpurei coloris emittat, ex quibus purpura tingitur. **187** libat oscula] *cf.* Statius *Thebais* 10:61.

182 Aeonios *i.e.* Aonios **186** libantes *cf.* libatos *Met.* **189** Pirra *i.e.* Pyrrha **193** quia *post corr. ex* quondam *ut vid.* **194** plumpum *i.e.* plumbum **198** Daphne *correxi* **203** coronabantur *correxi*, coronantur *cod.* | pleps *i.e.* plebs **204** mediam *post corr. ex in* mediam *ut vid.*

since it can be turned both ways, can have an axis, that is a hypothetical line, in both directions.

SEPARATES THE AONIAN. Aonia is a region next to Thebes. PHOCIS is a city that separates the Thebans FROM THE ACTAEIAN FIELDS, that is from the Athenians. 1:313

AND RISING UP WITH this MUREX. *Murex* is the colour close to the shore, or the colour that comes from the blood of fish, namely shell-fish. 1:332

FROM THIS WHEN taking a little (*libantes*). *Libo*, that is 'to take', that is to receive a little of something, whence it is said: 'she takes kisses'. Note: But it should not be understood that he drank water. 1:371

BY THE HUSBAND'S PROPHECY and the Titanian, that is Pyrrha, born from the race of titans. 1:395

THEY WERE CHANGED FOR THE USE OF THE BODY, since no body is destroyed quicker than flesh.⁷ 1:408

THE ONE THAT CAUSES IS GOLDEN, since it seems beautiful to him who loves, but for the one who does not love, love is LEAD, that is to say a burden. 1:470

I AM NO SHEPHERD. Here, he touches upon four things that go well with love - wealth, nobility, wisdom, beauty - explaining three of them, but he does not explain beauty, since Daphne FLEES from Phoebus who WAS GOING TO SAY MORE. 1:513

BY THE AUGUST DOOR-POSTS THE SAME MOST TRUSTY GUARDIAN. The laurel is said to be a guardian from its similarity, since like a guardian guards the doors, so a laurel was placed before the doors on account of its good smell. 1:562

AND YOU SHALL WATCH OVER THE MIDDLE OAK. From now on the common people will be crowned with oak, with which first the nobles were crowned. But only the nobles [are crowned] with laurel, and therefore he says 'you shall watch over the middle oak', that is the common one, since everyone used to receive it together. 'You shall watch over', that is: you shall be more worthy than the oak. And this is said from the similarity, since he who watches over someone, is more worthy than he. 1:563

NOT KNOWING [WHETHER] TO CONGRATULATE. 'To congratulate' (*gratulor*) is here used instead of 'to thank' (*gratias ago*), or instead of 'to rejoice with' (*congaudeo*), this is instead of 'to be glad' (*gaudeo*). 1:578

⁷ Regarding rocks that are changed into human beings: The moist and the earthy parts of the rocks transforms into human flesh, which seems to be linked by the commentator to the perishability of flesh.

- 1:580 ERIDANVS SENEX. In Grecia potest esse fluuius huius nominis, uel iste 210
Eridanus, id est Padus, per Italiam fluens.
- 1:587 ATQVE ANIMO PEIORA VERETVR, id est quod sit stuprata, quod peius
64^a esset ei quam si esset /mortua.
- 1:593 | QVODSI SOLA TIMES. Dico quod futurum est, scilicet TVTA eris DEO
1:594 PRESIDE si SVBIBIS S<ECRETA>. 215
- 1:615 VT AVCTOR DESINAT INQVIRI cuius sit, quia, si iste nominaret mentiendo
cuius esset, Iuno iret ad eum et quereret ab illo uacam sibi dari.
- 1:624 SERVANDAM TRADIDIT ARGO, filio Aristoris, quia bonus erat custos.
- 1:670 PLEIAS ENIXA EST. Pleias proprium coniugis Athlantis habentis septem
filias. Et ponitur primitiuum pro denominatiuo, sed hic est adiectiuum, 220
quia pro Maia accipitur, que Pleiadis filia fuit VII filias habentis.
- 1:690 INTER AMADRIADES. Amadriades sunt dee montium, Nonacrine,
possidentes nouem montes, qui sunt in Archaida. Secundum quosdam
Nonacrine dicuntur dee fontium, Naiades dee fluminum, Driades dee
siluarum. 225
- 1:694 RVS HABET ORTIGIAM. Ortigia est insula Delos. Asteria, soror Latone,
mutata in cotornicem et deinde in insulam, que dicitur Delos.
1:691 'Cotornix' Grece, Latine sonat 'ortix', inde Ortigia. SIRIN<GA> Grece,
Latine fistula.
- 1:749 PERQVE VRBES IVNCTA PARENTI TEMPLA TENET, id est ubicumque Iupiter 230
tenet templa et filius suus Epaphus habet capellas.
- 1:763 ORAVIT PER CAPVT SVVM ET MEROPIS filii sui. Climene post Phebum
64^b duxit maritum /quendam Meropem, unde habuit Meropem sic

210 In ... 211 fluens] *cf.* Hyg. *Fab.* 154: 2 nam cum esset propius terram uectus, uicino igni omnia conflagrarunt, et fulmine ictus in flumen Padum cecidit; hic amnis a Graecis Eridanus dicitur, quem Pherecydes primus uocauit; Serv. *in Geor.* 4:371: ERIDANVS fluuius Italiae, qui et Padus uocatur. 223 Secundum ... 225 siluarum] *cf.* Isid. *Etymol.* lib. 8:11: Nymphas quippe montium Oreades dicunt, siluarum Dryades, fontium Hamadryades, camporum Naides, maris Nereides; *Myt. Vat.* 2, 64: DE NYMPHIS Nympe moncium dicuntur Oreades, que inter siluas habitant et arboribus delectantur, Driades, que cum arboribus nascuntur et pereunt, Amadriades, plerumque enim incisa arbore uox erumpit, sanguis emanat, uirgultorum autem et florum Napee, fontium Naides, fluminum Potamides, maris uero Nereides. 226 Ortigia ... 229 fistula] *cf.* Serv. *in Aen.* 3:73: ut autem Delos primo Ortygia diceretur, factum est a cotornice, quae graece ορτυξ uocatur

210 Grecia *post corr. ex gentia vel Ingentia ut uid.* 212 stuprata *correxi, strupata cod.*
217 uacam *i.e. uaccam* 219 proprium *scil. proprium nomen* 222 Amadriades¹ *i.e. Hamadryades* 223 Archaida *i.e. Archadia* 226 Ortigiam *correxi, ortigianti cod.*
227 mutata *fortasse post corr. ex mutatam* | cotornicem *i.e. cotornicem*

- OLD ERIDANUS. It could be a river in Greece with this name, or it is that Eridanus, that is the Po, which flows through Italy. 1:580
- AND IN HIS SOUL HE FEARS WORSE THINGS, that is that she was violated, which would be worse for him than if she were dead. 1:587
- IF YOU FEAR [TO GO] ALONE. I say that this is the future tense, namely: you will be SAFE UNDER A GOD'S PROTECTION if YOU APPROACH THE SECRET PLACES. 1:593
- THAT THE CREATOR MIGHT CEASE TO BE INQUIRED ABOUT whose the cow is, because, if he lies and says whose it is, Juno would go to him and demand that he would give her the cow. 1:615
- SHE GAVE HER TO ARGUS TO WATCH, to the son of Arestor, since he was a good guardian. 1:624
- PLEIAS BORE. Pleias is a proper noun for the wife of Atlas, who had seven daughters. And the root-form is used for a derivative, but here it is an adjective, since it is taken for Maia, who was the daughter of Pleias, who had seven daughters. 1:670
- AMONG THE HAMADRYADS. The Hamadryads are the goddesses of the mountains, the Nonacrians, inhabiting the nine mountains in Arcadia. According to some the spring goddesses are called Nonacrians, the goddesses of rivers Naiads, the goddesses of the forests Dryads. 1:690
- THE COUNTRY CONTAINS THE ORTYGIAN. Ortygia is the island Delos. Asteria, Latona's sister, was transformed into a quail and then into an island, which is called Delos. *Cotornix* in Greek, in Latin this signifies *ortyx*, whence *Ortygia*. SYRINX in Greek, pipe (*fistula*) in Latin.⁸ 1:694
- AND THROUGHOUT THE CITIES [EPAPHUS] HAS TEMPLES CONNECTED TO THE PARENT, that is wherever Jupiter has temples, his son Epaphus also has chapels. 1:749
- HE BEGGED BY HIS OWN LIFE AND THAT OF MEROPS her son's. After Phoebus Clymene took herself a husband, a certain Merops, by whom she had [the boy] called Merops. [BY HER] HEAD AND [THE TORCH] OF 1:763

⁸ Here something seems to have gone wrong in the etymology. *Ortix* should be the Greek word explained by *cotornix* (i.e. *coturnix*, quail).

uocatum. CAPVTQVE SORORVM. Sororum scilicet Epaphi, quia Epaphi erant sorores.

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INCIPIIT LIBER II

- 2:1 REGIA SOLIS ERAT.
- 2:2 Piropos est metallica species ex tribus denariis auri et sex eris. 'Pyr' enim Grece, Latine ignis. 'Opous' Grece, Latine uideo. Vnde piropos quandam similitudinem et uisionem quasi ignis pretendit. 240
- 2:11 DORIDAQVE ET NATAS. Secundum rei ueritatem Doris quidam rex Grecus fuit, qui in mari cum exercitu submersus fuit. Et ideo secundum fabulam Doris dicitur dea et exercitus dee.
- 2:26 SECVLAQVE ET P<OSITE> S<PATIIS> EQVALIBVS HORE. Hora est spatium donec dimidium signum oriatur et dimidium occidat. 245
- 2:118 IUNGERE EQVOS TYTAN V<ELOCIBVS> I<MPERAT> HORIS. Merito horis, quia hore per diem uel per noctem et per solem stant.
- 2:139 NEVE SINESTERIOR P<RESSAM> R<OTA> D<VCAT> AD ARAM. Ara Herculis, in qua Ioui sacrificabatur. Que ara in celum translata est, sed quedam stella est iuxta antarticum polum, que dicitur Ara, de qua Phebus hic ait. 250
- 2:153 INTEREA VOLVCRES PIROVS, id est splendens, EOVS, id est calens, ETHON ardens, FLEGON, id est tepescens. Qui tales equi bene attribuuntur soli, quia iste IIII^{or} nature sunt in sole, quia quando oritur est splendens et quod sequitur. 255

238 Piropos ... 239 ignis] *cf.* Eriugena *Glossae in Martiani*, lib. 1:162: 23. Per 'calceos' Apollinis 'ex piropo', repercusio radiorum de terra aut de nube significatur. 01. De sex enim aureis denariis et sex unseis argenteis efficitur piropum. 03. Opo enim uideo dicitur, pir ignis. 03. Sic ergo piropos quasi species ignis dicitur. **244** Hora ... 245 occidat] *cf.* William of Conches *Drqmaticon*, 4:12: Quod ut cognoscas audi: hora est spatium qua dimidium signum oritur. Horae uero aequinoctialis diei sibi sunt aequales, horae uero aliarum dierum inequales. Omnis uero dies duodecim habet horas, et omnis nox duodecim. Omni uero die sex signa oriuntur et omni nocte alia sex.

237 solis *correx*i, solus *ut vid.* *cod.* **238** Piropos *i.e.* pyropus, § *deest* **242** submersus] sub *sup. lin.* **243** fabulam + dicitur *scr. sed postea del. cod.* | dicitur *sup. lin.* | dee + et secundum aliam fabulam *scr. sed postea del. cod.* **244** Seculaque ... occidat *in marg. cum signo insert.* **246** Iungere *post corr. ex iunget* **247** uel ... noctem *sup. lin.* **248** sinisterior *post corr. ut vid.* **249** Ioui *post corr. ex iouis* **250** stella *fortasse post corr. ex stellam* **252** Pirus *i.e.* Pyrois | Ethon *i.e.* Aethon

THE SISTERS. That is to say of Epaphus's sisters, since they were Epaphus's sisters.

HERE STARTS BOOK II

- THE PALACE OF THE SUN WAS. 2:1
- Bronze (*pyropus*) is a sort of metal, [made] of three denars of gold and six of copper. *Pyr* in Greek is fire in Latin. *Opous* in Greek, 'to see' in Latin. Whence bronze offers a similitude and an appearance of fire. 2:2
- DORIS AND HER DAUGHTERS. In reality Doris was a Greek king, who was drowned in the sea with his army. Therefore, according to the story, Doris is called a 'goddess' and the army 'goddesses'.⁹ 2:11
- AND CENTURIES AND THE HOURS PLACED AT EQUAL DISTANCES. An hour is a period during which the half zodiac sign rises and the half sinks.¹⁰ 2:26
- TITAN COMMANDED THE QUICK HOURS TO YOKE HIS HORSES. Justly 'Hours', since hours remain throughout the day or the night and throughout [the orbit of] the sun.¹¹ 2:118
- NOR LET THE WHEEL LEAD YOU TOO MUCH TO THE LEFT TOWARDS THE LOWERED ALTAR. Hercules' altar, on which one sacrificed to Jupiter. This altar was transferred to heaven, but there is [also] a star next to the antarctic pole that is named the Altar, of which Phoebus speaks here. 2:139
- MEANWHILE THE [SUN'S] SWIFT [HORSES] PYROÏS, that is 'shining', EOÛS that is 'warming', AETHON 'burning', PHLEGON that is 'being tepid'. These kinds of horses are rightly attributed to the sun, since these four 2:153

⁹ This seems to be an euhemeristic explanation where Doris and her daughters are thought to represent a king and his army, but the explanation is expressed in an obscure manner.

¹⁰ About the division of time by the means of the zodiac signs (12 signs for 24 hours, thus half a sign for one hour).

¹¹ i.e. it is good that Titan assigns the job to the hours since they (as opposed to e.g. the stars) are there all the time.

- 2:161 SED LEVE PONDVS ERAT. Quasi diceret: Equi uelociter ibant et bene officium suum agebant, sed rector eos male regebat.
- 2:219 | VIRGINEVSQVE DICON, quia ibi / habitabant Muse, ET NONDVM OEAGRIS
64^{va} HEMVS. Adiectiuum pro fixo hic ponitur. OEAGRIVS pater Orphei fuit –
sed oe est diptongus. Ideo dicit ‘nondum Oeagris’, quia Orpheus, filius 260
Oeagri, interfectus fuit a mulieribus in Hemo monte, unde postea
dictus est mons Oeagrius consecratus Orpheo. Orpheus licet dicatur
Apollinis filius, sicut Hercules Iouis, tamen dicitur filius Oeagrii, ut
Hercules Amphitronis.
- 2:239 QVERIT BOETIA DIRCEN. Licus habuit uxorem Antiopem nomine, quam 265
posuit in carcere persuadente Dirce alia coniuge super eam introducta.
Sed dum esset in carcere, Iupiter ab amore eius correptus in ea genuit
Amphionem et Zetum. Quibus postea querentibus quare mater
illorum esset illic, responsum fuit, quod Dirce nouerca illorum fecerat.
Vnde commoti corripientes ipsam Dircen indomitis tauris ligauerunt et 270
ita dilacerata est. Et tandem miseratione deorum in fontem uel
paludem mutata est.
- 2:247 MIGDONIVSQVE MELAS. Migdonia et Meonia est regio iuxta Troiam,
unde Homerus fuisse dicitur.
- 2:247 ET Trenareus EVROTAS. Trenareus est mons Laconie, ubi est descensus 275
ad inferos. ‘Trene’ Grece, id est lamentationes.
- 2:264 | Cyclades sunt insule maris ad modum cir- / culi.
64^{vb}
2:266 DELPHINES, porci marini.
2:267 Phoe sunt uituli.

265 Qverit ... 272 est] *cf.* Hyg. *Fab.* 8:3: Antiopa Dirce uxori Lyci data erat in cruciatum; ea occasione nacta fugae se mandauit; deuenit ad filios suos, ex quibus Zetus existimans fugitiuam non recepit. in eundem locum Dirce per bacchationem Liberi illuc delata est; ibi Antiopam repertam ad mortem extrahebat. 5 sed ab educatore pastore adulescentes certiores facti eam esse matrem suam, celeriter consecuti matrem eripuerunt, Dircen ad taurum crinibus religatam necant. 273 Migdonia ... 274 dicitur] *cf.* *Pseudacronis scholia in Horatium* 1:6: MEONII CARMINIS ALITE] Homeri, qui de Meonia fuit.

258 Virgineusque § *deest* | Dicon *i.e.* elicon (Helicon) | Oeagris *i.e.* Oeagrius 259 pro fixo *scil.* pro fixo nomine 261 Oeagri -a- *sup. lin.* | monte *sup. lin.* 262 dicatur *sup. lin.* 270 commoti *correx*i, commota *cod.* 275 Trenareus¹ *cf.* Taenarius *Met.* | Laconie *post corr.* ex licaonie | est² *sup. lin.* 276 Trene *post corr.* ex tene | Grece *sup. lin.* 278 Delphines ... marini *sup. lin.*

properties are in the sun, since when it rises it is shining, and the rest follows.

BUT THE WEIGHT WAS LIGHT. As though he would say: The horses went quickly and performed their duty well, but the master steered them badly. 2:161

AND MAIDENLY HELICON, since the Muses lived there AND NOT YET OEGRIAN HAEMUS. An adjective is used for a noun. OEAGRUS was Orpheus's father – but *oe* is a diphthong. He says 'not yet Oeagrian', since Orpheus, Oeagrus's son, was killed by women on Mount Haemus, wherefore the mountain was called Oeagrian, consecrated to Orpheus. Even though Orpheus may be called Apollo's son, as Hercules is Jupiter's, he is nevertheless called Oeagrius's son, as Hercules is Amphitryos's. 2:219

BOEOTIA SEEKS DIRCE. Lycus had a wife by the name of Antiope, but Dirce, a second wife who had been introduced in place of Antiope, persuaded him to place Antiope in prison. But while in prison, Jupiter, seized by love for her, begot Amphion and Zetus by her. When they thereafter asked why their mother was being kept there, the response was that Dirce, their stepmother, had caused it. Wherefore the enraged sons siezed Dirce and tied her to untamed bulls and so she was torn to pieces. At last because of the compassion of the gods she was transformed into a spring or a swamp. 2:239

AND MYGDONIAN MELAS. Mygdonia and Meonia is a region next to Troy, from which Homeros is said to come. 2:247

AND Trenarian EUROTAS. Trenareus is a mountain in Laconia, where there is a descent to the underworld. *Trene* in Greek, that is 'lamentations'. 2:247

The Cyclades are completely round islands in the sea. 2:264

DOLPHINS, porpoises. 2:266

Phocae are sea-calves. 2:267

EARTH HOWEVER NOURISHING, AS SHE WAS. She has the power, namely to show that Earth can raise herself. 2:272

- 2:272 ALMA TAMEN T<ELLVS>, V<T> E<RAT>. Hec habet vim, scilicet ut ostendat, quod Tellus potuit se extollere. 280
- 2:325 NAIADES HESPERIE TRIFIDA. Trifida dicit, quia flat, findit, urit. Hec tria fulmen habet.
- 2:340 ELIADES. 'Elios' Grece, Latine sol.
- 2:366 EXCIPIT ET NVRIBVS. 'Nuribus' ponit pro mulieribus, partem uidelicet pro toto. 285
- 2:397 EXCVSAT, sic dicens: O dii omnes uos scitis, quod non potui aliud facere, quin fulmina mitterem.
- 2:416 GRACIOR HAC TRIVIE. Triuia dicitur Diana, quia in triuiis colitur, uel quia est in celo, secundum hoc, quod dicitur Luna et in terra Diana et in inferno Proserpina. 290
- 2:441 ECCE SVO COMITATA. Dictinus est mons, ubi Diana colitur. Inde dicitur DICTINNA.
- 2:509 FVLSIT ET AD CANAM D<ESCENDIT> I<N> E<QVORA> THETIN. Oceani coniugem dicit, cuius Thetidis neptis fuit coniux Pelei, mater Achillis. 295
- 2:510 QVORVM REVERENTIA MOVIT superos, scilicet maximam reuerentiam fecerunt Oceano alii dii et The<tidi>.
- 2:527 AD VOS SI LESE T<ANGIT> C<ONTEMPTVS> ALVMPNE. Bene dicit 'alumne', quia nutrita est Iuno, id est aer spissus, a Thetide et Oceano. Scilicet ex humore aer spissus conficitur, et hoc secundum phisicam. Superius etiam dictum est, quod Iris esset Iunonis nuntia, id est spissi aeris. Scilicet sicut intelligitur hic spissus aer Iuno, ita et superius est intelligendum, quia quando uel quotiens Iris aparet, spissus aer designatur. 300
- 2:533 TAM NVPER PICTIS C<ESO> P<AVONIBVS> A<RGO>, quod est breuiter dicere: Tam nuper pauones Iunonis erant picti de oculis Argi, quam / 305
65^a hoc fuit factum, quod tu, CORRVE, es VERSVS IN NIGRANTES ALAS.
2:535
- 2:539 CEDERET ANSERIBVS. Scilicet nec illi anseri, qui insonuit iuxta templum Iunonis, *que* postea moneta dicitur, quia monuit Romanos per

289 uel ... 291 Proserpina] *cf.* Eriugena *Annotationes in Marcianum*, p. 156: 27. 'Celo -que' mediam terram dimisit quia nullus potest ab initio ad finem peruenire nisi per medium, ergo Lucina dicitur in caelo, Diana in terris, Proserpina in inferno. 299 aer spissus] *cf.* William of Conches *Dragmaticon*, 5:6; 5:8. 300 Superius ... 301 est¹] *cf.* *Met.* 1:270.

280 Alma ... 281 extollere *in marg. cum signo insert.* 284 Eliades ... *in marg. cum signo insert.* 285 partem + p--it *sed postea del.* | uidelicet *sup. lin.* 287 uos *sup. lin.* 291 inferno] *in- sup. lin.* 292 Dictinus *i.e.* Dictynnaeus 294 Fulsit, *correx*i fluxit *cod.* 296 superos *cf.* saepe deos *Met.* 303 uel quotiens *sup. lin.* 309 *que correx*i, quod *cod.*

- THE WESTERN NAIADS BECAUSE OF THE THREE-FORKED. He says three-forked because it blows, cleaves and burns. Lightning has these three properties. 2:325
- THE HELIADS. Helios in Greek, in Latin 'sun'. 2:340
- IT RECEIVES AND TO THE BRIDES. 'Brides' is used for women, clearly as a part for the whole (*pars pro toto*). 2:366
- [JUPITER] EXCUSES, saying thus: O gods, you all know that I could not do anything else but to throw my thunder bolts. 2:397
- MORE DEAR TO TRIVIA THAN SHE. Diana is called Trivia (three-ways), since she is worshipped at three-way-crossings (*trivium*), or because, according to the fact that when she is in heaven she is called Luna (the moon), Diana on earth and Proserpina in the underworld. 2:416
- SEE, SHE ATTENDED BY HER [CHOIR]. Dictynnaeus is a mountain where Diana is worshipped. From this she is called the DICTYNNAEAN. 2:441
- SHE WAS GLEAMING AND DESCENDED INTO THE WATER TO WHITE TETHYS. He means the wife of Oceanus, Tethys, whose granddaughter was the wife of Peleus, mother of Achilles. 2:509
- THE REVERENCE FOR THEM MOVED the ones above, that is to say the other gods held Oceanus and Thetys in the greatest reverence. 2:510
- BUT IF THE SCORN AGAINST YOUR WOUNDED FOSTER-DAUGHTER AFFECTS YOU. Foster-daughter is well said, since Juno, that is thick air, was raised by Thetis and Oceanus. That is to say thick air is created from moisture, and this is according to natural philosophy. It has also been said above that Iris was the messenger of Juno, that is [messenger] of thick air. That is to say that just as thick air is understood here as Juno, so it is also to be understood above, since when or as often as Iris appears it refers to thick air. 2:527
- THE PEACOCKS SO RECENTLY ORNAMENTED WITH THE SLAIN ARGUS, which is a short way of saying: Just as Juno's peacocks were recently adorned with Argus's eyes, so it happened that you, RAVEN, WERE CHANGED INTO BLACK FEATHERS. 2:533
- WAS [NOT] INFERIOR TO THE GEESE. That is to say neither to the goose that sounded next to the temple of Juno, who is thereafter called Juno 2:539

anserem, quando Semiones Galli Romam destruebant et Capitolium 310
capere uolebant, nec illi inanimato et de argento facto, qui postea
factus uel positus est in templo Iunonis.

2:545 SENSIT ADVLTERIVM PHEBEIVS. Coruus ideo dicitur Phebeius, id est
Phebo consecratus, quia presignat tempestatem futuram, sicut et
Phebus dicit futura, preterita et presentia. 315

2:544 VEL DVM CASTA FVIT VEL INOBSERVATA, id est corrupta et non obseruata,
quia multe mulieres caste sunt et non tamen obseruate.

2:553 PALLAS ERICTONIVM. Dum Pallas faciebat Athenas, Vulcano complacita
est, cum qua dum uellet concumbere, sed Pallade respuente uel
renuente cecidit ex Vulcano semen in terram, unde Erictonius creatus 320
est. Sed quidam dicunt, quod Erictonius fuit gigas, qui uoluit cum
Pallade concumbere in silua. Illa uero interposuit nubem. Qui
existimans se rem habere cum ea iecit semen in terram uel in nubem,
quod illa suscipiens posuit in cista. Vnde creatus est Erictonius, iuxta
65^b quem posuit draconem, / qui enutritet eum. 325

2:555 GEMINO DE CE<C>ROPE NATIS. Bicorpor Cecrops dicitur ideo, quia duo
regna habuit, scilicet Atheniensium et Lacedemoniorum.

2:561 APORRECTVMQVE DRACONEM. Erictonius ex inferiori parte erat draco et
hoc est, quod dicit 'aporrectumque draconem', id est dimiidietate
corporis Erictonii erat draco coniunctus. 330

2:566 AT, PVTO, NON VLTRA, non tantum, quod dixi, POTEST te ADMONVISSE,
NE QVERAS PERICVLA per vocem tuam, sed PVTO, quod hoc potuit te
ADMONVISSE, ne eas. Scilicet quod IPSA Pallas PETIT, pro PETIIT ME. ME,
dico, NON ROGANTEM VLTRA NEC QVICQVAM TALE, scilicet ut sim in sua
TVTELA. Et, quamuis PETIIT ME et non ego eam, tamen non ideo minus 335
reputit me a se. Solent domini in illos minus seruire, quos in sua
TVTELA esse petunt, quam illos, qui sua sponte causa sue utilitatis eis
adherent. Hoc ideo dicit cornix, quod coruus ei posset obicere: O

310 Semiones *i.e.* Senones 312 uel ... in *sup. lin.* 313 Sensit § *deest* | Coruus ... Phebeius
sup. lin. 317 mulieres *sup. lin.* | mulieres caste *post corr. ex coste* sunt m<ulieres>
318 complacita *sup. lin.* uel -uit (complacuit) 319 uel ... 320 renuente *sup. lin.*
320 Vulcano + cecidit *sed postea del. cod.* 326 Cecrope *correx*i | natis *correx*i, nata *cod.*
328 Aporrectumque *i.e.* apporrectumque 329 dimiidietate *i.e.* dimidietate 331 te *sup. lin.*
admonvisse] -d- *sup. lin.* 333 admonvisse] -d- *sup. lin.* 337 causa *correx*i, cause *cod.*

Moneta, because, when the Senonic Gauls were destroying Rome and wanted to capture the Capitol, she warned (*moneo*) the Romans through the goose; nor to that inanimate one made of silver, which later was made or placed in Juno's temple.

THE PHOEBEAN [BIRD] SENSED THE ADULTERY. The raven is called phoebean, that is consecrated to Phoebus, since it foretells the coming of a storm, just as Phoebus tells the future, the past and the present. 2:545

WHEN SHE WAS CHASTE OR UNDETECTED, that is corrupt and not watched over, since many women are chaste and still not watched over. 2:544

PALLAS [ENCLOSED] ERICHTHONIUS. When Pallas made Athens she was very pleasing to Vulcan, who wanted to sleep with her, but when Pallas rejected or refused him the semen fell from Vulcan on the ground, from which Erichthonius was created. But some say that Erichthonius was a giant, who wanted to sleep with Pallas in the forest. She placed a cloud between them. He, thinking that he was having intercourse with her, ejected his semen on the ground or into the cloud, which she took up and put in a chest. From this Erichthonius was created, next to whom she placed a snake to nurture him. 2:553

TO THE DAUGHTERS OF TWIN-BORN CECROPS. Cecrops is called two-bodied since he had two kingdoms, namely the Athenian and the Lacedaimonian. 2:555

A SERPENT STRETCHED OUT. From the waist down Erichthonius was a serpent and this is why he says 'a serpent stretched out', that is the serpent was joined with half of Erichthonius's body. 2:561

BUT, I BELIEVE, NOT BEYOND. Not only, CAN THIS, which I have said, ADVISE you NOT TO SEEK OUT DANGERS with your own voice, but I BELIEVE that this could HAVE ADVISED you not to go. That is to say, the fact that Pallas HERSELF SEEKS – for sought – ME I mean, WHO IS NOT ASKING MORE AND NOT FOR ANY SUCH THING, namely that I should be in her CARE. And even though SHE SOUGHT ME and not I her, she nevertheless rejected me. Lords usually tend less to those whom they ask to be in their care than to those who freely attach themselves to them on account of their usefulness. The crow therefore says this because the raven could reproach it: "O crow, I do not fear that anything bad will come to me through my lord Phoebus, since I am very close to him." 2:566

Or, alternatively, the raven could say to it: "You approached her without being asked and therefore she rejected you." And the crow: "I

cornix, ego non timeo aliquid mali mihi fore a domino meo Phebo,
quia multum familiaris ego sum ei. 340

Vel aliter posset dicere ei coruus: Tu sine rogatu accessisti et ideo
proiecit te. Et cornix: Amputo, id est destituo quod dicis, quia IPSA
PETIIT ME NON VLTRA, id est non mea sponte.

65^{va} Vel aliter /dicit coruus: Obiecit te et recipiet te. Et cornix: Tu putas,
quod recipiat me, sed ego PVTO, QVOD VLTRA NON PETET ME 345
NEQVICQVAM, id est in uanum, ROGANTEM TALE, id est ut recipiat me.
Dicit: Si non recipit te, tunc pro infidelitate et pro fidelitate obiecit te.
LICET, id est licitum est, tibi, ut QVERAS HOC A PALLADE an pro
infidelitate uel fidelitate expulerit me, quia QVAMVIS sit IRATA et cetera.

2:636 'Centaurus' Grece, Latine equus dicitur. 350

2:596 SINT TIBI AIT, id est tm. a. s.† ab aliquo malo futuro te reuocante. Vel
sit tibi ad malum.

2:626 VT TAMEN INGRATES, qui quamuis uidet frustra et suas artes tum
FVDIT ipsa IN PECTORA O<DORES> ET D<EDIT> AMPLEXVS et PEREGIT
IVSTA et INIVSTA et postquam hoc fecit. 355

2:642 ASPICIT INFANTEM. Iste puer Esculapius fuit, filius Apollinis.

2:646 POSSE DARE HOC ITERVM. Iupiter fulmine interfecit Esculapium filium
Phebi.

Ipolitus fuit acusatus Theso patri suo a nouerca Phedra, quia, cum
ipse puer rogatus esset ab ea, ut iaceret secum, et nollet, illa dixit 360
Theso, quod ex hoc rogata esset ab illo, sed abiecit eum. Hoc audito
Theseus rogauit Neptunum, auum suum, ut esset contra Ipolitum
filium suum. Ipolitus postea eunti per mare Neptunus per mare
ostendit phocas, id est uitulos marinos. Pro quibus e<qu>i eius exterriti
dixerunt eum ad litus, ubi ipse cadens interfectus est ab eis. 365

65^{vb} Et quia Ipolitus dilexit castitatem, ideo Diana uirgo reducens eius
animam ab inferno, deprecata est Esculapium, ut suis medicaminibus /

339 fore post corr. ex forte 343 vltra + uel -o sup. lin. (i.e. uel ultro) 344 Vel aliter bis scr.
cod. sed postea del. cod. 346 neqvicqvam i.e. nequiquam 349 sit sup. lin. 351 Sint ... fecit
in marg. 353 et vix legitur | tum vix legitur 354 et² vix legitur 356 filius Apollinis sup.
lin. 363 Ipolitio post corr. ex ipolitii. 364 equi correxi

cut you off," that is, "I disregard what you say, since she personally sought me – no more," that is, "not because I asked for it."

Or alternatively the raven says: "She has reproached you and she will receive you again." And the crow: "You think she will receive me, but I THINK THAT SHE WILL NOT SEEK ME ANYMORE AT ALL," that is "in vain," "ASKING FOR SUCH A THING," that is, "that she will receive me." [The raven] says: "If she does not receive you – she reproached you back then both for infidelity and fidelity." "YOU MAY," that is you are allowed to, "ASK THIS OF PALLAS: whether she expelled me for my infidelity or my fidelity, since ALTHOUGH SHE WAS ANGERED," et cetera.¹²

Centaur in Greek. In Latin it is called 'horse'.

2:636

MAY, HE SAID, [THESE RECALLS] BE ON YOU, that is †m. a. s.† from something bad that will happen to you who recall this. Or: may it go badly for you.¹³

2:596

NEVERTHELESS, although he sees her limbs to no purpose, HE then Poured THANKLESS PERFUME ON HER BREAST AND GAVE AN EMBRACE and COMPLETED both THE DUE and UNDUE CEREMONIES and afterwards he did this.¹⁴

2:626

SHE LOOKED UPON THE INFANT. This boy was Aesculapius, Apollo's son.

2:642

TO BE ABLE TO GIVE THIS A SECOND TIME. Jupiter killed Aesculapius, Phoebus's son, with a thunderbolt.

2:646

Hippolytos was accused by his mother-in-law Phaedra in front of his father Theseus, since when as a boy he was asked by Phaedra to sleep with her and he refused, she told Theseus that he had asked her about this, but that she had rejected him. When Theseus heard this he asked Neptune, his grandfather, to act against Hippolytus, his son. Later when Hippolytos was going along the sea, Neptune brought forth *phocae*, that is sea-calves, all over the sea. The horses became terrified because of the sea-calves and carried him to the shore, where he fell and was killed by them.

And since Hippolytos loved chastity, Diana, the virgin, brought his spirit back from the underworld, she asked Aesculapius to revive him

¹² In this explanation two lines of dialogue between the crow and the raven in Met. is explained by rearranging the sentence in Met. and paraphrasing (the first paraphrase starts after the dash, with *sed* (but), which is a synonym for *at* (but). The situation is made more difficult by the fact that the Met. text (and, as it seems, the commentary) has several different readings here, e.g. two different tenses in *petit* and *petiit*. In the second part of this explanation the commentary explores the birds relations to their masters with potential arguments and counter-arguments. In doing so it tries a new reading, namely *amputo* (I curtail) instead of *at puto* (but I think).

¹³ This explanation is a marginal addition and it contains three letters (*m. a. s.*), which may be a lemma, but I have not been able to find out what they refer to.

¹⁴ This explanation is a marginal addition and contains three words which are difficult to make out in the manuscripts.

suscitaret eum. Et quia Esculapius hoc fecit cum fulmine interfectus est a Ioue, licet postea a Diana res<us>citatus dicatur, quia Ipolitum res<us>citauit. Vnde Phebus iratus occidit cyclopes fabricantes fulmina 370 Iouis et inde Iupiter commotus abstulit sibi currum et exuit eum a diuinitate et posuit eum ad custodiendos boues in domo Admeti regis per septem annos pro penitentia. Et hoc intelligendum est *secundum* aliam fabulam, quia secundum istam fuit ipse in domo Admeti regis ante mortem Esculapii. 375

- 2:679 TVNC ADERAS ELIM. Nota, quod hic dicit Phebum exutum a diuinitate adhuc Esculapio filio suo uiuente. Secundum uero aliam, post mortem Esculapii Phebus diuinitatem dicitur amisisse. Hoc non est mirandum, quia fabule quedam sic commiscentur.
- 2:685 PROCESSISSE BOVES. Dicit *†ort* Herculem prius esse furatum sagittas 380 Phebo per nigromantiam, quam Phebus uideret Herculem boues suas furentem. Quem cognouit, cum uellet eum sagittis percutere et cum sagittas non inueniret.
- 2:709 MONICHIOSQVE VOLANS. Monichius fuit gigas et dicitur iuuisse in constructione murorum Athenarum. 385
- 2:721 CIRCINAT AVRAS. Circus est campus et inde circino, id est et circu<e>o.
- 2:737 PARS SECRETA DOMVS EBORE ET TESTVDINE CVLTOS. Testudo proprie est 66^a quoddam conca- / uum, ubi aliud quoddam continetur, sed hic pro hoc laqueari ponitur.
- 2:743 PLEIONESQVE NEPOS. Pleione et Pleias eadem est coniunx Athlantis. 390
- 2:755 EGIDA CONCVTERET. 'Ega' est appellatiuum nomen Grecum, capras significat. 'Egis', 'egidis', deriuatiuum, id est caprina. Proprie uocatur capra, que Iouem nutriuit in Creta. Secundum autem quasdam fabulas, dicitur 'egis' esse theca, id est *foramen* lorice Palladis, sed sepe pro lorica illius ponitur. Et secundum aliam fabulam, dicitur Iupiter eam in 395 celo habere et cum ea tonare.
- 2:757 LEMNIACAM STIRPEM. Ideo dicitur Erictonius Lemniaca stirps, quia pater suus Vulcanus colitur in Lemno insula.

380 *†ort*] *fortasse* Hor. *Carmen* 1:10. 392 Proprie ... 396 tonare] *cf.* clm 14809, 80r: §Ega est nomen grecum et dicitur capra §Amaltea est proprium nomen capre illius que nutritur Iouem alii dicunt egam esse tecam id est foramen lorice quod ponitur pro lorica.

369 resuscitatus *correx* 370 resuscitauit *correx* 373 secundum *correx*, sed *ut vid. cod.* 376 Elim *i.e.* Elin 380 *†ort* *fortasse* Oratius 382 eum *correx*, cum *cod.* 384 Monichiosque *i.e.* Munychiosque 386 auras *correx*, aures *cod.* | Circus *correx*, circis *cod.* | circueo *correx* 394 foramen *correx* secundum clm 14809, foris *cod.*

with his medicines. Since Aesculapius did this Jupiter killed him with a thunderbolt, even though he is later said to have been revived by Diana, since he revived Hippolytos. Enraged by this Phoebus killed the cyclops who made Jupiter's thunderbolts and therefore the enraged Jupiter took from him his chariot and stripped him of his divinity and placed him to guard cattle in the house of King Admetus for seven years as penitence. And this can be understood according to another story since according to this one, he was in the house of King Admetus before the death of Aesculapius.

YOU WERE [NOT] PRESENT [YOU LIVED IN] ELIS. Note that here he says that Phoebus was stripped of his divinity while his son Aesculapius was still alive. According to another version Phoebus is said to have lost his divinity after Aesculapius's death. It is not strange, since these stories are confused in this way. 2:679

THAT THE CATTLE WENT FORWARD. †ort he says that Hercules stole the arrows from Phoebus through necromancy, before Phoebus saw Hercules stealing his cows. When he recognized Hercules he tried to shoot him with his arrows, but he could not find them.¹⁵ 2:685

AND FLYING [HE LOOKED DOWN ON] THE MUNYCHIAN [FIELDS]. Munychius was a giant and he is said to have aided in the construction of the walls of Athens. 2:709

HE FLEW IN CIRCLES IN THE AIR. *Circus* is a field and from this *circino* (to round), that is *circueo* (to go around). 2:721

A SEPARATE PART OF THE HOUSE WERE [CHAMBERS] ADORNED WITH IVORY AND TORTOISE-SHELL. Tortoise-shell is strictly speaking something concave, in which something else may be contained, but here it is used for the panelled ceiling. 2:737

GRANDSON OF [ATLAS] AND PLEIONE. Pleione and Pleias is the same, Atlas's wife. 2:743

SHOOK THE AEGIS. *Ega* is a Greek common noun, it means goats. *Aegis* is a derivative, that is 'pertaining to goats'. Strictly speaking the goat that nurtured Jupiter on Crete is called thus. According to other stories, *aegis* is said to be a case, that is the opening of Pallas' cuirass, but it is often used for her cuirass. And according to another story Jupiter is said to have this in heaven and to make thunder with it. 2:755

THE LEMNIAN OFFSPRING. Erichthonius is called the Lemnian offspring, since his father, Vulcan, is worshipped on the island Lemnos. 2:757

¹⁵ The word †ort may refer to Oratius (Horace).

- 2:802 NEVE MALI CAUSE. 'Cause' uocat presentiam bonorum Herse<s>. Que
presentia fuit causa, id est cur malum infortunium passa sit Aglauros. 400
- 2:803 Et, ne presentia illa abesset per longum spatium temporis, ideo posuit
ANTE OCVLOS.
- 2:844 VBI MAGNI FILIA REGIS. 'Regis', id est Agenoris, qui rex erat tam Tiri
quam Sidonis.
- 2:846 MAIESTAS ET AMOR NON BENE C<ONVENIVNT>. Per hoc, quod sequitur, 405
manifestum est, quod non bene conueniunt maiestas et amor.
- 2:848 ILLE PATER RECTORQVE DEVM C<VI> D<EXTRA> T<RISVLCIS>. Ideo fulmen
dicitur Iouis esse trisulcus ignis, quia habet tres naturas, scilicet urit,
secat et splendet.
- 2:850 | INDVITVR FACIEM TAVRI. Hic Ouidius plane Iouem / deridet, non 410
66^b credens illum esse summum deum, sicut et alii philosophi non
credebant, sed propter impera[re]tores sic locuti sunt dicentes Iouem
esse summum deum.
- 2:854 COLLA TORIS EXSTANT. 'Thoros' uocat neruos circa collum.
- 2:854 ARMIS PALEARIA PENDENT. Palear est pellis a pendendo dicta. 415

INCIPIT LIBER <III>

- 3:13 BOETIAQVE ILLA VOCATO. Boetia uocat terram, ubi sunt Thebe.
- 3:14 VIX inde CASTALIO. Castalis est fons in Parnaso monte.
- 3:32 MARTIVS ANGVIS ERAT. Omne bellorum subditur Marti et ideo anguis
iste, bellicosus cum esset, dicitur Martius. 420
- 3:32 CRISTIS ET AVRO, id est aureis cristis.
- 3:34 TRESQVE MICANT LINGVE. Ideo serpens tres dicitur linguas habere, quia
nimis uelocissime emittit et retrahit linguam, uel ideo quia tres habet
pilos in ea.
- 3:34 TRIPLICI STANT ORDINE DENTES. Non stant triplici dentes ordine, sed 425
ideo hoc dicit, ut magnitudinem eius exageret.
- 3:88 PLAGAMQVE SEDERE, id est manere, uel non sinebat plagam profundam
esse.
- 3:101 ECCE VIRI FAVTRIX, id est Pallas ostendit, quod per sapientiam suam
usque potest sibi consulere positus in timore. 430

AND SO THAT REASONS FOR GRIEF WOULD NOT. He calls the presence of Herse's good fortune 'reasons'. This presence is the reason, that is why Aglauros suffered bad misfortunes. And lest this presence should be absent for a long period of time, she placed them BEFORE HER EYES.¹⁶ 2:802

WHERE THE GREAT KING'S DAUGHTER. 'The king's', that is Agenor's, who was king of Tyre as well as of Sidon. 2:844

MAJESTY AND LOVE DO NOT GO WELL TOGETHER. Through what follows it is made clear that majesty and love do not go well together. 2:846

HE, THE FATHER AND RULER OF THE GODS, IN WHOSE RIGHT HAND A THREE-FORKED. Jupiter's lightning is said to be a three-forked fire, since it has three characteristics, namely it burns, it cuts and it shines. 2:848

HE ASSUMED THE FORM OF A BULL. Here Ovid clearly makes fun of Jupiter. He does not believe that Jupiter is the highest god, just as other philosophers did not believe this, but on account of the emperors who said that he was the highest god, they said this. 2:850

THE NECK IS THICK WITH MUSCLES. He calls the tendons around the neck 'muscles'. 2:854

THE DEW-LAP HANGS FROM THE SHOULDERS. The dew-lap (*palear*) is the skin (*pellis*), said to derive from 'to hang' (*pendere*). 2:854

HERE STARTS BOOK [III]

AND CALL IT BOEOTIA. He calls the land where Thebes is Boeotia. 3:13

BARELY FROM THE CASTALIAN [CAVE]. Castalis is a spring on mount Parnassus. 3:14

A MARTIAL SNAKE. Everything belonging to wars is subject to Mars and therefore this snake, since it is warlike, is called martial. 3:32

WITH CRESTS AND WITH GOLD, that is with golden crests. 3:32

THREE TONGUES FLICKED. The serpent is said to have three tongues, since it sticks out and retracts the tongue very quickly, or since it has three hairs on it. 3:34

THE TEETH STAND IN A TRIPPLE ROW. The teeth do not stand in a triple row, he says this to exaggerate its size. 3:34

THE THRUST TO BE SETTLED, that is 'to remain', or it (the serpent) does not allow the thrust to be deep. 3:88

BEHOLD, THE MAN'S PROTECTRESS, that is Pallas shows that through her wisdom he, full of fear, can make provisions for himself. 3:101

¹⁶ Envy provokes Aglauros to misery with images of her sister Herse's happiness.

- 3:111 SIC VBI TOLLVNTVR FESTIS AVLEA THEATRIS. Iulius Cesar deuictis
 66^{va} Britannis quosdam captiuos Romam duxit et ad facienda aulea theatri
 illo constituit. Et dum faciebant aulea ibi suas imagines pingebant, / ut
 esset signum, quod Britanni ea aulea exhinc pro debito essent facturi.
- 3:126 QVINQVE SVPERSTITIBVS Q<VORVM> F<VIT> V<NVS> ETHION. Ogigius 435
 etiam fuit unus de V superstitibus, qui iuu<i>t facere Thebas, inde
 Bachus dicitur Ogigius Thebanus.
- 3:132 SOCERI TIBI MAR[I]SQVE VENVSQVE. Hermione est. Fuit filia Martis et
 Veneris et coniunx Caducei. Caduceus est uirga Mercurii.
 [Monichosque. Monichus fuit gigas et dicitur iuuisse in 440
 constructionem murorum athenarum.]
- 3:253 RVMOR EST IN AMBIGVO, id est fama erat de morte Acteonis, sed tamen
 dubitatio erat, an bene fecisse an male. Quidam laudabant et quidam
 non.
- 3:256 SOLA CONIVNX IOVIS et NON TAM ELOQVITVR, an PROBET, an CVLPET 445
 QVAM GAVDET CLADE, hoc est non eloquitur, ut uel culpet uel laudet,
 sed gaudet.
- 3:269 FERT VTERO ET MATER QVOD VIX MIHI CONTIGIT VNI uel VNO. Si
 dixerimus, quod Iuno dicat 'uix mihi contigit uni' Iunoni, ut essem
 mater de Ioue, cum alie plures fuerint matres, tunc dicemus, quod 450
 Ouidius non caret peruertere fabulas. Vel 'contigit mihi in [i]uno', id
 est in Vulcano, quem de Ioue habuit, ut esset mater.
 Dicitur de lactuca comedisse, et inde Hebem genuisse. Hebe dicitur
 translata in celum, ut Iouis pincerna esset, sed quia, secundum rei
 66^{vb} u<er>itatem, de aliquo adultero illam Hebem habuit Iuno, ideo a Ioue / 455
 expulsa fuit et in loco eius Ganimedes, filius Troili, positus fuit.

431 Iulius ... 434 facturi] *cf. Serv. in Georg. 3:25: PVRPVREA INTEXTI TOLLANT AVLAEA BRITANNI* hoc secundum historiam est locutus. nam Augustus postquam vicit Britanniam, plurimos de captivis, quos adduxerat, donavit ad officia theatralia. dedit etiam aulaea, id est velamina, in quibus depinxerat victorias suas et quemadmodum Britanni, ab eo donati, eadem vela portarent, quae re vera portare consueverant: quam rem mira expressit ambiguitate, dicens 'intexti tollant'; nam in velis ipsi erant picti, qui eadem vela portabant. aulaea autem dicta sunt ab aula Attali regis, in qua primum inventa sunt vela ingentia, postquam is populum Romanum scripsit heredem. 453 Dicitur ... genuisse] *cf. Myt. Vat. 1, 201:55: Eben genuit Iuno de Ioue, secundum quosdam de lactuca.*

431 theatris *cum signo h sup. lin.* 435 Ethion *i.e. Echion* 436 iuuit *correx*i 438 Marsque *correx*i 439 Caduceus § *adest* 440 Monichosque ... 441 athenarum *delevi* (*cf. 65^{vb}*) 451 uno *correx*i 453 lactuca *correx*i, *laduca cod.* 455 ueritatem *correx*i

SO WHEN THE CURTAINS ARE LIFTED IN THE FESTIVE THEATRES. After the Britons had been conquered Julius Caesar brought some prisoners to Rome and ordered curtains to be made for the theatre. While they made these curtains they painted their pictures on it, so that it would be a sign that the Britons were to make these curtains hereafter on account of their debt. 3:111

FOR THE FIVE REMAINING, ONE OF WHICH WAS ECHION. For Ogygius was one of the five that had survived, he who helped build Thebes, from this Bacchus is called the Theban Ogygius. 3:126

MARS AND VENUS HAVE BECOME YOUR PARENTS-IN-LAW. This is Hermione. She was the daughter of Mars and Venus and the wife of Caduceus. Caduceus is the staff of Mercury. 3:132

<Monychean. Monychus was a giant and he is said to have helped with the construction of the walls of Athens.¹⁷>

THE RUMOUR WAS UNCERTAIN, that is there was a rumour about the death of Actaeon, but yet there was some hesitation about whether she had done good or bad. Some praised [her] and some not. 3:253

ONLY JUPITER'S WIFE DID NOT SPEAK SO MUCH TO APPROVE or TO BLAME, AS SHE REJOICED IN THE DISASTER, that is she does not speak so as to blame or praise, but she rejoices. 3:256

SHE CARRIES IN THE WOMB AND [WISHES TO BE MADE] A MOTHER, WHICH HAS BARELY HAPPENED TO ME ALONE (*UNI*) or WITH ONE (*UNO*). If we say that Juno says 'which has barely happened to me, Juno, alone' (*uni*) that I have been made a mother from Jupiter, although many others have been made mothers - then we will say that Ovid does not abstain from corrupting the stories. Or [Juno says] 'that has happened to me with one' (*uno*), that is with Vulcan, whom she had from Jupiter, so that she is a mother. 3:269

She is said to have eaten lettuce and from this to have given birth to Hebe. Hebe is said to have been transferred to heaven, to be Jupiter's cupbearer, but since Juno, according to reality, had Hebe from some

¹⁷ This explanation appears to be wrongly placed. It is an exact copy of the explanation to II,709 found on 65^b.

3:397 ADDVCITQVE CVTEM M<ACIES> ET I<N> A<ERA> SVCCVS. [hic] Hic intelligitur aerem confici ex succo.

3:572 ECCE CRVENTATI REDEVNT. 'Cruentati' dicuntur, quia q<u>osdam ex Bachii seruis multum tormentauerant. 460

3:665 SERPVNT ET in GRAVIDIS D<ISTINGVVNT> V<ELA> CORIMBI<S>. Corimbi sunt uue hederarum.

Bachus de India cum suo exercitu regrediens per Libiam rogauit in Libia sicienti suo exercitu Iouem, patrem suum, ut aquam preberet. Qui aparens in similitudine arietis fontem filio Bacho ostendit et ideo 465
Bachus templum ei ibi fecit, qui Amon in illa lingua dicitur, in quo Iupiter cornutus in specie arietis pingitur. Bachus uero pingitur ibi, si
4:19 non cornibus tamen, et ideo VIRGINEVM CAPVT EST TIBI CVM ADSTAS SINE CORNIBVS. Dicitur Bachus 'cornutus', quando iratus et cum ad pugnam tendit. 470

Theseus Egei filius fuit et Thetidis, matris Achillis, qui, dum per sortem missus fuit Minoo regi Corete insule, cepit ei minari iactans se esse Thetidis filium. Vnde Minos iratus proiecit anulum suum in mare et dixit Theseo: Nisi eum reddideris mihi, non es filius Thetidis et non eris impunitus. His dictis iuit Theseus super litus maris. Rogauit 475
67^{ra} matrem suam, ut anulum regis sibi redderet. Mater uero statim reddidit et insuper coronam / ei dedit, quam postea dedit Adriane. Quam postea coronam Bachus pro honore Adrianes in celum transtulit. Hoc est <quod> sanctus Ieronimus testatur.

463 Bachus ... 467 pingitur¹] cf. Hyg. *Fab.* 133: HAMMON> Liber in India cum aquam quaereret nec inuenisset, subito ex harena aries dicitur exiisse, quo duce Liber cum aquam inuenisset, petit ab Ioue ut eum in astrorum numerum referret, qui adhuc hodie aequinoctialis aries dicitur. in eo autem loco ubi aquam inuenerat, templum constituit quod Iouis Hammonis dicitur. 479 Hoc ... testatur] cf. Hyg. *Astr.* 2:5: Simili de causa Theseus sine ulla precatione aut religione parentis in mare se proiecit; quem pestifim delphinum magna multitudo mari provoluta lenissimis fluctibus ad Nereidas perduxit, a quibus anulum Minois et a Thetide coronam quam nuptiis a Venere muneri acceperat retulit, compluribus lucentem gemmis. Alii autem a Neptuni uxore accepisse dicunt coronam; quam Ariadne Theseus dono dicitur dedisse, cum ei propter virtutem et animi magnitudinem uxor esset concessa; hanc autem post Ariadnes mortem Liberum inter sidera collocasse.

457 hic *deleui, bis scr. cod.* | Hic § *adest* 459 quosdam *correxi* 461 corimbis *correxi* 464 sicienti *i.e. sitienti* 468 adstas *correxi, actas cod.* 471 Theseus § *adest* 472 Corete *i.e. Crete* 477 Adriane *i.e. Ariadne* 479 quod *addidi*

sort of adultery, she was banished by Jupiter and Ganymede, Troilus's son, was put in her place.

AND THINNESS WRINKLES THE SKIN AND THE MOISTURE [GOES] INTO THE AIR. Here it is to be understood that the air is made from moisture. 3:397

BEHOLD, THE BLOODIED RETURN. They are called 'bloodied', since they had gravely tortured some of Bacchus' servants. 3:572

THEY CREEP UP AND THE SAILS ARE ADORNED WITH HEAVY CLUSTERS. Clusters are the fruits of the ivy. 3:665

When Bacchus returned from India with his army through Libya he asked Jupiter, his father, to provide water for his army, who was thirsting in Libya. Jupiter, appearing in the guise of a ram, showed his son Bacchus a spring and for this reason Bacchus made him a temple there, in which Jupiter, called Hammon in their language, is portrayed with horns in the shape of a ram. Bacchus is portrayed there, but not with horns and therefore YOUR HEAD IS VIRGINLIKE WHEN YOU STAND HERE WITHOUT HORNS. Bacchus is called 'horned' when he is angered and goes to battle. 4:19

Theseus was the son of Egeus and Thetys, Achilles' mother. When he after a drawing of lots was sent to king Minos on the island of Crete, he started to threaten him bragging that he was the son of Thetys. Angered by this Minos threw his ring into the ocean and said to Theseus: 'If you do not retrieve this to me, you are not the son of Thetys and you shall not go unpunished'. After this had been said Theseus went to the seashore. He asked his mother to retrieve the king's ring for him. His mother immediately brought him the ring and furthermore she gave him a crown, which he later gave to Ariadne. This crown Bacchus later transferred to heaven in honour of Ariadne. This is testified by St Jerome.

LIBER IV

480

- 4:33 INTEMPESTIVA MINERVA. Minuerua quondam est dea lane, ideo ponitur pro lana. 'Intempestiua', id est non apto tempore uel congruo adaptata.
- 4:199 SPECTANDIQVE MORA B<RVMALES> PORRIGIS, id est prolongas, HORAS, id est noctes significat, unde noctes sint inequales, que prius fuerant 485
equales diebus, †sed quondam dicitur†.
- 4:291 NOMEN QVOQVE †sit† A ILLIS. Filius Mercurii et Veneris dicitur Hermafraditus. Hermes, id est interpret. Mercurius fuit domini interpret ferens etiam [in]iussa patris Iouis. 'Afrodis' dicitur spuma. Quando Saturnus Celei, patris sui, subsecuit uirilia et in mare proiecit, 490
de illa spuma in mare concreta Venus fuit creata. Secundum aliam fabulam filia Iouis et Dione fuit. Ophion pater fuit Celei, Celeus Saturni, Saturnus Iouis.
- 4:331 Apricus et Aprilis ab 'aperio' dicuntur. Hic uero dicitur APRICA frondosa. 495
- 4:333 CVM FRVSTRA RESONANT ERA A<VXILIARIA> LVNE. Quedam gentes, cum uident lunam eclipsin pati, putant Thesalicas mulieres eam incantare, ut descendens ad terras spuat in herbas, de quibus maleficium faciunt. Et ideo accipiunt et percutiunt illa, ut luna non audiat incantationem 500
67^b illarum Thesalicarum. Sed 'frustra' hoc / faciunt, cum luna non incantationes illarum paciatur. Vel 'frustra', quia licet percutiuntur aera, tamen descendit luna ad terram per incantationem, ut spuat in herbas.
- 4:409 Ne QVA PERDIDERINT VETEREM. Contra si posset dici, certim dicis qualiter ista membra sint mutata, sicut de Licaone et quibusdam aliis. 505
Respondit: Ideo, quia in tenebris mutate sunt.

489 Afrodis ... spuma] cf. Fulg. *Myt.* 2:1: Unde et Afrodis dicta est - afros enim Grece spuma dicitur -, siue ergo quod sicut spuma libido momentaliter surgat et in nihilum ueniat, siue quod concitatio ipsa seminis spumosa sit. 491 Secundum ... 492 fuit!] cf. Hyg. *Fab.* 19:57: Ex Dione et Ioue, Venus.

480 IV fortasse altera manus add. 485 significat] fing- ut vid. 487 si cf. traxit *Met.*
488 Hermafraditus i.e. Hermaphroditus 489 iussa correxi 490 mare pro mari
499 accipiunt correxi, aeriipiunt ut vid. *cod.*, aera capiunt Meiser, p. 84 504 Ne cf. nec *Met.*
Contra incerte (cc/tt ut vid.)

BOOK IV

UNTIMELY MINERVA. 'Minerva' is sometimes the goddess of wool, therefore she may be used in place of wool. 'Untimely', that is not adapted to a fit or suitable time. 4:33

THROUGH A DELAY TO SEE [HER] YOU STRETCH OUT, that is you prolong, THE WINTRY HOURS, that is it signifies the nights, whence nights, which before were equal to the days, may be uneven, †*sed quondam dicitur*†.¹⁸ 4:199

AND ALSO THE NAME [HE DREW] FROM THEM. The son of Mercury and Venus is called Hermaphroditus. Hermes, that is messenger. Mercury was the messenger of the lord carrying also the commands of his father, Jupiter. *Afrodīs* means foam. When Saturn cut off the manhood of Celeus, his father, and threw it in the ocean, Venus was created from this foam that had hardened in the ocean. According to another story she was the daughter of Jupiter and Dione. Ophion was Celeus's father, Celeus Saturn's, Saturn Jupiter's. 4:291

Apricus (sunny, sheltering) and *Aprilis* (April) are named from *aperio* (to open). But here *APRICA* means leafy. 4:331

THE MOON, WHEN HELPBRINGING COPPER RESOUNDS IN VAIN. When some people see the moon undergo an eclipse, they believe that Thessalian women bewitch it so that when descending to the ground it spits on the grass, from which they make a poison. And therefore the people grab and strike this [copper], so that the moon will not hear the incantations of the Thessalians. But they do this 'in vain', since the moon does not suffer their incantations. Or 'in vain', since they strike the copper and still the moon descends to the earth to spit on the grass because of the the incantations. 4:333

And [THE DARKNESS WILL NOT ALLOW THEM TO KNOW] IN WHAT [WAY] THEY HAVE LOST THEIR OLD [SHAPE]. On the contrary, if this could be told, one would certainly tell how these limbs were transformed just as 4:409

¹⁸ The last phrase in this explanation appears corrupted. It reads 'but once it was said' (*sed quondam dicitur*). There could be words missing after this phrase.

- 4:457 VISCERA prebet TICIVS. Ticius quidam gigas fuit, qui cum Latona concumbere uoluit. Quem per scorpionem Latona interfecit. Qua de causa apud inferos talem patitur penam, quod uultur iecur eius commedit. Vel Phebus interfecit eum, cum esset filius Latone. 510
- 4:458 TIBI, TANTALE, NVLLE D<EPRENDVNTVR> A<QVE>. Tantalus, filius Iouis et pater Pelopis, inuitauit deos ad conuiuium et filium suum, Pelopem, ad comedendum eis prebuit uolens diuinitatem eorum probare. Pallas preueniens ceteros deos commedit humerum Pelopis. Et, cum omnes uenissent, Iupiter eam carnem humanam esse cognouit et non commederunt. Et pro humero commesto eburneum humerum fecerit. Qua de causa Tantalus in inferno positus est. Habens sub gutture furcam, non potuit bibere de aqua, que tangit barbam illius, neque comedere de pomis nasum tangentibus, quia, cum accipere uult illa cum ore, f[i]ugiunt sursum. 515
- 4:460 | AVT PETIS AVT VRGES R<EDITVRVM>, SISIPHE. Sisyphus cum Dia- / na concumbere uoluit. Ideo apud inferos saxum uoluit. Vel Sisiphus socerum suum ad conuiuium inuitauit. Quem uenientem, cum oscularetur, in antrum uiuis plenum carbonibus fraudulenter precipitauit. Et ideo saxum uoluit. 520
- 67^{va}

507 Ticius ... 510 Latone] *cf. Myt. Vat. 2, 125: DE TICIONE* Ticion Terre filius fuit, qui tante fuit magnitudinis ut amplitudine sui corporis viiii iugera occuparet. Hic amauit Latonam propter quod Apollinis confixus est sagittis et dampnatus hac lege apud inferos ut uultur renascentibus semper fibris eius iecur exedat. 511 Tantalus ... 520 sursum] *cf. Myt. Vat. 2, 124: DE TANTALO* Tantalus rex Corinthiorum amicus numinibus fuit, que cum frequenter susciperet et quodam tempore defuissent epule, uolens diuinitatem eorum temptare inuitatis filium suum Pelopem occidens epulandum apposuit. Tunc abstinentibus cunctis Ceres humerum eius exedit, quem cum dii per Mercurium reuocare ad superos uellent, eburneus est ei humerus restitutus. Ideo autem sola Ceres dicitur comedisse quia ipsa est terra que corpus resoluit ossa tantum reseruans. Per Mercurium autem fingitur ob hoc reuocatus quod ipse est deus prudentie. Tantalus autem hac lege apud inferos dicitur esse dampnatus ut in Eridano inferorum stans nec undis presentibus nec uicinis eius pomariis fame deficiens perfruatur. 521 Sisyphus ... 525 uoluit] *cf. Myt. Vat. 2, 127: DE SISIPHO* Cum inter duo maria, Sisipheum uidelicet et Lecheum, positum montem Sisiphus crudeli latrocinio occupasset, homines pretereuntes ingens saxum super eos precipitando solitus erat necare, quod scelus luendo dicitur apud inferos contra montis uerticem saxum uoluere quo semper relapso nunquam uoluendi labore quiescere.

507 prebet *cf. praebebat Met.* | Ticius *i.e.* Tityos | Latona *post corr. ex -latona* 514 Pelopis *correxī, pelapis cod.* 520 fugiunt *correxī* 521 Sisyphus § *adest* 522 uoluit² *correxī uollut cod.*

with Lycaon and certain others. He responds: since they were transformed in darkness.

TITYOS offers HIS INNARDS. Tityos was a giant who wanted to sleep with Latona. Latona killed him with a scorpion. For this reason he suffers the punishment in the underworld that a vulture eats his liver. Or Phoebus killed him, since he was the son of Latona. 4:457

NO WATER IS CAUGHT BY YOU, TANTALUS. Tantalus, Jupiter's son and Pelops's father, invited the gods to a feast and offered to them his son Pelops, to eat, because he wanted to test their divinity. Pallas arrived before the others and ate Pelops's shoulder. When everyone had arrived Jupiter realised that it was human flesh and they did not eat. And in place of the eaten shoulder that had been eaten he made an ivory shoulder. For this reason Tantalus was placed in the underworld. Since he had a pole under his throat he could not drink from the water that touched his beard, and he could not eat from the apples touching his nose, since they escaped upwards when he wanted to take them with his mouth. 4:458

YOU EITHER FETCH OR PUSH THE RETURNING [ROCK], SISYPHUS. Sisyphus wanted to sleep with Diana. Therefore he rolls a rock in the underworld. Or Sisyphus invited his father-in-law to a feast. When he came and they kissed, he deceitfully threw him down into a cave full of burning coal. And therefore he rolls the rock. 4:460

- 4:461 VOLVITVR ISION. Ison sec<r>etarius Iouis fuit, qui uolens cum Iunone concu<m>bere. Ipsa apposuit ei nubem in speciem sui, in qua ipse semen suum fundens. Nati sunt qui 'nubigene' uel Yxiones appellati sunt. Quapropter rote alligatus est.
- 4:463 ASIDVE REPETVNT QVAS PERDANT BELIDES VNDAS. De semine Beli natus 530 est Egistus et Danaus. Cuius Danaï asensu quinquaginta filie sue acceperunt uiros quinquaginta filios Egisti. Et eos omnes interfecerunt, excepta una, que uirum suum interficere noluit. Pro hoc peccato fas sine fundo de aqua implere debe<n>t.
- 4:501 ET VIRVS ECHINNE. Echinna est serpens, que solo a flatu necat. 535
- 4:502 ERRORESQVE VAGO<S>. Per talia integumenta et inuolucra nihil aliud nobis dicit, nisi quod fecit eos furere.
- 4:505 COXERAT ERE CAVO. Que in ere coquuntur, peiora sunt quam que in alia re.
- 4:509 CONSEQVITVR MOTOS. Inuolucione consecuta est fax ignis. Vnde 540 intelligendum est, quod eos acce<n>dit ad furorem. Non est intelligendum, quod fa- / cem proiecisse[n]t super illos, sed, cum illa 67^{vb} est accensa, accendit illos.
- 4:510 SIC VICTRIX I<VSSI>QVE P<OTENS> AD INANIA REGNA. Ideo dicit 'inania', quia umbre sunt ibi sine corporibus. 545
- 4:641 SIVE ES MIRATOR RERVM, id est qui uelis mira audire, MIRABERE NOSTRAS res. Ego possum tibi mira referre de Gorgone et aliis rebus.
- 4:667 MOTIS TALARIBVS. Talaria sunt calciamenta pennata.
- 4:671 ANDROMEDAN PENAS. Cepheus rex habuit coniugem Casiope<m>, que dixit se pulcriorem esse Iunone uel deabus marinis. Pro quo peccato 550 belua exiens mare commedebat suum regnum. Iudicauit Iupiter, ut

526 Ison² ... 529 est] *cf. Myt. Vat. 2, 128: DE IXIONE* Ixion Phlegie filius imperator Laphitarum Thessalie gentis amicissimus Ioui cum misericordia eius in celum translatus fuisset, Iunonem de stupro interpellare ausus est. Que de audacia eius conquesta Ioui suadente ipso pro se Nubem ei opposuit cum qua Ixion concubuit unde geniti sunt Centauri. Reuersus autem ad mortales Ixion gloriatus est se cum Iunone concubuisse, ob quam causam Iuppiter eum fulmine percussit et ad rotam serpentibus circumfusam apud inferos uoluendum ligauit. 528 Nati ... 529 sunt] *cf. Met. 12:209; Serv. in Aen. 8:293: NVBIGENAS* de Ixione et Nube procreatos Centauros, ut superius diximus.

526 Ison² *i.e.* Ixion | secretarius *correx*i 527 concumbere *correx*i | ipse *fortasse post corr.* ex ipsa 530 Asidue *i.e.* ass-/adsidue | quas *correx*i, quos *cod.* 531 asensu *i.e.* assensu 533 fas *pro vas* 534 debent *correx*i 535 Echinna *i.e.* Echidna | necat *post corr.* ex neca 536 uagos *correx*i 540 motos § *adest* 541 accendit *correx*i 542 proiecisset *correx*i 549 Casiopem *correx*i 551 mare *pro mari*

- IXION SPINS. Ixion was Jupiter's secretary, who wanted to sleep with Juno. She placed a cloud in the shape of herself before him, into which he poured his seed. And the ones called 'the cloudborn' or Ixiones were born. For this he was tied to a wheel. 4:461
- THE INCESSANT BELIDES SEEK AGAIN THE WATER THAT THEY LOSE. Aegistus and Danaus were born from the seed of Belus. With Danaus's approval his fifty daughters took as their husbands Aegistus's fifty sons. And they murdered them all, except for one [daughter] who did not want to murder her husband. For this sin they must fill a vase without bottom with water. 4:463
- AND THE ECHIDNA'S POISON. Echidna is a serpent that kills with its breath alone. 4:501
- AND VAGUE DELUSIONS. By such obscure expressions and veiled utterances he tells us nothing else than that it made them mad. 4:502
- SHE COOKED IN THE HOLLOW COPPER. Things cooked in copper are worse than those cooked in something else. 4:505
- SHE REACHES MOVING [FIRES]. The firebrand is the result of an allegory. From which it should be understood that she kindled their fury. It should not be understood that she had thrown the torch over them, but, when she was incited, she incited them. 4:509
- THUS VICTORIOUS AND SUCCESSFUL WITH [HER] COMMAND [SHE RETURNS] TO THE EMPTY KINGDOMS. He says 'empty' because the shadows were without bodies there. 4:510
- OR IF YOU ARE AN ADMIRER OF DEEDS, that is one who wishes to listen to marvellous things, YOU SHALL MARVEL AT OUR things. I can tell you wonderous stories about the Gorgon and other things. 4:641
- WITH MOVING TALARIA. *Talaria* are winged shoes. 4:667
- THAT ANDROMEDA [SHOULD PAY] THE PENALTY. King Cepheus had a wife, Cassiope, who said she was more beautiful than Juno or the sea goddesses. For this sin a monster came from the sea and devoured his 4:671

filiam suam Andromedam daret belue ad commedendum, et sic homines ulterius non commederentur.

- 4:750 NVNC QVOQVE CORALIIS. Coralii sunt species, que petra rubea est. Et est gracilis in modo subtilis uirge et iuxta mare inuenitur. Iste autem 555
fabulose dicit, quod sub aqua est uirga, super aqua petra.
- 4:786 PEGASON ET FRATRES. Pegasus et multi serpentes nati sunt de sanguine Gorgonis.
- 4:801 NVNC QVOQVE, VI ATTONITOS non solum MVTAVIT crines IN IDROS, sed etiam nunc fert idros IN PECTORE ADVERSO. Perseus pro constanti 560
68^a habebat, quod daturus erat Palladi caput Gorgonis. / Ideo dicit quod iam ferebat 'in pectore', id est in lorica, que antiquitus tantum in pectore habebatur. Vel Ouidius non curauit ordinem.
- 5:19 EX ILLO TEMPORE RAPTA EST TIBI QVO PERITVRA FVIT, et ideo quiescere debes, NISI ita sis CRVDELIS, ut exigas ID IPSVM, scilicet VT PEREAT et 565
cetera.

INCIPIIT LIBER V

- 5:347 TRINACRIS. Dicitur Sicilia 'Trinacris', quia habet tria acr[i]a, scilicet Sillam, que de animali facta lapis, in quo naues illic dimittuntur, et Caripdis et Ethma. Vel quia habet tria promontoria super tres portus 570
suos, uel a tribus questibus portuum, qui magni ibi esse solent.
- 5:352 DEGRAVAT ETHMA CAPVT. Encheladus, quidam alius gigas, dicitur esse oppressus sub monte Iranimes.

554 Coralii ... 556 petra] *cf.* Isid. *Etymol.* 16:8: Corallius gignitur in mari, forma ramosus, colore uiridi sed maxime rubens. Baciae eius candidae sub aqua et molles; detractae confestim durantur et rubescunt, tactu que protinus lapidescunt; *Lact. Nar.* 15:41: Corallium lapis sub aqua mollis est, extra durescit. 568 Trinacris¹ ... 571 solent] *cf.* Isid. *Etymol.* 14:6: Prius autem Trinacria dicta propter tria ακρα, id est promontoria: pelorum, Pachinum et Lilybaeum. Trinacria enim Graecum est, quod Latine triquetra dicitur, quasi in tres quadras diuisa. 572 Degravat ... 573 Iranimes] *cf.* *Myt. Vat.* 2, 67:11: Re uera nisi que de Gigantibus legimus, fabulose acceperimus, ratio non procedit, nam cum in Flegra Thessalie loco pugnasse dicantur, quemadmodum in Sicilia Enceladus, Otus in Creta secundum Salustium, unde: Otii campi, Typhoeus in Campania, ut: Inarime Iouis imperiis imposta Typheo?

557 Pegason *correx*i, pesagon *cod.* 559 *ut sup. lin.* | crines *cf.* crinem *Met.* 565 *id correx*i, ad *cod.* 568 *acra correx*i 569 Sillam *i.e.* Scyllam 570 Caripdis *i.e.* Charybdis | Ethma *i.e.* Aetna 572 Encheladus *i.e.* Enceladus 573 Iranimes *i.e.* Inarimes

kingdom. Jupiter decided to give his daughter, Andromeda, to the monster to be eaten, and thus the people were no longer eaten.

EVEN NOW IN CORALS. Corals are a species that is red stone. It is thin in the manner of a slender stalk and it is found by the sea. But he incredibly says that it is a stalk under water and a stone above. 4:750

PEGASUS AND HIS BROTHERS. Pegasus and many serpents were born from the blood of the Gorgon. 4:786

AND NOW ALSO TO [SCARE] THE TERRIFIED SHE not only CHANGED her locks INTO SERPENTS, but she also now carries the serpents ON THE FRONT OF HER BREAST. Perseus knew for sure that he was going to give the head of the Gorgon to Pallas. Therefore Ovid says that she already carried it 'on her breast', that is on the cuirass, which in former times was carried on the breast only. Or Ovid did not care about the order of the stories. 4:801

SHE WAS SNATCHED FROM YOU at THE MOMENT WHEN SHE WAS GOING TO PERISH, and therefore you should be still, UNLESS you are so CRUEL as to demand THIS, that is to say THAT SHE PERISHES et cetera.¹⁹ 5:19

HERE STARTS BOOK V

TRINACRIAN. Sicily is called 'Trinacrian' since it has three promontories: Scylla - which was made stone from a living being - against which ships break up, and Charybdis and Etna. Or since it has three mountain-ridges above its three ports, or from three trades from the ports, which used to be big there. 5:347

ETNA WEIGHS DOWN THE HEAD. Enceladus, another giant, is said to be pressed down by a mountain on Inarime. 5:352

¹⁹ This passage is explained mainly by rearranging the sentence structure and adding a few clarifying words.

- 5:363 DEPOSITOQVE †† V<IDET> H<VNC> ERICINA. Erix fuit filius Veneris et Butes, qui fecit templum in honore matris sue in monte, qui dicitur Ericus. Et a monte dicitur 'Ericina'. 575
- 5:370 IPSVMQVE REGIT QVIN<VMINA>. R<egit> Neptunum.
- 5:372 IMPERIVM PROFERS, id est extendis.
- 5:371 TARTARA QUID CESSANT, subaudis 'imperium'.
- 5:372 AGITVR PARS TERTIA MVNDI, id est ego loquor de tertia parte mundi, id est de inferno. 580
- 5:378 Ac TV PRO SOCIO REGNO, id est pro asociando infernali regno cum celesti regno.
- 5:378 SI QVA EST EA GRATIA, id est si Proserpina potest fieri 'ea gratia', id est ea amicitia coniu<n>gere eam patruo. Pluto frater Iouis / erat. 585
- 5:407 ET que BACHIADE. Bachiade de Chorinto *ueniunt* in Siciliam.
- 5:409 EST MEDIVM CIANES. Istud ad hoc perstruit, quia ualebit future narrationi, quia ibi Cores post reperit uesti<ment>a filie sue, id est zonam.
- 5:424 ET PRONOS CVRRVS M<EDIO> CRATERE. †† Vertiginem aqua uocat craterem. Que uertig[i]o Caripdis est, per quam Pluto infernum ingresus est, que iuxta Siciliam. 590
- 5:450 DVLCE DEDIT TOSTA QVOD TEX<ERAT> ANTE POLENTA[M]. Tostam uocat polentam panem subcinericium; tostam, qua dulcem liquorem anus cooperuerat. 595
- 5:499 ADVEOR ORTIGIAM. 'Ortigia' Grece, Latine dicitur 'coturnix', id est Asteria, que fuit mutata in Delo insula iuxta Siciliam, ubi Latona peperit Apollinem et Dianam. Illa autem Latona cum duobus natis, priusquam peperit, inde recessit, sicut libro dicit sequenti. Nec dicitur

588 quia ... 589 zonam] *cf. Met. 5:464.* 596 Adveor ... 603 eam] *cf. expl. 1:694 (cod. 64^{ra}); Hyg. Fab. 53:1: ASTERIE Iouis cum Asterien Titanis filiam amaret, illa eum contempsit; a quo in auem ortygam commutata est, quam nos coturnicem dicimus, eam que in mare abiicit, et ex ea insula est enata, quae Ortygia est appellata.* 599 sicut ... sequenti] *cf. Met. 6:188-191.*

574 e *cf. metu Met.* | Ericina *correx*i, Elicina *cod.* 580 Agitur *correx*i, igitur *cod.* 582 Ac *cf. at Met.* | asociando *i.e.* associando 584 qua *correx*i, que *cod.* 585 amicitia *correx*i, amicitia *cod.* | coniungere *correx*i 586 que *cf. qua Met.* | Bachiade¹ *i.e.* Bacchiadae | ueniunt *correx*i, uenam ut *cod.* 587 perstruit *correx*i, perstrait *cod.* 588 Cores *pro* Ceres uestimenta *correx*i 591 uertigo *correx*i 592 ingresus *i.e.* ingressus 593 tosta *correx*i, testa *ut vid. cod.* | polenta *correx*i 594 qua *correx*i, quo *cod.* 596 Aduedor *i.e.* aduehor 598 peperit *post corr. ex* pereperit

- AND WITH [FEAR] PUT ASIDE †† ERYCINIAN SEES HIM. Eryx was the son of Venus and Butes. He made a temple in honour of his mother on the mountain called Erycus. And from this mountain she is called 'Erycinian'.²⁰ 5:363
- HIM WHO GOVERNS THE DEITIES [OF THE SEA]. He (Jupiter) controls Neptune. 5:370
- YOU EXTEND, that is you enlarge, THE DOMINION. 5:372
- WHY DOES TARTAROS HOLD BACK, supply 'the dominion'. 5:371
- THE THIRD PART OF THE WORLD IS TREATED , that is I speak about the third part of the world, that is about the underworld. 5:372
- And YOU FOR THE SAKE OF A UNITED REALM, that is for the sake of uniting the nether realm with the heavenly realm. 5:378
- IF THIS FAVOUR IS ANYTHING, that is if Proserpina could become 'this favour', that is to unite her with her uncle through this alliance. Pluto was Jupiter's brother. 5:378
- AND THE BACCHIADAE. The Bacchiadae come from Chorint to Sicily. 5:407
- THERE IS BETWEEN CYANE [AND PISAEAN ARETHUSA]. That builds up to this, because it will be of importance for the story to come, because this is where Ceres later finds her daughter's clothes, that is the girdle. 5:409
- THE CHARIOT TURNED DOWNWARDS [IS RECEIVED] BY THE MIDDLE CRATER. †† He calls this whirling in the water a crater. This whirling is Charybdis, through which Pluto entered the underworld, and it is next to Sicily.²¹ 5:424
- SHE GAVE SOMETHING SWEET, THAT SHE HAD COVERED WITH PEARL-BARLEY ROASTED BEFORE. He calls the bread baked under the ashes parched barley; the parched [barley] with which the old woman had covered the sweet liquid. 5:450
- I AM CARRIED TO ORTYGIA. *Ortygia* in Greek, in Latin it is called 'quail', that is Asteria, who was transformed on the island of Delos next to Sicily, where Latona gave birth to Apollo and Diana. But Latona had departed from there with her two children before she gave birth, just as he relates in the following book. And Phoebus is not said to have 5:499

²⁰ The lemma contains the letter e, which does not correspond to any reading in the *Metamorphoses*. It may be an error or a lemma from an undocumented manuscript.

²¹ The lemma or the beginning of the explanation contain the letter u. It may be an error or a lemma from an undocumented manuscript.

Phebus dare responsum in illa Delos insula, sed in illa, que est iuxta 600
Parnasum montem et que in medio orbis dicitur esse. Coturnix, id est
Asteria, que fuit soror Latone, cum qua Iupiter uoluit concumbere.
Ideo Delos uocatur Ortigia, quia ortigia est mutata in ea<m>.

5:555 'Siren' Grece, Latine dicitur 'attrahere'. Inde etiam Sirtes dicuntur a
'tractu'. Et sirenes a cantu suo attrahebant naues et postea spoliabant. 605

INCIPIIT LIBER SEXTVS

6:1 PREBVERA[N]T DICTIS.

6:70 | CECROPIA PALLAS. Apollo habet templum Athe- / nis iuxta litus maris.
68^{va} Pallas in medio, Mars in altiori parte arcem, id est templum, habebat.
Locus, ubi Mars templum habebat, dicitur Arispagus, id est 'uirtus 610
uille'. 'Aris' enim est uirtus, 'pagus' uilla. Inde sanctus Dionisius
dicitur Ariopagita, quia ibi docuit.

6:71 PINGIT ET A<NTI>Q<VAM> D<E> T<ERRAE> N<OMINE> LITEM, que fuit inter
Palladem et Neptunum de nomine ciuitatis.

6:72 BIS SEX CELESTES, id est ibi duodecim dii fuere iudices inter Palladem et 615
Neptunum.

6:90 ALTERA PIGMEE, id est Pigmee, id est que fuit mater illorum priorum
populorum, qui uocantur Pigmei. Vel proprium nomen regine
Pigmeorum.

6:99 ISQVE GRADVS TEMPLI. Filie Cinare, dum in templum Iunonis 620
prohiberent homines, ne Iunoni sacrificarent, omnes mutatae sunt in
'gradus templi'. Et etiam pater earum in gradus mutatus est.

6:108 FECIT ET ASTERIEN. Iupiter cum Ast<er>ia uoluit concu<m>bere, que
erat soror Latone, sed ipsa aufugit et facta est coturnix. Et ipse, ut
aquila, insecutus est eam, donec in rupem mutata est. 625

6:111 Antiopam, filiam Nicteti, in specie satyri stuprauit.

604 Inde ... 605 tractu] cf. Isid. *Etymol.* 13:8: Syrtes sunt harenosa in mari loca. Syrtes
autem Sallustius a tractu uocari dicit, quod omnia ad se trahant, et adpropinquanti
uadoso mari haereant.

603 eam *correx* 604 Siren § *deest* 605 cantu *correx*, caitu *ut vid. cod.* 607 Prebuerat
correx 620 Isque § *deest* | Cinare *i.e.* Cinyrae 623 Asteria *correx* | concumbere *correx*
626 Antiopam ... *in marg. cum signo insert.*

given oracle reply on this island of Delos, but on the one next to mount Parnassus, which is said to be in the middle of the world. 'Quail', that is Asteria, who was Latona's sister, with whom Jupiter wanted to sleep. Delos is called Ortygian since the quail (*ortygia*) was transformed into the island.

Siren in Greek, in Latin it is called 'to attract' (*attraho*). From this also the Syrtes [sand-banks] are named from drawing in (*tractus*). And the Sirens attracted ships through their song and thereafter they plundered them. 5:555

HERE STARTS BOOK SIX

SHE HAD OFFERED [HER EARS] TO THE STORIES 6:1

PALLAS ON THE CECROPIAN. Apollo has a temple next to the seashore in Athens. Pallas had a castle, that is a temple, in the middle, Mars in a higher place. The place where Mars had his temple is called the Areopagus, that is 'the virtue of the village'. For *aris* is virtue, *pagus* is village. From this St Dionysius is called the Areopagite, since he taught there. 6:70

AND SHE PORTRAYS THE ANCIENT DISPUTE REGARDING THE NAME OF THE LAND, [the dispute] which existed between Pallas and Neptune regarding the name of the city. 6:71

TWO TIMES SIX HEAVENLY, that is the twelve gods were the judges between Pallas and Neptune there. 6:72

THE OTHER [SHOWS] THE PYGMAEAN, that is 'of the Pygmaean', that is she who was the mother of the earlier people, who are called Pygmies. Or it is the proper name of the queen of the Pygmies. 6:90

AND HE [EMBRACING] THE STEPS OF THE TEMPLE. When the daughters of Cinyras forbade people in the temple of Juno to sacrifice to Juno, they were all transformed into 'the steps of the temple'. And also their father was transformed into steps. 6:99

SHE ALSO FORMED ASTERIA. Jupiter wanted to sleep with Asteria, who was Latona's sister, but she fled and was made into a quail. He, as an eagle, followed her, until she was transformed into a cliff. 6:108

In the shape of a satyr he ravished Antiopa, Nycteus's daughter. 6:111

- 6:112 AMPHITRION. Alcmena fuit mater Herculis et est coniunx Amphitrationis. In cuius specie Amphitrationis Iupiter aparens per tres noctes continuas, *sed* non die, cum ea Alcmena concubuit. Et a ciuitate Tyrinthia uocatur TYRINTHIA. 630
- 6:113 ASOPIDA iusserit IGNIS, id est Eginam, filiam Esopii fluuuii.
- 6:176 | IVPPIITER pater Tantali. /
68^{vb} Neptunus in specie Eniphei fluminis concubuit cum filia Ablii.
- 6:115 GIGNIS A<L>EIDAS, Zetus et Offialtes. Secundum uulgi opinionem filii Alei fuerunt et Mennoise. Qui singulis mensibus cubitum creuerunt. 635
6:117 Et tamen secundum ueritatem Neptuni filii fuerunt.
- 6:176 SOCERO QVOQVE. Iuppiter pater Amphionis, mariti Niobes.
- 6:178 FIDIBVSQVE MEI COMMISSA MARITI et cetera. Cadmus fecit Thebas. Amphion uero adauxit. Et dicitur etiam mouisse cum suis fidibus lapides ad muros faciendos. Sed secundum rei ueritatem non fuit 640
aliud, nisi quia Amphion fuit homo sapiens et docuit rudes homines facere ciuitatem. Ciuitas enim est collectio hominum ad iure uiuendum.
- 6:233 CARBASA DIDVCIT, id est expandit, ut cicius fugere possit.
- 6:237 ILLE VT ERAT PRONVS PER C<RVRA> ADMISSA, id est 'currentia', quia 645
quando equus currit, tunc sepius crura mouendo et pedes ad se recipit.
- 6:254 AT NON INTONSVM S<IMPLEX>, pueri. Vsque ad XV annos pueri fuerant intonsi.

634 Gignis ... 636 fuerunt] *cf.* Hyg. *Fab.* 28:1: XXVIII. 1. OTOS ET EPHIALTES Otos et Ephialtes Aloeii et Iphimedes Neptuni filiae filii mira magnitudine dicuntur fuisse; hi singuli singulis mensibus nouem digitis crescebant. 642 Ciuitas ... 643 uiuendum] *cf.* Marius Victorinus, *Explanationes in Ciceronis Rhetoricam*, 1:1: MVLTAS VRBES CONSTITVTAS, PLVRIMA BELLA RESTINCTA, FIRMISSIMAS SOCIETATES, SANCTISSIMAS AMICITIAS. Dicendum est hoc loco quid sit ciuitas: est autem ciuitas collecta hominum multitudo ad iure uiuendum.

628 aparens *i.e.* apparens 629 *sed correxi, si cod.* 630 Tyrinthia¹ *i.e.* Tiryntia Tyrinthia² *cum signo h sup. lin.* 631 iusserit ignis *cf.* Iuserit *Met.* | Esopii *i.e.* Asopii 632 Iuppiter ... Tantali *in marg.* 633 Neptunus ... Ablii *in marg.* | Ablii *i.e.* Aloeii 634 aleidas *correxi* | Offialtes *i.e.* Ephialtes 635 Aleii *i.e.* Aloeii 637 Socero ... Niobes *in marg. cum signo insert.* | quoque, *correxi qui cod.* 644 diducit *i.e.* deducit | cicius *i.e.* citius 646 sepius *correxi, sepias cod.*

AMPHITRYO. Alcmena was the mother of Hercules and the wife of Amphitryo. In the shape of Amphitryo Jupiter appeared three nights in a row, but not during the day, and slept with Alcmena. And she is called TIRYNTHIA from the city Tirynthia. 6:112

AS A FLAME he had commanded THE ASOPID, that is Aegina, daughter of the river Asopus. 6:113

JUPITER, father of Tantalus. 6:176

Neptune in the shape of the river Enipeus slept with the daughter of Aloeus. 6:115

YOU BEGET THE ALOIDS, Zethus and Ephialtes. According to popular belief they were the sons of Aloeus and Mennoside. They grew one cubit each month. However, in reality they were the sons of Neptune. 6:117

ALSO AS FATHER-IN-LAW. Jupiter was the father of Amphion, the husband of Niobe. 6:176

ENTRUSTED TO MY AND MY HUSBAND'S LYRE et cetera. Cadmus founded Thebes, but Amphion enlarged it. And he is even said to have moved stones for the construction of the walls with his lyre. But in reality this was nothing other than that Amphion, being a learned man, taught the unskilled men to build the city. For a city is an assembly of men with the purpose of living according to the law. 6:178

HE SPREADS THE SAILS, that is he expands them so as to be able to flee quicker. 6:233

HE HANGING FORWARD, AS HE WAS, OVER THE FREED LEGS, that is the running [legs], since when a horse runs, then by moving its legs very much it also draws its feet back to itself.²² 6:237

AND NOT A SIMPLE [WOUND IS INFLICTED ON] THE NOT YET SHAVEN, of a boy. Boys were unshaven until fifteen years of age. 6:254

²² This explanation seems to have been caused by the participle *admissa* (freed), which is explained by a synonym and then in more detail.

- 6:384 QVEM TRITONIACA. Pallas, ut delectaret Iouem patrem suum, tibia
canere cepit et fistulis. Quam cum uidissent alii dei genis inflatis ridere 650
ceperunt. Vnde cum uellet uidere utrum dedeceret eam, uenit ad
Tritonem paludem ibique cantauit sicut ante Iouem primitus
cantauerat. Et uidit se turpem pro bucca inflata. Ideo in Tritonidam
paludem tibiam proiecit. Quam postea Marsia accepit et Appolinem ad
6:39^a cer- / tamen prouocauit. Et ab Apolline uictus excoxiatus est. 655
- 6:393 ET SATIRI FRATRES ET TVNC QVOQVE CLARVS OLIMPVS, id est habitantes
iuxta Olimpum. 'Clarum' uocat eum, quia nubes excedit. Ideo omnes
isti flebant, quia Marsia multum illos delectauerat suo cantu.
- 6:395 LANIGEROSQVE G<REGES> A<RMENTA>QVE BVCERA P<AVIT>, id est omnia
illa armenta dicuntur 'bucera', de quorum cornibus bucina potuit fieri, 660
id est cornu.
- 6:415 ET NONDVM TORVE CALIDON INUISA DIANE, sed postea fuit inuisa Diane,
quia rex Calidonie non sibi sacrificauit, cum omnibus aliis diis
sacrificasset. Ideo Diana inmisit aprum terribilem, qui omnia
deuastaret. Et sic primitie frugum, que sibi sacrificate non sunt, aliis 665
sacrificari non potuerunt.
- 6:490 AT REX ODRISIVS. Odrisius fuit rex Tracie. Inde Tracia uocatur Odrisia.
Inde reges Odrisii uocantur.
- 6:506 VTQVE FIDEI PIGNVS D<EXTRAS> V<TRIVS>QVE P<OPOSCIT>. Pandion a
Tereo accepit fidem, ut bene illam seruaret et cito illam remitteret. A 670
6:538 Philomela etiam, ut rediret. TV GEMINVS CONIUNX NON HEC MIHI DEBITA
PENA, subaudi 'sit', sed potius me interficiam. Et hoc est quod dicit
6:539 sequens uersus, scilicet QVIN ANIMAM.

649 Pallas ... 655 est] *cf. Myt. Vat. 2, 138: DE MINERVA* Minerua aliquando tibiis in consortio deorum canente dii intuentes buccam eius turpiter inflatam ceperunt ridere. Illa quid riderent ignorans ad Tritonam paludem uenit ibi que labiorum suorum turgorem intuita tibiis abiecit. Quas Marsia inueniens illis utendo in tantum factus est peritus ut Apollini se compararet. Cum quo cum diu Apollo contenderet et eum superare non posset, ei inuertit cytharam et canere cepit. Inuersis autem tibiis cum se Marsia Apollini equiparare nequiret, Apollo eum ad arborem religauit, uirgis cedendo ad interitum usque cepit punire, de cuius sanguine fons ortus est eius ornatus nomine. Cuius turpitudinis memoria Marsia cauda depingitur porcina. **662** sed ... 666 potuerunt] *cf. Myt. Vat. 2, 167: DE ENEO* Eneus Parthaonis filius rex Etholie, cuius ciuitas erat Calidon, regni sui statum turbauit negligentia sacrorum. Annua siquidem uota pro imperii fructibus celebrans numen Diane contempsit. Ea aprum summe magnitudinis regioni eius inmisit qui uastatis Calidoniis terris Calidonus ab urbe gentis est appellatus.

649 Quem *correx*i, que *ti- ut vid. cod.* **654** Marsia *i.e.* Marsya **671** *coniunx post corr. ex coniunx ut vid.*

WHOM THE TRITONIAN. Pallas began playing on a flute and pipes to delight her father, Jupiter. When the other gods saw this they began to laugh at her inflated cheeks. Whereupon she went to the Tritonian swamp, because she wanted to see if this was unbecoming of her, and there she played just as she had played for Jupiter before. And she saw that she was ugly on account of her inflated cheeks. Therefore she threw the flute in the Tritonian swamp. Marsyas later took this [flute] and challenged Apollo to a contest. And when he was defeated he was flayed by Apollo. 6:384

AND THE BROTHER SATYRS AND THEN ALSO THE CLEAR OLYMPUS, that is those living next to Olympus. He calls it 'clear' since it rises above the clouds. All these were crying, since Marsyas had delighted them a lot with his song. 6:393

AND [WHOEVER] TENDED TO THE WOOL-BEARING HERD AND THE OX-HORNED CATTLE, that is all cattle are called 'ox-horned' (*bucera*), from whose horns a trumpet (*bucina*), that is a horn, can be made. 6:395

AND CALYDON NOT YET HATEFUL TO FIERCE DIANA, but later it was hateful to Diana, since the king of Calydon did not sacrifice to her when he had sacrificed to all the other gods. Therefore Diana sent a terrible wild-boar that laid everything to waste. And thus the first of the new crops, which had not been sacrificed to her, could not be sacrificed to the others. 6:415

BUT THE ODRYSIAN KING. Odrysius was the king of Thrace. From this Thrace is called Odrisia. From this kings are called Odrysian. 6:490

HE ASKED FOR BOTH OF THEIR RIGHT HANDS AS A PLEDGE OF FAITH. Pandion received an oath from Tereus that he would protect her well and send her back soon. Also from Philomela [he recieved an oath] that she would return. YOU, A DOUBLE HUSBAND, THIS PUNISHMENT MUST NOT, supply 'be', FOR ME, but I would rather kill myself. And this is what the following verse says, namely WHY NOT [MY] LIFE. 6:506
6:538

6:587 TEMPVS ERAT, QVO S<ACRA> S<OLENT> TRIATERICA. Triaterica
 69^b conponitur ex 'tribus' et 'theron', id est 'sollemne'. Et dicitur 'trilateri- / 675
 ca festiuitas' Bachi et Apollinis fratris sui, uel quia per tres noctes
 fiebant, uel ter in anno, uel post tres annos.

6:652 Ithis postquam fuit a patro commestus, uersus est in faxanum, quod
 alibi legitur.

INCIPIIT LIBER SEPTEM

680

7:1 IAMQVE MINIE. Minie pluralitatem habent tantum. Vel a terra dicitur
 'Minie' uel ab actu uel a rubore, quia capillos rubicundos habebant,
 sicut est minium. Eodem modo ab actu Phenecei Punicei dicuntur,
 quia ipsi primi capitales literas fecerunt cum minio. Et ideo Punicei
 dicuntur, id est rubicundi. 685

7:1 PEGASEA a Pegaso opido. Pegasum dicitur opidum, iuxta quod fuit
 facta Argo. Vel secundum quosdam Argo dicitur 'Pegasea', quia
 Pegasus erat ibi inpictus.

Eson et Pelias fratres fuerunt, sed Pelias non habens filios sed
 tantum filias timuit, ne ipse senex et filie sue dei[e]cerentur suo regno 690
 ab Iasone, suo nepote, filio Esonis. Et ideo misit Iasonem nepotem
 suum ad aureum uellus adquerendum, ut ibi periret, quia audierat
 illud non posse haberi nisi magno discrimine uite.

7:3 VISVS ERAT PHINEVS, subaudi 'ab Argonautis'. Fineus fuit quidam
 diues, qui de uxore iam mortua duos filios habebat, quos instinctu 695
 69^{va} nouerce / illorum, que nouerca Nubes dicebatur, excecavit. Ideo dii
 irati fuerunt et eum lumine priuauerunt et tres arpias, que uocabantur
 Aello, Cillerio, Occipete, sibi apposuerunt, que cibos suos omnes
 conmacularent. Ad quem Fineum, cum Hercules et Argonaute
 uenerunt, ab eo arpias Hercules auertit et iussit filiis Boree, ut illas 700

678 quod ... 679 legitur] *cf. Myt. Vat. 1, 4*: Qua cognita Progne Ythin filium interemit et
 patri epulandum apposuit. Postea omnes in aues mutati sunt: Tereus in upupam, Ithis in
 phassam, Progne in hirundinem, Philomela in lusciniam. 700 Boree] *cf. Myt. Vat. 1, 27*:
 Hoc ergo beneficio illecti Argonaute Zetum et Calain filios Boree et Orythie alatos
 iuuenes ad pellendas Arpyas miserunt. Quas cum strictis gladiis persequerentur pulsas
 de Archadia, peruenerunt ad insulas que appellabantur Plote.

674 Triaterica¹ *i.e.* Trieterica 683 Phenecei *i.e.* Phoeniceis 684 literas *i.e.* litteras 689 Eson
 § *adest* 690 deicerentur *correx* + *in marg. littera X* 691 misit + *in marg. littera X*
 692 adquerendum *i.e.* adquirendum 695 filios *post corr. ex filius ut vid.* 697 arpias *i.e.*
 Harpyias 698 Aello ... Occipete *i.e.* Aello, Celaeno, Ocypete

THERE WAS A TIME, WHEN THEY USED TO [CELEBRATE] THE TRIENNIAL RITES. Triennial is composed of 'three' and *theron*, that is 'yearly'. And it is called the triennial festivity of Bacchus and of his brother Apollo, either since it takes place during three nights, or three times a year, or after three years. 6:587

After Itys was eaten by his father he was turned into a pheasant, which can be read elsewhere. 6:652

HERE STARTS BOOK SEVEN

AND NOW THE MINYANS. *Minyae* is a *plurale tantum*. Or 'Minya' is named after the land, or from a practice, or from redness, since they had red hair, just as cinnabar (red lead). In the same way Phoenicians are called Punics from a practice, since they first made capital letters with cinnabar. And therefore they are called Punics, that is red ones. 7:1

PEGASEAN from the city Pegasum. The city next to which Argo was made is named Pegasum. Or according to some Argo is called 'Pegasean', since Pegasus was painted on it. 7:1

Aeson and Pelias were brothers, but Pelias, not having any sons just daughters, feared that as an old man he and his daughters would be thrown out of their kingdom by Jason, his nephew and Aeson's son. And therefore he sent his nephew Jason to get the golden fleece, so that he would perish there, since he had heard that it could not be acquired without great danger to one's life.

PHINEUS HAD BEEN SEEN, supply 'by the Argonauts'. Phineus was a rich man who had two sons from his now dead wife. These he blinded on the instigation of their stepmother, this stepmother was called Nubes. Therefore the gods were angered and deprived him of his sight and placed with him three harpies, called Aello, Celaeno, Ocypete, who were to pollute all his food. When Hercules and the Argonauts came to this Phineus, Hercules took the harpies off him and commanded the 7:3

fugarent. *Qui* usque ad Strophados insulas eas fugauerunt, *qui* aureum uellus rapiendum uenerunt.

‘Strophos’ Grece, Latine dicitur ‘conuersio’.

- 7:7 PHRIXEAQVE VELLERA. Athemas de quadam marina dea habuit Frixum et Hellem. Qui secum manere nequerunt pro afflictione nouerce 705
 I[u]nonis. Et cum recedendo uenirent ad mare, mater eorum dedit eis arietem habentem aureum uellus et ualentem tam ire per mare quam per terram, ut in eo sedentes transirent mare, predicens illum esse submersurum, qui retro aspiceret. Et quia Helle retro aspexit, submersa est, unde mare, in quo cecidit, Hellespontiacum dicitur. 710
 Phrixus transiens per mare, quod est inter Sexton et Abidon, ad Cholcon insulam iuit et ibi arietem Marti consecrauit uel sacrificauit. Et <eo> sacrificato translatus est signum celeste. Vellus uero positum in 69^{vb}
 sumitate cuiusdam arboris costoditur a dracone in ea inuoluto, / ne uellus inde auferatur, quia, si aufereretur, non esset ibi caput mundi, 715
 sed locus ille, in quo fuerit uellus.
- 7:54 STANT M<ECVM> VOTA SORORIS, id est quod idem, quod soror, uolo, et illa, quod ego.
- 7:74 IBAT AD A<NTIQVAS> HECATES. Cum Perseus iuit interficere Gorgonem, prius Hecatē adorauit, id est Dianam uel Proserpinam. Quo exemplo 720
 Iasonis monitus prius eam audiuit.
- 7:76 ET IAM FORTIS. Confortata erat Medea, ne amaret Iasonem.
- 7:121 GALEA TVM SVMMIT AENA. Secundum Manogaldum, qui non uult ullam diptongon Latinam diuidi, aliud nomen est Eneus et aliud Aeneus, et Eripiēs et Aeripiēs, et sic etiam in consimilibus. 725
- 7:149 PERVIGILEM SVPEREST HERBIS SOPIRE DRACONEM. Quondam dimisit narrare quomodo draco incantatus esset, cuius dentes seminauerat, ideo nunc explet. Quidam tamen dicunt, quia alius fuit ille, cuius dentes seminauit, et alius, qui custodiebat arborem.
- 7:306 Atque PETVNT PRECIVM S<INE> F<INE>. Petiit Medeam, ut pacisceretur 730
 ‘precium’, quod esset ‘sine fine’, id est infinitam pecuniam, ut patrem suum faceret iuuenem.

701 fugarent *post corr. ex* fugaret | Qui *correxī*, quos *cod.* | qui *correxī*, que *cod.*
 704 Phrixeaque *cum signo h sup. lin.* | Athemas *i.e.* Athamas | quadam *correxī*, quodam *cod.* 706 Inonis *correxī* 709 aspexit *i.e.* aspexit 711 Sexton *i.e.* Seston 712 Cholcon *cum signo h sup. lin.* 713 eo *supplevi* 714 costoditur *i.e.* custoditur 723 summit *i.e.* sumit 724 diptongon *i.e.* diphthongum 730 Atque *cf.* idque *Met.* 731 pecuniam *i.e.* pecuniam

sons of Boreas to chase them away. They, who came to snatch the golden fleece, chased the harpies all the way to the Strophades islands.

Strophos in Greek, in Latin it is called 'a turning'.

THE PHRIXEAN FLEECE. Athamas had Phrixus and Helle from a sea goddess. They could not stay with him because of oppression from their step-mother, Ino. And when they were departing and came to the sea, their mother gave them a ram that had a golden fleece and could walk on water as well as on land, so that they might cross the sea sitting on it and she warned them that the one who looked back would be drowned. Since Helle looked back, she was drowned, wherefore the sea into which she fell is called the Hellespont. Phrixus crossed the sea between Sestos and Abydus and came to the island of Colchis and there he consecrated or sacrificed the ram to Mars. When the ram had been sacrificed it was transformed into a heavenly sign. The fleece was placed in the top of a tree and is guarded by a serpent wrapped around it, so that the fleece cannot be carried away, because, if it were to be carried away, then the centre of the world would not be there, but in the place where the fleece would be. 7:7

MY SISTER'S VOWS STAND WITH ME, that is I want the same as my sister, and she the same as I. 7:54

SHE WENT TO THE ANCIENT [ALTAR] OF HEcate. When Perseus went to kill the Gorgon he first beseeched Hecate, that is Diana or Proserpine. Advised by Jason's example, he listened first to her. 7:74

AND NOW STRONG. Medea was strengthened not to love Jason. 7:76

THEN HE TOOK FROM THE BRONZE (*aena*) HELMET. According to Manegold, who does not want to divide any Latin diphthong, Eneus and Aeneus, and Eripies and Aeriepies are different names, and so also with similar words. 7:121

THERE REMAINS TO PUT THE EVER WATCHFUL SERPENT TO SLEEP WITH HERBS. He once omitted to tell how the serpent, whose teeth he had sown, was enchanted, therefore he completes [the story] now. However, some say that the one whose teeth he sowed was one [serpent] and the one who guarded the tree another. 7:149

And THEY BEGGED THE PRICE WITHOUT A LIMIT. She begged Medea to agree to a price that would be without a limit, that is unlimited money, so that she would make her father young. 7:306

- 7:361 QVA PATER CHORIDI. Choridus iactauerat se quod, quando pater mor<i>etur, sepelire<t> eum in medio mari. Quod et fecit facto tumulo de arena, in quo posuit eum. 735
- 7:363 QVA CEE CORNVA MATRES. Hercules *rediens* despoliato trigemino Gergione susceptus / est in hospitio Cei regis XII suos labores narrare. 'Cee matres', id est matrone uel puelle. Filie Cei in Iunonem, cuius inuidioso iussu Hercules hoc paciebatur, ceperunt execrare, unde Iuno irata capitibus eorum inposuit cornua. Et si non aposuit, uisum est 740 tamen illa habere. Quod factum est Hercule recedente ab ospitio Cei. Hanc fabulam dicit Virgilius. Vel Hercules inposuit eis cornua, quia furate sunt sibi boues, uel quia preposuerunt formam suam Veneri.
- 7:435 QVODQVE SVAM S<ECVRVS> A<RAT> CROMIONA, quia latrones siue tyrannos, qui terram illam, que Cremion dicitur, non permittebant 745 incoli, Theseus perdidit.
- 7:437 CLAVIGERAM V<IDIT>. Vulcanus quendam filium pessimum habuit, qui Epidauriam uastabat. Quem Theseus interfecit.
- 7:438 VIDIT ET I<MMITEM> CEPHASIAS, illa regio C<ephasias>, PRO<CRVSTEN>. Procustos fuit quidam pessimus latro uel tyrannus, qui homines 750 commedebat. Quem Theseus interfecit.
- 7:444 COMPOSITO, id est intefecto, SCHIRONE. Schiron fuit quidam latro residens in quodam loco atrocissimo, ubi erat transitus ad Alcitoen. Et omnes transeuntes cogebat, ut se quasi deum adorarent. Ad quem Schironem cum Theseus iuisset et se illum adorare simulasset, accepit 755 eum per crura et de loco excelso, ubi sedebat, obruit.
- 7:668 | EXCIPIT EACIDES. Peleus et The- / lamon erant de una parte. PHOCVS 70^b solus de alia, scilicet nimphe, que dicitur Salmate, filius erat.
- 7:672 ASP[ER]ICIT EOLIDEN, id est Cephalum, qui dicitur ex progenie Eoli uel de terra illa, que uocatur Eolia. 760

736 Qva ... 743 Veneri] *cf.* Lact. *Nar.* 7:10:2: Ab his regionibus digressam Eurypyli urbem contigisse, in qua Coae matronae in cornutas transfiguratae sunt propter effectum quod Veneri formam suam anteposuerunt dein Telchinas Ialysios transgressam, quos Iuppiter propter odium coniugis suae Iunonis subiecerat mari quorum regione relicta Ceam urbem peruenisse, in qua Alcidadantem scribit ex filia uidisse columbam procreatam esse. 742 Hanc ... Virgilius] *non inueni.*

733 Choridus *i.e.* Corythus 734 morietur *correxi* | sepeliret *correxi* 736 Cee *i.e.* Coae *rediens correxi*, ridens *cod.* 737 Gergione *i.e.* Geryone | XII *correxi* CII *cod.* 738 cuius *post corr. ex cuus* 740 aposuit *i.e.* apposuit 749 Cephasias¹ *i.e.* Cephisias | Cephasias² *supplevi* 750 Procustos *i.e.* Procrustes 752 Schiron § *adest* 753 atrocissimo *correxi*, acrocissimo *cod.* | Alcitoen *verbum non inueni* 759 aspicit *correxi*

WHERE THE FATHER OF CORYTHUS. Corythus bragged that, when his father died, he would bury him in the middle of the ocean. This he also did after having made a mound of sand, in which he placed him. 7:361

WHERE THE COAN MOTHERS [WORE] HORNS. Hercules, returning after triiform Geryon had been robbed, was received in the hospitality of king Coeus to tell about his twelve labours. 'Coan mothers', that is wives or girls. Coeus's daughters began to curse Juno, whose hostile command had made Hercules suffer this, wherefore the angered Juno put horns on their heads. And if she did not put [them there], they nevertheless seemed to to have them. This happened when Hercules departed from Coeus's hospitality. Virgil tells this story. Or Hercules placed horns on them, since the cows had been stolen from him, or since they preferred their own looks to that of Venus. 7:363

AND THAT [THE FARMER] SAFELY PLOUGHS HIS CROMYON, since Theseus destroyed the bandits or tyrants who did not permit this land, called Cromyon, to be inhabited. 7:435

SAW THE CLUB-BEARING. Vulcan had an evil son, who laid Epidaurus to waste. Theseus killed him. 7:437

AND CEPHISIAS, the land of Cephisias, SAW THE ROUGH PROCRUSTES. Procrustes was an evil bandit or tyrant who ate people. Theseus killed him. 7:438

SCIRON WAS LAID TO REST, that is killed. Sciron was a bandit who lived in a most terrible place, where there was a passage to Alciocoen. He forced everyone who passed there to worship him like a god. When Theseus came to Sciron and pretended to worship him, he took him by the legs and threw him down from the high place where he sat. 7:444

THE AEACIDE RECEIVES. Peleus and Telamon were from one lot. PHOCUS alone was the son of another, namely a nymph, who is called Psamathe. 7:668

HE SEES THE AEOLIDE, that is Cephalus, who is said to be of Aeolus's lineage, or from the land called Aeolia. 7:672

- 7:685 TVNC VERO IUVENIS NEREVS. Phocus a matre sua nimpha, scilicet neride, que[m] proprio nomine dicitur Salmate, uocatur Neris.
- 7:687 QVE PETIT ILLE REFERT. Maledictum est istud: Ea refert Cephalus ubi nullus pudor sibi esset, si refert, scilicet unde iaculum habuisset, id est QVA MERCEDE iaculum TVLERIT, qualiter ab Aurora raptus sit. ET 765 CETERA PVDORE sibi, scilicet quomodo cum Aurora rem habuerit, quia hoc non posset notificari nisi cum pudore. Et tamen ex libro hoc non habemus, quod concubisset Cephalus cum Aurora, sed in Ouidio epistularum plane inuenitur, quod cum ea concubuerit.
- 7:704 LICEAT MIHI REFERRE cum PACE DEE, id est ne irascatur mihi de hoc, 770
7:705 quod dicam, id est: istud dicam, quamuis SIT SPECTABILIS, id est, quamuis sit multum pulchra, ego tamen magis amabam pulchrā quam eam.
- 7:759 CARMINA NAIADES. Secundum Manogaldum Diana fecerat quedam 775
7:763 carmina ambigua: 'ALTERA alteram, scilicet sagita uxorem, alter non alteram, canis non feram'. Quondam que uates illius non soluere poterant Diane, homines ea carmina non intelligentes iue- / -runt ad Naiades. Que Naiades soluerunt illa. Illam autem uatem, que soluere non potuit, precipitando occiderunt. Vnde Diana irata misit ad illorum exicium quandam feram. Vel ita Naiades soluerunt problema 780 Apollinis, quod uates Diane non potuit interpretari. Vnde Aonii irati precipitauerunt eam. Et ideo Diana irata misit bestiam Thebanis. Vates dicitur THEMIS fuisse. Vel ideo dicitur, quod 'iace[n]t PRECIPITATA', 7:762 |
7:760 quia et non posset soluere, quod Naiades elucidauerunt, derelicta est.

LIBER OCTAVVS

785

- 7:794 ACTENVVS ET TACVIT. Tacuit hic, quia puduit dicere de interfectione, sed Phocus coegit eum narrare.
- 7:759 CARMINA NAIADES. Quedam uates dicitur fuisse Themis dee. Que uaticinabatur ita obscura uerba, quod non poterant intelligi. Hac de causa populus commotus precipitauit pefatam fatem. Vnde dea 790 Themis, cuius erat illa uate[n]s, ira stimulata in partibus illis, ubi

767 ex ... 769 concubuerit] cf. Her. 4:93.

761 Nereus i.e. Nereius 762 que correxi | Salmate i.e. Psamathe | Neris fortasse perperam pro Nereius 772 pulchra cum signo h sup. lin. | pulchram correxi, pulchrim cod. 775 non correxi, in cod. 776 Quondam] quoniamque sugg. Haupt 778 Illam correxi, illum cod. 783 iacet correxi, cf. iacebat Met. 786 Tacuit correxi, inacuit (i+lin.nas.) cod. 790 fatem pro uatem 791 uates correxi

THEN THE YOUNG NEREIAN. Phocus is called Nereius from his mother, a nymph, namely a nereid, whose proper name is Psamathe. 7:685

WHAT HE ASKS, HE TELLS. The curse is this: Cephalus tells this, where no shame would exist for him if he tells, namely from where he had gotten the spear, that is FOR WHAT PRICE HE BROUGHT the spear, how he had been carried off by Aurora. AND OTHER THINGS WITH SHAME for him, namely how he had intercourse with Aurora, since this cannot be made known without shame. And still from this book we do not have it that Cephalus had slept with Aurora, but in Ovid's Letters it can plainly be found that he slept with her. 7:687

MAY I with THE GODDESS'S LEAVE BE ALLOWED TO TELL [THE TRUTH], that is so that she may not be angry with me for what I say, that is: I may say this even though she IS REMARKABLE, that is even though she may be very beautiful, I still loved one more beautiful than she. 7:704

THE NAIADS [SOLVED] THE VERSES. According to Manegold Diana had made some uncertain verses: *altera alteram, scilicet sagita uxorem, alter non alteram, canis non feram*. Once her, Diana's, oracles could not solve them, so the people who could not understand these verses went to the Naiads. The Naiads solved them. But they killed that oracle, who could not solve [the verses], by throwing her headlong. Wherefore the angered Diana sent a beast to their destruction. Or thus: the Naiads solved Apollo's problem, which the oracle of Diana could not explain. Wherefore the angered Aonians threw her headlong. And therefore the angered Diana sent the beast against the Thebeans. The oracle is said to have been THEMIS. Or it is said she lies THROWN HEADLONG, since she could not solve that, which the Naiads had explained, she was forsaken. 7:759

BOOK EIGHT

THUS FAR AND HE WAS SILENT. He was silent, because it shamed him to speak about the killing, but Phocus forced him to tell. 7:794

THE NAIADS [SOLVED] THE VERSES. An oracle is said to have belonged to the goddess Themis. She prophesied words so obscure that they could not be understood. For this reason the agitated people threw the aforementioned oracle headlong. Wherefore the goddess Themis, 7:759

interfecta est uates, beluam pestilentie inmisit. Et licet, dixerim superius, illam uatem obscure protulisse uaticinia carmina, tamen Naiades uenientes interpretate sunt. CARMINA illius enim INTELLECTA ab INGENIIS populorum PRIORVM interpretatorum, licet male. 795

8:25 CRISTATA CASSIDE PENNIS. Pennas cassidis uocat, uel fil[i]a in
70^{vb} summitate cas- / sidis ligata quasi pennas, uel caudam ibi ligatam.

8:171 TERTIA SORS A[E]NNI[V]S. Hic est intelligendum, quod Minos iam
uenisset Athenas et eas deucisset et illis legem inposuisset, ut semper
in tercio anno persoluerent sibi ad opus Minotauri nescio quid 800
corpora.

8:179 INMISIT CELO. Quidam dicunt, quando Theseus duxit Phedram et
reliquit Adriagnam in maris litore, cuius auxilio uicerat Minotaurum,
quod Bachus mixtus Adriagne[s]. Post amplexus dedit sibi coronam,
quam ipse in capite habebat et postea et coronam, quam sibi dederat, 805
et ipsam Adriagnem in celo posuit. Sed quod melius uidetur, quidam
dicunt, quod illa corona sumpta fuit de capite Adriagnes, quam
Theseus ei dederat.

8:182 QVI MEDIVS NIXIQVE GENV EST. 'Nixi', id est Herculis in genu. Quadam
die, dum Hercules esset interfecturus Idram, flexo genu primum 810
supplicauit diis. Et quia tantus homo sic dignatus est humiliari, ideo et
[ideo] imaginem suam dii transtulerant in celo. Quidam dicunt, quod
'Nixi' referatur ad Perseum, cuius imago et ideo dicitur esse in celo,
quia deos adorauit, quando liberauit Andromaden draconi destinatam.

8:182 ANGVEM TENENTIS, id est Serpentarii, qui uocatur Ophicus. 815

8:183 DEDALVS INTEREA. *Secundum* Manogaldum quondam Dedalus Theseo
71^{ra} en- / sem et globos piceos consilio Adriagnes dederat. Per quos globos
ille Minotaurus inmoriturus a Theseo interfectus est. Ideo Minos
Dedalum in eandem domum consilio eius Adriagnes conclusit. Sed,
quia domus coopertorio carebat, per pennas sibi datas a ministris regis, 820
qui uictum ei semper ministrabant, euasit.

8:201 INPOSITA EST G<EMINAS> O<PIFEX> L<IBRAVIT> IN ALAS. Non ideo dicit, ut
iam uolaret, *sed* ut equaliter auolare posse[t] uideret<ur>, sicut post *in*

8:212 libro dicit LEVATVS PENNIS ANTE VOLAT.

8:207 AVT ELICEN IVBEO. Elix proprium nomen est Maioris Vrse. Cinosura 825
Minor. Calisto proprium nomen matris Archadis antequam mutata
esset.

796 fila *correx*i 798 annis *correx*i 802 celo *correx*i, celum *cod.* 803 Adriagnam *i.e.*
Ariadnam 804 Adriagne *correx*i 812 ideo *delevi* 813 Nixi *correx*i, nisi *ut vid. cod.*
815 Ophicus *post corr. ex opicus* 816 *Secundum correx*i, *sed ut vid. cod.* | Theseo *cum*
signo h sup. lin. 823 *sed correx*i, *si cod.* | posse uideretur *correx*i | *in correx*i *ut cod.*

whose oracle she was, spurred by anger sent a beast of pestilence to the region where the oracle had been killed. And although, as I have said above, this oracle uttered prophetic verses obscurely, the Naiads nevertheless came and interpreted them. Indeed her VERSES WERE UNDERSTOOD by THE GENIUS OF the people, the PREVIOUS interpretators, although badly.

A HELMET CRESTED WITH FEATHERS. He refers to the feathers of the helmet, or to the threads tied to the top of the helmet like feathers, or to a tail tied there. 8:25

THE THIRD LOT AFTER YEARS. Here it should be understood that Minos had already come to Athens and subdued it and imposed a law, so that every third year they had to offer him a large number of bodies for the need of the Minotaur. 8:171

HE SENT TO HEAVEN. Some say that, when Theseus married Phaedra and left Ariadne - with whose help he had overcome the Minotaur - by the sea shore, Bacchus had intercourse with Ariadne. After the embrace he gave her the crown he wore on his head and that thereafter he placed both the crown he had given her and Ariadne herself in heaven. But some say, which seems better, that this crown was taken from Ariadne's head and that Theseus had given it to her. 8:179

IT IS IN THE MIDDLE OF THE KNEELER. 'Of the kneeler', that is of Hercules kneeling. One day when Hercules was going to kill the Hydra he first kneeled down to the gods and prayed. And since such a great man had deigned to humble himself, the gods transferred also his image to heaven. Some say that 'of the Kneeler' refers to Perseus, whose image is also said to be in heaven, since he prayed to the gods when he freed Andromeda who was promised to the serpent. OF THE SERPENT-HOLDER, that is of the Serpentarius, which is what Ophiuchus is called. 8:182

MEANWHILE DAEDALUS. According to Manegold Daedalus once gave Theseus a sword and pitched balls following Ariadne's advice. With these balls the immortal Minotaur was killed by Theseus. Therefore Minos confined Daedalus in this house following Ariadne's advice, but since the house lacked a roof he escaped with wings given to him by the king's servants, who always served him his meals. 8:183

[AFTER] IT WAS FITTED, THE ARTISAN BALANCED ON DOUBLE WINGS. He does not say that he flew already, but that it seems that he can fly away in the same manner, just as he says later in the book: LIFTED UP ON WINGS HE FLIES BEFORE. 8:201
8:212

OR HELICE I ORDER. Helice is the proper name for the Great Bear. Cynosura is the Little. Callisto is the proper name of Arcas's mother before she was transformed. 8:207

- 8:222 DEXTRA LEBINTES ERAT. In Siciliam uolebat Dedalus eam interrogare unde erat.
- 8:244 ILLE ETIAM MEDIO SPINAS NOTATAS. Serram fecit Perdix ad modum 830 spinarum, quas uidit in quibusdam pisci[pi]bus. Serra est illud instrumentum ferreum, cum quo messes secantur.
- 8:249 ALTERA PARS STARET. Fecit circinum.
- 8:261 PRO SVPLICE COCALVS ARMIS. Cocalus, rex Sicilie, sumpsit arma contra quendam tyrannum, qui Dedalum de Sicilia expulerat. 835
- 8:276 | CE[M]PTVS AGRICOLIS. Duobus modis sic potest / dici HONOR, s<c>ilicet 840
71^b sacrificium ab agricolis siue a rusticis dis fuit inceptum, et sic peruenerunt ad omnes deos maiores, uel rustici prius illa sacrificia ceperunt, et ideo deus ambiciosus quisque rusticus per inuidiam laborat sacrificia. 840
- 8:313 PRIMIS ETIAM nunc NESTOR. Nestor uixit per tria secula.
- 8:316 CILIDES TVTVS, id est Amphiaraus, qui, quia nolens in bello Pollinices, abscondit se. Coniunx vero monili sibi dato patefecit eum.
- 8:305 ET IAM NON FEMINA CENEVS. Iste femina fuit, et quia de opressione concubentis Neptuni nimis fleuit, Neptunus dixit se illi dare 845 quecumque uellet, si flere desineret. Et quia maluit fieri masculus, femineam naturam amisit.
- 8:414 AT MANVS EONIDE VARIAT. Scilicet et in iaculando unam hastam, nunc aliam.
- 8:421 DEXTRA CONIUNGERE DEXTRA<M>. Sicut milites post uictoriam 850 osculantur se ad inuicem pro gaudio, ita et isti. Dextra Medeagri coniungebat sua<m> dextra<m>.
- 8:564 SVMMA LACVNABANT, id est arcuabant summa domus. CONCHE ad modum lacunaris arcuabant sumitates domus. Illa domus dicitur habere lacunar, que in medio tecti quasi lacum habet, sicut ille domus 855
71^{va} quarum trabes et solarium uersus tectum / erecta sunt.
- 8:655 IN MEDIO THORVS EST DE MOLLIBVS VLVIS. Thorum non accipit de ligno factum, sed quasi massam de mollibus uluis [fac] factam quasi

830 spinas notatas *correx* secundum Meiser, sed primus natat *cod.* 831 piscibus *correx*
834 Pro § *deest* 836 Ceptus *correx* | scilicet *correx* 837 a *sup. lin.* 838 sacrificia *post corr.*
ex sacrificia 841 nunc *cf. num Met.* 842 Cilides *perperam pro eclides (i.e. Oeclides)*
nolens *correx*, uolens *cod.* | Pollinices *correx*, Pollinicum *cod.* 845 fleuit *correx*, flauant
cod. 848 Eonide *i.e. Oenidae* 850 coniungere *correx*, contingere *cod.* | dextram *correx*
851 Medeagri *i.e. Meleagri* 852 coniungebat *correx*, contingebat *cod.* | suam dextram
correx 858 *fac delevi*

- LEBINTHUS WAS ON THE RIGHT. In Sicily Daedalus wanted to ask her where she hailed from. 8:222
- HE [TOOK] THE BACKBONE, OBSERVED IN THE MIDDLE [OF A FISH]. Perdix made a saw (*serra*) in the manner of the back-bone he had seen in some fishes. Sickle (*serra*) is that iron tool with which crops are cut. 8:244
- ONE PART STOOD STILL. He made a compass. 8:249
- AFTER COCALUS [HAD RAISED] ARMS FOR THE SUPPLIANT. The king of Sicily, Cocalus, took up arms against the tyrant, who had expelled Daedalus from Sicily. 8:261
- BEGAN WITH THE PEASANTS. HONOUR can be understood in two ways, namely as a sacrifice begun by the peasants or by the rural gods, and so they reached all the greater gods. Or the rural gods first began these sacrifices and therefore every ambitious rural god strives for sacrifices on account of envy. 8:276
- NESTOR STILL IN HIS PRIME. Nestor lived for three centuries. 8:313
- THE OECLEAN [STILL] SAFE, that is Amphiaraus, who hid himself since he did not want [to participate] in Polynices' war. His wife exposed him after a necklace had been given her. 8:316
- AND CAENEUS NOT NOW A WOMAN. He was once a woman, and since she cried a lot because of Neptune's violence when sleeping with her, Neptune said that he would give her whatever she wanted, if she stopped crying. And since she preferred to become a man, she lost her female nature. 8:305
- AND THE HAND OF THE OENEAN WAVERS. Namely in throwing now one spear and now another. 8:414
- TO JOIN RIGHT HAND WITH RIGHT HAND. Just as soldiers after a victory kiss each other on account of joy, so too did they. Meleager's right hand was joined to his right hand. 8:421
- THEY PANELLED THE TOP, that is they curve the top of the house. SHELL-FISH curve the ceiling of the house in the manner of a panel-ceiling. This house is said to have a panel-ceiling that has something like a lake in the middle of the roof, just as the houses whose beams and terrace have been raised towards the roof. 8:564
- THE BED IS OF SOFT SEDGE IN THE MIDDLE. Do not understand that *torus* (the bolster) is made from wood, but rather like a heap made from soft sedge, like a *culcitra* (bed, mattress), since strictly speaking a bolster 8:655

8:656 culcitram, quia proprie dicitur thorus a tortis herbis. Thorus, dico, INPOSITVS LECTO, subaudi 'ligato constanti ex saligna' SPONDA ET 860 SALIGN[I]S PEDIBVS.

8:744 MEMORESQVE TABELLE. In tabellis erat scriptum 'quercus ista fecit tale et tale miraculum', et ideo dicuntur 'memores'.

INCIPIIT LIBER VIII

865

9:1 QVE GEMITVS TRVNCEQVE DEO.

9:12 DIXI PARTHAONE NATE. Parthaon fuit pater Oenei, regis Calidonie.

9:23 NAM et QVOD TE IACTAS ALCMENA MATRE CREATVM. Sic continuatur: Vere ista, que non sunt in me, o Hercules, sed in te, non mihi debent nocere sed tibi, quia, quod iactas te esse creatum ab Alcmena matre 870 per concubitum Iouis, nocebit tibi. Et ideo nocebit, quia IVPITER AVT 9:24 FALSVS PATER EST AVT VERVS in CRIMINE, sed si hoc est quod sit in 9:25 crimine, tu PETIS PATREM ADVLTERIO.

9:33 TENVIQVE VARAS MANVS. 'Varis uaricis' uena terre est. Que composita 71^{vb} in cruribus curuat illa, et ideo uaras dicimus [curuos] / curuas. Et inde 875 'auarus' dicitur, quia omnia uult rapere.

9:51 REICERE ALCIDES. Licentia poete producitur 're-', quasi diceremus, ut sint ibi duo i, ut quidam uolunt, ut primum locus duplicis consonantis postponatur. Non ualet, quia numquam i pro duplici consonante accipitur, nisi in simplici dictione, ut 'aio', 'adicio' et 'obicio' et 880 *consimilibus*. Remedium habemus Seruii, quod dicit: post 're-' communiter poni.

9:67 CVNARVM LABOR EST. Quando Hercules *adhuc erat* in cunis, Iuno misit unum serpentem ad dextrum et alium ad sinistrum latus eius, ut eum interficerent, sed Hercules ambos strangulauit. 885

881 Remedium ... 882 poni] *cf. Serv. in Georg. 3:389: REICE 're' aut quasi monosyllabum produxit licenter, aut, ut diximus supra, quia, cum faciat 'reieci', 'i' pro duplici habetur et 're' efficit longam; in Aen. 10:473.*

861 salignis *correx*i 868 Nam § *deest* 874 Varis *i.e.* uarix 875 curuos *deleui* 878 locus *correx*i, locum *cod.* 881 *consimilibus correxi*, non *similibus cod.* | *re- correxi*, se *cod.* 883 *adhuc erat correxi*, ad *buceras cod.*

(*torus*) is said to be from twisted (*tortis*) grass. A bolster, I say, PLACED ON THE BED, supply 'bound from firm sedge' WITH FRAME AND FEET OF SEDGE. 8:656

MEMORATIVE TABLETS. On tablets it was written: 'this oak performed such and such a miracle', and therefore they are called 'memorative'. 8:744

HERE STARTS BOOK VIII

[HE ASKED] THE GOD THE [REASON] FOR THE SIGH AND AND THE MUTILATED [FOREHEAD]. 9:1

I SAID, O SON OF PARTHAON. Parthaon was the father of Oeneus, king of Calydon. 9:12

FOR even THAT YOU BOAST THAT ALCMENA IS YOUR MOTHER. It could be continued thus: Truly these [things] that do not exist in me, o Hercules, but in you, ought not to hurt me but you, since the fact that you boast that you are sprung from your mother Alcmena through copulation with Jupiter will hurt you. And it will hurt you since JUPITER IS EITHER YOUR FALSE FATHER OR YOUR TRUE FATHER by CRIME, but if it is true that it is by crime, then you CLAIM YOUR FATHER THROUGH ADULTERY. 9:23
9:24
9:25

AND I HELD MY BENT HANDS. A *varix* is a vein in the earth. This vein, when formed in the legs, bends them, and therefore we call curved [hands] *uaras* (bent). And from this *auarus* (a greedy person) is named, since he wants to take everything. 9:33

ALCIDES [WANTED] TO DRIVE BACK (*REICERE*). [The syllable] *re-* is lengthened through poetic license, as though we would say that there are two *i* here, just as some would have it, so that first the position of double consonants is placed after it (*re-*). This is not valid, since *i* is never taken as a double consonant, except for in a non-compound word, such as *aio*, *adicio* and *obicio* and the like. We have Servius's solution that says: *post re communiter poni*.²³ 9:51

²³ This explanation concerns the quantity of the syllable *re*. I have interpreted the phrase *simplex dictio* as 'non-compound word', but this would apply only to the first in the short list. It is unclear what 'Servius's solution' is supposed to mean. In the text given in the apparatus Servius says that 'i' should be taken as a double consonant and that 're' as a consequence is long.

- 9:69 QVOTA PARS LERNEE. Idra est proprium nomen illius serpentis, quem Hercules interfecit in Lerna palude. Sed hic appellatium nomen quorundam serpentium ponit pro Idra, scilicet echinna.
- 9:83 ADMISSVMQVE TRAHENS. Permitebat parum ante se currere, postea me 'trahens', quia ligatum sequebatur. 890
- 9:88 SACRARVNT DIVESQVE MEO BONA COPIA CORNV EST. Naiades sacrauerunt cornu Acheloi et posuerunt illud in templo dee copie, que 72^a
Bona dicitur Dea. Et nimpha, que ser- / uiebat Theseo in hoc conuiuio,
9:91 cum hoc cornu attulit TOTVM AVTVMNVM, id est omnes fructus, qui
9:92 solent haberi in autumno, et FELICIA POMA, id est mala granata. Que 895
ideo 'felicia' uocantur, quia contra uenenum accipiendum ualent.
- 9:123 AT PATERNI ORBES, id est rota, in qua Ixion in inferno positus est.
- 9:182 ERGO EGO FEDANTEM. Quandoquidem anima mea fuit ad hoc nata, ut pateretur labores, ergo passus sum hos labores seculi.
- 9:183 DOMVI BVSIRIM et cetera. Busiris, rex Egipti. Accepto consilio 900
interficiendi aliquem hospitem, ut pluuia redderetur sue terre, et illo
sacrificato consuetum hospites in templo mactare. Hercules uero, cum
sic deberet interfici, mortificauit eum.
- 9:184 NEC ME PASTORIS HABERI, Gerion, rex Hispanie, dicitur pastor, quia
multa armenta possederat. Gerion dicitur trigeminus uero, quia tria 905
regna dicitur habuisse.
- 9:186 VOSNE MANVS. Non dicit quod Hercules istum taurum interfecisset, si
transduxit de Creta in Maratona montem, sicut superius notauimus.
- 9:187 VESTRVM OPVS ELIS HABET. Apud Helidem ciuitatem Her<cules>
Enomaum, patrem Athalante, occidit. Qui omnes, <qui> non potuerunt 910

900 Busiris ... 903 eum] *cf. Serv. in Georg. 3:5: INLAVDATI NESCIIT BVSIRIDIS A(RAS)*
Busiris rex fuit Aegypti: qui cum susceptos hospites immolaret, ab Hercule interemptus
est, cum etiam eum uoluisset occidere. 905 Gerion ... 906 habuisse] *cf. expl. 7:363; 9:197.*
908 sicut ... notauimus] *non inueni.*

888 echinna *i.e.* echidnae (*cf. Met. 9:69*) 900 Domvi § *deest* 902 consuetum *scil.*
consuetum est 904 Haberi *i.e.* Hiberi 909 Vestrum § *deest* | Helidem *cum signo h sup.*
lin. | Hercules *correx*i, hor *cod.* 910 qui *supplevi*

- IT IS THE LABOUR OF [MY] CRADLE. When Hercules still was in the cradle, Juno sent one snake to his right side and another to his left to kill him, but Hercules strangled both of them. 9:67
- WHICH PART OF THE LERNAEAN. Hydra is the proper name for the serpent that Hercules killed in the marsh Lerna. But here an appellative (species name) of a kind of serpent, namely *echidna*, is used instead of Hydra. 9:69
- DRAGGING [HE FOLLOWS ME] RUNNING. He allowed me to run only a little ahead of him, thereafter dragging me, since he followed me who is tied to him. 9:83
- THEY CONSECRATED IT AND BONA COPIA IS RICH THROUGH MY HORN. The Naiads consecrated the horn of Achelous and placed it in the temple of the goddess of abundance, who is called *bona dea*. And the nymph who served Theseus at this feast brought with this horn EVERYTHING AUTUMNAL, that is all fruits available in autumn and LUCKY APPLES, that is pomegranates. These are called 'lucky', since they are antidotes against poison. 9:88
9:91
9:92
- AND THE PATERNAL RINGS, that is the wheel onto which Ixion is placed in the underworld. 9:123
- THEREFORE I [SLEW] THE DEFILING. Since indeed my soul was born to this, to suffer labours, I suffered the labours of this world.²⁴ 9:182
- BUSIRIS I VANQUISHED et cetera. Busiris, the king of Egypt. After he had taken counsel that a guest should be killed in order to restore rain to his land and after a guest had been sacrificed it became the custom to sacrifice guests in the temple. But Hercules killed him, since he (Hercules) was going to be killed in this way. 9:183
- AND THE IBERIAN HERDSMAN'S [TRIPPLE FORM] DID NOT [MOVE] ME. Geryon, king of Spain, is called 'herdsman' since he owned a lot of cattle. Geryon is called threefold since he is said to have had three kingdoms. 9:184
- HANDS, DID YOU. He does not say that Hercules had killed this bull, if it carried [him] across from Crete to mount Marathon, as we have noted above. 9:186
- ELIS KNOWS YOUR LABOUR. Near the city of Elis Hercules killed Atalanta's father Oenomaus, who killed all who could not conquer his 9:187

²⁴ Hercules is dying and at this point starts recounting his labours.

- 72^b uincere filiam suam Ipodomiam, interficiebat. / Dicitur tamen quod Pelops eum interfecit.
- 9:187 VESTRVM STIPHALIDES VNDE. Apud Stiphalides undas, scilicet apud Phineum, Hercules arpias fugauit cum sagittis suis. Et filiis Boree, ut superius diximus, iussit eas persequi usque ad Strophados insulas. 915 Dicitur tamen quod apud Stiphalides undas Hercules duos serpentes interficeret.
- 9:188 PARTHOMIVMQVE NEMVS. Duos leones legitur Hercule^m interfecisse, unum in Nemea silua, cuius pellem semper gerebat, alium in nemore, quod dicitur Parthomium. Huius uero leonis pellem non gessit. 920
- 9:189 TERMO<DO>NTIACO. Termodoon est omnis fluuius Tracie habens auream arenam. Rex Tracie Diomedes pugnauit cum Amazonibus, que etiam sunt in Tracia, sed deuictus est ab illis et balteus suus aureus ablatu^s est ei. Quadam uero die, dum Hercules apud illum hospitaretur, rogauit eum rex, ut balteum suum, quem habebant 925 Amazonibus, sibi redderet. Cuius causa regis Hercules pugnauit cum Amazonibus illisque deuictis regi balteum reddidit.
- 9:190 POMAQVE AB INSOMNI CONCVSTODITA. Poma Hesperidum. Hesperides filie Athlantis fuerunt, siue Pleiades. Pleiades filie Athlantis, dicuntur 72^{va} Hesperides, a quodam fratre Athlantis, qui est dictus Hes- / perus. 930
- 9:192 ARCHADIE VASTATOR APER, quem Hercules ad suum collum et ante pedes sociorum proiecit.
- 9:197 HIS CACVS ORRENDVM. Hercules de Hispania rediens spoliato trigemino Gerione ospitatus est apud Euandrum regem, qui illo in loco erat, ubi est modo Roma. Erat quoque ibi filius Vulcani, Cacus, in 935 quodam antro absconditus, habens pro hostio magnum lapidem. Quem postquam firmauerat, ab omnibus tutus erat. Iste pessimus duos boues Herculis furatus est. Quos, dum Hercules quereret, in antro eius

911 Dicitur ... 912 interfecit] *cf. Myt. Vat. 2, 169: DE ENOMAO* Enomaus rex fuit Elide et Pesarum. Hic equos habuit uelocissimos utpote uentorum flatu procreatos, qui procos filie Ypotamie multos necauit sub hac conditione ad curule certamen prouocatos ut aut uictus traderet filiam aut uictor necaret. Postea cum Pelopen Tantali filium, qui a Neptuno aptos curuli certamini equos acceperat quorum cursu omnes anteiret, amasset Ypotamia, corrupit Mirtilum aurigam patris primi coitus pactione. Qui factis axibus cereis cum uictore Pelope a puella promissum posceret premium, ab eius marito precipitatus est in mare cui et nomen imposuit, nam ab eo Mirto^{um} dicitur pelagus. 914 ut ... 915 diximus] *cf. expl. 7:3 (69^{va} cod.). 918 Duos ... interfecisse] non inueni.*

913 Stiphalides¹ *i.e.* Stymphalides 918 Parthomiumque *i.e.* Partheniumque | Hercule^m correxi, hercules cod. 921 Termodontiaci correxi 928 concustodita correxi, non custodita cod. 929 Athlantis¹ *cum signo h sup. lin.*

daughter, Hippodamia. However, it is [also] said that Pelops killed him.

YOUR [WORK] THE STYMPHALIAN WAVES. Near the Stymphalian waves, that is to say near Phineus, Hercules chased the harpies away with his arrows. And, as we have said above, he commanded the sons of Boreas to follow them all the way to the Strophades islands. However, it is [also] said that Hercules killed two snakes near the Stymphalian waves. 9:187

AND THE PARTHENIAN GROVE. It can be read that Hercules killed two lions, one, whose pelt he always wore, in the Nemean forest and the other in a grove called the Parthenian. He did not wear the pelt of this lion. 9:188

THERMODONIAN. Thermodon is every river in Thrace that has golden sand. Diomedes, king of Thrace, fought with the Amazons, who also live in Thrace, but he was conquered by them and his golden girdle was taken from him. One day when Hercules stayed with him, the king asked him to return to him his girdle, which the Amazons had. For the sake of the king Hercules fought the Amazons and after they had been conquered he returned the girdle to the king.²⁵ 9:189

AND THE APPLES GUARDED BY THE SLEEPLESS [SERPENT]. The apples of the Hesperids. The Hesperids, or the Pleiads, were daughters of Atlantis. The Pleiads, daughters of Atlantis are called Hesperids from a brother of Atlantis, who is called Hesperus. 9:190

THE RAVAGER OF ARCHADIA, THE WILD-BOAR, that Hercules threw upon his shoulders and before the feet of his comrades. 9:192

BY THESE [ARMS] CACUS THE TERRIBLE [MONSTER]. When Hercules returned from Spain after threefold Geryon had been robbed, he was the guest of king Evander, who lived in the place where Rome is now. And there also the son of Vulcan, Cacus, hid himself in a cave with a big stone for a door. After he had closed this he was safe from everyone. This evil person stole two of Hercules' cows. When Hercules was looking for the cows he heard them in Cacus's cave. And soon he 9:197

²⁵ The phrasing *omnis fluuius* (every river) is strange. It may possibly be a mistake for *amnis, fluuius* (a stream, a river), in which case a synonym is given to *amnis*.

audiuit. Moxque antrum eius fodiendo inde eum abstraxit et per crura
eum precipitauit. 940

- 9:232 REGNAQVE VISSVRAS ITERVM T<ROIANA> S<AGITTAS>. Ideo dicit 'iterum',
quia cum Hercules iuisset cum Iasone propter aureum uellem
hospitari apud Troiam uoluerunt, sed expulsi sunt a litore. Et tunc ibi
eius sagitte fuerunt.
- 9:233 FERRE IVBES. Scilicet dedit Philotete arcum, pharetram et sagittas 945
Herculis. Et secundum rei ueritatem propter hoc dedit, ut cinerem,
postquam corpus esset combustum insula, in silua Ethes cumularet.
Fecit eum etiam iurare, quod nulli hominum diceret cinerem suum in
terra manere, sed in celo translatum esse.
- 9:241 | TIMVERE / DEI PRO VI<N>DICE T<ERRAE>. Merito, quia terram uindicabat 950
72^b Hercules a pluribus monstris. Ideo timuerunt dei, ne eo mortuo
monstra contra eos surgerent.
- 9:245 QVOD MEMORIS POPVLI. 'Populum' hic uocat deos memor<abili>um
beneficiorum memores.
- 9:248 OBLIGOR IPSE TAMEN. Scilicet grates inde debeo uobis. Quando aliquid 955
boni facimus alicui, tunc illum, cui facimus, alligamus, id est
debitorem enim nobis astringimus.
- 9:248 SED ENIM NEC PECTORA VANO FIDA METV PAVEANT. Ita continuatur: Vos
timetis, si timere debetis. Timor hic iste uanus est, et quia uanus, ideo
fido sit, ut pectora uestra non paueant uana m<etu>. 960
- 9:274 ODIVM sed [in] IN PROLE PATERNVN. Illud 'odium', quod Euristeus
habebat in Herculem, illud postea habuit in filio eius Iolao.
- 9:275 AT LONGIS ANXIA CVRIS. Alcmene non habet Iolaum nepotem suum, in
9:276 quo PONAT ANILES QVESTVS, id est de morte Herculis. Ideo non potuit
ponere aniles questus in Iolao, quia fugerat ad templum ignoti dei, 965
9:278 quod erat Athenis, ut posset euadere penas Euristei. At HABET IOLEN.
- 9:294 LVCINAM NEXVSQVE PARES, id est VOCA<BAM> et alios, qui presunt
par<i>entibus, scilicet qui habent potentiam nectendi uuluam <ne>
73^a partus exeat. †Hostaldest† inuo- / caui, ut mihi essent propicii. Vel
aliter: Secundum quod quidam libri habent NEXASQUE DEAS, possit 970
intelligi tres Gratie, que sunt nexae et que iuuant parientes. Hoc quod

941 uissuras i.e. uisuras 945 sagittas *correx*i, sagitte *cod.* 947 Ethes i.e. Oetes
950 uindice *correx*i 953 hic *correx*i, hoc *cod.* | memorabilem *correx*i 958 paueant *correx*i,
paueont *ut vid.* *cod.* 961 sed *fortasse perperam pro* scilicet | in¹ *deleui* 962 Iolao *correx*i, ialo
cod. 968 parientibus *correx*i | ne *suppleui*

dug out his cave, dragged him out of there and hurled him down by his legs.

ARROWS THAT SHALL AGAIN SEE THE TROIAN KINGDOM. He says 'again', since when Hercules had gone with Jason because of the golden fleece, they wanted to be guests at Troy, but were expelled from the beach. And at that time his arrows were there. 9:232

YOU BID [THE SON OF POEAS] TO CARRY. That is to say he gave Philoctetes the bow, quiver and arrows of Hercules. And in reality he gave them so that, after his body had been burned to ashes on the island, he would pile the ashes in the Oete forest. He also made him swear that he would tell no one that his ashes remained on earth, but that they had been transferred to heaven. 9:233

THE GODS FEARED FOR THE DEFENDER OF THE EARTH. Justly so, since Hercules had freed the earth of many monsters. Therefore the gods feared that with him dead the monsters would rise against them. 9:241

THAT [I AM CALLED RULER] OF MINDFUL PEOPLE. Here he calls the gods, who are mindful of memorable favours, 'people'. 9:245

STILL I MYSELF AM OBLIGED. Namely from this I owe you thanks. When we do something good towards someone, then we bind to us the one towards whom we have done good, that is we tie him to us as a debtor. 9:248

BUT LET NOT YOUR FAITHFUL HEART TREMBLE WITH GROUNDLESS FEAR. It may be continued thus: You fear, if you ought to fear. Here this fear is groundless, and since groundless, it is therefore of a faithful person, so that your heart will not tremble with groundless fear.²⁶ 9:248

THE PATERNAL HATRED but AGAINST THE OFFSPRING. The hatred that Eurystheus harboured against Hercules, he later harboured against his son, Iolaus. 9:274

BUT TROUBLED BY LENGTHY CONCERNS. Alcmena does not have Iolaus, her nephew, to whom SHE DIRECTS HER WOMANISH COMPLAINTS, that is regarding the death of Hercules. She could not direct her womanish complaints to Iolaus, because he had fled to the temple of an unknown god, which was in Athens, so that he might escape the punishment of Eurystheus. But SHE HAS IOLE. 9:275
9:276

LUCINA AND THE EQUAL JOININGS, that is I CALLED and also others, who protect those giving birth, namely those who have the power to bind the womb [so that] the birth [does not] go forth. I invoke the †*Hostaldes*† so that they will be favourable to me. Or differently: According to the fact that some books have AND THE JOINED GODDESSES, this could be understood as the three Graces, who are joined and who assist those giving birth. That the Graces are joined, that is looking 9:278
9:294

²⁶ This is an uncertain translation. The explanation seems to be trying to pars the adjectives *fidus* and *vanus*, and the noun *metus*. *Metus* can be both masculine and feminine. The word is taken as feminine in the last sentence. It is uncertain what *fido* should mean here.

Gratie sunt nexae, id est respicientes ad mediam, signum est secundum ueritatem, quod beneficium duplex reuerti debet.

- 9:299 PRESSA GENV. Quasi diceret: Quamdiu sic erit leuum genu pressum A DEXTRO POPLITE et digiti mei INTER SE iuncti PECTINE, id est ad modum 975 pectinis, Alchmene parere non possit.
- 9:326 TE TAMEN, O GENETRIX. Quia uetus erat, genitricem eam uocat uel matrem. Ita continuatur: Licet doleas, tamen non de propinqua, *sicut* de alia doles.
- 9:327 QUID SI TIBI MIRA. Tu fles pro ministra tua. Quid faceres, si referrem 980 mutationem sororis mee? Certe causa mei multo magis fleres.
- 9:341 IN SPEM BACARVM. In floribus habemus spem fructuum.
- 9:348 CONTVLERAT VERSOS SERVATO uel SVBLATO NOMINE. Illa membra non fuerunt seruata uel sublata, quando mutarentur. Nomen uero fuit seruatum uel [uel] sublatum a mutatione, quia idem mansit. 985
- 9:397 NAM LIMINE CONSTITIT ALTO. Hercules accepit coniugem Heben postquam translatus fuit ad celum. Que potestatem habebat renouandi 73^b hominem senem et pue- / rum ad iuuentutem ducendi. Hanc rogauit, ut filium Iolaum, quod puer ad templum Min<eru>e pro euadendis insidiis fugerat Euristei, iuuenem facere[n]t, ut uindictam de Euristeo. 990
- 9:403 NON EST PASSA THEMIS. Hebe uolebat iurare quod ulterius non mutaret aliquem post Iolaum. Themis uates preuidens futura non est hoc passa. Dixitque Iupiter <quod> erat precepturus, quod filii Almeonis et Calliriores de pueritia mutarentur in firmam etatem et uirtutem. NAM 995 IAM DISCORDIA[M] THEBE. Ita continuatur: Iupiter faciet illos pueros mutari per Heben, suam primigenam, ut interficiant Flegam, auunculum sui patris Almeonis. Et hoc ideo eueniet, quia THEBE MOVENT DISCORDIA BELLA.
- 9:404 CAPANEVSQVE NISI AB IOVE VINCI. Quod bella sint, potes uidere, quia Capaneus iste rex non poterit interfici nisi ab Ioue. Qui fulminatus est 1000 ideo, quia, cum ipse fortis cepisset quandam Thebanam turrim, non solum in Bachum et Mercurium et ceteros deos sed etiam in ipsum Iouem conuicia inferebat, sic neque Iupiter posset hanc turrim auferre.
- 9:405 DEFLENT PARES FRATRES IN VVLNERE, id est Ethiocles et Pollinices. 73^{va} Pollinices uulnerauit fratrem suum ad mor- / tem et post fleuit super 1005

973 duplex *pro dupliciter* 978 sicut *correx*i, sset ut *uid. cod.* 985 uel² *deleui*, bis *scr. cod.*
 986 Nam § *deest* 989 Minerue *correx*i 990 faceret *correx*i 993 quod¹ *suppleui* | Almeonis
i.e. Alcmæonis 994 Calliriores *i.e.* Callirhoes 995 discordia *correx*i 996 Flegam *i.e.*
 Phegeum 1003 auferre *i.e.* auferre

towards the middle, is in reality a sign that a favour should be doubly returned.²⁷

WITH THE KNEE PRESSED. As though she would say: So long as the left knee will be pressed thus FROM HER RIGHT KNEE and my fingers joined TO EACH OTHER in a comb - that is in the manner of a comb - Alcmena cannot give birth. 9:299

YET YOU, O PARENT. Since she was old she calls her parent or mother. It may be continued thus: Although you grieve, still you do not grieve over a relative as over another. 9:326

WHAT IF [I WOULD TELL] YOU THE WONDEROUS [FATE]. You cry over your servant. What would you do if I told you about the transformation of my sister? Surely then you would cry a lot more for my sake. 9:327

IN HOPE OF FRUITS. In flowers we have the hope of fruits. 9:341

SHE BORE THE CHANGED [FEATURES] WITH THE NAME PRESERVED, or SUSTAINED. These limbs were not preserved or sustained, when they were transformed. The name, however, was preserved or sustained from the transformation, since it remained the same. 9:348

FOR IN THE DEEP ENTRANCE STOOD. Hercules took Hebe as a wife after he had been transferred to heaven. She had the power to rejuvenate an old man and to lead a boy to his youth. He asked her that they would make his son Iolaus a young man so that [he can take] revenge on Eurystheus, because he had fled to the temple of Minerva as a boy to escape Eurystheus's ambush. 9:397

THEMIS DID NOT PERMIT. Hebe wanted to swear that she would not transform anyone else after Iolaus. Themis, the oracle, who could see the future, did not permit this. And Jupiter said that he would order that the sons of Alcmaeon and Callirhoe would be transformed from childhood to a strong age and virtue. FOR THEBES NOW [PREPARES] DISCORDANT [WARS]. It may be continued thus: Jupiter will make it so that these boys are transformed by Hebe, his firstborn, so that they can kill Phegeus, their father Alcmaeon's uncle. And this will happen, since THEBES PREPARES DISCORDANT WARS. 9:403

AND CAPANEUS [SHALL NOT BE] CONQUERED, EXCEPT BY JUPITER. You can see that there are wars, since king Capaneus cannot be killed, except by Jupiter. He was struck by lightning, since when he, a powerful man, had taken a Theban tower, he insulted not only Bacchus and Mercury and the other gods, but also Jupiter himself, [speaking] in this way that not even Jupiter could take the tower. 9:404

THE EQUAL BROTHERS WEEP OVER THE WOUND, that is Etheocles and Polynices. Polynices mortally wounded his brother and later cried over 9:405

²⁷ It is unclear who or what †*Hostaldest*† is.

eum. Ille uero clam educens gladium interfecit Pollinicum et sic uterque obiit.

9:408 NATVS ERAT FACTO PIVS ET SCELERATVS EODEM. Laius rex Thebarum, pregnante Iocasta uxore sua, dormiens uidit bestiam unicornem de camera sua egredientem et se ad mensam sedentem interficientem. 1010 Hac uisione cognita dixerunt sapientes quod interficeretur ab illo, qui nasceretur de Iocasta. Ideo preceptum est puerum nasciturum uel puellam interfici. Nato puero non est interfectus a matre, quia pulcher uisus est, sed pannis inuolutus bene et in silua proiectus pede forato cum plumbo. Quem puerum homines Crocali regis uenantes et 1015 inuenientes ad Crocalum regem tulerunt. Et impositum est illi Edippus et factus est adoptiuus filius Crocalo. Eo adulto, cum esset werra inter Crocalum et Laium, Edippus interfecit patrem suum. Et superatis Athenis accepit Iocastam matrem suam coniugem.

73^{vb} Quidam autem dicunt quod Edippus, cum in ludo percuteret 1020 proprium filium suum Crocali, dictus est 'inuenticius' ab eo. Hac de causa interrogauit Crocalum, dicens ita: Sum ego filius tuus uel sum inuenticius, sicut dicit iste filius tuus? / Post quod respondit ei Crocalus quod non erat suus filius, sed inuenticius. Quod erat, inueniens probum quemque querebat scire, si esset pater suus. 1025 Tandem inueniens Laium non Thebis sed in alio loco interrogauit: Es tu pater meus? Laius superbe dixit: Stulte, neque sum pater tuus, neque uolo esse. Ideo Edippus iratus abstulit sibi caput ense et ciuitatem et coniugem eius accepit, de qua habuit quandam filia<m> et duos filios, Ethioclen et Pollinicen. Sed notum factum est sibi quod 1030 Iocasta, coniunx sua, esset sibi mater. Quadam namque die, cum Edippus egrederetur de balneo uiso pede eius de plumbo signato calido, dixit Iocasta: Tu es filius meus. Et huius rei certitudine habita Edippus excecavit semet ipsum et in carcere omnibus diebus uite sue permansit. 1035

Ethiocles uero et Pollinices eius filii inuidentes eum positum in carcere ante palatium irridebant eum. Et, quia ille commotus fuit hoc dolore, rogauit Eumenides, ut discordes eos facerent. Et adeo discordes facti sunt, quod alter alterum pati non poterant. Vnde constitutum est inter eos, quod per annum totum alter regnaret, alter 1040 exul fieret.

74^{ra} Ethiocles autem, quia maior erat, prior regnauit. / Et interim Pollinices ad Arastrum regem militare iuit. Contigit quod egrediente

1008 Natvs ... 1119 est] *cf.* Hyg. *Fab.* 66-73.

1014 forato *correx*i, ferato *cod.* 1016 Edippus *scil.* nomen Edippus 1029 filiam *correx*i
1043 Arastrum *i.e.* Adrastum

him. But he (Eteocles) secretly drew his sword and killed Polynices and thus they both died.

THE SON WAS DUTIFUL AND WICKED IN THE SAME ACT. When his wife Jocasta was pregnant, Laius, king of the Thebans, saw a unicorn in his sleep that walked out of his chamber and killed him while he was sitting at his table. After this vision had been made known some wise men said that he would be killed by the one to whom Jocasta would give birth. Therefore it was ordered that the boy or girl who was about to be born should be killed. When the boy was born he was not killed by his mother, because he looked beautiful, but well wrapped in swaddling clothes he was thrown into the forest with his feet pierced with led. Some of king Crocalus's men found this boy when they were hunting and they brought him to king Crocalus. [The name] Oedipus was given him and he was made Crocalus's adopted son. When he was an adult and there was war between Crocalus and Laius, Oedipus killed his father. And after Athens had been overcome he took Jocasta, his mother, as his wife.

9:408

Some say that when Oedipus in play struck Crocalus's own son he called him a 'foundling'. Because of this he asked Crocalus speaking thus: 'Am I your son, or am I a foundling, just as your son says?' After this Crocalus replied to him that he was not his own son, but a foundling. Since this was the case, he tried to find out if every good man he met was his father. Finally he found Laius not in Thebes but in another place and he asked him: 'Are you my father?' Laius arrogantly said: 'Stupid boy, I am not your father, nor do I want to be'. Because of this the enraged Oedipus took his head off with his sword and took both his city and his wife, with whom he had a daughter and two sons, Eteocles and Polynices. But it was made known to him that Iocasta, his wife, was his mother. For one day when Oedipus came out from the bath and Iocasta saw his foot marked by the hot led, she said: 'You are my son'. And when he realised this was true, Oedipus blinded himself and remained in prison for the rest of his life.

His sons Eteocles and Polynices were spiteful and mocked him when he was placed in jail in front of the palace. And since he was provoked by this grief he asked the Eumenids to bring discord among them. They grew discordant to such a degree that one could not suffer the other. Wherefore it was decided between them that for one whole year one would rule and the other would be in exile.

Eteocles ruled first, since he was oldest. Meanwhile Polynices went to king Adrastus to soldier. It happened that when he was leaving the

eo ciuitatem Argon adeo magna inundatio pluuię superuenit. In qua, cum aliquam domum ospitium habere nequiret, tandem ueniens ad 1045
quandam porticum Adrastri hospitatus est in ea. Tideus uero, quia in uenatione et uolendo non interfecerat fratrem suum Menalippum, exulabat. Consuetudo enim erat, ut exularet quicumque interficeret consanguineum suum, licet nolendo. Accidit, ut eadem pluuię et eadem nocte imminente, licet paulo post, Tideus ingrederetur Argon et 1050
ueniret ad eandem porticum, in qua hospitatus est cum Pollinice. Cum quo, quia equi eorum ceperant se inuicem percutere, iurgatus est. Et, quia mentionem sui gladii Tideus non habuit, non <in>terfecit eum. In ullo enim tam paruo corpore tanta uirtus latuit, quanta in corpore Tidei. 1055

74^b Tunc rex Arastus non ualens dormire, tum quia uetus erat, tum quia responsionem Apollinis in animo uoluens, scilicet quod unam filiam marito traderet leoni, aliam apro, audiuit illos rixantes. Et accensis lucernis, dum illos iret uidere et prohiberet, uidit in scuto Pol- / linices leonem pictum et in Tidei scuto aprum. Consuetudo enim erat, ut, si 1060
aliquis magnus aliquam probitatem faceret, omnes consanguinei eius ferrent signum eius probitatis, quod isti duo fecerunt. Hercules interfecerat leonem, quem Pollinices pictum ferebat in scuto, quia de progenie Herculis descenderat. Meneager aprum interfecit, quem Tideus pictum in scuto habebat, quia frater eius erat. Et cognouit 1065
Arastus, quod, quia de istis duobus dixerat Apollo, suam filiam Argiam dedit Pollinici, aliam Tideo tradidit.

74^{va} Apropinquante uero tempore regiminis Pollinici, tum rogatu suo tum rogatu Argie, iuit Tideus Thebas ad Ethioclen, ut, sicut constitutum erat [ut], permetteret eum regnare. Et, quia Ethiocles 1070
superbe et inflate denegauit pactum fieri, Tideus, ut audax, et animose et tumide uocauit eum perfidum et fallacem, et egressus est curiam. Ethiocles uero misit quosdam milites per portam unam, quosdam autem per aliam ad quendam constitutum locum, ad quem congregati fuissent. Quinquaginta fuerunt. Existimabat eos uerecundiam pati, si 1075
insimul eos mitteret contra unum uirum. Quos omnes / congregatos lucente luna Tideus inuenit. Quorum unus iaculum sibi misit. Cui Tideus: Quis es? Concurrere! Et uidens omnes sibi concurrere et exestimans se non posse omnibus resistere fugit ad saxum, in quo Spinx manserat, quem interfecit Edippus. Cuius saxi partes iaciens 1080
super eos iiii:or interfecit uno ictu et alios fugauit. Quos tandem omnes morti tradidit ferro excepto uno, quem dimisit, ut Ethiocli nunciaret uel *ut* diceret uerbum istud ex sui parte: Qualis ego sum, tales omnes

1047 uolendo non *scil.* nolendo 1053 interfecit *correx*i 1064 Meneager *i.e.* Meleager
1068 suo *sup. lin.* 1070 ut *deleui* 1078 uidens *post corr. ex* uidens 1083 ut *correx*i, et *cod.*

city of Argos a great deluge of rain overtook him. When he could not find lodging in any house in this rain, he came at last to one of Adrastus's colonnades and lodged there. Tydeus was in exile, since he had killed his brother, Menalippus, during a hunt, although not willingly. For the custom was to exile whoever killed a relative, even though unwillingly. It happened that Tydeus, threatened by the same rain the same night, although a bit later, entered Argos and came to the same colonnade where he sheltered with Polynices. He quarrelled with him, because their horses started to fight each other. And since Tydeus did not mention his sword, he did not kill him. For in no body so small did such a great virtue hide itself, as in the body of Tydeus.

When king Adrastus could not sleep, both because he was old and because he thought about a reply from Apollo - namely that he would hand over one of his daughters in marriage to a lion and the other to a wild-boar - he heard them quarreling. And when with lighted lanterns he went to see them and stop them, he saw a lion painted on Polynices' shield and a wild-boar on Tydeus's shield. For the custom was that if a great man had done a great deed, then all of his relatives would carry the sign of his greatness, which these two did. Hercules had killed the lion that Polynices carried painted on his shield, since he stemmed from Hercules' lineage. Meleager had killed the wild-boar that Tydeus had painted on his shield, since Meleager was his brother. And since Apollo had spoken about these two, Adrastus understood that he should give his daughter Argia to Polynices and the other he would hand over to Tydeus.

When the time for Polynices' rule was getting close, Tydeus, on his own accord as well as on Argia's request, went to Thebes to Eteocles, so that just as it had been decided he would permit Polynices to rule. And because Eteocles arrogantly and proudly denied that an agreement existed, Tydeus, being bold, both courageously and haughtily called him dishonest and deceitful and left the hall. Eteocles sent some soldiers through one gate, some others through another to a designated place where they would gather. They were fifty. He thought that they would suffer shame if he sent [all of] them at the same time against a single man. By the light of the moon Tydeus found all of them gathered. One of them threw his spear at him. Tydeus [asked] him: 'Who are you? Attack then!' When he saw all of them attacking him and he realised that he could not resist them all, he fled to a rock, where the Sphinx, whom Oedipus killed, had dwelled. Throwing parts of this cliff over them he killed four with one blow and chased away the others. Finally he had delivered all of them to death with his sword, except for one, whom he sent to tell Eteocles about this, or to say this word on his behalf: 'Such as I am, such will all of us

ueniemus in arma. Qui omnibus his nunciatis, ne uel uideretur diceretur fugisse timore uite, cultro se interfecit. 1085

Arastus dolens de amissione regni Pollinicus et uulnere Tidei, et uolens cum magno exercitu obsidere Thebas, ad quendam montem ob augurio quosdam dimisit. Inter quos erat Amphiarus rex et sacerdos. Quod, quia aquilas pugnare uiderat cum cingnis, quorum multi mortui sunt, significantes Thebanos; aquilarum uix aliqua euasit significans obsessuros reges, quorum tandem nullus euasit, nisi Arastus. Reges autem septem fuerunt, et hii Arastus et Pollinices, Tideus, Amphiarus, Capraneus, / Ippomedon, Parthonopheus. 1090

74^{vb}

Amphiarus intelligens se ibi mori in quadam fouea abscondit se, in qua diu mansit. Sed coniunx eius, scilicet Euriphile, dum Capaneus minaretur destruere omnes domus, ab Argia petebat monile male fortunatum. Quod sibi illa daret ea tamen conditione, ut uirum suum indicaret. 1095

Monile autem sic male fatatum est: Venus rogauit Vulcanum, uirum suum, ut Hermione[s] coniugi[s] Cadmi, <quam> ipsa habuerat de Marte, quoddam monile faceret. Fabricato monili factum est, ut semper sequeretur infortunium, quod post Hermionem peruenit ad Iocastam. Pollinices adduxit illud secum ueniens ad Arastum regem, et dedit illud Argie, coniugi sue. Quo accepto ab Euriphile raptus est Amphiarus indicio coniugis sue. Et ipse et supradicti reges ad obsidendas Thebas iuerunt, unde nullus illorum reuersus est, nisi Arastus, quia mortui sunt ibi. Quocirca, quia Almeon, filius Amphiarai, patrem suum audierat ibi subuersum, et hac proditione matris interfecit Euriphilem, matrem suam, et accepit eius monile. 1100

75^{ra}

Moxque Almeon furibundus factus est. Quod uidens coniunx / sua Calliroe expostulare cepit ab eo monile, quod mater Euriphile abstulit, existimans eum recepturum sanitatem, quia credebat monile male fatatum plus nocere et infortunium afferre uiro habenti se quam femine. Et accepto monili aliter quam sperare accidit, quia potius a fratre matris sue Euriphile, qui dicitur Flegias, occisus est. Quare Calliroe, que fuerat coniunx Almeonis, petiit a Ioue, ut infantes, quos ex Almeone habuerat, adultos faceret et confortaret ad hoc, ut patrem suum, uel Almeonem, ulciscerentur. Quod donum Iupiter iussit primigenam Hebem dare illi, et factum est. 1105 1110 1115

9:421 PALLANTIAS. Aurora, filia Pallantis, coniugis Thitoi.

1120

1085 fugisse *correx*i, figisse *cod.* 1089 cingnis *i.e.* cygnis/cygnis 1092 Reges *post corr.* ex regens 1093 Capraneus *i.e.* Capaneus | Parthonopheus *i.e.* Parthenopaeus 1100 Hermione coniugi *correx*i | quam *supplevi* 1108 subuersum *correx*i, submersum *cod.* *post corr.* ex submersurum 1113 afferre *i.e.* auferre 1115 Flegias *i.e.* Phegeus 1118 donum *correx*i, domum *cod.* 1120 Pallantias § *deest* | Thitoi *i.e.* Tithoni

come in arms.' After the soldier had told all of this he killed himself with a knife, so as not be seen or said to have fled for fear for his life.

Adrastus, who grieved the loss of Polynices' kingdom and Tydeus's wound and wanted to lay siege to Thebes with a great army, sent some people to a mountain to take augury. Among them was Amphiaraus, both king and priest. The fact that he had seen eagles fighting with swans, many of which were dead, signified the Thebans; that barely anyone of the eagles escaped signified the besieging kings, of whom barely none survived in the end, except for Adrastus. There were seven kings and these were Adrastus and Polynices, Tydeus, Amphiaraus, Capaneus, Hippomedon, Parthenopaeus.

Amphiaraus understood that he would die there and hid himself in a pit, where he remained for a long time. But his wife, that is to say Eriphyle, begged for an ill-fated necklace from Argia, when Capaneus threatened to destroy every house. This she gave her, but on the condition that she would betray her husband.

The necklace was ill-fated in this way: Venus asked her husband Vulcan to make a necklace for Cadmus's wife Harmonia, whom Venus had had with Mars. When the necklace was finished it happened that bad fortune always came with it, which after Harmonia came to Jocasta. Polynices carried it with him when he came to king Adrastus and he gave it to Argia, his wife. After it had been received by Eriphyle, Amphiaraus was dragged away through his wife's betrayal. And he and the above-mentioned kings went to lay siege to Thebes, whence none of them returned, since they all died there, except for Adrastus. Therefore Alcmaeon, Amphiaraus's son, since he had heard that his father had been destroyed there, killed Eriphyle, his mother, because of the mother's betrayal and took her necklace. Soon Alcmaeon was made mad. When his wife Callirhoe saw this she started to demand the necklace from him, which his mother Eriphyle had taken, thinking that he would regain his sanity, since she believed that the ill-fated necklace hurt more and brought more misfortune when a man owned it rather than a woman. And after she had received the necklace, things happened contrary to what she had hoped, since he was instead killed by his mother's, Eriphyle's, brother, who is called Phegeus. Therefore Callirhoe, who was the wife of Alcmaeon, begged of Jupiter to make the infants she had had from Alcmaeon adults and to strengthen them so that they would avenge their father, or Alcmaeon. Jupiter ordered his firstborn Hebe to give this gift to her, and it was done.

PALLANTIS. Aurora, daughter of Pallas, the wife of Tithonus.

- 9:432 NON AMBITIONE NEC ARMIS. Non sunt isti facti iuuenes ‘ambitione’, id est honore, scilicet ut Hebe aliquem honorem tamen habeat. ‘Nec armis’, id est non propter arma illorum iuuenem exercendum ad utilitatem, sed super factum est.
- 9:448 EGEAS METIRIS AQVAS ET IN ASIDE TERRA. Substantiuum, id est in Asia 1125 terra. Vel aliter: Secundum †Teo† Asia fuit mulier, unde patria est dicta. Asis nomen gentile, sed tamen formam habent patronomicam.
- 9:476 | ILLE qui EST OCVLVS et FORMOSVS / et INIQVVS. Ille dicitur habere oculos 75^b iniquos, qui quod uidet et cupere non debet, male cupit habere.
- 9:647 QVOQVE CHIMERA IVGO. Chimera est mons, in cuius sumitate habitant 1130
9:648 leones et ideo dicitur ET HORA ET PECTVS LEENE habere. Et in medio habitant homines cum capris habentes ignem. Et ad radices eius morantur serpentes in lacu. Et metaforice dictum est. Serpens latitando incedit sic et luxuria primum incedit latitando temptans adinuenire, quod uult. Leo fortis est et petulans. Post inceptam delectationem 1135 fortitudinem exhibet, si necesse. Capra est fetida et inethos tandem nefarium opus fetet.
- 9:649 DEFICIVNT SILVE, id est: o BIBLI, tu CONCIDIS in ea parte iugi, in qua ‘silue deficiunt’.
- 9:693 OSIRIS, maritus Isidis, a fratre suo Absirto uel Tiphone interfectus est. 1140 Quem diu Ysis, siue Iocasta, ques<i>uit. Tandem inuenit eum, in lineis pannis inuolutum collegit, a fratre suo frustraui sparsum. Vnde adhuc

1130 Chimera² ... 1137 fetet] *cf. Myt. Vat. 2, 154*: Chimera autem dicta est bestia ore leo, postremis partibus draco, media parte capra. Re uera autem mons est Cilicie cuius hodieque ardet cacumen, iugata quod sunt leones, media autem pascua sunt, ima uero montis serpentibus plena. 1140 Osiris ... 1160 simulat *cf. cIm 14809 (1:747)*: Osyris maritus ysidis siue io a fratre suo qui dicitur absirtus uel tiphon interfectus fuit quamdiu ysis siue io quesium et tandem inuentum in lineis uel laneis pannis collegit a fratre suo frustatum spersum / Unde adhuc ysis celebrat festum eius in unaquaque noua lunatione pro gaudio illius reperitionis et tunc exit de nilo quidam taurus qui lingua egyptia apis dicitur habens in dextro armo maculam ad modum lune factam istuc sacrificatur et tamen idem uel eius similis omni anno in alio festo similiter exit de nilo qui similiter sacrificatur et sic fit in quolibet festo hoc de tauro testatur secundum augustinum de ciuitate dei Pingitur aut ysis cornuta id est cornua lune habens et ei seruit sacerdotissa bubastis et anubis id est mercurius qui sic apud egyptios uocatur et canino ibi depingitur capite et apis et quidam alius famulus qui famulus dum primum suum os digito omnes alii ministri ysidis tacent cum uero ab ore remouet digitos/-tem tunc ipse et alii omnes cantant Aspis quoque dicitur isidem comitari et osiris suus uir et ideo dicitur numquam satis quesitus esse quia in una qua noua luna festum eius presentatur ab yside et ministri eius illum dolorem quem tunc habuerunt quando eum quesierunt representant et simulant.

1126 Teo fortasse Teodontium 1131 leene *i.e.* leonae 1136 exhibet *i.e.* exhibet
1141 quesiiuit *correx*i 1142 adhuc *cum signo h sup. lin.*

AND NOT BY AMBITION NOR BY ARMS. They were not made youths because of 'ambition', that is honour, that it to say so that Hebe still would receive some sort of honour [from this]. 'Nor by arms', that is not for the purpose of a youth using their arms for her gain, *sed super factum est*.²⁸ 9:432

YOU CROSSED THE AEGEAN SEA AND ON ASIAN LAND. A noun, that is in the land Asia. Or differently: according to †*Teot* Asia was a woman, from whom the land is named. Asis is the name of the people, but it still has the form of a patronymic.²⁹ 9:448

HE who HAS BOTH A BEAUTIFUL AND UNFAIR EYE. He is said to have unfair eyes, who sees something and should not desire it, still badly desires it. 9:476

AND ON THE RIDGE WHERE CHIMAERA. Chimera is a mountain on whose top lions live, and therefore it is said to have BOTH A LION'S HEAD AND CHEST. And in its middle men, who keep a fire, live with goats. And by its foot snakes dwell in a lake. And this is said metaphorically. The serpent advances by hiding, so also excess first advances by hiding, trying to find what it wants. The lion is strong and wanton. If necessary, it displays strength after a commenced pleasure. The goat is stinking and amoral, as an impious deed stinks in the end. 9:647
9:648

THE FORESTS COME TO AN END, that is: o BYBLIS, you FALL DOWN in this part of the hill, where 'the forests come to an end'. 9:649

OSIRIS, Isis's husband, was killed by his brother Absirtus or Tisiphon. Isis, or Jocasta, searched for him for a long time. Finally she found him and wrapped him up in linen cloths and hindered his being dispersed 9:693

²⁸ The last phrase might possibly refer to the fact that the transformation spoken of here was made above (*super factum est*) in the sense of 'by fate', which is the way it is expressed in Met. 9:430.

²⁹ It is unknown who †*Teot* is. See chapter Sources for more on this name.

75^{va} celebrant festum eius in una quoque noua luatione pro gaudio illius repertionis. Et tunc exit de Nilo quidam taurus, qui lingua Egiptia dicitur APIS, habens in dextro armo maculam admo- / dum lune 1145 factam. Is tunc sacrificatur, et tamen idem siue ei similis omni anno in omni alio festo similiter exit de Nilo, qui similiter sacrificatus est. Et sic fit in quolibet festo. Hoc de tauro sanctus Augustinus testatur in libro de ciuitate Dei.

9:691 Pingitur autem Ysis cornuta, id est cornua lune habens. Cuius ad 1150 ministerium pertinet esse sacerdotissa, que dicitur BVVASTIS. Et ANVBIS, id est Mercurius, qui sic apud Egiptios uocatur, et canino ibi depingitur capite. Et APIS et quidam, qui dum PREMIT suum os DIGITO. Omnes alii ministri Idsidis tacent, cum uero ab ore digitum remouet. Tunc ipse et alii cantant. Aspisis que dicitur Isidem commitari. Et Osiris, 1155 qui erat suus uir.

Et ideo dicitur NVMQVAM SATIS QVESITVS esse, quia in una quaque luna noua festum eius representatur ab Iside, et ministri illum dolorem, quem tunc habuerunt, quando quesierunt Osirim, representant et simulant. 1160

9:735 NE NON, id est ut TAMEN OMNIA CRETE MONSTRA FERAT. Licet Crete omnia monstra ferat, tamen Crete non tulit monstrum tale.

9:690 CVM QVA LATRATOR ANVBIS. Mercurius est interpres deorum et elucida dicta eorum, ideo dicitur Anubis, id est 'sine obscuritate'.

9:694 SERPENS PEREGRINA, id est aspisis peregrina dicitur quantum ad 1165 75^{vb} Romanos, quia in Affrica et in finiti- / mis regionibus solet inueniri. SOMNIFERIS VENENIS. Ideo dicit, quia uenenum eius dormire facit.

9:755 NVNC QVOQVE VOTORVM NVLLA EST PARS VNA MEORVM. Omnia uota mea explere possum, sed non possum explere unam partem meorum uotorum, scilicet quod utar coniuge. Quam partem si optem, 'nulla 1170 est', id est adnichilatur.

1148 Hoc ... 1149 Dei] cf. Aug. *De ciuitate Dei*, 18:5. **1151** Et ... 1153 capite] cf. Serv. in *Aen.* 8:698: LATRATOR ANVBIS quia capite canino pingitur, hunc uolunt esse Mercurium, ideo quia nihil est cane sagacius.

1151 dicitur sup. lin. **1152** canino correxi, camino cod. **1154** Idsidis i.e. isidis **1155** Et correxi, id est cod.

by his brother. Whence they still at every new moon celebrate his feast for the sake of the joy of finding him. And then a bull, which is called *apis* in the Egyptian tongue, comes from the Nile having on its right shoulder a mark made in the shape of the moon. The bull is then sacrificed, and still the same one, or one similar to it, comes in the same manner from the Nile every year at every feast, and it is sacrificed in the same manner. And this happens at every feast. In *De Civitate Dei* St Augustine testifies this about the bull.

Isis is portayed with horns, that is having the horns of the moon. A priestess, who is called BUBASTIS, belongs to her service. And ANUBIS, that is Mercury, who is called thus among the Egyptians, and he is portrayed there with the head of a dog. And APIS and someone who then PRESSES his mouth with his FINGER. All the other priests of Isis are silent when he removes his finger from his mouth. Then he and the others sing. There is also a viper who is said to accompany Isis. And Osiris, who is her husband.

And therefore he is said to NEVER be SOUGHT AFTER ENOUGH, since at every new moon his feast is performed by Isis, and the attendants perform and imitate the grief they felt when they searched for Osiris.

AND NOT THAT NOT, that is 'so that' CRETE MAY NEVERTHELESS BEAR ALL MONSTROUS THINGS. Although Crete may bear all monstrous things, still Crete does not bear such a monster. 9:735

WITH HER ANUBIS, THE BARKER. Mercury is the messenger of the gods and he elucidates their sayings, therefore he is called Anubis, that is 'without obscurity'.³⁰ 9:690

THE FOREIGN SNAKE, that is the viper is called 'foreign' in relation to the Romans, since it is usually found in Africa and neighbouring regions. WITH SLEEP-BRINGING VENOM. He says this because its venom makes one sleep. 9:694

AND EVEN NOW NOT ONE PART OF MY PRAYERS. I can fulfil all of my prayers, but I cannot fulfil one part of my prayers - namely that I may have her as a wife. If I wish for this part, 'it is nothing', that is it is destroyed. 9:755

³⁰ The commentator seems to understand Anubis as *a-nubis*, which could be understood as cloudless.

LIBER X

- 10:1 Vnde PER INMENSVM CROCEO V<ELATVS> A<MICTV>. Croceus est unctura, sed coccus unde rubra purpura est.
- 10:10 OCCIDIT IN TALVM. Sicut legitur in quarto libro Georicorum, Eristeus 1175 insequabatur Euridicen, dum serpens illa pugnavit.
- 10:13 AD STIGIA TRENARIA. Trenarus est mons in Sicilia, per quem descensus est ad inferos.
- 10:25 POSSE PATI uoluit. Subaudis Euri<di>ces, scilicet ne in tanto dolore pro ea. 1180
- 10:65 QVAM TRIA QVI TIMIDVS. Quidam rusticus uiso Cerbero in lapidem mutatus est, dum Hercules traxit Cerberum de infero.
- 10:68 QVIQVE IN SE CRIMEN TRAXIT. Olenos traxit crimen mentis in carnem, 10:69 quia mutatus fuit. Qui VOLVIT VIDERI ESSE NOCENS in hoc, quod 10:70 prohibebat homines a sacris Iunonis. Et eius coniunx LETEA in 1185 pulcritudine ei Iuno<ni> se pretulit et istud crimen in se traxerunt, quia ambo in lapidem mutati sunt.
- 10:78 TERCIVS EQVOREIS I<NCLVSVM> P<ISCIBVS> A<NNVM>. De omnibus signis 76^a potest dici quod / de uno signo usque ad idem signum sole currente annus finiatur, id est includatur. 1190
- 10:90 Nam CHAONIS scilicet NON ABFVIT ARBOR. Chaonia terra illa, que *nunc* dicitur. *Prius* dicebant 'Melosia<m>', sed Helenus postea uocauit Chaoniam a fratre suo ibi interfecto. Frater Eleni Chaon fuit sepultus in illa silua, que habe[n]t nomen ab illo sepulto, et que uocatur Dodona. Ibi quercuum copia est. 1195
- 10:91 Hoc NEMVS HELIADVM. Heliades, sorores Phetontis, mutate sunt in alnos.

1175 Sicut ... Georicorum] *cf. Georg.* 4:437-459. 1177 Ad ... 1178 inferos] *cf.* 2:247 (cod. 64^{va}). 1191 Chaonia ... 1195 est] *cf. Serv. in Aen.* 3:293: BVTHROTI VRBEM id est Buthrotium, ut fontem Timavi. haec autem civitas est in Epiro, cuius pars est Chaonia, quae ante Molossia dicta est.

1173 Vnde *cf. inde Met.* 1175 Georicorum *i.e.* Georigorum | Eristeus *i.e.* Aristaeus 1177 Ad ... trenaria *cf. ad Styga Taenaria ... porta Met.* | trenaria *i.e.* Taenaria 1179 Posse § *deest* | uoluit *cf. uolui Met.* | Euridices *correx* 1183 Quique § *deest* 1186 Iunoni *correx*, Iuno in *cod.* 1188 Tercius § *deest* 1191 nunc *correx*, non *cod.* 1192 Prius *correx*, plus *cod.* | Melosiam *correx* (*i.e.* Molossiam) 1194 habet *correx*

BOOK X

- Whence THROUGH THE BOUNDLESS [AIR HYMEN] CLAD IN A SAFFRON MANTLE. *Croceus* (saffron/saffron-coloured) is an ointment, but the *coccus* (scarlet oak berry) is that from which we get the colour purple red. 10:1
- SHE DIED [BITTEN] IN THE HEEL. As we read in the fourth book of the Georgics Aristaeus followed Eurydice when this snake was fighting [her]. 10:10
- THE TRENARIAN [GATE] TO THE STYGIAN WORLD. Trenarus is a mountain in Sicily, through which there is an entrance to the underworld. 10:13
- HE WANTS TO BE ABLE TO ENDURE. Supply 'Eurydice', namely so as not to be in such pain for her sake. 10:25
- [NOT DIFFERENTLY] THAN THE FRIGHTENED MAN WHO [SAW] THE THREE [HEADS OF THE DOG]. A peasant, who had seen Cerberus, was turned into stone when Hercules dragged Cerberus from the underworld. 10:65
- AND HE TOOK THE CRIME UPON HIMSELF. Olenos took the crime of the mind upon his own flesh, since he was transformed. He WANTED TO SEEM GUILTY since he forbade people to sacrifice to Juno. And his wife LETHAEA placed herself before Juno when it came to beauty, and they took this crime upon themselves, since they both were turned into stone. 10:68
- THE THIRD [TITAN HAD ENDED] THE YEAR ENCLOSED BY THE WATERY PISCES. It can be said about all the Zodiac signs that the year is concluded, that is enclosed, from one sign all the way around to the same while the sun is spinning. 10:78
- For THE CHAONIAN TREE WAS NOT MISSING. This region is now called Chaonia. Earlier they used to call it Molossia, but later Helenus named it Chaonia after his brother, who died there. Chaon, Helenus's brother, was buried in the forest that has its name from his grave, it is also called Dodona. There are many oaks there. 10:90
- THE HELIADEAN GROVE. The Heliads, Phaeton's sisters, were turned into alders. 10:91

- 10:106 AFFVIT HVIC TVRBE METAS I<MITATA> C<VPRESSVS>. Meta est finis alicuius rei. Et similiter cuppressus meta est finis humane uite, quia sicut cuppressus truncati umquam reuiuescunt, ita et mortuus ex ea 1200 combustus quantum ad hanc uitam. Et etiam propter hoc in funeribus mortuorum additur cuppressus, cum sit odorifera, ne odor cadauerum circumstantes corrumpa[n]t.
- 10:127 CONCAVA LITOREI F<ERVEBANT> B<RACCHIA> CANCRI. Ideo dicit 'litorei', quia Cancrus celeste signum ad modum maritimi pingitur cancri. 1205
- 10:148 Caliope mater fuit Orphei et Apollo pater.
- 10:151 Pleia est mons, ubi gigantes cum diis pugnabant. Ad cuius radicem est ciuitas similiter dicta. [caruerunt]
- 10:168 CARVERVNT DELPHI PRESIDE. Delphos insula uacauit a responsis, quia 76^b | Febus non fu- / it ibi, id est in Asia, ubi Delphos est. DVM DEVS 1210
- 10:169 FREQUENTAT EVROTAM fluuium ET SPARTEN INMVTATA<M>. Scilicet tantum Phebus Iacinctum dilexit, ut non dimitteret Sparten, ubi Iacinctus habitabat.
- 10:180 RECIDIT IN SOLIDAM. Re- ante consonantem literam, si producitur, non est nisi cum positione, ut 'relique', 'reccido' et etiam 'retineo'. Si 1215 produceretur, oportet esse duo tt ibi scripta.
- 10:196 LABERIS, OEBALIDE. 'Ebalide' uocatiuus Grecus est. Ebalida est regio iuxta Licaoniam.
- 10:206 FLOSQVE NOVVS. Flos, in quem Iacinctus est mutatus, quasi lilium et in sumitate eius habet rotunditatem et flores diuisos. In medio uero 1220 florum florem unum, quasi uirgulam, habet, que - si solo intellectu - reffertur ad omnes flores circumstantes. Sic tamen quod in unaquaque relatione, quasi inter duos flores, flos ille medius intelligatur, sic esse habemus. Si autem flos medius deorsum uersus intelligitur, intelli<g>etur litera que dicitur θ, que scribi solet damnatis in fronte et 1225 nomen etiam Aiakis intelligitur.
- 10:215 IPSE SVOS GEMITVS. In talem florem Iacinctus mutatus est, ubi Phebus suum representaret dolorem, scilicet e e. Que uox est signum doloris.

1224 Si ... 1226 intelligitur] *cf.* Isid. *Etymol.* 1:3: Quinque autem esse apud Graecos mysticas litteras. Prima Υ, quae humanam uitam significat, de qua nunc diximus. Secunda Θ, quae mortem [significat]. Nam iudices eandem litteram Θ adponebant ad eorum nomina, quos supplicio afficiebant.

1198 cupressus *correx*i, d ut *vid. cod.* **1203** corrumpat *correx*i **1204** litorei¹ *correx*i, litora *cod.* **1206** Caliope ... pater *cf.* Musa parens *Met.* **1208** caruerunt *deleui* **1210** Febus *i.e.* Phoebus **1211** inmutatam *correx*i **1217** uocatiuus *sup. lin. post corr. ex nomina* **1219** nouus, *correx*i nautis *cod.* **1225** intelligetur *correx*i **1228** e e *i.e.* ai ai

IN THIS CROWD THE CYPRESS, IMITATING THE GOAL POSTS WAS PRESENT. 10:106
 Goal post is the boundary of a thing. And similarly the cypress is the goal post at the end of the human life, since just as cypresses that have at one point been cut off come to life again, so also the dead burned on it as far as this life is concerned. And because of this the cypress is also added to the funerals of the dead, since it is fragrant, so that the smell of the corpses will not affect the bystanders.

THE CURVED ARMS OF THE SHORE-DWELLING CRAB WERE HOT. He calls it 10:127
 'shore-', since the celestial sign Cancer is portrayed in the manner of a maritime crab.

Caliope was Orpheus's mother and Apollo his father. 10:148

Pleia is a mountain, where the giants fought with the gods. At its foot 10:151
 is a town by the same name.

DELPHI LACKED ITS GUARDIAN. The island Delphi was void of the oracle 10:168
 responses, since Phoebus was not there, that is in Asia, where Delphi is. WHILE THE GOD VISITS THE EUROTAN river AND UNCHANGED SPARTA. That is to say Phoebus loved Hyacinthus so much that he did not abandon Sparta, where Hyacinthus lived.

IT FELL AGAIN (*RECIDIT*) TO THE SOLID [GROUND]. *Re-* before a consonant, 10:180
 if it is lengthened, it can only be by position, such as *relique*, *reccido* and also *retineo*. If it (*retineo*) were to be lengthened, then there should be two t's there.

YOU FALL, O OEBALIDES. *Oebalide* is a Greek vocative. Oebalida is a 10:196
 region next to Lycaonia.

A NEW FLOWER. The flower—into which Hyacinthus was 10:206
 transformed—is like a lily and it has a a round shape and divided flowers at the top. In the middle of the flowers it has one single flower, like a little twig, which refers—even if only in our understanding—to all surrounding flowers. Nevertheless thus since in every relation, as it were between two flowers, this flower is understood as the middle one, *sic esse habemus*. But if the middle flower is understood as turned downwards, then the letter that is called θ , which used to be written on the forehead of the condemned, should be understood, it is also understood as the name of Aiax.³¹

HE [INSCRIBED] HIS SIGHS [ON THE LEAVES]. Hyacinthus was turned into 10:215
 such a flower, on which Phoebus displayed his grief, namely 'ai ai'. This sound is a sign of grief.

³¹ The first part of this explanation is quite obscure. The explanation seems to move between a concrete explanation of the flower and an abstract understanding of the same. It is unclear what the phrase *sic esse habemus* refers to; θ = theta, which stands for *thanatos* (death).

- 10:219 ANNVA PRELATA R<EDEVNT> IACINCTINA P<OMPA>. Ludi facti in honore Iacincti dicuntur Iacinctina. 1230
- 10:221 | AN GENVISSSE VELIT / PROPEIDAS, filias Propei.
76^{va} ANNVT EQVE, id est dicit se eque uelle genuisse illas quam istas.
10:221 Scilicet nec istas nec illas uellet genuisse.
- 10:223 FRONS ERAT VNDE ETIAM. 'Vnde', scilicet ex illis mutatis a Venere in tauros. CERASTE postea traxerunt NOMEN, quia isti idem a Venere facti 1235 uiri post in cera<s>tas serpentes mutati sunt, sed liber non dicit, quamuis in illosce serpentes mutasset. 'Ceron' Grece, Latine dicitur 'cornu'.
- 10:224 ANTE FORES HORVM. Qui fuerunt postea mutati in tauros, ideo fuerunt mutati, quia mactabant suos hospites. 1240
- 10:240 CORPORA CVM FORMA. FERVNTVR ille mulieres Propeides VVLGASSE sua corpora cum forma, id est manifeste attribuerent sua corpora meretricio operi. 'Cum forma', id est cum pulcritudine sua, quia Venerem deam negauerunt. Et post quod, PVDOR, id est reuerentia,
10:241 recessit ab eis ET SANGVIS ORIS INDVRVIT, scilicet nullum ruborem, qui 1245 est signum uerecundie, habuerunt. Deinde in apices a Venere mutate sunt.
- 10:252 ARS ADEO LATET in ARTE, id est in factura, SVA. 'Ars' dicit, quia cum uidebatur moueri, tamen non mouebatur.
- 10:267 CONCHA SYDONIE TINCTIS. Concha est testa, ubi est piscis, qui uocatur 1250
76^{vb} conchilium. De cuius piscis sanguine fit / tinctura.
- 10:284 CERA REMOLLESCET HIMETIA. Dicitur ab Himeto monte, ubi copia est florum, unde apes faciunt mella.
- 10:287 DVM STVPET ET in MEDIO, id est in medio stupore, ET GAVDET et VERETVR FALLI. 1255
- 10:297 DE QVO TENET INSVLA NOMEN. Insula tenet nomen illius, non quod ab illo acciperet, sed potius iste ab illa. Sed quia iste habet nomen illius, ideo illa habuit nomen, quia idem est.

1235 Ceraste ... 1238 cornu] *cf.* Isid. *Etymol.* 12:4: Cerastes serpens dictus, eo quod in capite cornua habeat similia arietum; κερατα enim Graeci cornua uocant: sunt autem illi quadrigemina cornicula, quorum ostentatione, ueluti esca, inlice sollicitata animalia perimit.

1229 Iacinctina *i.e.* Hyacinthia **1231** propeidas *i.e.* Propoetidas **1235** traxerunt *cf.* traxere *Met.* **1236** cerastas *correx*i **1241** Propeides *i.e.* Propoetides **1245** recessit *cf.* cessit *Met.* **1250** Sydonie *i.e.* Sidonide **1252** remollescet *pro* remollescit (*Met.*) | Dicitur *correx*i, dicuntur *cod.* **1254** stupore *correx*i, stupere *cod.*

THE YEARLY HYACINTHIA RETURNS WITH A SOLEMN PROCESSION. The games created in honour of Hyacinthus are called the Hyacinthia. 10:219

IF SHE WOULD LIKE HAVING BROUGHT FORTH THE PROPOETIDES, the daughters of Propeus. 10:221

SHE WOULD ASSENT EQUALLY, that is she says that she would have brought forth these ones or those ones equally. That is to say she did not want to bring forth these ones or those ones. 10:221

THE FOREHEAD WAS [ROUGH], WHENCE ALSO. 'Whence', namely from those transformed into bulls by Venus. Thereafter they acquired the NAME CERASTAE, since the very same were made men by Venus and later they were transformed into horned snakes, but the book does not tell about this, even though they were transformed into such snakes. *Ceron* is Greek, in Latin it is called 'horn'. 10:223

BEFORE THEIR GATES. They who had thereafter been transformed into bulls, were transformed since they slew their guests. 10:224

THEIR BODIES WITH THEIR FORM. These women, the Propoetides, ARE SAID TO HAVE PROSTITUTED their bodies with their form, that is they openly assigned their bodies to the work of a prostitute. 'With their form', that is with their beauty, since they denied that Venus was a goddess. And after this, DECENCY, that is reverence, WITHDREW from them AND THE BLOOD OF THEIR FACE HARDENED, namely they had no blush, which is the sign of modesty. After this they were transformed into summit-stones by Venus. 10:240

ART IS HIDDEN IN HIS ART, that is in his manufacture. He says art since when it seemed to be moving still it did not move. 10:252

ON [PILLOWS] DYED WITH SIDONIAN SHELL-FISH. Shell-fish is a shell where a fish lives, which is called *conchylum*. Dye is made from the blood of this fish. 10:267

THE HYMETTIAN WAX BECOMES SOFT. It is named from mount Hymettus, where there is an abundance of flowers, from which the bees make honey. 10:284

THEN HE IS STUNNED AND IN THE MIDDLE, that is in the middle of his astonishment, HE BOTH REJOICES and FEARS TO BE DECEIVED. 10:287

FROM WHOM THE ISLAND HAS ITS NAME. The island has his name, not because it received it from him, but rather he from it. But since he has its name, it has this name, since it is the same. 10:297

- 10:310 TANTI NOVA NON FVIT ARBOR. Arbor numquam fuit tanti precii, quod uelim eam esse apud nos, ut per illam arborem sic infames essemus, ut sunt illi, apud quos fecit Mirra tantum facinus et apud quos mutata in arborem satis caram. 1260
- 10:365 NON INTELLECTAM VOCEM, id est Cinara intellexit quod filia talem uellet uirum, in quo plus non ardere quam in se, id est in patre, deberet, scilicet putauit in castitate uelle manere. 1265
- 10:444 PRESAGAQVE corpora MERENT, quia mens presagiebat sibi futurum malum.
- 10:450 PRIMVS TEGIS, ICARE, VVLTVS. Bacus per Icarum Atheniensem rusticis Atheniensibus uinum misit. Vnde post quod rustici biberunt putantes se uenenum uel aliam potionem malam bibisse, Ycarum in puteum 1270
77^{ra} proiecerunt. Canis autem suus, qui secum / iuerat, domum reuersus duxit Erigonem, filiam Icari, ad puteum. Iam vero rusticis tantam Bachus pestem inmisit, ut omnia fere perdedissent, quare, ut a peste posse<n> liberari, Icarum de puteo extraxerunt. Et statim Icarus et filia et canis in celum translati sunt. 1275
- 10:628 NON ERIT INUIDIE V<ICTORIA> N<OSTRA> FERENDE. Si ego causa eius mortis fuero, mea uictoria erit inuidie magne et non ferende. Scilicet tantam inuidiam de tali inuidia habeo, quam ferre non potero.
- 10:596 CANDIDA PURPVREVM SIMILIS EDAT. Non ALITER CORPVS Athlante traxit RVBOREM IN PVELLARI CANDORE, QVAM tenuissimum VELVM 1280
rubicundum positum SVPER CANDIDA ATRIA, scilicet super parietem album. EDAT, id est ostendit, VMGRAM, que ex repercussione scilicet rubicunda et alba fit.
- 10:704 DENTE PREMVNIT DOMITO CIBELEIA F<RENA> L<EONES>. Ideo dicuntur currum Cibeles, id est terre, trahere leones, quia terra nutrit, domat et 1285
adamat omnia.
- 10:708 IVNCTISQVE PER AERA CIGNIS. Ideo dicuntur cigni trahere currum Veneris, quia pulcri sunt.
- 10:727 ANNVA PLANGORIS, id est in unoquoque anno populus representabit meum dolorem. 1290

1263 Cinara i.e. Cinyras 1266 presagiebat *post corr. ex. presagebat* 1268 tegis *correx*, regis *cod.* 1273 perdedissent *pro* perdidissent 1274 possent *correx* 1279 Athlante i.e. Atalantae 1284 domito *correx*, domino (dno) *cod.* 1287 Iunctisque *correx*, iunctasque *cod.* | cignis i.e. cynis

NO NEW TREE WAS WORTH SO MUCH. There never existed a tree worth 10:310
 such a price that I would like this tree to be among us, so that we
 would be so disreputable through this tree, as they are, among whom
 Myrrha committed such a crime and among whom she was turned
 into a sufficiently precious tree.

THE MISUNDERSTOOD VOICE, that is Cinyras understood that his 10:365
 daughter wanted such a man for whom she would not burn more than
 for him, that is her father, that is to say he thought she wanted to
 remain chaste.

AND THE FOREBODING body MOURNED, since the mind foreboded its 10:444
 future misfortune.

YOU, ICARUS, COVER YOUR FACE FIRST. Bacchus sent wine to the 10:450
 Athenian peasants through Icarus the Athenian. And after they had
 drunk the wine, they threw Icarus into a pit, thinking that they had
 been drinking poison, or some other bad drink. But his dog, which
 went with him, returned home and brought Erigone, Icarus's
 daughter, to the pit. Bacchus sent such a pestilence against the
 peasants that almost everything died, wherefore the peasants pulled
 Icarus from the pit, so that they would be freed from the pestilence.
 And immediately Icarus, his daughter and the dog were transferred
 onto heaven.

OUR VICTORY WILL BE ATTENDED BY UNBEARABLE HATRED. If I am the 10:628
 cause of his death, then my victory will be of a great evil and not
 bearable. That is to say from such evil I receive such hatred, which I
 will not be able to bear.³²

A SIMILAR BRIGHT [COURT] PRODUCES A PURPLE [AWNING]. Atalanta's 10:596
 BODY catches A REDNESS IN ITS GIRLISH WHITENESS NOT DIFFERENTLY
 THAN a very fine red AWNING placed OVER A BRIGHT COURT, that is to
 say over a white wall. IT PRODUCES, that is it shows, A SHADOW which is
 red and white from the reflection.

WITH TAMED TEETH THE LIONS PRESS THE CYBELEIAN BRIDLES. Lions are 10:704
 said to pull Cybele's, that is the earth's, wagon, since the earth
 nurtures, tames and deeply loves everything.

THROUGH THE AIR WITH HARNESSSED SWANS. Swans are said to pull 10:708
 Venus's wagon, since they are beautiful.

AN ANNUAL [COPY] OF [OUR] GRIEF, that is each year the people will 10:727
 represent my pain.

³² Atalanta is worried that she will suffer unbearable hatred if she is the cause of Hippomenes's death. In the first sentence the explanation is given close to Ovid's phrasing and in the next it is paraphrased.

LIBER XI

- 11:1 CARMINE DVM TALI.
- 11:3 | TECTE LIMPHATA, pro 'limphantia', scilicet pret<er>itum / pro presenti,
77^b quod licet fieri teste Prisciano.
- 11:25 STRVCTO VTRIMQVE THEATRO canum uel hominum. Ante noctem prius 1295
homines explorant ubi ceruus habitat et mane uadunt illuc cum
11:26 canibus et capiunt eum. Et ideo dicitur MATVTINA ARENA, quia ibi
ceruus in mane capitur. 'Structum theatrum' dicitur turba canum
circuiens ceruum. Ceruus in mane antequam mingat, si preoccupatur,
cito capitur. 1300
- 11:46 POSITIS TE FRONDIBVS ARBOR. De Hispanis dicitur, quod faciunt sibi
radere omnes capillos capitis in morte amicorum pre nimio dolore.
- 11:48 OBSCVRAQVE CARBASA, id est uestes, quas flum<in>a habebant, uel uela
nauium.
- 11:69 MATRES EDONIDAS. Edonia est regio in Tracia. 1305
- 11:101 GAVDENS ALTORE RECEPTO. Altore pro alitore sicut altilia pro alitilia.
- 11:106 GAVDETQVE MALO BERECINTHVS HER<OS>. De Frigia fuit, ubi colitur
Berecinthia. Berecinthia est ciuitas, in qua dea colitur, que dicitur
Berecinthia.
- 11:150 NAM FRETA PROSPICIENS. 'Nam', quod <T>molus iudicauit, iste Mida 1310
uituperauit, et sic dicitur 'nam' refferendo ad sententiam.
- 11:208 INCLINAVIT AQVAS. Secundum rei ueritatem potuit esse aliquod
diluuium uel maris refluxio in Troiam.
- 11:211 | REGIS QVOQVE FILIA MONSTRO. Quia Laome- / d<on> fefellit Apollinem
77^{va} et Neptunum, ideo religata est filia sua a nereidibus scopulis marinis 1315
in antiis, id est capillis, ut a MONSTRO EQVOREO deoraretur, quia

1294 fieri ... Prisciano] *locum specificum non inueni*. 1306 sicut ... alitilia] *cf. Alcuinus Ortographia, 297:22: Altilia, quasi alitilia, id est aves saginatae.*

1293 preteritum *correx*i 1295 Structo *cf. structoque Met.* 1296 uadunt *correx*i, uadit *cod.*
1298 Structum *correx*i, strictum *cod.* 1300 cito capitur *in marg. cum signo insert.*
1303 flumina *correx*i 1307 Berecinthius *correx*i, herecinthivs *cod.* | Frigia *i.e. Phrygia*
1308 Berecinthia¹ *post corr. ex herecinthia* 1310 Tmolus *correx*i | iudicauit *correx*i,
indicauit *ut vid. cod.* | Mida *i.e. Midas* 1311 uituperauit *correx*i, imperauit *cod.*
1313 diluuium *correx*i, deduium *ut vid. cod.* 1314 Laomedon *correx*i 1316 antiis *correx*i,
annis *ut vid. cod.*

BOOK XI

- WHILE WITH SUCH A SONG. 11:1
- COVERED THEIR MADDENED [BREASTS], [maddened] for 'maddening', that is to say past tense for present tense, which is allowed according to Priscian. 11:3
- ON BOTH SIDES IN THE ERECTED THEATRE for dogs or men. The night before the men first investigate where the deer lives and then they go there early in the morning with dogs and capture it. It is called MORNING ARENA, since the deer is caught there in the morning. The pack of dogs encircling the deer is called 'the erected theatre'. If it is detected, the deer is quickly captured early in the morning, before it urinates. 11:25
- THE TREE WITH SHED LEAVES [MOURNED] YOU. The Spaniards are said to shave off all the hair on their heads on account of great grief for dead friends. 11:46
- FINE LINEN OBSCURED [WITH DARK GREY], that is garments the rivers had, or the sails of ships. 11:48
- THE EDONIC MOTHERS. Edonia is a region in Thrace. 11:69
- REJOICING FOR THE RETURNED FOSTER-FATHER (*altore*). *Altore* for *alitore* just as *altilia* for *alitilia*. 11:101
- AND THE BEREYCINTIAN HERO REJOICES IN THE BADNESS. He was from Phrygia, where Berecyntia is venerated. Berecyntia is a town, in which the goddess named Berecyntia is venerated. 11:106
- FOR LOOKING OUT AT SEA. 'For' Midas disparaged that, which Tmolus judged, and thus one should say 'for' referring back to the sentence.³³ 11:150
- HE TURNED [ALL] THE WATERS. In reality this could be a flood or the reflux of the sea to Troy. 11:208
- AND THE KING'S DAUGHTER TO A MONSTER. Since Laomedon betrayed Apollo and Neptune, the Nereids tied his daughter by her forelock, that is by her hair, to a rock by the sea, so that she would be devoured BY A WATER MONSTER, since they said that they would not be freed from 11:211

³³ The commentator seems to be interested in the function of *nam* (for) here, but it is unclear exactly what is meant.

dixerunt non liberari a diluuiο aliter, nisi equoreo monstro filia Laomedontis exponeretur.

- 11:214 POSCIT EQVOS TANTIQVE OPERIS. Hercules pepigit equos Laomedontis, si filiam iussu Neptuni expositam liberaret. Liberata autem illa Hercules 1320 precium, scilicet equos, exegit a Laomedonte. Quos ille denegauit. Quocirca Hercules et Telamon et alii Greci inuaserunt Troiam et ceperunt, et Telamoni socio militie Esionem dedit uxorem filiam regis 11:215 Laomedontis, et ideo dicit BIS PERIVRA.

Manogaldus autem dicit Esionem religatam et ab Hercule liberatam 1325 et a Telamone ductam fabulosum esse totum. Secundum enim historiam Hercules et Iason et Telamon et alii, quando ibant ad aureum uellus, ad Tr<o>iam uenerunt hospitari uolentes ibi. Repulsi sunt a Laomedonte et in Sigeo promunctorio latuerunt, unde 'sigere' latere dicitur. Collectis autem uiribus suis Troiam hac de causa 1330 77^{vb} ceperrunt et tunc Tela- / mon Esionem duxit. His actis Greci duxerunt iter ad Colchos sicut proposuerant.

- 11:279 VELAMENTA MANV. Ramum oliue coopertum iuncis, ut mos erat, quod erat signum pacis.
- 11:380 SED MEMOR ADMISSI, id est sceleris sui, id est de interfectione Phoci. 1335 Sciuit Peleus de Salmate nimpha, que fuerat mater Phoci, quod hanc uindictam t̄de se pe peleot accipiebat.
- 11:383 REX IVBET OETEVS. Ceyx vocatur Oeteus a monte Etha, super quem pater suus Lucifer multum lucet.
- 11:390 PLENA EST PROMISSI GRATIA VESTRI, id est tantum est mihi uestrum 1340 promissum, ac si iretis pugnatum.
- 11:393 FESSIS LOCA GRATA CARINIS. In turri et in loco summe arcis ignis solebat in nocte ardere, et sic aduenientes naues cognoscebant illum locum esse portum et ideo sicut desiderantes gratulabantur.
- 11:410 INTEREA FRATRISQVE SVI FRATREMQVE SECVTI. Ceyx turbatur de 1345 PROD<IG>IIS fratris sui et lupi secuti fratrem suum in hoc, quod mutatus erat.

1328 Repulsi ... 1332 proposuerant] *cf. Serv. in Aen.* 2:312: SIGEA duo sunt Troiae promunturia, Rhoeteum et Sigeum, quod dictum est propter Herculis taciturnitatem, qui prohibitus hospitio [[a Laomedonte]] simulavit abscessum, et inde contra Troiam per silentium venit, quod dicitur σιγη.

1328 Troiam *correxī* **1330** suis *correxī*, suas *cod.* **1331** ceperrunt *i.e.* ceperunt
1333 Velamenta *correxī*, uelamina *cod.* **1335** interfectione *correxī*, interfectionis *cod.*
1336 Salmate *i.e.* Psamathe **1338** Oeteus *post corr. ex oeteus* | Etha *i.e.* Oeta, *cum signo h sup. lin.* **1345** Interea § *deest* **1346** prodigiis *correxī*

the flood unless Laomedon's daughter was offered to the water monster.

HE DEMANDED THE HORSES AND [THE PRICE] FOR SUCH A WORK. Hercules 11:214 demanded Laomedon's horses, if he were to free his daughter, who had been offered [to the monster] on Neptune's command. When she had been freed Hercules demanded his price, namely the horses, from Laomedon. He refused Hercules them. For this reason Hercules, Telamon and the other Greeks invaded and conquered Troy, and Hercules gave Laomedon's daughter Hesione as a wife to his comrade in arms Telamon, and therefore it says TWICE PERJURED.

However, Manegold says that it is completely fictitious that Hesione was tied up and freed by Hercules and married to Telamon. For according to history, when Hercules, Jason, Telamon and others went for the golden fleece, they came to Troy and wanted to be lodged there. They were turned away by Laomedon and hid in the promontory of Sigeum, from this 'to hide' is called *sigere*.³⁴ After they had gathered their strength they conquered Troy on account of this and then Telamon married Hesione. Having done this the Greeks took the road to Colchos as they had set out to do.

WITH [SUPPLIANT] HAND [EXTENDING] THE *VELAMENTUM*. An olive 11:279 branch covered with rush, as was the custom, since it was a sign of peace.

BUT REMEMBERING THE WRONGDOING, that is his crime, that is regarding 11:380 the killing of Phocus. Peleus knew that he received this punishment *de se Peleo* from the nymph Psamathe, who was the mother of Phocus.³⁵

THE OETAEAN KING COMMANDED. Ceyx is called Oeteus from mount 11:383 Etna, above which his father Lucifer shines greatly.

[MY] GRATITUDE FOR YOUR PROMISE IS GREAT, that is your promise is 11:390 worth as much to me as if you would go to battle [with me].

A PLEASING PLACE FOR TIRED KEELS. At night a fire used to burn at the 11:393 top of a tower or at the highest point of a stronghold, and thus the arriving sailors would know that this place was the harbour and therefore they rejoice just as they have longed for.

MEANWHILE ABOUT HIS BROTHER AND ABOUT WHAT FOLLOWED HIS 11:410 BROTHER. Ceyx is disturbed about the PORTENTS about his brother and about the wolf that followed his brother in the sense that it was changed.

³⁴ This word is not supported by any dictionary. It seems to be meant to be a synonym to *latere* (to hide). In Servius version the place name is said to be derived from the Greek word for silence (*sigē/σιγή*).

³⁵ It is not entirely clear what is meant by *de se pe peleo*. It might be a prepositional phrase meant to modify *uindictam*, i.e. 'this punishment regarding himself, Peleus' (in which case *pe* must be deleted).

- 11:413 AD CLARIVM rogat IRE DEVM. Claros est insula ubi Apollo colitur, a qua Clarius dicitur.
- 11:583 AT DEA NON VLTRA. Seruius dicit, quod non licet alicui sacrificare diis 1350
 78^a pro mortuo aquo, donec faciens sacrificium purgauerit se aliqua
 purgatione. Vel aliter: *secundum* †theot, quia non con- / ueniebat
 superos orare pro mortuis, sed infernales.
- 11:599 CANIBVSqve SAGATOR ANSER. Anseres cicius sentiunt, si latrones
 ueniunt, quam aliud animal. 1355
- 11:627 HERCVLEA[M] TRACHINE IVBE. Aduerbialiter et est nomen ciuitatis uel
 11:628 alicuius loci Ceicis. De una filia Herculis Eolus genuit ALTIONEM.
- 11:673 GESTVMQVE CEICIS M<ANVS> H<ABEBAT>. Sicut fit dum aliquis mouet
 manum loquendo.
- 11:745 PERQVE DIES PLACIDOS. Aues iste dicuntur infra septem dies nidificare, 1360
 oua ponere, pullos procreare [et]. Et quando naute eas nidos
 componere sciunt, per illos septem dies se prosperum iter habere.
- 11:751 PROXIMVS AVT IDEM.
- 11:763 GRACILI CONATA, id est gracili luna. Quidam senex de progenie Ceicis
 et Altiones dixit hoc ad laudem illorum mutatorum, quasi diceret: Non 1365
 est mirum, si isti sine peccato mutati sunt, cum etiam filius Priami in
 mergum mutatus sit sine peccato; a simili.
- 11:783 DIXIT ET E SCOPVLO Q<VEM> R<AVCA> SVBEDERAT VNDA <D>ECIDIT IN
 PONTVM, quem rauca unda existens sub scopulo ederat, id est
 manifestauerat, quia per undam raucam sub illo scopulo esse pontum. 1370

LIBER XII

- 12:35 ERGO VBI QVA DECVIT LENITA EST CEDE DIANA, quia decentius fuit, ut
 78^b cerua sacrificaretur ei quam Effigenia. Et quia pepercit ei, transtu- / lit

1360 Aues ... 1362 habere] *cf.* Hyg. *Fab.* 65: ALCYONE Ceyx Hesperi siue Luciferi et Philonidis filius cum in naufragio periisset, Alcyone Aeoli et Aegiales filia uxor eius propter amorem ipsa se in mare praecipitauit; qui deorum misericordia ambo in aues sunt mutati quae alcyones dicuntur. hae aues nidum oua pullos in mari septem diebus faciunt hiberno tempore; mare his diebus tranquillum est, quos dies nautae alcyonia appellat.

1348 rogat *cf.* parat *Met.* **1351** aliquo *correx* **1352** *secundum* *correx*, sed *ut vid. cod.* theo *fortasse* Theodontium **1354** Canibusque *cf.* canibusue *Met.* **1356** Herculea *correx* **1357** Ceicis *i.e.* Ceycis | Altionem *cf.* Alcyonen *Met.* **1361** et *deleui* **1368** scopulo *correx*, scapulo *cod.* | decidit *correx* **1372** diana *correx*, diane *cod.* **1373** Effigenia *i.e.* Iphigenia

He asked TO GO TO THE CLARIAN GOD. Claros is an island where Apollo is venerated, wherefore he is called 'the Clarian'. 11:413

BUT THE GODDESS NO FURTHER. Servius says that nobody is allowed to sacrifice to the gods for a dead person until the one performing the sacrifice has cleansed himself with some sort of purification. Or differently: according to †*theo-t*, since it is not fitting to pray to the gods above for the dead, but to the ones below.³⁶ 11:583

AND THE GOOSE MORE ACUTE THAN DOGS. Geese sense more quickly than other animals if thieves are on their way. 11:599

TO HERCULEAN THRACIN COMMAND. Used adverbially and it is the name of a city or some place belonging to Ceyx. Aeolus had ALCYONE from one of Hercules' daughters. 11:627

HIS HAND HAD THE GESTURE OF CEYX. As happens when someone moves their hand when speaking. 11:673

FOR [SEVEN] PEACEFUL DAYS. These birds are said to build nests, lay their eggs and produce their chicks within seven days. And when sailors know they are building their nests, they know they will have a prosperous journey for seven days. 11:745

THE NEAREST OR THE SAME. 11:751

THE SLENDER RELATION, that is the slender moon. An old man from the lineage of Ceyx and Alcyone said this in praise of their transformation, as though he would say: It is not a wonder if these were transformed from no fault of their own, when even Priamus's son was transformed into a diver from no fault of his own; by comparison.³⁷ 11:763

HE SAID THIS AND FROM THE CLIFF THAT THE HOARSE WAVE HAD EATEN AWAY BELOW HE FELL DOWN INTO THE OCEAN, [the cliff] which the hoarse wave, being under the cliff, had eaten, that is had laid bare, since the ocean is under this cliff in the hoarse wave. 11:783

BOOK XII

WHEN THEREFORE DIANA WAS APPEASED BY THE SLAUGHTER, WHICH WAS FITTING, since it was more fitting that the deer rather than Iphigenia 12:35

³⁶ See note to 9:448.

³⁷ 'by comparison' is short for: this is said as a comparison to the previous story.

eam in Tauricam regionem regis Thoantis, ubi Diana colebatur ibique humano sanguine tantum placabatur. Et ibi Effigenia est ministra 1375 Diane.

- 12:104 PHENICIAS VESTES. Achilles putauit se Cignum uulnerasse et tamen sanguinem manare, sed nunc sentit uestes esse rubicundas et non sanguine, quem traxit, tinctas.
- 12:109 MENIA DEIECI. Omnes ciuitates et loca, que hic enumerat, a Schiro ad 1380 Aulidem dum iret, Achilles dicitur expugnasse, quia transitum ei denegabant.
- 12:112 BIS SENSIT THELEPHVS. Hunc Achilles negantem sibi transitum uulnerauit. Vulneratus uero non ualens sanari, accepit responsum ab Apolline se non posse sanari, ni [ab] ab [a]eadem Achillis hasta, qua 1385 uulneratus fuit, tangeretur. Hoc audito Thelephus Troiam iuit tactus et sanatus rediit.
- 12:210 DVXERAT YPODAMMEN coniugem A<VDACI> NATVS YXIONE. Laphite et Centauri, quorum rex Perithous fuit de genere Yxionis, fuerunt forte genus hominum, non tamen gigantes. Centauri uero dicti sunt quidam 1390 ex illis ideo, quia quadam die sedentes super e<qu>os ablatis bubus, cum alii insequerentur eos uenientesque ad quandam aquam equos suos potarent, uisi sunt et dicti ab indigenis illius terre ca- / 78^{va} pita equorum non uidentibus semihomines et semiequi. Et ex illo tempore appellati sunt Centauri. Yppocentauri deberent dici. 'Yppo' enim Grece, 1395 Latine subtus. 'Centaurus' equus, sed Latini breuitate Centaurum pro utroque acceperunt, scilicet pro 'subtus' et 'equo'.
- 12:309 NE FVGE AD HERCVLEOS, I<N>Q<VIT>, S<ERVABERIS> ARCVS. Hic patet quod non est curandus ordo fabularum, ubi dicit Nessum ad arcus Herculis seruandum, cum superius dixisset illum interfectum ab 1400 Hercule. Ergo, si uolumus ordinem seruare in fabulis, non proficiemus sicut in libro Genesis.
- 12:399 NEC EQVI MENDOSA SVB ILLO. Nulla menda, id est nulla macula erat in parte illa, ubi equus est.
- 12:401 CASTORE DIGNVS ERAT. 'Dignus erat', ut Castor eum haberet, uel similis 1405 huic. Equus Castoris dicitur fuisse Cillarus. Vocatus est eodem modo, quod iste Centaurus.

1400 cum ... 1401 Hercule] *cf. Met. 9:102*

1377 Phenicias *i.e.* poeniceas | Cignum *i.e.* Cynnum 1379 tinctas *correx*i, tinctos *cod.*
 1380 Menia *i.e.* moenia | Schiro *i.e.* Scyro 1385 ab¹ *delevi* | eadem *correx*i 1391 equos
*correx*i 1398 seruaberis] *s-fortasse f-* | arcus *correx*i, orcus *ut vid. cod.*

was sacrificed to her. And since she spared Iphigenia, she transferred her to Taurica, king Thoan's region, where Diana was venerated and where she is satisfied solely by human blood. There Iphigenia is Diana's priestess.

PURPLE-RED CLOTHES. Achilles thought he had wounded Cynus and the blood was nevertheless flowing, but now he realises that the clothes are red and not coloured by the blood that he has drawn. 12:104

I THREW DOWN THE WALLS. Achilles is said to have conquered all the cities and places that he enumerates here, when he went from Skyros to Aulis, since they denied him passage. 12:109

TELAPHUS TWICE FELT. Achilles wounded him when he denied Achilles passage. When wounded he could not recover and he then received a response from Apollo that he could not recover unless he was touched by the same spear of Achilles, with which he had been wounded. When he heard this Thelephus went to Troy, touched the spear and returned cured. 12:112

THE SON OF BOLD IXION HAD TAKEN HIPPODAME as a wife. The Laphits and the Centaurs, whose king, Pirithous, descended from Ixion, were a strong tribe of humans, [they were] not, however, giants. Some of them are called Centaurs, since one day - after they had left their cows, since others were coming after them - sitting on their horses, they came to some water and allowed the horses to drink, and they were then seen and named half men and half horse by the inhabitants of this country who had not seen the heads of the horses. From this time onward they were called Centaurs. They should be called *Hypocentaurs*. *Hypo* in Greek, 'below' in Latin. *Centaurus* means 'horse', but for the sake of brevity the Latins use Centaur for both, namely for 'below' and 'horse'. 12:210

DO NOT FLEE, HE SAID, YOU WILL BE SAVED FOR THE HERCULEAN BOW. Here, where he says that Nessus should be saved for Hercules' bow, when he has said above that he was killed by Hercules, it is evident that we cannot trouble ourselves with the order of the stories. Therefore, if we want to keep the order in the stories, we cannot accomplish this as in the book of Genesis. 12:309

AND THE HORSE [SHAPE] UNDERNEATH IT WAS NOT FAULTY. No defect, that is there was no mark on that part where he was a horse. 12:399

HE WAS WORTHY OF CASTOR. He was worthy to be owned by Castor, or one similar to him. Castor's horse is said to have been Cillarus. It has the same name as this Centaur. 12:401

- 12:432 CODICE QVI MISSE. Dicit M<anogaldus> quod 'codex' pro 'caudex' fit lapis uel aliquando ramus arboris. Et diptongus mutatur in o.
- 12:510 DIXIT ET INSANIS. Seruius dicit 'insanus' pro 'magnus', sicut insana 1410 Iuno pro magna.
- 12:583 | 78^{vb} EXERCET M<EMORES> PLVS QVAM CIVILITER IRAS. Achilles, / quia filius erat Tetides, que est sub potestate Neptuni, ideo Neptunus plus iratus ei interficienti cignum, filium suum, quam cuius possit indignari de ciue. 1415
- 12:606 CERTAQVE LETIFERA D<EREXIT>. Secundum rei ueritatem non sic interfecit, sed indicio matris sue in templo Apollinis, ubi ipse Achilles sororem Paridis Pollixinam debuit desponsare, quam pulcherrimam uiderat, ubi Hector auro sibi preponderabatur.
- 12:610 AT SI FEMINEO. Penthesilea, regina Amazonum, dicitur fuisse in 1420 auxilium Troianorum. A qua potius Achilles uellet interfici, quam a Paride, SI FEMINEO MARTE FUIT CADENDVM ei. Que Penthesilea congressa Achilli ab eo interfecta est, ut in ueteri legitur historia.

INCIPIT LIBER XIII

- 13:1 CONSEDERE DVCE. 1425
- 13:2 CLIPEI SEPTEPLICIS AIAX. Legitur in Statio Thebis quod Ajax fecerat scutum suum de septem coriis.
- 13:26 SAXVM SISIPHON GRAVE VRGET. Antidia dicitur fuisse mater Vlixis. Que ante Leherte nuptias eum ex Sisipho, filio Eoli, concepit. Sed non est uerum, rapta quidem a Sisipho fuit, sed intactam eam reddidit. 1430
- 13:39 Nauplius, pater Palamedis a Caphareo monte, ubi periclitatae sunt naves Vlixis.

1410 Seruius ... 1411 magna] *cf.* Serv. *in Aen.* 2:343; 6:135. **1423** ut ... historia] *cf.* Dict. Cret. 4:2; Hyg. *Fab.* 112:4.

1408 Manogaldus *supplevi* **1414** quam *correx*i, quem *cod.* **1425** Consedere *correx*i, non sedere *cod.* **1428** Antidia *i.e.* Anticlea **1429** Leherte *i.e.* Laertae (Laertes) **1431** Nauplius ... 1432 *in marg. sup. fol. 79r*

HE [CRUSHED] WITH A THROWN TREE-TRUNK. Manegold says that *codex* 12:432
for *caudex* is a stone or sometimes a tree branch. And the diphthong
changes into o.

HE SPOKE AND THROUGH [AUSTER'S] RAGING [POWERS]. Servius says that 12:510
'raging' [can be used] for 'great', as in raging Juno for great Juno.

HE EMPLOYED HIS REMEMBERING RAGE MORE THAN CIVILLY (*civiliter*). 12:583
Since Achilles was the son of Thetis, who was under Neptune's power,
Neptune was more angry with Achilles for killing the swan, his son,
than a citizen (*civis*) might be angry over another citizen.

HE GUIDED THE STEADY [ARROW] WITH A DEATH-DEALING [HAND]. In 12:606
reality he (Paris) did not kill him thus, but [he did it] through
information from his mother in the temple of Apollo, where Achilles
himself was supposed to marry Paris's sister Polyxena, whom he
found very beautiful, and where [the body of] Hector was weighed out
for him in gold.

BUT IF BY FEMALE [WAR]. Penthesilea, the queen of the Amazons, is said 12:610
to have been allied with the Trojans. Achilles would have preferred to
be killed by her rather than by Paris, IF HE SHOULD BE SLAIN BY A FEMALE
MARS. This Penthesilea fought with Achilles and was killed by him, as
can be read in the old history.

HERE STARTS BOOK XIII

THE CHIEFS TOOK THEIR SEATS. 13:1

AJAX [LORD] OF THE SEVENFOLD SHIELD. In Statius's Thebaid we can 13:2
read that Ajax had made his shield from seven strips of leather.

THE HEAVY STONE PRESSES SISYPHOS. Anticlea is said to be Ulysses' 13:26
mother. She conceived him from Sisyphos, the son of Eolus, before her
marriage to Laertes. But this is not true, she was indeed carried off by
Sisyphos, but he returned her unviolated.

Nauplius, Palamedes' father, from mount Caphareus, where Ulysses' 13:39
ships were wrecked.

- 13:46 | EXPOSITVM LEMNOS. De Auli- / de <in> insula<m> missus fuit Vlixes, ut
79^{ra} Philotectem quereret propter sagittas Herculis, qui manebat ubi
sepultus erat Hercules. Et Vlixi querenti Philotectes ostendit cinerem et 1435
cepit ire cum eo ferens sagittas Herculis, quia fatatum erat quod Troia
capi non poterat sine sagittis Herculis. Sed, quia iurauerat quod nulli
indicaret eas, cum ferret illas, una illarum cecidit supra pedem eius,
qui cepit computrescere. Ideoque Vlixes dimisit eum in Lemnos insula,
cum uellet eum ducere ad Troiam. Quidam dicunt quod sagitta non 1440
cecidit supra pedem, sed ipse pedem ignoranter posuit super eam,
cum quereret sagittas per montem.
- 13:53 VELATVRQVE ALITVRQVE. Cooperit se de plumis auium et commedit
aues, quas cum sagittis Herculis interfecit.
- 13:56 VELLE ET INFELIX P<ELAMEDES>. Pelamedes Vlixem nolentem ad 1445
obsidionem Troie ire, et ideo insanum salem seminantem, hoc modo
probauit: Filium eius ante se arrantem posuit, et quia retraxit aratrum,
ut bene sapiens, ductus est ad Troiam. A cuius obsidione quadam die
Vlixes missus ad Misiā regionem pro tritico et, quia reuerssus est
79^{rb} uacuu, missus est Pelamedes / illuc iterum et multum tritici attulit. Et 1450
his de causis nimis Vlixes habuit eum odio et ubi breue fecit, in quo
erat scriptum, quod Pelamedes aurum acceperat a Troianis et ideo
exercitum eius prodere debebat. Et ficto nuncio suo obuiauuit, breue ui
ablatum exercitui ostendit, et omnes querentes aurum scriptum in
breui. Vlixes - sicut ille, qui industria aurum absconderat - inuenit 1455
illud sub lecto Palamedis et ideo, quasi ueritas esset inuenta, ab illis
interfectus est Pelamedes.
- 13:98 CONFERAT HIS ITACVS Resus. Resus, rex Misorum, quatuor equos albos
habebat et, si biberent de Xanto fluuio Troiano, fatatum erat quod
Troia non caperetur. Qui Rhesus, cum uenisset cum magno exercitu 1460
rogatu Troianorum, noctu hospitatus est iuxta Troiam. Interim Troiani
miserunt Dolonem uidere quid Greci facerent. Eadem nocte Diomedes
et Vlixes Doloni obuiauuerunt, et pauore et spe uite *nutantem* interfecit

1433 De ... 1442 montem] cf. Serv. in *Aen.* 3:402: inventus itaque Philoctetes cum negaret primo se scire ubi esset Hercules, tandem confessus est mortuum esse. inde cum acriter ad indicandum sepulcrum eius cogeretur, pede locum percussit, cum nollet dicere. postea pergens ad bellum cum exerceretur sagittis, unius casu vulneratus est pedem, quo percusserat tumulum. ergo cum putorem insanabilis vulneris Graeci ferre non possent, diu quidem eum pro oraculi necessitate ductum tandem apud Lemnum sublatis reliquerunt sagittis. hic postea horrore sui vulneris ad patriam redire neglexit, sed sibi parvam Petiliam in Calabriae partibus fecit.

1433 in *addidi* | insulam *correxi* 1434 Philotectem *i.e.* Philoctetem 1458 Resus¹ *cf.* Rhesum *Met.* 1460 Rhesus *cum signo* h *sup. lin.* 1463 *nutantem correxi*, notare *cod.*

LEMNOS [WOULD NOT POSSES YOU] WHO ARE EXPOSED. Ulysses was sent from Aulis to the island to find Philoctetes, who stayed where Hercules was buried, because of the arrows of Hercules. And when Ulysses asked, Philoctetes showed him the ash and came with him carrying the arrows of Hercules, since it had been foretold that Troy could not be taken without the arrows of Hercules. But when he carried them [concealed], since he had sworn that he would not reveal them to anybody, one of them fell on his foot, which started to putrefy. Therefore Ulysses left him on the island of Lemnos, even though Ulysses wanted to bring him to Troy. Some say that the arrow did not fall on his foot, but that he stepped on it without knowing, when he was looking for the arrows on the mountain. 13:46

HE IS CLOTHED AND FED [BY BIRDS]. He covered himself with bird feathers and ate birds that he had killed with the arrows of Hercules. 13:53

AND THE UNLUCKY PALAMEDES WANTED. When Ulysses did not want to go to the siege of Troy and therefore, as though insane, sowed salt, Palamedes tested him in this way: He placed Ulysses' son in front of him when he plowed and since he retracted the plow as a sane man he was brought to Troy. One day Ulysses was sent from the siege of Troy to the region of Mysia for wheat, and since he returned emptyhanded Palamedes was sent there again and he brought back much wheat. For these reasons Ulysses hated him and he then wrote a letter where it said that Palamedes had received gold from the Trojans and therefore he would betray his army. And he intercepted his false messenger, snatched away the letter with force and showed it to the army and everyone looked for the gold written about in the letter. Ulysses, as the one who had hidden the gold on purpose, found it underneath Palamedes' bed and therefore, as though the truth had been found out, Palamedes was killed by them. 13:56

ITHACAN Rhesus MAY COMPARE THESE. Rhesus, king of the Mysians, had four white horses and it was foretold that Troy would not be captured if the horses would drink from Xanthus, a river in Troy. When Rhesus on the Trojans' request had arrived with a large army, he lodged one night close to Troy. Meanwhile the Trojans sent Dolon to see what the Greeks were doing. The same night Diomedes and Ulysses met Dolon, and he wavered between fear and hope for his life, 13:98

eum Vlixes. Qui, postquam inuenit Rhesum dormientem, interfecit eum. 1465

- 13:99 PRIAMIDENQVE HELENVM. Fatatum erat, nisi caperetur palladium - id
79^{va} est figura Palladis, que erat Troie - et Helenus, suus sacerdos / filius Priami, quod nunquam caperetur Troia. Et ideo Vlixes noctu per latrinam ingrediens tam Palladium quam Helenum secum asportauit.
- 13:141 SED ENIM, QVIA RETVLIT AIAX. VIX VOCO EA NOSTRA, SED tamen dicam 1470
13:142 GENVS. Nisi enim dixero genus, uidebor non habere illud, quia ipse Ajax PRONEPOS IOVIS RETVLIT illud, id est suum genus.
- 13:187 ATQVE IN REGE TAMEN PATER EST. Quamuis rex Agamemnon deberet communi rei consulere, 'tamen pater', id est dilectio patris, erat 'in' se 'rege' adeo, quod nolebat eam interfici. 1475
- 13:217 REX IVBET INCEPTI. Iupiter iussit Agamemnoni per somnum, ut congregaret totum suum exercitum et inuaderet Troiam, quia esset uictor. Quo facto male Grecis contigit, quia non congregauerunt omnes, cum unum Achillem dimisit. Ideo pene fuit deuictus et desperatus uoluit reuerti. Consilio perorantis Vlixis tam ipse quam 1480 exercitus suus retentus est.
- 13:230 CONVOCAT ATRIDES, ut promeret eis, quid Iupiter in somnis dixerat et quid inde futurum sit.
- 13:386 ARRIPIT ENSEM. Scilicet et iuit in quandam siluam, que erat iuxta castra, ibique multas oues occidit putans se Vlixem et interficere, et postea pre 1485 nimio dolore et uerecundia se occidit.
- 13:398 | INSCRIPTA / EST FOLIIS, HEC NOMINIS ILLA QVERELE. Prima uero in
79^{vb} nomine tt ett.
- 13:399 VICTOR AD YSIPHILES. Lemniades mulieres ex more omnibus diis sacrificium fecerunt, nisi soli Diane, que irata omnes illas hir[i]cino 1490 fetore infecit, ut uiri earum nullo modo eas pati possent. Ob hoc inito consilio in expeditionem profecti sunt et ibi biennio morati. Vxores uero suspicantes eos alias sibi duxisse uxores conspirauerunt, ut quandoque uiros reuertentes in prima nocte interficerent. Virgines uero in patribus uel fratribus idem crudelitates exercerent. Omnes sine 1495 mora scelerosum facinus impleuerunt, sed sola Ysiphile, filia Thoantis regis Lemniadum, expauescens scelus patri pepercit construens

1466 Helenum post corr. ex helenam ut vid. 1467 Helenus correxi, helenum ut vid. cod. suus correxi, suos cod. 1470 nostra sup lin. post corr ex terra 1489 Ysiphiles i.e. Hypsipyles 1490 hircino correxi, hericino cod.

but Ulysses killed him. Ulysses afterwards found Rhesus sleeping and killed him.

AND HELENUS THE PRIAMID. It was foretold that Troy would never be captured unless the Palladium, that is a statue of Pallas in Troy, and its priest Helenus, Priam's son, were captured. And therefore Ulysses entered Troy at night through the privy and carried away with him the Palladium as well as Helenus. 13:99

BUT, SINCE AJAX RELATED. I BARELY CALL THESE OURS, BUT nevertheless I mention my DESCENT. For if I would not mention my descent, then I will seem not to have one, since Ajax himself THE GREAT-GRANDSON OF JUPITER RELATED this, that is his descent. 13:141

AND IN THE KING THERE STILL IS A FATHER. Although king Agamemnon should be mindful of the common good, still there was a father, that is the love of a father, in him, a king, in as much that he did not want her to be killed. 13:187

THE KING COMMANDS [US TO LET GO OF THE WORRY] OF THE [WAR] THAT HAD BEEN STARTED. Jupiter commanded Agamemnon through a dream to gather his entire army and invade Troy, since he was going to be the victor. When this was done it went badly for the Greeks, since they had not gathered everyone, when he (Agamemnon) had dismissed Achilles alone. Therefore he was almost conquered and desperately wanted to retreat. He himself and his army remained [in the war] through Ulysses' persuading counsel. 13:217

THE ATRIDE ASSEMBLES, to relate to them what Jupiter had told him in his dream and what would come to be thereafter. 13:230

HE SNATCHED THE SWORD. That is to say and went to some forest that was next to the camp, and there he killed a lot of sheep thinking he was also killing Ulysses, and afterwards he killed himself on account of great sorrow and shame. 13:386

[LETTERS] INSCRIBED ON THE LEAVES, HERE FROM A NAME, THERE FROM A COMPLAINT. The first one in the name †† ett.³⁸ 13:398

THE VICTOR [SETS SAILS] TO [THE LAND] OF HYPISPYLE. The Lemnian women made a sacrifice according to custom to all the gods except for Diana alone, who was enraged and cursed all of them with a goatish stench, so that their husbands could not stand them in any way. After they had discussed this the men set out on a campaign and remained there for two years. The wives, who suspected that the men had taken other wives, conspired to kill the men on the first night of their return and to have the maidens commit the same cruelty against their fathers or brothers. All of them fulfilled this wicked crime without delay, but only Hypsipyle, the daughter of Thoan, king of the Lemnians, feared this crime greatly and spared her father by building a magnificent 13:399

³⁸ The end of this sentence seems corrupted. In place of †† ett one would expect 'Ajax' (the complaint is 'aiai').

magnifice rogam, quasi patre occiso. Vnde eius succedit imperio. In alio tamen loco dicitur a mulieribus eiecta fuisse de regno.

- 13:408 ILLION ARDEBAT. Videtur quod debeat sic distingui: 'Illion ardebat' 1500
 13:407 usque ad eam partem, IN QVA HELLESPONTVS CLAVDITVR IN ANGVSTVM. Situs Troie non patitur hoc. Ideo dicitur, quia 'Illion' uidebatur ardere usque ad eam partem, 'in qua longus Hellespontus clau<ditur> in an<gustum>', quia tam remota parte ignis poterat / uideri. 80^a
- 13:444 QVO FERVS INIVSTO. Duas puellas, scilicet Criseidem, filiam Crisis, 1505 sacerdotis Apollinis, et Briseidem, Achilles rapuit capiens Lernesia menia, dum in auxilium Grecorum uenit. Criseiden Agamemnoni dedit, sed tabes et pestilentia pro filia sacerdotis ab Apolline premissa est, unde Agamemnon illam ab Achille coactus est reddere, ut ira dei sedaretur. Mox autem rex Achilli Briseidem abstulit, unde ab eo pene 1510 debuit interfici. Vnde etiam Achilles cum suis a pugnare traxit se, donec Greci satisfacerent ei.
- 13:455 Vsque NEOPTOLOMVVM, id est 'nouum militem'. Quod nomen uidetur, puto, filio Achillis conuenire.
- 13:569 LOCVS EXTAT. 'Locus', ubi Ecube mutata est, 'exstat', id est manifestus 1515 est pro mutatione. Vel 'exstat', id est *prominet*, et nomen habet ex re aliquo modo, sicut multa loca sortita sunt nomina aliquo euentu. Canis dicitur a canis dentibus.
- 13:589 NON VT DELVBRA. 'Delubra' proprie uocantur illa loca templi, ubi intestina lauantur. Secundum quosdam tamen 'delubra' dicuntur ille 1520 mense, in quibus imagines deorum ponebantur et ante illas desuper erant hostie.
- 13:596 PRO PATRVO TVLIT ARMA. Titonus, pater Memnonis, fuit frater Priami.
- 13:611 | SEDVCVNT CASTRA VOLATV, id est †de castrat / fecerunt. 80^b

1498 In ... 1499 regno] cf. Hyg. *Fab.* 15:1: LEMNIADES In insula Lemno mulieres Veneri sacra aliquot annos non fecerant, cuius ira uiri earum Thressas uxores duxerunt et priores spreuerunt. at Lemniades eiusdem Veneris impulsu coniuratae genus uirorum omne quod ibi erat interfecerunt, praeter Hypsipylen, quae patrem suum Thoantem clam in nauem imposuit, quem tempestas in insulam Tauricam detulit. [...] 5 Lemniades autem postquam scierunt Hypsipylen patrem suum seruasse, conatae sunt eam interficere; illa fugae se mandauit.

1505 Qvo § *deest* **1506** Lernesia *i.e.* Lyrnesia **1507** menia *i.e.* moenia **1509** Achille *cum signo h sup. lin.* **1513** Vsque *cf. utque Met.* **1515** Ecube *i.e.* Hecuba **1516** *prominet correx*, *promitti cod.*

funeral pile, as though the father had been killed. Wherefore she succeeded his rule. However, in another place it says that she was cast out from the kingdom by the women.

ILION BURNED. It seems that it should be divided thus: Ilion burned all the way to that place WHERE THE HELLESPONT IS REDUCED TO A STRAIT. The location of Troy does not allow this. Therefore it is said that 'Ilion' seemed to burn all the way to the part 'where the long Hellespont was reduced to a strait', since the fire could be seen from such a remote part. 13:408

WHEN HE WILDLY [ATTACKED] WITH AN UNJUST [SWORD]. When Achilles came to the help of the Greeks and took the Lernesian walls he stole two girls, namely Chryseis, daughter of Apollo's priest Chryses, and Briseis. He gave Chryseis to Agamemnon, but plague and pestilence was sent by Apollo for the daughter of his priest, wherefore Agamemnon was forced by Achilles to return her, so that the god's anger would be appeased. But soon the king took Briseis from Achilles, wherefore he almost ought to have been killed by him. Wherefore also Achilles withdrew from the battle with his men, until the Greeks compensated him. 13:444

Until NEOPTOLEMUS, that is 'the new soldier'. This name, I think, seems to fit Achilles' son. 13:455

THE PLACE REMAINS. 'The place' where Hecuba was transformed 'remains' (*exsto*), that is the place is known on account of the transformation. Or 'it stands out' (*exsto*), that is it projects and it has its name from an occurrence in some way, as many places are allotted their names from some event. The river Canis is named from dog's teeth.³⁹ 13:569

NOT SO THAT [YOU GIVE ME] TEMPLES (*DELUBRA*). Strictly speaking the place in the temple where the intestines are cleaned is called *delubra*. However, according to some *delubra* is the name for the tables on which the images of the gods were placed and before which there were sacrifices on top [of the tables]. 13:589

HE BORE ARMS FOR HIS UNCLE. Tithonus, Memnon's father, was the brother of Priam. 13:596

AT THE [FOURTH] FLIGHT THE CAMP SEPARATES, that is they made *†de castrat†*.⁴⁰ 13:611

³⁹ Canis is the name of a tributary to the Po, but it is also the standard word for dog.

⁴⁰ It is unclear what the phrase *†de castrat†* is supposed to mean.

- 13:619 SIGNA[M] PARENTALI. Parentalis dies dicitur a 'parento, parentas', in 1525
 13:618 quo aliquis pro parentibus suis fecit diis sacrificium. Et MEMNONIDES
 in unoquoque anno, cum pugnabant, moriuntur pro inferiis
 Memnonis.
- 13:626 DE TANTIS OPIBUS. Eneas et Antenor, secundum Romanam historiam,
 dicuntur Grecis Troiam tradisse et propter hoc multum auri et argenti 1530
 accepisse. Aliud facinus etiam fecit Eneas, quia, quando exiuit Troiam,
 coniugem suam Crensam, filiam Priami, dimisit.
- 13:628 FERTVR AB ANTANDRO. Antandros est insula iuxta Troiam, ubi prius
 Eneas fecit naues suas.
- 13:629 ET POLLIDEREO MANANTEM. Ibi uoluit remanere Eneas et sacrificare. Et 1535
 tunc accipiens de ramis, qui erant super tumulum Polidori[s], ad suum
 sacrificium et de ramis sanguis exiuit. Tunc clamans Pollidorus dixit se
 ibi esse sepultum.
- 13:631 INTRAT APOLLINEAM, id est Delon, ubi hoc responsum accepit:
 'Dardanides duri antiquam exquirite *matrem*'. Inde Eneas fuit 1540
 deceptus, quia, cum responsum accepisset de Italia, unde Dardanus
 fuerat, intellexit de Creta, unde Teucer erat. Et ideo iuit in Cretam, ubi
 80^{va} multa passus est, deinde in Affricam, scilicet ad Carta- / -ginem.
- 13:635 LATONA Q<V>ONDAM STIRPES. Iuno uenit cum Parcis, ubi Latona
 peperit, ponens ticiones in ignem eadem fatationibus et pueris dixit, 1545
 sed illos ticiones de igne rapuit Latona et de Ortigia aduxit illos Delon,
 ubi haberet pro reliquiis. Supradictos ticiones uocat Ouidius 'stirpes';
 uel stirps, pro progenie et pro ligno.
- 13:638 Hoc tapetum -ti et hoc tapete -tis.
- 13:653 IN SEGETEM LATICESQVE MERI. Omnis liquor 'latex' uocatur et ideo 1550
 determinat, quod accipiat, cum dicit 'meri'.
- 13:690 SICCATOSQVE QVERI[T] FONTES. Nimphe dicuntur flere pro fontibus
 Thebanis, quos Latona siccauerat, quia non cessabat ab odio etiam post
 mortem Naiabes. Sed tamen quidam dicunt, quia Liber omnes
 Thebanos fontes siccauit, ne Arastus in obsidione manere posset, et 1555
 hoc erat in cratere signatum.

1540 Dardanides ... matrem] cf. *Aen.* 3:90. 1554 Sed ... 1556 signatum] cf. *Theb.* 4:670-696.

1525 Signa *correx*i 1529 tantis *correx*i, cantis *cod.* 1532 Crensam *i.e.* Creusam
 1535 sacrificare *correx*i, sacrificium *cod.* 1536 Polidori *correx*i 1540 matrem *correx*i, in
 aurem *cod.* 1544 quondam *correx*i 1552 querit *correx*i 1554 Naiabes *i.e.* Niobes
 1555 fontes *correx*i, fortes *cod.* | Arastus *i.e.* Adrastus

THE [TWELVE] SIGNS WITH THE PARENTAL [VOICE]. *Parentalis dies* 13:619
(parental day) is named from *parento* ('to sacrifice in honour of deceased parents'), when someone made a sacrifice to the gods for their parents. And THE MEMNOAN BIRDS die when fighting there every year as sacrifices to Memnon.

FROM SUCH RICHES. According to Roman history Aeneas and Antenor 13:626
are said to have betrayed Troy to the Greeks and because of this they received a lot of silver and gold. Aeneas also committed another crime, since he sent away his wife Creusa, daughter of Priam, when he left Troy.

HE IS CARRIED FROM ANTANDROS. Antandros is an island next to Troy 13:628
where Aeneas first made his ships.

AND DRIPPING WITH POLYDOREAN [BLOOD]. Aeneas wanted to remain 13:629
there and to sacrifice. And then when he broke off the branches over the grave of Polydorus for the sacrifice, blood poured forth from the branches. Then Polydorus shouted saying that he was buried there.

HE ENTERED THE APOLLINEAN [CITY], that is Delos, where he received 13:631
this oracle reply: 'Hard Dardanids look for the ancient mother'. Aeneas was deceived by this, since he understood the reply to be about Crete whence Teucer came, when it was about Italy, whence Dardanus came. And therefore he went to Crete where he suffered a lot, thereafter to Africa, namely to Carthago.

THE BRANCHES ONCE [HELD BY] LATONA [WHEN SHE GAVE BIRTH]. Juno 13:635
came with the Fates, when Latona gave birth, placing the firebrands in the fire she predicted the same for the children, but Latona took these firebrands from the fire and she moved them from Ortygia to Delos, where she would keep them as relics. Ovid calls the above mentioned firebrands 'branches'; or branch, both for the progeny and for wood.

Tapetum, -ti (carpet, shroud); and *tapete*, -tis (carpet, tapestry). 13:638

[EVERYTHING WAS TURNED] INTO CORN AND LIQUID OF WINE. Every fluid 13:653
is called liquid and therefore, when he says 'of wine', he determines what it consists of.

[NYMPHS] LAMENT THE DRIED SPRINGS. The nymphs are said to cry for 13:690
the Theban springs that Latona had dried out, since she did not cease with her hatred even after the death of Niobe. But still some say that Arastus could not remain in the siege, since Liber dried out all the Theban springs, and this was portrayed on the cup.

- 13:693 HANC NON in FEMINEVM. He due sorores sponte sunt mortue pro salute *populi*, ut sicut secundum atra pestilentia a Latona et Phebe Thebanis inmissa. Vel tanta pestilentia fuit Thebe, quod omnes moriebantur. Acceperunt responsum quod, nisi iste mulieres due sua sponte 1560 morerentur, numquam eos liberari posse.
- 13:700 | ACTENVS / ANTIQVO. Vsque ad hanc partem erant historie inscripte in 80^{vb} cratere. In summitate vero flos pictus.
- 13:710 PORTIBVS INFIDIS. In Strophados insula erant Arpie, quarum nomina hec sunt Aello, Cilleno, Occipete. A quibus Eneas multa mala passus 1565 est in mora. Que propheticabant uenturam famem.
- 13:714 AMBRACHIAM <C>ERTATAM RITE DEORVM. Secundum hanc literam dices 'rite', id est propter ritum deorum. Que consuetudo erat, ut transeuntes naute unum de sociis suis sacrificarent ibi. Sed unusquisque pro sua salute sollicitus timens, ne offerretur, pro se 1570 pugnavit. Ideo dicit 'certatam'. Vel alio modo CERTATA LITE DEORVM, id est potentum uirorum, scilicet Augusti Cesaris et Antonii, quia iuxta Ambrachiam erat Actius mons, ubi illi conuenerunt.
- 13:715 IVDICIS ACCIACI. Acciacus quidam iudex fuit, quem Apollo pro prauo iudicio suo in saxum conuertit. 1575
- 13:716 VO<CA>LEMQVE S<VA> T<ERRAM> DODONIDA Q<VERCV>. In Dodona silua dedit Iupiter responsa per ereas ollas. Vel *secundum* aliam fabulam per columbas.
- 13:717 CHAONIOSQVE SINVS. Chaon frater fuit Heleni, quem ipse inscius in quodam nemore interfecit, unde dictum est Chaonium nemus; etiam 1580 81^{ra} tota regio dicitur Chaonia. /
- 13:717 VBI NATI REGE Molopsos. Andromache fuit Hectoris coniunx. Quam captiuam Pirrus fecit sibi uxorem, de qua habuit Melopsum. Qui Melopsus filios, quos habuit, incendere uoluit, sed miseratione deorum 1585 in aues mutati sunt.

1564 Portibvs ... 1566 famem] *cf. expl. 7:3 (cod. 69^{va}); 9:187 (cod. 72^{va}).* 1577 Vel ... 1578 columbas] *cf. expl. 1:106 (cod. 62^{ra}); cf. Myt. Vat. 1, suppl. V:227: DE COLVMBIS DODONEIS Dodona ciuitas est Epiri, iuxta quam est silua que etiam Dodona dicitur habundans glandibus, quibus primi pasti dicuntur homines. Iuppiter hic dabat responsa per columbas aereas.* 1579 Chaoniosque ... 1581 Chaonia] *cf. expl. 10:90 (cod. 76^{ra}).*

1558 *populi correxi, propter cod.* 1562 *antiquo correxi, antique cod.* 1564 *infidis correxi, insulis cod.* | Strophados *i.e.* Strophades 1565 Cilleno *i.e.* Cellaeno 1567 *certatam correxi* | *rite correxi, ritu cod.* 1574 *Acciaci post corr. ex acciac ut vid. cf. Actiaco Met.* 1576 *Vocalemque correxi* 1577 *secundum correxi, sed ut vid. cod.* 1579 *Chaoniosque correxi, chaoniosque cod.* 1582 *Molopsos cf. Molosso Met.* 1583 *Pirrus post corr. ex pirras ut vid.*

THIS ONE [GIVES] AN UNWOMANLY [WOUND]. These two sisters died of their own free will for the safety of their people, so that, just as in the other case, a black pestilence was sent against the Thebans by Latona and Phoebé. Or there was such a pestilence in Thebes that everyone died. They received an oracle reply that lest these two women died by their own free will, the others could never be freed. 13:693

SO FAR ON THE OLD [BRONZE]. Up to this part the stories were inscribed on the cup. At its top a flower was pictured. 13:700

THE TREACHEROUS HARBOURS. On the Strophadian islands there were Harpies, whose names were these: Aello, Cellaeno, Ocypete. Aeneas suffered a lot of bad things from them during the delay. They prophesied about a coming famine. 13:710

AMBRACIA CONTESTED BY THE RITE OF THE GODS. According to this text one should say 'by the rite', that is because of the rite of the gods. The custom was that when sailors were crossing the sea they used to sacrifice one of their own there. But any sailor, who was worried about his own safety and feared that he would be sacrificed, fought for his life. Therefore he says 'contested'. Or in a different way CONTESTED BY THE FIGHT OF THE GODS, that is 'of powerful men', namely Augustus Caesar and Antony, since the Actian mountain, where they met, is next to Ambracia. 13:714

[THE IMAGE] OF JUDGE ACTIACUS. Actiacus was a judge, whom Apollo turned into a stone because of his bad judgment. 13:715

THE DODONEAN LAND SOUNDING THROUGH ITS OAK. In the Dodonian forest Jupiter gave oracle responses through copper pots. Or according to another story, through pidgeons. 13:716

AND THE CHAONIAN BAY. Chaon was the brother of Helenus, whom he unknowingly killed in a grove, wherefore this grove is called Chaonian; the entire region is also called Chaonia. 13:717

WHERE THE SONS OF KING MOLOSSOS. Andromache was Hector's wife. But Pyrrhus made her his wife when she was captured and begot Molossus from her. This Molossus had sons whom he wanted to burn, but through the pity of the gods they were transformed into birds. 13:717

- 13:720 EPIRROS REGNATA[T]QVE VATI scilicet Butro. Pirrus, filius Achillis, accepta Andromache, uxore Hectoris, *in* coniugium post Troianam uictoriam Epirum possedit. Postea duxit Hermionem, filiam Menelai, quam ipse Menelaus apud Troiam sibi desponsauerat et etiam constituit diem. Heleno uate frustra deortante eum licet captiuum eum ¹⁵⁹⁰ duxisset. Horestes autem, filius Agamemnonis et Clitemeste, dolens Hermionem desponsatam sibi ab auo suo Tindareo alii contingere flateris postquam dea aram† Pirrum de tosicata sagitta uulnerauit, sed tamen Pirrus uiuus reuerssus est. Ibique inter cetera, que moriturus disposuit Heleno uati, quia fideliter eum, ne iret, monuit, ¹⁵⁹⁵ Andromachen in coniugium et partem regni dedit, quam olim quidam uates nomine Brutus possederat.
- 81^b Lite- / -ram *sic* construe: AB HIS Grecis TENETVR EPIRRVS QVONDAM REGNATA BRVTO VATI, sed tum regnata FRIGIO uati, id est Heleno. Et tenetur ab his TROIA SIMVLATA, que Ericon dicitur. Ideo dicit ‘simulata’, ¹⁶⁰⁰ quia Helenus omnia edificia in Egipto facit ad similitudinem Troianorum edificiorum et etiam nomina fluuiorum transtulit inde. Eneas adueniens patriam se uidere putauit.
- 13:728 HAC SVBEVNT TEVCRI, id est Troiani de genere Teuceri. Et Dardanides sunt dicti a Dardano, qui prius fuit Troie et habitauit <prius>quam ¹⁶⁰⁵ Teucer.
- 13:730 SCILLA LATVS DEXTRVM. Secundum phisicam nihil aliud fuit Scilla, nisi scopulus in litore maris, ad cuius radicem fluctus multum pulsauit. Vnde fictum est mulierem ab inguine esse mutatam in canes. Silla est in Italia, CHARIBDIS in Sicilia. 1610
- 13:804 Idrus proprie est aquatica serpens, sed hic pro qualibet ponitur.

LIBER XIII

- 14:1 IAMQVE Gigantis.

1603 Eneas ... putauit] *cf. Aen. 3:302; 3:349.*

1586 regnataque *correx*i | Butro *cf. Buthrotos Met. (sed etiam bruto post et butropus in app. Tarrant)* 1587 *in correxi, et cod.* 1590 deortante *i.e. dehortante* 1591 Clitemeste *i.e. Clytaemnestrae* 1593 tosicata *i.e. toxicata* 1596 quam *sup. lin.* 1598 *sic correxi, scio cod.* 1605 habitauit *cum signo h sup. lin.* | priusquam *correx*i 1609 Silla *i.e. Scylla* 1611 Idrus § *deest* 1613 Gigantis *cf. Giganteis Met.*

EPIRUS RULED BY AN ORACLE, namely Butros. After Pyrrhus, Achilles' son, had taken as wife Andromache, Hector's wife, and after the Trojan victory, he took possession of Epirus. After this he married Hermione, Menelaus's daughter, whom Menelaus himself had betrothed to him in Troy and even set the day [for the marriage]. The oracle Helenus dissuaded him in vain, although he (Pyrrhus) had taken him away as a prisoner. Orestes, the son of Agamemnon and Clytemnestra, who grieved that Hermione, who had been engaged to him by her grandfather Tyndareus, would belong to another †*lateris postquam dea aram†* wounded Pyrrhus with a poisoned arrow, but Pyrrhus nevertheless returned alive. And there among the other things that he had arranged for the oracle Helenus when he was about to die, since Helenus had faithfully advised him not to go, he gave him Andromache's hand in marriage and that part of the kingdom, which once an oracle named Brutus had possessed.⁴¹ 13:720

Construe the text thus: EPIRUS IS NOW HELD BY THESE Greeks, ONCE RULED BY THE ORACLE BRUTUS, but then ruled by the PHRYGIAN oracle, that is by Helenus. And the COPIED TROY, which is called Ericon, is held by them. He says 'copied' since Helenus made every building in Egypt in the likeness of the Trojan buildings and he even transferred the names of the rivers from there. When Aeneas arrived he thought that he saw his homeland.

THIS WAY THE TEUCRI APPROACHED, that is the Trojans of Teucer's descent. And the Dardanids are named from Dardanus, who was first in Troy and lived there before Teucer. 13:728

SCYLLA [TROUBLES] THE RIGHT SIDE. According to natural philosophy Scylla is nothing else than a rock at the sea-shore against the foot of which the surge strikes hard. From this it was made up that a woman was transformed from the groin down into dogs. Scylla is in Italy, CHARYBDIS in Sicily. 13:730

The Hydrus is strictly speaking an aquatic snake, but here it is used for any kind of snake. 13:804

BOOK XIII

AND NOW ON the giant's [THROAT].

14:1

⁴¹ The passage †*lateris postquam dea aram†* does not seem to fit in the sentence in any sensible way. It is hard to tell if any of the words should be changed or if there are words missing.

- 14:44 HECCATEIA CARMINA M<ISCET>. Ideo Hecate dea inferni hoc nomine nuncupatur, quod sit centum potestatum. 1615
- 14:88 | 81^{va} SIRENUM SCOPVLOS. Dicitur nihil aliud fuisse, nisi quidam / sonus undarum scopulos uerb<e>rantium.
- 14:83 AD SEDES ERICIS. Erix fuit filius Veneris et Butes; quod regnavit.
- 14:83 FIDVMQVE RELATVS ACCESTEM. Neptunus propter precium, quod sibi Laomedon peracta Troia negauerat, omnes nobiles puellas Troie ad 1620 supplicium posebat. Ob hoc quidam Troianus filiam suam in nauī posuit et in Siciliam aplicauit. Ibi Crinisius fluuius cum ea concubuit et ex ea Acestem genuit. Ideo 'fidum' dicit, quia Troianus erat.
- 14:90 COLLE PHITETVSAS. [Per] Phitetusa Grece, Latine dicitur Scuma.
- 14:103 EOLIDE TVMVLVM. Misenus, qui fuit de genere Eoli, erat cum Enea. 1625 Dicitur uero Eneas hunc patri suo sacrificasse et ad opus nigromantie interfecisse et ideo apud inferos dampnatum fuisse. Qui Misenus tibicen fuit, ideo dicit CANORI, sed Eneam excusans dicit, quia quadam die, dum Misenus Tritonem uocaret ad cornicandum, cornicinans in nauī Enee precipitatus a Tritone in mare et sic mortuus est. 1630
- 14:114 FV<L>GENTEM RAMVM IN S<ILVA>. Nulli licuit adire Proserpinam, nisi offerret ei aureum ramum.
- 14:119 QVEQVE NOVIS ESSENT ADE<VNDA> PERICVLA B<ELLIS>. Dicit apud inferos, quod pugnaturus esset cum Turno.
- 14:149 | 81^{vb} AD MINIMVM ONVS, id est in paruissimum / lapidem. 1635
- 14:153 VOCE TAMEN NOSCAR. Ideo hoc dicit, quia in antro illo ibi mutata est postea dabantur responsa.

1614 Ideo ... 1615 potestatum] *cf.* Serv. *in Aen.* 4:510: TER CENTVM TONAT ORE DEOS non 'tercentum deos', sed tonat ter centum numina Hecates: unde [[et]] Hecate dicta est ηκατην, id est centum, potestates habens. **1628** sed ... 1630 est] *cf.* Serv. *in Aen.* 6:149: PRAETEREA ac si diceret: est et alia opportunitas descendendi ad inferos, id est Proserpinae sacra peragendi. duo autem horum sacrorum genera fuisse dicuntur: unum necromantiae, quod Lucanus exsequitur, et aliud sciomantiae, quod in Homero, quem Vergilius sequitur, lectum est. sed secundum Lucanum in necromantia ad levandum cadaver sanguis est necessarius, ut pectora tunc primum ferventi sanguine supplet, in sciomantia vero, quia umbrae tantum est evocatio, sufficit solus interitus: unde Misenus in fluctibus occisus esse inducitur.

1617 uerberantium *correxī* **1619** relatus *correxī*, redatus *cod.* **1623** fidum *correxī*, filium *cod.* **1624** Phitetusas *i.e.* Pithecusas | Per *delevi* | Scuma *i.e.* Cumae **1626** uero *sup. lin.* **1631** Fulgentem *correxī* | Nulli *correxī*, nulla *cod.* **1636** Voce § *deest*

- SHE MIXES HECATEAN SONGS. Hecate, the goddess of the underworld, is known by this name because she is of a hundred powers.⁴² 14:44
- THE ROCKS OF THE SIRENS. This is said to be nothing else than the sound of the waves hitting the rocks. 14:88
- TO THE REALM OF ERYX. Eryx was the son of Venus and Butes; [realm] since he ruled there. 14:83
- AND HE RETURNED TO FAITHFUL ACESTES. Because of the price that Laomedon had denied Neptune when [the walls of] Troy had been completed, Neptune demanded as a punishment all the noble girls of Troy. Because of this, one Trojan placed his daughter in a boat and sailed to Sicily. There the river Criniscus slept with her and begot Acestes from her. He calls him 'faithful', since he is a Trojan. 14:83
- PHITECUSA [LOCATED] ON A HILL. Phitecusa in Greek, in Latin it is called Cumae. 14:90
- THE TOMB OF THE AEOLID. Misenus, who was from the stock of Aeolus, was with Aeneas. Aeneas is said to have sacrificed him for his father and killed him for the purpose of necromancy and therefore he was damned among the people of the underworld. Since Misenus was a piper he (Ovid) says MELODIOUS, but [when] he says this he absolves Aeneas, since one day when Misenus challenged Triton in horn playing, he played the horn in Aeneas's boat and was thrown in the ocean by Triton and thus he died.⁴³ 14:103
- IN THE FOREST A GLEAMING BOUGH. Nobody was allowed to approach Proserpine unless they offered her a golden bough. 14:114
- AND WHICH DANGERS MUST BE UNDERTAKEN IN NEW WARS. He says this in the underworld, since Aeneas will fight Turnus. 14:119
- TO A MINIMAL WEIGHT, that is into a very small stone. 14:149
- I WILL STILL BE KNOWN BY MY VOICE. He says this since the oracle replies were later given in the cave where she was transformed. 14:153

⁴² Here a connection is made between the name Hecate and *heca/hecaton*, Greek for 100.

⁴³ Two versions of a story, in the latter Aeneas is not a murderer and thus Ovid absolves him.

- 14:155 SEDIBVS EVBOICAM. Illi, qui fecerunt Cumas, fuerunt de Cholchide ciuitate, que est in Euboica patria Grecie.
- 14:233 INDE LAMI V<ETEREM> LESTRIGONIS. Lestrigon est nomen appellatium 1640
 14:234 *populi*, super quem olim regnauit Lamus. Postea ANTIPHATES, qui dicitur filius, regnauit super eundem *populum*.
- 14:324 NEC ADHVC SPECTASSE TOT ANNOS, id est Picus spectasse non POTERA[N]T, id est uidisse, 'tot annos' quot annos representat eum habere hec imago sua, sed ego poteram eum [L]EDERE, id est ostendere 1645 uel demonstrare, QVATER QVINQVENNEM, id est uiginti annorum, a GRAIA PVGNA, in qua Greci Troiam uicerunt.
- 14:331 SITHICE STAGNUM NEMORALE DIANE. Quasi diceret: 'Stagnum' quod est in Aricio nemore. In quo nemore simulacrum Diane translatum a Taurica prouincia regis Toantis, que regio est in Sothia. Fuit positum 1650 ab Horeste <et> coniuge sua.
- 14:337 RARA QUIDEM FACIE, SED R<ARIOR> AR<TE> C<ANENDI>. Quasi diceret: Raro posses tam pulcram inuenire et rarissime tam bene cantantem.
- 14:426 | TIBRIS a Tiberino ibi submerso nomen accepit, quod prius Albula [uo] / 82^a uocabatur. 1655
- 14:449 FAVNIGENEQVE DOMO. Amata matertera Turni uxor fuit Latini, ex qua filiam nomine Lauinam habuit. Quam Turnus propter consanguinitatem et etiam matre consentiente uoluit ducere, sed Latinus pater per augurium cognouit uirum aliene gentis manere coniugium Lauine. Interim Eneas superuenit. Cui petenti Lauinam in 1660 coniugium Turnus bellum intulit et per bellum sibi desponsatam obtinere uoluit. In quo bello Latinus Turnum contra Eneam iuuat, et in iuuando Turnum ignotum noto postposuit. Tandem interfecto Turno Eneas Lauinam uxorem duxit et regnum Latini soceri dotem possedit.
- 14:452 CONCVRRIT LATIO TYRRENIA TO<TA>. Mezentius fuit quidam pessimus 1665 tyrannus in Tyrrenia, qui hostes suos turpi more uer<ber>abat, scilicet os mortui ori uiui iungebat et alia membra iungendo tandem occidebat. Qui, quia multa mala Tyrrenis siue Tuscis fecerat, ab eis de

1648 Quasi ... 1651 sua] cf. Serv. in *Aen.* 6:136: Orestes post occisum regem Thoantem in regione Taurica cum sorore Iphigenia, ut supra diximus, fugit et Dianae simulacrum inde sublatum haud longe ab Aricia collocavit.

1638 Euoicam *correx*i, euboicam *cod.* 1641 *populi* *correx*i, propter *cod.* 1642 *populum* *correx*i, pp ut *vid. cod.* 1644 poterat *correx*i 1645 edere *correx*i 1648 Sithice i.e. Scythicae (Met.) | Quasi diceret] quae deinceps *coni. Meiser* 1649 Aricio *post corr. ex raricio* 1650 Sothia *pro Scythia* 1651 et *supplevi* 1654 Tiberino *correx*i, ciberino *cod.* | uo *deleui* 1657 Lauinam i.e. Lauiniam 1666 uerberabat *correx*i

FROM THE [STYGIAN] ABODE TO THE EUBOEAN [CITY]. Those who made Cumae were from the city of Colchis, which is in the Euboean homeland in Greece. 14:155

FROM THERE [WE CAME TO THE] OLD [CITY] OF LAESTRYGONIAN LAMUS. Laestrygon is an appellative for the people, over whom Lamus once ruled. Later ANTIPHATES, who is said to be his son, ruled over the same people. 14:233

[HE COULD] NOT YET HAVE WATCHED SO MANY YEARS, that is Picus COULD not have watched, that is to have seen 'so many years' as his image purports him to have, but I could RELATE TO him, that is show or point out FOUR TIMES FIVE YEARS, that is twenty years from the GREEK BATTLE in which the Greeks conquered Troy. 14:324

THE WOODED POOL OF SCYTHIAN DIANA. As though he said: The pool in the Arician grove. In this grove there was an image of Diana that had been brought from king Thoas's province Taurica, which is a region in Scythia. It was placed there by Orestes and his wife. 14:331

SHE WAS OF RARE BEAUTY, BUT EVEN RARER IN HER SINGING SKILL. As though he said: Rarely can one find one so beautiful and most rarely one who sings so well. 14:337

THE TIBER, which earlier was called Albula, takes its name from Tiberinus who was drowned there. 14:426

THE HOME OF THE DESCENDANT OF FAUNUS. Turnus's aunt Amata was Latinus's wife, with whom he had a daughter named Lavinia. Turnus wanted to marry her because of kinship and also with her mother's consent, but her father Latinus knew through an augury that a man from a foreign people would marry Lavinia. In the meantime Aeneas arrived. When he asked for Lavinia's hand in marriage Turnus started a war and through this war he wanted to win her who had been engaged to him. Latinus helped Turnus in this war against Aeneas, and by helping Turnus he neglected an unknown person (Aeneas) for a known. Finally Turnus was killed and Aeneas married Lavinia and attained his father-in-law Latinus's kingdom as a dowry. 14:449

ALL OF TYRRHENIA CLASHED WITH LATIUM. Mezentius was an evil tyrant in Tyrrhenia, who used to torment his enemies in a disgraceful manner, that is to say he would join a dead man's face to that of a living man and finally he would kill them by joining the other limbs too. Since he had done many bad things to the Tyrrhenians or Tuscans, 14:452

- regno est expulsus. Qui etiam Turnum iuuabat contra Eneam. Et ideo
Tusci iuuabant Eneam contra Turnum, quia Turnus hostem illorum 1670
82^b receperat. /
- 14:457 PROFVGI DIOMEDIS AD VRBEM. Diomedes congressus cum Enea
singulari certamine in sinistro brachio uulnerauit Venerem
defendentem Eneam. Inde Venus irata incendit uxorem Diomedis in
amorem alterius uiri et effecit, quod contempto Diomede publice alii 1675
nupsit, cui etiam bona Diomedis dotem dedit. Quibus ille fretus postea
Diomedem redeuntem a Troiano bello de patria fugauit, et liberos,
uxorem et omnia, que sua fuerunt, possedit. Inde Diomedes uenit in
Iapigiam, que pars est Calabrie in fine Italie, ad Daumum regem et
filiam eius uxorem duxit. Dicitur autem Apulia siue Calabria 1680
I[n]apigia a uento, qui ibi maxime flat, qui Iapis dicitur, uel ab aliquo
duce, qui Iapis diceretur. Iapia uero est Venetia.
- 14:468 NARICVS HEROS, id est Vlixes. In destructione Troie Ajax Oieus in
templo Palladis concubuit cum Casandra, filia Priami. Que et sacerdos
Apollinis erat, quam Vlixes inde rapuit. 1685
- 14:472 CVMVLVMQVE CAPHAREA CLADIS. Nauplus dolens de Palamede filio
suo iniuste interfecto ab Vlixes et aliis Grecis, in Caphareo monte
82^{va} circumdato syrtibus et scopulis / manentibus sub aqua ignem in nocte
lucentem posuit. Ad hunc Greci reuertentes a Troia uenerunt
existimantes ire ad portum, in quo solitus erat ignis lucere in nocte, et 1690
mu<|>te naues ibi sunt fracte et homines mortui. Et quia cadauera
remanserunt in mari, mare habundans tempestate iterum multas naues
eorum et homines submersit. Consuetudo enim est maris etiam
inplacatissimo tempore feruere nimis, si cadauera sint in eo.
- 14:565 Alcmei SAXVMQVE I<N>C<RESCERE> LIGNO. Alcinous, rex Pheacum, fuit 1695
in auxilium Grecorum et Troianis mala, que potuit, intulit. Et ideo,
dum nauis eius mutaretur in lapidem, Naiades facte de Troianis
nauibus multum letabantur.
- 14:533 Mulcifer VREBAT. Seruius dicit quod MVLCIBER est Iupiter; Mulcifer est
Vulcanus. 1700

1699 Seruius ... 1700 Vulcanus] cf. Serv. in *Aen.* 8:724: MVLCIBER Vulcanus, ab eo quod totum ignis permulcet: [[aut quod ipse mulcatus pedes sit, sicut quibusdam videtur: aut quod igni mulceatur]]; Eriugena, *Annotationes in Marcianum*, 187: 07. 'Lemnius' Uulcanus, a Lemno insula. 07. 'Mulcifer' mulcens ferrum tantum, uel solum modo significat uel ualde.

1675 quod *correx*i, que *cod.* 1677 liberos *correx*i libere *cod.* 1679 Daumum *i.e.* Daunum
1681 Iapigia *correx*i 1683 Naricus *i.e.* Narycius | Oieus *i.e.* Oileus 1686 Nauplus *i.e.*
Nauplius 1691 multe *correx*i 1695 Alcmei cf. Alcinoi *Met.* | Alcinous *post corr. ex*
alcmeus *ut vid.* 1698 letabantur *correx*i, letabuntur *cod.*

he was banished from his kingdom by them. He also helped Turnus against Aeneas. And the Tuscans helped Aeneas against Turnus since Turnus had received their enemy.

TO THE CITY OF THE FUGITIVE DIOMEDES. Diomedes met Aeneas in single combat and wounded him, who was protecting Venus, in his left arm. Enraged by this Venus filled Diomedes' wife with love for another man and made it so that she, shaming Diomedes publicly, married another man, to whom she even gave away Diomedes' fortune as dowry. Relying on these things (the fortune), he chased away Diomedes from his land when he returned from the Trojan war, and he took possession of his children, wife and all the things that had been his. From there Diomedes came to Iapygia, which is the part of Calabria at the far end of Italy, to king Daunus and married his daughter. Apulia or Calabria is called Iapygia from a wind that blows very hard there, which is called Iapis, or from some lord named Iapix. But Iapia is Venice. 14:457

THE NARYCIAN HERO, that is Ulysses. At the destruction of Troy Oilean Ajax slept with Cassandra, daughter of Priam, in the temple of Pallas. She, whom Ulysses snatched away, was also the priestess of Apollo. 14:468

AND CAPHEREUS, THE CROWN OF MISFORTUNE. Nauplius, who grieved for his son Palamedes who had been unjustly killed by Ulysses and the other Greeks, placed a fire that burned in the night on mount Caphareus, which is surrounded by sand-banks and rocks under the water. When the Greeks returned from Troy they came to this fire believing they came to a harbour, where a fire usually burned at night. And many ships were destroyed there and many men died. And since the corpses remained in the sea, the sea became abundant with storms and again sank many of their ships and men. For the nature of the sea was to rage exceedingly with unappeasable weather, if there were corpses in the sea. 14:472

Alcmaeus's [SHIP] CHANGES FROM WOOD INTO STONE. Alcinous, king of the Phaeacs, was an allied of the Greeks, and he brought as much evil as he could against the Trojans. And therefore when his ship was transformed into stone, the Naiads, who were created from the Trojan ships, were much delighted. 14:565

Mulcifer BURNED. Servius says that MULCIBER is Jupiter; Mulcifer is Vulcan. 14:533

- 14:639 SILENVS discipulus Bachi pre nimia ebrietate semper uisus est iuuenis.
- 14:657 TANTOQVE POTENTIOR INQVIT. Hoc ideo dicit, quia quanto magis laudauit artes Pemone et studium suum mirabatur, tanto plus potuit eam aptare sibi et tanto magis fecit eam intentam. 1705
- 14:694 IDALIAM. Idala est quedam silua, in qua Venus colitur, et ideo Idalia dicitur. Et ab hac silua habundante / columbis Idales dicuntur columbe.
- 14:694 TIME RAMNVSIDIS IRAM. Ramnis est ciuitas, in qua colitur Fortuna, a qua sic ipsa nominatur. Ideo dicit Vertumnus Pomone, ut timeat, quia 1710 Fortuna nimis irascitur superbis.
- 14:712 QVOD NORICVS EXQVOQVIT IGNIS. Norica est quedam regio ultra Anglicam, ubi optimi gladii fiunt.
- 14:720 ET PEANA VOCA. Peana sunt laudes Apollinis, que exclamantur in triumpho alicuius. Quas sortitus est interfecto Phitone. 1715
- 14:722 CERTE ALIQVOD LAVDARE MEI. Quasi diceret: Tu laudabis me amantem in morte, quod maxime solent mulieres in uirum.
- 14:724 NON TAMEN ANTE TVI CVRAM. Dixi, quod gaudeas de morte mea, tamen ego ita te diligo, quod amor tui[s] non recedet a me, priusQVAM VITA, et hoc tu MEMENTO. 1720
- 14:725 GEMINA LVCE, id est luce diei et presentia tui, quam non minus diligo ipsa luce diei.
- 14:729 SI TAMEN, O SVPERI. Dixerit licet quod PASCAS tua LVMINA, TAMEN non inpune, et ideo O SVPERI, SI VIDETIS.
- 14:739 ICTA PEDVM MOTV IANVA, id est ianua EST DEDISSE VISA SONVM pro MOTV 1725
83^a PEDVM. So- / num, quem audientes possent trepidare et multum timere.
- 14:760 SERVAT ADHVC SALAMIS. Ordo: 'Salamis' ciuitas 'seruat' illud SIGNVM VENERIS QVOQVE TEMPLVM HABET illud SIGNVM NOMINE, id est sub
14:750 nomine, hoc est nomen inscriptum ostendat signum fuisse ANAXETES. 1730
VENERIS, dico, PROSPICIENTIS, id est uidentis ultionem.
- 14:773 NVMITORQVE SENEX. Amul<i>us fratrem suum Numitorem de regno pepulit eiusque filiam Iliam sacerdotissam dee Veste fecit. Cum qua

1701 Silenus ... 1702 iuuenis in marg. (fol. 83r) 1704 Pemone i.e. Pomonae 1709 Time correxi, Tune ut vid. cod. | Ramnis i.e. Rhamnus 1712 exquoquit i.e. excoquit 1715 Phitone i.e. Pythone 1718 tui correxi, cui cod. | Dixi § adest 1719 tui correxi 1725 Icta correxi, Leta cod. | motv¹ correxi, metu cod. 1730 Anaxetes i.e. Anaxaretis 1732 Amulius correxi 1733 eiusque correxi, eosque cod.

SILENUS, a disciple of Bacchus, seemed to be always young because of his excessive drunkenness. 14:639

AND HE SAID 'YOU ARE SO MUCH MORE POWERFUL'. He says this since the more he praised the arts of Pomona and was amazed by her endeavour, the more he could tie her to himself and the more eager he made her. 14:657

THE IDALIAN. Idala is a forest, in which Venus is worshipped and therefore she is called the Idalian. And since this forest abounds in doves the doves are called Idalian. 14:694

AND FEAR THE WRATH OF THE RHAMNUSIAN. Rhamnus is a city where Fortuna is worshipped and from which she is named thus. Vertumnus tells Pomona to fear, since Fortuna is greatly angered by the arrogant. 14:694

THAT NORIC FIRE HARDENS. Norica is a region beyond Anglia, where the best swords are made. 14:712

AND SING PAEANS. Paeans are songs of praise to Apollo, which are sung when somebody has a triumph. He (Apollo) received them after he had killed Python. 14:720

SURELY [YOU WILL BE FORCED] TO PRAISE SOMETHING OF MY [LOVE]. As though he said: You will praise me, who love until death, which women usually [praise] the most in a man. 14:722

HOWEVER [REMEMBER THAT] MY CARE FOR YOU [ENDED] NOT BEFORE. I said that you may rejoice over my death, nevertheless I love you in such a way that my love for you will not leave me BEFORE MY LIFE does, and this you WILL REMEMBER. 14:724

TWIN LIGHTS, that is by the light of day and in your presence, which I love no less than the light of day itself. 14:725

HOWEVER IF, O GODS ABOVE. Although he said FEAST your EYES, not without punishment HOWEVER, and therefore O GODS ABOVE, IF YOU SEE. 14:729

THE DOOR WAS HIT BY THE MOVEMENT OF HIS FEET, that is the door SEEMED TO HAVE GIVEN THE SOUND on account of THE MOVEMENT OF HIS FEET. A sound that would make those who heard it tremble and be much afraid. 14:739

SALAMIS STILL KEEPS. Order: Salamis's city keeps this IMAGE OF VENUS AND THE TEMPLE HAS the SIGN WITH THE NAME, that is under this name, that is an inscribed name shows that the sign was OF ANAXARETES. OF VENUS, I say, LOOKING OUT FOR, that is with her mind set on vengeance. 14:760

AND OLD NUMITOR. Amulius drove his brother Numitor from the kingdom and made his daughter Ilia priestess of the goddess Vesta. 14:773

Martius dicitur concubuisse et ex ea Remum et Romulum genuisse, sed potius fuit sacerdos deae Vestae. Qui pueri adulti eiecto Amulio 1735 auum Numitorem in regno restituerunt.

14:774 FESTIS PALILIBVS VRBIS. Pales dea pabuli, in cuius festo Roma cepit edificari.

Pales dea pabuli, in cuius festis condita sunt menia urbis.

14:776 ARCISQVE VIA TARPEIA RECLVSA. Tarpeia filia constituit cum Sabinis, ut 1740 acceptis ornamentis brachiorum aperiret eis portam. Illi autem ingressi tot clipeos posuerunt super eam, quod ipsa sustinere non ualuit. Romani autem nescientes eam aurea ornamenta brachiorum petisse, 83^b sed [cre] / credentes eam pro defensione suffocatam et tnon equiuocatam† templum sibi fecerunt in Capitolio. 1745

14:799 Primus rex Romanorum fuit ROMVLVS. Palatinus uero et Auentinus et alii supradicti Albe regnauerunt. Post Romulum uero regnauit Rome Numma Pompilius. Post illum Tullius, post Tullium Tullus, post eum Tarquinius.

14:827 PVLGRA SVBIT FACIES. Quasi diceret: Ille Romulus exutus mortalitate 1750 longe dignior erit illo Romulo, qui quondam regali trabea indutus dignissimus uidebatur.

14:830 Ersilia prius uxor †Dat, postea u<xor>/uero Romuli.

LIBER XV

15:5 ANIMO MAIORA CAPACI CONCIPIIT. Numma Pompilius factus rex iuit ad 1755 Crotonem ciuitatem putans Pitagoram inuenire, ut phisicam addisceret.

15:13 LITORA FELICI T<ENVISSSE> LACINIA. In Apulia iuxta †sint† pontum Hercules quendam latronem nomine Lacinium interfecit reuertens ab Hispanis. Et ideo illa littora Lacinia dicuntur. 1760

Mars is said to have lain with her and begot Remus and Romulus from her, but she was more probably the priestess of the goddess Vesta. When these boys had grown up they threw out Amulius and reinstated their uncle Numitor to the kingdom.

THE CITY'S [WALLS ARE FOUNDED] ON THE PALILIAN FEAST. Pales is the goddess of food, at whose feast they began to build Rome. 14:774

Pales the goddess of food, at whose feast the walls of the city were built.

TARPEIA WHO REVEALED THE WAY TO THE CITADEL. The daughter Tarpeia came to an agreement with the Sabines to open the city gates for them in return for the ornaments worn on their arms. But after they had entered [the city] they stacked so many shields on top of her that she could not survive. The Romans, who were unaware that she had sought golden bracelets, but rather thought that she had suffocated for the sake of the defense [of the city] †*non equiuocatam*†, made a temple to her on the Capitol.⁴⁴ 14:776

The first king of the Romans was ROMULUS. Palatinus and Aventinus and others mentioned above ruled Alba. Numa Pompilius ruled in Rome after Romulus. After him Tullius, after Tullius Tullus, after him Tarquinius. 14:799

A BEAUTIFUL FORM ENTERS. As though he said: This Romulus, having cast of his mortality, is much more dignified than the Romulus who once dressed in the royal robe and seemed the most dignified. 14:827

Hersilia first the wife of †*Da*†, later the wife of Romulus.⁴⁵ 14:830

BOOK XV

HE CONCEIVES OF GREATER THINGS IN HIS CAPACIOUS MIND. Numa Pompilius was made king and went to the city of Crotona thinking he would find Pythagoras there so that he would learn natural philosophy. 15:5

TO HAVE REACHED THE LACINIAN SHORES ON A FORTUNATE [VOYAGE]. In Apulia next to the †*sin*† sea Hercules, when returning from Spain, killed a bandit named Lacinus. And therefore these shores are called Lacinian.⁴⁶ 15:13

⁴⁴ It is unclear what the words *non equiuocatam* should mean. By their form and position it would seem to be an attribute to *eam* (i.e. Tarpeia). From the context one would expect maybe *non eque* ('not justly', i.e. they did not realise that she died justly).

⁴⁵ I have not been able to find any person to which †*Da*† might refer.

⁴⁶ The word †*sin*† could possibly be the beginning of a name for the sea or maybe for *sin<um>* (bay) then replaced by *pontum* (sea).

- 15:39 O CVIVS CELVM BIS SEX LABORES FECERE. Fecere, id est pinxere, quia
83^{va} monstra, que iste domuit in terris, translata sunt in celum, ut Leo et
cetera. /
- 15:41 MOS ERAT ANTIQVIS. Nigri et albi lapilli in urna ponebantur. Si albi
prius exirent, absoluere[n]tur, qui reus dictus erat; <si nigri>, 1765
damnaba[n]tur. Sed, ut iste Micilius damnari posset, nullus in ea
lapillus albus missus est, sed nigri. Sed auxiliante Hercule ei omnes
egressi sunt albi.
- 15:164 NVPER ABANTHEIS. Abas rex Argiuorum fuit ibi, ubi Menelaus
posuerat clipeum Euphorbi. Vnde, quia Pitagoras accepit eum, 1770
finxerunt Greci, quod anima Euphorbi eadem esset in Pitagora.
- 15:237 HEC QVOQVE NON PER<STANT> QVE NOS HELEMENTA VOCAMVS. Hoc
dicunt philosophi, ut Plato et ceteri, quod non proprie helementa
uocentur hoc, quod uidemus, scilicet terram, aquam et alia, sed ideas
quasdam in dei mente. Entes proprie helementa dixerunt, quod 1775
numquam mutarentur. Sed hic non dicunt de illis helementis.
- 15:249 IDEMQVE RETEXITVR ORDO, id est sicut aer et ignis descendunt, ita
postea ascendunt.
- 15:251 GLOMERATA CO<G>ITVR VNDA. TELLVS tamen fit in aquam, cum aqua fit
lutulenta et turbida de ipsa terra, et sicut 'tellus cogitur' in 'unda 1780
glomera<ta>', id est sic retinetur in aliquo uertigine aque.
- 15:309 | MEDIO TVA COR- / NIGER HAMON. Bacho in Indiam eunti et pontum
83^{vb} querenti Iupiter in specie arietis aparuit. Et, in quo loco aparuit, ibi
Bachus fontem inuenit et ibi patri suo templum edificauit, in quo
uocatur Amon. Vel ideo dicitur corniger, quia, cum Tipheus insecutus 1785
est, deos Iupiter latuit in ariete.

1765 absoluere[n]tur *correx* | si nigri *supplevi* 1766 damnabatur *correx* | Micilius *i.e.*
Myscelus 1772 Hec *correx*, hoc *cod.* | perstant *correx* | nos *correx*, non *cod.*
1777 retexitur *correx*, retexitur *cod.* | descendunt *post corr. ex scendunt* 1779 cogitur
correx 1781 glomerata *correx* 1782 Hamon *i.e.* Ammon 1783 arietis *sup. lin.*

O YOU WHOSE HEAVEN TWO TIMES SIX LABOURS MADE. 'Made', that is portrayed, since the monsters, such as the Lion and others that he had conquered on earth, were transferred onto heaven. 15:39

IT WAS THE CUSTOM FOR THE ANCIENTS. Black and white pebbles were placed in an urn. If the white ones came out first, the accused would be acquitted; [if the black ones came out], he would be condemned. But not a single white pebble was placed in the urn, only black ones, so that Myscelus would be condemned. But with the help of Hercules all pebbles came out white for him. 15:41

RECENTLY IN ABASIAN [ARGOS]. Abas was the king of the Argives in the place where Menelaus placed the shield of Euphorbus. Wherefore the Greeks imagined that Euphorbus's soul and Pythagoras's were the same, since Pythagoras received it (the shield). 15:164

AND NOT EVEN THESE WHICH WE CALL THE ELEMENTS PERSIST. The philosophers, such as Plato and others, say that these things that we see, that is to say the earth, water and other things, should not strictly speaking be called 'elements', but rather ideas in the mind of God. Strictly speaking they called elements *entes*, since they never change. But here they do not speak about this kind of elements. 15:237

AND THE SAME ORDER IS REPEATED, that is just as air and fire sink so they later rise. 15:249

[THE EARTH] IS FORCED TOGETHER BY THE CROWDED WATER. THE EARTH is turned into water, when water is made muddy and disordered from the soil, and just as 'the earth is forced together' in 'the crowded water', that is it is thus retained in a vortex of water. 15:251

IN THE MIDDLE [OF THE DAY], HORNED AMMON, [YOUR STREAM]. When Bacchus went to India and was looking for the sea, Jupiter appeared before him in the shape of a ram. And Bacchus found a spring in the place where Jupiter had appeared, and there he built a temple to his father, in which he is called Ammon. Or he is called 'horned' since Jupiter hid the gods in a ram when Typhoeus attacked. 15:309

- 15:326 PREDITAS ATTONITAS. Filie, que in alio loco Cee matres dicuntur, inebrietate in sacrificio, quia recepto Hercule ueniente de Hispania maledixerunt Iunoni iniungenti tot labores egre<g>io uiro. Ideo Iuno irata fecit, quod ex nimia ebrietate sibi cornute uidebantur. Has 1790 Melampus quidam confectionibus et uino contrariis a furore liberauit. Quas confectiones deinde cuidam fonti infudit. Vnde postea natura
- 15:324 CONTRARIA VINO remansit illi fonti ex herbis positis in confectione.
- 15:462 NEVE THIESTIS. Thiestes et Atreus fratres fuerunt. Atreus habuit quendam filium de coniuge fratris sui. Ideo Thiestes iratus coxit eum 1795 et patri suo Atreo ad comedendum dedit.
- 15:475 | NEC FORMIDANTES CERVOS ILLVDITE PENNIS. Ve- / natores pennas super 84^a retia ponunt, ne cerui uidentes illa paueant, sed potius cum minori impetu ingrediantur, et sic illuduntur pennis. Vel uenatores, cum circumdant saltus cum retibus, pennas incendunt in illis locis, ubi retia 1800 desunt, ut cerui accedentes et odorantes et ibi homines esse credentes, per retia potius egrediantur siluam et ita eludunt eos.
- 15:552 ET AMAZONE NATVS. Theseus cum amazonibus pugnavit. Quibus deuictis Hypoliten reginam ipsorum captiuam duxit, quam coniugem sibi fecit, de qua genuit Ypolitum. 1805
- 15:622 PANDITE NVNC, MVSE. †M† hoc, quasi proemium, Ouidius ad laudem Augusti Cesaris premitit, ad cuius honorem librum suum scripsit.
- 15:836 PROSPICIENS PROLEM sanctam. Liuia fuit coniunx Augusti Octouiani. Que habuit filios Drusum et Neronem et Claudium, qui in prima etate fuit probus, sed postea pessimus. Drusus uero melior fuit iuxtaque 1810 Maguntiam interemptus. Liuia uero ante Augustum Cesarem nupserat Tiberino Neroni, de quo habuit Neronem et Claudium, sed mortuo

1787 Filie ... 1793 confectione] *cf. expl. 7:363 (cod. 69^{vb}); Serv. in. Buc. 6:48: PROETIDES IMPLERVNT F(ALSIS) M(UGITIBUS) A(GROS) Proetides Proeti et Stheneboeae, sive Antiopae secundum Homerum filiae fuerunt, [[Lysippe, Iphinoe, Iphianassa]]. hae se cum Iunoni in pulchritudine praetulissent - [[vel, ut quidam volunt, cum essent antistites, ausae sunt vesti eius aurum detractum in usum suum convertere -]] illa irata hunc errorem earum inmisit mentibus, ut se putantes vaccas in saltus abirent et plerumque mugirent et timerent aratra: [[quas Melampus, Amythaonis filius, pacta mercede ut Iphianassam uxorem cum parte regni acciperet, placata Iunone, infecto fonte, ubi solitae erant bibere, purgavit et in pristinum sensum reduxit.*

1787 Preditas *i.e.* Proetidas 1789 egregio *correxi* 1791 confectionibus *correxi*, defectionibus *cod.* 1794 Thiestis *cf.* Thyesteis *Met.* 1797 Nec ... 1802 eos + *in marg.* scilicet Eneas nutricem sepeliuit *cf. Met. 14,441* | illudite *correxi*, illudide *ut vid. cod.* 1805 Ypolitum *i.e.* Hippolytus

THE ASTONISHED PROETEANS. The daughters, who in another place are called 'the Coean mothers', were drunk at a sacrifice, since after they had received Hercules, who came there from Spain, they cursed Juno who imposed so many labours on this excellent man. Therefore the enraged Juno made it so that they thought that they had horns, because of too much drunkenness. A certain Melampus freed them from this madness through a preparation also contrary to wine. Thereafter he poured these preparations in a spring, wherefore later a nature CONTRARY TO WINE remained in this spring from the herbs put in the preparation. 15:326

AND NOT WITH THYESTEAN [COURSES]. Thyestes and Atreus were brothers. Atreus had a son from his brother's wife. Therefore the enraged Thyestes cooked the son and gave him to the father, Atreus, to eat. 15:462

AND DO NOT TRICK TERRIFIED DEER WITH FEATHERS. Hunters placed feathers on top of their nets, so that the deer would not be frightened when they saw them, but rather advance with less force, and so they are 'tricked with feathers'. Or the hunters, when they encircle their pasture with their nets, set fire to feathers in those places where there are no nets, so that the approaching deer will smell them and think that there are humans there and then rather come out of the forest through the nets, and thus they trick them. 15:475

THE SON OF THE AMAZON. Theseus fought with the Amazons. After they had been conquered he took their queen Hippolyte prisoner and made her his wife, from whom he begot Hippolytus. 15:552

EXPLAIN NOW, O MUSES. Ovid starts by saying this as an introduction to the praise of Augustus Caesar, in whose honour he wrote his book. 15:622

LOOKING FORWARD [HE SHALL COMMAND] the sacred PROGENY. Livia was the wife of Augustus Octavian. She had the sons Drusus, Nero and Claudius, who in his childhood was good but later very bad. Drusus however was better and was killed close to Maguntia. Livia had married Tiberinus Nero before Augustus Caesar, from him she 15:836

84^b Tiberino Nerone nupsit Augusto Cesari. Et isti primigeni, qui Cesares /
sunt apellati, dicuntur ab Ouidio filii Augusti Octouiani diligentis illos.

had Nero and Claudius, but after the death of Tiberinus Nero she married Augustus Caesar. And these two first sons, who are called Caesars, Ovid calls the sons of Augustus Octavian because he loved them.