

**Sextus Propertius**

**The Elegies**

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## **Book I**

### **Book I.1:1-38 Love's madness**

[Cynthia](#) was the first, to my cost, to trap me with her eyes: I was untouched by love before then. [Amor](#) it was who lowered my gaze of endless disdain, and, feet planted, bowed my head, till he taught me, recklessly, to scorn pure girls and live without sense, and this madness has not left me for one whole year now, though I do attract divine hostility.

[Milanion](#), did not shirk hard labour, [Tullus](#), my friend, in crushing fierce [Atalanta](#), [Iasus](#)'s daughter. Then he lingered lovesick in [Parthenium](#)'s caves, and faced wild beasts there: thrashed, what is more, by the club of [Hylaeus](#), the Centaur, he moaned, wounded, among [Arcadia](#)'s stones. So he was able to overcome the swift-footed girl: such is the value of entreaty and effort in love. Dulled Amor, in me, has lost his wits, and forgets the familiar paths he once travelled.

But you whose trickeries draw down the moon, whose task it is to seek revenge, through sacrifice on magic fires, go change my mistress's mind, and make her cheeks grow paler than my own! Then I'll believe you've power to lead rivers and stars wherever you wish, with [Colchian](#) charms.

Or you, my friends who, too late, would draw me back from error, search out the cure for a sick heart. I will suffer the heat and the knife bravely, if only freedom might speak as indignation wishes. Lift me through furthest nations and seas, where never a woman can follow my track. You, to whom gods grant an easy hearing, who live forever secure in mutual love, you stay behind. [Venus](#), our mistress, turns nights of bitterness against me, and Amor never fails to be found wanting. Avoid this evil I beg you: let each cling to his own love, and never alter the site of familiar desire. But

if any hears my warning too late, O with what agony he will  
remember my words!

## Book I.2:1-32 Love goes naked

What need is there, *mea vita*, to come with your hair adorned, and slither about in a thin silk dress from [Cos](#)? Why drench your tresses in myrrh of [Orontes](#), betray yourself with gifts from strangers, ruin nature's beauty with traded refinements, nor allow your limbs to gleam to true advantage? Believe me nothing could enhance your shape: naked [Amor](#) ever hates lying forms. Look at the colours that lovely earth throws out: still better the wild ivy that springs up of itself; loveliest the strawberry tree that grows in deserted hollows; and water knows how to run in untaught ways. The shores convince us dressed with natural pebbles, and birds sing all the sweeter without art.

[Phoebe](#) did not set [Castor](#) on fire this way: she [Leucippus](#)'s daughter; nor [Hilaira](#), her sister, [Pollux](#), with trinkets. Not like this [Marpessa](#), [Evenus](#)'s daughter, whom [Idas](#) and passionate [Phoebus](#) fought for by her father's shore. [Hippodamia](#) did not attract [Pelops](#), her [Phrygian](#) husband, with false brightness, to be whirled off on alien chariot-wheels. They did not slavishly add gems to faces of a lustre seen in [Apelles](#)'s paintings. Collecting lovers everywhere was never their inclination: to be chaste was beauty fine enough for them.

Should I not fear now, that I may be worth less than these? If she pleases one man a girl has enough refinement: and [Phoebus](#) grants, to you above all, his gifts of song, and [Calliope](#), gladly, her [Aonian](#) lyre, and your happy words never lack unique grace, all that [Minerva](#) and [Venus](#) approve of. If only those wretched luxuries wearied you, you would always be dearest to my life for these.



### Book I.3:1-46 After a night's drinking

Just as [Ariadne](#), the girl of [Cnossus](#), lay on the naked shore, fainting, while [Theseus](#)'s ship vanished; or as [Andromeda](#), [Cepheus](#)'s child, lay recumbent in her first sleep free now of the harsh rock; or like one fallen on the grass by the [Apidanus](#), exhausted by the endless [Thracian](#) dance; [Cynthia](#) seemed like that to me, breathing the tender silence, her head resting on unquiet hands, when I came, deep in wine, dragging my drunken feet, while the boys were shaking the late night torches.

My senses not yet totally dazed, I tried to approach her, pressing gently against the bed: and though seized by a twin passion, here [Amor](#) there [Bacchus](#), both cruel gods, urging me on, to attempt to slip my arm beneath her as she lay there, and lifting my hand snatch eager kisses, I was still not brave enough to trouble my mistress's rest, fearing her proven fierceness in a quarrel, but, frozen there, clung to her, gazing intently, like [Argus](#) on [Io](#)'s new-horned brow.

Now I freed the garlands from my forehead, and set them on your temples: now I delighted in playing with your loose hair, furtively slipping apples into your open hands, bestowing every gift on your ungrateful sleep, repeated gifts breathed from my bowed body. And whenever you, stirring, gave occasional sighs, I was transfixed, believing false omens, some vision bringing you strange fears, or that another forced you to be his, against your will.

At last the moon, gliding by far windows, the busy moon with lingering light, opened her closed eyes, with its tender rays. Raised on one elbow on the soft bed, she cried: 'Has another's hostility driven you out, sealing her doors, bringing you back to my bed at last? Alas for me, where have you spent the long hours of this night, that was mine, you, worn out now, as the stars are put away? O you, cruel to me in my misery, I wish you the same long-drawn-out nights as those you endlessly offer to me. Till a moment

ago, I staved off sleep, weaving the purple threads, and again, wearied, with the sound of [Orpheus](#)'s lyre. Until Sleep impelled me to sink down under his delightful wing I was moaning gently to myself, alone, all the while, for you, delayed so long, so often, by a stranger's love. That was my last care, amongst my tears.'

### **Book I.4:1-28 Constancy in Love**

Why do you urge me to change, to leave my mistress, [Bassus](#), why praise so many lovely girls to me? Why not leave me to spend the rest of my life in increasingly familiar slavery? You may praise [Antiope](#)'s beauty, the daughter of [Nycteus](#), and [Hermione](#) of [Sparta](#), all those the ages of beauty saw: Cynthia denies them a name. Still less would she be slighted, or thought less, by severe critics, if she were compared with inferior forms. Her beauty is the least part of what inflames me: there are greater things I joy in dying for, Bassus: Nature's complexion, and the grace of many an art, and pleasures it's best to speak of beneath the silent sheets.

The more you try to weaken our love, the more we both disappoint with acknowledged loyalty. You will not escape with impunity: the angry girl will know of it, and be your enemy with no unquiet voice. [Cynthia](#) will no longer look for you after this, nor entrust me to you. She will remember such crimes, and fiercely denounce you to all the other girls: alas, you'll be loved on never a threshold. She will deny no altar her tears, no stone, wherever it may be, and however sacred.

No loss hurts Cynthia so deeply as when the god is absent, love snatched from her: above all mine. Let her always feel so, I pray, and let me never discover cause in her for lament.

### **Book I.5:1-32 Admonishment to Gallus**

Envious man, quiet your irksome cries at last and let us travel the road we are on, as one! What do you wish for, madman: to feel my passion? Unhappy man, you're hastening to know the deepest hurt, set your footsteps on hidden fire, and drink all the poison of [Thessaly](#). She's not like the fickle girls you collect: she is not used to being mildly angered. Even if she does not reject your prayers, by chance, how many thousand cares she'll bring you! She'll not let you sleep, now, or free your eyes: she's the one to bind the mind's uncivilized forces. Ah, how often, scorned, you'll run to my door, your brave words turning to sobs, a trembling ague of bitter tears descending, fear tracing its hideous lines on your face, and whatever words you wish to say, lost in your moaning, you, you wretch, no longer able to know who or where you are.

Then you'll be forced to know my mistress's harsh service, and what it is to return home excluded. You'll not marvel at my pallor any more, or at why I am thin all over. Your high birth will do you no good in love. Love does not yield to ancient faces. But if you show the smallest sign of guilt, how quickly your good name will be hearsay! I'll not be able to bring you relief when you ask, while there's no cure for my malady: rather, companions together in love and sorrow, we'll be forced to weep on each other's offered breast.

So stop asking what my [Cynthia](#) can do, [Gallus](#), she comes not without retribution to those who ask.

### **Book I.6:1-36 Love's bonds**

I'm not afraid to discover the [Adriatic](#) with you, [Tullus](#), or set my sail, now, on the briny [Aegean](#): I could climb [Scythian](#) heights, or go beyond the palace of Ethiopian [Memnon](#). But, clinging there, my girl's words

always hinder me, her altering colour: her painful prayers. All night she goes on about passion, and complains there are no gods, since she's forsaken. Though mine, she denies herself to me, she threatens, as a hurt lover does a man she's angry with.

I'll not live an hour among such complaints: O let him perish who can make love, with them, at his ease! What use is it for me to discover wise [Athens](#), or see the ancient treasures of [Asia](#), only for [Cynthia](#) to cry out against me when the ship's launched, and score her face with passionate hands, and declare she owes kisses to the opposing winds, that nothing is worse than a faithless lover?

You can try and surpass [your uncle's](#) well-deserved power, and re-establish our allies' ancient rights, since your youth has never made room for love, and you've always loved fighting for your country. Let [that Boy](#) never burden you with my labours, and all the marks of my tears! Let me, whom Fate always wished to level, give up this life to utter worthlessness. Many have been lost, willingly, in wearisome love: earth buries me also among that number. I'm not born fitted for weapons or glory: this is the war to which the Fates would subject me.

But whether you go where gentle [Ionia](#) extends, or where [Pactolus](#)'s waters gild the [Lydian](#) fields, your feet on the ground, or striking the sea with your oars, you'll be part of the accepted order: then, if some hour comes when I'm not forgotten, you'll know I live under cruel stars.

### **Book I.7:1-26 In praise of Love Poetry**

While you write of [Cadmus](#)'s [Thebes](#), and the bitter struggle of that war of brothers, and (bless me!) contest [Homer](#)'s primacy (if the Fates are kind to your song) I, [Ponticus](#), as usual, follow my passions, and search for a means to suffer my lady. I'm forced more to serve sadness than wit, and moan at youth's hard times.

This, the way of life I suffer, this is my fame. Let my praise be simply that I pleased a learned maid, Ponticus, and often bore with her unjust threats. Let scorned lovers, after me, read my words with care, and benefit from knowing my ills. You, as well, if [the Boy](#) strikes home, with his sure shaft (something I wish the gods did not allow) will cry out in pain for that ancient citadel, the lost armies of the seven, thrown down in eternally silent neglect, and long helplessly to compose sweet verses. [Love](#) come late will not fill your song.

Then you'll often admire me, not as a humble poet: then you'll prefer me to the wits of [Rome](#): and the young men will not be silent round my tomb, crying: 'There shall you lie, great singer of our passions.' Take care, in your pride, not to condemn my work. When Love comes late the cost is often high.

### Book I.8:1-26 Cynthia's journey

Are you mad, then, that my worries do not stop you?  
Am I less to you than chilly [Illyria](#)? Does he seem so great  
to you, whoever he is, that you'll go anywhere the wind  
takes your sails without me? Can you hear the roar of the  
furious seas unmoved; take your rest on the hard planks;  
tread the hoarfrost under your tender feet? [Cynthia](#), can you  
bear unaccustomed snow? Oh, I wish the days to the winter  
solstice were doubled, and the [Pleiades](#) delayed, the sailors  
idle, the ropes be never loosed from the [Tyrrhenian](#) shore,  
and the hostile breezes not blow my prayers away! Yet may  
I never see such winds drop when your boat puts off, and  
the waves carry it onwards, leaving me rooted to the  
desolate strand, repeatedly crying out your cruelty with  
clenched fist.

Yet whatever you deserve from me, you who renounce  
me: may Sicilian [Galatea](#) not frown on your journey: pass  
with happy oars Epirus's [Acroceraunian](#) cliffs, and be  
received by Illyrian [Oricos](#)'s calm waters. No other girl will  
seduce me, *mea vita*, from bitterly uttering complaints of  
you at your threshold, nor will I fail to question the  
impatient sailors: 'Say in what harbour my girl is  
confined?' crying 'Though she lives on [Thessaly](#)'s shore, or  
beyond the [Scythian](#), yet she'll be mine.'

### **Book I.8A:27-46 Cynthia's journey abandoned**

She's here! She stays, she promised! Discontent, vanish, I've won: she could not endure my endless entreaties. Let eager Envy relinquish illusory joy. My [Cynthia](#)'s ceased to travel strange roads. I'm dear to her, and she says [Rome](#)'s best because of me, rejecting a kingdom without me. She'd rather be in bed, though narrow, with me, and be mine, whatever its size, than have the ancient region that was [Hippodamia](#)'s dowry, and the riches that the horses of [Elis](#) won. She did not rush from my breast, through avarice, though he's given a lot, and he'd give her more.

I could not dissuade her with gold or [Indian](#) pearls, but did so by service of flattering song. I rely, like this, on the [Muses](#) in love, nor is [Apollo](#) slow to help us lovers. Cynthia, the rare, is mine! Now my feet tread the highest stars: night and day come, she's mine! No rival steals my certain love from me: this glory will crown my furthest age.



### **Book I.9:1-34 Ponticus struck down by Love**

I told you love would come to you, Derider, and words of freedom would not be ever yours. Behold, you're down and come, a suppliant, at a mistress's behest, and now some girl, bought a moment since, commands you. [Dodona](#)'s oracular doves can't outdo me in prophesying what young men each girl will tame. A service of pain and tears has made me expert: though I wish I could forgo knowing, be called an innocent in love!

What use is it now, you wretch, to recite your serious poem, or weep for the [Theban](#) citadel of [Amphion](#)'s lyre? [Mimnermus](#)'s lyrics are worth more than [Homer](#) in love. Gentle Love seeks out sweet song.

I beg you, go put away those learned books, and sing what every girl wants to know! What if access to her wasn't so easy? Yet you, you madman, seek for water mid-river. You are still not pale, even, truly untouched by the fire: this is only the first spark of evil to come. Then you'll prefer to seek [Armenian](#) tigers, or feel the bonds of the infernal wheel, than know the frequent darts of [the Boy](#) in your marrow, and be powerless to deny your angry one a single thing.

Love grants no one an easy passage, driving them back with either hand. And don't be deceived if she's ready to satisfy you: if she's yours, [Ponticus](#), she'll attack you more fiercely. Love won't let you remove your gaze at leisure, nor keep watch in another's name, Love, who doesn't appear till he's touched you to the bone.

Whoever you are, flee those endless charms! Flint and oak would yield to them, more so you, yourself a frail spirit. So, if there's honour, confess your error quick as you can. In love it often helps to spell out whom it is you die for.

### **Book I.10:1-30 Educating Gallus**

O sweet dream, when I saw your first love: witness, there, to your tears! O what sweet pleasure for me to recall that night, O the one so often summoned by my longing, when I saw you dying, [Gallus](#), in your girl's arms, uttering words between long pauses! Though sleep pressed on my weary lids, though the [Moon](#) blushed, drawn through mid-heaven, I still could not draw back from your play; there was so much ardour in your exchanges.

But, since you weren't afraid to allow it, accept your reward for the joy of trust. I've not only learnt to be silent about your pain, there's something greater in me, my friend, than loyalty. I can join parted lovers again, and open a mistress's reluctant door. I can heal a lover's fresh wounds: the power of my words is not slight. [Cynthia](#) repeatedly taught me what one should look for or beware of: Love has not been idle.

Beware of picking a fight with your girl when she's angry, don't speak in pride; don't stay silent for long: and if she asks something, don't say no while frowning, and don't let kind words shower on you in vain. She'll come in a temper when she's ignored and, wounded, she won't remember to drop her justified threats. But the more you are humble, and subject to love, the more you'll enjoy a fine performance. He'll be able to endure one girl gladly, who is never found wanting, or free of feeling.

### Book I.11:1-30 Cynthia at Baiae

While you idle at [Baiae](#)'s heart, [Cynthia](#), where [Hercules](#)'s causeway hangs by the shore, now gazing at waves that washed [Thesprotus](#)'s kingdom, now at the waters by noted [Misenum](#), does any thought find entrance, oh, that brings you nights mindful of me? Is there a place where the least of love remains? Or has some unknown rival, with false pretence of passion, drawn Cynthia away from my songs?

I would much rather some little craft, relying on feeble oar, entertained you on Naple's [Lucrine](#) Lake, or the waters easily parting, stroke after stroke, held you enclosed in the shallow waves of [Teuthras](#), than free to hear another's flattering whispers, settled voluptuously on some private shore! Far from watching eyes a girl slides into faithlessness, not remembering the gods we share. Not that your reputation is not well known to me, but in that place every desire's to be feared.

So, forgive me if my writings have annoyed you: my fears are to blame. I do not guard my mother now with greater care, nor without you have I any care for life.

You're my only home, my only parents, Cynthia: you, every moment of my happiness. If I am joyful or sad with the friends I meet, however I feel, I say: 'Cynthia is the reason.' Only leave corrupt Baiae as soon as you may: that coast will bring discord to many, coast fatal to chaste girls: O let the waters of Baiae vanish: they're an offence to love!

### **Book I.12:1-20 Faithfulness in separation**

Why don't you stop inventing charges of apathy, [Rome](#), the 'knowing', saying it grips me? She's separated from my bed by as many miles as [Russia](#)'s rivers from [Venice](#)'s [River Po](#). [Cynthia](#) doesn't nourish familiar love in her arms, nor make sweet sounds in my ear. Once I pleased: then there was no one to touch us who could compare for loyalty in love. We were envied. Surely a god overcame me, or some herb picked from [Promethean](#) mountains shattered our bond?

I am not who I was: distant journeys alter girls. How quickly love flies! Now I'm forced to endure long nights alone, for the first time, and be oppressive to myself. He's happy who's able to weep where his girl is: Love takes no small joy in a sprinkling of tears. Or he who, rejected, can change his desire: there is joy in a new slavery as well. But it is impossible for me ever to love another, or part from her. Cynthia was love's beginning: Cynthia will be its end.

### Book I.13:1-36 He predicts Gallus's fate

You'll laugh at my downfall, as you often do, [Gallus](#), because I'm alone and free, love flown away. But I'll never echo your words, faithless man. May no girl ever let *you* down, Gallus. Even now with your growing reputation for deceit, never seeking to linger long in any passion, you begin to pale with desperation in belated love, and fall back, tripped, at the first step. She'll be your torment for despising their sorrow: one girl will take revenge for the pain of many. She'll put a stop to your roving desires, and she'll not be fond of your eternal search for the new.

No wicked rumour, or augury, told me this: I saw it: can you deny me, as witness, I pray? I saw you, languishing, arms wound round your neck, and weeping for ages, in her hands, Gallus, yearning to breathe your life out in words of longing: and lastly, my friend, a thing shame counsels me to hide: I couldn't part your clinging, such was the wild passion between you. That god [Neptune](#) disguised as the [Haemonian](#) River [Enipus](#) didn't squeeze the obliging [Tyro](#) so readily; [Hercules](#)'s love was never so hot for celestial [Hebe](#), when he first felt delight on the ridge of [Oeta](#). One day can outrun all lovers: she lit no faint torch in you, she'll not let disdain reappear in you, or you be seduced. Desire spurs you on.

I'm not surprised, since she rivals [Leda](#), is worthy of [Jupiter](#), and alone lovelier than Leda's three children by him. She has more charm than the demi-goddesses of [Greece](#): her words would force Jupiter to love her. Since you're sure to die of love, once and for all, no other threshold was worthy. May she be kind to you, now new madness strikes, and, whatever you wish, may she be the one for you.

### Book I.14:1-24 Love's Delight

Though, you drink [Lesbos's](#) wine, from [Mentor's](#) cups, abandoned, in luxury, by [Tiber's](#) waves, now amazed how quickly the boats slip by, now how slowly the barges are towed along: while the wood spreads its ranks over all the summits, thick as [Caucasus's](#) many trees: still these things have no power to rival my love. Love refuses to bow to great riches.

If she spins out sleep with me as desired, or draws out the whole day in easy loving, then the waters of [Pactolus](#) flow beneath my roof, and the [Red Sea's](#) coral buds are gathered below the waves, then my delight says I am greater than kings: and may it endure, till Fate demands I vanish. For who can enjoy wealth if [Love's](#) against him? No riches for me if [Venus](#) proves sullen!

She can exhaust the strong powers of heroes: she can even give pain to the toughest minds: she's not fearful of crossing [Arabian](#) thresholds, nor afraid to climb on the purple couch, [Tullus](#), and toss the wretched young man all over his bed. What comfort is dyed silk fabric? When she's reconciled, and near me, I'll not fear to despise whole kingdoms, or King [Alcinous's](#) gifts.

## Book I.15:1-42 Cynthia's infidelities

[Cynthia](#) I often feared great pain from your fickleness, yet still I never expected treachery. See with what trials Fortune drags me down! Yet you still respond slowly to those fears, and can raise calm hands to last night's tresses, and examine your looks in endless idleness, you go on decking out your breast with [Eastern](#) jewels, like a lovely woman preparing for some new lover.

[Calypso](#) did not feel so when [Odysseus](#), the [Ithacan](#), left, when she wept long ago to the empty waves: she sat mourning for many days with unkempt hair, pouring out speech to the cruel brine, and though she might never see him again, she grieved still, thinking of their long happiness. [Hypsipyle](#), troubled, did not stand like that in the empty bedroom while the winds snatched [Jason](#) away: Hypsipyle never felt pleasure after, melting, once and for all, for her [Haemonian](#) stranger. [Alphesiboea](#) was revenged on her brothers for her husband [Alcmaeon](#), and passion severed the bonds of loving blood. [Evadne](#), famous for [Argive](#) chastity, died in the pitiful flames, raised high on her husband's pyre.

Yet none of them influence your mode of existence, so that you might also be known in story. Cynthia, cease now revoking your words by lying and refrain from provoking forgotten gods. O reckless girl, there'll be more than enough grief in my misfortune if it chances that anything dark happens to you! Long before love for you alters in my heart, rivers will flow back from the vast ocean, and the year shall reverse its seasons: be whatever you wish, except another's.

Don't let those eyes seem so worthless to you, in which your treachery was so often believed by me! You swore by them, that if you'd ever been false, they'd vanish away when your fingers touched them. Can you then raise them to the vast sun, and not tremble, aware of your guilty

sins? Who forced on you the pallor of your shifting complexion: who drew tears from unwilling eyes? Those are the eyes I now die for, to warn lovers such as me: 'No charms can ever be safely trusted!'



### **Book I.16:1-48 Cynthia's threshold speaks**

Now I'm bruised in night quarrels with drunkards, moaning often, struck by shameful hands, I, who used to open to great triumphs, [Tarpeia](#)'s entrance, honoured for chastity, whose threshold was crowded with golden teams, wet with the suppliant tears of captives. Disgraceful garlands aren't lacking, hung on me, and always torches rest there, symbols of the excluded.

Nor can I save my lady from infamous nights, honour surrendered in obscene singing. Nor does she repent as yet, or cease her notoriety: cease living more sinfully than this dissolute age. And, complaining, I'm forced to shed worse tears, made sadder by the length of some suppliants' vigil. He never allows my columns to rest, renewing his sly insinuating song:

'Entrance, crueller than my mistress's depths, why are your solid doors closed now, and mute, for me? Why do you never open to admit my desire, unable to feel or tell her my secret prayers? Will there be no end assigned to my sadness, and sleep lie, unsightly, on your cool threshold? Midnight, the stars sinking to rest, and the icy winds of chill [dawn](#), grieve for me. You alone never pity man's grief, replying with mutually silent hinges.

O I wish that my soft voice might pass through some hollow cleft, and enter my lady's startled ears! Then she would never be able to check herself, and a sigh would surface amongst reluctant tears, though she seems more unyielding than flint or [Sicilian](#) stone, harder than iron or steel.

Now she rests in another man's fortunate arms, and my words fail on the nocturnal breeze. But to me, threshold, you're the one, great cause of my grief, the one who is never conquered by gifts. No petulant tongue of mine ever offended you, in calling out angry drunken jests, that you should make me hoarse with endless complaining, guarding

the crossroads in anxious waiting. Yet I have often created new lines of verse for you, and printed deep kisses on your steps. How often before now have I turned from your columns, treacherous one, and with hidden hands produced the required offering.'

So with this and whatever else you helpless lovers invent, he drowns out the dawn chorus. And I'm condemned to eternal infamy, for my mistress's failings now, for her lovers' tears forever.

**Book I.17:1-28. He goes on a journey.**

Since I managed to flee the girl, now it's right that I cry to the lonely halcyons: [Cassiope](#)'s harbour's not yet had its accustomed sight of my boat, and all my prayers fall on a heartless shore. Yes, even in your absence, [Cynthia](#), the winds promote your cause: hear with what savage threats the sky resounds. Will good fortune ever come to calm the storms? Will that little beach hold my ashes?

Change your fierce complaints to something kinder and let night and hostile shoals be my punishment. Could you, dry-eyed, require my death, never to clasp my bones to your breast? O, perish the man, whoever he was, who first made ships and rigging, and ploughed the reluctant deep! Easier to change my mistress's moods (however harsh, though, she's still a rare girl) than to gaze at shores ringed with unknown forests, and search in the sky for the long-lost [Twins](#).

If the Fates had buried my grief at home, and an upright stone stood there to my last love, she would have given dear strands of hair to the fire, and laid my bones gently on soft rose-petals: she would have cried my name, over the final embers, and asked for earth to lie lightly on me.

But you, the sea-born daughters of lovely [Doris](#), happy choir, loosen our white sails: if ever love glided down and touched your waves, spare a friend, for gentler shores.

### **Book I.18:1-32 Alone amongst Nature**

Truly this is a silent, lonely place for grieving, and the breath of the [West Wind](#) owns the empty wood. Here I could speak my secret sorrows freely, if only these solitary cliffs could be trusted.

To what cause shall I attribute your disdain, my [Cynthia](#)? Cynthia, what reason for my grief did you give me? I, who but now was numbered among the joyous, now am forced to look for signs of your love. Why do I merit this? What spell turns you away from me? Is some new girl the root of your anger? You can give yourself to me again, fickle girl, since no other has ever set lovely foot on my threshold. Though my sorrow's indebted to you for much grief my anger will never be so fierce with you that rage could ever be justified in you or your weeping eyes be disfigured with falling tears.

Is it because I show few signs of altered complexion, and my faith does not cry aloud in my face? Beech-tree and pine, beloved of the [Arcadian god](#), you will be witnesses, if trees know such passions. Oh, how often my words echo in gentle shadows and Cynthia is carved in your bark!

Oh! How often has your injustice caused me pains that only your silent threshold knows? I am used to suffering your tyrannous orders with diffidence, without moaning about it in noisy complaint. For this I win sacred springs, cold rocks, and rough sleep by a wilderness track: and whatever my complaint can tell of must be uttered alone to melodious birds.

Yet whatever you may be, let the woods echo 'Cynthia' to me, and let not the wild cliffs be free of your name.

## **Book I.19:1-26 Death and transience**

I fear no sad shadows, now, my [Cynthia](#), or care that death destines me for the final fires: but one fear is harder to bear than funeral processions, that perhaps my lonely corpse would lack your love. [Cupid](#) has not so lightly clung to my eyelids, that my dust could be void, love forgotten.

That hero, [Protesilaus](#), could not forget his sweet wife even in the dark region: the [Thessalian](#) came as a shade to his former home, longing with ghostly hands to touch his joy. Whatever I am there, I will ever be known as your shadow: a great love crosses the shores of death.

Let the choir of lovely women of old, come to greet me there, those whom the spoils of [Troy](#) yielded to [Argive](#) men, none of whose beauty could mean more to me than yours, Cynthia, and (O allow this, Earth, and be just) though old age destined keeps you back, your bones will still be dear to my sad eyes. May you, living, feel this when I am dust: then no place of death can be bitter to me. How I fear lest you ignore my tomb, Cynthia, and some inimical passion draws you away from my ashes, and forces you, unwillingly, to dry the tears that fall!

Constant threats will persuade a loyal girl. So, while we can, let there be joy between lovers: no length of time's enough for lasting love.

## **Book I:20:1-52 The story of Hylas: a warning to Gallus**

For your loyal love, [Gallus](#), take this warning (Don't let it slip from your vacant mind): 'Fortune often attacks the imprudent lover': so might the River [Ascanius](#), harsh to the [Argonauts](#), tell you.

You have a lover, like [Hylas](#), [Theodamas](#)'s son, no less handsome, not unequal in birth. Take care if you walk by sacred rivers in [Umbrian](#) forests, or the waters of [Anio](#) touch your feet, or if you wander the edge of the [Phlegrean](#) plain, or wherever a river gives wandering welcome, always defend your loving prey from the [Nymphs](#) (the [Ausonian Dryads](#)' desire is no less) lest rough hills and cold rocks are yours, Gallus, and you enter eternally untried waters. The wretched wanderer [Hercules](#) suffered this misery, and wept by the wild River Ascanius, on an unknown shore.

They say that the [Argo](#) sailed long ago from [Pagasa](#)'s shipyard, and set out on the long voyage to [Phasis](#), and, once the [Hellespont](#)'s waves slid past, tied her hull to [Mysia](#)'s cliffs. Here the band of heroes landed on the quiet shore, and covered the ground with a soft layer of leaves. But the young unconquered hero's companion strayed far, searching for the scarce waters of distant springs.

The two brothers, [Zetes](#) and [Calais](#), the sons of the [North Wind](#), chased him, pursued him, both above him, with hovering grasp, to snatch kisses, and alternately fleeing with a kiss from his upturned face. But he hangs concealed beneath the edge of a wing and wards of their tricks in flight with a branch. At last the sons of [Orithyia](#), [Pandion](#)'s daughter, cease: ah! Sadly, off goes Hylas, off to the [Hamadryads](#).

There lay the well of [Pege](#), by the peak of Mount [Arganthus](#), the watery haunt dear to [Thynia](#)'s Nymphs, over which moistened apples hung from the wild fruit-trees, and all around in the water-meadows white lilies grew, mixed with scarlet poppies, which he now picked with delicate

fingers, childishly preferring flowers to his chosen task, and now bent innocently down to the lovely waves, prolonging his wandering with flattering reflections.

At last with outstretched palms he prepared to drink from the spring, propped on his right shoulder, lifting full hands. Inflamed by his whiteness, the [Dryad](#) girls left their usual throng to marvel, easily pulling him headlong into the yielding waters. Then, as they seized his body, Hylas cried out: to him [Hercules](#) replied, again and again, from the distance, but the wind blew his name back, from the far waters.

O Gallus warned by this, watch your affairs, entrusting handsome Hylas to the Nymphs.

### **Book I.21:1-10 Gallus speaks his own epitaph**

‘You who rush to escape the common fate, stricken soldier from the [Etruscan](#) ramparts, why turn your angry eyes where I lie groaning? I’m one of your closest comrades in arms. Save yourself then, so your parents might rejoice, don’t let my sister know of these things by your tears: how [Gallus](#) broke through the midst of [Caesar](#)’s swordsmen, but failed to escape some unknown hand: and whatever bones she finds strewn on Etruscan hills, let her never know them for mine.’



**Book I.22:1-10 Propertius's place of origin.**

You ask, always in friendship, [Tullus](#), what are my household gods, and of what race am I. If our country's graves, at [Perusia](#), are known to you, [Italy](#)'s graveyard in the darkest times, when [Rome](#)'s citizens dealt in war (and, to my special sorrow, [Etruscan](#) dust, you allowed my kinsman's limbs to be scattered, you covered his wretched bones with no scrap of soil), know that [Umbria](#) rich in fertile ground bore me, where it touches there on the plain below.

## **Book II**

### **Book II.1:1-78 To Maecenas: His subject matter**

You ask where the passion comes from I write so much about, and this book, so gentle on the tongue. Neither [Apollo](#) nor [Calliope](#) sang them to me. The girl herself fires my wit.

If you would have her move in a gleam of [Cos](#), this whole book will be Coan silk: if ever I saw straying hair cloud her forehead, she joys to walk, pride in her worshipped tresses: or if ivory fingers draw songs from the lyre, I marvel what fingering sweeps the strings: or if she closes eyelids, calling on sleep, I come to a thousand reasons for verse: or if naked she wrestles me, free of our clothes, then in truth we make whole [Iliads](#): whatever she does or says, a great tale's born from nothing.

[Maecenas](#), even if fate had given me the strength to lead crowds of heroes to war, I'd not sing [Titans](#); [Ossa](#) on [Olympus](#), with [Pelion](#) a road to Heaven; or ancient [Thebes](#); or [Troy](#) that made [Homer](#)'s name; or split seas meeting at [Xerxes](#)'s order; [Remus](#)'s first kingdom, or the spirit of proud [Carthage](#), or the [German](#) threat and [Marius](#)'s service. I'd remember the wars of your [Caesar](#), his doings, and you, under mighty Caesar, my next concern.

As often as I sang [Mutina](#); [Philippi](#), the citizens graveyard; the sea-fights in that [Sicilian](#) rout; the ruined [Etruscan](#) fires of the former race; [Ptolemy](#)'s [Pharos](#), its captive shore; or sang of [Egypt](#) and [Nile](#), when crippled, in mourning, he ran through the city, with seven imprisoned streams; or the necks of kings hung round with golden chains; or [Actium](#)'s prows on the [Sacred Way](#); my [Muse](#) would always weave you into those wars, mind loyal at making or breaking peace.

[Achilles](#) gave witness of a friend's love to the gods, [Theseus](#) to the shades, one that of [Patroclus](#), son of

[Menoetius](#), the other of [Pirithous](#), [Ixion](#)'s son. But [Callimachus](#)'s frail chest could not thunder out [Jupiter](#)'s struggle with the giant [Enceladus](#), over the [Phlegrean](#) Plain, nor have I the strength of mind to carve Caesar's line, back to [Phrygian](#) forebears, in hard enough verse.

The sailor talks of breezes: the ploughman, of oxen: the soldier counts wounds, the shepherd counts his sheep: I in my turn count sinuous flailings in narrowest beds: let every man spend the day where he can, in his art. Glorious to die in love: a further glory, if it's given, to us, to love only once: O may I enjoy my love alone!

If I'm right, she finds fault with dubious women, and disapproves of the whole Iliad because of [Helen](#).

Though it be for me to taste [Phaedra](#)'s chalice, from which [Hippolytus](#) took no harm; or for me to die of [Circe](#)'s herbs; or for [Medea](#) to heat the [Colchian](#) cauldron over [Iolcus](#)'s fire; yet since one woman alone has stolen my senses, it's from her house my funeral cortege shall go.

Medicine cures all human sorrows: only love likes no doctor for its disease. [Machaon](#) healed [Philoctetes](#)' limping feet; [Chiron](#), [Phillyra](#)'s son, the eyes of [Phoenix](#); Asclepius, the [Epidaurian](#) god, returned [Androgeon](#) to his father's hearth, by means of [Cretan](#) herbs, and Telephus, the [Mysian](#) warrior, from Achilles's [Haemonian](#) spear by which he had his wound, by that self-same spear, knew relief.

If any one can take away my illness, he alone can put apples in [Tantalus](#)'s hand: he'll fill urns from the virgin [Danaids](#)' jars, lest their tender necks grow heavy with unloosed water; he'll free [Prometheus](#)'s arms from [Caucasian](#) cliffs, and drive the vulture from his heart.

So, whenever the Fates demand my life, and I end as a brief name in slight marble, Maecenas, the hope and envy of our youth, true glory of my death or life, if by chance your road takes you by my tomb, halt your [British](#) chariot with chased yoke, and as you weep, pen these words in the silent dust: 'A hard mistress was this wretch's fate.'

## Book II.2:1-16 Her beauty

I was free, and thought to enjoy an empty bed: but though I arranged my peace, [Amor](#) betrayed me. Why does such human beauty linger on Earth? [Jupiter](#) I forgive you your rapes of old. Yellow her hair, and slender her hands, her figure all sublime, and her walk as noble as [Jupiter's sister](#), or [Pallas](#) Athene, going to [Dulichian](#) altars, her breasts covered by the [Gorgon](#)'s snaky locks.

She is lovely as [Ischomache](#), the [Lapith](#)'s demi-goddess, sweet plunder for the [Centaurs](#) at the marriage feast, or [Hecate](#) by the sacred waters of [Boebeis](#), resting, a virgin goddess, it is said, by [Mercury](#)'s side. And you Goddesses yield whom [shepherd Paris](#) once saw, when you laid your clothes aside for him on [Ida](#)'s mountain slopes! I wish that the years might never touch that beauty, yet she outlast the ages of the [Sibyl of Cumae](#).

### **Book II.3:1-54 Her qualities and graces.**

You who said that nothing could touch you now, you're caught: that pride of yours is fallen! You can hardly find rest for a single month, poor thing, and now there'll be another disgraceful book about you.

I tried whether a fish could live on dry sand it has never known before, or a savage wild boar in the sea, or whether I could keep stern studies' watch by night: love is deferred but never destroyed.

It was not her face, bright as it is, that won me (lilies are not more white than my lady; as if [Maeotic](#) snows contended with the reds of [Spain](#), or rose-petals swam in purest milk) nor her hair, ordered, flowing down her smooth neck, nor her eyes, twin fires, that are my starlight, nor the girl shining in [Arabian](#) silk (I am no lover flattering for nothing): but how beautifully she dances when the wine is set aside, like [Ariadne](#) taking the lead among the ecstatic cries of the [Maenads](#), and how when she sets herself to sing in the [Sapphic](#) style, she plays with the skill of [Aganippe](#)'s lyre, and joins her verse to that of ancient [Corinna](#), and thinks [Erinna](#)'s songs inferior to her own.

When you were born, *mea vita*, did [Love](#), dressed in white, not sneeze a clear omen for you, in your first hours of daylight? The gods granted you these heavenly gifts: in case you think your mother gave them to you: such gifts beyond the human are not inborn: these graces were not a nine-month creation. You are born to be the unique glory of [Roman](#) girls: you'll be the first Roman girl to sleep with [Jove](#), and never visit mortal beds amongst us. The beauty of [Helen](#) returns a second time to Earth.

Why should I marvel now that our youths are on fire with her? It would have been more glorious for you, [Troy](#), to have perished because of this. I used to marvel a girl could have caused so mighty a war, [Asia](#) versus [Europe](#) at [Pergama](#). But [Paris](#), and [Menelaus](#), you were wise,

Menelaus demanding her return, Paris slow to reply. That face was something: that even [Achilles](#) died for: even to [Priam](#) a proven cause for war. If any man wants to outdo the fame of ancient paintings, let him take my lady as model for his art: If he shows her to the [East](#), to the [West](#), he'll inflame the West, and inflame the East.

At least let me keep within bounds! Or if it should be a further love comes to me, let it be fiercer and let me die. Just as the ox at first rejects the plough, but later accepts the yoke and goes quiet to the fields, so spirited youth frets at first, in love, but takes the rough with the smooth later, tamed. [Melampus](#) the prophet, accepted shame in chains, convicted of stealing [Iphiclus](#)'s cattle, but [Pero](#)'s great beauty drove him not profit, she his bride to be in [Amythaons](#)' house.

#### **Book II.4:1-22 His mistress's harshness.**

First you must often grieve, at your mistress's wrongs towards you, often requesting something, often being rejected. And often chew your helpless fingernails between your teeth, and tap the ground nervously with your foot, in anger!

My hair was drenched with scent: no use: nor my departing feet, delaying, with measured step. Magic roots are worth nothing here, nor [Colchian](#) witch of night, nor herbs distilled by [Perimede](#)'s hand, since we see no cause or visible blow anywhere: still, it's a dark path such evils come by.

The patient needs no doctor, no soft bed: it's not the wind or weather hurts him. He walks about – yet suddenly his funeral startles his friends. Whatever love is, it's unforeseen like this. What deceitful fortune-teller have I not been victim of, what old woman has not pondered my dreams ten times?

If anyone wants to be my enemy, let him desire girls: yet delight in boys if he wants to be my friend. You slide

down the tranquil stream in a boat in safety: how can such tiny waves from the bank hurt you? Often his mood alters with a single word: she will scarcely be satisfied with your blood.

## Book II.5:1-30 Sinful Cynthia

Is it true all Rome is talking of you, [Cynthia](#), and you live in unveiled wantonness? Did I expect or deserve this? I'll deal punishment, faithless girl, and my breeze will blow somewhere else. I'll find one of all those deceitful women who want to be made famous by my songs, one who won't taunt me with such harsh ways: she'll insult you: ah, so long loved, you'll weep, yet it's too late.

Now my anger's fresh, now's the time to go: if pain returns, believe me, love will too. The [Carpathian](#) waves don't change in the [northerlies](#) as swiftly, nor the black cloud in a shifting [southwest](#) gale, as lovers' anger alters at a word. While you can, take your neck from the unjust yoke. Then you won't grieve at all, except for the very first night. All love's evils are slight, if you are patient.

But, by the gentle laws of our lady [Juno](#), *mea vita*, stop hurting yourself on purpose. It's not just the bull that strikes with a curving horn at its aggressor, even a sheep, it's true, opposes the foe. I won't rip the clothes off your lying flesh, or break open your closed doors, or tear your plaited hair in anger, or dare to bruise you with my hard fists. Let some ignoramus look for quarrels as shabby as these, a man whose head no ivy ever encircled. I'll go write: what your lifetime won't rub away: 'Cynthia, strong in beauty: Cynthia light in word.' Trust me, though you defy scandal's murmur, this verse, Cynthia, will make you pale.



## Book II.6:1-42 His jealousy

There was never so much crowding round [Lais](#)'s house in [Corinth](#), at whose doors all of [Greece](#) knelt down, never such a swarm for [Menander](#)'s [Thais](#) with whom the [Athenians](#) once amused themselves. Nor for [Phryne](#), so rich from many lovers, she might have rebuilt the ruined walls of [Thebes](#).

Why, you even invent false relatives, and don't lack for those who've the right to kiss you. The faces of young men in your paintings, and their names, annoy me, even the tender voiceless boy in the cradle. I'm wounded if your mother smothers you in kisses, your sister, or the girlfriend you sleep with. Everything hurts me: I'm afraid: (forgive my fear) and, wretched, suspect a man under every shift.

Once, so the tale is, wars occurred for jealousies like these: see here the origins of [Troy](#)'s destruction. The same madness made the [Centaur](#)s smash wine-cups, violently fighting [Pirithous](#). Why seek [Greek](#) examples? You were the author of that crime, [Romulus](#), reared on a she-wolf's savage milk: you taught them to rape [Sabine](#) virgins, and go free: through you, [Love](#) dares what he pleases now in Rome.

[Admetus](#)'s wife, Alcestis, was blessed, and [Ulysses](#)'s bed-mate, [Penelope](#), and every woman who loves her husband's home! What use is it girls, building temples in honour of [Chastity](#), if every bride's allowed to do what she wants?

The hand that first painted obscene pictures and set up disgraceful things to view in innocent homes corrupted the unknowing eyes of young girls, and denied them ignorance of sin itself. Oh, let him groan who sent abroad, through art, the trouble latent in silent pleasures! Once, they'd not deck their houses with those images: then, the walls weren't painted with sin. Not without cause cobwebs wreath the shrines, and rank weeds clothe neglected gods.

What guards shall I set for you, then, what lintel that no hostile foot shall ever cross? For a sad prison will achieve nothing against your will. She's only safe, Cynthia, who's ashamed to sin. No wife or mistress will ever seduce me: you'll always be my mistress, and my wife.

**Book II.7:1-20 Lifting of the law that bachelors must marry**

[Cynthia](#) was overjoyed, of course, when that law was repealed: we'd wept for ages in case it might divide us. Though [Jupiter](#) himself can't separate two lovers against their will. 'But [Caesar](#)'s mighty.' But Caesar's might's in armies: conquered people are worth nothing in love.

I'd sooner suffer my head being parted from my body than quench this fire to humour a bride, or as a husband pass by your sealed threshold, and, having betrayed it, look back with streaming eyes. Ah, what sleep my flute would sing you to then, a flute sadder than a funeral trumpet!

Is it for me to supply sons for our country's triumphs? There'll be no soldiers from my line. But if I follow the true camp of my mistress, [Castor](#)'s horse will not be grand enough for me. It was in fact through this my glory gained such a name, glorious as far as the wintry [Dneiper](#). You're the only one who pleases me: let me please you, Cynthia, alone: that love will be more to me than being called 'father'.

### **Book II.8:1-12 She's leaving him**

She's being torn away from me, the girl I've loved so long, and, friend, do you stop me shedding tears? No enmities are bitter but those of love: cut my throat indeed and I'll be a milder enemy. Can I watch her leaning on another's arm, she, no longer called mine, called mine a moment ago?

All things may be overturned: surely, love's affairs may be so: you win or lose: this is the wheel of love. Often, great leaders, great tyrants have fallen: and [Thebes](#) stood once, and there was noble [Troy](#). Many as the gifts I gave, many as the songs I made: yet she, the cruel one, never said: 'I love.'

## Book II.8A:13-40 Propertius scorned

So, cruel girl, through all the years now, have I, who supported you and your household, have I ever seemed a free man to you? Perhaps you'll always hurl scornful words at my head?

So, will you die, like this, [Propertius](#), you who are still young? Then die: let her rejoice at your death! Let her disturb my ghost, and harass my shade, insult my pyre, and trample on my bones! Why! Didn't [Haemon](#) of [Boeotia](#), his flank wounded by his own sword, fall by [Antigone](#)'s tomb, and mingle his bones with those of the luckless girl, not wishing to return to the palace of [Thebes](#) without her? But you, also, man, will not escape: you should die with me: both our blood will trickle from this same blade. However much my coming death shames me, shameful though it be indeed, you will die it too. The [Theban](#) princes fell in no less dire a war for a kingdom, their mother torn between them, than if we fought, my girl between us, I, not fleeing my own death if I could achieve yours.

Even [Achilles](#), left alone, his mistress taken, let his sword rest there in his tent. He saw the [Achaean](#)s fleeing, then mangled on the beach, the [Dorian](#) camp ablaze with [Hector](#)'s torch: he saw [Patroclus](#) hideous with sand, stone dead, blood in his outspread hair: and he suffered that because of fair [Briseis](#). Grief rages, so deeply, when love is torn away. Then when his captive girl was given back in retribution, he dragged that same brave Hector behind his [Thessalian](#) steeds.

No wonder that [Amor](#) triumphs over me, since I am so much the lesser in birth or arms.

## Book II.9:1-52 Cynthia's new lover

That which he is, I was, often: but perhaps one day he'll be thrown away, and another dearer to you.

[Penelope](#) was able to live un-touched for twenty years, a woman worthy of so many suitors. She evaded marriage by her cunning weaving, cleverly unravelling each day's weft by night: and though she never hoped to see her [Ulysses](#) again, she waited, growing old, for his return. [Briseis](#), too, clutching dead [Achilles](#), beat at her own bright face with frenzied hands, and, a weeping slave, she bathed her bloodstained lord, as he lay by the yellow waters of [Simois](#), besmirched her hair, and lifted the mighty bones and flesh of great Achilles with her weak hands. [Peleus](#) was not with you then Achilles, nor your [sea-goddess](#) mother, nor [Scyrian Deidamia](#), bereaved in her bed.

So it was that [Greece](#), then, was happy in its true daughters: then honour was respected even in the camps. But you, you, impious girl, can't stay free a single night, or remain alone a single day! Why, you both drink from the cup, laughing away: and perhaps there are wicked words about me. You even chase after him, who left you once before. The gods grant you may enjoy being slave to that man!

Were they for this, the vows I undertook for your health, when the waters of [Styx](#) had all but gone over your head, and we friends stood, weeping, round your bed? Where was *he*, by the gods, faithless girl, what on earth was he then to you?

What if I was a soldier, detained in far-off [India](#), or my ship was stationed on the [Ocean](#)? But it's easy for you to weave lies and deceits: that's one art that women have always learned. The [Syrtes'](#) shoals don't change as swiftly in shifting storms: the leaves don't tremble as fast in the wintry [South-west](#) gale, as a woman's given word fails in

her anger, whether the cause is weighty, or whether the cause is slight.

Now, since this wilfulness pleases you, I concede. I beg you, [Boys](#), bring out your sharper arrows, compete at shooting me, and free me of my life! My blood will prove great honour to you.

The stars are witnesses, girl, and the frost at dawn, and the doors that opened secretly for unhappy me that nothing in my life was ever as dear to me as you: and you will be, forever, too, though you're so unkind to me. No woman will leave a trace in my bed: I'll be alone, since I can't be yours. And I wish, if perhaps I've lead a pious life, for that man, in the midst of love, to turn to stone!

## Book II.10:1-26 A change of style needed.

Now it's time to circle [Helicon](#) to other metres; time to give the [Thessalian](#) horse its run of the field. Now I want to talk about squadrons brave in fight, and mention my leader's [Roman](#) camp. But if I lack the power, then surely my courage will be praised: it's enough simply to have willed great things.

Let first youth sing of Love, the end of life of tumult: I sing war now my girl is done. Now, I want to set out with more serious aspect: now my [Muse](#) teaches me on a different lute. Surge, mind: vigour now, away from these low songs, [Muses](#): now this work will be large-voiced, thus:

‘[Euphrates](#) now rejects [Parthian](#) cavalry protection, and mourns that he reduced [Crassus](#)'s presence. Even [India](#), [Augustus](#), bows its neck to your triumph, and [Arabia](#)'s virgin house trembles at you; and if any country removes itself to the furthest ends of the earth, let it feel your hand later, once it's captive.’

I'm a follower of camps like this: I'll be a great poet singing of your camp: let the fates oversee that day!

When we can't reach the head of some tall statue, and the garland is set before its lowly feet, so now, helpless to embark on a song of praise, I offer cheap incense from a poor man's rites. My verses as yet know not Hesiod's founts of [Ascra](#): Love has only washed them in [Permessus](#), [Apollo](#)'s stream.



**Book II.11:1-6 ‘Let other men write about you’**

Let other men write about you, or yourself be all unknown. Let the man who sows his seed in barren soil praise you. All your gifts, believe me, that dark funeral day will be borne away with you, on the one bed: and he'll despise your dust, the man who passes by: he'll not say: 'This ash was once a learned maid.'

## **Book II.12:1-24 A portrait of Amor**

Whoever he was who first depicted [Amor](#) as a boy, don't you think it was a wonderful touch? He was the first to see that lovers live without sense, and that great good is lost in trivial cares. Also, with meaning, he added the wings of the wind, and made the god hover in the human heart: true, since we're thrown about on shifting winds, and the breeze never lingers in one place.

And it's right that his hand should grip barbed arrows, and the [Cretan](#) quiver hang across his shoulders, since he hits us before we safely see the enemy, and no one escapes unwounded from his hurt.

His darts remain with me, and his form, a boy, but surely he must have lost his wings, since he never stirs anywhere but in my heart, and, oh, wages endless war in my blood.

What joy is it for you, Amor, to inhabit my thirsty heart? If you know shame, transfer your war elsewhere: better to try those innocent of your poison. It's not me you hit: it's only my tenuous shadow.

If you destroy me, who'll be left to sing like this? (This slender [Muse](#) of mine is your great glory.) Who will sing the face, the hands, or the dark eyes of my girl, or how sweetly her footsteps are accustomed to fall.

**Book II.13:1-16 His wish for Cynthia's appreciation of his verse**

[Erythra](#)'s not armed with as many [Persian](#) shafts, as the arrows [Love](#) has fixed in my chest. He ordered me not to despise the lesser [Muses](#) and told me to live like this in [Ascra](#)'s grove: not so that the oaks of Mount [Pierus](#) would follow my sweet words, or so I could lead wild creatures down to [Ismara](#)'s valley, but more that [Cynthia](#) might wonder at my verse. Then I'd be better known in my art than the [Argive](#), [Linus](#).

I'm not merely an admirer of beauty and virtue, or the fact a woman says her ancestors are famous. It's my joy to have read in the arms of a learned girl, and to have my writing proved by her discerning ear. Sampling that goodbye to the muddled talk of the people: since I'll be secure with my lady as my judge.

If, perhaps, she turned her mind to peace with kindness, I might then withstand [Jupiter](#)'s enmity.

## Book II.13A:17-58 His wishes for his funeral

When death closes my eyes at last, then, hear what shall serve as my funeral. No long spread-out procession of images for me: no empty trumpeting to wail my end. Don't smooth out a bed there on ivory posts for me then, no corpse on a couch, pressing down mounds of [Attalic](#) cloth of gold. Forget the line of perfumed dishes for me: include the mundane offerings of a plebeian rite.

Enough for me, and more than enough: if three little books form my procession, those I take as my greatest gift to [Persephone](#).

And surely you'll follow: scratches on your bare breasts; and never weary of calling my name; and place the last kiss on my frozen lips, when the onyx jar with its [Syrian](#) nard is granted. Then when the fire beneath turns me to ashes let the little jar receive my shade, and over my poor tomb add a laurel, to cast shadow on the place where my flame died, and let there be this solitary couplet:

HE WHO LIES HERE, NOW, BUT COARSE DUST,  
ONCE SERVED ONE LOVE, AND ONE ALONE.

So the fame of my tomb will be no less than that of the grave of blood, of [Achilles](#) the hero. And when you too approach your end, remember: come, grey-haired, this way, to the stones of memory. For the rest, beware of being unkind to my tomb: earth is aware and never wholly ignorant of truth.

How I wish any one of [the Three Sisters](#) had ordered me to give up my breath at the first, and in my cradle. Why is the spirit preserved, yet, for an unknown hour? [Nestor](#)'s pyre was seen after three generations: yet, if some [Phrygian](#) soldier, from the walls of [Troy](#), had cut short his fated old age, he would have never have seen his son, [Antilochus](#), buried, or cried out: 'O Death, why come so slowly?'

Yet you, when a friend is lost some time, will weep:  
it's a law of the gods, this care for past men. Witness the  
fierce wild boar that once felled white [Adonis](#), as he hunted  
along the ridge of [Ida](#); there in the marsh, they say, his  
beauty lay, and you, [Venus](#), ran there with out-spread hair.  
Yet you'll call back my voiceless shade in vain, [Cynthia](#):  
what power will my poor bones have to speak?

## Book II.14:1-32 Reconciliation

[Agamemnon](#) did not joy like this over his triumph at [Troy](#), when [Laomedon](#)'s great wealth went down to ruin: [Ulysses](#) was no happier, when, his wanderings done, he touched the shore of his beloved [Ithaca](#): nor [Electra](#), on finding [Orestes](#) safe, when she'd cried, as a sister, clasping what she thought his ashes: nor [Ariadne](#), [Minos](#)' daughter, seeing [Theseus](#) return unharmed, with her guiding thread, out of [Daedalus](#)'s maze: as I with the joys I gathered last night. I'll be immortal if there's another like it. Yet when I used to go with a suppliant's hanging head, she spoke of me as worth less than a dried up pond.

She doesn't try to oppose me now, with unjustified disdain, and can't rest indifferent to my moans. I wish her peace terms had not been made known to me so late! Now the medicine's wasted on the ashes. The path was under my feet and I was blind: no one of course can see when crazed with love.

This attitude I have found the best: lovers, show disdain! She comes today, who yesterday said no.

Others, frustrated, knocked, and called my lady's name: the girl, at ease, laid her head by mine. This victory's more than conquering far [Parthia](#) to me: she's my spoil: my chariot: my riches. I'll add rich gifts to your sanctuary's columns [Cynthia](#), and this will be the verse below my name:

**GODDESS, PROPERTIUS SETS THESE SPOILS BEFORE YOUR  
TEMPLE: HE WAS RECEIVED AS A LOVER FOR ONE WHOLE NIGHT**

Now, *mea lux*, shall my ship preserved come to your shores, or sink, fully laden, in the shallows? For if you change towards me, perhaps through some fault of mine, let me lie down dying at your threshold!

## Book II.15:1-54 Joy in true love

O happy me! O night that shines for me! And O you bed made blessed by delights! How many words thrashed out when the light was near us, what striving together when light was taken away! Now with naked breasts she struggles against me, now, tunic gathered, demands delay. She, with her lips, opening my eyelids weary with sleep, and saying: 'Is this how you lie here, laggard?'

Our arms were varied in how many changing embraces! How long my kisses lingered on your lips!

No joy in corrupting [Venus](#) to a blind motion: know, if you do not, the eyes are the guides of Love. They say [Paris](#) himself was ruined by the [Spartan](#), [Helen](#), as she rose naked from the bed of [Menelaus](#). And [Endymion](#), they say, was naked: arousing [Diana](#), he lay beside the naked goddess.

But if you insist from pride in lying there dressed, you'll feel my hands ripping your clothes: what's more if anger provokes me any further, you'll be showing bruised arms to your mother. Sagging breasts don't stop you from toying yet: let them think of it that childbirth's already shamed.

While the fates allow, we'll sate our eyes with love: the long night comes, the day does not return. And I wish you'd bind us like this, clinging together, in chains that no day might ever unloose! Let doves coupled together in love prove your image: male and female wholly joined. He's wrong who looks for an end to love's madness: true love has no knowledge of limits. Earth will sooner taunt farmers with false spring; Sol the sun-god drive with black horses; streams call their waters backwards to their fountains; fish be stranded, and the deep dry land; sooner than I transfer my pangs to another: hers am I living, hers will I be in death.

But if she'll grant me such nights with her as this, one year will seem as long as a lifetime. If she gives me many,

I'll be immortalised by them: even one night might make a man a god. If all men longed to pass their lives like this, and lay here, bodies held by draughts of wine, there'd be no vicious swords, or ships of war, nor would our bones be tossed in [Actium](#)'s deep, nor would [Rome](#) racked so often by rounds of private quarrels, be weary and grieving with loosened hair. This, at least, those who come after us should rightly praise: our cups of wine offended none of the gods.

You while the light lasts, then, don't leave off life's joys! Though you give all your kisses, they'll prove all too few. As the leaves fall from dried garlands: as you see them scatter in cups and float there: so we, now, the lovers, who hope for great things, perhaps fate, tomorrow, will end our day.



## Book II.16:1-56 Cynthia faithless

A praetor came, just now, from the land of [Illyria](#): the greatest prize for you, the greatest worry for me. Why couldn't he lose his life on the [Ceraunian](#) rocks? O, [Neptune](#), what gifts I'd have given you!

Now banquets are given, tables burdened without me: now the door's open all night, but not for me. Well, if you're wise, don't neglect the harvest on offer: strip the stupid animal of his whole fleece; then, when he's but a pauper, his gifts all spent, tell him to sail to new Illyrias!

[Cynthia](#) doesn't chase high office, doesn't care for honour: no, she's the one always weighing a lover's purse. But you, [Venus](#), O, help me in my pain: let his incessant lust destroy his member!

Can anybody buy her love with gifts, then? The shameful girl, she's undone by money. She's always sending me off to sea to look for jewels, and orders gifts from [Tyre](#) itself. I wish that no one in [Rome](#) was wealthy, that our [Leader](#) himself would live in a thatched cottage. Mistresses wouldn't be saleable for a gift, and a girl would grow grey-haired in the one house. You'd never lie seven nights apart, your gleaming arms round so vile a man, and not because I've sinned (you're the witness) but because everywhere lightness was always beauty's friend. Excluded by birth, a barbarian stamps his foot, and now, suddenly blessed, he occupies my kingdom!

See what bitterness [Eriphyla](#) found in gifts, and with what misfortunes [Creusa](#) burned as a bride. Is there no insult sufficient to quench my tears? Surely this grief cannot be far behind your sins? So many days have gone by since any desire for the theatre or the arena stirred me, and food itself gives me no joy. I should be ashamed, oh, ashamed! But perhaps as they say sinful love is always deaf.

See [Antony](#), that general, who a moment ago, filled [Actium](#)'s waves with the vain cries of lost soldiers:

infamous love commanded him to recall his ships, turn his back, and run to the furthest corner of the globe. That is [Caesar](#)'s power and his glory: he who conquered sheathed the sword.

But, that man, whatever clothes he gave you, whatever emerald, or yellow-glowing topaz, I'd like to see swift-moving hurricanes whirl them to the void: I wish they were merely earth or water to you.

[Jupiter](#) won't always smile at lovers' faithlessness or turn deaf ears to their prayers. You've heard the thunderclap rumble through the sky, and the lightning bolt leap down from its airy home. Neither the [Pleiades](#) nor rainy [Orion](#) do these things: it's not for nothing the angry lightning falls. It's then the god chooses to punish deceitful girls, since he, himself, wept when he was once deceived.

So don't let clothes from [Sidon](#) count so much that you're frightened whenever the South wind bears a cloud.

### **Book II.17:1-18 His faithfulness, though ignored**

To lie about the night, to lead a lover on with promises, that's to own hands dyed with his blood! I'm the poet of these things, so often whiling away bitter nights alone, tossing from side to side in bed.

Whether you're moved by [Tantalus](#)'s fate beside the water, parched as the liquid ebbs from his thirsty mouth, or whether you admire [Sisyphus](#)'s labour, rolling his awkward burden up all the mountain side: nothing in the world lives more harshly than a lover, nor, if you're at all wise, is there anything that you'd wish less to be.

I whom envious admiration once considered happy, I too am hardly allowed entrance, now, one day in ten. Now by comparison, impious girl, I'd enjoy hurling my body from some hard rock, or taking powdered drugs in my fingers. I can't even sleep at the crossroads under the clear moon, or send my words through the crack in the door.

But though it's fact I'll take care not to change my mistress: then she'll cry, when she senses loyalty, in me.

### **Book II.18:1-4 Lover's Stoicism**

Continual complaints cause dislike in many: a woman is often moved by a silent man. If you've seen something, always deny you've seen! Or if anything happens to pain you, deny the pain!

## **Book II.18A:5-22 Youth and Age**

What if my youth were white with age's white hair and sagging wrinkles furrowed my brow? At least [Aurora](#) didn't reject [Tithonus](#), old, didn't allow him to lie there lonely in the House of [Dawn](#). She often fondled him, descending into her waters, before she bathed her yoked horses with care. She, when she rested in his arms, by neighbouring India, lamented that day returned too soon.

Climbing into her chariot she spoke of the gods' injustice, and offered her services, unwillingly, to the world. Her joy was greater that old Tithonus was alive, than her grief was heavy at the loss of [Memnon](#). A girl like that was not ashamed to sleep with the old, or press so many kisses on its white hair.

But you even hate my youth, unfaithful girl, though you'll be a bowed old woman yourself, on a day not so far away. Still, I let care go, since [Cupid](#) is oft inclined to be harsh on the man to whom he once was kind.

## **Book II.18B:23-38 Painted Lady**

Do you even imitate the [Britons](#), now, stained with woad, you crazy girl, and play games, with foreign glitter on your face? Everything's proper form is as Nature made it: [Belgian](#) colour looks foul on [Roman](#) cheeks. May there be many an evil for that girl, in the underworld, who, false and foolish, dyes her hair! Be rid of it: I'll still see you as beautiful, truly: your beauty's sufficient for me, if only you'll come often. What! If some girl stains her forehead blue, does that mean dark blue beauty's fine?

Since you've no brother left you and no son, I'll be brother and son in one for you. Let your couch itself always guard you: and don't desire to sit with your face over-painted.

I believe what rumour tells me: so refuse to do it: bad news leaps land and sea.

## Book II.19:1-32 Cynthia is off to the country

Even though you're leaving [Rome](#) against my wish, I'm glad, [Cynthia](#), since you're without me, you're in the country, off the beaten track. There'll be no young seducer in those chaste fields, one whose flatteries stop you being true; no fights will begin beneath your window; your sleep won't be troubled by being called aloud.

You'll be alone, and you'll gaze, alone, Cynthia, at mountains, herds, the fields of poor farmers. No games will have power to corrupt you there, no sanctuary temples giving you countless opportunities for sin. There you'll watch the oxen's endless ploughing, vines losing leaves to the pruning-hook's skill: and you'll carry a little offering of incense to some crude shrine, where a goat will die in front of the rustic altar: and you'll imitate their choral dance bare-legged: but only if all is safe from strange men.

I'll go hunting: I'll take pleasure now, at once, in accepting the rites of fair [Diana](#), and dropping my former vows to [Venus](#). I'll start chasing wild creatures, and fasten horns to fir trees, and control the audacious dogs myself. Yet I'll not try great lions, or hurry to meet wild boar face to face. It's daring enough to take the gentle hare, or pierce a bird with a trim rod, where [Clitumnus](#) clothes the beautiful stream with woodland tangles, and his wave bathes the snow-white heifers.

You, *mea vita*, if you venture anything, remember I'll be coming there for you, in a few days time. So, solitary woods and vagrant streams, in mossy hills, won't stop me trying your name on my tireless tongue. Everyone wishes to hurt those who are absent.

## Book II.20:1-36 His loyalty

Why cry more than [Briseis](#) when she was led away?  
Why weep more sadly than [Andromache](#), the anxious prisoner? Why do you weary the gods, crazy girl, with tales of my deceit? Why complain my faithfulness has ebbed away? [Attica](#)'s night-owl never cries as loud in funereal mourning in [Athenian](#) trees, nor does [Niobe](#), with a dozen monuments to her pride, pour as many tears down sorrowing [Sipylus](#)'s slopes.

Though my arms were fastened with bronze links:  
though my members were enclosed by [Danae](#)'s tower: I would break chains of bronze for you, *mea vita*, and leap over Danae's iron tower. My ears are deaf to whatever they say of you: only don't doubt my seriousness. I swear by my mother's bones and the bones of my father (if I deceive, oh let the ashes of both weigh heavy on me!) that I'll be yours, *mea vita*, to the final shadows: one day, one faith will carry both away.

And if your name or your beauty could not hold me, the gentleness of your demands would indeed. Now the orbit's traced of the seventh full moon since never a street corner's been silent about us, while your threshold has frequently been kind to me, and I've frequently had access to your bed. But I've not bought a single night with costly presents: whatever I've been, it's through the great grace of your spirit.

Many men sought to be yours, you have sought me only: can I fail to remember your qualities? If I do let the tragic [Furies](#) torment me, or [Aeacus](#) damn me with infernal justice, and I be spread-eagled amongst [Tityus](#)'s vultures, and bear rocks with [Sisyphus](#)'s labour, myself.

And don't entreat me with pleading letters: my loyalty at the last will be such as it was at the start. This is the whole of my law, that alone among lovers, I don't leave off in a hurry; I don't begin without thought.



## **Book II.21:1-20 Cynthia deceived by Panthus**

As often as [Panthus](#) has written a letter to you about me, so often let [Venus](#) fail to be his friend. Yet now I seem to be a truer oracle to you than [Dodona](#)'s. That handsome lover of yours has a wife!

So many nights wasted? Aren't you ashamed? See, he's free, he sings: you, far too credulous, lie alone. And now you're a conversation piece between them: He says arrogantly you were often at his house against his will. Let me be ruined, if he seeks anything else but glory from you: he, the husband gains praise from this.

So Jason, the stranger, once deceived [Medea](#) of [Colchis](#): she was thrown out of the house (and [Creusa](#) gained it next). So [Calypso](#) was foiled by [Ulysses](#), the [Ithacan](#) warrior: she saw her lover spread his sails. O girls, too ready to lend an ear to your lovers: once you've been dropped learn not to be thoughtlessly kind!

You've long been looking for someone else who'll stay: the lesson you had at first, foolish girl, should teach you to be careful. I, whatever the place, am yours in every moment, whether I am in sickness or in health.

## Book II.22:1-42 His philandering

You know that before today many girls have equally pleased me: you know, [Demophoon](#), many troubles come my way. No crossroad's traversed by my feet in vain. O, and the theatre was made to be my constant downfall. Whether some girl spreads her white arms in tender gesture, or whether she sings in various modes! And then, our eyes search out their own wound, if some beauty sits there, her breast not veiled, or if drifting hair strays over a chaste forehead, hair that an [Indian](#) jewel clasps at the crown: such that, if she says no to me, perhaps with a stern look, cold sweat falls from my brow.

Demophoon, do you ask why I'm so soft for them all? Love has no answer to your question: 'Why?'

Why do some men slash their arms with sacred knives, and are cut to pieces to frenzied [Phrygian](#) rhythms? Nature at birth gave every man his fault: fate granted that I'd always desire someone. Even though the fate of [Thamyris](#) the bard came upon me, I'd never be blind to beauty, my jealous friend.

And you're wrong if I seem small to you, thin bodied: worshipping [Venus](#) has never been a trouble. It's all right to ask: often a girl has found my attentions effective all night long. [Jupiter](#), for [Alcmene](#), halted both the [Bears](#), and the heavens went two nights without their king: yet he still didn't take up his lightning wearily, even so. What about when [Achilles](#) left [Briseis](#)'s arms? Did the [Trojans](#) flee the [Greek](#) javelins less? When fierce [Hector](#) rose from [Andromache](#)'s bed, did the [Mycenaean](#) fleet not fear the battle? One and the other destroyed ships or walls: in this I am Achilles, in this I am fierce Hector.

See how now the sun, and now the moon serve in the sky: well one girl's not enough for me. Let another girl hold and fondle me in passion's embrace: yes, another, if *she* will not grant me space: or if by chance *she*'s made angry

by my attentions to *her*, let her know there's another who would be mine!

For two cables protect a ship at anchor better, and an anxious mother's safer rearing twins.

### **Book II.22A:43-50 False promises**

Say either no, if you're cruel or, if you're not cruel, come! Why take pleasure dealing in pointless words? This one pain, above all others, is sharpest for a lover, if she suddenly refuses to come as he'd hoped.

What vast sighs hurl him round his whole bed, as he throttles some unknown man, who's been admitted! And wearies the boy asking about what he's already heard, and orders him to ask about the fate he fears to know.

## **Book II.23:1-24 The advantage of a bought woman**

I was persuaded to keep away from the streets, yet water fetched from the lake now tastes sweet to me. Should any freeborn man have to give bribes for another man's slave to bring him the message his mistress promised? Or ask so many times: 'What colonnade shades her now?' or: 'Which direction did she take on the [Plain of Mars](#)?'

Then when you've carried through the [Labours](#) the story tells of, for her to write 'Have you any little thing for me?' so you can face a surly guard, or often, imprisoned, lurk in some vile hole. What it costs us, the night that comes just once in a whole year! Let them perish, those who take pleasure in closed doors!

In contrast, isn't she pleasing, that girl who goes with her cloak thrown back, not fenced in by a threatening guard, who often abrades the [Sacred Way](#) in dirty slippers, and brooks no delay if any want to approach her: she never puts you off, nor chatters aloud, demanding what your stingy father often complains at having given you, nor will she say: 'I'm scared, get up, be quick, I beg you, wretched man: my husband comes to day, to me, from the country.' Let the girls [Iraq](#) and [Syria](#) have sent delight me. I can't bear shamefaced robbery in bed. Now that no freedom's left to any lover, he who'd be free let him wish for no more love.

## **Book II.24:1-16 Propertius's book well-known**

‘You would say that: now you’re common talk because of that notorious book, now your [Cynthia](#)’s viewed by the whole [Forum](#)?’ Who wouldn’t bead with sweat at those words in the circumstances, whether from honest shame, or wishing to keep quiet his affairs? But if my Cynthia still breathed on me good-naturedly, I wouldn’t be known as the source of evil: I wouldn’t be paraded, infamous, through all the city, and, though not alight with goodness, I’d deceive.

So may it be no surprise to you, my seeking common girls: they bring me into less disrepute: surely no trivial reason?

And just now she wanted a proud peacock’s tail for a fan, and to hold a crystal ball in her cold hand, and, angering me, longs to ask for ivory dice, or whatever glitters on the [Sacred Way](#). O, perish the thought that the expense bothers me, but I’m ashamed to be a laughing-stock through my deceitful lady, now.

## Book II.24A:17-52 Recriminations

Is this what, at first, you made me take delight in? Aren't you ashamed, being lovely, to be so wayward? We've hardly spent one night or more of passion, and now you say I'm a burden in your bed. A moment ago you praised me, read my poetry: does your love so rapidly avert its wings?

Let that man contend with me in ingenuity, contend in art: let him be taught how to love in one place first. If it pleases you, let him fight with [Lernean](#) Hydras, and bring you apples from the dragon of the [Hesperides](#): let him gladly drink foul poisons, or shipwrecked, taste the water, and never decline to be miserable because of you (I wish, *mea vita*, you'd try me with labours like these!).

Then this insolent man will be one of the cowards for you, who comes now officiously swollen with honour: next year there'll be discord between you.

But the [Sibyl](#)'s whole lifetime will not change me: nor [Hercules](#)'s labours: nor death's black day. You'll gather them and say: 'These are your ashes, [Propertius](#). Alas, you were true to me, you indeed were true, though your ancestors' weren't noble, and you weren't as rich others.' There's nothing I won't suffer, injuries won't change me: I don't consider it pain to endure a lovely girl.

I believe that not a few have been undone by your figure, and I know that many men have not been true. [Theseus](#) took delight for a while in [Ariadne](#), [Demophoon](#) in [Phyllis](#): both unwelcome guests. Now [Medea](#) is seen on [Jason](#)'s boat, and in a moment left alone by the man she saved.

The woman who acts out simulated love for many must be hard: she, whoever she is, who prepares herself for more than a single man. Don't seek to compare me with the noble, or rich: they'll scarcely come gathering your ashes on your last day. I'll do it for you: but I'd rather, this I beg,

that, with unbound hair, you'll beat your naked breasts  
instead for me.



## Book II.25:1-48 Constancy and Inconstancy

Unique woman, born to beauty, you, the object of my pain, since fate excludes me from your saying: ‘Come, often’: your form will be made most famous by my books: with your permission, [Calvus](#): and [Catullus](#), peace to you, with yours.

The aged soldier sleeps by his grounded weapons; ancient oxen refuse to pull the plough; the rotting ship rests on empty sands; and the warrior’s ancient shield idly hangs on some temple wall. But no old age would lead me away from loving you, not even if I was [Nestor](#), or [Tithonus](#).

Wouldn’t it be better to serve a cruel tyrant, and groan in your brazen bull, savage [Perillus](#)? Wouldn’t it be better to harden at the [Gorgon](#)’s gaze, or even suffer those [Caucasian](#) vultures? Yet I shall still endure.

The iron blade’s eaten away by rust and the flint by drops of water: but love’s not worn away by a mistress’s threshold if it stays to suffer and hear threats undeserved. More: the lover pleads, when despised: and when wronged confesses sins: and then returns himself with reluctant step.

You as well, credulous man, waxing proud when love’s at the full: no woman stays firm for long. Does anyone perform his vows in mid-storm, when often a ship drifts shattered in the harbour? Or demand his prize before the race is run, and the wheel has touched the post seven times? The favourable breeze plays us false in love: when it’s delayed great is the ruin that comes.

You, meanwhile, though she still delights in you, close imprisoned joy in your silent heart. For, I don’t know why, but in his love pact, it is always his boastful words that seem to harm the lover. Though she often calls for you, remember, go but once: that which is envied often fails to last.

Yet were there to be times like those that pleased the girls of old, I would be again what you are now: I’m

vanquished by time. But age shall still not change my habits: let each man be allowed to go his own way.

And you, that recall service to many loves, if so, what pain afflicts your eyes! You see a tender girl of pure white, you see a dark: either colour commands you. You see a form that expresses the [Greek](#), or you see our beauties, either aspect grips you. Whether she's in common dress or scarlet, one or the other's the road to a cruel wound. Since one girl can lead your eyes to sufficient sleeplessness, one woman, whoever's she is, is plenty of trouble.

## Book II.26:1-20 A dream of shipwreck

I saw you, in my dreams, *mea vita*, shipwrecked, striking out, with weary hands, at [Ionian](#) waters, confessing the many ways you lied to me, unable to lift your head, hair heavy with brine, like [Helle](#), whom once the golden ram carried on his soft back, driven through the dark waves.

How frightened I was, that perhaps that sea would bear your name, and the sailors would weep for you, as they sailed your waters! What gifts I entertained for [Neptune](#), for [Castor](#) and his brother, what gifts for you [Leucothoe](#), now a goddess! At least, like one about to die, you called my name, often, barely lifting your fingertips above the deep.

Yet if [Glaucus](#) had seen your eyes, by chance, you'd have become a mermaid among Ionian seas, and the [Nereids](#) would have chided you, from envy, white [Nesae](#) and sea-green [Cymothoe](#). But I saw a dolphin leap to aid you, who once before, I think, bore [Arion](#)'s lyre. And already I was about to dive myself from a high rock, when fear woke me from such visions.

## Book II.26A:21-58 Faithful love

Let them admire the fact, now, that so lovely a girl serves me, and that they talk of my power throughout the city! Though [Cambyzes](#), and the golden rivers of [Croesus](#), should return, she'll not say: 'Poet, depart my bed.' While she reads to me, she says she hates rich men: no girl cherishes poetry with such reverence. Loyalty is great in love: constancy greatly serves it: he who can give many gifts let him have his many lovers.

If my girl thinks of travelling the wide sea, I'll follow her and one breeze will blow the faithful pair onward. One shore will rest us, one tree overspread us, and we will often drink at a single spring. And one plank will do for a pair of lovers, whether the prow's my bed, or the stern.

I'll patiently endure it all: though the savage [East](#) Wind blows; or the chill [South](#) drives our sails in uncertainty; or whatever winds vexed unhappy [Ulysses](#), and the thousand ships of [Greece](#) by [Euboea](#)'s shore; or the one that separated those two coasts, when a dove led a ship, the [Argo](#), into an unknown sea.

Let [Jupiter](#) himself set our boat on fire, so long as she is never absent from my eyes. Surely we'll both be hurled on one shore, naked, together: the wave can carry me off, so long as earth protects you.

Yet [Neptune](#)'s not so cruel to great love: Neptune matches his brother Jove in loving. [Amymone](#)'s a witness, taken in the fields, seeking water, [Lerna](#)'s marshes struck by the trident. The god redeemed his pledge for that embrace, and the golden urn poured out a celestial stream. And [Orithyia](#), though raped, denied that [Boreas](#) was cruel: while this god tames the earth and deep oceans.

Believe me [Scylla](#) will be gentle to us and huge [Charybdis](#) who never ceases her rhythmic flow: no shadows will hide from us the stars themselves: [Orion](#) will show

clear, as will the [Kids](#). What matter if my life's laid down for your body? It would be no dishonourable death.

## **Book II.27:1-16 Fate and Love**

You mortals, then, ask after the uncertain funeral hour, and by what road your death will come to you: you enquire of the cloudless sky, by [Phoenician](#) art, which stars are good for man, and which are evil!

Whether we chase the [Parthians](#) on foot, the [Britons](#) at sea, the dangers of earth's and ocean's paths are hidden. You weep again that your head is threatened by war, when [Mars](#) joins the wavering ranks on either side: beside your burning house, by your house in ruins: and no cup of darkness to lift to your lips. Only the lover knows when he will perish, by what death, and fears no weapons, blasts of the [North Wind](#).

Though he sits at the oar among the [Stygian](#) reeds, and views the mournful sails of the boat of Hell, should the breath of his mistress's voice but recall him, he'll return by a road acknowledged by no known law.

## Book II.28:1-46 Cynthia is ill

[Jupiter](#), be merciful, at last, to the poor girl: such a beauty's death would be a crime. That time has come when the scorching air burns, and Earth begins to blaze beneath the torrid [Dog-star](#). But it's not the heat that's guilty, or heaven to blame, it's her, so often failing to hold the gods sacred. It undoes girls, it's undone them before: what they promise the winds and the waves carry away.

Was [Venus](#) annoyed that you were compared to her? She's jealous of those who vie with her in beauty. Or did you slight [Pelasgian Juno](#)'s temple, or dare to deny [Athene](#)'s eyes were fair? You beauties have never learned to be sparing of words. Your tongue was a harmful thing to you in this: your beauty gave it to you. But vexed as you have been by so many of life's dangers there comes the gentler hour of a final day.

[Io](#) lowed in her youth with altered forehead: she's a goddess now, she who drank the [Nile](#) as a heifer. [Ino](#) strayed as a girl over the earth: she the wretched sailors call on, as [Leucothoe](#). [Andromeda](#) was given to the sea-monster: even she became [Perseus](#)' honoured wife. [Callisto](#), a she-bear, wandered [Arcadian](#) pastures: now she rules sails at night by her star.

But if the [Fates](#) by chance hurry their silence on you, the Fates, blessed, of your tomb, you can tell [Semele](#) about the dangers of beauty, and she'll believe you, a girl taught by her ills: and you'll be first among all of Homer's heroines, without question. Now, as best you can, comply, stricken, with fate: the god and the harsh day itself may alter. [Juno](#), the wife, might even forgive you: even Juno is moved if a young girl dies.

The chanting of magic, the whirling bullroarers cease, and the laurel lies scorched in the quenched fires. Now the [Moon](#) refuses as often to descend from heaven, and the dismal night bird sounds its funeral note. One raft of fate

carries both our loves, setting dark-blue sail to the lake of Hell. But take pity on us both, not just on one! I will live if she lives: and die, if she should die.

I bind myself with a sacred verse against this wish: I write: 'By [Jupiter](#), the Mighty, the girl is saved': having taken such pains, she herself can sit at your feet, and, sitting there, tell *you* all her troubles.



## Book II.28A:47-62 Transience

[Persephone](#), let your mercy endure: [Dis](#), why set out to be crueller than her? There are so many thousands of lovely girls among the dead: if allowed, leave one beautiful one up here! Down there with you is [Iope](#); with you shining [Tyro](#); with you [Europa](#), and wicked [Pasiphae](#); and whatever beauty old [Troy](#) and [Achaia](#) bore, the bankrupt kingdoms of ancient [Priam](#) and [Apollo](#); and whoever among their number was a [Roman](#) girl, perished: every one of them the greedy fire possesses. No one has endless fortune, eternal beauty: sooner or later death awaits us all.

Since you've escaped, *mea lux*, from great danger pay [Diana](#) the gift of song and dance you owe her, and keep vigil as well for that heifer, now a goddess; and, for my sake, grant her the ten nights you vowed.

## Book II.29:1-22 Drunk and out late

While I wandered last night, *mea lux*, in drink, and with never a servant's hand there to guide me, a crowd of I don't know how many tiny boys came against me (it was fear alone stopped me counting them); some held little torches, and some held arrows, and some seemed ready to drape me with chains. But all were naked, and one more lascivious than the rest, said: 'Take him, you all know him well, already: this is the one the angry woman has given us.'

Saying this, in a flash a rope was round my neck. Another one ordered me thrust into their midst, and a third cried: 'Let him die, if he thinks we're not gods! She's waited up all hours for you, wretched man, while you searched for who knows what door: you fool. When she's loosed the windings of her [Sidonian](#) turban, and flickers her heavy eyelids, it won't be [Arabian](#) perfumes will breathe on you, but the ones [Love](#) made himself with his own fingers.

Stop, now, brothers, now he promises true love, and look, now, we've come to the house as ordered.' And so they led me back to my lover's roof, saying: 'Go, now, learn how to stay home of nights.'

## **Book II.29A:23-42 Waking Cynthia**

It was dawn; I wanted to see if she slept alone: and alone she was there, in her bed. I was stunned: she'd never looked lovelier to me, not even when she went, in her purple shift, and told her dreams to virginal Vesta, lest they threatened harm to her or me. So she looked to me, shedding recent sleep. Oh, how great is the power of beauty in itself! 'Why,' she said: 'you're an early spy on your mistress, do you think my morals then are yours? I'm not so easy: it's enough for me, one man, either you, or someone who'll be truer. There are no traces deep in the bed, signs of writhing about, or mutual slumber. Look, no breath panting from my whole body, confessing to some adultery.' Speaking, she pushed my face away with her hand, and leapt up, loosened sandals on her feet. Thus I ceased my spying on such chaste love: since then I've had not one happy night.

### Book II.30:1-40 No escape from Love

Now, you're ready to go to [Phrygia](#), cruel one, now, across the waves and seek by ship the shore of [Hyrcanian](#) seas. Where are you going, O, mad one? There's no escape: though you head for [Tanais](#), [Love](#) will pursue you there. Not even if coursing the air on [Pegasus](#)'s back, nor if the wings of [Perseus](#) moved your feet. Even if winds, divided, snatch you on winged sandals, the highways of [Mercury](#) will do you no good. Love always flies overhead, follows lovers, and sits heavy himself on the neck that was free. He's the shrewd spy who watches, he'll never let you raise your captive eyes from the ground. But then if you sin, he's a sympathetic god, if only prompt prayer is forthcoming.

Let harsh old men denounce the revels: *mea vita*, let us wear out the path we chose. Their ears are filled with ancient laws: yet this is the place where the skilled pipe should play that which floated in [Maeander](#)'s shallows, hurled there unjustly swelling [Minerva](#)'s cheeks, to make her ugly.

Should I be ashamed to serve but one mistress? If it's a crime, well, it's a crime of Love. Don't reproach me with it. [Cynthia](#), delight to lie with me, in caves of dew, by mossy hills. There you'll see the [Muses](#) cling to cliffs, singing [Jove](#)'s sweet thefts in ancient times, how he burned for [Semele](#), was ruined for [Io](#), and flew, at last a bird, to the roofs of [Troy](#). (Though if no one exists who withstood the Winged One's power why am I the only one charged with a common crime?) Nor will you trouble the [Virgins](#)' decorous faces: their choir is not unknowing of what Love is, given [a certain one](#) lay entwined on the rocks of [Biston](#), clasped by [Oeagrus](#)' form.

Then, when they set *you* in the front rank of the circling dance, and [Bacchus](#) there in the middle with his cunning wand, then will I let the sacred ivy berries hang about my head: since without you my genius has no power.

## **Book II.31:1-16 The New Colonnade**

You ask why I came so late? [Phoebus](#)'s gold colonnade was opened today by mighty [Caesar](#); such a great sight, adorned with columns from [Carthage](#), and between them the crowd of old [Danaus](#)'s daughters. There in the midst, the temple reared in bright marble, dearer to Phoebus than his [Ortygian](#) land. Right on the top were two chariots of the Sun, and the doors of [Libyan](#) ivory, beautifully done. One mourned the [Gauls](#) thrown from [Parnassus](#)'s peak, and the other the death, of [Niobe](#), [Tantalus](#)'s daughter. Next the [Pythian](#) god himself was singing, in flowing robes, between his mother and sister. He seemed to me more beautiful than the true Phoebus, lips parted in marble song to a silent lyre. And, about the altar, stood four of [Myron](#)'s cattle, carved statues of oxen, true to life.

## Book II.32:1-62 Cynthia talked about

He who sees you sins: so he who can't see you can't desire you: the eyes commit the crime. O [Cynthia](#), why else do you search out dubious oracles at [Praeneste](#), or the walls of [Aeaeon](#) [Telegonus](#)? Why do chariots take you to [Herculean](#) [Tibur](#)? Why the [Appian](#) Way, so often, to [Lanuvium](#)? [Cynthia](#), I wish you'd walk here when you're free! But the crowd tell me to put no trust in you, when they see you rush faithfully, carrying a torch on fire, to the sacred grove, bearing light to the goddess [Trivia](#).

No wonder [Pompey's Portico](#) with its shady colonnade, famed for its canopy of cloth of gold, seems worthless, and its rising rows of evenly planted plane-trees, and the waters that fall from slumbering [Maro](#), lightly bubbling liquid through the city, till [Triton](#) buries the stream again in his mouth.

You betray yourself: these trips show some furtive passion: mad girl, it's our eyes you flee, and not the city. It won't do, you plot mad schemes against me: you spread familiar nets for me with scant skill. But I'm the least of it: losing your good name will bring you the pain that you deserve. Lately a rumour spoke evil in my ear, and nothing good was said of you in the city.

But give no credence to hostile tongues: the tales have always punished beauties. Your name's not been tarnished by being caught with drugs: [Apollo](#) bears witness that your hands are clean. If a night or two has been spent in lengthy play, well, such petty crimes don't move me. [Helen](#) abandoned her country for a foreign lover, and was brought home again alive without being judged. They say that [Venus](#) herself was corrupted by libidinous [Mars](#), but was always honoured, nevertheless, in heaven. Though [Ida](#)'s mount tells how a nymph loved shepherd [Paris](#), sleeping with him among the flocks, the crowd of [Hamadryad](#) sisters saw it, and [Silenus](#), head of the ancient troop of Satyrs, with

whom, in the hollows of Ida, [Naiad](#), you gathered falling apples, catching them below in your hands.

Contemplating such debaucheries, surely no one asks: ‘Why’s she so rich? Who gave her wealth? Where did the gifts come from?’ O great your happiness [Rome](#), these days, if a single girl swims against the stream. [Lesbia](#) did all these things before, with impunity: anyone who follows her is surely less to blame. He’s only lately set foot in this city who asks for the ancient [Tatii](#) or the strict [Sabine](#). You’ll sooner have power to dry the waves of the sea, or gather the stars in a human hand, than change things so our girls don’t want to sin: that was the custom no doubt in [Saturn](#)’s age, and when [Deucalion](#)’s waters flooded the globe: but after Deucalion’s ancient waters, who could ever keep a chaste bed, what goddess could live alone with a single god?

The snow-white shape of a savage bull corrupted [great Minos’s wife](#) once, they say, and [Danae](#) enclosed in a tower of bronze, was no less unable, in her chastity, to deny great [Jove](#). So if you imitate [Greek](#) and [Roman](#) women, I sentence you to be free for life!

### **Book II.33:1-22 Cynthia performing the rites**

The wretched rites are back again: [Cynthia](#)'s been occupied these ten nights. And I wish they'd end these sacraments that [Inachus's daughter](#) sent from tepid [Nile](#) to [Italy](#)'s women! This goddess, whoever she was, who so often separates lovers, was always ill-natured. Surely [Io](#) you learnt from hidden couplings with [Jove](#), what it is to wander, when [Juno](#) ordered you, a girl, to wear horns, and lose your speech to the harsh sound cows make.

Oh, how often you galled your mouth on oak-leaves, and chewed, in your stall, on once-eaten strawberry leaves! Surely it's not because Jupiter removed the wild aspect from your face, you've for that reason been made a proud goddess? Surely you've enough swarthy acolytes in [Egypt](#)? Why take such a long journey to [Rome](#)? What good's it to you to have girls sleep alone? Believe me, your horns shall appear again, and we'll chase you, savage one, from our city: there was never friendship between [Tiber](#) and Nile.

But *you*, for whom my sorrows prove far too calming, let's make the journey three times, those nights when we're free.



### **Book II.33A:23-44 Cynthia drinking late**

You don't listen; you let my words rattle around, though [Icarius](#)'s oxen now draw their slow stars downward. You drink, indifferent: are you not wrecked by midnight, and is your hand not weary throwing the dice? Perish the man who discovered neat wine, and first corrupted good water with nectar! Icarius you were rightly killed by [Cecropian](#) farmers, you've found how bitter the scent is of the vine. You, [Eurytion](#) the [Centaur](#), also died from wine, and [Polyphemus](#), you by [Ismarian](#) neat. Wine kills our beauty, and corrupts our youth: often through wine a lover can't recognise her man.

Alas for me, much wine doesn't change you! Drink then: you're lovely: wine does you no harm, though your garland droops down, and dips in your glass, and you read my verse in a slowing voice. Let your table be drenched with more jets of [Falernian](#), and foam higher in your golden cup.

No girl ever willingly goes to bed alone: something there is desire leads us all to search for. Passion is often greater in absent lovers: endless presence reduces the man who's always around.

## Book II.34:1-94 His poetic role, and his future fame

Why should any man trust his girl's beauty to [Amor](#), now? Mine was nearly stolen away like that. I speak as an expert: no one's to be trusted in love: it's rare that anyone doesn't aim to make beauty his own. The god corrupts families, separates friends; issues sad calls to arms to those in happy agreement. [The stranger](#) who came in friendship to [Menelaus](#), he was an adulterer though, and didn't the [Colchian woman](#) go off with an unknown man?

[Lynceus](#), you traitor, then, how could you lay hands on my darling? Why didn't your hands let you down? What if she hadn't been so constant and true? Could you have lived then with the shame? Kill me with daggers or poison: but take yourself off, leave my mistress alone. You can be a companion in life and body: I will make you the lord of my fortune, my friend, it's merely the bed, the one bed, I beg you to shun. I can't accept [Jove](#) as a rival. I'm jealous of my shadow even, a thing of nothing, a fool who often trembles with fear. Still there's one excuse for which I'd forgive such crime, that your words were astray from too much wine. But the frown of strict morality can't fool me: all know by now how good it is to love.

My Lynceus, himself, insane at last with love! I'm only glad you've joined our god. What use now the wisdom of [Socratic](#) works, or being able to talk 'on the nature of things'? What use to you are songs on [Aeschylus](#)'s lyre? Old men are no help with a grand affair. You'd do better to imitate [Coan](#) [Philetus](#), and the dreams of diffident [Callimachus](#).

Now though you speak again of Aetolian [Achelous](#)'s water flowing weakly with vast love; and how [Maeander](#)'s deceptive flood wanders across the [Phrygian](#) plain, confusing its course; and how [Arion](#), [Adrastus](#)'s victorious stallion, was vocal in grief at [Archemorus](#)'s funeral: yet the fate of [Amphiarus](#)'s four-horse chariot's no use to you, nor

[Capaneus](#)'s downfall, pleasing to mighty [Jove](#). Stop composing tragic [Aeschylean](#) verse, cease; let your limbs go in soft choric dancing. Begin to turn your verse on a tighter lathe, and come at your own flames, hardened poet. You shall not go more safely than [Homer](#), or than [Antimachus](#): a virtuous girl even looks down on the gods.

However the bull's not yoked to the heavy plough until his horns are caught in a strong noose. Nor will you be able to suffer harsh love on your own. First, your truculence must be quelled by me.

Of all these girls none will ask the source of the universe, or why the [Moon](#) eclipses her brother's course, or if there's really a judge beyond the [Stygian](#) waters, or if the lightning crashes down on purpose. Look at me, with hardly any wealth left my family, with no ancestral triumphs long ago, but here I rule the fun, among the crowd of girls, by means of the intellect you disparage!

Let me, whom the god has surely struck to the marrow, languish set among last night's wreaths. [Virgil](#) can sing of [Actium](#)'s shores that [Phoebus](#) watches over, and of [Caesar](#)'s brave ships: he, who brings to life the battles of [Aeneas](#) of [Troy](#), and the walls that he built on [Lavinium](#)'s coast. Give way you [Roman](#) authors! Give way you [Greeks](#)! Something more than the [Iliad](#)'s being born.

Under the pine-trees of shadowed [Galaesus](#), you sing, of [Thyrsis](#) and [Daphnis](#), with practised flute, and how the gift of ten apples, or an un-weaned kid, can corrupt a girl. Happy who buys their love cheaply with apples! [Tityrus](#) herself, the unkind, might sing for that. Happy that [Corydon](#) who tries to snatch virgin [Alexis](#), delight of his master, the farmer! Though he rests, exhausted, from playing his pipe, he's praised by the loose [Hamadryads](#). And you sing the precepts of old [Hesiod](#) the poet, what plains crops grow well on, which hills grow vines. You make such music as [Apollo](#) mingles, fingers plucking his cunning lyre.

Yet, my songs will not be unwelcome to one who can sing them, whether he's expert in love or a total novice. The

swan dies, melodious, with no less spirit, though with less effrontery than the ignorant song of the goose.

So, [Varro](#) amused himself, when he'd done with [Jason](#):  
Varro, [Leucadia](#)'s hottest lover. So sing the writings of  
lustful [Catullus](#), whose [Lesbia](#)'s known more widely than  
[Helen](#). So even the pages of learned [Calvus](#) confessed,  
when he sang of wretched [Quintilia](#)'s death. And but now,  
drowned in the waters of Hell, dead [Gallus](#) washed multiple  
wounds, from lovely [Lycoris](#)!

Why not [Cynthia](#) then praised by [Propertius](#)'s verse, if  
[Fame](#) should wish to place *me* among them?

## **Book III**

### **Book III.1:1-38 Invocation**

Ghosts of [Callimachus](#), and shrines of [Coan Philetas](#), I pray you let me walk in your grove: I, the first to enter, a priest of the pure fountain, to celebrate [Italian](#) mysteries to the rhythms of [Greece](#). Tell me in what valley did you both spin out your song? On what feet did you enter? Which waters did you drink?

Away with the man who keeps [Phoebus](#) stuck in battle! Let verse be finished, polished with pumice – because of it [Fame](#) raises me high above Earth, and, born of me, a [Muse](#) goes in triumph with flower-hung horses, and young [Loves](#) ride with me in the chariot, and a crowd of writers hangs there at my wheels. Why struggle, vainly, against me, with slack reins? It was never given us to reach the Muses by a broad road.

[Rome](#), many will add praise to your story, singing that [Persia](#) will set a bound to Empire: but my art carries its text down from [the Sister's](#) mountain, so you can read it in peace, on a path that's undefiled.

Muses grant your poet gentle garlands: a hard crown would never suit my head. But what the envious crowd have stolen from me in life, Honour will pay, once I'm dead, with double interest. The future ages render all things greater once they're dead: names come dearer to the lips after the funeral. Otherwise who would know of [the citadel](#) breached by a Horse of fir; or of how the rivers fought with [Achilles](#) the hero, [Idaeon Simois](#), and [Scamander](#), [Jupiter's](#) child; or of how the chariot wheels three times stained the ground with [Hector's](#) blood.

Their own soil would scarcely know [Deiphobus](#), [Helenus](#), [Pulydamas](#), or [Paris](#) embraced any kind of arms. Yes, there'd be little talk of [Ilium](#), of Troy twice captured

by [Hercules](#), god of [Oeta](#). Nor will [Homer](#), himself, who wrote your fall, not find his work made greater by posterity. And [Rome](#) will praise me among later generations: I foresee that day myself, after the fire. [Apollo](#), [Lycia](#)'s god, accepts my prayers, and ordains that grave will not be scorned whose stone shall mark my bones.

### Book III.2:1-26 Mind endures

Let me return, meanwhile, to the world of my poetry: let my girl take delight, stirred by familiar tones. They say [Orpheus](#) with his [Thracian](#) lyre tamed the wild creatures; held back flowing rivers: [Cithaeron](#)'s stones were whisked to [Thebes](#) by magic, and joined, of their own will, to form a piece of wall. Even, [Galatea](#), it's true, below wild [Etna](#), wheeled her brine-wet horses, [Polyphemus](#), to your songs.

No wonder if, befriended by [Bacchus](#) and [Phoebus](#), a crowd of girls should cherish my words? Though my house isn't propped on [Taenarian](#) columns, or ivory-roofed with gilded beams, though my orchards aren't [Phaeacia](#)'s woods, nor does [Marcian](#) water moisten elaborate grottoes; the [Muses](#) are my companions, my songs are dear to the reader, and [Calliope](#) never tires of my music.

Happy the girl, who's famed in my book! My poems are so many records of *your* beauty. The [Pyramids](#) reared to the stars, at such expense; [Jupiter](#)'s shrine at [Elis](#) that echoes heaven; the precious wealth of the tomb of [Mausolus](#); not one can escape that final state of death. Their beauty is taken, by fire, by rain, by the thud of the years: ruined; their weight all overthrown. But the name I've earned, with my wit, will not be razed by time: Mind stands firm, a deathless ornament.

### Book III.3:1-52 A dream of Helicon

I dreamt I lay in [Helicon](#)'s soft shade, where the fountain of [Pegasus](#) flows, and owned the power, [Alba](#), to speak of your kings, and the deeds of your kings, a mighty task. I'd already put my lips to those lofty streams, from which [Ennius](#), thirsting father, once drank, and sang of the [Curiatii](#), the brothers, and the [Horatii](#), their spears; and the royal tokens carried by [Aemilius](#)'s boat; [Fabius](#)'s victorious delays, the cock-up at [Cannae](#), the gods moved by prayer; the [Lares](#) driving [Hannibal](#) out of their home in [Rome](#), and [Jupiter](#) saved by the voice of geese.

Then [Phoebus](#), spotting me, from his [Castalian](#) grove, leant on his golden lyre, by a cave-door, saying: 'What's your business with that stream, you madman? Who asked you to meddle with epic song? There's not a hope of fame for you from it, [Propertius](#): soft are the meadows where your little wheels should roll, your little book often thrown on the bench, read by a girl waiting alone for a lover. Why is your verse wrenched from its destined track? Your mind's little boat's not to be freighted. Scrape an oar through the water, the other through sand: you'll be safe: the big storm's out at sea.'

He said it then showed me a place, with his ivory plectrum, where a new path had been made in mossy ground. Here was an emerald cavern lined with pebbles, and timbrels hung from its pumice stone; orgiastic emblems of the [Muses](#); a statue of father [Silenus](#) made of clay; and your reed-pipes too, [Pan](#) of [Tegea](#); and birds, a crowd of doves of my mistress [Venus](#), dipped their red beaks into the [Gorgon](#)'s pool; while nine assorted girls busied soft hands in the place given to each of them by fate. This one chose ivy for a wand, that one tuned the strings for a song, and another planted roses with either hand.

And of this crowd of goddesses one touched me (it was [Calliope](#), I think, by her face), saying: 'You'll always



be happy pulled by snow-white swans. The sound of the war-horse won't lead you to fight. It's not for you to blow war cries from blaring trumpets, staining [Boeotia](#)'s grove with [Mars](#); or care in what fields the conflict's fought beneath [Marius](#)' standard, how [Rome](#) repels [German](#) force, how barbaric [Rhine](#), steeped with [Swabian](#) blood, sweeps mangled corpses through its sorrowing waves.

You'll sing wreathed lovers at another threshold, and the drunken signals of nocturnal flight so that he who wishes with skill to plunder irksome husbands knows through you how to spirit off captive girls.'

So Calliope said, and drawing liquid from her fount, sprinkled my lips with the waters of [Philetas](#).

### Book III.4:1-22 War and peace

[Caesar](#), our god, plots war against rich [India](#), cutting the straits, in his fleet, across the pearl-bearing ocean. Men, the rewards are great: far lands prepare triumphs: [Tiber](#) and [Euphrates](#) will flow to your tune. Too late, but that province will come under [Ausonian](#) wands, [Parthia](#)'s trophies will get to know [Latin Jupiter](#). Go, get going, prows expert in battle: set sail: and armoured horses do your accustomed duty! I sing you auspicious omens. And avenge that disaster of [Crassus](#)! Go and take care of [Roman](#) history!

Father [Mars](#), and fatal lights of sacred [Vesta](#), I pray that the day will come before I die, when I see Caesar's axles burdened with booty, and his horses stopping often for vulgar cheers, and then I'll begin to look, pressing my dear girl's breast, and scan the names of captured cities, the shafts from fleeing horsemen, the bows of trousered soldiers, and the captive leaders sitting beneath their weapons!

May [Venus](#) herself protect your children: let it be eternal, this head that survives from [Aeneas](#)' line. Let the prize go to those who earn it by their efforts: it's enough for me I can cheer them on their [Sacred Way](#).

### Book III.5:1-48 The poetic life

[Amor](#)'s the god of peace: and it's peace we lovers worship: the hard fight I have with my lady's enough for me. My heart's not so taken with hateful gold; nor does my thirst drink from cut gems; nor is rich [Campania](#) ploughed for my gain by a thousand yokes; nor do I buy bronzes from your ruins, wretched [Corinth](#).

O primal earth shaped badly by [Prometheus](#)! He set to work on the heart with too little care. He laid the body out with skill, but forgot the mind: the right road for the spirit should have been first.

Now we're hurled by the wind over such seas, and seek out enemies, weaving new wars on wars. But you'll take no wealth to the waters of [Acheron](#): carried, naked fool, on the boat of Hell. Conquered and conqueror mingled one in the shadows: Captive [Jugurtha](#), you sit by [Marius](#) the Consul: [Croesus](#) of [Lydia](#) not far from [Dulichian Irus](#): that death's best that comes the day our part is done.

It pleases me to have lived on [Helicon](#) when I was young, and entangled my hands in the [Muses](#)'s dance. It pleases me too to cloud my mind with wine, and always weave spring roses round my head. And when the weight of years obstructs [Venus](#), and age flecks the dark hair with white, then let me discover the laws of nature, what god controls this bit of the world by his skill; how the moon rises and how it wanes, and how each month returns, horns merged, to the full; where the winds come from to rule the sea; where the [East Wind](#) gets to with his gales; where the unfailing water comes from in the clouds; whether some future day will burrow under the citadels of the world; why the rainbow drinks the rain; why the peaks of [Perrhaebian Pindus](#) trembled, and the sun's orb mourned, his horses black; why [Bootes](#) is late to turn his oxen and wain; why the dance of the [Pleiades](#) is joined in a crowd of fires; why the deep ocean never leaves its bounds, and why the whole year

has four seasons; whether, below ground, gods rule, [Giants](#) are tortured; if [Tisiphone](#)'s hair is plagued with black snakes, [Alcmaeon](#) by [Furies](#), [Phineus](#) by hunger; and if there's a wheel, and a rock to roll, and thirst beside the water; and [Cerberus](#), triple-throated, guarding the cave of Hell, and [Tityos](#)'s scant nine acres; or whether an idle tale has come down to wretched mortals, and there's no fear found beyond the fire.

This is the end of life that waits for me. You to whom war's more pleasing: you bring [Crassus](#)' standards home.

### **Book III.6:1-42 After the quarrel**

If you want our mistress' yoke to be lifted from your neck, [Lygdamus](#), tell me truly how you judge the girl. Surely you wouldn't fool me into swelling with empty joy, telling me things you think I'd like to believe. Every messenger should lack deceit: a fearful servant should be even truer. Now, start to tell it from the first inception, if you can: I shall drink it in through thirsty ears.

So, did you see her weep with dishevelled hair, vast streams pouring from her eyes? Did you see no mirror, Lygdamus, on the covers, on the bed? No rings on her snow-white fingers? And a mourning-robe hanging from her soft arms, and her letter-case closed lying by the foot of the bed. Was the house sad, her servants sad, carding thread, and she, herself spinning among them, and pressing the wool to her eyes, drying their moisture, going over our quarrel in querulous tones?

'Is this what he promised me, Lygdamus, you're a witness? There's punishment for breaking faith, with a slave as witness. How can he leave me here and so wretched (I've done nothing) open his house to one of whom I couldn't speak? He's glad that I melt away, alone, in an empty bed. If that pleases him, let him mock at my death, Lygdamus. She won not by her morals, but by magic herbs, the bitch: he's led by the bullroarer whirling on its string. He's drawn to her by omens, of swollen frogs and toads, and the bones of dried snakes she's fished out, and the feathers of screech owls found by fallen tombs, and a woollen fillet bound to a murdered man. If my dreams tell no lies (you're witness Lygdamus) he'll be punished, in full, if late, at my feet. The spider will weave corruption deep in his empty bed, and [Venus](#) will fall asleep, on their nights together.'

If my girl moaned to you with truth in her heart, run back, Lygdamus, the same way again, and carry my

message back with lots of tears, that there's anger but no deceit in my love, that I'm tortured too by the selfsame fires: I'll swear to be virtuous for twelve days. Then if sweet peace exists, after such war, Lygdamus you'll be freed by me.

### **Book III.7:1-72 The death of his friend Paetus.**

So money you're the cause of a troubled life! It's because of you we go death's path too soon: you offer human vices cruel nurture: from your source the seeds of sorrow spring. Three or four times with wild seas you overwhelmed [Paetus](#), as he was setting sail towards [Pharos](#)' harbour.

While he was chasing you, the poor man drowned in his prime, and floats an alien food for far-off fish. And his mother can't give due burial to his pious dust, or bury him among his kinsfolk's ashes.

Paetus, the seabirds hover above your bones, and you've the whole [Carpathian](#) Sea for tomb now. Cruel [North-Wind](#) whom ravished [Orithyia](#) feared how great are the spoils to be won from him? Why do you find joy in shipwreck, [Neptune](#)? That ship carried righteous men.

Paetus, why number your years: why as you swim is your dear mother's name on your lips? The waves have no gods: though your cables were fastened to rocks, the storms in the night fell on them: frayed them: tore them away. Return his body to earth: his spirit is lost in the deep. Worthless sands, of your own will, cover Paetus. And the sailor, as often as he sails past Paetus's tomb, let him say: 'You make even the brave man afraid.'

Go, and shape curving keels, and weave the causes of death: these deaths come from the action of human hands. Earth was too small for fate, we have added the oceans: by our arts we have added to the luckless paths of fortune. Can the anchor hold you, whom the household gods could not? What would you say he's earned, whose country's too small for him?

Whatever you build is the winds': no keel ever grows old: the harbour itself belies your faith. Nature lying in wait has paved the watery paths of greed: it can scarcely happen you shall, even once, succeed. There are shores that

witnessed [Agamemnon](#)'s pain, where [Argynnus](#)' punishment makes [Mimas](#)' waters famous: [Atrides](#) wouldn't allow the fleet to sail, for loss of this boy, and [Iphigenia](#) was sacrificed through this delay. The cliffs of [Caphareus](#) shattered a triumphant fleet, when the [Greeks](#) were shipwrecked drawn down by the salt mass. [Ulysses](#) wept for his comrades sucked down one by one: his wiliness was worth nothing confronting the sea.

Yet if Paetus had been content to plough the fields with his father's oxen, had he accepted the weight of my advice, he would still be alive, a gentle guest, in front of his [household gods](#): a poor man, but on dry land crying only for wealth. Paetus couldn't bear to hear the shrieking storm, or wound his soft hands with hard ropes: but rested his head on multi-coloured down, among [Chian](#) marble, on [Orician](#) terebinth wood. From him, still living, the surge tore his nails, and unwillingly, poor man, his throat swallowed the waters: then the wild night saw him borne on a piece of plank: so many evils gathered for Paetus to perish.

Still he gave this command, weeping, with his last moan, as the dark wave closed over his dying breath: 'Gods of [Aegean](#) seas, with power over waters, you winds and every wave that bows down my head, where are you taking the sad years of my first manhood? Are these guilty hands I bring to your seas? Alas for me, the sharp cliffs of the halycon will tear me! The dark-green god has struck me with his trident. At least let the tides hurl me on [Italian](#) shores: what is left of me will suffice should it only reach my mother.' At these words, the flood pulled him down in its whirling vortex.

O you hundred sea-nymphs, [Nereus's daughters](#), and you [Thetis](#), whom a mother's indignation once drew from the sea, you should have placed your arms beneath his weary head: he was no heavy weight for your hands. And you, fierce Northern Wind, will never see my sails: I would rather lie indolent at my lady's portals.



### **Book III.8:1-34 His mistress' fury**

Our quarrel by lamplight last night was sweet to me and all those insults from your furious tongue, when frenzied with drinking you pushed the table back, and threw full glasses at me, with angry hand. Truly bold, attack my hair, you, and mark my face with your lovely nails, threaten to scorch my eyes, set a flame beneath them, rip my clothes and strip bare my chest!

You grant me the certain signs of love: no woman is in pain unless from deep passion. This woman who hurls abuse with raving mouth, she rolls around at mighty [Venus'](#) feet, she packs guards round her in a crowd, or takes the middle of the road like a stricken [Maenad](#), or demented dreams terrify the frightened girl, or some woman in a painting moves her to misery.

I'm a true augur of the soul's torments: I've learnt these are always the certain signs of love. There is no constant faithfulness that won't turn to quarrelling: let cold women be my enemies' lot. Let my friends see the wounds in my bitten neck: let the bruises show my girl has been with me.

I want to suffer with love, or hear of suffering: I'd rather see your tears or else my own, whenever your eyebrows send me hidden messages, or you write with your fingers words that can't be spoken. I hate those sighs that never shatter sleep: I'd always wish to turn pale at an angry girl.

Passion was dearer to [Paris](#) when he cut his way through [Greek](#) ranks to bring pleasure to [Helen](#), [daughter of Tyndareus](#). While the [Danaans](#) conquered, while savage [Hector](#) held them, he fought a nobler war in her lap. I'll always be fighting with you, or a rival for you: you at peace will never satisfy me.

### **Book III.8A:34-40 Words for a rival**

Be glad, that no one matches *your* beauty: you'd be sorry if one did: but as of now you've a right to your pride.

As for *you*, [Vulcan](#), who wove a net for our bed, may your father-in-law live forever, and may your house never lack her mother! You who were granted the wealth of one stolen night, it was anger against me, not love of you that yielded.

### Book III.9:1-60 He asks for Maecenas' favour

[Maecenas](#), knight of the blood of [Etruscan](#) kings, you who are so keen to achieve success: why set me adrift on so vast a literary sea? Such wide sails don't suit this boat of mine.

It's shameful to carry on your head a weight it can't bear, and soon sag at the knees, and turn to go. All things are not equally suited to all: the palm's not won by dragging at the selfsame yoke.

[Lysippus](#)' glory is to carve with the stamp of life: [Calamis](#)' I consider is perfect at horses. [Apelles](#) claims highest place for paintings of [Venus](#): [Parrhasius](#) deserves his for art in miniature. [Mentor](#)'s theme is rather in sculpted groups: through [Mys](#), acanthus winds its brief way. For [Phidias](#), [Jupiter](#) clothes himself in an ivory statue: the marble of Cnidos, [Triop](#)'s city, gives praise to [Praxiteles](#). Some race their four-horse chariots for the palms of [Elis](#): glory is born in others' fleetness of foot: this man's made for peace, that one for camps and war: every man pursues the seeds of his nature.

But I've yielded to your rule of life Maecenas, and I'm forced to counter you with your own example. Though an officer of the [Roman](#) state, allowed to set up the axes of law, and play judge in the midst of the [Forum](#); though you pass through the fierce spears of the [Medes](#), and burden your house with weapons on nails; though [Caesar](#) grants you power to achieve things, and easy money slithers in all the time; you hold back, humbly, and crouch in the lowly shadows: you draw your bellying sails in yourself.

Trust me such judgement will equate you with great [Camillus](#), and you'll also be on men's lips, and your steps will be bound to Caesar's glory: Maecenas' loyalty will be his true memorial.

I don't plough the swollen sea in a sailing boat: my whole dalliance is close by a little stream. I won't weep for

[Cadmus](#)'s city sunk in its native embers, nor of the seven equally fateful battles: I won't tell of the [Scaean](#) Gate, [Pergama](#), [Apollo](#)'s stronghold, or how the [Danaan](#) fleet came back at the tenth Spring, how the Wooden Horse, by [Athene](#)'s art, was victor, driving walls that [Neptune](#) built under the Greek plough. Enough to have given satisfaction, amongst [Callimachus](#)' slim volumes: and to have sung, [Philetas](#), [Dorian](#) poet, in your style. Let these poems inflame our youths, and our girls: let them celebrate me as a god, and bring me sacrifice!

Lead me on, and I'll sing of [Jupiter](#)'s weapons, and [Coeus](#) threatening Heaven, and [Eurymedon](#) on [Phlegra](#)'s hills: and I'll bring on the pair of kings from a she-wolf's teat, the strong walls built at [Remus](#)'s death, and the high [Palatine](#) Hill cropped by the [Roman](#) bulls, and my ingenuity will rise at your command!

I'll honour your chariot's minor triumphs from either wing, the shafts of the [Parthian](#)'s cunning flight when they're taken, the camp of [Pelusium](#) demolished by the [Roman](#) sword, and [Antony](#)'s hands heavy with his fate.

Seize, gentle patron, the reins of my fresh undertaking, and give the sign with your right hand when my wheels are let loose. Concede this praise to me Maecenas, and of you they'll testify, that I was of your party.

### **Book III.10:1-32 Cynthia's birthday.**

I wondered what the [Muses](#) had sent me, at dawn, standing by my bed in the reddening sunlight. They sent a sign it was my girl's birthday, and clapped their hands three times for luck. Let this day pass without a cloud, let winds still in the air, threatening waves fall gently on dry land. Let me see no one sad today: let [Niobe](#)'s rock itself suppress its tears. Let the halcyons' cries be silent, leaving off their sighing, and [Itys](#)'s mother not call out his loss.

And oh, you, my dearest girl, born to happy auguries, rise, and pray to the gods who require their dues. First wash sleep away with pure water, and dress your shining hair with deft fingers. Then wear those clothes that first charmed [Propertius](#)' eyes, and never let your brow be free of flowers.

And ask that the beauty that is your power may always be yours, and your command over my person might last forever. Then when you've worshipped with incense at wreathed altars, and their happy flames have lit the whole house, think of a feast, and let the night fly by with wine, and let the perfumed onyx anoint my nostril with oil of saffron. Submit the strident flute to nocturnal dancing, and let your wantonness be free with words, and let sweet banqueting stave off unwelcome sleep, and the common breeze of the neighbouring street be full of the sound.

And let fate reveal to us, in the falling dice, those whom [the Boy](#) strikes with his heavy wings. When the hours have gone with many a glass, and [Venus](#) appoints the sacred rites that wait on night, let's fulfil the year's solemnities in our room, and so complete the journey of your natal day.

### Book III.11:1-72 Woman's power

Why do you wonder if a woman entwines my life and brings a man enslaved under her rule? Why fabricate charges of cowardice against my person, because I can't break the yoke and snap my chains? The sailor can best foretell his future fate, the soldier is taught by his wounds to nurture fear. I once boasted like you when I was young: now let my example teach you to be afraid.

The [witch of Colchis](#) drove the fiery bulls in a yoke of steel, and sowed civil war in the warrior-bearing soil, and closed the serpent guard's fierce jaws, so the Golden Fleece would come to [Aeson](#)'s halls. [Amazon Penthesilea](#) once dared to attack the [Danaan](#) fleet with arrows fired from horseback: she whose bright beauty conquered the conquering hero, when the golden helmet laid bare her forehead.

[Omphale](#) the [Lydian](#) girl bathing in [Gyges](#)' lake gained such a name for beauty that [Hercules](#) who had established his pillars in a world at peace, drew out soft spinner's tasks with hardened hands. [Semiramis](#) built [Babylon](#), the [Persian](#) city, so that it rose a solid mass with ramparts fashioned of baked brick, and twin chariots might round the walls, in contrary directions, without their axles touching or sides scraping: she diverted the River [Euphrates](#) through the centre of the city she founded, and commanded [Bactra](#) to bow its head to her rule.

Why should I seize on heroes, why gods, who stand accused? [Jupiter](#) shames himself and his house. Why [Cleopatra](#), who heaped insults on our army, a woman worn out by her own attendants, who demanded the walls of [Rome](#) and the Senate bound to her rule, as a reward from her obscene husband? Noxious [Alexandria](#) place so skilled in deceit and [Memphis](#) so often bloody with our grief where the sand robbed [Pompey](#) of his three triumphs? Rome, no day will ever wipe away the stain. Better for you Pompey,

ill at Naples, if your funeral procession had crossed the [Phlegraean](#) Plain or that you'd bowed your neck to [Caesar](#), your father-in-law.

Truly that whore, queen of incestuous [Canopus](#), a fiery brand burned by the blood of [Philip](#), dared to oppose our [Jupiter](#) with yapping [Anubis](#), and forced [Tiber](#) to suffer the threats of [Nile](#), banished the [Roman](#) trumpet with the rattle of the sistrum, chased the [Liburnian](#) prow with a poled barge, spread her foul mosquito nets over the [Tarpeian](#) Rock, and gave judgements among [Marius](#)' weapons and statues.

The city, high on its seven hills, that directs the whole Earth, was terrified of a woman's power and fearful of her threats. What was it worth to have shattered [Tarquin](#)'s axes, whose life branded him with the name of 'Proud', if now we had to endure this woman? Celebrate a triumph [Rome](#), and saved by [Augustus](#) beg long life for him! You fled then to the wandering mouths of frightened Nile: your hands received [Romulus](#)' chains. I saw your arms bitten by the sacred asps, and your limbs draw sleep in by a secret path. And your tongue spoke overpowered by endless wine: 'This is not as much to be feared, Rome, as is your fellow-citizen!'

[Curtius](#) closing the [Forum](#)'s chasm, created his own monument, and [Decius](#)' cavalry charge shattered the line, [Horatius](#)' Way attests to the holding of the bridge, and there's one to whom the raven, Corvus, has given a name. The gods founded them, may the gods protect these walls: with [Caesar](#) alive, Rome scarcely need fear Jove.

Where are [Scipio](#)'s ships now, where are [Camillus](#)' standards, or [Bosphorus](#) lately captured by [Pompey](#)'s might, or [Hannibal](#)'s spoils, or conquered [Syphax](#)' [Libyan](#) trophies, or [Pyrrhus](#)' glory trampled under our feet?

[Apollo](#) of [Actium](#) will speak of how the line was turned: one day of battle carried off so great a host. But you, sailor, whether leaving or making for harbour, be mindful of Caesar through all the [Ionian Sea](#).

### Book III.12:1-38 Chaste and faithful Galla

[Postumus](#), how could you leave [Galla](#) crying, to follow [Augustus](#)' brave standard, as a soldier? Was the glory of [Parthia](#)'s spoils worth so much to you, with Galla repeatedly begging you not to do it? If it's permitted may all you greedy ones perish equally, and whoever else prefers his weapon to a faithful bride!

You, you madman, wrapped in your cloak for a covering, weary, will drink [Araxes](#)' water from your helm. She in the meantime will pine away at each idle rumour, for fear your courage will cost you dear, or the arrows of [Medes](#) enjoy your death, or the armoured knight on a golden horse, or some bit of you be brought back in an urn to be wept over. That's how they come back, those who fall in such places. O Postumus you are three or four times blessed by Galla's chastity! Your morals deserve a different wife! What shall a girl do with no fear to guard her, with [Rome](#) to instruct her in its voluptuousness? But rest secure: gifts will not win Galla, and she will not recall how harsh you were.

On whatever day fate sends you safely home, modest Galla will hang about your neck. Postumus will be another [Ulysses](#) with a wifely wonder: such long delay did *him* no harm: ten years of war; the [Cicones](#)' Mount [Ismara](#); [Calpe](#); then the burning of your eye-socket [Polyphemus](#); [Circe](#)'s beguilement; the lotus, its binding spell; [Scylla](#) and [Charybdis](#), separated by alternate tides; [Lampetie](#)'s oxen bellowing on [Ithacan](#) spits (Lampetie his daughter grazed them for [Phoebus](#)); then fleeing the bed of [Calypso](#), [Aeaea](#)'s weeping girl, swimming for so many nights and wintry days; entering the black halls of the silent spirits; approaching the [Sirens](#)' waters with deafened sailors; renewing his ancient bow at the death of the suitors; and so making an end of his wanderings.



Not in vain, since his wife stayed chaste at home.  
Aelia Galla will outdo [Penelope](#)'s loyalty.

### **Book III.13:1-66 Money the root of corruption**

You ask why a night with eager women is expensive, and why our exhausted powers bemoan [Venus](#)'s losses. The reason for such ruin is clear and certain: the path to voluptuousness has been made too easy.

The [Indian](#) ants bring gold from the vaulted mine, and [Venus](#)'s conch, the nautilus, comes from the [Red Sea](#), and [Cadmus](#)' [Tyre](#) sends purple dyes, and the [Arabian](#) shepherd strong scented cinnamon. These weapons take sheltered modesty by storm: even those who show disdain like yours [Penelope](#). Wives go out dressed in a spendthrift's fortune, and drag the results of disgrace before our faces. There's no respect shown in asking or supplying, or if there is, money dispels reluctance.

Happy that singular custom at the funerals of [Eastern](#) husbands that the reddening [dawn](#) colours with her chariot! For when the last brand is thrown on the dead man's bier, his dutiful crowd of wives stand round with spreading hair, and compete in a fatal contest, as to who shall follow the husband while alive: it is shame for them not to be allowed to die. The winners are enflamed and offer their breasts to the fire and rest their scorched faces on their husband. Here the race of brides is treacherous: here no girl has [Evadne](#)'s loyalty or [Penelope](#)'s sense of duty.

Happy were the young country folk once, and peaceful: whose wealth was in orchards and harvests. Their gifts were [Cydonian](#) apples shaken from the branches, and they gave punnets full of blackberries, now took violets in their hands, now brought back shining lilies mingled together in the virgins' baskets, and carried grapes wrapped in their own leaves, or some multi-coloured bird of various hue.

With such blandishments as these the kisses of girls were won, given to sylvan youths in secret hollows. The skin of a roe deer sufficed to cover lovers, and the tall grass

grew as nature's bed. The pine leaned over them and threw its rich shadows round them: and it was not a sin to see the goddesses naked. The horned ram, head of the flock, led back his sated ewes himself to the empty fold of [Pan](#) the shepherd god. All the gods and goddesses, by whom the land's protected, offered kindly words to our hearths: 'Stranger, whoever you are, you may hunt the hare on my paths, or the bird if perhaps you seek it: and whether you hunt your quarry with dogs or with limed sticks, call on me, from the crag, for Pan to be your companion.'

But now the shrines decay in deserted groves: all worship money, now piety is vanquished. Money drives out loyalty, justice is bought for money, money rules the law, and, without the law, then shame.

Scorched thresholds testify to [Brennus](#)' sacrilege, attacking the [Pythian](#) kingdom of [Apollo](#), the unshorn god: and then [Parnassus](#) shook its laurel-crowned summit, and scattered fearful snow over the army of [Gaul](#). For money, vile [Polymestor](#) of [Thrace](#), reared you, [Polydorus](#), in impious hospitality. [Amphiaraus](#) is lost, and his horses swallowed up, so that you [Eriphyla](#) can cover your shoulders with gold.

I will speak: – and I wish I might be my country's true prophet! – Proud [Rome](#) is being destroyed by wealth. I speak truth, but no one will believe me. Since, neither was [Cassandra](#), the [Trojan Maenad](#), believed to speak true in [Pergama](#)'s ruins: she alone cried out that [Paris](#) was forging [Phrygia](#)'s doom, she alone that the deceitful horse was entering her house. Her frenzies were fitting for her father and her house: in vain her tongue experienced the true gods.

### Book III.14:1-34 The Spartan Girls

I admire many of the rules of your training, [Sparta](#), but most of all the great blessings derived from the girls' gymnasias, where a girl can exercise her body, naked, without blame, among wrestling men, when the swift-thrown ball eludes the grasp, and the curved rod sounds against the ring, and the woman is left panting at the furthest goal, and suffers bruises in the hard wrestling.

Now she fastens near the glove the thongs that her wrists delight in, now whirls the discus' flying weight in a circle, and now, her hair sprinkled with hoar frost, she follows her father's dogs over the long ridges of [Taygetus](#), beats the ring with her horses, binds the sword to her white flank, and shields her virgin head with hollow bronze, like the crowd of warlike [Amazons](#) who bathe bare-breasted in [Thermodon](#)'s stream; or like [Helen](#), on the sands of [Eurotas](#), between [Castor](#) and [Pollux](#), one to be victor in boxing, the other with horses: with naked breasts she carried weapons, they say, and did not blush with her divine brothers there.

So Sparta's law forbids lovers to keep apart, and lets the man walk by her side in the crossways, and there is no fear for her, no guardians for captive girls, no dread of bitter punishment from a stern husband. You yourself can speak about things without a go-between: no long waiting rebuffs you. No [Tyrian](#) garments beguile roving eyes, no affected toying with perfumed hair.

But my love goes surrounded by a great crowd, without the slimmest chance of my sticking an oar in: and you can't come upon how to act, or what words to ask with: the lover's forever in a blind alley.

[Rome](#), if you'd only follow the rules and wrestling of [Sparta](#) you'd be dearer to me for that blessing.

### Book III.15:1-46 He asks Cynthia not to be jealous

So, let me have no more storms in love, now, and let no night come when I lie awake without you! When the modesty of my boyhood's purple-bordered toga was hidden from me, and I was given freedom to know the ways of love, she, [Lycinna](#), was my confederate: oh not one to be taken with gifts, she initiated my inexperienced spirit on its first nights.

While three years have passed (it is not much less) I can barely remember ten words between us. Your love has buried everything, no woman, since you, has thrown a sweet chain about my neck.

[Dirce](#)'s my evidence, made jealous by a true reproach that [Antiope](#) had slept with her [Lycus](#). Ah, how often the queen tore at Antiope's lovely hair, and pierced her tender cheeks with ungentle fingernails! How often she loaded the servant girl with unreasonable tasks, and ordered her to sleep on the hard ground! Often she suffered her to live in filth and darkness; often she refused her foul water for her thirst. [Jupiter](#) can you not help Antiope's deep trouble? Heavy chains scar her wrists. If you're a god, your girl's slavery's a shame on you: whom but Jupiter should Antiope cry to when fettered?

Yet, by herself, with whatever strength was in her body, she broke the royal manacles with both hands. Then with frightened step she ran to [Cithaeron](#)'s heights. It was night, and her sad couch sprinkled with frost. Often troubled by the echoing sound of the rushing [Asopus](#), she thought that her mistress' steps were behind her. Driven from her house, their mother tested her hard-hearted son [Zethus](#), and her son [Amphion](#) easily moved to tears.

And as the sea ceases its vast heaving, when the [East](#) wind leaves its assault on the [South-West](#), and the coast is quiet, and the sounds of the shore diminish, so the girl sank on her bended knees. Still piety came though late: her sons

knew their error. Worthy old shepherd who reared Jupiter's sons, you restored the mother to her boys, and they bound Dirce, to be dragged to death beneath the wild bull's horns. Antiope, know Jupiter's power: Dirce is your glory, dragged along to meet death in many places. Zethus' fields are bloodied, and Amphion sings the [Paeans](#) from your cliffs, [Aracynthus](#).

But be careful of tormenting Lycinna who does not deserve it: your headlong anger knows no retreat. May no story, about us, strike your ear: you alone will I love though burned in the funeral pyre.

### Book III.16:1-30 A letter

Midnight, and a letter comes to me from my lady ordering me, without delay, to [Tibur](#), where the white peaks show their twin towers, and [Anio](#)'s water falls in spreading pools. What to do? Commit myself to covering darkness, fearing audacious hands on my members? Yet if I ignore her message out of fear, her weeping will be worse than an enemy in the night. I sinned once, and suffered a year's exclusion: her hands on me show no mercy.

Yet no one would hurt a sacred lover: he could go like this down the middle of [Sciron](#)'s road. Whoever's a lover might walk on [Scythia](#)'s shore, with no one there so barbarous as to harm him. The Moon helps him on his way; the stars light the ruts; [Love](#) shakes the blazing torch up ahead; raging wild dogs avert their gaping jaws. The road's safe at any time for such as him. Who's so cruel as to scatter the impoverished blood of a lover and one whom [Venus](#) herself befriends?

But if I knew my certain death followed the event, perhaps such a fate would be worth more to me. She'll bring perfumes and deck my tomb with garlands, and sit by my bust and guard it. You Gods don't let her stick my bones in a crowded place, where the vulgar make a busy track of the highway! Lovers' tombs, after death, are dishonoured by it. Let a leafy tree hide me in quiet ground, or bury me entrenched in unknown sands: it would give me no joy for my name to mark the street.

### Book III.17:1-42 A Prayer to Bacchus

Now, O [Bacchus](#), I prostrate myself humbly in front of your altars: father, give me tranquillity: prosper my passage. You can restrain the disdain of angry [Venus](#), and there's a medicine for sorrows in your wine. Lovers are joined by you, by you set free. Bacchus, cleanse this trouble from my soul. That you also are not innocent of love, [Ariadne](#) bears witness, drawn through the sky by lynxes of yours to the stars.

This disease that has kept the flame in my bones from of old, the funeral pyre or your wine will heal. A sober night is always a torment for lonely lovers, and hope and fear strain their spirits this way and that.

But if your gifts by heating my brain summon sleep to my bones, then I'll sow vines and plant the hills in rows, watching, myself, to see no creature harms them. If only I can crown my vats with purple unfermented wine, and the new grape stain my trampling feet, then what's left of my life I'll live by you and your horns, and Bacchus, they'll say I'm the poet who sang your worth.

I'll tell how [your mother](#) gave birth from [Etna](#)'s lightning bolt; of the [Indian](#) warriors routed by [Nysa](#)'s dancers; of [Lycurgus](#) raging vainly at the new-found vine; of [Pentheus](#)'s death pleasing to the three-fold [Maenads](#); and the [Tuscan](#) sailors in the curved bodies of dolphins sliding into the depths from the vine-tangled ship; and sweet-smelling streams for you through the midst of [Dia](#), from which the [Naxian](#) people drank your wine.

Your white neck burdened with trailing clusters of ivy-berries, [Bassareus](#), a [Lydian](#) turban crowns your hair. Your smooth throat glistening with scented oil, the flowing robe will brush your naked feet. [Dircean Thebes](#) will beat the soft drums, and goat-footed [Pans](#) will play on unstopped reeds. Nearby the Great Goddess, [Cybele](#), with turreted crown, will clash harsh cymbals in the [Idaeon](#) dance. The



mixing bowl will stand by your temple doors, to pour wine on your sacrifice from the golden ladle.

These I'll tell of not humbly, but in elevated style, in such a breath as sounded from [Pindar](#)'s lips. Only do you set me free from this despotic servitude, and overcome this anxious mind with sleep.

**Book III.18:1-34 The death of Marcellus, Augustus's nephew.**

Where the sea, barred from shadowy Lake [Avernus](#), plays by [Baiae](#)'s steamy pools of water; where [Misenus](#), trumpeter of [Troy](#), lies in the sand, and the road built by [Hercules](#)'s effort sounds; there, where the cymbals clashed for the [Theban](#) god when he sought to favour the cities of men – but now Baiae hateful with this great crime, what hostile god exists in your waters? – there, burdened, [Marcellus](#) sank his head beneath [Stygian](#) waves, and now his spirit haunts your lake.

What profit did he get from birth, courage, or the best of mothers, from being embraced at [Caesar](#)'s hearth? Or, a moment ago, the waving awnings in the crowded theatre, and everything fondled by his mother's hands? He is dead, and his twentieth year left ruined: so bright a day confined in so small a circle.

Go now, indulge your imagination, dream of your triumphs, enjoy the whole theatre's standing ovation, outdo [Attalus](#)'s cloths of gold, and let the great games be all a glitter: you'll yet yield them to the flames. All must still go there, high or low of station: though evil, this road's frequented by all: the triple-headed baying hound, [Cerberus](#), must be entreated, the grim old boatman [Charon](#)'s common ferry must be boarded. Though a cautious man sheathe himself in iron or bronze, death will still drag down his hidden head.

No beauty saved [Nireus](#), no courage [Achilles](#), no wealth [Croesus](#), produced from [Pactolus](#)'s streams. This was the sadness that unknowingly ravaged the [Achaeans](#), when [Agamemnon](#)'s new passion cost them dear.

Let them carry this body void of its soul, to you, Boatman, that ferries across the dutiful shades: where Marcus [Claudius](#) conqueror of Sicily's land, and [Julius](#) Caesar are, he leaves mankind, takes the path to the stars.

### Book III.19:1-28 Female desire

You often taunt me with my passion: believe me, it controls you more. You, when you've snapped the reins of that modesty you despise, can set no limits to your mind ensnared. A fire in burning corn will sooner be quenched, the rivers return to the founts where they were born, the [Syrtes](#) offer quiet harbour, and [Cape Malea](#) offer the sailor a kind welcome on its wild shore, than any man be able to restrain your course, or curb the spurs of your impetuous wantonness.

Witness [Pasiphae](#) who suffered the disdain of the [Cretan](#) bull and wore the deceptive horns of the wooden cow; witness [Tyro](#), [Salmoneus](#)'s daughter, burning for [Thessalian Enipeus](#), longing to yield completely to the river-god. [Myrrha](#) too is a reproach, on fire for her aged father, buried in the foliage of a new-created tree. Why need I mention [Medea](#), who, in her time as a mother, satisfied her fury by the murder of her children? Or [Clytemnestra](#) through whom the whole House of [Mycenean Pelops](#) remains infamous for her adultery?

And you [Scylla](#), oh, sold on [Minos](#)' beauty, shore off your father's kingdom with his purple lock of hair. That was the dowry the virgin pledged his foe! [Nisus](#), treacherous love opened your city gates. And you, unmarried ones, burn torches of happier omen: the girl clutched the [Cretan](#) ship and was dragged away.

Still Minos does not sit as a judge in Hell without reason: though he conquered, he was merciful to his foe.

### **Book III.20:1-30 A new contract of Love**

Do you think the man you've seen set sail from your couch remembers your beauty now? Cruel the man who could exchange his girl for riches! Was all [Africa](#) worth as much as those tears? But you, foolish girl, think idle words are gods. Perhaps he wears out his heart on another passion.

Beauty is your power, the chaste arts that are [Minerva](#)'s, and brilliant glory reflects on you from your grandfather's learning. Your house is fortunate, if only your lover is true. I'll be true: run, girl, to my bed!

My first night has come! Grant me the space of a first night: [Moon](#), linger longer over our first couch. You also [Phoebus](#), who prolongs the fires of summer, shorten the path of your lingering light.

First the terms must be laid out, and the pledges sealed, and the contract written for my new love. [Amor](#) with his own seal binds these tokens: the witness, the whirling crown of [Ariadne](#), starry goddess.

How many hours must give way to my discourse, before [Venus](#) urges sweet battle on us! For, if the bed's not bound round with certain terms, nights without sleep have no gods to avenge them, and passion soon loosens the chains it imposed. Let the first omens keep us loyal.

So then, who breaks the pledges sworn on the altars, and dishonours the nuptial rites on a strange bed, let him know all the miseries love is used to: may he offer his person to sly gossip, and may his mistress' window not open to his weeping at night: may he love forever, and forever lack love's fruition.

### Book III.21:1-34 Recipes for quenching love

I'm compelled to set out on the long route to learned [Athens](#), so the journey's distance might free me of love's burden. For love for my girl grows with constant gazing: love offers itself as its greatest nourishment.

I've tried every way, by which love can be put to flight: but the god himself presses on every side. Still she'll barely ever admit me, often denies me: or if she comes sleeps fully clothed at the edge of the bed. There's only one solution: changing countries, love will travel as far from my mind, as [Cynthia](#) from my eyes.

Let's go then, my friends, launch our ship on the sea, and draw lots in pairs for your turn at the oars. Hoist happy sails to the tops of the masts: now the wind favours the sailor's watery path. Towers of [Rome](#), and you, my friends, farewell, and farewell you too, girl, whatever you meant to me!

So now I'll be carried off, the [Adriatic](#)'s untried guest, and now be forced to approach with prayers the gods of the sounding wave. Then when my boat has crossed the [Ionian](#) Sea and dropped its sails in [Lechaeum](#)'s placid waters, hurry feet, to endure the task that's left, where the fields of the [Isthmus](#) keep back either sea. Then, where the shores of [Piraeus](#)'s harbour greet me, I'll climb the long reaches of [Theseus](#)' road.

There will I mend my soul in [Plato](#)'s School, or in your Gardens, learned [Epicurus](#); or pursue [Demosthenes](#)' weapon, the study of oratory; the salty wit of your books, learned [Menander](#); or ornate pictures will captivate my eyes; or what hands have finished in ivory, or more frequently in bronze.

Either the passage of years, or the long spaces of the deep will heal the wounds in my silent breast: or if I die, fate will crush me, not shameful love: and the day of death will be an honour to me.

### Book III.22:1-42 Come home Tullus

[Tullus](#) has cool [Cyzicus](#) pleased you all these years, where the isthmus flows with [Propontus](#)' waters? And [Cybele](#) of [Dindymus](#) fashioned from carved tusks; and the path run by the horses of [Dis](#) the rapist? Though the cities of [Helle](#), daughter of [Athamas](#), delight you, perhaps, Tullus, you'll still be moved by my longing.

Though you gaze at [Atlas](#) holding up the sky; or the head of [Medusa](#) severed by [Perseus](#)'s hand; the stables of [Geryon](#); or the marks, in the dust, of [Hercules](#) and [Antaeus](#), or of the [Hesperides](#)' dances: though your oarsmen drive back the [Colchian](#) River [Phasis](#), follow the whole route of those timbers cut on [Pelion](#), a rough pine tree cut to the form of a new prow, sailed through the rocks led by [Argos](#)' dove: though [Ortygia](#) is to be seen and the shores of [Cayster](#), and the [Nile](#) water governing seven channels: all these miracles give way to [Roman](#) lands: here nature has placed all that has ever been. It's a land better fitted for defence than for attack: Fame is not ashamed of your history Rome. Since our power is established by loyalty as much as weapons, our wrath restrains victorious hands.

Here flows [Tibur](#)'s [Anio](#); [Clitumnus](#) from [Umbrian](#) tracks; and [Marcius](#)'s works with eternal water; [Alba's lake](#) and [Nemi](#) thick with leaves, and the healing spring [Pollux](#)'s horse drank. But no horned snakes slither on scaly bellies: [Italian](#) waters are not seething with strange monsters. Here [Andromeda](#)'s chains do not clink for her mother's sin; no [Phoebus](#) flees [Ausonian](#) banquets in terror; no distant fires have burned a single person, as [Althaea](#) brought about her son [Meleager](#)'s ruin. No savage [Bacchantes](#) hunt [Pentheus](#) through the trees, nor are [Greek](#) ships set free by the substitution of a doe. [Juno](#) has no power to curve horns from [her rival's](#) brow, or disfigure her beauty with a cow's ugliness. No torturing trees of [Sinis](#), nor rocks that gave no welcome to the [Greeks](#); nor beams curved to one's fate.

This place gave you birth, Tullus, this is your sweetest home, here is honour to seek, worthy of your people. Here are citizens for your oratory: here is ample hope of offspring, and the fitting love of a future wife.

### **Book III.23:1-24 The lost writing tablets**

So, my cunning writing-tablets are lost, then, and so are many good texts too! They were worn away by my hand's former usage, and they sought good faith by not being sealed. Moreover they knew how to pacify girls, without me, and how without me to utter eloquent words. No gold fittings made them precious: they were dingy wax on ordinary boxwood. Such as they were they stayed ever-faithful to me, and always produced a good effect.

Perhaps the tablets were entrusted with these words: 'I am angry because you were late yesterday, you laggard. Or did someone else seem lovelier to you? Or did you spread some unkind slander about me?' Or she said: 'Come today, we'll rest together: all night, Love has been preparing a welcome.' And whatever else a willing and talkative girl invents when she sets a time, with flattering wiles.

Oh well, now some miser writes his accounts on them, and places them with his dire ledgers! Whoever gives me them back can have gold: who would keep pieces of wood and not have money? Go boy, and quickly stick these words on some column, and write that your master lives on the [Esquiline](#).



### **Book III.24:1-20 Coming to his senses**

Woman the faith you place in your beauty is mistaken: for a while now my eyes have made you far too proud. My love has paid such tributes to you [Cynthia](#) it shames me that you're honoured by my verse.

I often praised the many beauties combined in you, because love thought you were what you are not. Your aspect was often compared with rosy [Dawn](#), though the beauty of your face was all done by hand: my father's friends couldn't divert me from it, nor any [Thessalian](#) witch, with the wide sea, wash it away. This I confess, in truth, not compelled by knife or flame, wrecked on [Aegean](#) waters, I was seized and seethed in [Venus](#)'s cruel cauldron: I was bound, my hands twisted behind my back.

Behold, my wreathed boats reach harbour, the [Syrtis](#) are past, and I cast anchor. I come to my senses now at last, weary of the wild surge, and my wounds are closed and healed.

[Good Sense](#), if there is such a goddess, I dedicate myself to your shrine! [Jupiter](#) was deaf to all my prayers.

### **Book III.25:1-18 The End of the Affair**

I was laughed at among the guests seated for the banquet, and whoever wished was able to gossip of me. I managed to serve you faithfully for five years: you'll often grieve for my loyalty with bitten nails.

Tears have no effect on me: I was ensnared by those wiles: Cynthia you only ever wept with guile. I will weep, in departing, but insult overcomes tears: you would not allow the yoke to move in harmony.

Now goodbye to the threshold weeping at my words: to the entrance never hurt by my hand in anger. But let age's weight burden you with secret years and luckless lines furrow your features! May you long then to tear out your white hairs by their roots, ah, when the mirror rebukes you with your wrinkles, and may you in turn, rejected, suffer proud arrogance, and, changed to an old woman, regret your deeds!

These are the dread events my pages prophesy: learn to fear the fate of your beauty!

## **Book IV**

### **Book IV.1:1-70 Rome and its history**

Here, whatever you see, stranger, which is now mighty [Rome](#), before [Trojan Aeneas](#) was hills and grass: and [Evander](#)'s fugitive herd lay where the [Palatine](#) stands, sacred to [Apollo](#) of [Ships](#). These golden temples sprang from earthly gods: there was no disgrace in houses made without art: [Tarpeian Jupiter](#) thundered from a bare cliff, and [Tiber](#) was foreign to our cattle.

Where [Remus](#)' house raises itself from that stairway, a single hearth was a whole kingdom to the brothers. The [Curia](#) that shines up there, adorned with the purple hem of the Senate, held the Fathers, clothed in animal skins to its rustic heart. A shepherd's horn called [the citizens](#) to speak in ancient times: often the Senate was a hundred of them in a field.

No billowing awnings hung over the theatre's space: no scent on stage of its customary saffron. No man cared to seek out alien gods: while the awed people trembled at their father's rites. But, they celebrated the [Parilia](#), annually, with bonfires of straw, and such purification as we repeat now with the docked horse's blood.

[Vesta](#), poor, delighted in garlanded donkeys, and skinny cattle dragged along cheap emblems. At the [Compitalia](#) the narrow crossroads were purified with the blood of fatted pigs, and the shepherd offered sheep's guts to the sound of reed pipes. The ploughman, dressed in skins, flourished his hairy scourge, from which lawless Fabius [Lupercus](#) took the Lupercalia's sacred rite.

Their raw soldiers did not gleam with threatening armour: they joined in battle naked, with fire-hardened pikes. [Lycmon](#), the countryman, pitched the first general's tent, and the greater part of [Tatius](#)'s wealth was in sheep.

Such were the [Titienses](#), heroic [Ramnes](#), and the [Luceres](#) of [Solonium](#), such [Romulus](#) who drove four white triumphal horses.

Indeed, [Bovillae](#) was hardly a suburb of the tiny city, and [Gabii](#) greatly crowded, that now is nothing. And [Alba](#) stood, powerful, founded through the omen of a white sow, when it was far from there to [Fidenae](#). The [Roman](#) child has nothing of his fathers save the name, nor reflects that a she-wolf was his race's foster-mother.

Here, [Troy](#), for the best, you sent your exiled [household gods](#). Here, at such auguries, the [Trojan](#) vessel sailed! Even then the omens were good, since the open womb of the Wooden Horse did not fatally wound her, when the trembling father clung to his son's back, and the flames were afraid to scorch those pious shoulders.

Then came the spirited [Decii](#), and the consulship of [Brutus](#), and [Venus](#) herself carried [Caesar](#)'s arms here, bore the victorious arms of a resurgent Troy. [Iulus](#), a fortunate country received your gods, since the tripod of [Avernus](#)'s quivering [Sybil](#) told [Remus](#) on the [Aventine](#) to purify the fields. And [Cassandra](#), the prophetess of [Troy](#)'s ravings proved truthful in time, concerning ancient [Priam](#): 'Wheel your horses, [Greeks](#)! You win in vain! [Troy](#)'s earth will live, and [Jupiter](#) grant arms to her ashes!'

Wolf of [Mars](#), the best of nurses to our State, what towers have sprung from your milk! Now to try and portray those towers in patriotic verse, ah me, how puny the sound that rises from my mouth! But however thin the streams that flow from my chest, it is all in the service of my country. Let [Ennius](#) crown his verse with a shaggy garland: [Bacchus](#), hold out to me leaves of your ivy, so that my books might make [Umbria](#) swell with pride, Umbria fatherland of the [Roman Callimachus](#)! Whoever sees the towers of [Assisi](#) climbing from the valley, honour those walls according to my genius! Rome favour me, the work soars up for you: citizens grant me good omens, and let a bird on the right sing at my inception! I will cry: 'Fall Troy, and Trojan

Rome arise!' and I'll sing lengthy perils on sea and land. I  
will sing rites and days, and the ancient names of places:  
my horses need to strain towards that goal.

**Book IV.1A:71-150 Horos' soliloquy: Propertius' role.**

‘Where are you rushing to, [Propertius](#), wandering rashly, babbling on about Fate? The threads you spin are not from a true distaff. Singing, you summon tears: [Apollo](#)’s averted: you demand words you’ll regret from an unwilling lyre. I’ll speak the truth from true sources, or prove myself a seer ignorant of how to move the stars on their bronze sphere. [Orops](#) of [Babylon](#), child of [Archytas](#), fathered me, [Horos](#), and my house is descended from [Conon](#). The gods are my witnesses; I’ve not disgraced my family. Now men make profit from the gods ([Jupiter](#)’s tricked by gold) and the return of stars on the slanting zodiac’s circle, Jupiter’s fortunate planet, rapacious [Mars](#), and heavy [Saturn](#) a weight on every head: what [Pisces](#) determines, [Leo](#)’s fierce sign, and [Capricorn](#) washed in the western sea.

When [Arria](#) was in labour with her twin sons (forbidden by a god, she gave her sons weapons), I foretold they’d fail to bring back their spears to their father’s household gods: and now in truth two graves confirm my word. Since [Lupercus](#), protecting his horse’s wounded head, failed to defend himself, when the horse fell: while [Gallus](#) guarding the standards, entrusted to him in camp, died for the eagle’s beak, bathing it in his blood. Ill-fated boys, both killed by a mother’s greed! My prophecy touched on truth, though unwillingly.

I, too, cried out, when [Lucina](#) prolonged [Cinara](#)’s labour pains, and her womb’s tardy burden delayed: “Make [Juno](#) a vow she must hear!” She gave birth: my books won the prize! These things are not expounded in the desert cave of [Jupiter Ammon](#), or by entrails that speak what the gods commit to them, or by him who interprets the crow’s wing-beats, or by the dead shade produced from mystic waters. The track of the heavens must be examined, and the path of

truth among the stars, and knowledge looked for from the five zones.

[Calchas](#) was a profound example: since he freed at [Aulis](#) the ships clinging rightly to god-fearing cliffs: the same who bloodied a sword on the neck of [Agamemnon's girl](#), and granted the [Atrides](#) bloodstained sails. Yet the [Greeks](#) did not return: quench your tears, razed [Troy](#), and consider [Euboea's](#) bay! [Nauplius](#) raises his fires by night in vengeance, and [Greece](#) sails weighed down by her spoils. Victorious Ajax, [son of Oileus](#), rape, then love, your prophetess, [Cassandra](#), though [Minerva](#) forbids her to be stripped of her robe!

So much for history: now I turn to your stars: prepare yourself impartially to witness new grief. Ancient [Umbria](#) gave birth to you, at a noble hearth: am I lying? Or has my mouth revealed your country? Where misty [Mevania](#) wets the open plain, and the summer waters of the Umbrian lake steam, and the wall towers from the summit of climbing [Assisi](#), that wall made more famous by your genius?

Not of an age to gather them, you gathered your father's bones, and yourself were forced to find a meaner home. Since though many bullocks ploughed your fields, the merciless measuring-rod stole your wealth of land. Soon the *bull* of gold was banished from your untried neck, and the toga of a free man assumed in front of your mother's gods, then [Apollo](#) taught you a little of his singing, and told you not to thunder out your words in the frantic [Forum](#).

But you create elegies, deceptive art: – this is your battlefield – that the rest of the crowd might write by your example. You will suffer the charming struggles of [Venus's](#) arms, and will be an enemy fit for Venus's boys. Since whatever victories your labour wins you, one girl will escape your grasp: and though you shake the deeply fixed hook from your mouth, it will do no good: the fishing-spear will spike your jaw.

You'll gaze at night or day at her whim: unless she commands it the tear won't fall from your eye. A thousand

sentries won't help you, or a thousand seals on her threshold: a crack is enough once she's decided to cheat you.

Now whether your ship is tossed about in mid-ocean, or you go unarmed among armed men, or the trembling earth yawns in a gaping chasm: fear the avaricious back of the Crab, eight-footed [Cancer](#).'



## Book IV.2:1-64 The God Vertumnus

‘Why marvel at the many shapes of my one body? Learn the native tokens of the god [Vertumnus](#). I am a [Tuscan](#) born of Tuscans, and do not regret abandoning [Volsinii](#)’s hearths in battle. This crowd of mine delights me, I enjoy no ivory temple: it’s enough that I oversee the Roman [Forum](#).

[Tiber](#) once took its course here, and they say the sound of oars was heard over beaten waters: but once he had given so much ground to his adopted children, I was named the god *Vertumnus* from the river’s winding (*verso*) or because I receive the first fruits of returning (*vertentis*) spring, you believe them a ‘return’ for your sacrifice to Vertumnus.

The first grape changes hue, for me, in darkening bunches, and hairy ears of corn swell with milky grains. Here you see sweet cherries, autumn plums, and mulberries redden through summer days. Here the grafter pays his vows with apple garlands, when the unwilling pear stock has borne fruit.

Be silent echoing rumour: there’s another pointer to my name: believe the god who speaks about himself. My nature is adaptable to every form: turn me (*verte*) into whatever you wish: I’ll be noble. Clothe me in [Coan](#) silk, I’ll be no bad girl: and when I wear the toga who’ll say I am no man? Give me a scythe and tie twists of hay on my forehead: you can swear the grass was cut by my hand. Once I carried weapons, I remember, and was praised: yet I was a reaper when burdened by the basket’s weight.

I’m sober for the law: but when the garland’s there, you’ll cry out that wine’s gone to my head. Circle my brow with a turban I’ll impersonate [Bacchus](#)’s form: if you’ll give me his lyre I’ll impersonate [Apollo](#). Loaded down with my nets I hunt: but with limed reed I’m the patron god of wildfowling.

Vertumnus has also a charioteer's likeness, and of him who lightly leaps from horse to horse. Supply me with rod and I'll catch fish, or go as a neat pedlar with trailing tunic. I can bend like a shepherd over his crook, or carry baskets of roses through the dust. Why should I add, what is my greatest fame that the garden's choice gifts are given into my hands? Dark-green cucumbers, gourds with swollen bellies, and the cabbages tied with light rushes mark me out: no flower of the field grows that is not placed on my brow, and fittingly droops before me. Because my single shape becomes (*vertebar*) all my native tongue from that gave me my name.

And Rome, you gave rewards to my Tuscans, (from whom the *Vicus Tuscus*, the Tuscan Way takes its name today) at the time when *Lygmon* came with armed allies, and crushed fierce *Tatius'* *Sabine* soldiers. I saw the broken ranks, the abandoned weapons, and the enemy turn their backs in shameful flight. Seed of the Gods, grant that the toga'd crowds of Rome may pass before my feet forever.

Six lines should yet be added: you, who hurry to answer bail, I'll not delay you: this is your last mark on the way.

I was a maple stock, cut by a swift sickle: before *Numa*, I was a humble god in a grateful city. But, *Mamurius*, creator of my bronze statue, let the *rough earth* never spoil your skilful hands that were able to cast me for such peaceful use. The work is unrepeated, but the honour the work is given that is not.'

### Book IV.3:1-72 A wife's letter

‘[Arethusa](#) sends this message to her [Lycotas](#): if you can be mine, when you are so often absent. Still, if any part you wish to read is smeared, that blot will have been made by my tears: or if any letter puzzles you by its wavering outline, it will be the sign of my now fading hand.

A moment ago [Bactra](#) in the east saw you again, now the Neuric enemy with their armoured horses, the wintry [Getae](#) and [Britain](#) with its painted chariots, and the dark-skinned Indians pounded by the eastern waves.

Was this the marriage oath and the night sealed with kisses, when, an innocent, I yielded to the urgency of your conquering arms? The ill-omened torch, carried before me by those who led, drew its dark light from a ruined pyre: and I was sprinkled with [Stygian](#) waters, and the headband was not set right upon my hair: the god of marriage was not my friend.

Oh, my harmful vows hang from every gate: and this is the fourth cloak I weave for your camp. Let him perish who tore a stake from an innocent tree, and made mournful trumpets from shrill horns, he is more worthy than [Ocnus](#) to lean on, and twist the rope, and feed your hunger, mule, to eternity!

Tell me, does the breastplate cut your tender shoulders? Does the heavy spear chafe your unwarlike hands? May they sooner hurt you than some girl's teeth cause me tears, by marking your neck! They say your face is lean and drawn: but I pray that pallor's from desire for me. While I, when evening leads on the bitter night, kiss the weapons you have left behind. Then I moan by starlight that your cloak doesn't clothe the bed, and that the birds that bring the dawn don't sing.

On winter nights I labour to spin for your campaigns, to cut [Tyrian](#) cloth for the sword: and I learn where the [Araxes](#) flows that you must conquer, and how many miles a

[Parthian](#) horse travels without water: I'm driven to study the world depicted on a map, and learn what kind of position the god set up there, which countries are sluggish with frost, which crumble with heat, which kindly wind will bring your sail to Italy.

One caring sister sits here, and my pale nurse swears that the winter's a time of delay. Fortunate [Hippolyte](#)! With naked breasts she carried weapons, and barbarously hid her soft hair under a helmet. If only the [Roman](#) camps were open to women! I would have been a loyal burden on your campaign. [Scythian](#) hills would not hinder me, where the mighty god turns water to ice with deeper cold. Every love is powerful, but greater in an acknowledged partner: this fire Venus herself fans into life.

Why then should robes of Phoenician purple gleam for me now, or clear crystals decorate my fingers? Everything's mute and silent, and the [Lares](#)' closed shrine is barely opened, through custom, by a girl, on the infrequent Calends. The whimpering of the little puppy [Craugis](#) is dear to me: she's the only one to claim your share of the bed.

I roof over the shrines with flowers, cover the crossroads with sacred branches; and the [Sabine](#) herb crackles on ancient altars. If the owl hoots perched on a neighbouring beam, or the flickering lamp merits a drop of wine, that day proclaims the slaughter of this year's lambs, and the priests readied, burning for fresh profits.

I beg you not to set so much glory in scaling [Bactra](#)'s walls, or the plunder of fine linen torn from a perfumed chieftain, when the lead shot scatters from the twisted sling, and the cunning bow twangs from the wheeling horse! But (when the land of Parthia's brood are overcome, may the headless spear follow your triumphant horses) preserve unsullied the pact of our marriage-bed! That is the sole condition on which I'd have you back: And when I've carried your votive armour to the [Capene Gate](#), I'll inscribe there: A GRATEFUL WOMAN'S THANKS FOR HER HUSBAND'S SAFETY.'

#### **Book IV.4:1-94 The Tarpeian Hill**

I'll tell of the Tarpeian Grove, and [Tarpeia](#)'s shameful tomb, and the capture of [Jupiter](#)'s ancient threshold. [Tatius](#) encircled this hill with a maple-wood palisade, and ringed his camp securely with mounds of earth. What was Rome then, when [Cures](#)' trumpeter made Jupiter's neighbouring cliffs shiver with a long peal, and [Sabine](#) javelins were piled in the [Roman Forum](#), where now laws are issued to a subject world? The hills were walls: where the [Curia](#) is hedged in, the war-horse drank from that self-same spring.

There was a pleasant grove hidden in an ivied hollow and many a tree filled the native streams with rustling. It was [Silvanus](#)'s branched house, where sweet pipings called the sheep out of the heat to drink. Here Tarpeia drew water for the Goddess: and the jar of earthenware burdened her head.

How could one death be sufficient for that wicked girl, who wanted, [Vesta](#), to betray your flames? She saw Tatius practising manoeuvres on the sandy plain, and lifting his ornate spear among the yellow crests. She was stunned by the king's face, and the royal armour and the urn slipped through her careless hands. She often feigned that the innocent moon was ominous, and said she must wash her hair in the stream. She often took silver lilies to the lovely nymphs, so that [Romulus](#)'s spear might not hurt Tatius' face: and when she climbed the [Capitol](#) clouded with the first fires, she brought back arms torn by hairy brambles. And sitting on that Tarpeian Hill of hers, she sobbed out, from there, her wound that nearby Jupiter would not forgive:

'Campfires and royal tent of Tatius' host, and Sabine weapons lovely to my eyes, O if only I might sit as a prisoner before your household gods, as a prisoner contemplating my Tatius' face! Hills of Rome, and Rome that crowns the hills, and Vesta shamed by my wickedness,

farewell! That horse will carry my passions to his camp, whose mane is dressed to the right, by Tatius himself!

No wonder [Scylla](#) was fierce with her father's hair, and her white waist was transformed to fierce dogs? No wonder the horns of her monstrous brother were betrayed when the winding path showed clear from [Ariadne](#)'s rewound thread. What a reproach I will become to [Ausonia](#)'s girls, a traitress chosen as servant to the virgin flame! If anyone wonders at [Pallas](#)'s quenched fires, let them forgive: the altar's drenched with my tears.

So rumour says, tomorrow, there will be a purging of the whole city: you must seize the dew-wet spine of the thorny hill. The whole track is slippery and treacherous: since it always hides silent water on its deceptive path. O if only I knew the incantations of the magical [Muse](#)! Then my tongue would have brought help to my lovely man. The ornate robe is worthy of you, not him without honour of a mother, nourished by the harsh teats of a brutal she-wolf.

Stranger, as your queen, shall I give birth so in your palace! Rome betrayed comes along with me, no poor gift to you. If not, so that the raped Sabine women are not unavenged, rape me, and choosing one after the others repay in kind! I can separate the warring armies: you brides, strike a peace treaty, my wedding-robe intervening. [Hymenaeus](#) add your measure, trumpeter cease your wild sounds: believe me my bed will soften your warfare.

Now the fourth bugle-call sings out the coming of day, and the stars themselves fall slipping into [Ocean](#). I will try to sleep: I will search out dreams of you: let your kind shadow come before my eyes.'

She spoke, and let her arms drop, in uneasy sleep, not knowing alas she had lain down among fresh frenzies. For Vesta, the blessed guardian of [Troy](#)'s embers, fuelled her sin, and sank more raging fires in her bones. She ran, like a [Thracian](#) by swift [Thermodon](#), tearing at her clothes, with naked breasts.

It was a festival in the city (the city-fathers called it [Parilia](#)). On the first such day the walls were started, the annual shepherds' feast, holiday in the city, when rural plates drip with luxuries, while the drunken crowd leaps with dusty feet over the scattered piles of burning straw. Romulus decreed that the watch should be free to rest, and the camp be silent, the trumpets cease. Tarpeia determined this was her chance, and met with the enemy: she struck a deal, she herself to be a partner to that deal.

The hill was difficult to climb, but unguarded due to the feast: suddenly he slew with his sword the dogs that were liable to bark. All men were asleep: but Jupiter alone resolved to keep watch to your ruin. She had betrayed the gate's trust and her sleeping country, and sought to marry that day as she wished. But Tatius (since even the enemy gave no rewards to wickedness) said: 'Wed, then, and climb my royal bed!' He spoke, and had her buried under his comrades' heaped up shields. This was your dowry, virgin, fitting for your services.

The hill took its name from the enemy's guide, Tarpeia. O, watcher, unjustly you win that reward from fate.

### Book IV.5:1-78 Elegy for the Procuress

May Earth cover your grave with thorns, Procuress,  
and your shadow feel what you do not wish for, thirst: and  
may your ghost rest not among your ashes, and vengeful  
[Cerberus](#) terrorise your shameful bones with famished  
howling!

Clever at winning even adamant [Hippolytus](#) to love,  
and always darkest omen to a peaceful bed, she could even  
force [Penelope](#) to be indifferent to rumours of her husband,  
and wed with lascivious [Antinous](#). If she wished it, the  
magnet was unable to attract iron, and the bird played  
stepmother to her nestlings.

And indeed, if she brought herbs from the [Colline](#) field  
to the trench, what's firm would be dissolved to flowing  
water. She dared to set rules for the spellbound moon, and  
disguise her shape as a nocturnal wolf, so that by art she  
could blind watching husbands, and tear out the innocent  
eyes of crows with her nails, and took counsel with owls  
concerning my blood, and for me collected the fluids  
produced by a pregnant mare.

She practised her role, alas, with flattering words, and  
just as the diligent mole drills out his stone-filled track: 'If,  
at dawn, the golden shores of the [Dorozantes](#) delight you, or  
the shell that's proud beneath the [Tyrian](#) waters, or King  
[Eurypylus](#)'s weave of the silk of [Cos](#) should please you, or  
limp figures cut from beds of cloth of gold, or the goods  
they send from palmy [Thebes](#), or *murra* cups baked in  
[Parthian](#) fires, then forget your loyalty, overturn the gods,  
let lies conquer, and shatter the harmful laws of chastity!  
Pretending to have a husband raises the price: employ  
excuses! Love returns mightier for a night's delay.

If by chance he roughs up your hair, his anger's useful:  
after it press him into buying peace. Then when he's  
purchased your embraces and you've promised love,  
pretend that these are the pure days of [Isis](#). Let [Iole](#) flag up



[April Kalends](#) to you, [Amycle](#) hammer home that your birthday's in May. He sits in supplication – take your chair and write anything at all: if he trembles at these wiles, you've got him! Always have fresh bite-marks on your neck, that he might think were given in the to and fro of love-quarrels. But don't be taken with [Medea](#)'s clinging reproaches (surely she endured scorn for daring to ask first), but rather that costly [Thais](#) of witty [Menander](#), when the adultress in his comedy cheats the shrewd [Scythians](#).

Alter your style for the man: if he boasts of his singing, go along with him, and join in with your tipsy words. Let your doorman look out for the bringers of gifts: if they knock empty-handed, let him sleep on, with the bolt slid home. Don't be displeased at the soldier not fashioned for love, or the sailor carrying gold in his rough hand, or one from whose barbarous neck a price-tag hung when he danced with whitened feet in the market-place. Consider the gold, and not the hand that offers!

Though you listen to poems what will you get but words? “What need is there, *mea vita*, to come with your hair adorned, and slither about in a thin silk dress from [Cos](#)?” The one who brings poems but no gifts of silken gowns let his penniless lyre be dumb for you. While it's springtime in the blood, while your year's free of wrinkles, make use of your face today lest it pleases none tomorrow! I've seen the budding roses of fragrant [Paestum](#) left scorched at dawn by the [South Wind](#).'

While [Acanthis](#) troubled my mistress's mind like this my bones could be counted under my paper-thin skin. But, [Venus](#) O Queen, accept a ring-dove as an offering, its neck cut before your altars. I saw the cough congeal in her wrinkled throat, and the bloodstained phlegm issue from her hollow teeth, and she breathed out her decaying spirit on her father's mat: the unfinished hut cold with a shivering hearth. For the funeral there were stolen bindings for her scant hair, and a turban dull from lying in the dirt, and a dog, ever wakeful to my distress, when I went to slip the

bolt with secretive fingers. Let the procuress' tomb be an old wine-jar with a broken neck: and a wild fig-tree press down with force upon it. Whoever loves strike at this grave with rough stones, and mingled with the stones add your curses!

## Book IV.6:1-86 The Temple of Palatine Apollo

The priest makes the sacrifice: let silence aid it, and let the heifer fall, struck down before my altars. Let [Rome](#)'s wreath compete with [Philetas](#)'s ivy-clusters, and let the urn provide the waters of [Cyrene](#). Give me soft costmary, and offerings of lovely incense, and let the loop of wool go three times round the fire. Sprinkle me with water, and by the new altars let the ivory flute sing of [Phrygian](#) jars. May Fraud be far from here, may Injury depart for other skies: let purifying laurel smooth the priest's fresh path.

[Muse](#), we will speak of the Temple of [Palatine Apollo](#): [Calliope](#), the subject is worthy of your favour. The song is created in [Caesar](#)'s name: while Caesar's sung, [Jupiter](#), I beg you, yourself, to listen. There is a secluded harbour of [Phoebus](#)' [Athamanian](#) coast, whose bay quiets the murmur of the [Ionian](#) Sea, [Actium](#)'s open water, remembering the [Julian](#) fleet, not a route demanding of sailors' prayers. Here the world's forces gathered: a weight of pine stood on the water, but fortune did not favour their oars alike.

[The enemy](#) fleet was doomed by [Trojan Quirinus](#), and the shameful javelins fit for a woman's hand: there was [Augustus](#)'s ship, sails filled by [Jupiter](#)'s favour, standards now skilful in victory for their country. Now [Nereus](#) bent the formations in a twin arc, and the water trembled painted by the glitter of weapons, when [Phoebus](#), quitting [Delos](#), anchored under his protection (the isle, uniquely floating, it suffered the [South Wind's](#) anger), stood over Augustus's stern, and a strange flame shone, three times, snaking down in oblique fire.

Phoebus did not come with his hair streaming round his neck, or with the mild song of the tortoise-shell lyre, but with that aspect that gazed on [Agamemnon](#), [Pelop](#)'s son, and came out from the [Dorian](#) camp to the greedy fires, or as he destroyed the [Python](#), writhing in its coils, the serpent that the peaceful [Muses](#) feared.

Then he spoke: ‘O Augustus, world-deliverer, sprung from [Alba Longa](#), acknowledged as greater than your [Trojan](#) ancestors conquer now by sea: the land is already yours: my bow is on your side, and every arrow burdening my quiver favours you. Free your country from fear, that relying on you as its protector, weights your prow with the State’s prayers. Unless you defend her, [Romulus](#) misread the birds flying from the [Palatine](#), he the augur of the foundation of Rome’s walls. And they dare to come too near with their oars: shameful that [Latium](#)’s waters should suffer [a queen’s](#) sails while you are commander. Do not fear that their ships are winged with a hundred oars: their fleet rides an unwilling sea. Though their prows carry [Centaur](#)s with threatening stones, you’ll find they are hollow timber and painted terrors. The cause exalts or breaks a soldier’s strength: unless it is just, shame downs his weapons. The moment has come, commit your fleet: I declare the moment: I lead the [Julian](#) prows with laurelled hand.’

He spoke, and lent the contents of his quiver to the bow: after his bowshot, Caesar’s javelin was next. Rome won, through Apollo’s loyalty: [the woman](#) was punished: broken sceptres floated on the [Ionian](#) Sea. But [Caesar](#) his ‘father’ marvelled, and spoke from his comet released by [Venus](#): ‘I am a god: and this shows evidence of my race.’

[Triton](#) honoured all with music, and the goddesses of the sea applauded, as they circled the standards of freedom. The woman trusting vainly in her swift vessel headed for the [Nile](#), seeking one thing only, not to die at another’s order. The best thing, by all the gods! What sort of a triumph would one woman make in the streets where [Jugurtha](#) was once led!

So Apollo of Actium gained his temple, each of whose arrows destroyed ten ships.

I have sung of war enough: Apollo the victor now demands my lyre, and sheds his weapons for the dance of peace. Now let guests in white robes enter the gentle grove: and let lovely roses flow round my neck. May wine from

[Falernian](#) wine presses be poured, and [Cilician](#) saffron three times bathe my hair. Let the Muse fire the mind of drunken poets: [Bacchus](#) you are used to being an inspiration to your Apollo.

Let one tell of the slavery of the [Sycambri](#) of the marshes, another sing the dark-skinned kingdoms of [Cephean Meroe](#), another record how the [Parthians](#) lately acknowledged defeat with a truce. 'Let them return the [Roman](#) standards, for they will soon give up their own: or if Augustus spares the [Eastern](#) quivers for a while, let him leave those trophies for his grandsons to win. [Crassus](#), be glad, if you know of it, among the dark dunes: we shall cross the [Euphrates](#) to your grave.'

So I will pass the night with drinking, so with song, until daylight shines its rays into my wine.

### **Book IV.7:1-96 Cynthia: From Beyond the Grave**

There are Spirits, of a kind: death does not end it all, and the pale ghost escapes the ruined pyre. For [Cynthia](#), lately buried beside the roadway's murmur, seemed to lean above my couch, when sleep was denied me after love's interment, and I grieved at the cold kingdom of my bed. The same hair she had, that was borne to the grave, the same eyes: her garment charred against her side: the fire had eaten the beryl ring from her finger, and [Lethe](#)'s waters had worn away her lips. She sighed out living breath and speech, but her brittle hands rattled their finger-bones.

'Faithless man, of whom no girl can hope for better, does sleep already have power over you? Are the tricks of sleepless [Subura](#) now forgotten, and my windowsill, worn by nocturnal guile? From which I so often hung on a rope dropped to you, and came to your shoulders, hand over hand. Often we made love at the crossroads, and breast to breast our cloaks made the roadways warm. Alas for the silent pact whose false words the uncaring [South-West](#) Wind has swept away!

None cried out at the dying light of my eyes: I'd have won another day if you'd recalled me. No watchman shook his split reeds for me: but, jostled, a broken tile cut my face. Who, at the end, saw *you* bowed at my graveside: who saw *your* funeral robe hot with tears? If you disliked going beyond the gate, you could have ordered my bier to travel there more slowly. Ungrateful man, why couldn't you pray for a wind to fan my pyre? Why weren't my flames redolent of nard? Was it such an effort, indeed, to scatter cheap hyacinths, or honour my tomb with a shattered jar?

Let [Lygdamus](#) be branded: let the iron be white-hot for the slave of the house: I knew him when I drank the pale and doctored wine. And crafty [Nomas](#), let her destroy her secret poisons: the burning potsherd will show her guilty hands. She who was open to the common gaze, those

worthless nights, now leaves the track of her golden hem on the ground: and, if a talkative girl speaks of my beauty unjustly, she repays with heavier spinning tasks. Old [Petale](#)'s chained to a foul block of wood, for carrying garlands to my tomb: [Lalage](#) is whipped, hung by her entwined hair, since she dared to offer a plea in my name.

You've let the woman melt down my golden image, so she might have her dowry from my fierce pyre. Still, though you deserve it, I'll not criticise you, [Propertius](#), my reign has been a long one in your books. I swear by the incantation of the [Fates](#) none may revoke, and may three-headed [Cerberus](#) bark gently for me, that I've been faithful, and if I lie, may the vipers hiss on my mound, and lie entwined about my bones.

There are two places assigned beyond the foul stream, and the whole crowd of the dead row on opposing currents. One carries [Clytemnestra](#)'s faithlessness, another the monstrous framework of the lying [Cretan](#) cow: see, others swept onwards in a garlanded boat, where sweet airs caress [Elysian](#) roses, where tuneful lutes, where [Cybele](#)'s cymbals sound, and turbaned choirs to the [Lydian](#) lyre.

[Andromeda](#) and [Hypermetre](#), blameless wives, tell their story, with accustomed feeling: the first complains her arms are bruised, with the chains of her mother's pride, that her hands were un-deserving of the icy rock. Hypermetre tells of her sisters daring, her mind incapable of committing such a crime. So with the tears of death we heal life's passions: I conceal the many crimes of your unfaithfulness.

But now I give this command to you, if perhaps you're moved, if [Chloris](#)' magic herbs have not quite entranced you: don't let [Parthenie](#), my nurse, lack in her years of weakness: she was known to you, was never greedy with you. And don't let my lovely [Latris](#), named for her serving role, hold up the mirror to some fresh mistress.

Then burn whatever verses you made about my name: and cease now to sing my praises.

Drive the ivy from my mound that with grasping clusters, and tangled leaves, binds my fragile bones; where fruitful [Anio](#) broods over fields of apple-branches, and ivory is unfading, because of [Hercules](#)' power.

Write, on a column's midst, this verse, worthy of me but brief, so the traveller, hurrying, from the city, might read:

**HERE IN [TIBUR](#)'S EARTH LIES CYNTHIA THE GOLDEN:  
[ANIO](#) FRESH PRAISE IS ADDED TO YOUR SHORES.**

And don't deny the dreams that come through sacred gateways: when sacred dreams come, they carry weight. By night we suffer, wandering, night frees the imprisoned spirits, and his cage abandoned Cerberus himself strays. At dawn the law demands return to the pools of Lethe: we are borne across, and the ferryman counts the load he's carried.

Now, let others have you: soon I alone will hold you: you'll be with me, I'll wear away the bone joined with bone.'

After she'd ended, in complaint, her quarrel with me her shadow swiftly slipped from my embrace.



## Book IV.8:1-88 Cynthia in a fury

Hear what caused a headlong flight, through the watery [Esquiline](#), tonight, when a crowd of residents rushed through [New Fields](#), and a shameful brawl broke out in a secret bar: though I wasn't there, my name was not untarnished.

[Lanuvium](#), from of old, is guarded by an ancient serpent: the hour you spend on such a marvellous visit won't be wasted; where the sacred way drops down through a dark abyss, where the hungry snake's tribute penetrates (virgin, be wary of all such paths!), when he demands the annual offering of food, and twines, hissing, from the centre of the earth. Girls grow pale, sent down to such rites as these, when their hand is rashly entrusted to the serpent's mouth. He seizes the tit-bits the virgins offer: the basket itself trembles in their hands. If they've remained chaste they return to their parents' arms, and the farmers shout: 'It will be a fertile year.'

My [Cynthia](#) was carried there, by clipped horses. [Juno](#) was the pretext, but [Venus](#) was more likely. [Appian Way](#), tell, I beg you, how she drove in triumph, you as witness, her wheels shooting past over your stones. She was a sight, sitting there, hanging over the end of the shaft, daring to loose the reins over foul places. For I say nothing of the silk-panelled coach of that plucked spendthrift, or his hounds with jewelled collars on their [Molassian](#) necks, he who'll offer himself for sale, fated for filthy stuffing, while a shameful beard covers those smoothly shaven cheeks.

Since harm so often befell our couch, I decided to change my bed by moving camp. There's a certain [Phyllis](#), who lives near [Aventine Diana](#). When she's sober nothing pleases: when she's drunk anything goes. [Teia](#) is another, among the groves of [Tarpeia](#), lovely, but full of wine, one man's never enough. I decided to call on them to lighten the night-time, and refresh my amours with untried intrigue.

There was a couch for three on a private lawn. Do you want to know how we lay, I between the two. [Lygdamus](#) was cup-bearer, with a set of summer glassware, and [Greek](#) wine that tasted [Methymnian](#). [Nile](#), the flute-player was yours, [Phyllis](#) was castanet dancer, and artless elegant roses were nicely scattered. [Magnus](#) the dwarf, himself, tiny of limb, waved his stunted hands to the boxwood flute. The lamp-flames flickered though the lamps were full, and the table sloped sideways on its legs. And I looked to throw [Venus](#) with lucky dice, but the wretched Dogs always leapt out at me. They sang, I was deaf: bared their breasts, I was blind. Alas, I was off alone by Lanuvium's gates.

When suddenly the doors creaked aloud on their hinges and a low murmur rose from the entrance by the [Lares](#). Immediately Cynthia flung back the folding screens, with hair undone, and furiously fine. I dropped the glass from between my loosened fingers, and my lips paled though they were slack with wine. Her eyes flashed lightning, how the woman raged: a sight no less dire than the sacking of a city.

She thrust her angry nails at Phyllis: Teia cried out in terror to the local waters. The raised torches disturbed the sleeping neighbours, and the whole street echoed with midnight madness. The first tavern in a dark street swallowed the girls, with loose dresses and dishevelled hair.

Cynthia exulted in the spoils, and ran back victorious to strike my face with perverse hands, put her mark on my neck, drew blood with her mouth, and most of all struck my eyes that deserved it. And then when her arms were tired with plaguing me, she rooted out Lygdamus lying sheltered by the left-hand couch, and, dragged forward, he begged my spirit to protect him. Lygdamus, I couldn't do a thing: I was a prisoner like you.

With outstretched hands, and only then, it came to a treaty, though she would barely allow me to touch her feet, and said: 'If you'd have me pardon the sins you confess, accept what the form of my rule will be. You're not to walk

about, all dressed up, in the shade of [Pompey](#)'s colonnade, or when they strew the sand in the licentious [Forum](#). Take care you don't bend your neck to the back of the theatre, or give yourself over to your loitering by some open carriage. Most of all let Lygdamus be sold, he's my main cause for complaint, and let his feet drag round double links of chain.'

She spelt out her laws: I replied 'I'll obey the law.' She smiled, with pride in the power I had granted. Then with fire she purified whatever the alien girls had touched, and washed the threshold with pure water. She ordered me to change all my clothes again, and touched my head three times with burning sulphur, and so I responded by changing the bed, every single sheet, and on the familiar couch we resolved our quarrel.

#### **Book IV.9:1-74 Hercules on the Palatine: the Sacred Grove**

In those days when [Hercules](#), [Amphitryon](#)'s son drove the oxen, O [Erythea](#), from your stalls, he reached the untamed, cattle-rich [Palatine](#), and, weary himself, halted his weary herd, where the [Velabrum](#) dammed its flow, where the boatman sails over urban waters. But they were still not safe there, [Cacus](#) proving a treacherous host: he dishonoured [Jupiter](#) by thieving. Cacus lived there, robbing, from his dreaded cavern, he who gave out separate sounds from triple mouths. So there would be no obvious sign of the certain theft, he dragged the cattle backwards to his cave. Yet not without the god witnessing it: the bulls proclaimed the thief, and rage broke down the thief's savage doors.

Struck three times on the forehead by the [Maenalian](#) club, Cacus fell, and [Alcides](#) spoke as follows: 'Cattle, cattle of Hercules, go, my cudgel's last labour, twice sought after by me, twice my prize, cattle, sanctify the [Cattle-Market](#), with your deep lowing: your pastures will become the famous [Roman Forum](#).' he spoke, and thirst tormented his parched throat, while the fertile earth supplied no water.

But far away he heard the laughter of cloistered girls, where a Sacred Grove formed a shaded circle, the secret site of the Goddess, the women's holy founts, and the rites never revealed to men without punishment. Wreaths of purple veiled its solitary threshold, and a ruined hut was lit by perfumed fires. A poplar with spreading foliage adorned the shrine, and its dense shadows hid the singing birds.

He rushed there, his un-moistened beard thick with dust, and uttered less than god-like words before the doors: 'O you, who linger in the grove's sacred hollows, open your welcoming temple to a tired man. I stray, in need of a spring, the sound of waters round me, and a handful caught up from the stream would be enough.

Have you not heard of one who lifted the globe on his back? I am he: the world I accepted calls me Alcides. Who has not heard of the mighty doings of Hercules' club, and those shafts that were never used in vain against harmful creatures, and of how for me, the only mortal, the [Stygian](#) shadows shone? Accept me: weary, this land seems scarcely open to me.

Even if you sacrifice to [Juno](#), bitter against me, she herself would not shut her waters from me. But if any of you are afraid of my face or the lion's pelt, or my hair bleached by the [Libyan](#) sun, I am the same who has carried out slave's tasks in a cloak of [Sidon](#), and spun the day's tally on a [Lydian](#) distaff. My shaggy chest was caught in a soft breast-band, and I was fit to be a hard-handed girl.'

So Hercules spoke: but the kindly priestess replied her white hair tied with a purple ribbon: 'Avert your eyes, stranger, and go from this sacred grove, go then, and, by leaving its threshold, flee in safety. The altar that is guarded in this secluded hut is prohibited to men, and avenged by fearsome law. [Tiresias](#) the seer gazed at [Pallas](#) to his cost, while she was bathing her strong limbs, laying aside her [Gorgon](#) breastplate. Let the gods grant you other fountains: this water flows only for women wandering its secret channel.' So the aged priestess spoke: he burst the concealing doorway with his shoulders, and the closed gate could not bar his raging thirst.

But after he had quenched the burning and drained the river, his lips scarcely dry, he gave out this harsh decree: 'This corner of the world accepts me while I drag out my fate; weary this land seems scarcely open to me. The [great Altar](#),' he said 'dedicated to the recovery of my herd, this greatest of altars made by my hands, will never be open to women's worship, so that for eternity Hercules's thirst will not go un-avenged.'

Hail, Sacred Father, on whom austere Juno now smiles. Sacred One, be favourable to my book. Thus the

[Sabine Cures](#) enshrined this hero as the Sacred One, since he cleansed the world, purified at his hands.

## Book IV.10:1-48 The Temple of Feretrian Jupiter

Now I'll begin to reveal the origins of [Feretrian Jupiter](#) and the triple trophies won from three chieftains. I climb a steep path, but the glory of it gives me strength: I never delight in wreathes plucked on easy slopes.

[Romulus](#), you set the pattern first for this prize, and returned burdened with enemy spoils, victorious at the time when [Caeninian Acron](#) was attempting the gates of Rome, whom you spilled with your spear from his fallen mount. Acron the chieftain from Caenina's citadel, descendant of [Hercules](#), was once the scourge of your country, Rome. He dared to hope for spoils from [Quirinus](#)'s shoulders, but gave his own, not un-moistened by his blood. Romulus saw him, testing his spear against the hollow towers, and anticipated him with a pre-destined vow: '[Jupiter](#) this Acron falls as a victim today to you.' He vowed it and Acron fell as Jupiter's spoil.

So he was accustomed to conquer, this Father of Rome and Virtue, who, born of thrifty stock, endured the rigour of camp. The horseman was skilled with the bridle, equally with the plough: and his helmet was wolf-skin, decorated with a shaggy crest: nor did his shield shine ornate with inlaid bronze: cattle carcasses had supplied his supple belt. There was no sound of war yet beyond the [Tiber](#). The farthest prize was [Nomentum](#), and three acres of captured [Cora](#).

The next example was [Cossus](#) with the killing of [Tolumnius](#) of [Veii](#), when to conquer Veii was indeed a task. Alas, ancient Veii, you were also a kingdom then, and a golden throne was set in your market place: now the horn of the careless shepherd sounds within your walls, and they reap the harvest over your bones. It happened that Veii's chieftain was standing on the gate-tower, speaking, not fearing for his city: and as the bronze-headed ram was battering the walls, where a long shield-work covered the

line of siege, Cossus cried: 'It's better to meet brave men in the open.' Without delay both placed themselves on level ground. The gods aided [Latin](#) hands, and Tolumnius' severed head washed Roman horses in blood.

[Claudius](#) also threw the enemy back when they'd crossed the [Rhine](#), at that time when the [Belgic](#) shield of the giant chieftain [Viridomarus](#) was brought here. He boasted he was born of the Rhine itself, agile at throwing Gallic javelins from unswerving chariot-wheels. Hurling them, he advanced, in striped breeches, in front of the host: the engraved torque fell from his severed throat.

Now triple spoils are stored in the temple: hence Feretrian, since, with sure omen, chief struck (*ferit*) chief with the sword: or because they carried (*ferebant*) the arms of the defeated on their shoulders, and from this the proud altar of Feretrian Jupiter's named.



## Book IV.11:1-102 Cornelia to Paullus: From Beyond the Grave

[Paullus](#), no longer burden my grave with tears: the black gate opens to no one's prayer. When once the dead obey the law of infernal places, the gate remains like adamant, unmoved by pleas. Though the god of the dark courts may hear your request, surely the shores of deafness will drink your tears. Entreaty moves the living: when [the ferryman](#) has his coin, the ghastly doorway closes on a world of shadows. The mournful trumpets sang it, when the unkindly torch was placed below my bier, and raging flames dragged down my head.

What use was my marriage to Paullus, or the triumphal chariot of my ancestors, or those dear children, my glory? [Cornelia](#) found the [Fates](#) no less cruel: and I am now such a burden as five fingers might gather. Wretched night, and you, shallow sluggish marshes, and whatever waters surround my feet, I came here before my time, yet I'm not guilty. Father, make sweet your judgement on my soul.

Or if some [Aeacus](#) sits as judge by his urn, let him protect my bones when the lot is drawn. Let the two brothers sit by, and near to [Minos](#)'s seat let the stern band of [Furies](#) stand, in the hushed court. [Sisyphus](#), be free now of your rock: [Ixion](#)'s wheel now be still: deceptive water let [Tantalus](#)' mouth surround you: today let cruel [Cerberus](#) not attack the shades, and let his chain hang slack from the silent bars. I plead for myself: if I lie, may the [sisters](#)' punishment, the unhappy urn, weigh upon my shoulders.

If fame ever accrued to anyone from ancestral trophies, our statues tell of [Numantian](#) ancestry, equalled by the crowd of [Libones](#) on my mother's side, and our house is strong in honour on both counts. Then, when the purple-hemmed dress was laid aside for the marriage torches, and a different ribbon caught and tied my hair, I was united to your bed, Paullus, only to leave it so: read it on this stone,

she was wedded to one alone. I call as witness the ashes of my forebears, revered by you, Rome, beneath whose honours trampled Africa lies, and [Perses](#), his heart stirred by having [Achilles](#) for ancestor, and [Hercules](#), who shattered your house [Avernus](#): and that the censor's law was never eased for me: and my hearth never blushed for any sin of mine. Cornelia never harmed such magnificent war-trophies: she was more a pattern to be followed in that great house.

My life never altered, wholly without reproach: we lived in honour from the wedding to the funeral torch. At birth I was bound by laws laid down by my race: nor could I be rendered more in fear of judgement. Let the urn deal out whatever harsh measures to me, no woman should be ashamed to sit beside me: not you, [Claudia](#), rare servant of the turret-crowned Goddess, who hauled on the cable of [Cybele](#)'s laggard image, nor you [Aemilia](#), your white robe living flame when [Vesta](#) asked for signs of the fire you swore to cherish. Nor have I wronged you, [Scribonia](#), mother, my sweet origin: what do you wish changed in me, except my fate? My mother's tears and the city's grief exalt me, and my bones are protected by [Caesar](#)'s moans. He laments that living I was worthy sister to his daughter, and we have seen a god's tears fall.

Moreover I earned the robe of honour through child-bearing: it was not a childless house that I was snatched from. You [Lepidus](#) and [Paullus](#), are my comfort in death: my eyes closed in your embrace. And I saw my [brother](#) twice installed in the magistrate's chair: at the time of celebration of his consulship his sister was taken. Daughter, who are born to be a mirror of your father's judgements, imitating me, make sure you have but one husband. And strengthen the race in turn: willingly I cross the ferry with so many of my own as my champions: this is the final reward, a woman's triumph, that free tongues should praise my worthy bones.

Now I commend our children to you, Paullus, our mutual pledges: thus anxiety still stirs, stamped in my ashes. The father must perform the mother's duties: your shoulders must bear all my crowd of children. When you kiss their tears away, do so for their mother: now the whole household will be your burden. And if you must weep, do it without their seeing! When they come to you, deceive their kisses with dry cheeks!

Let those nights be enough Paullus that you wear away for me, and the dreams where you often think you see my image: and when you speak secretly to my phantom, speak every word as though to one who answers.

But if the bed that faces the doorway should be altered, and a careful stepmother occupy my place, boys, praise and accept your father's wife: captivated, she will applaud your good manners. Don't praise your mother too much: thoughtless speech that compares her with the first wife will become offences against her. Or if Paullus, you remember me, content that my shade suffices, and consider my ashes thus worthy, learn to feel now how old age advances, and leave no path open for a widower's cares. What was taken from me let it increase your years: so my children may delight the aged Paullus. And it's good that I never dressed in mother's mourning: all my flock were at my funeral.

My defence is complete. Rise witnesses who mourn me, as kindly Earth repays its reward for my life. Heaven is open to virtue also: let me be worthy of honour, whose ashes are carried to lie among distinguished sires.

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The son of [Myrrha](#) by her father Cinyras, born after her transformation into a myrrh-tree. (As such he is a vegetation god born from the heart of the wood.) [Venus](#) fell in love with him. She warned him to avoid savage creatures, but he ignored her warning and was killed by a wild boar that gashed his thigh. His blood became the windflower, the *anemone*. See Ovid's *Metamorphoses* Book X 503-739.

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A [Trojan](#) prince, the son of [Venus](#) and Anchises, and the hero of [Virgil](#)'s Aeneid. (See Turner's etching and painting, The Golden Bough- British Museum and Tate Gallery.) He leaves ruined Troy carrying his father, and the sacred icons of Venus, and, with his son Ascanius also, sails to [Delos](#) where he sacrifices to the Delian gods. He consults the oracle of [Apollo](#) and is told to seek out his ancient mother and ancestral shores. He reaches [Carthage](#), deserts Dido, and reaches [Cumae](#). (See Virgil, The Aeneid I, IV, and V)

He visits the [Sibyl](#), who conducts him to the Underworld, having plucked the golden bough. He sees his father's shade in the fields of Elysium. (See Virgil, The Aeneid VI). He returns from the Underworld, and sails from Cumae north, along the western Italian coast, to Caieta (modern Gaeta) where he marks the funeral of Caieta his old nurse, who gives her name to the place. (See Virgil's Aeneid, the opening lines of book VII.). He sets up

Caieta's tomb and inscribes an epitaph. He wins the throne of Latinus, and marries his daughter, Lavinia. He wages war with the Rutulians under Turnus, and is supported by [Evander](#). He is deified as Indiges. [Helenus](#) prophesied that Aeneas carried the destiny of Troy and its descendant city, [Rome](#).

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The Greek Tragedian (525-c456BC), author of the [Oresteian](#) Trilogy.

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Jason, the son of Aeson, leader of the Argonauts, and hero of the adventure of the Golden Fleece. The fleece is represented in the sky by the constellation and zodiacal sign of Aries, the Ram. In ancient times it contained the point of the vernal equinox (The First Point of Aries) that has since moved by precession into Pisces.

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### **Alba**

Alba Longa was a town near [Rome](#), ruled by Numitor, the father of Rhea Silvia. By [Mars](#) she conceived [Romulus](#) and [Remus](#). Later she was called Ilia, the Trojan, from [Ilium](#), Troy, and made the daughter of [Aeneas](#) to fit the myth of Trojan origin for the Romans.

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### **Alcides**

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### **Alcinous**

The mythical King of the Phaeacians (Phaeacia is perhaps identified with Corfu), the grandson of [Neptune](#). He married his sister Arete, and Nausicaa was their daughter. In [Homer](#)'s *Odyssey* VI he loads Odysseus with gifts, and is punished by Neptune for his generosity to Odysseus. The Argonauts also touched at Phaeacia.

[Book I.14:1-24](#). A source of gifts.

### **Alcmaeonius, Alcmaeon**

The son of [Amphiaraus](#) and [Eriphyle](#). He led the Epigoni in the War of the Seven against [Thebes](#). He killed his mother who had betrayed her husband to his death through vanity, and was pursued by the [Furies](#).

[Book I.15:1-42](#). He is alluded to.

[Book III.5:1-48](#). Pursued by the Furies.

### **Alcmene, Alcmena**

The daughter of Electryon king of Tiryns, wife of [Amphitryon](#), and mother of [Hercules](#) by the god [Jupiter](#). Arachne depicted her rape by Jupiter disguised as Amphitryon. Deianira, wife of Hercules, sister of Meleager, is her daughter-in-law.

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**Ales, see Amor**

**Alexandria**

The city of Northern [Egypt](#).

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**Alexis**

A faithless shepherd-boy in Virgil.

[Book II.34:1-94](#). See [Virgil](#)'s Eclogue II.

**Alphesiboea**

The wife of [Alcmaeon](#) who killed him, after he had deserted her for Callirhoe. She killed her own brothers to cancel the blood-debt. This is part of a complicated series of myths centring on the magic necklace and robe of Harmonia. See Graves 'The Greek Myths' and Calasso 'The Marriage of Cadmus and Harmony'.

[Book I.15:1-42](#). Her loyalty.

**Althaea**

The mother of [Meleager](#), and wife of Oeneus, king of Calydon. The sister of the Thestiadae, Plexippus and Toxeus. She sought revenge for their deaths at the hands of her own son, Meleager. She threw into the fire the piece of wood that was linked to Meleager's life, and which she once rescued from the flames, at the time of the [Fates](#) prophecy to her.

[Book III.22:1-42](#). The burning brand.

**Amazonis, The Amazons**

One of the Amazons, a race of warlike women living by the River Thermodon, probably based on the [Scythian](#) warrior princesses of the Black Sea area (See Herodotus). In particular [Hippolyte](#) the mother of [Hippolytus](#) by [Theseus](#).

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**Amor**

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[Book III.20:1-30](#). He seals lovers' contracts.

### **Amphiaraus**

A Greek seer, one of the heroes, the Oeclides, at the Calydonian Boar Hunt. The son of Oecleus, father of [Alcmaeon](#), and husband of [Eriphyle](#). He foresaw his death, but was persuaded to join the war of the Seven Against Thebes by his wife, Eriphyle. [Jupiter](#) saved him by opening up a chasm where he fell, and he and his chariot and horses were swallowed up. He had a famous oracular shrine at the spot at Oropus in [Boeotia](#).

[Book II.34:1-94](#). Not a fit subject for love.

[Book III.13:1-66](#). Destroyed by his wife's greed. She was tempted by the necklace of Harmonia to persuade him to go to the war.

### **Amphion**

The husband of [Niobe](#), and son of [Jupiter](#) and [Antiope](#). The King of [Thebes](#). His magical use of the lyre, given him by [Mercury](#), enabled him to build the walls of Thebes. Antiope was the daughter of [Nycteus](#) of Thebes, famed for her beauty and loved by Jupiter in satyr form. She bore twin sons **Amphion** and [Zethus](#). Her father exposed them on [Mt Cithaeron](#), but they

were found and raised by a shepherd. Later they built the walls of Thebes, Amphion, the husband of [Niobe](#), using the magical music of his lyre (See Ovid's Metamorphoses VI 176, XV 427). Antiope fled her father but was imprisoned by [Lycus](#) and his wife [Dirce](#) who tormented her. Her sons avenged her by killing Dirce.

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### **Amphitryoniades**

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### **Amycle**

[Book IV.5:1-78](#). One of [Cynthia](#)'s (?) slaves.

### **Amymone**

A daughter of [Danaus](#). Searching for water in time of drought, she was saved from a satyr by Neptune. She slept with [Neptune](#), and with his trident he created a spring named for her, source of the river [Lerna](#), flowing from a rock near the site where they mated.

[Book II.26A:21-58](#). Loved by Neptune.

### **Amythaonius, Amythaon**

The father of [Melampus](#).

[Book II.3:1-54](#). He is mentioned.

### **Androgeon**

The son of [Minos](#) King of [Crete](#), killed in [Attica](#).

[Book II.1:1-78](#). [Propertius](#) has [Aesculapius](#) restore him to life.

### **Andromacha, Andromache**

The wife of [Hector](#), who was taken captive after his death and the fall of [Troy](#), to become the wife of Neoptolemus.

[Book II.20:1-36](#). A weeping prisoner.

[Book II.22:1-42](#). Wife of Hector.

### **Andromede, Andromeda**

The daughter of [Cepheus](#) and [Cassiope](#) (Iope) who was chained to a rock and exposed to a sea-monster Cetus because of her mother's sin. She is represented by the constellation Andromeda which contains the Andromeda galaxy M31 a spiral like our own, the most distant object visible to the naked eye. Cetus is represented by the constellation of Cetus, the Whale, between Pisces and Eridanus which contains the variable star, Mira. [Perseus](#) offered to rescue her. (See Burne-Jones's oil paintings and gouaches in the Perseus series, particularly The Rock of Doom). He killed the sea serpent and claims her as his bride.

[Book I.3:1-46](#). She is mentioned.

[Book II.28:1-46](#). Changes of fortune.

[Book III.22:1-42](#). [Book IV.7:1-96](#). Offered as a sacrifice for the sins of her mother.

### **Anienus, River Anio**

A river near Rome, on which [Tibur](#) (Tivoli) stands.

[Book I.20:1-52](#). A country pleasure area.

[Book III.16:1-30](#). [Book III.22:1-42](#). Tibur's river.

[Book IV.7:1-96](#). [Cynthia](#) buried beside it.

### **Antaeus**

[Book III.22:1-42](#). A [Libyan](#) giant killed by [Hercules](#).

### **Antigone**

The daughter of Oedipus, King of [Thebes](#), by Jocasta. She broke the city laws to bury her brother Polynices, and committed suicide. See Sophocles's *Antigone*.

[Book II.8A:1-40](#). She is mentioned.

### **Antilochus**

The son of [Nestor](#).

[Book II.13A:1-58](#). Died before his father, killed at [Troy](#).

### **Antimachus**

The poet of Colophon, who wrote an epic about the Seven Against Thebes, and love elegies to his mistress Lyde.

[Book II.34:1-94](#). His love for Lyde.

**Antinous**

[Book IV.5:1-78](#). The chief suitor to [Penelope](#) in the *Odyssey*.

**Antiope**

The daughter of [Nycteus](#) of Thebes, famed for her beauty and loved by [Jupiter](#) in satyr form. She bore twin sons [Amphion](#) and [Zethus](#). Her father exposed them on Mt [Cithaeron](#), but they were found and raised by a shepherd. Later they built the walls of Thebes, Amphion, the husband of [Niobe](#), using the magical music of his lyre (See Ovid's *Metamorphoses* VI 176, XV 427). Antiope fled her father but was imprisoned by [Lycus](#) and his wife [Dirce](#) who tormented her. Her sons avenged her by killing Dirce.

[Book I.4:1-28](#). Her beauty recognised.

[Book III.15:1-46](#). Dirce's jealousy.

**Antonius (Marcus), Antony**

Antony, the Roman general, who seized the inheritance at [Julius](#) Caesar's death, despite his will, and who was defeated by Octavian (later [Augustus](#) Caesar) at [Mutina](#) in Cisalpine Gaul, and Octavian's naval commander, Vispanius Agrippa, at the naval battle of [Actium](#) in 31BC. Lover of [Cleopatra](#), Queen of Egypt.

[Book II.16:1-56](#). Defeated at Actium.

[Book III.9:1-60](#). His hands 'heavy with his fate', his fate being, in a double entendre, [Cleopatra](#).

**Anubis**

The jackal-headed god Anpu of [Egypt](#), identified with [Mercury](#), and 'opener of the roads of the dead'. He accompanies [Isis](#).

[Book III.11:1-72](#). An emblem of [Cleopatra](#).

**Aonius, Aonia**

[Book I.2:1-32](#). Part of Boetia containing Mount [Helicon](#) the haunt of the Muses.

**Apelles, Apelleus**

The Greek painter, of Colophon near Smyrna. He lived in the fourth century BC.

[Book I.2:1-32](#). Famous for his skill in portraying colour, light and surfaces.  
[Book III.9:1-60](#). Famous for his paintings of [Venus](#)/erotica.

### **Apidanus**

A river in [Thessaly](#).

[Book I.3:1-46](#). Maenads.

### **Apollo, see Phoebus**

[Book III.9:1-60](#). Patron god of [Troy](#).

[Book IV.1A:71-150](#). God of song.

[Book IV.6:1-86](#). Associated with the victory at [Actium](#). His temple on the [Palatine](#).

### **Appia (Via)**

The Great South Road of [Rome](#), which left the city on the east by the Capene Gate.

[Book II.32:1-62](#). [Book IV.8:1-88](#). The way to [Lanuvium](#).

### **Aprilis**

[Book IV.5:1-78](#). The kalends of April were associated with courtesans who sacrificed to [Venus](#) and Fortuna virilis.

### **Aquilonius, Boreas, Aquilo**

The North Wind, see [Boreas](#).

[Book II.5:1-30](#). [Book III.7:1-72](#). The north wind.

### **Ara Maxima**

[Book IV.9:1-74](#). An altar situated in the Forum [Boarium](#).

### **Arabia**

The countries bordering the eastern side of the Red Sea.

[Book I.14:1-24](#). Referred to.

[Book II.10:1-26](#). Subject to [Augustus](#).

### **Arabius**

[Book I.14:1-24](#). [Arabian](#). Propertius may be referring to Aelius [Gallus](#) who was Prefect of Egypt, and led a failed expedition to Arabia in 24BC.

[Book II.3:1-54](#). A source of traded silk.  
[Book II.29:1-22](#). A source of perfumes.  
[Book III.13:1-66](#). A source of cinammon.

### **Aracynthus**

Part of the [Cithaeron](#) mountain range on the borders of Attica and [Boeotia](#).  
[Book III.15:1-46](#). [Dirce](#) killed there.

### **Araxes**

The River in Armenia flowing into the Caspian Sea.  
[Book III.12:1-38](#). [Book IV.3:1-72](#). A feature of the [Parthian](#) campaign.

### **Arcadius, Arcadia**

A region in the centre of the Peloponnese, the archetypal rural paradise, named after Arcas, [Callisto](#)'s son. ['Et in Arcadia ego', 'and I too (Death) am here in paradise'. See the paintings by Nicholas Poussin, Paris, Louvre; and Chatsworth, England]

[Book I.1:1-38](#). The location of [Milanion](#) and [Atalanta](#) (or Calydon).  
[Book I.18:1-32](#). The haunt of the great god [Pan](#).  
[Book II.28:1-46](#). Callisto's home.

### **Archemorus**

The son of Eurydice and Lycurgus king of Nemea. The infant was killed by a snake while his nurse [Hypsipyle](#) had gone to show the Seven Against Thebes a spring. His funeral rites were the origin of the Nemean Games.  
[Book II.34:1-94](#). The horse [Arion](#) wept at his funeral.

### **Archytas**

Possibly the mathematician and philosopher of the Pythagorean School who flourished in Tarentum (the Spartan colony on the heel of Italy) c 400BC.

[Book IV.1A:71-150](#). His 'child' is [Orops](#).

### **Arctos**

The twin constellations of the Great and Little Bear, Ursa Major and Ursa Minor, individually or together.

[Book II.22:1-42](#). The constellations halted in the sky.



**Arethusa**

It is not known whether Arethusa is a pseudonym or a fictional name.

[Book IV.3:1-72](#). Her letter to her husband [Lycotas](#).

**Arganthus**

A mountain in [Mysia](#).

[Book I:20:1-52](#). [Hylas](#) was seized there by the [Nymphs](#).

**Argeus, Argus**

Argus was the steersman of the Argo, the first ship, built by [Jason](#), and sailed to [Colchis](#) through the [Hellespont](#) and the Black Sea, in search of the Golden Fleece. See Ovid's Metamorphoses Book VII.

[Book I:20:1-52](#). [Hercules](#) and [Hylas](#) sailed with the [Argonauts](#).

[Book II.26A:21-58](#). The Argo navigated the Symplegades, the clashing rocks at the entrance to the Bosphorus by releasing a dove: when the dove's tail feathers were clipped by the rocks the Argonauts rowed through, swiftly, following.

[Book III.22:1-42](#). The timbers of the Argo were cut on Mount [Pelion](#).

**Argivus, Argive**

Of Argos the capital city of Argolis in the [Peloponnese](#), but used to mean Greek, generally.

[Book I.15:1-42](#). [Evadne](#) of Argos.

[Book I.19:1-26](#). Greek.

[Book II.25:1-48](#). Greek beauty.

**Argus**

A creature with a thousand eyes, the son of Arestor, set to guard [Io](#) by [Juno](#). He was killed by [Mercury](#). After his death, Juno sets his eyes in the peacock's tail.

[Book I.3:1-46](#). He is mentioned.

**Argynnus**

A youth apparently loved by [Agamemnon](#) who was punished for some sin by drowning.

[Book III.7:1-72](#). Mourned by Agamemnon.

**Ariadne, Ariadna**

A daughter of [Minos](#). Half-sister of the Minotaur, and sister of [Phaedra](#), she helped [Theseus](#) on [Crete](#).

She fled to [Dia](#) with Theseus and was abandoned there, but rescued by [Bacchus](#), and her crown is set among the stars as the Corona Borealis. (See Titian's painting – Bacchus and Ariadne – National Gallery, London: and Annibale Carracci's fresco – The triumph of Bacchus and Ariadne – Farnese Palace, Rome)). The Northern Crown, the Corona Borealis, is a constellation between [Hercules](#) and Serpens Caput, consisting of an arc of seven stars, its central jewel being the blue-white star Gemma.

[Book I.3:1-46](#). She is mentioned.

[Book II.3:1-54](#). Leads the Bacchic dancers.

[Book II.14:1-32](#). [Book IV.4:1-94](#). Helped Theseus navigate the Labyrinth by means of a ball of thread that he unwound (the clew).

[Book III.17:1-42](#). Set among the stars by Bacchus.

[Book III.20:1-30](#). Her starry crown in the sky.

**Arion, the horse of Adrastus**

The winged horse of [Adrastus](#), one of the Seven Against [Thebes](#), gifted with human speech. He mourned [Archemorus](#).

[Book II.34:1-94](#). Not a fit subject for love poetry.

**Arionius, of Arion the Musician**

Arion was a late seventh century BC Greek poet, who invented the dithyramb, a wild choric hymn, or [Bacchanalian](#) song, as a literary form. He was thrown from a ship during a sea voyage, by the crew, but a dolphin rescued him, and carried him to [Corinth](#).

[Book II.26:1-20](#). A symbolised image of [Propertius](#) himself, rescuing [Cynthia](#) from spiritual shipwreck.

**Armenius, Armenia**

The country situated between the Black Sea and the Caspian Sea, famous for its tigers.

[Book I.9:1-34](#). Tiger country.

**Arria**

A friend or kinswoman of [Propertius](#). The mother of [Lupercus](#) and [Gallus](#).  
[Book IV.1A:71-150](#). She fated her sons to die in war.

**Ascanius**

A river in [Mysia](#), in Asia Minor.  
[Book I:20:1-52](#) Visited by the [Argonauts](#).

**Ascræus, Ascra**

[Book II.10:1-26](#). [Book II.13:1-16](#). The ancient Greek poet Hesiod's birthplace in [Boeotia](#).  
[Book II.34:1-94](#). Hesiod.

**Asia**

The regions of Asia Minor, Persia and India.  
[Book I.6:1-36](#). Noted for their riches.  
[Book II.3:1-54](#). Represented by [Troy](#).

**Asis, Assisi**

Asisium, modern Assisi, in [Umbria](#).  
[Book IV.1:1-70](#) .[Book IV.1A:71-150](#). The birthplace of [Propertius](#).

**Asopus**

A river in [Boeotia](#).  
[Book III.15:1-46](#). Its course lies near Mount [Cithaeron](#).

**Atalanta**

The daughter of [Iasus](#) and Clymene beaten in the foot-race by [Milanion](#) q.v. who decoyed her with golden apples given him by [Venus](#)-Aphrodite.  
[Book I.1:1-38](#). She is mentioned.

**Athaman, Athamanes**

[Book IV.6:1-86](#). The Athamanes were a people of Epirus.

**Athamantis, Helle, the Hellespont**

The daughter of Athamas and Nephele, sister of Phrixus. Escaping from Ino on the golden ram, she fell into the sea and was drowned, giving her

name to the Hellespont, the straits that link the Propontis with the [Aegean](#) Sea, close to the site of [Troy](#).

[Book I.20:1-52](#). Passed by the [Argonauts](#).

[Book III.22:1-42](#). Helle as the daughter of Athamas.

### **Athenae, Athens**

The Greek city, sacred to [Minerva](#)-Athene.

[Book I.6:1-36](#). [Book III.21:1-34](#). Renowned for its learning.

### **Atlas**

The [Titan](#) who rules the Moon with Phoebe the Titaness. Leader of the Titans in their war with the gods. The son of Iapetus by the nymph Clymene. His brothers were [Prometheus](#), Epimetheus and Menoetius. Represented as Mount Atlas in North-western Africa, holding up the heavens. Father of the [Pleiades](#), Hyades and [Hesperides](#).

[Book III.22:1-42](#). The far west, the Pillars of [Hercules](#).

### **Atracia**

[Book I.8:1-26](#). From Atrax, a town in [Thessaly](#), hence Thessalian.

### **Atrida, Atrides, Agamemnon**

The king of [Mycenae](#), son of Atreus, hence called Atrides, brother of [Menelaüs](#), husband of [Clytaemnestra](#), father of [Orestes](#), [Iphigenia](#), and [Electra](#). The leader of the Greek army in the [Trojan](#) War. See [Homer](#)'s Iliad, and [Aeschylus](#)'s Oresteian tragedies.

[Book II.14:1-32](#). Victor at Troy.

[Book III.7:1-72](#). Mourned for [Argynnas](#), and sacrificed [Iphigenia](#).

[Book III.18:1-34](#). Perhaps a reference to Argynnas.

[Book IV.1A:71-150](#). Doomed by the sacrifice of Iphigenia.

[Book IV.6:1-86](#). Punished by [Apollo](#) with plague for the rape of Chryseis.

### **Attalicus, Attalic**

Attalus III of Pergamum (d 133BC) left his great wealth to the [Roman](#) people. Attalica came to mean cloth of gold which he was said to have invented.

[Book II.13A:1-58](#). [Book III.18:1-34](#). Cloth of gold.

## **Atticus, Attica**

The region of southern [Greece](#) containing [Athens](#).

[Book II.20:1-36](#). Haunt of the night-owl sacred to Athene-[Minerva](#).

## **Augustus**

[Julius Caesar's](#) grand-nephew, whom he adopted and declared as his heir, Octavius Caesar (Octavian). (The honorary title Augustus was bestowed by the Senate 16th Jan 27BC). His wife was Livia. Jupiter prophesies his future glory: his defeat of [Antony](#), who had seized the inheritance, at [Mutina](#): his defeat of the conspirators Cassius and Brutus at the twin battles of [Philippi](#): his (Agrippa's) defeat of Antony at [Actium](#): and his (Agrippa's) defeat of [Pompey's](#) son at Mylae and Naulochus off Sicily. (See the sculpture of Augustus, from Prima porta, in the Vatican)

[Book II.1:1-78](#). [Maecenas](#) was a close friend of the Emperor.

[Book II.7:1-20](#). His power questioned in private matters.

[Book II.10:1-26](#). [India](#) and [Arabia](#) subject to him.

[Book II.16:1-56](#). [Propertius](#) wishes Augustus might live more humbly, referring to the *casa Romuli* preserved on the [Palatine](#) Hill.

[Book II.16:1-56](#). [Book II.34:1-94](#). Defeated [Antony](#) at [Actium](#).

[Book II.31:1-16](#). Opens the new Colonnade.

[Book III.4:1-22](#). Plans a campaign in [India](#). Actually the campaign to [Parthia](#) in 20BC.

[Book III.9:1-60](#). Patron of [Maecenas](#). [Propertius](#) hints at homosexual relations between them.

[Book III.11:1-72](#). Eliminated [Antony's](#) and [Cleopatra's](#) armies and navy. In a double entendre [Propertius](#) hints that Augustus may be a worse tyrant than those eliminated.

[Book III.12:1-38](#). His expedition to [Parthia](#).

[Book III.18:1-34](#). His nephew [Marcellus](#).

[Book IV.1:1-70](#). His arms derived from [Aeneas](#).

[Book IV.6:1-86](#). His defeat of Antony at [Actium](#) (as Octavian)

[Book IV.11:1-102](#). Mourned [Cornelia](#), half-sister to his daughter Julia. Julia was later banished for sexual laxity.

## **Aulis**

The [Boeotian](#) harbour where the Greek fleet massed prior to setting out for [Troy](#) and where [Iphigenia](#) was sacrificed. The area was a rich fishing-ground.

[Book IV.1A:71-150](#). The harbour from which the Greeks set out.

### **Aurora, Pallantias**

Goddess of the Morning, and wife of [Tithonus](#), daughter of the [Titan](#) Pallas, hence called Pallantias or Pallantis, who fathered Zelus (zeal), Cratus (strength), Bia (force) and Nicē (victory) on the River [Styx](#). Longs to renew the youth of her mortal husband Tithonus. She had gained eternal life for him but not eternal youth. She sees her son [Memnon](#) killed by [Achilles](#), and begs [Jupiter](#) to grant him honours. He creates the Memnonides, a flight of warring birds from the ashes.

[Book II.18A:5-22](#). Not ashamed to love an older man.

[Book III.13:1-66](#). The dawn.

### **Ausonius, Ausonia**

A country in lower Italy, or used for Italy itself. (Broadly modern [Campania](#), occupying the [Tyrrhenian](#) coast and the western slopes of the Apennines, colonised by Greeks and [Etruscans](#), and Calabria the ‘toe’ of the Italian ‘boot’ between the Tyrrhenian and [Ionian](#) Seas, colonised by the Greeks, and part of *Magna Graecia*)

[Book I:20:1-52](#). Home of [Dryads](#).

[Book II.33:1-22](#). Italy.

[Book III.4:1-22](#). Italy’s control (Imperial wands).

[Book III.22:1-42](#). A mythological reference to an Ausonian banquet.

[Book IV.4:1-94](#). The girls of Ausonia, one of whom is [Tarpeia](#).

### **Auster**

The South Wind. [Eurus](#) is the East Wind, [Zephyrus](#) the West Wind, and [Boreas](#) is the North Wind.

[Book II.26A:21-58](#). A stormwind.

### **Aventinus**

One of the Seven Hills of Rome. Aventinus was a mythical [Alban](#) king.

[Book IV.1:1-70](#). Its fields purified by [Remus](#).

[Book IV.8:1-88](#). Its temple of [Diana](#).

**Avernus**

A name for the Underworld. A lake there. Identified with a lake near [Cumae](#) north of Naples, the haunt of the [Sibyl](#), where a chasm was reputed to be an entrance to Hades itself. It was birdless, hence the Greek *a-ornus*.

[Book III.18:1-34](#). The lake, also near [Baiae](#).

[Book IV.1:1-70](#). The Sybil's haunt.

[Book IV.11:1-102](#). Entered by [Hercules](#).

**Babylon**

The Mesopotamian city. Faced with glazed brick.

[Book III.11:1-72](#). Built by [Semiramis](#) in myth.

[Book IV.1A:71-150](#). Noted for its priestly astronomers.

**Baccha, Bacchantes**

[Book III.22:1-42](#). The [Maenads](#).

**Bacchus**

The god Dionysus, the 'twice-born', the god of the vine. The son of [Jupiter](#) and [Semele](#). His worship was celebrated with orgiastic rites borrowed from [Phrygia](#). His female followers are the [Maenades](#). He carries the *thyrsus*, a wand tipped with a pine-cone, the Maenads and Satyrs following him carrying ivy-twined fir branches as *thyrsi*. (See Caravaggio's painting – Bacchus – Uffizi, Florence)

Snatched from his mother Semele's womb when she was destroyed by Jupiter's fire, he was sewn into Jupiter's thigh, reared by [Ino](#) and hidden by the nymphs of Mount [Nysa](#). (See Charles Shannon's painting – The Childhood (or Education) of Bacchus – Private Collection)

He is Dionysus Sabazius, the barley-god of [Thrace](#) and Phrygia, 'formosissimus alto conspiceris caelo' the morning and evening star, the star-son, identified by the Jews with Adonis, consort of the Great Goddess Venus Aphrodite or Astarte, and therefore manifested with her in the planet Venus. Later he is the horned Lucifer, 'son of the morning'.

Wine at the marriage feast or banquet is his gift. (See Velázquez's painting – The Drinkers, or the Triumph of Bacchus – Prado, Madrid) (Note: Wine in Ancient Greece contained honey, aloes, thyme, myrtle berries etc. to

form a thick sweet syrup which was diluted when drinking, hence the mixing bowls etc. at the banquets.)

[Book I.3:1-46](#). [Book III.2:1-26](#). He is mentioned, as god of wine.

[Book II.30:1-40](#). The Maenads' dance.

[Book III.17:1-42](#). A hymn to Bacchus.

[Book IV.1:1-70](#). Wreathed with ivy.

[Book IV.2:1-64](#). He wore an Indian turban.

[Book IV.6:1-86](#). His wine inspires [Apollo](#). Drink aids the Muse.

### **Bactra**

A town in Persia, modern Balkh.

[Book III.1:1-38](#). Persia. [Propertius](#) hints that the glory of making it a boundary of Empire may also represent [Rome](#)'s furthest outreach.

[Book III.11:1-72](#). Persia ruled by [Semiramis](#).

[Book IV.3:1-72](#). [Lycotas](#) is posted there.

### **Baiae**

The modern Baia, opposite Pozzuoli on the Bay of Pozzuoli, once the fashionable bathing place of the Romans, owing its name, in legend, to Baios, the navigator of Odysseus. The Emperors built magnificent palaces there. There was a causeway attributed to [Hercules](#). Part now lies beneath the sea due to subsidence. It was a notoriously loose place for sexual intrigue.

[Book I.11:1-30](#). [Cynthia](#) is there.

[Book III.18:1-34](#). [Marcellus](#) died there in 23BC.

### **Bassaricus**

[Book III.17:1-42](#). Bassareus, an epithet of [Bacchus](#).

### **Bassus**

A satiric poet, writer of iambs, and friend to [Propertius](#) whose work is now lost.

[Book I.4:1-28](#). Encourages disloyalty.

### **Belgicus, Belgian**

The Celtic tribes of Belgium.

[Book II.18B:23-38](#). Painted their faces.



[Book IV.10:1-48](#). Lead by [Viridomarus](#) crossed the [Rhine](#).

### **Bellerophonteus, Pegasus**

Pegasus the winged horse of Bellerophon, a blow from whose hoof created the Hippocrene spring on Helicon. Bellerophon was the heroic grandson of [Sisyphus](#).

[Book III.3:1-52](#). The fountain Hippocrene.

### **Bistonius, Bistones**

A people of Thrace. [Thrace](#) itself.

[Book II.30:1-40](#). The birthplace of [Orpheus](#).

### **Boebeis**

[Book II.2:1-16](#). A lake in [Thessaly](#).

### **Boeotius, Boeotia**

A country in mid-Greece containing [Thebes](#).

[Book II.8A:1-40](#). [Haemon](#)'s city.

[Book III.3:1-52](#). Contains Mount [Helicon](#).

### **Bootes**

The constellation of the Waggoner, or Herdsman, or Bear Herd. The nearby constellation of [Ursa Major](#) is the Waggon, or Plough, or Great Bear. He holds the leash of the constellation of the hunting dogs, Canes Venatici. He is sometimes identified with Arcas son of [Jupiter](#) and [Callisto](#). Arcas may alternatively be the Little Bear.

He is alternatively identified with [Icarus](#) the father of Erigone. Led to his grave by his dog Maera, she committed suicide by hanging, and was set in the sky as the constellation Virgo.

[Book III.5:1-48](#). A winter constellation in northern latitudes.

### **Boreas**

The North Wind. [Eurus](#) is the East Wind, [Zephyrus](#) is the West Wind, and [Auster](#) is the South Wind. He is identified with [Thrace](#) and the north. He steals [Orithyia](#), daughter of [Erectheus](#) of Athens, and marries her. She bears him the two [Argonauts](#), [Calais](#) and [Zetes](#). (See Evelyn de Morgan's painting—Boreas and Orithyia—Craggside, Northumberland)

[Book I:20:1-52](#). His winged sons, Calais and Zetes.

[Book II.26A:21-58](#). Not cruel in his abduction of Orithyia.

[Book II.27:1-16](#). [Book III.7:1-72](#). A cold stormwind. Feared by the raped Orithyia.

### **Borysthenidae, Dnieper**

The Borysthenes, the modern River Dneiper.

[Book II.7:1-20](#). Mentioned as a distant region.

### **Bosporus, Bosphorus**

The gateway to the Black Sea. (Pontus)

[Book III.11:1-72](#). Mithridates King of Pontus defeated by [Pompey](#). Mithridates the Great, sixth king of Pontus of that name, was defeated by Lucullus and Pompey. [Julius Caesar](#) crushed his son Pharnaces in a swift battle at Zela in 47BC (So swift a victory that Caesar spoke the famous words ‘*veni, vidi, vici*’ = ‘I came, I saw, I conquered.’).

### **Bovaria**

[Book IV.9:1-74](#). The cattle-market at Rome, more commonly called the Boaria.

### **Bovillae**

A small town near [Rome](#).

[Book IV.1:1-70](#). Later a suburb.

### **Brennus**

The leader of the [Gauls](#) who attacked Delphi in 278BC.

[Book III.13:1-66](#). He committed sacrilege.

### **Brimo, Hecate**

The daughter of the Titans Perses and Asterie, Latona’s sister. A [Thracian](#) goddess of witches, her name is a feminine form of [Apollo](#)’s title ‘*the far-darter*’. She was a lunar goddess, with shining [Titans](#) for parents. In Hades she was Prytania of the dead, or the Invincible Queen. She gave riches, wisdom, and victory, and presided over flocks and navigation. She had three bodies and three heads, those of a lioness, a bitch, and a mare. Her ancient power was to give to or withhold from mortals any gift. She was

sometimes merged with the lunar aspect of [Diana](#)-Artemis, and presided over purifications and expiations. She was the goddess of enchantments and magic charms, and sent demons to earth to torture mortals. At night she appeared with her retinue of infernal dogs, haunting crossroads (as Trivia), tombs and the scenes of crimes. At crossroads her columns or statues had three faces – the Triple Hecates – and offerings were made at the full moon to propitiate her.

[Book II.2:1-16](#). [Propertius](#) refers to Hecate as Brimo, a name for Demeter at Eleusis, perhaps for Persephone also, indicating the underworld aspect of the Triple Goddess. He suggests she slept with [Mercury](#).

### **Briseis**

The daughter of Brises of Lyrnessus. The town was sacked by [Achilles](#), who took her captive. [Agamemnon](#) seized her to compensate for the loss of Chryseis.

[Book II.8A:1-40](#). Achilles is angered at her loss.

[Book II.9:1-52](#). She cared for his corpse.

[Book II.20:1-36](#). Wept on being led away from Achilles's tent.

[Book II.22:1-42](#). Lover of Achilles.

### **Britannus, Britannia, Britain**

The island province of Britain, off the west coast of Europe, part of what is now Great Britain.

[Book II.1:1-78](#). [Book IV.3:1-72](#). The ancient British leaders fought from decorated and painted chariots. [Maecenas](#) has a ceremonial example.

[Book II.18B:23-38](#). The British painted themselves with blue woad. (The dried, powdered and fermented leaves of the biennial wildflower *Isatis tinctoria*)

[Book II.27:1-16](#). The enemy in the West.

### **Brutus**

Lucius Junius Brutus drove out the king [Tarquinius](#) Superbus in 510BC and became one of Rome's first two consuls of the Republic.

[Book IV.1:1-70](#). His consulship.

### **Cacus**

[Book IV.9:1-74](#). A robber who lived on the Aventine and was killed by [Hercules](#) for stealing his cattle.

### **Cadmeus**

Of [Cadmus](#).

[Book III.13:1-66](#). His native city of [Tyre](#).

### **Cadmus**

The son of the Phoenician king Agenor, who searched for his sister [Europa](#) stolen by [Jupiter](#).

[Book I.7:1-26](#). The founder of [Thebes](#).

[Book III.9:1-60](#). Thebes destroyed when [Semele](#) was burnt to death by Jupiter's consuming fire.

### **Caeninus**

[Book IV.10:1-48](#). Caenina was a small town in Latium.

### **Caesar, Augustus**

[Julius Caesar's](#) grand-nephew, whom he adopted and declared as his heir, Octavius Caesar (Octavian). (The honorary title Augustus was bestowed by the Senate 16th Jan 27BC). His wife was Livia. He defeated [Antony](#), who had seized the inheritance, at Mutina: the conspirators Cassius and Brutus at the twin battles of Philippi: Antony at Actium: and [Pompey's](#) son at Mylae and Naulochus off Sicily. (See the sculpture of Augustus, from Prima Porta, in the Vatican)

[Book I.21:1-10](#). As Octavian he committed atrocities at Perugia in 41BC.

### **Caesar, Julius**

The Roman general and Tribune.

[Book III.11:1-72](#). Father in law of [Pompey](#).

[Book III.18:1-34](#). Deified.

[Book IV.6:1-86](#). [Augustus](#) his adopted 'son'.

### **Calais**

One of the winged sons of [Boreas](#) and [Orithyia](#). One of the [Argonauts](#).

[Book I.20:1-52](#). He pursues [Hylas](#).

### **Calamis**

The [Athenian](#) sculptor of the early fifth century BC. He was famous for his horses. He was one of the great archaic sculptors of the last pre-classical generation. See Pausanias Book V on [Eleia](#).

[Book III.9:1-60](#). Famous for horses.

### **Calchas**

A seer and priest, the son of Thestor, who accompanied the Greeks to [Troy](#). He foresaw the long duration of the war and the ultimate Greek victory, and that the sacrifice of [Iphigenia](#) to [Diana](#) at [Aulis](#) would bring the Greeks favourable winds.

[Book IV.1A:71-150](#). Set loose the fate of the Greeks and Trojans.

### **Callimachus**

The Hellenistic poet of Cyrene (c305-240BC) who worked at Alexandria in Egypt. *Aetia* (Causes) was one of his main works. With [Philetas](#) of Cos he was a major influence on [Propertius](#) who calls himself *the Roman Callimachus*. See the opening of Book IV.

[Book II.1:1-78](#). A lyric voice.

[Book II.34:1-94](#). A poet to imitate when in love.

[Book III.1:1-38](#). An invocation to his spirit.

[Book III.9:1-60](#). The poet's slim volumes.

[Book IV.1:1-70](#). Propertius considers himself the [Roman](#) Callimachus.

### **Calliope**

The [Muse](#) of epic poetry. The mother of [Orpheus](#) and originally the sole Muse. See Ovid's *Metamorphoses* V 339 and X 148.

[Book I.2:1-32](#). She is a supreme artist on the lyre and grants inspiration in song.

[Book II.1:1-78](#). [Book IV.6:1-86](#). Muse who inspires song.

[Book II.30:1-40](#). Lay with [Oeagrus](#), or with [Apollo](#) disguised as Oeagrus, to conceive Orpheus.

[Book III.2:1-26](#). A patroness of [Propertius](#)'s verse.

[Book III.3:1-52](#). In his dream of [Helicon](#).

### **Callisto**

A nymph of Nonacris in [Arcadia](#), a favourite of Phoebe-[Diana](#). The daughter of Lycaon. [Jupiter](#) raped her. Pregnant by Jupiter she was expelled from the band of Diana's virgin followers by Diana as Cynthia, in her Moon goddess mode. Gave birth to a son Arcas. She was turned into a bear by [Juno](#), and ultimately into the constellation of the Great Bear, Ursa Major. Arcas became Ursa Minor.  
[Book II.28:1-46](#). Changes of fortune.

### **Calpe**

Gibraltar, the location of the Pillars of [Hercules](#).  
[Book III.12:1-38](#). Visited by [Ulysses](#).

### **Calvus**

Gaius Licinius Calvus, the poet friend of [Catullus](#) and [Propertius](#), and a member of the Alexandrian School. His works are lost. He wrote poems addressed to a girl he called [Quintilia](#).  
[Book II.25:1-48](#). A fellow poet.  
[Book II.34:1-94](#). Wrote of Quintilia's death.

### **Calypso**

The daughter of [Atlas](#), living on Ogygia a remote island, where she held [Odysseus](#) as her lover for seven years, until [Jupiter](#) (Zeus) ordered her to send him on his way home to Ithaca, and his wife [Penelope](#).  
[Book I.15:1-42](#). Mourned his loss faithfully.  
[Book II.21:1-20](#). [Book III.12:1-38](#). He finally escaped her.

### **Cambyses**

Cambyses II, son of Cyrus II, and King of Persia (529-522BC). He married the daughter of the king of Medes. He conquered [Egypt](#), was afflicted with madness, killed his brother, Bardiya, and sister, and tried to kill [Croesus](#) king of [Lydia](#). The Magi revolted against his rule, and he was accidentally wounded to death at Agbatana in Syria. See Herodotus *The Histories* Book III.  
[Book II.26A:21-58](#). A symbol of wealth.

### **Camena, see Muses**

### **Camillus**

Marcus Furius Camillus pursued and defeated the [Gauls](#) who sacked Rome in 387BC. He recovered the spoils they had taken and opposed the suggestion to move the surviving Romans to Veii.

[Book III.9:1-60](#). [Maecenas](#) to be compared with him.

[Book III.11:1-72](#). A Roman hero.

### **Campania**

The Italian coastal and inland region south-east of Latium and [Rome](#), containing Naples.

[Book III.5:1-48](#). Rich farming country.

### **Campus Martius**

The Plain of [Mars](#) in [Rome](#), just outside the city where military and athletic skills were practised.

[Book II.23:1-24](#). [Cynthia](#) there, up to no good?

### **Cancer**

The constellation of the Crab, and the zodiacal sun sign. It represents the crab that attacked [Hercules](#) while he was fighting the multi-headed Hydra and was crushed underfoot but subsequently raised to the stars. The sun in ancient times was in this constellation when furthest north of the equator at the summer solstice (June 21<sup>st</sup>). Hence the latitude where the sun appeared overhead at noon on that day was called the Tropic of Cancer (23.5 degrees north).

[Book IV.1A:71-150](#). Associated with greed and avariciousness.

### **Canis, Sirius**

Sirius (=searing, or scorching), the Dog-star, *alpha* Canis Majoris, in the constellation *Canis Major*, the brightest star in the sky. The ancient [Egyptians](#) based their calendar on its motion, and the hottest part of July and August was the Dog-days, variously dated by the heliacal and cosmical rising of Sirius.

[Book II.28:1-46](#). The dry parched days.

### **Cannensis, Cannae**

The Roman army was destroyed at Cannae in 216BC by [Hannibal's Carthaginian](#) forces. It was the worst defeat in Roman history and 50,000 men were lost out of an army of 86,000 among them the consul [Aemilius Paullus](#). A number of tribes seceded from Rome. (Samnites, Capua, Lucanians, Bruttians)  
[Book III.3:1-52](#). An ironic subject for epic poetry.

### **Canopus**

The town in [Egypt](#) twelve miles from [Alexandria](#).  
[Book III.11:1-72](#). Associated with [Cleopatra](#).

### **Capaneus**

An [Argive](#) leader, one of the Seven against [Thebes](#). He boasted he would take the city against the will of [Jupiter](#)-Zeus, and was killed for his hubris by Jupiter's lightning bolt.  
He was a synonym for pride in the Middle Ages.  
[Book II.34:1-94](#). Not a fit subject for poetry.

### **Capena Porta**

[Book IV.3:1-72](#). The Capene Gate, through which the [Via Appia](#) entered Rome. The natural route for anyone entering from the East.

### **Caphareus**

A headland of [Euboea](#) on which [Nauplius](#) lit a false beacon causing the [Greek](#) fleet returning from [Troy](#) to be wrecked. He did this to avenge the death of his son Palamedes, falsely done to death by the Greeks.  
[Book III.7:1-72](#). The Greek fleet destroyed.

### **Capitolia, The Capitol**

The south-west summit of the Capitoline Hill.  
[Book IV.4:1-94](#). It's temple of [Jupiter](#).

### **Capricornus**

The Zodiacal constellation of the Goat. Depicted with a fish's tail it represents the goat-Pan his lower half transformed to a fish when he jumped into a river to escape the monster Typhon. The winter solstice was formerly in Capricorn and the latitude where the Sun appeared overhead at



noon on that day (23.5 deg south on December 22nd) became known as the Tropic of Capricorn.

[Book IV.1A:71-150](#). The Zodiacal sign of the Goat.

### **Carpathius, Carpathian**

The southern region of the [Aegean](#) Sea. Carpathus is an island between [Crete](#) and Rhodes.

[Book II.5:1-30](#). Subject to storms.

[Book III.7:1-72](#). Scene of [Paetus](#)'s death by drowning.

### **Carthago, Carthage**

The Phoenician city in North Africa, allegedly founded by Dido of [Tyre](#), a manifestation of the great Goddess. Under Hannibal the Carthaginians nearly defeated the Romans in Italy. The city was razed finally by Publius [Scipio](#) Africanus Minor in 146BC.

[Book II.1:1-78](#). It is mentioned.

[Book II.31:1-16](#). A source of Punic marble, *giallo antico*, yellow marble stained with red.

### **Cassandra**

The daughter of [Priam](#) and Hecuba, gifted with prophecy by [Apollo](#), but cursed to tell the truth and not be believed. Taken back to Greece by [Agamemnon](#). (See Aeschylus: The Agamemnon). Dragged from the burning temple by her hair as [Troy](#) falls, her rape by [Ajax](#) *moderator* (the minor Ajax) causes [Minerva](#)'s anger to fall on the returning Greeks.

[Book III.13:1-66](#). Her prophecy not believed. There may be a *double entendre* here, an allusion to Ajax's rape of her in the mention of the horse (= also of course the Wooden Horse).

[Book IV.1:1-70](#). She prophesied the rebirth of Troy elsewhere.

[Book IV.1A:71-150](#). Raped by Ajax *moderator*.

### **Cassiope**

A port in the north of Corfu (Corcyra)

[Book I.17:1-28](#). [Propertius](#) travels there.

### **Castalius, Castalian Spring**

[Book III.3:1-52](#). The Castalian spring and grove of [Apollo](#) and the [Muses](#) on Mount [Parnassus](#).

### **Castor**

Phoebe, a priestess of Athene-[Minerva](#), and [Hilaira](#) a priestess of [Diana](#)-Artemis, daughters of [Leucippus](#), the Messenian co-king were abducted and raped by [Castor](#) and [Pollux](#) (Polydeuces) known as the Dioscuri, the sons of [Jupiter](#) by [Leda](#). The two sisters had been betrothed to Lynceus and [Idas](#) the sons of Aphareus king in Messene. Idas later married [Marpessa](#), the daughter of [Evenus](#) by Alcippe, after winning her in a chariot race using a winged chariot lent by his true father [Neptune](#)-Poseidon.

[Book I.2:1-32](#). He is mentioned.

[Book II.7:1-20](#). The Dioscuri were famous horsemen.

[Book II.26:1-20](#). Gods to whom sailors prayed for safety at sea, since the Twins, Gemini, were stars to navigate by, and their visibility in autumn signified calm weather.

[Book III.14:1-34](#). Castor was famous for his boxing.

### **Catullus**

Gaius Valerius Catullus (c84-c54AD), the Roman lyric poet, friend of [Calvus](#) and [Propertius](#). He wrote poems addressed to a girl he called [Lesbia](#) (most probably Clodia Metelli).

[Book II.25:1-48](#). A fellow poet.

[Book II.34:1-94](#). Lustful (*lascivus*) Catullus, writing of Lesbia.

### **Caucasus, Caucasius**

The mountain range in [Asia](#). [Prometheus](#) was chained there.

[Book I.14:1-24](#). Thickly wooded.

[Book II.1:1-78](#). Prometheus is mentioned.

[Book II.25:1-48](#). The vultures of Caucasus mentioned, presumably those which tormented Prometheus.

### **Cayster**

A river famous for its swans in [Lydia](#) in Asia Minor. Ephesus is near its mouth.

[Book III.22:1-42](#). Asia Minor. Lydia.

### **Cecropius, Cecrops**

The mythical founder of [Athens](#). He was a son of mother Earth like [Erechthonius](#) (who some think was his father). He was part man and part serpent. His three daughters were Aglauros, Herse and Pandrosus who were goddesses of the Acropolis in Athens.

[Book II.20:1-36](#). [Book II.33A:23-44](#). Athenian.

### **Centaureus, Centaurs**

Creatures, half-man and half-horse living in the mountains of [Thessaly](#), hence called biformes, duplex natura, semihomines, bimembres. They were the sons of [Ixion](#), and a cloud, in the form of [Juno](#).

[Book II.2:1-16](#). Their battle with the [Lapiths](#) mentioned.

[Book II.6:1-42](#). Fought with [Pirithous](#) and the Lapiths.

[Book II.33A:23-44](#). [Eurytion](#) the Centaur.

[Book IV.6:1-86](#). Decorative rams on vessels?

### **Cepheus, Cepheus**

The king of Ethiopia, husband of [Cassiope](#), and father of [Andromeda](#). He is represented by the constellation Cepheus near Cassiopeia which includes the prototype of the Cepheid variable stars used as standard light sources for measurement of distances in space. He accepted [Perseus](#)'s offer to rescue Andromeda, promising him a kingdom as dowry for defeating the sea serpent and winning her.

[Book I.3:1-46](#). He is mentioned.

[Book IV.6:1-86](#). His capital city was [Meroe](#).

### **Ceraunia, Ceraunus, Acroceraunia**

A long promontory on the coast of Epirus in north-western Greece, north of Corfu, on the eastern coast of the Adriatic south of ancient [Illyria](#). A notorious rocky shoreline (modern Cape Gjuhezes).

[Book I.8:1-26](#). Dangerous waters.

[Book II.16:1-56](#). On the route from [Illyria](#).

### **Cerberus**

The three-headed watchdog of the Underworld

[Book III.5:1-48](#). [Book III.18:1-34](#). [Book IV.5:1-78](#).

[Book IV.7:1-96](#). [Book IV.11:1-102](#). Guards Hell's gate.

**Chaonius**

The sacred oak grove of Chaonia at [Dodona](#) in Epirus, the site of an ancient oracle of [Jupiter](#) (Zeus). The oracular priestesses were called the ‘doves’, and the dove was their sacred bird of augury.

[Book I.9:1-34](#). Divination mentioned.

**Charon**

The ferryman who carries the dead across the River [Styx](#) in the underworld, whose tributary is the Acheron. (See Dante’s *Inferno*).

[Book III.18:1-34](#). [Book IV.11:1-102](#). The ferryman.

**Charybdis**

The whirlpool between [Italy](#) and [Sicily](#) in the Messenian straits. Charybdis was the voracious daughter of Mother Earth and [Neptune](#), hurled into the sea, and thrice, daily, drawing in and spewing out a huge volume of water.

[Book II.26A:21-58](#). A danger to ships.

[Book III.12:1-38](#). A threat to [Ulysses](#).

**Chiron**

One of the [Centaurs](#), half-man and half-horse. He was the son of [Philyra](#) and [Saturn](#). [Phoebus](#) Apollo took his new born son [Aesculapius](#) to his cave for protection. He is represented in the sky by the constellation Centaurus, which contains the nearest star to the sun, Alpha Centauri. Father of Ocyroë, by Chariclo the water-nymph. Begot by Saturn disguised as a horse. His home is on Mount [Pelion](#). He was the tutor of [Achilles](#), wise and skilled in medicine and archery.

[Book II.1:1-78](#). He cured [Phoenix](#)’s blindness.

**Chius, Chios**

The [Ionian](#) island of Chios.

[Book III.7:1-72](#). Famous for its marble.

**Chloris**

[Book IV.7:1-96](#). [Propertius](#)’s mistress after [Cynthia](#).

**Cicones**

A [Thracian](#) tribe defeated by [Ulysses](#). See *Odyssey* IX 40.  
[Book III.12:1-38](#). An adventure of Ulysses.

### **Cilissa, Cilicia**

[Book IV.6:1-86](#). Of Cilicia in Asia Minor.

### **Cimbri**

A Germanic tribe defeated by Gaius [Marius](#) in 101BC.  
[Book II.1:1-78](#). They are mentioned.

### **Cinara**

An unknown mother.  
[Book IV.1A:71-150](#). In labour.

### **Circaeus, see Circe**

### **Circe**

The sea-nymph, daughter of Sol and Perse, and the granddaughter of [Oceanus](#). (Kirke or Circe means a small falcon) She was famed for her beauty and magic arts and lived on the 'island' of Aeaea, which is the promontory of Circeii. (Cape Circeo between Anzio and Gaeta, on the west coast of Italy, now part of the magnificent *Parco Nazionale del Circeo* extending to Capo Portiere in the north, and providing a reminder of the ancient Pontine Marshes before they were drained, rich in wildfowl and varied tree species.) Cicero mentions that Circe was worshipped religiously by the colonists at Circei. ('On the Nature of the Gods', Bk III 47)

(See John Melhuish Strudwick's painting – Circe and Scylla – Walker Art Gallery, Sudley, Merseyside, England: See Dosso Dossi's painting - Circe and her Lovers in a Landscape- National gallery of Art, Washington)

She transforms [Ulysses](#)'s men into beasts. [Mercury](#) gives him the plant *moly* to enable him to approach her. He marries her and frees his men, staying for a year on her island. (*Moly* has been variously identified as 'wild rue', wild cyclamen, and a sort of garlic, *allium moly*. John Gerard's Herbal of 1633 Ch.100 gives seven plants under this heading, of which the third, *Moly Homericum*, is he suggests the *Moly* of Theophrastus, Pliny and [Homer](#) – *Odyssey* XX- and he describes it as a wild garlic.) See Ovid's *Metamorphoses* Book XIV 223.

[Book II.1:1-78](#). Famed for her magic herbs.  
[Book III.12:1-38](#). Bewitched Ulysses's men.

### **Cithaeron**

Mount Cithaeron in [Boeotia](#), near [Thebes](#).  
[Book III.2:1-26](#). Its rocks moved to Thebes, see [Antiope](#).  
[Book III.15:1-46](#). Antiope took refuge there.

### **Claudia Quinta**

[Book IV.11:1-102](#). Claudia dragged free the grounded ship carrying [Cybele](#)'s image when the mysteries were introduced into Rome in 205BC. She thereby cleared herself of a suspicion of unchastity.

### **Claudius (Marcus Marcellus Maior)**

He killed [Viridomarus](#) king of the Insubres at Clastidium in 222BC, conquered Syracuse in [Sicily](#) in the Second Punic War, and was the ancestor of Marcus Claudius [Marcellus](#).  
[Book III.18:1-34](#). Deified.  
[Book IV.10:1-48](#). His killing of Viridomarus.

### **Cleopatra**

Queen of [Egypt](#), mistress of [Julius Caesar](#) and [Antony](#). She fell from power and committed suicide when she and Antony were defeated at the battle of [Actium](#). (See Suetonius 'The Twelve Caesars' and, of course, Shakespeare.)  
[Book III.11:1-72](#). Vilified by [Propertius](#).  
[Book IV.6:1-86](#). Her fleet fought alongside Antony's at Actium. She subsequently committed suicide by the bite of a poisonous asp.

### **Clitumnus**

An [Umbrian](#) river.  
[Book II.19:1-32](#). [Book III.22:1-42](#). It is mentioned.

### **Clytemnestra**

The wife of [Agamemnon](#), and daughter of [Tyndareus](#). She murdered Agamemnon and married her lover Aegisthus, his cousin. She was killed in

revenge by her son [Orestes](#), spurred on by his sister [Electra](#). See Aeschylus *The Agamemnon*.

[Book III.19:1-28](#). [Book IV.7:1-96](#). An example of female adulterous lust.

### **Cocles (see Horatius)**

### **Coeus**

A [Giant](#).

[Book III.9:1-60](#). A reference to their war with the Gods.

### **Colchis**

A country in Asia south east of the Black Sea. The destination of the [Argonauts](#) and home of [Medea](#).

[Book II.1:1-78](#). [Book II.21:1-20](#). Medea is Colchian.

[Book III.22:1-42](#). The River [Phasis](#) in Colchis.

### **Collinus**

[Book IV.5:1-78](#). The Colline Gate. Nearby on the *campus sceleratus* the [Vestal Virgins](#) who broke their vows were buried alive.

### **Compitalia**

The festival of the [Lares](#) Compitalia, the Lares of the crossroads, took place at the end of December.

[Book IV.1:1-70](#). Sacrifices made and the crossroads sprinkled.

### **Conon**

A Greek astrologer of Samos who flourished c250BC.

[Book IV.1A:71-150](#). An ancestor of [Horos](#).

### **Cora**

[Book IV.10:1-48](#). An ancient town of the Volsii, south-east of Rome.

### **Corinna**

[Book II.3:1-54](#). The lyric poetess of [Boeotia](#) (6th Century BC). A contemporary of Pindar, her work is lost apart from a few fragments.

### **Corinthus, Corinth**

The city north of [Mycenae](#), on the Isthmus between Attica and the Argolis. Built on the hill of Acrocorinth it and Ithome were ‘the horns of the Greek bull’: whoever held them held the Peloponnese. It was destroyed by the Roman general Mummius in 146BC and rebuilt by [Julius Caesar](#) in 44BC.) [Book III.5:1-48](#). The Romans ‘mined’ the ruins for the famed Corinthian bronzes.  
[Book II.6:1-42](#). [Lais](#) lived there.

### **Cornelia**

[Book IV.11:1-102](#). The wife of Lucius Aemilius [Paullus](#). The daughter of Publius Cornelius [Scipio](#) and [Scribonia Libo](#) who later became [Augustus](#)’s wife.

### **Corydon**

A shepherd in love with the faithless shepherd-boy [Alexis](#) in Virgil.  
[Book II.34:1-94](#). See [Virgil](#)’s Eclogue II.

### **Cossus (Aulus Cornelius Cossus)**

[Book IV.10:1-48](#). Consul in 428BC. His defeat of [Tolumnius](#).

### **Cos**

The Ionian Greek Island of Cos in the Aegean off the coast of ancient Caria, famous for its silks.

[Book I.2:1-32](#). [Book IV.5:1-78](#). Its silk is mentioned.

[Book II.1:1-78](#). [Book IV.2:1-64](#). Coan silk.

[Book III.1:1-38](#). Birthplace of [Philetas](#).

### **Crassus**

Marcus Linius Crassus (c112-53BC) was the third member of the First Triumvirate with [Julius Caesar](#) and [Pompey](#). He and his son invaded Mesopotamia and were defeated by the [Parthians](#) at Carrhae. The army was routed and the standards captured. This was a sensitive area of Roman military disgrace which [Propertius](#) enjoys touching on.

[Book II.10:1-26](#). He is mentioned.

[Book III.4:1-22](#). The disaster is mentioned. [Propertius](#) mocking ironically at Imperial ambitions and effectiveness.

[Book III.5:1-48](#). Propertius again taunting.



[Book IV.6:1-86](#). His grave accessible following the truce with Parthia.

### **Craugis**

[Book IV.3:1-72](#). [Arethusa](#)'s dog. The Greek word for baying is *κραυγή*.

### **Cressus, see Crete**

### **Cretaeus, Crete**

The island in the Mediterranean Sea. (Dictaeon from Mount Dicte.) Home to the Minoan civilisation. Its legendary king was [Minos](#).

[Book II.1:1-78](#). Famous for healing herbs.

[Book III.19:1-28](#). The Cretan bull that mounted [Pasiphae](#). Also a reference here to Minos and his fleet that commanded the Cretan waters.

[Book IV.7:1-96](#). The Cretan bull.

### **Creusa**

The daughter of King Creon of [Corinth](#). [Jason](#) married her, after deserting [Medea](#). Medea sent Creusa a gift of a poisoned robe which burned both her and Creon to death.

[Book II.16:1-56](#). The danger of gifts.

[Book II.21:1-20](#). Replaced Medea in Jason's palace.

### **Croesus**

King of [Lydia](#) and [Ionia](#), defeated by Cyrus II of Persia at Sardis in 536BC. He became noted for his wisdom. See Herodotus, *The Histories* Books I and III.

[Book II.26A:21-58](#). A symbol of great wealth.

[Book III.5:1-48](#). In the underworld.

[Book III.18:1-34](#). Not saved from death by his wealth.

### **Cumaeus, The Sibyl, Sibylla**

The priestess of [Apollo](#) in the temple at Cumae built by [Daedalus](#). She prophesied perched on or over a tripod.

She guided [Aeneas](#) through the underworld and shows him the golden bough that he must pluck from the tree. She told him how she was offered immortality by Phoebus, but forgot to ask also for lasting youth, dooming

her to wither away until she was merely a voice. See Ovid's Metamorphoses Book XIV 104.

[Book II.2:1-16](#). [Propertius](#) wishes [Cynthia](#) youth and beauty as well as eternal life.

### **Cupido**

The god of love, son of [Venus](#) (Aphrodite). He is portrayed as a blind winged child armed with a bow and arrows, and he carries a flaming torch. His arrows bring love's wounds.

[Book I.6:1-36](#). He brings love's pain, as well as joy.

[Book I.7:1-26](#). He can strike at any time.

[Book I.9:1-34](#). He helps love and hinders it. His arrows bring pain.

[Book I.19:1-26](#). He is associated with love's blindness.

[Book II.9:1-52](#). He is served by young Cupids.

[Book II.18A:5-22](#). Often is cruel to those he once was kind to.

[Book III.10:1-32](#). He strikes lovers with his wings.

### **Cures**

The ancient capital of the [Sabines](#).

[Book IV.4:1-94](#). Of the Sabines.

[Book IV.9:1-74](#). The Sabines.

### **Curia**

The Senate House, and Senate, the meeting place of a *curia*, the earliest division of the Roman people.

[Book IV.1:1-70](#). [Book IV.4:1-94](#). The Senate.

### **Curius, The Curiatii**

Two sets of three brothers the Alban Curiatii and the Roman [Horatii](#) fought each other in the wars between [Rome](#) and [Alba Longa](#). Two Horatii were killed, the third killed all the three Curatii.

[Book III.3:1-52](#). A subject for epic.

### **Curtius**

A myth was invented to explain the presence of a deep pit in the [Forum](#). A chasm opened which could only be closed by the sacrifice of Rome's

greatest treasure. Marcus Curtius a young knight rode into it and it shut upon him.

[Book III.11:1-72](#). Roman hero.

### **Cybele**

The Phrygian great goddess, personifying the earth in its savage state, worshipped in caves and on mountaintops. Merged with Rhea, the mother of the gods. Her consort was Attis, slain by a wild boar like [Adonis](#). His festival was celebrated by the followers of Cybele, the Galli, or Corybantes, who were noted for convulsive dances to the music of flutes, drums and cymbals, and self-mutilation in an orgiastic fury.

[Book III.17:1-42](#). [Book IV.7:1-96](#). She wore a turreted crown, and was worshipped to the clashing of cymbals. Her worship was ecstatic like that of [Bacchus](#).

[Book III.22:1-42](#). Worshipped at [Dindymus](#), a mountain on the shore of the Sea of Marmara (Propontus). Her statue, of gold with a face made of hippopotamus ivory, was taken, by the people of Cyzicus, (Kyzikos), from Prokennesos, an island to the northwest. (Modern Marmara Adasi.) See Pausanias Book VIII 46.4

[Book IV.11:1-102](#). Her image freed by [Claudia](#).

### **Cydonium, Cydonia**

Cydonia, the modern Canea in [Crete](#).

[Book III.13:1-66](#). Famous for its quinces.

### **Cymothoe**

[Book II.26:1-20](#). A [Nereid](#).

### **Cynthia**

[Propertius](#)'s unknown mistress: probably a courtesan, possibly a 'liberated' married woman. Apuleius in his Apology (ch.10) suggests that she was named Hostia, and III.20:8 suggests that Propertius is connecting her with Hostius a minor epic poet of the second century BC.

[Book I.1:1-38](#). She captured his heart.

[Book I.3:1-46](#). She berates him for his absences.

[Book I.4:1-28](#). She prizes loyalty.

[Book I.5:1-32](#). Loving her brings pain.

[Book I.6:1-36](#). She demands his presence continually.  
[Book I.8:1-26](#). She intends a sea voyage.  
[Book I.8A:27-46](#). She abandons the journey and the bribe.  
[Book I.10:1-30](#). His 'teacher' in matters of love.  
[Book I.11:1-30](#). She is on the loose at [Baiae](#).  
[Book I.12:1-20](#). She is hundreds of miles distant.  
[Book I.15:1-42](#). Her infidelity.  
[Book I.17:1-28](#). He has travelled away from her.  
[Book I.18:1-32](#). He suffers her disdain.  
[Book I.19:1-26](#). He fears she will not mourn him.  
[Book II.5:1-30](#). Her flagrant wantonness.  
[Book II.7:1-20](#). Her delight at repeal of the law compelling bachelors to marry.  
[Book II.13:1-16](#). He wishes her appreciation of his verse.  
[Book II.13A:1-58](#). He addresses her concerning his funeral.  
[Book II.14:1-32](#). He is reconciled to her.  
[Book II.16:1-56](#). She is mercenary.  
[Book II.19:1-32](#). She's leaving [Rome](#) for the country.  
[Book II.24:1-16](#). Notorious because of his book.  
[Book II.30:1-40](#). The forerunner of Marlowe's 'Come live with me and be my love'.  
[Book II.32:1-62](#). Her loose behaviour.  
[Book II.33:1-22](#). Performs the rites of [Isis](#).  
[Book II.34:1-94](#). Celebrated and famous through [Propertius](#)'s poetry.  
[Book III.21:1-34](#). She is making his life miserable.  
[Book III.24:1-20](#). He is weary of this love.  
[Book IV.7:1-96](#). Cynthia from beyond the grave.  
[Book IV.8:1-88](#). She travels to [Lanuvium](#).

### **Cynthius**

[Book II.34:1-94](#). An epithet for [Phoebus](#)-Apollo who was born by Mount Cynthus on [Delos](#).

### **Cyrenaeus, Cyrene**

[Book IV.6:1-86](#). [Callimachus](#)'s birthplace in North Africa.

### **Cytaeinae, Cytaeis, Colchis**

Colchis at the eastern end of the Black Sea, the home of [Medea](#), famous for its [Thessalian](#) witches.

[Book I.1:1-38](#). A source of magic charms and incantations.

[Book II.4:1-22](#). The country of witchcraft.

**Cytherea, see Venus**

**Cyzicus**

[Book III.22:1-42](#). Ancient Kyzikos, a town on the eastern side of the southern coast of the [Propontic](#) Isthmus. (Sea of Marmara). Strabo claimed it was founded by the [Argonauts](#).

**Daedalius, Daedalus**

The mythical [Athenian](#) architect who built the Labyrinth for King [Minos](#) of [Crete](#).

(See Michael Ayrton's extended series of sculptures, bronzes, and artefacts celebrating Daedalus, Icarus and the Minotaur.)

He made wings of bee's-wax and feathers to escape from Crete. Warning Icarus, his son, to follow him in a middle course, they flew towards Ionia. Between Samos and Lebinthos Icarus flew too high and the wax melted, and he drowned in the Icarian Sea and was buried on the island of Icaria.

[Book II.14:1-32](#). Architect of the Labyrinth.

**Danae**

The daughter of Acrisius, king of Argos. He was warned by an oracle that his daughter's son would kill him, so he shut her in a brazen tower, but [Jupiter](#) raped her in the form of a shower of gold. Their son [Perseus](#) killed Acrisius accidentally in a discus-throwing competition.

[Book II.20:1-36](#). The tower.

[Book II.32:1-62](#). Seduced rather than raped by Jupiter?

**Danaus, The Danaids**

The fifty daughters of Danaüs, granddaughters of Belus, king of Egypt. They were forced to marry their cousins, the fifty sons of Aegyptus, and, with one exception, [Hypermnestra](#), who saved the life of Lynceus, because he preserved her virginity, killed them on their wedding night. The others

were punished in Hades by having to fill a bottomless cistern with water carried in leaking sieves.

[Book II.1:1-78](#). Water carriers in a [Propertian](#) double-entendre!

[Book II.26A:21-58](#). [Book III.8:1-34](#). [Book III.9:1-60](#).

[Book III.22:1-42](#). [Book IV.1:1-70](#). [Book IV.1A:71-150](#). The Danaans=the [Greeks](#) at [Troy](#). Book III.22 mentions the killing of [Iphigenia](#) and her substitution by a roe sent by [Diana](#).

[Book II.31:1-16](#). Statues in the new Colonnade.

### **Daphnis**

A [Virgilian](#) shepherd. (A Sicilian shepherd in other poetry, said to have invented the pastoral genre)

[Book II.34:1-94](#). See Virgil's Eclogues V and VII.

### **Dardanius, Trojan, Troy**

An epithet applied to the descendants of Dardanus, the son of [Jupiter](#) and the Pleiad Electra, who came from Italy to the Troad, and was one of the ancestors of the Trojan royal house.

[Book I.19:1-26](#). [Book IV.1:1-70](#). Trojan.

### **Decius**

Decius Mus, the hero of the Samnite Wars of the fourth century BC dreamed that one army would have to sacrifice its leader, the other its entire power, so he charged the enemy alone and was killed in order to guarantee the victory.

[Book III.11:1-72](#). A Roman hero.

[Book IV.1:1-70](#). Three Decii, Roman generals, gave their lives for their country, father, son and grandson in 336, 296 and 279 BC.

### **Deidamia**

The daughter of Lycomedes, king of Scyros, who fell in love with [Achilles](#) while he was concealed on the island by [Thetis](#), to save him from the [Trojan War](#). She bore his son Neoptolemus.

[Book II.9:1-52](#). Bereaved at his death.

### **Deiphobus**

Son of [Priam](#) of [Troy](#). A Trojan prince who fought in the war.

[Book III.1:1-38](#). Attempted with [Hector](#) to kill [Paris](#).

### **Delos**

The Greek island in the Aegean, one of the Cyclades, birthplace of, and sacred to, [Apollo](#) (Phoebus) and [Diana](#) (Phoebe, Artemis), hence the adjective Delian. (Pausanias VIII xlvii, mentions the sacred palm-tree, noted there in Homer's Odyssey 6, 162, and the ancient olive.) Its ancient name was [Ortygia](#). A wandering island, that gave sanctuary to Latona (Leto). Having been hounded by jealous [Juno](#) (Hera), she gave birth there to the twins Apollo and Diana, between an olive tree and a date-palm on the north side of Mount Cynthus. Delos then became fixed in the sea. In a variant she gave birth to Artemis-Diana on the islet of Ortygia nearby.

[Book IV.6:1-86](#). [Apollo](#)'s island.

### **Demophoon**

A pseudonym for a friend of [Propertius](#).

[Book II.22:1-42](#). His friend.

[Book II.24A:17-52](#). A son of [Theseus](#) who loved [Phyllis](#), daughter of Sithon king of [Thrace](#). he deserted her. She killed herself but was turned into an almond tree, which flowered when he returned, remorsefully, to find her. (See Burne-Jones's marvellous painting: The Tree of Forgiveness, Lady Lever Art Gallery: Merseyside, England)

### **Demosthenes**

The Greek orator and Athenian Statesman of the fourth century BC who attacked the growing power of Macedon under [Philip](#) II, seeing it as a threat to the Greek world.

[Book III.21:1-34](#). A master of oratory.

### **Deucalion**

King of [Phthia](#). He and his wife Pyrrha, his cousin, and daughter of Epimetheus, were survivors of the flood. He was the son of [Prometheus](#). (See Michelangelo's scenes from the Great Flood, Sistine Chapel, Vatican, Rome). See Ovid's Metamorphoses Book I:313-347.

[Book II.32:1-62](#). Ancient times.

### **Dia**

An old name for [Naxos](#).

[Book III.17:1-42](#). Wine flowed there for [Bacchus](#).

### **Diana**

The goddess Diana, Phoebe, or Artemis the daughter of [Jupiter](#) and Latona (hence her epithet Latonia) and twin sister of [Phoebus](#)-Apollo. She was born on the island of [Ortygia](#) which is [Delos](#) (hence her epithet Ortygia). Goddess of the moon and the hunt. She carries a bow, quiver and arrows. She and her followers are virgins. She is worshipped as the triple goddess, as Hecate in the underworld, [Luna](#) the moon, in the heavens, and Diana the huntress on earth. (Skelton's 'Diana in the leaves green, Luna who so bright doth sheen, [Persephone](#) in hell') [Callisto](#) is one of her followers. (See Luca Penni's – Diana Huntress – Louvre, Paris, and Jean Goujon's sculpture (attributed) – Diana of Anet – Louvre, Paris.)

[Book II.15:1-54](#), She loved [Endymion](#).

[Book II.19:1-32](#). The recipient of vows of chastity, and prayers for luck in hunting.

[Book II.28A:47-62](#). The recipient of vows from women in time of illness.

[Book IV.8:1-88](#). Her temple on the [Aventine](#).

### **Dindymis, Dindymus**

[Book III.22:1-42](#). A mountain near [Cyzicus](#) on the southeast of the Sea of Marmara ([Propontis](#)) with a famous shrine of [Cybele](#).

### **Dircaeus**

[Book III.17:1-42](#). The Dircean spring was at [Thebes](#).

### **Dirce**

[Antiope](#) was the daughter of [Nycteus](#) of Thebes, famed for her beauty and loved by [Jupiter](#) in satyr form. She bore twin sons [Amphion](#) and [Zethus](#). Her father exposed them on Mt [Cithaeron](#), but they were found and raised by a shepherd. Later they built the walls of Thebes, Amphion, the husband of [Niobe](#), using the magical music of his lyre (See Ovid's *Metamorphoses* VI 176, XV 427). Antiope fled her father but was imprisoned by [Lycus](#) and his wife **Dirce** who tormented her. Her sons avenged her by killing **Dirce**.

[Book III.15:1-46](#). Her jealousy of Antiope.



**Dis**

A name for Pluto, king of the Underworld, brother of [Neptune](#) and [Jupiter](#). His kingdom in the Underworld described. At [Venus](#)'s instigation [Cupid](#) struck him with an arrow to make him fall in love with [Persephone](#). He raped and abducted her, re-entering Hades through the pool of Cyane. Jupiter decreed that she could only spend half the year with him and must spend the other half with Ceres.

[Book II.28A:47-62](#). Husband of Persephone.

[Book III.22:1-42](#). His rape of Persephone is sited at various places, here [Propertius](#) suggests the Black Sea region.

**Dodona**

The town in Epirus in north western Greece, site of the Oracle of [Jupiter-Zeus](#), whose responses were delivered by the rustling of the oak trees in the sacred grove. (After 1200BC the goddess Naia, worshipped there, who continued to be honoured as Dione, was joined by Zeus Naios. The sanctuary was destroyed in 391AD.)

[Book II.21:1-20](#). Regarded as unreliable?

**Doricus, Dorian**

[Book II.8A:1-40](#). [Book IV.6:1-86](#). A synonym for Greek.

**Doris**

The daughter of [Oceanus](#) and Tethys, wife of [Nereus](#) the old man of the sea who is a shape-changer, and mother of the fifty [Nereids](#), the attendants on [Thetis](#). The Nereids are mermaids.

[Book I.17:1-28](#). The Nereids are mentioned as her daughters.

**Dorozantes**

[Book IV.5:1-78](#). A fictitious or otherwise unknown people.

**Dorus, Dorian**

Greek.

[Book III.9:1-60](#). [Philetas](#), the Dorian poet.

**Dryades**

[Book I.20:1-52](#). The wood nymphs.

**Dulichius, Dulichia**

An island off the west coast of Greece, identified with Ithaca, as [Ulysses](#) homeland. Athene was his guardian goddess and she was worshipped at the altars there.

[Book II.2:1-16](#). [Athene](#)-Minerva worshipped.

[Book II.14:1-32](#). [Book II.21:1-20](#). Ithaca.

[Book III.5:1-48](#). Home of the beggar [Irus](#).

**Edonis, Thrace**

The country bordering the Black Sea, Propontis and the northeastern [Aegean](#). The cults of [Bacchus](#) and [Orpheus](#) were followed there.

[Book I.3:1-46](#). Maenads.

**Electra**

The daughter of [Agamemnon](#) and [Clytemnestra](#), sister of [Iphigenia](#) and [Orestes](#). She aided her brother Orestes on his return, when he avenged Agamemnon's death. (See [Aeschylus](#), the Oresteia)

[Book II.14:1-32](#). Her joy at Orestes return,

**Eleus, Elis**

A city and country in the western Peloponnese.

Site of the quinquennial games at Olympia.

[Book I.8A:27-46](#). Famous for its horses. See [Hippodamia](#).

[Book III.2:1-26](#). The shrine of [Jupiter](#) with its famous statue, by [Phidias](#), at Olympia one of the seven wonders of the ancient world, still subject to time.

[Book III.9:1-60](#). The palms awarded at the Olympic Games at Olympia in Elis.

**Elysium, Elysian**

[Book IV.7:1-96](#). A region of the underworld for spirits in bliss, rewarding virtue in life.

**Enceladus**

One of the [Giants](#) who fought with the Gods.

[Book II.1:1-78](#). The fight is mentioned.

**Endymion**

[Diana](#), as the moon goddess, loved Endymion the King of [Elis](#) (or a Carian shepherd) while he slept on Mount Latmos. She made him sleep eternally so that she could gaze at him.

[Book II.15:1-54](#). [Propertius](#) suggests their intimacy.

**Enipeus, Enipus (River and God)**

The God of the River Enipus in [Thessaly](#). [Neptune](#) disguised himself as the river-god and raped [Tyro](#) in a dark wave of the river at its confluence with the Alpheius.

[Book I.13:1-36](#). The disguise mentioned.

[Book III.19:1-28](#). Tyro desired him.

**Ennius**

Quintus Ennius (239-169BC), the ‘father of [Roman](#) poetry’. He wrote an epic on Roman history, *Annals*, of which part survives.

[Book III.3:1-52](#). [Propertius](#) imagines himself writing epic.

[Book IV.1:1-70](#). An epic poet.

**Eous**

From the Eastern countries. Eastern. The Dawn.

[Book I.15:1-42](#). Eastern.

[Book I.16:1-48](#). The Dawn.

[Book II.3:1-54](#). The East.

[Book II.18A:5-22](#). Dawn from the East.

[Book III.13:1-66](#). The Eastern custom of suttee.

[Book III.24:1-20](#). Rosy faced.

[Book IV.6:1-86](#). Parthia, in the East.

**Ephyreus, Corinth**

[Book II.6:1-42](#). Ephyra was an ancient name for Corinth.

**Epicurus**

The Greek Philosopher (341-271BC) and founder of the Epicurean School.

[Book III.21:1-34](#). A source of knowledge.

### **Epidaurius, Asclepius**

Asclepius (Aesculapius) was the son of Coronis and [Apollo](#). He was saved by Apollo from his mother's body and given to [Chiron](#) the [Centaur](#) to rear. He is represented in the sky by the constellation Ophiucus near Scorpius, depicting a man entwined in the coils of a serpent, consisting of the split constellation, Serpens Cauda and Serpens Caput, which contains Barnard's star, having the greatest proper motion of any star and being the second nearest to the sun.

He saved Rome from the plague, and became a resident god. His cult centre was Epidauros where there was a statue of the god with a golden beard. Cicero mentions that Dionysius the Elder, Tyrant of Syracuse wrenched off the gold. ('On the Nature of the Gods, Bk III 82) Epidauros was a city in Argolis, sacred to Aesculapius. The pre-Greek god Maleas was later equated with Apollo, and he and his son Aesculapius were worshipped there. There were games in honour of the god every four years, and from 395BC a drama festival. The impressive ancient theatre has been restored and plays are performed there. From the end of the 5th c.BC the cult of Asklepios spread widely through the ancient world reaching Athens in 420BC and Rome (as Aesculapius) in 293BC.

[Book II.1:1-78](#). He restored [Androgeon](#) to life.

### **Erechtheus**

Of Erechtheus an early king of [Athens](#), Athenian.

[Book II.34:1-94](#). A reference to [Aeschylus](#)'s works.

### **Erichthonius**

A son of Vulcan (Hephaestus), born without a mother (or born from the Earth after Hephaestus the victim of a deception had been repulsed by Athene). Legendary king of [Athens](#) and a skilled charioteer. He is represented by the constellation Auriga the charioteer, containing the star Capella. (Alternatively the constellation represents the she-goat Amaltheia that suckled the infant Jupiter, and the stars ζ (zeta) and η (eta) Aurigae are her **Kids**. It is a constellation visible in the winter months.)

[Book II.6:1-42](#). =Athenian.

### **Eridanus**

[Book I.12:1-20](#). The River Po in Northern Italy its mouth near [Venice](#).

**Erinna**

[Book II.3:1-54](#). A poetess of [Lesbos](#), contemporary with Sappho.

**Erinys, The Furies, The Eumenides**

A Fury. The Furies, The Three Sisters, were Alecto, Tisiphone and Megaera, the daughters of Night and Uranus. They were the personified pangs of cruel conscience that pursued the guilty. (See [Aeschylus](#) – *The Eumenides*). Their abode is in Hades by the [Styx](#). They were called, ironically, the Eumenides, or Kindly Ones.

[Book II.20:1-36](#). Conscience.

[Book III.5:1-48](#). They pursued [Alcmaeon](#).

**Eriphyla, Eriphyle**

She was bribed by Polynices with the gift of the famous necklace of [Aphrodite](#) given to her ancestress Harmonia, [Cadmus](#)'s wife. She induced her husband, the seer, [Amphiaraus](#) to join the Seven against [Thebes](#) leading to his death. He agreed though he foresaw that he would not return. Their son [Alcmaeon](#) killed her in retribution.

[Book II.16:1-56](#). The danger of gifts.

[Book III.13:1-66](#). Her greed.

**Erycinus, Eryx**

There was a famous shrine of [Venus](#)-Aphrodite, at Eryx on the western extremity of [Sicily](#), for which [Daedalus](#) made the golden honeycomb.

[Book III.13:1-66](#). The nautilus shell is described as Venus's conch.

**Erythea**

[Book IV.9:1-74](#). An Island in the bay of Gades ruled by [Geryon](#).

**Erythra**

A mythical King of the East.

[Book II.13:1-16](#). A [Persian](#) archer.

**Esquiliae, The Esquiline**

[Book III.23:1-24](#). [Book IV.8:1-88](#). [Propertius](#) lives on the Esquiline Hill, one of the seven hills of [Rome](#).

**Etruscus, Etruscan, Etruscans, Etrurians**

A country in Central Italy. Its people are the Etrurians or Etruscans. Hence Tuscany in modern Italy. The [Tyrrenians](#) migrated into Italy from [Lydia](#) (Tyrria on the River [Cayster](#)) to form the rootstock of the Etrurians (Etruscans).

[Book I.21:1-10](#). [Perusia](#) (modern Perugia) was in Etruria, where Octavian (later [Augustus Caesar](#)) defeated Lucius Antonius in the Civil Wars in 41BC with much bloodshed.

[Book I.22:1-10](#). Perugia again.

[Book II.1:1-78](#). A further reference to civil bloodshed. [Propertius](#) makes clear his anti-war stance.

[Book III.9:1-60](#). [Maecenas](#) is described as of Etruscan descent.

**Euboicus, Euboea**

The large island close to eastern Greece separated from it by the Euboean Gulf. It contains Eretria and Aegae. Anthedon is on the mainland across the Gulf from Euboea.

[Book II.26A:21-58](#). [Book IV.1A:71-150](#). The [Greek](#) ships were landlocked at [Aulis](#) opposite waiting for a favourable wind for [Troy](#).

**Eumenides**

A Fury. The Furies, The Three Sisters, were Alecto, Tisiphone and Megaera, the daughters of Night and Uranus. They were the personified pangs of cruel conscience that pursued the guilty. (See Aeschylus – The Eumenides). Their abode is in Hades by the [Styx](#).

[Book IV.11:1-102](#). The Furies.

**Euphrates**

One of the great rivers of Mesopotamia or modern Iraq.

[Book II.10:1-26](#). [Book IV.6:1-86](#). Mesopotamia, scene of [Crassus](#)'s defeat.

[Book II.23:1-24](#). Girls from Iraq, dancers and prostitutes.

[Book III.4:1-22](#). On campaign the soldiers will have the country and by *double entendre* the river's waters flow to their tune (as they relieve themselves in it!)

[Book III.11:1-72](#). Its waters diverted to pass through [Babylon](#).

**Europa, Europe**

The European Continent.

[Book II.3:1-54](#). Represented by the Greeks at [Troy](#).

**Europe, Europa**

Daughter of Agenor, king of [Phoenicia](#), abducted by [Jupiter](#) disguised as a white bull. (See Paolo Veronese's painting – The Rape of Europa – Palazzo Ducale, Venice). [Minos](#) was her son.

[Book II.28A:47-62](#). A beauty.

**Eurotas**

The river of Sparta, in Laconica.

[Book III.14:1-34](#). [Helen](#) exercised there.

**Eurus**

The East Wind. [Auster](#) is the South Wind, [Zephyrus](#) the West Wind, and [Boreas](#) is the North Wind.

[Book II.26A:21-58](#). [Book III.5:1-48](#). [Book III.15:1-46](#). A stormwind.

**Eurymedon**

A [Giant](#).

[Book III.9:1-60](#). A reference to their war with the Gods.

**Eurypylus**

[Book IV.5:1-78](#). King of [Cos](#).

**Eurytion**

He was killed at the battle between the [Lapiths](#) and [Centaurs](#), at the marriage of [Pirithous](#) and [Hippodamia](#).

[Book II.33A:23-44](#). A victim of drunkenness.

**Evadne**

The wife of [Capaneus](#), one of the Seven against [Thebes](#). She threw herself onto her husband's funeral pyre rather than live on after his death.

[Book I.15:1-42](#). [Book III.13:1-66](#). A type of loyalty.

**Evander**

An exiled Greek king of [Arcadia](#) who settled on the site of ancient Rome.  
[Book IV.1:1-70](#). His cattle.

### **Evenus**

A son of Mars.

[Marpessa](#) was the daughter of Evenus, the son of Mars, by his wife Alcippe. Her father wished her to remain virgin, and her suitors were forced to compete in a chariot race with him, the losers forfeiting their lives. [Apollo](#) vowed to win her and end the custom, but [Idas](#) borrowing his father Neptune's chariot pre-empted him. Idas snatched her: Evenus gave chase, but killed his horses and drowned himself in the Lycormas, then renamed the Evenus, in disgust at failing to overtake Idas. Apollo and Idas fought over Marpessa, but [Jupiter](#) parted them and she chose Idas fearing that Apollo would be faithless to her.

[Book I.2:1-32](#). He is mentioned.

### **Fabius (Q. Maximus)**

Quintus Fabius Maximus Verrucosus, Cunctator ('*The Delayer*') (?275-203BC). He was appointed Dictator of [Rome](#) after [Hannibal](#)'s victory at Lake Trasimene in 217BC. He was nicknamed Cunctator for his tactics in delaying open battle with the [Carthaginians](#). When the Roman army was destroyed at Cannae in 216BC pursuing open warfare his tactics were vindicated.

[Book III.3:1-52](#). An ironic subject for epic.

### **Fabius, Fabii, see Lupercus**

### **Falernus**

A district in [Campania](#) producing a strong, highly-prized wine, Falernian.

[Book II.33A:23-44](#). [Cynthia](#) drinking.

[Book IV.6:1-86](#). A prized wine.

### **Fama**

[Book II.34:1-94](#). Fame personified. (But *fama* also means public opinion, rumour and tradition, a little gentle irony here?)

[Book III.1:1-38](#). [Propertius](#) already famous?



**Fates**

The Fates, The Three Goddesses, The Parcae, The Three Sisters.

The three Fates were born of Erebus and Night. Clothed in white, they spin, measure out, and sever the thread of each human life. Clotho spins the thread. Lachesis measures it. Atropos wields the shears.

[Book II.13A:1-58](#). [Book II.28:1-46](#). The Fates determine life span.

[Book IV.7:1-96](#). [Cynthia](#) swears an oath by them.

**Feretrius**

[Book IV.10:1-48](#). A title of [Jupiter](#). His Feretrian Temple on the [Capitoline](#), where the spoils, the *spolia opima*, of leaders killed in single combat by Roman generals were dedicated and displayed.

**Fidenae**

A town near Rome in Latium.

[Book IV.1:1-70](#). Once regarded as distant from [Alba Longa](#).

**Forum**

The Roman Forum. The main thoroughfare.

[Book II.24:1-16](#). [Book IV.1A:71-150](#). The marketplace.

[Book III.9:1-60](#). [Maecenas](#) as a magistrate has the right to set up a court of justice there.

[Book III.11:1-72](#). [Curtius](#)'s sacrifice there.

[Book IV.2:1-64](#). The [Vicus Tuscus](#) lead to it.

[Book IV.4:1-94](#). The centre of early Rome.

[Book IV.8:1-88](#). A licentious area.

[Book IV.9:1-74](#). Its origins.

**Gabii**

A town not far from [Rome](#) in Latium.

[Book IV.1:1-70](#). Overshadowed later by Rome.

**Galaesus**

A river near Tarentum. Tarentum was a city on the 'heel' of Italy founded by Lacedaemonians, the modern Taranto, and a commercial port. The [Spartan](#) colony of Taras, it was founded in 708BC and became the greatest city of Magna Graecia, famous for its purple murex dyes, wool etc. It was a

centre of Pythagorean philosophy. It became subject to [Rome](#) in 272BC, and surrendered to [Hannibal](#) in 209BC for which it was severely punished, on being retaken.

[Book II.34:1-94](#). Probably a reference to [Virgil](#)'s Georgics IV 125.

### **Galatea**

A sea nymph, daughter of [Nereus](#) and [Doris](#). ( See the fresco 'Galatea' by Raphael, Rome, Farnesina). She told her story to [Scylla](#). Loving Acis, she was pursued by [Polyphemus](#). When Acis was crushed by the rock, thrown at him by Polyphemus, she changed Acis into his ancestral form of a river. See Ovid's Metamorphoses XIII 738 onwards.

[Book I.8:1-26](#). Sicilian coasts are intended, since her story is set on Sicily.

[Book III.2:1-26](#). Listened to the Song of Polyphemus.

### **Galla**

Aelia Galla, the wife of [Postumus](#). Possibly the sister of Aelius Gallus, successor to [Cornelius Gallus](#) as prefect of Egypt.

[Book III.12:1-38](#). Her faithfulness.

### **Galli**

The Gauls of the region of modern France.

[Book II.31:1-16](#). [Book III.13:1-66](#). Under [Brennus](#) they sacked [Apollo](#)'s oracle at Delphi in 278BC. An earthquake repulsed them.

### **Gallicus**

Phrygian from Gallus a river of [Phrygia](#) in Asia Minor.

[Book II.13A:1-58](#). The region ([Dardania](#)) containing [Troy](#).

### **Gallus (1)**

A friend of Propertius.

[Book I.5:1-32](#). He is warned off.

[Book I.10:1-30](#). Advice to him.

[Book I.13:1-36](#). Gallus in love.

[Book I.20:1-52](#). Has a male lover, a handsome boy.

### **Gallus (2)**

[Book I.21:1-10](#). A soldier, perhaps a kinsman of [Propertius](#).

**Gallus (3)**

The son of [Arria](#), possibly a friend or kinsman of [Propertius](#).  
[Book IV.1A:71-150](#). He died in war.

**Gallus (C. Cornelius)**

Gaius Cornelius Gallus (c69-26BC). The first notable Roman elegiac poet who wrote of his mistress [Lycoris](#). He was First Prefect of [Egypt](#), but lost [Augustus](#)'s favour perhaps through ambition and was obliged to commit suicide.

[Book II.34:1-94](#). Recently dead, dating Book II to around 26BC.

**Geryones, Geryon**

[Book III.22:1-42](#). The monster with three bodies, killed by [Hercules](#). In the Tenth Labour, Hercules brought back Geryon's famous herd of cattle after shooting three arrows through the three bodies. Geryon was the son of Chrysaor and Callirhoë, and King of Tartessus in Spain.

**Geta, Getae**

[Book IV.3:1-72](#). The Getae. A [Scythian](#) tribe.

[Book IV.5:1-78](#). Scythian slaves appeared in a play by [Menander](#).

**Gigantes**

The sons of Heaven and Earth, Uranus and Ge. They rebelled against [Jupiter](#) but were defeated and buried beneath mountains and volcanos.

[Book III.5:1-48](#). Tormented underground.

**Giganteus**

The *ora Gigantea* is the volcanic [Phlegrean](#) plain, north of Naples where the gods fought the giants.

[Book I:20:1-52](#). A country pleasure area.

**Glaucus**

A fisherman of Anthedon in [Boeotia](#). He was transformed into a sea god by the chance eating of a magic herb, and told the story of his transformation to [Scylla](#) who rejected him. He asked [Circe](#) for help and she in turn fell in love with him. See Ovid's *Metamorphoses* Book XII 906.

[Book II.26:1-20](#). A sea-god.

### **Gnosius, Cnossos**

The royal city of [Crete](#), ruled by [Minos](#), hence the Minoan period.

[Book I.3:1-46](#). Ariadne comes from there.

[Book II.12:1-24](#). Cretan.

### **Gorgon**

Medusa was the best known of the Three Gorgons, the daughters of Phorcys. A winged monster with snake locks, glaring eyes and brazen claws whose gaze turns men to stone. Her sisters were Stheino and Euryale.

[Perseus](#) was helped by [Athene](#)-Minerva and [Hermes](#)-Mercury to overcome Medusa. He was not to look at her head directly but only in a brightly-polished shield. He cut off her head with an adamantine sickle, at which [Pegasus](#) the winged horse and the warrior Chrysaor sprang from her body. He used her head to petrify [Atlas](#). Minerva had placed snakes on her head because Medusa was violated, by [Neptune](#), in Minerva's temple.

[Book II.2:1-16](#). [Book IV.9:1-74](#). Minerva wears a breastplate depicting her.

[Book II.25:1-48](#). Turned men to stone with her gaze.

[Book III.22:1-42](#). Her head severed by Perseus. The Gorgons lived in the lands of the Hyperboreans to the far north-west.

### **Gorgoneus, Pegasus, Hippocrene**

The fountain that was created by a blow from [Pegasus](#)'s hoof. He was a child sprung from the blood of the Gorgon Medusa. Medusa was one of the three Gorgons, daughters of [Phorcys](#) the wise old man of the sea. She is represented in the sky by part of the constellation [Perseus](#), who holds her decapitated head. Perseus turned [Atlas](#) and others to stone with her severed head. [Neptune](#) lay with her in the form of a bird, and she produced Pegasus. See Ovid's *Metamorphoses* IV 743 and VI 119.

[Book III.3:1-52](#). The Hippocrene fountain on [Helicon](#).

### **Graecia, Graecus, Graius, Greece**

The country in southern [Europe](#), bordering on the Ionian (West of Greece), Cretan (South of Greece) and [Aegean](#) Seas.

[Book II.6:1-42](#). [Corinth](#), a Greek city.

[Book II.9:1-52](#). Greece.

[Book II.32:1-62](#). Greek women.  
[Book II.34:1-94](#). Greek authors.  
[Book III.1:1-38](#). Greek metres/rhythms.  
[Book III.7:1-72](#). The Greek fleet.  
[Book III.8:1-34](#). The Greeks at [Troy](#).  
[Book III.22:1-42](#). [Book IV.1A:71-150](#). The fleet wrecked on [Caphareus](#).  
[Book IV.8:1-88](#). Greek wine.

### **Gygaeus, Gyges**

A lake near Sardis named after Gyges king of Lydia. For the lake see Herodotus Book I Ch 93. For Gyges see Book I Ch 8 onwards.

[Book III.11:1-72](#). [Omphale](#) bathed there.

### **Hadria**

The Adriatic Sea, between Italy and Western Greece.

[Book I.6:1-36](#). It is mentioned.

### **Hadriacus. The Adriatic**

The Adriatic Sea between Italy and northern Greece.

[Book III.21:1-34](#). On the way to [Athens](#) from Rome.

### **Haedus, The Kids**

A binary star (zeta Aurigae) in the constellation Auriga, the Charioteer (of which the brightest star is Capella).

[Book II.26A:21-58](#). A harbinger of good weather if seen clearly.

### **Haemon**

The son of Creon, king of [Thebes](#) (brother to Jocasta and successor to Oedipus) who was to have married [Antigone](#), but committed suicide when she was entombed. See Sophocles's *Antigone*.

[Book II.8A:1-40](#). His death for love is mentioned.

### **Haemonius, Haemonia**

The ancient name for [Thessaly](#).

[Book I.13:1-36](#). The River [Enipeus](#) is located there.

[Book I.15:1-42](#). [Jason](#) came from there.

[Book II.1:1-78](#). [Achilles](#)'s spear, which belonged to his father [Peleus](#), came from there.

[Book II.8A:1-40](#). Achilles's Thessalian horses.

[Book II.10:1-26](#). A Thessalian horse the metaphor for epic poetry.

### **Hamadryades**

[Nymphs](#) of the woods.

[Book I:20:1-52](#). They are mentioned.

[Book II.32:1-62](#). Saw [Paris](#) and Oenone.

[Book II.34:1-94](#). Wanton or loose. (*facilis*)

### **Hannibal**

The [Carthaginian](#) general, son of Hamilcar, who campaigned in Italy during the Second Punic War (218-201BC). He crossed the Alps turning the Roman flank and defeated the Roman armies at Lake Trasimene and [Cannae](#). Publius Cornelius [Scipio](#) crossed to Africa in 204BC and Hannibal was recalled to Carthage, and defeated at Zama in 201BC. Hannibal fled to Harumetum. A complex series of events led to his suicide in 183BC.

[Book III.3:1-52](#). Subject of epic.

[Book III.11:1-72](#). His spoils.

### **Hebe**

The daughter of [Iuno](#), born without a father. She married [Hercules](#) after his deification. See Ovid's *Metamorphoses* Book IX 394.

[Book I.13:1-36](#). She is mentioned.

### **Hector, Hectoreus**

The [Trojan](#) hero, son of [Priam](#) and Hecuba. His wife was [Andromache](#). He torched the Greek ships, and terrified the Greeks in battle, bringing the gods with him to the battlefield. He was killed by [Achilles](#).

[Book II.8A:1-40](#). [Book III.1:1-38](#). His body dragged behind Achilles's chariot.

[Book II.22:1-42](#). His fierceness unaffected by lovemaking.

[Book III.8:1-34](#). The main champion of the Trojans.

[Book IV.6:1-86](#). Trojans. People of Hector.

### **Helena, Helen**

The daughter of [Leda](#) and [Jupiter](#) (Tyndareus was her putative father), sister of [Clytemnaestra](#), and the [Dioscuri](#). The wife of [Menelaüs](#). She was taken, by [Paris](#), to [Troy](#), instigating the Trojan War.

[Book II.1:1-78](#). Noted for her many lovers and suitors.

[Book II.3:1-54](#). A standard for feminine beauty.

[Book II.15:1-54](#). Desired by Paris.

[Book II.32:1-62](#). Went with a foreign stranger.

[Book II.34:1-94](#). A loose woman. [Lesbia](#) compared with her.

[Book III.8:1-34](#). The lover of Paris.

[Book III.14:1-34](#). Helen exercised bare-breasted with her brothers.

### **Helenus**

A son of [Priam](#) of [Troy](#). He fought in the War, and was gifted with powers of prophecy.

[Book III.1:1-38](#). A famous name.

### **Helicon**

The mountain in [Boeotia](#) near the Gulf of [Corinth](#) where the [Muses](#) lived. The sacred springs of Helicon were [Aganippe](#) and Hippocrene, both giving poetic inspiration. The Muses' other favourite haunt was Mount [Parnassus](#) in Phocis with its [Castalian](#) Spring. They also guarded the oracle at Delphi. The fountain of Hippocrene sprang from under the hoof of [Pegasus](#), the winged horse. Helicon is the domain of poetic genius.

[Book II.10:1-26](#). The place of poetic inspiration.

[Book III.3:1-52](#). [Propertius](#) dreams he is there.

[Book III.5:1-48](#). Symbol of the poetic life.

### **Helle**

The [daughter of Athamas](#) and Nephele, sister of Phrixus. Escaping from [Ino](#) on the golden ram, she fell into the sea and was drowned, giving her name to the Hellespont, the gateway to the Bosphorus and Black Sea from the Adriatic.

[Book II.26:1-20](#). Drowned, giving her name to the waters.

[Book III.22:1-42](#). Her cities of the region.

### **Hercules**

The Hero, son of [Jupiter](#). He was set in the sky as the constellation Hercules between Lyra and Corona Borealis.

The son of Jupiter and [Alcmene](#), the wife of [Amphitryon](#). Called [Alcides](#) from Amphitryon's father Alceus. Called also Amphitryoniades. Called also Tyrinthius from Tiryns his home city in the Argolis.

[Book I.11:1-30](#). [Book III.18:1-34](#). The causeway at [Baiae](#) attributed to him. It was a narrow strip of land, the *via Herculea*, dividing the Lucrine Lake from the sea. He was said to have built it when he carried off Geryon's cattle.

[Book I.13:1-36](#). He married Hebe after his deification, she the daughter of [Juno](#), born without a father. See Ovid's *Metamorphoses* Book IX 394.

[Book I:20:1-52](#). He loved [Hylas](#).

[Book II.23:1-24](#). [Jupiter](#) predicted at his birth that a scion of [Perseus](#) would be born, greater than all other descendants. [Juno](#) delayed Hercules birth and hastened that of Eurystheus, grandson of Perseus, making Hercules subservient to him. Hercules was set twelve **labours** by Eurystheus at Juno's instigation:

1. The killing of the Nemean lion.
2. The destruction of the [Lernean](#) Hydra. He used the poison from the Hydra for his arrows.
3. The capture of the stag with golden antlers.
4. The capture of the Erymanthian Boar.
5. The cleansing of the stables of Augeas king of [Elis](#).
6. The killing of the birds of the Stymphalian Lake in [Arcadia](#).
7. The capture of the [Cretan](#) wild bull.
8. The capture of the mares of Diomedes of [Thrace](#), that ate human flesh.
9. The taking of the girdle of [Hippolyte](#), Queen of the [Amazons](#).
10. The killing of [Geryon](#) and the capture of his oxen.
11. The securing of the apples from the Garden of the [Hesperides](#). He held up the sky for [Atlas](#) in order to deceive him and obtain them.
12. The bringing of the dog [Cerberus](#) from Hades to the upper world.

[Book II.24A:17-52](#). His Twelve Labours are referred to.

[Book II.32:1-62](#). [Tibur](#) described as Herculean.

[Book III.1:1-38](#) He captured [Troy](#) and rescued Hesione, with the help of Telamon, and gave her to Telamon in marriage. [Philoctetes](#) received his bow and arrows after his death, destined to be needed at Troy.



[Book III.11:1-72](#). His love for [Omphale](#) unmanned him.

[Book III.22:1-42](#). He fought with [Antaeus](#) and overcame him.

[Book IV.7:1-96](#). The air of [Tibur](#) supposedly preserved ivory, Hercules being specially worshiped there.

[Book IV.9:1-74](#). The [Palatine](#) Hill. Hercules and the Sacred Grove. Note that there was a [Sabine](#) cult of Hercules *Sancus*, with a possible relationship to the verb *sancio*, to make sacred.

[Book IV.10:1-48](#). An ancestor of [Acron](#).

[Book IV.11:1-102](#). Claimed as an ancestor by [Perses](#).

### **Hermione**

The daughter of [Helen](#) and [Menelaus](#). [Orestes](#) and Neoptolemus (=Pyrrhus, the son of Achilles) were rivals for her love.

[Book I.4:1-28](#). Famed for her beauty.

### **Hesperides**

The three nymphs who tended the garden with the golden apples on a western island beyond Mount [Atlas](#). Their names were Hespere, Aegle, and Erytheis, the daughters of Night, or of Atlas and Hesperis, the daughter of [Hesperus](#). In the Eleventh Labour, [Hercules](#) obtains the golden apples by deceiving Atlas.

[Book II.24A:17-52](#). A demanding task.

[Book III.22:1-42](#). Their dances in the far west.

### **Hesperius, Hesper, Hesperus**

The evening star (the planet Venus). It sets after the sun and remains close to the sun being an inner planet. Hence the meaning of Western or Italian.

[Book II.3:1-54](#). Western.

### **Hiberus, Spain**

The Roman province in south-western Europe, bordering the Mediterranean Sea.

[Book II.3:1-54](#). Vermilion dye came from there.

### **Hilaira**

[Phoebe](#), a priestess of Athene-[Minerva](#), and Hilaira a priestess of [Diana](#)-Artemis, daughters of [Leucippus](#), the Messenian co-king were abducted

and raped by [Castor](#) and Pollux (Polydeuces) known as the Dioscuri, the sons of [Jupiter](#) by [Leda](#). The two sisters had been betrothed to Lynceus and [Idas](#) the sons of Aphareus king in Messene. Idas later married [Marpessa](#), the daughter of [Evenus](#) by Alcippe, after winning her in a chariot race using a winged chariot lent by his true father [Neptune](#)-Poseidon.  
[Book I.2:1-32](#). She is mentioned as a woman who relied on her natural charms.

### **Hippodamia,Hippodameia**

The daughter of Oenomaus, the Arcadian ruler of Elis and Pisa. He prevented her marriage by challenging suitors to a chariot race, on a course from Pisa near the river Alpheus at Olympia to the altar of [Neptune](#) on the Isthmus of Corinth. The losers forfeited their life. [Pelops](#) raced for her. In love with him, she bribed Myrtilus, Oenomaus's charioteer to remove the lynch-pins from the axles, and the king was killed in the race. Myrtilus was later killed by Pelops but was set in the heavens by [Mercury](#) as the constellation of the Charioteer, Auriga. (The constellation is equally linked with Erichthonius, legendary king of Athens). Auriga contains the star Capella the sixth brightest in the sky.

[Book I.2:1-32](#). She is mentioned as a woman who relied on her natural beauty only.

[Book I.8A:27-46](#). Her dowry was the Peloponnese, conquered by Pelops her husband.

### **Hippolyte**

Queen of the [Amazons](#), warrior maidens living near the Rivers Tanaïs and Thermodon in [Scythia](#), based on Greek knowledge of the Scythian princesses of the Sarmatian people of the Black Sea region. Burials of warrior princesses have been excavated from the tumuli of the area around Rostov, and north west of the Sea of Azov. See Herodotus IV 110-117, for the Amazons and Scythians. In the Ninth Labour, [Hercules](#) obtained the golden girdle of Hippolyte.

[Book IV.3:1-72](#). Able to go to war.

### **Hippolytus**

The son of [Theseus](#) and the [Amazon Hippolyte](#). He was admired by [Phaedra](#), his step-mother, and was killed at Troezen, after meeting 'a bull

from the sea'. He was brought to life again by Aesculapius, and hidden by [Diana](#) (Cynthia, the moon-goddess) who set him down in the sacred grove at Arician [Nemi](#), where he became Virbius, the consort of the goddess (as [Adonis](#) was of [Venus](#), and Attis of [Cybele](#)), and the King of the Wood (*Rex Nemorensis*). All this is retold and developed in Frazer's monumental work on magic and religion, 'The Golden Bough' (see Chapter I et seq.). (See also Euripides's play 'Hippolytos', and Racine's 'Phaedra'.)

[Book II.1:1-78](#). Phaedra's stepson.

[Book IV.5:1-78](#). Resisted Phaedra's advances.

### **Homerus, Homer**

The possibly mythical Greek epic poet who wrote the [Iliad](#) and Odyssey.

[Book I.7:1-26](#). The greatest of poets.

[Book I.9:1-34](#). Not too useful when in love.

[Book II.1:1-78](#). He sang of [Troy](#).

[Book II.34:1-94](#). Is supposed to have loved Penelope, as recorded by Hermesianax.

[Book III.1:1-38](#). His Iliad.

### **Horatius, The Horatii**

Two sets of three brothers the Alban [Curiatii](#) and the Roman Horatii fought each other in the wars between [Rome](#) and [Alba Longa](#). Two Horatii were killed, the third killed all the three Curatii.

[Book III.3:1-52](#). A subject for epic.

[Book III.11:1-72](#). Horatius, who kept the bridge against Lars Porsena's army. (see Macaulay's poem from Lays of Ancient Rome)

### **Horos**

An unknown astrologer. Perhaps fictitious.

[Book IV.1A:71-150](#). The son of [Orops](#).

### **Hylaei**

A region on the northern borders of [Scythia](#).

[Book I.8:1-26](#). Distant, beyond Scythia.

### **Hylaeus**

A Centaur who attacked and tried to rape [Atalanta](#) at the Calydonian Boar Hunt. He wounded her lover [Milanion](#) (or Meleager) as he protected her, and was shot down by her. (Many variants of this myth exist).

[Book I.1:1-38](#). He is mentioned.

### **Hylas**

The beautiful son of [Theodamas](#), loved by [Hercules](#), who sailed with the hero on the [Argos](#). [Propertius](#) tells how Hylas was pursued by [Zetes](#) and [Calais](#), the sons of the North Wind, escaped them, but was taken by the [Nymphs](#).

[Book I:20:1-52](#). The story of Hylas.

### **Hymenaeus, Hymen**

[Book IV.4:1-94](#). The god of marriage. His blessing was asked at the marriage-feast.

### **Hypanis**

A river in southern Russia. The Kuban or Bug.

[Book I.12:1-20](#). Mentioned.

### **Hypermetre**

A daughter of Danaus. She refused to obey her father and would not murder her husband on his wedding night. Her forty-nine sisters obeyed.

[Book IV.7:1-96](#). The virtuous exception.

### **Hypsipyle**

The daughter of Thoas, king of Lemnos.

Thoas was king there when the Lemnian women murdered their menfolk because of their adultery with [Thracian](#) girls. His life was spared because his daughter Hypsipyle set him adrift in an oarless boat. As Queen of Lemnos she welcomed [Jason](#) and the Argonauts. He deserted her to continue the quest for the Golden Fleece.

[Book I.15:1-42](#). She mourned for him.

### **Hyrcanus, Hyrcania, Caspian Sea**

The region around the Caspian Sea.

[Book II.30:1-40](#). [Cynthia](#) is headed there.

**Iacchus, see [Bacchus](#)**

[Book II.3:1-54](#). A name for Bacchus from the ecstatic shouts of his followers the Maenads.

**Iasis**

[Atalanta](#), the daughter of Iasus of Calydon. He exposed her on the Parthenian hill near Calydon, having wished for a male heir. She was suckled by a bear sent by [Diana](#)-Artemis. She was later won by [Milanion](#) (According to a variant myth she was Schoeneus's daughter and won by Hippomenes, see Ovid's *Metamorphoses* X 560). She later defiled the sanctuary of Zeus, with Melanion, by lying with him in an oracular cave, and both were changed into lions.

[Book I.1:1-38](#). She is mentioned.

**Iason, Jason**

The son of Aeson, and leader of the [Argonauts](#): hero of the adventure of the Golden Fleece. The fleece is represented in the sky by the constellation and zodiacal sign of Aries, the Ram. In ancient times it contained the point of the vernal equinox (The First Point of Aries) that has since moved by precession into Pisces. He reached [Colchis](#) and the court of King Aeetes. He accepted [Medea](#)'s help and promised her marriage. He completed the tasks set and won the Golden Fleece, and married Medea, before returning to [Iolchos](#). He asked Medea to lengthen his father's life. He acquired the throne of [Corinth](#), and married a new bride Glauce ([Creusa](#)). Medea in revenge for his disloyalty to her sent Glauce a wedding gift of a golden crown and white robe, which burst into flames when she put them on, and consumed her and the palace. Medea then killed her own sons by Jason, and fled his wrath.

[Book II.24A:17-52](#). He abandons Medea.

[Book II.34:1-94](#). The hero of Apollonius Rhodius's *Argonautica* translated by [Varro](#).

**Iasonius****Icariotis**

[Penelope](#), the daughter of Icarius brother of [Tyndareus](#), and the [Naiad](#) Periboea.

[Book III.13:1-66](#). Disdainful of the suitors' gifts.

### **Icarius**

The daughter of Icarius the Athenian, Erigone was loved by [Bacchus](#). Her country was Panchaia. She was set in the sky as the constellation Virgo, after her suicide, by hanging, in despair at finding her father Icarius's body. He had learned the art of winemaking and gave the wine to some peasants who thinking they were poisoned murdered him. Icarius is identified with the constellation [Boötes](#).

[Book II.33A:23-44](#). The constellation.

### **Idaeus, Ida, Idalius, Mount Ida**

One Mount Ida is near [Troy](#). There is a second Mount Ida on [Crete](#).

[Book II.2:1-16](#). [Paris](#) and the Goddesses on the Trojan Ida.

[Book II.13A:1-58](#). [Adonis](#) killed on the Cretan Ida. He was identified with Tammuz of the Lebanon, and was a consort of the Great Goddess, Ishtar=[Venus](#)-Aphrodite.

[Book II.32:1-62](#). Oenone loved [Paris](#) on the Trojan Ida.

[Book III.1:1-38](#). Source of the river [Simois](#) at Troy.

[Book III.17:1-42](#). [Cybele](#) worshipped on Trojan Ida.

### **Idas**

A son of Neptune, putative son of Aphareus king of Messene, by Aphareus's half-sister Arene. Lynceus was his brother. He participated with Lynceus in the Calydonian boar-hunt, and they both sailed with the Argo.

[Marpessa](#) was the daughter of [Evenus](#), the son of [Mars](#), by his wife Alcippe. Her father wished her to remain virgin, and her suitors were forced to compete in a chariot race with him, the losers forfeiting their lives. [Apollo](#) vowed to win her and end the custom, but Idas borrowing his father [Neptune](#)'s chariot pre-empted him. Idas snatched her: Evenus gave chase, but killed his horses and drowned himself in the Lycormas then renamed the Evenus in disgust at failing to overtake Idas. Apollo and Idas fought over Marpessa, but [Jupiter](#) parted them and she chose Idas fearing that Apollo would be faithless to her.

[Book I.2:1-32](#). He is mentioned.

### **Iliacus, Ilion, Ilius**

A name for [Troy](#).

[Book II.13A:1-58](#). [Book III.1:1-38](#). [Book III.13:1-66](#). Troy.

[Book IV.4:1-94](#). The embers of fallen Troy.

### **Ilias. The Iliad**

[Homer](#)'s epic verse story of the [Trojan](#) War, specifically the Anger of [Achilles](#) and its aftermath.

[Book II.1:1-78](#). Mentioned for its length and greatness.

[Book II.34:1-94](#). The standard of highest poetic achievement.

### **Illyria, Illyricus**

The North-Eastern seaboard of the Adriatic, north of Epirus.

[Book I.8:1-26](#). Cold climate.

[Book II.16:1-56](#). A Roman province. A praetor arrives from there.

### **Inachis, see [Io](#)**

Io, daughter of [Inachus](#).

[Book II.33:1-22](#). Worshipped as [Isis](#).

### **Inachius, Inachus**

[Book I.13:1-36](#). Inachus was King of Argos, hence Argive=Greek.

[Book II.13:1-16](#). Greek [Linus](#).

### **India, Indicus**

The Indian sub-continent, part of [Asia](#).

[Book I.8A:27-46](#). Pearls were imported from there.

[Book II.9:1-52](#). A military outpost.

[Book II.10:1-26](#). Subject to Rome.

[Book II.22:1-42](#). A source of gemstones.

[Book III.4:1-22](#). [Augustus](#) planning a campaign there.

[Book III.13:1-66](#). Herodotus and Pliny say that ants brought gold dust from the Indian mines in winter, which was gathered by the Indians in summer when the ants sheltered from the heat. See Herodotus Book III Chs. 102-105.

[Book III.17:1-42](#). Indian warriors routed by the [Bacchic](#) dancers.

### **Ino**

The daughter of [Cadmus](#), wife of Athamas, and sister of [Semele](#) and Agave. She fosters the infant [Bacchus](#). She participated in the killing of [Pentheus](#). She incurred the hatred of [Juno](#). Maddened by [Tisiphone](#), and the death of her son Learchus, at the hand of his father, she leapt into the sea, and was changed to the sea-goddess [Leucothoë](#) by [Neptune](#), at [Venus](#)'s request.

[Book II.28:1-46](#). Became a goddess. Changes of fortune.

### **Io**

The daughter of Inachus a river-god of Argolis, chased and raped by [Jupiter](#), she was changed to a heifer by Jupiter and conceded as a gift to [Juno](#). She was guarded by hundred-eyed [Argus](#). After [Mercury](#) killed Argus, and driven by Juno's fury, Io reached the [Nile](#), and was returned to human form. With her son Epaphus she was worshipped in Egypt as a goddess. Io is therefore synonymous with [Isis](#) (or Hathor the cow-headed goddess with whom she was often confused), and Epaphus with Horus.

[Book I.3:1-46](#). She is mentioned.

[Book II.28:1-46](#). Changes of fortune.

[Book II.30:1-40](#). Loved by Jupiter.

[Book II.33:1-22](#). Worshipped as Isis.

[Book III.22:1-42](#). Transformed by Juno.

### **Iolciacis, Iolcus**

A seaport town in [Thessaly](#) from which the [Argonauts](#) sailed.

They return there with [Medea](#) and the Golden Fleece.

[Book II.1:1-78](#). Medea in Iolcus.

### **Iole**

[Book IV.5:1-78](#). One of [Cynthia](#)'s (?) slaves.

### **Ionian, Ionius**

Ionian was the Greek coastal region of Asia Minor, often extended to include Lydia and Caria, and the associated offshore islands in the Aegean. The Ionian Sea (Ionius) is on the other western side of the Greek mainland.



[Book I.6:1-36](#). Ionia noted for its soft richness.

[Book II.26:1-20](#). The Ionian sea, subject to storms causing shipwreck.

[Book III.11:1-72](#). [Augustus](#)-Octavian's naval battleground. [Propertius](#) hints at homosexual proclivities again.

[Book III.21:1-34](#). On the route to [Athens](#).

[Book IV.6:1-86](#). Off the site of [Actium](#).

### **Iope**

(1). The daughter of [Iphiclus](#) and wife of [Theseus](#).

(2). The daughter of Aeolus, wife of [Cepheus](#), and mother of [Andromeda](#), more commonly called Cassiope.

[Book II.28A:47-62](#). A beauty.

### **Iphiclus**

[Melampus](#) the son of [Amythaon](#), undertook to steal the cattle of Iphiclus for Neleus, so that Bias his brother or he himself could win [Pero](#), Neleus's daughter. He was captured and chained but escaped and succeeded in marrying her.

[Book II.3:1-54](#). Iphiclus is mentioned.

### **Iphigenia**

The daughter of [Agamemnon](#), king of [Mycenae](#), and [Clytaemnestra](#). She is called Mycenis. She was sacrificed by her father at [Aulis](#), to gain favourable winds for the passage to [Troy](#) but snatched away by [Diana](#). (to Tauris)

[Book III.7:1-72](#). [Book IV.1A:71-150](#). Her sacrifice.

### **Irus**

A beggar on [Ithaca](#), in the palace of [Ulysses](#) who defeats him in a boxing match. See [Homer](#)'s *Odyssey*.

[Book III.5:1-48](#). In the underworld.

### **Ischomache, Hippodamia**

The daughter of [Adrastus](#), and wife of [Pirithoüs](#). [Eurytus](#) the Centaur attempted to carry her off at her wedding and precipitated the battle between Lapiths and [Centaurs](#).

[Book II.2:1-16](#). Her beauty. A daughter of the Lapithae.

**Isis**

[Book IV.5:1-78](#). The Egyptian Goddess. See [Io](#). Worshipped throughout the Empire, women remained celibate while performing her rites and vigils.

**Ismara, Ismarius**

[Book II.13:1-16](#). [Book III.12:1-38](#). The home of the [Cicones](#) in [Thrace](#). Thracian.

[Book II.33A:23-44](#). [Ulysses](#) gives [Polyphemus](#) neat wine from there.

**Isthmos, The Isthmus**

The Isthmus of [Corinth](#) between the Gulf of Corinth and the Saronic Sea.

[Book III.21:1-34](#). On the route to [Athens](#).

**Italia**

Italy. The country, with capital at [Rome](#), the centre of the Roman Empire in [Propertius](#)'s day.

[Book I.22:1-10](#). The country and people.

[Book III.7:1-72](#). Italian shores.

**Italus, Italian**

[Book III.1:1-38](#). Italian mysteries. (*Itala orgia*)

[Book III.22:1-42](#). Italian waters.

**Ithacus, Ulysses, Odysseus**

Odysseus, the hero from Ithaca. Also called Ulysses. The Greek hero, son of Laërtes. See [Homer](#)'s Iliad and Odyssey. He fought at [Troy](#), spent many years returning home, was noted for his cunning and resilience. His patron was [Minerva](#)-Athene, goddess of the mind and intellect. [Penelope](#) his wife is the type of faithfulness, waiting patiently for his return.

(See Francesco Primaticcio's painting – Ulysses and Penelope – The Toledo Museum of Art)

[Book I.15:1-42](#). He is mentioned. [Calypso](#) delayed him.

[Book III.12:1-38](#). Of Ithaca.

**Itys**

The son of Tereus and Procne. He was murdered by his mother in revenge for Tereus's rape of Philomela, and his flesh was served to his father at a banquet. See Ovid's *Metamorphoses* Book VI 437.

[Book III.10:1-32](#). His mother's grief.

### **Iugurtha**

King of Numidia, in North Africa, defeated and killed by [Marius](#) in 104BC.

[Book III.5:1-48](#). In the underworld.

[Book IV.6:1-86](#). Led in defeat through the streets of [Rome](#).

### **Iuleus**

### **Iulius, Julian**

Of the Julian dynasty.

[Book IV.6:1-86](#). Used of [Augustus](#)'s fleet

### **Iulus**

The son of [Aeneas](#), Ascanius, who built [Alba Longa](#) and was its first king.

[Book IV.1:1-70](#). [Trojan](#) lineage.

### **Iuno, Juno**

The daughter of Rhea and [Saturn](#), wife of [Jupiter](#), and the queen of the gods. A representation of the pre-Hellenic Great Goddess. (See the Metope of Temple E at Selinus – The Marriage of Hera and Zeus – Palermo, National Museum.)

[Book II.2:1-16](#). The sister, and wife, of Jupiter.

[Book II.5:1-30](#). The goddess of women's arts, and domestic order.

[Book II.28:1-46](#). Called [Pelagian](#). Moved by the deaths of young girls.

[Book II.33:1-22](#). [Book III.22:1-42](#). Changed [Io](#) into a heifer.

[Book IV.1A:71-150](#). Presides over childbirth.

[Book IV.8:1-88](#). Her temple at [Lanuvium](#).

[Book IV.9:1-74](#). She persecuted [Hercules](#). See the entry for Hercules for further detail.

### **Iuppiter, Jupiter**

The sky-god, son of [Saturn](#) and Rhea, born on Mount Lycaeus in [Arcadia](#) and nurtured on Mount Ida in Crete. The oak is his sacred tree. His

emblems of power are the sceptre and lightning-bolt. His wife and sister is [Juno](#) (Iuno). (See the sculpted bust(copy) by Brassides, the Jupiter of Otricoli, Vatican)

[Book I.13:1-36](#). He raped [Leda](#) in the form of a swan.

[Book II.1:1-78](#). He fought the [Giants](#).

[Book II.2:1-16](#). Responsible for a long list of rapes of desirable girls, and many resultant offspring. His adulteries resented by Juno.

[Book II.3:1-54](#). Notorious adulterer.

[Book II.7:1-20](#). Powerless to separate loyal lovers.

[Book II.13:1-16](#). A synonym for [Augustus](#). [Propertius](#) was probably in trouble with the authorities for the seditious nature of his verse.

[Book II.16:1-56](#). Punishes faithless girls.

[Book II.22:1-42](#). Fathered [Hercules](#) on [Alcmene](#).

[Book II.26A:21-58](#), Sends the lightning.

[Book II.28:1-46](#). A God who protects lovely girls.

[Book II.30:1-40](#). He raped [Semele](#), [Io](#), and flying as an eagle to [Troy](#) carried off Ganymede, the son of king Tros (a dig at Augustus, imputing homosexual practices to him?)

[Book II.32:1-62](#). He raped [Danae](#).

[Book II.33:1-22](#). He loved Io.

[Book II.34:1-94](#). A potential rival where lovely women are concerned.

[Book II.34:1-94](#). He struck down [Capaneus](#).

[Book III.1:1-38](#). Father of the river-god Xanthus ([Scamander](#)).

[Book III.2:1-26](#). His shrine at [Elis](#).

[Book III.3:1-52](#). The [Capitol](#) with its temple of Jupiter was saved by the cries of geese during the surprise attack by the [Sabines](#).

[Book III.4:1-22](#). The Roman Jupiter=[Augustus](#). [Propertius](#) suggests Augustus might be unduly interested in the [Persian](#) trophies=catamites, an innuendo about Augustus's sexual proclivities.

[Book III.9:1-60](#). The god portrayed at his temple at Olympia by [Phidias](#)'s chryselephantine statue, one of the seven wonders of the ancient world. God also of the thunderbolt.

[Book III.11:1-72](#). The gods behaviour reprehensible, by analogy Augustus's also.

[Book III.11:1-72](#). [Augustus](#), challenged by [Cleopatra](#).

[Book III.15:1-46](#). The god raped [Antiope](#), taking the form of a satyr.

[Book III.24:1-20](#). Not a god of commonsense.

[Book IV.1:1-70](#). [Book IV.4:1-94](#). His temple on the [Tarpeian](#) Hill, the [Capitoline](#). He aided the founding of [Rome](#) as a rebirth of [Troy](#).  
[Book IV.1A:71-150](#). Prophecies bought for gold. Jupiter the planet astrologically connected with good fortune (*Fortuna Maior*). Ammon, an Egyptian and [Libyan](#) god, worshipped in the form of a Ram-headed deity, was identified by the Romans and Greeks with Jupiter and Zeus.  
[Book IV.6:1-86](#). His supposed support for [Augustus](#) at [Actium](#).  
[Book IV.9:1-74](#). Outraged by [Cacus](#)'s thieving.  
[Book IV.10:1-48](#). His temple as [Feretrian](#) Jupiter.

### **Ixion**

King of the Lapithae, father of Pirithoüs, and of the [Centaur](#)s.  
The father of Nessus and the other centaurs. He attempted to seduce [Juno](#), but [Jupiter](#) created a false image of her, caught Ixion in the act with this simulacrum, and bound him to a fiery wheel that rolls through the sky (or turns in the Underworld).  
[Book II.1:1-78](#). His son is [Pirithous](#).  
[Book IV.11:1-102](#). Tormented in Hades.

### **Ixionides, see [Pirithous](#)**

[Book II.1:1-78](#). Pirithous, son of [Ixion](#).

### **Lacaena, Lacon, Sparta**

[Sparta](#), the chief city of Laconia on the River [Eurotas](#), and also called Lacadaemon  
[Book I.4:1-28](#). The city of [Hermione](#).  
[Book II.15:1-54](#). Of Sparta.  
[Book III.14:1-34](#). Men and women exercised naked.

### **Lais**

A famous courtesan of [Corinth](#).  
[Book II.6:1-42](#). Her popularity.

### **Lalage**

[Book IV.7:1-96](#). One of [Cynthia](#)'s slaves.

### **Lampetie**

The daughter of the Sun, [Phoebus](#)-Apollo and guardian of his cattle which [Ulysses](#) and his crew sacrificed.

[Book III.12:1-38](#). An adventure of Ulysses.

### **Lanuvium**

A small town on the [Appian Way](#) south east of [Rome](#).

[Book II.32:1-62](#). [Cynthia](#) goes there.

[Book IV.8:1-88](#). The fertility ritual there.

### **Laomedon**

The king of [Troy](#), son of Ilus the younger, father of [Priam](#), Hesione and Antigone of Troy.

[Book II.14:1-32](#). Troy's wealth.

### **Lapitha, Lapithae, Lapiths**

An ancient people of south western [Thessaly](#). The marriage of [Pirithoüs](#) and [Hippodamia](#) was disrupted by [Eurytus](#) one of the centaurs invited to the feast, leading to the battle between the Lapiths and [Centaurs](#). (See the sculpture from the west pediment of the Temple of Zeus at Olympia – e.g. the detail, Lapith Woman and Centaur)

[Book II.2:1-16](#). Hippodamia was a daughter of the Lapiths.

### **Lar, Lares, Penates**

The Lares were spirits of the dead, worshipped at crossroads, and in the home as guardian deities, coupled usually with the Penates. The Penates were the old Latin household gods, two in number, whose name derives from *penus* a larder, or storage room for food. They were closely linked to the family and shared its joys and sorrows. Their altar was the hearth, which they shared with [Vesta](#). Their images were placed at the back of the atrium in front of the Genius, the anonymous deity that protected and was the creative force in all groups and families, and, as the Genius of the head of the house and represented as a serpent, was placed between the Lar (the Etruscan guardian of the house) and Penates. At meals they were placed between the plates and offered the first food. The Penates moved with a family and became extinct if the family did.

[Book III.3:1-52](#). They resisted [Hannibal](#).

[Book III.7:1-72](#). Those of [Paetus](#).

[Book IV.1:1-70](#). The [Trojan](#) household gods.

[Book IV.3:1-72](#). The shrine of the Lar opened at the Calends, the first of each month.

[Book IV.8:1-88](#). The shrine of the Lares by the entrance to the house.

### **Latinus, Latius, Latin**

[Roman](#).

[Book II.32:1-62](#). Roman women.

[Book III.4:1-22](#). Roman [Jupiter](#)=[Augustus](#).

[Book IV.6:1-86](#). Roman waters. The Adriatic, off [Actium](#).

[Book IV.10:1-48](#). Roman hands.

### **Latris**

[Book IV.7:1-96](#). A slave of [Cynthia](#). Her name from the Greek ‘to serve’ = λατρεύειν

### **Lavinus, Lavinium**

Lavinium, a city of Latium, founded by [Aeneas](#). (Between the modern Ostia and Anzio)

[Book II.34:1-94](#). Founded by Aeneas.

### **Lechaeum**

The western port of [Corinth](#).

[Book III.21:1-34](#). On the route to [Athens](#).

### **Leda**

The daughter of Thestius, and wife of the [Spartan](#) king Tyndareus. She had twin sons [Castor](#) and Polydeuces ([Pollux](#)), the [Tyndaridae](#), following her rape by [Jupiter](#) in the form of a swan. Castor and Pollux are represented in the sky by the two bright stars in the constellation of Gemini, the Twins. They were the protectors of mariners appearing in the rigging as the electrical phenomenon now known as St Elmo’s fire. Gemini contains the radiant of the Geminid meteor shower. (See the painting Leda, by Gustave Moreau in the Gustave Moreau Museum Paris). Propertius takes Leda’s other daughter by Tyndareus, [Clytemnestra](#) to be human and not divine. [Book I.13:1-36](#). She is mentioned.

**Leo**

The constellation and zodiacal sign of the Lion. It contains the star Regulus 'the heart of the lion', one of the four guardians of the heavens in Babylonian astronomy, which lies nearly on the ecliptic. (The others are Aldebaran in Taurus, Antares in Scorpius, and Fomalhaut 'the Fish's Eye' in Piscis Austrinus. All four are at roughly ninety degrees to one another). The constellation represents the Nemean lion killed by [Hercules](#) as the first of his twelve labours.

[Book IV.1A:71-150](#). The Zodiacal sign of the Lion.

**Lepidus**

[Book IV.11:1-102](#). A son of [Paullus](#).

**Lerna**

The marsh where the Hydra lived destroyed by [Hercules](#) in the Second Labour.

[Book II.24A:17-52](#). A demanding task.

[Book II.26A:21-58](#). [Neptune](#) created the spring of [Amymone](#), source of the river Lerna there, with his trident.

**Lesbia**

The subject of [Catullus](#)'s love poems. Probably Clodia Metelli.

[Book II.32:1-62](#). Set a precedent for loose behaviour.

[Book II.34:1-94](#). 'Better-known' than [Helen](#). (An ironic comment on her loose behaviour)

**Lesbius, Lesbos**

The island in the eastern [Aegean](#). Among its cities were Mytilene and Methymna. Famous as the home of Sappho the poetess, whose love of women gave rise to the term *lesbian*. Through Sappho and Alcaeus a centre, around 600BC, for Greek lyric poetry, Sappho being the first great individual voice of European lyric song.

[Book I.14:1-24](#). Its wine is mentioned.

**Lethaeus, Lethe**

A river of the Underworld, whose waters bring forgetfulness.

[Book IV.7:1-96](#). Its waters have withered [Cynthia](#)'s lips.



**Leucadia**

[Book II.34:1-94](#). [Varro](#)'s mistress.

**Leucadius, see Actium****Leucippis**

The son of Gorgophone by Perieres. He co-ruled Messene with his brother Aphareus, and gave the city of Leuctra its name. His daughters, the Leucippides, were [Phoebe](#) and [Hilaira](#) (Hilaeira).

[Book I.2:1-32](#). He is mentioned.

**Leucothoe**

[Ino](#) the daughter of [Cadmus](#), wife of Athamas, and sister of [Semele](#) and Agave. She fostered the infant [Bacchus](#) (Dionysus). She participated in the killing of [Pentheus](#). She incurred the hatred of [Juno](#). Maddened by [Tisiphone](#), and the death of her son Learchus, at the hands of his father, she leapt into the sea, and was changed to the sea-goddess Leucothoë by [Neptune](#), at [Venus](#)'s request.

Leucothoe is the White Goddess, the sea-goddess, who as a sea-mew helped [Ulysses](#) (See [Homer](#)'s Odyssey). She is a manifestation of the Great Goddess in her archetypal form. (See Robert Graves's 'The White Goddess').

[Book II.26:1-20](#). Prayed to for safety and help at sea.

[Book II.28:1-46](#). The deified Ino.

**Liber, see Bacchus****Libones**

[Book IV.11:1-102](#). The ancestors of [Cornelia](#), a branch of the Scribonii, the senatorial family.

**Liburnus**

A galley with a ram, light and manoeuvrable, widely used by the Romans e.g. by [Octavian](#) at [Actium](#).

[Book III.11:1-72](#). Its prow, a [Propertian](#) sexual reference.

**Libya**

The country in North Africa.

[Book II.31:1-16](#). A source of ivory.

[Book III.11:1-72](#). [Syphax](#), its king.

[Book IV.1A:71-150](#). It contained the shrine of [Jupiter](#) Ammon.

[Book IV.9:1-74](#). [Hercules](#) hair bleached there.

**Linus**

A mythological early poet. The son of [Oeagrus](#) and the [Muse Calliope](#), brother of [Orpheus](#). Killed by [Apollo](#) out of jealousy (in a tanist ritual?) the famous Lament for Linus crossed the ancient world.

[Book II.13:1-16](#). Famous poet.

**Luceres**

The followers of [Lygmon](#) (Lucumo), who united with the [Titienses](#), the people of [Titus Tatius](#), and the [Ramnes](#) followers of [Romulus](#).

[Book IV.1:1-70](#). Early Romans.

**Lucifer**

[Book II.19:1-32](#). The dawn. The morning star.

**Lucina**

‘The light bringer’, the Roman goddess of childbirth, a manifestation of [Juno](#), but also applied to [Diana](#), as the Great Goddess.

[Book IV.1A:71-150](#). Goddess of childbirth.

**Lucrinus**

A lagoon on the Bay of Naples near [Baiae](#).

[Book I.11:1-30](#). Cynthia stays nearby.

**Luna**

The Moon as celestial body and as manifestation of the Triple Goddess.

[Book I.10:1-30](#). [Book II.28:1-46](#). Referred to.

[Book II.34:1-94](#). The phenomenon of Lunar eclipse.

[Book III.20:1-30](#). The Moon.

**Lupercus (1)**

A priest of Lupercus, the Roman version of [Pan](#) Lukaïos. The priests were divided into the colleges of the Fabii and Quintilii [Book IV.1:1-70](#). The festival of the Lupercalia took place on February 15th. Men dressed only in animal skins ran through the streets striking women with goatskin thongs to promote fertility.

### **Lupercus (2)**

The son of [Arria](#), possibly a friend or kinsman of [Propertius](#). [Book IV.1A:71-150](#). He died in war.

**Lyaeus, see Bacchus**

### **Lycinna**

[Propertius](#)'s first love. [Book III.15:1-46](#). [Cynthia](#) jealous of his past.

### **Lycius, Lycia**

A region in south-west Asia Minor where Phoebus was the major deity. [Book III.1:1-38](#). [Phoebus](#).

**Lycomedius, see Luceres**

### **Lycoris**

[Book II.34:1-94](#). The mistress of the poet [Gallus](#).

### **Lycotas**

It is not known whether Lycotas is a pseudonym or a fictional name. [Book IV.3:1-72](#). The husband of [Arethusa](#).

### **Lycurgus**

The legendary king of [Thrace](#) who disapproved of the orgiastic rites of [Bacchus](#)-Dionysus and captured the god, who maddened him so that he killed his own son thinking he was pruning a vine. [Book III.17:1-42](#). Maddened by the god.

### **Lycus**

[Book III.15:1-46](#). The husband of [Dirce](#).

## **Lydia**

A country in Asia Minor, containing Ephesus, with its temple of Artemis-[Diana](#), and Smyrna. Famous for its wealth.

[Book I.6:1-36](#). Noted for its wealth and gold-bearing streams.

[Book III.5:1-48](#). [Croesus](#) was king of Lydia.

[Book III.11:1-72](#). [Omphale](#) was queen of Lydia.

[Book III.17:1-42](#). A Lydian turban crowns [Bacchus](#)'s head.

[Book IV.7:1-96](#). The Lydian lyre.

[Book IV.9:1-74](#). [Hercules](#) served Omphale there.

## **Lygdamus**

A slave of [Cynthia](#) and then [Propertius](#).

[Book III.6:1-42](#). A message bearer.

[Book IV.7:1-96](#). Cynthia doubted his loyalty.

[Book IV.8:1-88](#). Attends on Propertius.

## **Lygmon, Lycmon**

An Etruscan general who assisted [Romulus](#) against [Tatius](#) king of the [Sabines](#), and joined with them in a peace settlement. He was also called Lucumo and his people the [Luceres](#). (those of Romulus were the [Ramnes](#), and of Tatius the [Titienses](#)) He came from [Solonium](#) a town near [Lanuvium](#), according to Propertius and Dionysius of Halicarnassus.

[Book IV.1:1-70](#). A countryman.

[Book IV.2:1-64](#). The crushing of the Sabines.

## **Lynceus**

A fellow poet and friend of [Propertius](#). Possibly a pseudonym for Lucius Varius Rufus.

[Book II.34:1-94](#). Addressed by Propertius, for attempting something with [Cynthia](#).

## **Lysippus**

[Book III.9:1-60](#). The sculptor born at Sicyon who flourished in the second half of the fourth century BC. He was a popular bronze-caster famous for precision of detail and slim bodily proportions, and for moments of action.

(See the bronze praying boy in Berlin, and the reliefs from the statue base of Poulydamas, both probably by pupils). Pausanias (Book VI) mentions statues by him at Olympia in [Eleia](#).

### **Machaon**

A Greek physician at the siege of [Troy](#).  
[Book II.1:1-78](#). He healed [Philoctetes](#).

### **Maeander, Maeandrius**

The Maeander river in [Lydia](#) in Asia Minor famous for its wandering course, hence ‘meander’. Also its river-god. (Pausanias mentions, VIII vii, a boiling hot spring that comes out of the riverbed and out of a rock mid-stream. Also, V xiv, that it is famous for its many huge tamarisk trees.)  
[Book II.30:1-40](#). [Minerva](#) invented the flute there, but threw it into the river when it puffed out her cheeks, marring her beauty.  
[Book II.34:1-94](#). Its wanderings as a subject no help in love.

### **Maecenas**

Gaius Maecenas (c70-8BC) diplomat, private citizen, patron of the arts, friend of [Augustus](#). His protégés included Virgil, Horace and [Propertius](#).  
[Book II.1:1-78](#). He is addressed.  
[Book III.9:1-60](#). He is addressed as [Propertius](#)’s patron and is the subject of veiled jokes, some homosexual regarding [Augustus](#), which may have been an acceptable practice within Maecenas’s set as it was in Elizabethan England in some circles.

### **Maenalius**

[Book IV.9:1-74](#). Arcadian, from Mount Maenalus in [Arcady](#).

### **Maenas, The Maenads**

The Bacchantes, the female followers of [Bacchus](#)-Dionysus, noted for their ecstatic worship of the god. Dionysus brought terror and joy. The Maenads’ secret female mysteries may indicate older rituals of ecstatic human sacrifice.  
[Book III.8:1-34](#). Frenzied women.  
[Book III.13:1-66](#). [Cassandra](#), a frenzied prophetess.  
[Book III.17:1-42](#). [Book III.22:1-42](#). They killed [Pentheus](#).

**Maeonius, Maeotic**

[Book II.3:1-54](#). Lake Maeotis the modern Sea of Azov.

**Magnus**

[Book IV.8:1-88](#). A dwarf entertainer.

**Malea**

The most southerly promontory of the Peloponnese.

[Book III.19:1-28](#). A dangerous headland.

**Mamurius**

Mamurius Veturius, a mythical metalworker at the time of [Numa](#).

[Book IV.2:1-64](#). His statue of [Vertumnus](#).

**Marcellus**

[Book III.18:1-34](#). [Augustus](#)'s nephew who died at [Baiae](#) in 23BC.

**Marcus**

Quintus Marcus Rex built an aqueduct in 144BC the *aqua Marcia*, with excellent water.

[Book III.2:1-26](#). [Book III.22:1-42](#). Its water.

**Marius**

The general Gaius Marius defeated [Jugurtha](#) in North Africa in 104BC and the Germanic tribes of the [Teutones](#) and [Cimbri](#) in 102-101BC. He was seven times consul.

[Book II.1:1-78](#). He is mentioned for his service to the State.

[Book III.3:1-52](#). A subject for others' poetry.

[Book III.5:1-48](#). In the underworld.

[Book III.11:1-72](#). His weapons and statues honoured, but desecrated by [Cleopatra](#)'s presence.

**Maro**

A companion (or son) of [Bacchus](#).

[Book II.32:1-62](#). A stone fountain, a statue of Maro, in [Rome](#).

### **Marpessa**

The daughter of [Evenus](#), the son of [Mars](#), by his wife Alcippe. Her father wished her to remain virgin, and her suitors were forced to compete in a chariot race with him, the losers forfeiting their lives. [Apollo](#) vowed to win her and end the custom, but [Idas](#) borrowing his father [Neptune](#)'s chariot pre-empted him. Idas snatched her, Evenus gave chase, but killed his horses and drowned himself in the Lycormas then renamed the Evenus in disgust at failing to overtake Idas. Apollo and Idas fought over Marpessa, but [Jupiter](#) parted them and she chose Idas fearing that Apollo would be faithless to her.

[Book I.2:1-32](#). She is mentioned.

### **Mars**

The war god, son of [Jupiter](#) and [Juno](#). An old name for him is [Mavors](#). [Venus](#) committed adultery with him and he was caught in a net with her by her husband Vulcan. The father of [Romulus](#). He asked for Romulus's deification.

[Book II.32:1-62](#). Committed adultery with Venus.

[Book III.3:1-52](#). [Book III.4:1-22](#). The God of War.

[Book IV.1:1-70](#). The father of Romulus. The she-wolf who suckled Romulus and [Remus](#) was under his protection.

[Book IV.1A:71-150](#). The planet Mars associated astrologically with anger, energy, and rapaciousness.

### **Mausoleus, Mausolus, The Mausoleum**

The Mausoleum was the tomb of king Mausolus, ruler of Caria (377-353BC). His widow Artemisia erected the white marble monument over 130 feet high, one of the seven wonders of the ancient world. [Book III.2:1-26](#). Subject to time.

### **Mavors**

A name for [Mars](#).

[Book II.27:1-16](#). God of war.

### **Medea**

The daughter of Aetes, king of [Colchis](#) and the Caucasian nymph Asterodeia. She is called Aetias. As told by Ovid in Book VII of the

Metamorphoses, a famous sorceress, she conceives a passion for [Jason](#) and agonises over the betrayal of her country for him. (See Gustave Moreau's painting 'Jason and Medea', Louvre, Paris: Frederick Sandys painting 'Medea', Birmingham Museum and Art Gallery, England: and Castiglione's painting, 'Medea casting a spell', Wadsworth Athanaeum, Hartford, Connecticut). She determines to help Jason and makes him swear on the altar of Triple Hecate to marry her. She gives him magic herbs to facilitate his tasks (probably including the Colchian crocus, meadow saffron, *colchicum autumnale*, that sprang from the blood of the tortured Prometheus. The plant is highly toxic, and the seeds and corms were collected for the extraction of the narcotic drug *colchicine*, *tinctura colchici*, used as a specific against gout.). Jason carries out his tasks using the magic herbs, including magic juice (juniper?) to subdue the dragon, and takes Medea back with him to [Iolchos](#). She offers to attempt to renew [Aeson](#)'s life at Jason's request. She makes a magic potion and restores Aeson's youth. She rejuvenates the nymphs of Mount [Nysa](#). She then deceives Pelias's daughters and employs them to help destroy him. She flees through the air with her winged dragons, making a clockwise journey round the [Aegean](#), the Cyclades, the [Peloponnese](#), Aetolia, and [Arcadia](#), to reach [Corinth](#). There she kills Glauce her rival, and then sacrifices her own sons, before fleeing to [Athens](#) where she marries King Aegeus. She attempts to poison [Theseus](#) using aconite, but Aegeus recognises Theseus's sword as his own, and dashes the cup away in time. Medea vanishes in a mist conjured by her magic spells.

[Book II.1:1-78](#). The Colchian witch.

[Book II.21:1-20](#). Jason deceived her, leaving her for [Creusa](#).

[Book II.24A:17-52](#). [Book IV.5:1-78](#). Abandoned by Jason.

[Book II.34:1-94](#). Went with a stranger.

[Book III.11:1-72](#). She helped Jason overcome the brazen bulls, defeat the warrior's born of the dragon's teeth, and lull the dragon that guarded the Golden Fleece.

[Book III.19:1-28](#). She murdered her children by Jason.

### **Medus, The Medes**

The Median Empire was founded by Dyakku and made great by Cyaxares (625-585BC). It was conquered by the Persians under Cyrus II.



[Book III.9:1-60](#). [Book III.12:1-38](#). Parthians (of Persia, originally north-eastern Persia).

### **Melampus**

The son of [Amythaon](#), who undertook to steal the cattle of [Iphiclus](#) for Neleus, so that Bias his brother or he himself could win [Pero](#), Neleus's daughter. He was captured and chained but escaped and succeeded in marrying her.

[Book II.3:1-54](#). Driven by love for her.

### **Meleager**

King of Calydon, the son of Oeneus, and [Althaea](#), daughter of Thestius. As prince, a hero of Calydon. He joined the Calydonian Boar hunt and fell in love with Atalanta. He killed the boar but in an argument over the spoils he murdered his uncles, Plexippus and Toxeus. His mother Althaea punished him, with death, by throwing the brand that was linked to his life, into the fire. Deianira was his sister.

[Book III.22:1-42](#). His mother took his life.

### **Memnon**

The Ethiopian king, son of [Tithonus](#) and [Aurora](#) (The Dawn), killed by [Achilles](#) while fighting for the [Trojans](#). He was changed to a bird by Aurora on his funeral pyre. The Memnonides were birds, created at the same time, which flew every year to his tomb at Troy from Ethiopia to re-enact the War. See Ovid's *Metamorphoses* XIII 579. In Egypt he was said to have survived and ruled Ethiopia subsequently.

[Book I.6:1-36](#). He is mentioned, indicating Ethiopia and the south.

[Book II.18A:5-22](#). His death mourned by Aurora.

### **Memphis**

The city in [Egypt](#).

[Book III.11:1-72](#). [Pompey](#) murdered in Egypt.

### **Menandrus, Menandrus, Menander**

The playwright (341-290BC) and leading author of the school of New Greek Comedy.

[Book II.6:1-42](#). [Book IV.5:1-78](#). He wrote a play with [Thais](#) as a character.

[Book III.21:1-34](#). A source of wit and learning.

### **Menelaeus**

The younger son of Atreus, and brother of [Agamemnon](#), hence called [Atrides minor](#). [Paris](#)'s theft of his wife [Helen](#) instigated the [Trojan](#) War [Book II.3:1-54](#). He demanded her return.

[Book II.15:1-54](#). Helen's abduction.

[Book II.34:1-94](#). Paris abused his hospitality.

### **Menoetiades**

[Book II.1:1-78](#). [Patroclus](#) the son of Menoetius.

### **Mens Bona**

[Book III.24:1-20](#). The Romans erected a Temple to Good Sense in 217BC.

### **Mentor**

A famous Greek silversmith of the early fourth century BC.

[Book I.14:1-24](#). His work is mentioned.

[Book III.9:1-60](#). A specialist in sculpted groups.

### **Mentoreus**

[Book I.14:1-24](#). Of [Mentor](#).

### **Mercurius, Mercury**

The messenger god, Hermes, son of [Jupiter](#) and the [Pleiad](#) Maia, the daughter of [Atlas](#). He is therefore called Atlantiades. His birthplace was Mount Cyllene, and he is therefore called Cyllenius. He has winged feet, and a winged cap, carries a scimitar, and has a magic wand, the caduceus, with twin snakes twined around it, that brings sleep and healing. The caduceus is the symbol of medicine. (See Botticelli's painting Primavera.)

[Book II.2:1-16](#). He slept with Hecate ([Brimo](#)).

[Book II.30:1-40](#). The skies are the highways of the god.

### **Meroe**

[Book IV.6:1-86](#). The capital city of [Cepheus](#)'s Ethiopia.

### **Merops**

An early king of the island of [Cos](#).  
[Book II.34:1-94](#). Coan. [Philetas](#) of Cos.

### **Methymnaeus**

[Book IV.8:1-88](#). Wine from Methymna in [Lesbos](#).

### **Mevania**

The modern Bevagna near [Assisi](#).  
[Book IV.1A:71-150](#). Near [Propertius](#)'s birthplace.

### **Milanion, Melanion**

The Greek hero, son of Amphidamas the Arcadian who won [Atalanta](#) daughter of [Iasus](#) and Clymene, famous for her running. She was a virgin follower of [Diana](#)-Artemis. She agreed to marry any suitor who could beat her in the race, those defeated forfeiting their lives. [Venus](#)-Aphrodite gave Milanion three golden apples, which he used as lures to delay Atalanta in the foot-race.

[Book I.1:1-38](#). He knew the toils of love.

### **Mimas**

A mountain in [Lydia](#) falling to a headland called Argennum which may have been connected with [Argynnus](#).

[Book III.7:1-72](#). Scene of Argynnus's death.

### **Mimnermus**

The erotic lyric poet of Colophon who lived around 630BC.

[Book I.9:1-34](#). A minor lyric poet is still more useful than [Homer](#) in love.

### **Minerva**

The Roman name for Athene the goddess of the mind and women's arts (also a goddess of war and the goddess of boundaries – see the Stele of Athena, bas-relief, Athens, Acropolis Museum).

[Book I.2:1-32](#). She presides over the feminine arts, and the intellect.

[Book II.30:1-40](#). [Minerva](#) invented the flute by the River [Maeander](#), but threw it into the river when it puffed out her cheeks, marring her beauty.

[Book IV.1A:71-150](#). Forbade the violation of [Cassandra](#).

**Minois, Ariadne**

[Ariadne](#) daughter of king [Minos](#).

[Book II.24A:17-52](#). Abandoned by [Theseus](#).

**Minos**

The King of [Crete](#), ruler of a hundred cities. Son of [Jupiter](#) and [Europa](#). Husband of [Pasiphae](#). Father of [Ariadne](#) and [Phaedra](#).

[Book II.14:1-32](#). Ariadne's father.

[Book III.19:1-28](#). [Scylla](#) betrayed the city of Megara to him. Also he is a judge of the dead, with Rhadamanthus and [Aeacus](#).

[Book IV.11:1-102](#). His brother is Rhadamanthus.

**Minyae**

The descendants of Minyas, living in Orchomenus in [Boeotia](#). They formed the core crew of [Jason](#)'s [Argos](#), hence a name for the Argonauts.

[Book I:20:1-52](#). The Argonauts.

**Misenus**

[Aeneas](#)'s trumpeter Misenus.

The location at the northern end of the Bay of Naples where he was buried. The modern Cape Miseno between Naples and Ischia. See Virgil's Aeneid VI 155.

[Book I.11:1-30](#). [Cynthia](#) stays nearby.

[Book III.18:1-34](#). [Marcellus](#) died nearby in 23BC.

**Molossus**

[Book IV.8:1-88](#). The Molossi were a tribe of Epirus.

**Musa, The Muses**

The nine Muses are the virgin daughters of [Jupiter](#) and Mnemosyne (Memory). They are the patronesses of the arts. Clio (History), Melpomene (Tragedy), Thalia (Comedy), Enterpe (Lyric Poetry), Terpsichore (Dance), [Calliope](#) (Epic Poetry), Erato (Love Poetry), Urania (Astronomy), and Polyhymnia (Sacred Song).. Their epithets are Aonides, and Thespiades. Mount [Helicon](#) is one of their haunts, and called Virgineus from them.

[Book I.8A:27-46](#). Their arts help lovers.

[Book II.1:1-78](#). [Book II.10:1-26](#). [Book II.12:1-24](#).

[Book IV.6:1-86](#) The spirit of creative art in the individual poet. [Propertius](#)'s Muse.

[Book II.13:1-16](#). The lesser lyric muses.

[Book II.30:1-40](#). Live on Helicon. Called The Virgins, The Sisters.

[Book III.1:1-38](#). His muse.

[Book III.1:1-38](#). Called the Sisters, on Mount Helicon.

[Book III.2:1-26](#). The poet's companions.

[Book III.3:1-52](#). Their emblems.

[Book III.5:1-48](#). Poetry is their dance.

[Book III.10:1-32](#). They send him a sign (!) that it is [Cynthia](#)'s birthday.

[Book IV.4:1-94](#). Goddesses of incantation and magic.

[Book IV.6:1-86](#). Peace-loving goddesses.

### **Mutina**

A city in Cisalpine Gaul. (The modern Modena). [Antony](#) fought Decimus Brutus there, and was in turn defeated by Octavian (Later [Augustus](#) Caesar) in 43BC.

[Book II.1:1-78](#). An example of an episode of Civil War.

### **Mycenae**

The city in the Argolis, near Argos and Tiryns. Excavated by Schliemann who opened the beehive tombs of the royal tomb circle. Famous for its Lion Gate once topped perhaps by a statue of the Cretan Great Goddess. [Agamemnon](#)'s citadel.

[Book II.22:1-42](#). Myceneans=the Greeks at [Troy](#).

[Book III.19:1-28](#). The city of [Pelops](#) and [Agamemnon](#).

### **Mygdonius**

[Book IV.6:1-86](#). The Mygdones were a tribe in [Phrygia](#). Hence Phrygian.

### **Myron**

The [Athenian](#) sculptor, c 430BC.

[Book II.31:1-16](#). His statues of oxen, round the altar.

### **Myrrha**

The daughter of Cinyras, mother of [Adonis](#), incestuously, by her father. She conceived an incestuous passion for her father. She attempted suicide,

and was rescued by her nurse who promised to help her. She slept with her father, was impregnated by him, and when discovered fled to Sabaea, and was turned into the myrrh-tree, weeping resin. Adonis was born from the tree. See Ovid's Metamorphoses Book X:298-502.

[Book III.19:1-28](#). An example of female lust.

### **Mys**

The Greek silversmith and engraver of the fifth century BC, who worked with [Parrhasius](#), see Pausanias Book I Attica.

[Book III.9:1-60](#). Acanthus was a motif of his.

### **Mysus, Mysia**

The country of Mysia in Asia Minor containing the city of Pergamum.

[Book I:20:1-52](#). Visited by the [Argonauts](#).

[Book II.1:1-78](#). The country of Telephus King of Mysia, son of [Hercules](#) and the nymph Auge. He was wounded and healed by the touch of [Achilles](#)'s spear at [Troy](#).

### **Nais The Naiades The Naiads**

The river nymphs.

[Book II.32:1-62](#). Oenone.

### **Nauplius**

[Caphareus](#) is a headland of [Euboea](#) on which **Nauplius** lit a false beacon causing the [Greek](#) fleet returning from [Troy](#) to be wrecked. He did this to avenge the death of his son Palamedes, falsely done to death by the Greeks.

[Book IV.1A:71-150](#). Vengeance on the Greeks.

### **Navalis**

[Book IV.1:1-70](#). The temple of [Phoebus](#) Navalis, God of Shipping, was the famous temple of Apollo on the [Palatine](#), erected by [Augustus](#) as a memorial of the victory at [Actium](#).

### **Naxius, Naxos**

The largest island of the Cyclades, and the home of [Bacchus](#).

[Book III.17:1-42](#). The island of the god of the vine.

### **Nemorensis, Nemi**

The grove at Aricia a town in Latium, (the modern La Riccia), at the foot of the Alban Mountain, three miles from Nemi. The lake and the sacred grove at Nemi were sometimes known as the lake and grove of Aricia, and were the sanctuary of [Diana](#) Nemorensis, Diana of the Wood. (See Turner's etching and painting, The Golden Bough- British Museum and Tate Gallery). Worship there was instituted by [Orestes](#), who fled to Italy, after killing Thoas, king of the Tauric Chersonese, taking with him the image of Tauric Diana. The rites practised there are the starting point for J.G.Frazer's monumental study in magic and religion, 'The Golden Bough'. (See Chapter I, et seq.)

[Book III.22:1-42](#). The sacred grove at Nemi.

### **Neptunus, Neptunius, Neptune**

Neptune, Poseidon, God of the sea, brother of Pluto ([Dis](#)) and [Jupiter](#). The trident is his emblem. He helped to initiate the Great Flood (see Leonardo Da Vinci's notebooks for the influence of Book I on his descriptions of the deluge, and his drawing Neptune with four sea-horses, Royal Library, Windsor: See the Neptune Fountain by Bartolomeo Ammannati, Piazza della Signoria, Florence.)

He raped Medusa in the temple of [Minerva](#), fathering [Pegasus](#) and Chrysaor, for which Minerva filled Medusa's hair with snakes, and caused her to turn men to stone at a look. He and [Apollo](#) built the walls of [Troy](#) for [Laomedon](#). He flooded the land when Laomedon refused to pay, and demanded the sacrifice of Hesione to a sea-monster.

[Book II.16:1-56](#). [Book II.26:1-20](#). The God of the Sea.

[Book II.26A:21-58](#). Loved [Amymone](#). He pays his love debts.

[Book III.7:1-72](#). Delights in storms and wrecks.

[Book III.9:1-60](#). Built the walls of Troy with Apollo.

### **Nereides, The Nereids**

The fifty mermaids, attendants on [Thetis](#). They were the daughters of [Doris](#) and [Nereus](#).

[Book II.26:1-20](#). [Nesaeae](#) and [Cymothoe](#) are two of their number.

[Book III.7:1-72](#). [Propertius](#) says a hundred daughters of Nereus.

### **Nereus**

A sea-god. The husband of [Doris](#), and, by her, the father of the fifty [Nereids](#), the mermaids attendant on [Thetis](#).  
[Book IV.6:1-86](#). God of the waters.

### **Nesaee**

[Book II.26:1-20](#). A [Nereid](#).

### **Nestor**

King of Pylos, son of Neleus. A Greek chieftain at [Troy](#).  
[Book II.13A:1-58](#). He saw his son [Antilochus](#) killed there.  
[Book II.25:1-48](#). Lived to extreme old age.

### **Nilus, The River Nile**

The great river of [Egypt](#). It is often described as seven-headed from the major mouths of its delta. It was also a royal title of the Pharaohs.  
[Book II.1:1-78](#). It is mentioned as a royal title.  
[Book II.28:1-46](#). [Book II.33:1-22](#). [Io](#) reached the river and became a goddess, an incarnation of [Isis](#).  
[Book III.11:1-72](#). Opposes the [Tiber](#) by analogy.  
[Book III.22:1-42](#). Seven-mouthed.  
[Book IV.6:1-86](#). [Cleopatra](#)'s river.  
[Book IV.8:1-88](#). A flute-player from Egypt.

### **Niobe**

The daughter of the [Phrygian](#) king [Tantalus](#), and Dione one of the [Pleiades](#), daughters of [Atlas](#). The wife of [Amphion](#), king of [Thebes](#). She rejected Latona and boasted of her children. Her seven sons were killed by [Apollo](#) and [Diana](#), the children of Latona (Leto), and her husband committed suicide. Still unrepentant, her daughters were also killed, and she was turned to stone and set on top of a mountain in her native country of [Lydia](#) where she weeps eternally. (A natural stone feature exists above the valley of the Hermus, on Mount [Sipylos](#), which weeps when the sun strikes its winter cap of snow – See Freya Stark 'Rome on the Euphrates' p9.)  
[Book II.20:1-36](#). Weeping for her children.  
[Book II.31:1-16](#). Depicted on the temple doors.  
[Book III.10:1-32](#). Her rock an emblem of grief.



**Nireus**

A Greek hero. Said in the [Iliad](#) to be the most handsome of the Greeks.  
[Book III.18:1-34](#). Not saved from death by his beauty.

**Nisus**

[Book III.19:1-28](#). The father of Scylla and King of Megara. She betrayed him and the city. See the entry for [Scylla](#).

**Nomas**

[Book IV.7:1-96](#). One of [Cynthia](#)'s slaves.

**Nomentum**

[Book IV.10:1-48](#). A town north-east of Rome.

**Notus**

The south-west wind.

[Book II.5:1-30](#). [Book IV.6:1-86](#). A storm wind.

[Book II.9:1-52](#). Wintry winds.

[Book III.15:1-46](#). The wind.

[Book IV.5:1-78](#). A parching wind.

[Book IV.7:1-96](#). An uncaring wind.

**Novi Agri**

[Book IV.8:1-88](#). New Fields. The gardens laid out by [Maecenas](#) on the [Esquiline](#) to replace an old cemetery.

**Numa**

Numa Pompilius, the second king of Rome.

[Book IV.2:1-64](#). Ancient times were before Numa.

**Numantinus**

[Book IV.11:1-102](#). Scipio Aemilianus Africanus Numantinus defeated [Carthage](#) in the Third Punic War. He was awarded the suffix Numantinus for his destruction of Numantia in Spain. An ancestor of [Cornelia](#)

**Nycteis**

[Antiope](#), daughter of [Nycteus](#).

### **Nycteus**

The Theban father of [Antiope](#).

[Book I.4:1-28](#).

### **Nymphae, The Nymphs**

The nymphs are semi-divine maidens inhabiting rivers, springs, seas, hills, trees and woodlands, or attendants on greater deities.

[Book I:20:1-52](#). They seize [Hylas](#). They are a metaphor for the licentious young girls of Rome.

### **Nysaeus, Mount Nysa**

Heliconian or Indian Mount Nysa. The Nyseids were the nymphs Macris, Erato, Bromie, Bacche and Nysa who hid [Bacchus](#) in their cave and nurtured him. They became the star cluster of the Hyades.

[Book III.17:1-42](#). Indian Mount Nysa.

### **Oceanus**

The Ocean, personified as a sea-god, son of Earth and Air, and husband of Tethys his sister. Oceanus and Tethys are also the [Titan](#) and Titaness ruling the planet Venus. Some say from his waters all living things originated and Tethys produced all his children

[Book II.9:1-52](#). [Book IV.4:1-94](#). The Western Seas.

### **Ocnus**

[Book IV.3:1-72](#). A hard-working character whose earnings were spent by his wife. In Polygnotus's painting of the Underworld he was depicted eternally twisting a rope of straw while an ass devoured the other end. 'To twist the rope of Ocnus' was therefore a proverbial expression.

### **Odysseus, Ulysses**

see [Ithacus](#)

### **Oeagrus**

Of Oeagrus an ancient king of [Thrace](#). Supposedly the father of [Orpheus](#) and of [Linus](#) his brother. Their mother was the [Muse Calliope](#).

[Book II.30:1-40](#). [Apollo](#) disguised as him, begot Orpheus on Calliope.

### **Oetaeus, Mount Oeta**

[Book I.13:1-36](#). A mountain range between Aetolia and [Thessaly](#). [Hercules](#) endures the torment of the shirt of Nessus there, and builds his own funeral pyre. He is deified from its summit.

### **Oiliades, Ajax**

A hero of the [Trojan](#) War, son of Oileus, Ajax *moderator*, not to be confused with the more famous Ajax son of Telamon. His rape of [Cassandra](#) brought the wrath of [Minerva](#) on the Greeks.

[Book IV.1A:71-150](#). The rape of Cassandra.

### **Olympus**

A mountain in northern [Thessaly](#) supposed to be the home of the gods.

[Book II.1:1-78](#). The giants Otus and Ephialtes wanted to place [Pelion](#) on Ossa to storm the gods in heaven. [Propertius](#) adds Olympus to these.

### **Omphale**

The Queen of [Lydia](#) who enslaved [Hercules](#), wearing his lion-skin and carrying his club, while he dressed as a slave-girl.

[Book III.11:1-72](#). Her power over him.

### **Orestes**

The son of [Agamemnon](#) and [Clytemnestra](#), brother of [Iphigenia](#) and [Electra](#). He avenged Agamemnon's death. (See [Aeschylus](#), the Oresteia)

[Book II.14:1-32](#). Welcomed with joy by Electra.

### **Oricius, Oricos**

A seaport on the coast of [Illyria](#).

[Book I.8:1-26](#). A safe harbour.

[Book III.7:1-72](#). A source of terebinth wood.

### **Orion**

The mighty hunter, one of the [giants](#), now a constellation with his two hunting dogs and his sword and glittering belt. The brightest constellation in the sky, it is an area of star formation in a nearby arm of the Galaxy

centred on M42 the Orion Nebula, which marks Orion's sword. He is depicted as brandishing a club and shield at Taurus the Bull. He was stung to death by a scorpion, and now rises when Scorpio sets and vice versa. His two dogs are Canis Major, which contains Sirius the brightest star in the sky after the sun, and Canis Minor, which contains the star Procyon, forming an equilateral triangle with Sirius and Betelgeuse the red giant in Orion.

[Book II.16:1-56](#). A harbinger of stormy autumn weather.

[Book II.26A:21-58](#). Good weather when seen clearly.

### **Orithyia**

The daughter of the Athenian king [Erectheus](#), and the sister of Procris, stolen away by [Boreas](#), and married to him. She becomes the mother of [Calais](#) and [Zetes](#). (See Evelyn de Morgan's painting—Boreas and Orithyia—Cragside, Northumberland)

[Book I:20:1-52](#). Her winged sons, Calais and Zetes.

[Book II.26A:21-58](#). Willing to be taken by Boreas.

[Book III.7:1-72](#). Feared Boreas.

### **Orontes**

The Syrian river. Its course lies near Antioch.

[Book I.2:1-32](#). Its region mentioned as a source of myrrh.

[Book II.23:1-24](#). Girls from Syria, dancers and prostitutes.

### **Orops**

A [Babylonian](#) seer. Possibly fictitious.

[Book IV.1A:71-150](#). Father of [Horos](#).

### **Orpheus**

The mythical musician of [Thrace](#), son of [Oeagrus](#) and [Calliope](#) the [Muse](#). His lyre, given to him by [Apollo](#), and invented by Hermes-[Mercury](#), is the constellation Lyra containing the star Vega.

(See John William Waterhouse's painting – Nymphs finding the head of Orpheus – Private Collection, and Gustave Moreau's painting – Orpheus – in the Gustave Moreau Museum, Paris: See Peter Vischer the Younger's Bronze relief – Orpheus and Eurydice – Museum für Kunst und Gewerbe, Hamburg: and the bas-relief – Hermes, Eurydice and Orpheus – a copy of a

votive stele attributed to Callimachus or the school of Phidias, Naples, National Archaeological Museum: Note also Rilke's - Sonnets to Orpheus – and his Poem - Orpheus, Eurydice and Hermes.)

He summoned [Hymen](#) to his wedding with Eurydice. After she was stung by a snake and died, he travelled to Hades, to ask for her life to be renewed. Granted it, on condition he did not look back at her till she reached the upper world, he faltered, and she was lost. He mourned her, and turned from the love of women to that of young men. He was killed by the Maenads of Thrace and dismembered, his head and lyre floating down the river Hebrus to the sea, being washed to Lesbos. (This head had powers of prophetic utterance) His ghost sank to the fields of the Blessed where he was reunited with Eurydice. He taught Midas and Eumolpus the [Bacchic](#) rites.

[Book I.3:1-46](#). He is a patron of music, and the lyre is his emblem.

[Book III.2:1-26](#). The wild creatures and trees gathered to his music.

See Ovid's Metamorphoses Book XI:1-66.

### **Ortygia**

An ancient name for the island of [Delos](#), originally of an islet nearby (Quail Island), and an epithet of [Diana](#), the Delian goddess. Once a floating island.

[Book II.31:1-16](#). [Phoebus](#)'s birthplace.

[Book III.22:1-42](#). A mythical Aegean island.

### **Oscus**

The Oscans were a people of Italy.

[Book IV.2:1-64](#). =rough or wild.

### **Ossa**

A mountain in [Thessaly](#) in Northern Greece.

[Book II.1:1-78](#). The giants Otus and Ephialtes wanted to place [Pelion](#) on [Ossa](#) to storm the gods in heaven. [Propertius](#) adds [Olympus](#) to these.

### **Pactolus**

A river in northern [Lydia](#), a tributary of the River Hermus.

The site of the royal capital of Lydia was at Sardis nearby, and both are near Mount Tmolus. Its waters became a gold-bearing stream at the touch of Midas. See Ovid's Metamorphoses Bk XI:85

[Book I.6:1-36](#). It dyes the fields golden with its streams.

[Book I.14:1-24](#). Its golden waters.

[Book III.18:1-34](#). [Croesus](#) derived wealth from its streams.

### **Paestum**

A city of Lucania in Italy. The site is near modern Agropoli on the Bay of Salerno, a ruin in a wilderness, with Doric temples that surpassed those of Athens. Originally called Poseidonia, the city of [Neptune](#), it was founded by Greeks from Sybaris in the 6th c. BC. It became Paestum when it passed into the hands of the Lucanians in the 4th century. It was taken by the Romans in 273BC. In antiquity it was famous for its roses, which flowered twice a year, and its violets. Malaria eventually drove away its population. Modern Pesto.

[Book IV.5:1-78](#). Famous for its climate favourable to rose-growing.

### **Paetus**

A friend of [Propertius](#).

[Book III.7:1-72](#). His death by drowning.

### **Pagasa, Pagasae**

Pagasae, a seaport of [Thessaly](#), on the Pagasaeon Gulf, where the [Argo](#) was built.

[Book I.20:1-52](#). The Argo sailed from there.

### **Palatium, Palatinus, Palatine Hill**

One of the Seven Hills of Rome. The temple of [Apollo](#) there was dedicated in 28BC. The prestigious location where [Augustus](#) built his palace, the Palatia.

[Book III.9:1-60](#). Grazed by the sacred bulls.

[Book IV.1:1-70](#). Grazed by [Evander](#)'s herds.

[Book IV.6:1-86](#). Site of the Temple of Apollo.

[Book IV.6:1-86](#). [Romulus](#)'s hill of augury.

[Book IV.9:1-74](#). [Hercules](#) and the Sacred Grove there.

### **Pallas, Athene, Minerva**

Minerva is the Roman name for Athene the goddess of the mind and women's arts (also a goddess of war and the goddess of boundaries – see

the Stele of Athena, bas-relief, Athens, Acropolis Museum). Her city is Athens. [Ulysses](#) was her special favourite.

[Book II.2:1-16](#). She wears a [Gorgon](#) breastplate.

[Book II.28:1-46](#). Athene described as grey-eyed in [Homer](#)'s Odyssey.

[Book III.9:1-60](#). Advised Ulysses on the making of the Wooden Horse.

[Book III.20:1-30](#). Goddess of the chaste arts of women.

[Book IV.4:1-94](#). Identified with [Vesta](#)?

[Book IV.9:1-74](#). She blinded [Tiresias](#) but gave him prophetic powers when he caught sight of her bathing.

### **Pan**

The god of woods and shepherds. He wears a wreath of pine needles. He pursued the nymph Syrinx and she was changed into marsh reeds. He made the syrinx or pan-pipes from the reeds. He is represented by the constellation [Capricorn](#), the sea-goat, a goat with a fish's tail.

[Book I.18:1-32](#). The [Arcadian](#) god.

[Book III.3:1-52](#). His reed-pipes.

[Book III.13:1-66](#). The God of shepherds.

[Book III.17:1-42](#). Goat-footed satyrs.

### **Pandionius, see Orithyia**

### **Panthus**

A pseudonym for a lover of [Cynthia](#).

[Book II.21:1-20](#). He has got married.

### **Parcae**

[Book IV.11:1-102](#). The [Fates](#).

### **Parilia**

The ancient feast of Pales, goddess of the flocks and herds. It was observed on April 21st, the day of the founding of Rome. The herds were purified using blood from a docked horse, and men leapt over piles of burning hay, in a ritual dance.

[Book IV.1:1-70](#). [Book IV.4:1-94](#). The festival. The horse known as the *October equus* was sacrificed to [Mars](#) on October 15th. Its tail was docked and the blood dropped onto the hearth of the *regia*, the ancient palace of

[Numa](#) near the temple of [Vesta](#). The blood was preserved and was part of a fumigatory powder, a *suffimen*, at the Parilia.

### **Paris**

Prince of [Troy](#), son of [Priam](#) and Hecuba, brother of [Hector](#). His theft of [Menelaüs](#)'s wife [Helen](#) provoked the Trojan War.

[Book II.2:1-16](#). Asked to choose the most beautiful among the three naked goddesses, [Juno](#), [Minerva](#) and [Venus](#), he chose Venus and the gift of Love rather than wealth or wisdom.

[Book II.3:1-54](#). He delayed in replying to Menelaus's demand for the return of Helen.

[Book II.15:1-54](#). His desire for Helen.

[Book II.32:1-62](#). He was loved by the [Naiad](#), Oenone, daughter of the river Oeneus. He abandoned her for Helen, but she offered to heal him if he were ever wounded, having been taught medicine by [Phoebus](#).

[Book II.34:1-94](#). Abused [Menelaus](#)'s hospitality.

[Book III.1:1-38](#). Fought in bed more than in battle! A famous name.

[Book III.8:1-34](#). Helen's lover.

[Book III.13:1-66](#). Identified by [Cassandra](#) as the cause of Troy's doom.

### **Parnassus**

A mountain in Phocis sacred to [Apollo](#) and the [Muses](#). Delphi is at its foot where the oracle of Apollo and his temple were situated. Themis held the oracle in ancient times. Site of the oracle of Themis. Haunt of the Muses. (See Raphael's fresco 'Parnassus' in the Vatican, Stanza della Segnatura.)

[Book II.31:1-16](#). The mountain is mentioned.

[Book III.13:1-66](#). An earthquake occurred there when [Brennus](#) attacked Delphi.

### **Parrhasius**

The painter of Ephesus who flourished at the end of the fifth century BC. He worked with the engraver [Mys](#). See Pausanias Book I Attica.

[Book III.9:1-60](#). A miniaturist.

### **Parthenie**

[Book IV.7:1-96](#). [Cynthia](#)'s nurse, a slave.



### **Parthenius, Parthenium**

A mountain near Calydon, or in Arcadia depending on variants of the [Atalanta](#) myth.

[Book I.1:1-38](#). It is mentioned.

### **Parthus, Parthia**

The Parthian Empire to the south-west of the Caspian Sea was Rome's enemy in the East. Its mounted archers were particularly effective.

[Book II.10:1-26](#). Its army defeated [Crassus](#).

[Book II.14:1-32](#). [Book III.12:1-38](#). Its conquest a desired objective in [Augustus](#)'s reign.

[Book II.27:1-16](#). The enemy in the East.

[Book III.4:1-22](#). Parthian trophies of war (by innuendo Persian catamites).

[Book III.9:1-60](#). Parthian shafts.

[Book IV.3:1-72](#). The Parthians fought mainly from horseback.

[Book IV.5:1-78](#). Parthian *murra* cups. *Murra* was an unknown material out of which prized cups were made, possibly Chinese porcelain. Pliny says it was a natural product, others say it may have been fluorspar.

[Book IV.6:1-86](#). Agreed to a truce.

### **Pasiphae**

The daughter of the Sun and the nymph Crete (Perseis). She was the wife of King [Minos](#) of [Crete](#) and mother of [Phaedra](#) and [Ariadne](#).

She was inspired, by [Neptune](#)-Poseidon, with a mad passion for a white bull from the sea, and [Daedalus](#) built for her a wooden frame in the form of a cow, to entice it. From the union she produced the Minotaur, Asterion, with a bull's head and a man's body.

[Book II.28A:47-62](#). Beautiful though sinful.

[Book II.32:1-62](#). [Book III.19:1-28](#). Mounted by the bull.

### **Patroclus**

[Achilles](#)'s beloved friend whose death causes him to re-enter the fight against the [Trojans](#). He was the son of [Menoetius](#). He pushed the Trojans back from the Greek ships, dressed in Achilles's armour.

[Book II.1:1-78](#). His friendship with Achilles is mentioned.

[Book II.8A:1-40](#). His death at the hands of [Hector](#).

**Paullus (L. Aemilius)**

Lucius Aemilius Paullus Lepidus, consul in 34BC and censor in 22BC. His late wife is [Cornelia](#).

[Book IV.11:1-102](#). Cornelia's speech to him from beyond the grave.

**Paullus (son of L. Aemilius Paullus)**

[Book IV.11:1-102](#). The son of [Lucius Paullus](#).

**Pegae, Pege**

A [Mysian](#) sacred spring.

[Book I.20:1-52](#). [Hylas](#) was seized by the [Nymphs](#) there.

**Pegasides, The Muses**

**Pegasus** was the winged horse, sprung from the head of [Medusa](#) when [Perseus](#) decapitated her. At the same time his brother Chrysaor the warrior was created. He is represented in the sky by the constellation Pegasus. The sacred fountain of Hippocrene on Mount [Helicon](#), haunt of the [Muses](#), springs from under his hoof. The Muses are therefore called **Pegasides**. Pegasus was equally created by [Neptune](#)'s union with Medusa.

[Book II.30:1-40](#). The winged horse.

**Pelasgus**

An ancient Greek people (Pelasgi) and their king Pelasgus, son of Phoroneus the brother of [Io](#). He is the brother of Agenor and Iasus. Used of Greece as a whole.

[Book II.28:1-46](#). [Juno](#) is Pelasgian.

**Peleus**

The son of [Aeacus](#), king of Aegina, brother of Telamon and Phocus. He comes to meet [Minos](#). As the son of Aeacus, called Aeacides. The husband of [Thetis](#) and father by her of [Achilles](#). ( See Joachim Wttewael's – The Wedding of Peleus and Thetis - Alte Pinakothek, Munich: see W.B Yeats poem 'News for the Delphic Oracle, verse III)

[Book II.9:1-52](#). The father of Achilles.

**Pelion**

A mountain in [Thessaly](#) in Northern Greece.

[Book II.1:1-78](#). The giants Otus and Ephialtes wanted to place Pelion on [Ossa](#) to storm the gods in heaven. [Propertius](#) adds [Olympus](#) to these.  
[Book III.22:1-42](#). The timbers of the [Argo](#) were cut there.

### **Pelopeus**

[Book IV.6:1-86](#). [Agamemnon](#), son of [Pelops](#).

### **Pelops**

The son of [Tantalus](#), king of Paphlagonia. He ruled the Lydians and [Phrygians](#) from Enete on the Black Sea, but retired to Lydian Mount Sipylus his ancestral seat. Displaced by Ilus king of Troy he crossed the Aegean to found the Peloponnesian dynasty.

[Hippodamia](#) was the daughter of Oenomaus, the Arcadian ruler of Elis and Pisa. He prevented her marriage by challenging suitors to a chariot race, on a course from Pisa near the river Alpheus at Olympia to the altar of [Neptune](#) on the Isthmus of Corinth. The losers forfeited their life. [Pelops](#) raced for her. In love with him, she bribed Myrtilus, Oenomaus's charioteer to remove the lynch-pins from the axles, and the king was killed in the race. Myrtilus was later killed by Pelops but was set in the heavens by [Mercury](#) as the constellation of the Charioteer, Auriga. (The constellation is equally linked with Erichthonius, legendary king of Athens). Auriga contains the star Capella the sixth brightest in the sky.

[Book I.2:1-32](#). He is mentioned.

[Book III.19:1-28](#). [Mycenae](#) his citadel.

### **Pelusium**

A fortress on the Pelusiac branch of the [Nile](#) captured by [Augustus](#).

[Book III.9:1-60](#). Mentioned.

### **Penelope**

The wife of [Ulysses](#), and daughter of [Icarius](#) and the Naiad Periboa.

(See J R Spencer Stanhope's painting- Penelope – The De Morgan Foundation). She was pestered by many suitors (a hundred and eight, in [Homer](#)), while she waited faithfully for Ulysses to return from Troy.

[Book II.6:1-42](#). [Book III.12:1-38](#). [Book IV.5:1-78](#). Her loyalty.

[Book II.9:1-52](#). She wove and unwove her tapestry to delay the suitors.

[Book III.13:1-66](#). Disdainful of the suitors' gifts. A type of loyalty.

**Penthesilea**

The Queen of the [Amazons](#), who aided the Trojans at [Troy](#). She was killed by [Achilles](#) who fell in love with her, when her helmet was removed and he saw her face as she lay dead.

[Book III.11:1-72](#). The power of her beauty.

**Pentheus**

The son of Echion and Agave, the grandson of [Cadmus](#) through his mother. King of [Thebes](#), [Tiresias](#) foretold his fate at the hands of the [Maenads](#). He rejected the worship of [Bacchus](#)-Dionysus and ordered the capture of the god. He was torn to pieces by the Bacchantes. See Ovid's *Metamorphoses* Book III 528 et seq.

[Book III.17:1-42](#). [Book III.22:1-42](#). Torn apart by the Maenads.

**Pergama, see Troy**

[Book II.3:1-54](#). [Book III.9:1-60](#). The citadel of Troy.

**Pergameus**

[Book III.13:1-66](#). [Book IV.1:1-70](#). Of [Troy](#).

**Perillus**

He made the bronze bull, in which men could be roasted alive, and offered it to Phalaris Tyrant of Agrigentum, who made Perillus its first victim.

[Book II.25:1-48](#). A savage fate.

**Perimedeus, Perimede**

A legendary sorceress.

[Book II.4:1-22](#). Her magic herbs mentioned.

**Permessus**

[Book II.10:1-26](#). A river in [Boeotia](#) sacred to [Apollo](#) and the [Muses](#).

**Pero, see Melampus**

Melampus the son of [Amythaon](#), undertook to steal the cattle of [Iphiclus](#) for Neleus, so that Bias his brother or he himself could win Pero, Neleus's

daughter. He was captured and chained but escaped and succeeded in marrying her.

[Book II.3:1-54](#). She is mentioned.

### **Perrhaebus. The Perrhaebi**

A people of Epirus living on the slopes of Mount [Pindus](#).

[Book III.5:1-48](#). Pindus.

### **Persa, Persia**

The Persian Empire.

[Book III.11:1-72](#). [Babylon](#) a city of Persia.

### **Persephone**

Proserpina, Proserpine, the daughter of [Jupiter](#) and Ceres-Demeter.

Ceres searched for her after she was abducted and raped by [Dis](#) the god of the underworld while she picked flowers on the plain of Enna in Sicily.

[Book II.13A:1-58](#). The co-ruler of the Underworld with Dis.

[Book II.28A:47-62](#). Her aid sought in illness.

### **Perses**

[Book IV.11:1-102](#). King of Macedonia, defeated by Aemilius Paullus, ancestor of [Cornelia](#)'s husband at Pydna in 168BC. He claimed descent from [Achilles](#) and [Hercules](#).

### **Perseus**

The son of [Jupiter](#) and [Danaë](#), grandson of Acrisius, King of Argos. He was conceived as a result of Jupiter's rape of Danaë, in the form of a shower of gold. He is represented by the constellation Perseus near Cassiopeia. He is depicted holding the head of the Medusa, whose evil eye is the winking star Algol. It contains the radiant of the Perseid meteor shower. His epithets are Abantiades, Acrisioniades. Agenorides, Danaëus, Inachides, Lyncides.

(See Burne-Jones's oil paintings and gouaches in the Perseus series particularly The Arming of Perseus, The Escape of Perseus, The Rock of Doom, Perseus slaying the Sea Serpent, and The Baleful Head.)(See Benvenuto Cellini's bronze Perseus - the Loggia, Florence)

[Book II.28:1-46](#). He rescued and married [Andromeda](#).

[Book II.30:1-40](#). He wore winged sandals.

[Book III.22:1-42](#). He severed [Medusa](#)'s head.

### **Perusinus, Perugia (Perugia)**

Perusia (modern Perugia) was in Etruria, where Octavian (later [Augustus Caesar](#)) defeated Lucius Antonius in the Civil Wars in 41BC with much bloodshed.

[Book I.21:1-10](#). [Gallus](#) dies there.

[Book I.22:1-10](#). [Propertius](#) came from nearby.

### **Petale**

[Book IV.7:1-96](#). One of [Cynthia](#)'s slaves.

### **Phaeacus, Phaeacia**

The realm of king [Alcinous](#) (Corfu?) who gave gifts to [Ulysses](#).

[Book III.2:1-26](#). Alcinous's orchard described in [Homer](#)'s *Odyssey*.

### **Phaedra**

The daughter of King [Minos](#) of [Crete](#) and [Pasiphaë](#), and the sister of [Ariadne](#). She loved [Hippolytus](#) her stepson, and brought him to his death. (See Racine's play – Phaedra). She was wife to [Theseus](#).

[Book II.1:1-78](#). [Propertius](#) suggests she tried to poison Hippolytus.

### **Pharius, The Pharos**

[Book II.1:1-78](#). The lighthouse at Alexandria, one of the seven wonders of the ancient world.

[Book III.7:1-72](#). The scene of [Paetus](#)'s death.

### **Phasis**

A river and region in [Colchis](#), in Asia, east of the Black Sea, reached by the [Argonauts](#).

[Book I:20:1-52](#). [Book III.22:1-42](#). Mentioned.

### **Phidiacus, Phidias**

The Greek sculptor, a pupil of Ageladas of Argos. Most influential of all Athenian sculptors, whose work defines the classical mode. He made the great chryselephantine statue of Zeus-[Jupiter](#) in the temple at Olympia, one

of the seven wonders of the ancient world. There are numerous mentions of his works in Pausanias.

[Book III.9:1-60](#). The statue of Jupiter.

### **Philetas**

The most famous poet of [Cos](#) after [Callimachus](#). One of the Greek poets of the Alexandrian School. [Propertius](#) modelled his poetry on theirs.

[Book II.34:1-94](#). A poet to imitate when in love.

[Book III.1:1-38](#). An invocation to his spirit. [Calliope](#) anoints Propertius with Philetas's waters (!) in his dream.

[Book III.9:1-60](#). Propertius is glad to have imitated his style.

[Book IV.6:1-86](#). Crowned with ivy.

### **Philippeus, Philip of Macedonia**

Philip II of Macedonia was the ancestor of the Ptolemaic dynasty of Egypt, of which [Cleopatra](#) was a member.

[Book III.11:1-72](#). Cleopatra descended from him.

### **Philippi**

A city in Macedonia where, during the Triumvirate in 42 BC, Octavian (later [Augustus](#) Caesar) and [Antony](#) defeated Brutus and Cassius after the assassination of [Julius Caesar](#).

[Book II.1:1-78](#). Mentioned as an example of an episode of Civil War.

### **Phillyrides**

Chiron as the son of Phillyra, the daughter of [Oceanus](#), who lay with [Saturn](#) disguised as a horse. She became a lime tree. Her island was Philyra, in the Black Sea.

[Book II.1:1-78](#). Mother of [Chiron](#) the [Centaur](#).

### **Philoctetes**

The son of Poeas. He lights [Hercules](#)'s funeral pyre and receives from him the bow, quiver and arrows that will enable the Greeks to finally win at [Troy](#), and that had been with Hercules when he rescued Hesione there. Bitten by a snake on Lemnos, he is abandoned there on [Ulysses](#) advice. Ulysses accepts that Philoctetes and his weapons are essential for the defeat

of Troy. Ulysses brings Philoctetes and the weapons to Troy. See Book XIII of Ovid's *Metamorphoses*.

[Book II.1:1-78](#). He is healed by the physician [Machaon](#).

### **Phineus**

King of Bithynia. He blinded his children, was blinded himself in punishment and tormented by the Harpies, birds with women's faces who constantly fouled his food making it inedible.

[Book III.5:1-48](#). Tortured by hunger.

### **Phlegraesus, The Phlegrean Plain**

A volcanic district north of Naples where the [Giants](#) fought the Gods in their mythical war, and were defeated by [Jupiter](#).

[Book II.1:1-78](#). [Book III.9:1-60](#). It is mentioned.

[Book III.11:1-72](#). [Pompey](#) fell ill at Naples nearby.

### **Phoebe**

Phoebe, a priestess of Athene-[Minerva](#), and [Hilaira](#) a priestess of [Diana](#)-Artemis, daughters of [Leucippus](#), the Messenian co-king were abducted and raped by [Castor](#) and [Pollux](#) (Polydeuces) known as the Dioscuri, the sons of [Jupiter](#) by [Leda](#). The two sisters had been betrothed to Lynceus and [Idas](#) the sons of Aphareus king in Messene. Idas later married [Marpessa](#), the daughter of [Evenus](#) by Alcippe, after winning her in a chariot race using a winged chariot lent by his true father [Neptune](#)-Poseidon.

[Book I.2:1-32](#). She is mentioned as a woman who relied on her natural charms.

### **Phoebus, Apollo**

The son of [Jupiter](#) and Latona (Leto), brother of [Diana](#) (Artemis), born on [Delos](#). (See the Apollo Belvedere, sculpted by Leochares?, Vatican: the Piombino Apollo, Paris Louvre: the Tiber Apollo, Rome, National Museum of the Terme: the fountain sculpture by Tuby at Versailles – The Chariot of Apollo: and the sculpture by Girardon and Regnaudin at Versailles – Apollo Tended by the Nymphs – derived from the Apollo Belvedere, and once part of the now demolished Grotto of Thetis )

[Book I.2:1-32](#). He fought with [Idas](#) over [Marpessa](#). He is the god of the Arts, and grants the gift of song.



[Book I.8A:27-46](#). His arts help lovers.  
[Book II.1:1-78](#). [Book III.2:1-26](#). God of song.  
[Book II.10:1-26](#). The River [Permessus](#) sacred to him.  
[Book II.28A:47-62](#). His country conquered, and humbled.  
[Book II.31:1-16](#). The new temple to him.  
[Book II.32:1-62](#). God of medicine and drugs.  
[Book II.34:1-94](#). [Book III.11:1-72](#). His shrine overlooked [Actium](#)'s bay.  
[Book III.1:1-38](#). God of epic and lyric song. Accepts poet's prayers.  
[Book III.3:1-52](#). His sacred grove, [Castalian](#), from the spring Castalia, is on Mount [Parnassus](#). Propertius moves it in dream to [Helicon](#).  
[Book III.9:1-60](#). He built the walls of [Troy](#) with [Neptune](#) for [Priam](#)'s father [Laomedon](#).  
[Book III.12:1-38](#). His daughter [Lampetie](#) guarded his cattle.  
[Book III.13:1-66](#). His curling locks of hair never cut, hence his epithet is the Unshorn.  
[Book III.15:1-46](#). Paean was a name for Apollo the Healer.  
 The Paean was a religious hymn in his honour, of praise or joy in victory.  
 Sung by [Amphion](#) over the dead [Dirce](#).  
[Book III.20:1-30](#). The Sun.  
[Book III.22:1-42](#). Fled an Ausonian banquet.  
[Book IV.1:1-70](#). His temple on the [Palatine](#) Hill, as God of Ships.  
[Book IV.2:1-64](#). The lyre his attribute.  
[Book IV.6:1-86](#). Born on [Delos](#), once a floating island, now fixed. His help for [Augustus](#) at [Actium](#).

### **Phoenix**

The tutor of [Achilles](#), blinded by his father, but healed by [Chiron](#) who also taught Achilles. He became King of the Dolopes  
[Book II.1:1-78](#). Healed by Chiron.

### **Phoenician, Phoenices**

The Phoenician sea-peoples of the Lebanon who traded through the Mediterranean and founded [Carthage](#) and Cadiz (Gades).  
[Book II.27:1-16](#). Their astrological arts.

### **Phorcis**

[Book III.22:1-42](#). The father of Medusa, the [Gorgon](#).

## **Phrygia**

A region in Asia Minor, containing [Dardania](#) and [Troy](#) (Ilium), and [Mysia](#) and Pergamum (note the name Pergamum is also used for the citadel of Troy). Ovid uses the term for the whole of Asia Minor bordering the Aegean.

[Book I.2:1-32](#). [Pelops](#) comes from there.

[Book II.1:1-78](#). The Romans traced their lineage back through [Aeneas](#) to Phrygian ancestors.

[Book II.22:1-42](#). The Phrygian followers of [Cybele](#) mutilated and castrated themselves with knives in frenzied rituals.

[Book II.22:1-42](#). [Book III.13:1-66](#). Trojan.

[Book II.30:1-40](#). [Cynthia](#) off to the Caspian Sea.

[Book II.34:1-94](#). The [Maeander](#) river flows there.

[Book IV.1:1-70](#). [Trojan](#), used of [Aeneas](#).

## **Phrygius, See Phrygia**

## **Phryne**

A famous courtesan.

[Book II.6:1-42](#). Her wealth.

## **Phthius, Phthia**

[Achilles](#) birthplace in [Thessaly](#).

[Book II.13A:1-58](#). His tomb.

## **Phylacides, Protesilaus**

The son of Phylacus and husband of Laodamia (Polydora). He joined the expedition against [Troy](#), and was the first Greek to be killed there. She prayed to have his shade restored to her for three hours. This was granted and he called on her not to delay in following him: she then killed herself and joined him in Hades.

[Book I.19:1-26](#). His loyalty is mentioned.

## **Phyllis (1)**

[Book II.24A:17-52](#). Demophoon, son of [Theseus](#) who loved Phyllis, daughter of Sithon king of [Thrace](#), deserted her. She killed herself but was

turned into an almond tree, which flowered when he returned, remorsefully, to find her. (See Burne-Jones's marvellous painting: The Tree of Forgiveness, Lady Lever Art Gallery: Merseyside, England)

### **Phyllis (2)**

[Book IV.8:1-88](#). A courtesan.

### **Pierides**

Pierus was King of Emathia. His nine daughters were the Emathides, or the Pierides, in fact the Muses, from the earliest place of their worship, in Pieria, in northern Greece (Macedonia)

[Book II.10:1-26](#). The [Muses](#).

### **Pierius**

[Book II.13:1-16](#). Of Mount Pierus in [Thessaly](#), sacred to the [Muses](#).

### **Pindaricus, Pindar**

The Greek lyric poet (518-438BC) famous for his odes celebrating Olympic victors. His birth was associated with the Dircean spring at Thebes.

[Book III.17:1-42](#). A master of the elevated poetic style.

### **Pindus**

A mountain in [Thessaly](#). The [Centaurs](#) took refuge there after their battle with the [Lapiths](#).

[Book III.5:1-48](#). Subject to earthquake.

### **Piraeus**

[Book III.21:1-34](#). The port of [Athens](#).

### **Pirithous**

King of the Lapithae, an ancient people of south western [Thessaly](#). The marriage of Pirithoüs and Hippodamia ([Ischomache](#)) was disrupted by [Eurytus](#) one of the centaurs invited to the feast, leading to the battle between the Lapiths and [Centaurs](#). (See the sculpture from the west pediment of the Temple of Zeus at Olympia – e.g. the detail, Lapith Woman and Centaur)

[Book II.1:1-78](#). He is mentioned as a friend of [Theseus](#).

[Book II.6:1-42](#). He fought with the Centaurs.

### **Pisces**

The constellation of the Fishes, the twelfth sign of the Zodiac. An ancient constellation depicting two fishes with their tails tied together. It represents [Venus](#) and [Cupid](#) escaping from the monster Typhon. It contains the spring equinox, formerly in Aries. The vernal equinox has moved into Pisces since ancient times due to the effects of precession (the ‘wobble’ of the earth on its polar axis). The last sign of the solar year, preceding the spring equinox in ancient times. A water sign.

[Book IV.1A:71-150](#). The zodiacal sign of the Fishes.

### **Plato**

The Greek Philosopher (c429-347BC). A pupil of Socrates, he expounded and extended his philosophy in his twenty-five dialogues. His School was called the Academy.

[Book III.21:1-34](#). A source of profound knowledge.

### **Pleias, Pleiades**

The Seven Sisters, the daughters, with the Hyades and the [Hesperides](#), of [Atlas](#) the [Titan](#). Their mother was Pleione the naiad. They were chased by [Orion](#) rousing the anger of [Artemis](#) to whom they were dedicated and changed to stars by the gods. The Pleiades are the star cluster M45 in the constellation Taurus. Their names were Maia, the mother of [Mercury](#) by [Jupiter](#), Taygeta, Electra, Merope, Asterope, Alcyone (the brightest star of the cluster), and Celaeno. They are autumn stars associated with storms and rain.

[Book II.16:1-56](#). Storm bringers.

[Book III.5:1-48](#). A notable star cluster.

### **Pollux**

[Phoebe](#), a priestess of Athene-[Minerva](#), and [Hilaira](#) a priestess of [Diana](#)-[Artemis](#), daughters of [Leucippus](#), the Messenian co-king were abducted and raped by [Castor](#) and Pollux (Polydeuces) known as the Dioscuri, the sons of [Jupiter](#) by [Leda](#). The two sisters had been betrothed to Lynceus and [Idas](#) the sons of Aphareus king in Messene. Idas later married [Marpessa](#),

the daughter of [Evenus](#) by Alcippe, after winning her in a chariot race using a winged chariot lent by his true father [Neptune](#)-Poseidon.

[Book I.2:1-32](#). He is mentioned.

[Book III.14:1-34](#). Famous for his horsemanship.

[Book III.22:1-42](#). His [Thessalian](#) charger was a gift from [Mercury](#). [Propertius](#) suggests it drank from a healing spring in Italy.

### **Polydorus**

The son of [Priam](#) and Hecuba, sent by his father to the court of [Polymestor](#) king of [Thrace](#) who had married Priam's sister Ilione, and murdered there by Polymestor for the sake of the treasure sent with him. His body was thrown up on the beach where Hecuba was mourning Polyxena, and the event precipitated her madness.

[Book III.13:1-66](#). Murdered through greed.

### **Polymestor**

King of [Thrace](#), husband of Ilione daughter of [Priam](#). He murdered his young foster child [Polydorus](#), sent to him by Priam, for the sake of his wealth. Hecuba in turn murdered him, and tore out his eyes.

[Book III.13:1-66](#). Ruined by greed.

### **Polyphemus**

One of the Cyclopes, sons of [Neptune](#), one-eyed giants living in [Sicily](#). Made drunk by [Ulysses](#), and blinded.

[Book II.33A:23-44](#). Drunk on wine from Ciconian [Ismarus](#).

[Book III.2:1-26](#). Tried to woo [Galatea](#) with his singing.

[Book III.12:1-38](#). Blinded by Ulysses.

### **Pompeia Porticus**

A colonnade built in 55BC near [Pompey](#)'s Theatre on the Campus Martius.

[Book II.32:1-62](#). A harmless place to go.

[Book IV.8:1-88](#). A place to be seen, possibly for dubious purposes.

### **Pompeius, Pompey**

Cnaeus Pompeius Magnus (106-48BC) put down a slave rebellion, cleared the Mediterranean of pirates, and conquered Mithridates. He married Julia,

the daughter of [Julius Caesar](#), but quarrelled with the father and was defeated at Pharsalus in 48BC. He fled to [Egypt](#) and was murdered there. [Book III.11:1-72](#). He fell ill at Naples in 50BC. [Propertius](#) suggests it would have been better if he had died there. [Book III.11:1-72](#). He defeated Mithridates.

### **Ponticus**

A friend of [Propertius](#). A minor epic poet. [Book I.7:1-26](#). Author of verses about the War of the Seven against [Thebes](#). [Book I.9:1-34](#). In love.

### **Postumus**

A friend or relative of [Propertius](#), perhaps Gaius Propertius Postumus, a senator and proconsul. [Book III.12:1-38](#). He is addressed.

### **Praeneste**

Twenty miles east of [Rome](#), the modern Palestrina famous for its oracle of *Fortuna Primigenia*. [Book II.32:1-62](#). [Cynthia](#) visiting the oracle.

### **Praxiteles**

The great Athenian sculptor of the mid-fourth century BC. He carved a famous statue of Hermes-[Mercury](#) at Olympia carrying the baby –[Bacchus](#)-Dionysus. See Pausanias Book V for the statue. [Book III.9:1-60](#). He used marble from Cnidos.

### **Priamus, Priam**

The King of [Troy](#) at the time of the Trojan War, the son of Laomedon, husband of Hecuba, by whom he had many children. [Book II.3:1-54](#). He accepted the Greek cause as valid. [Book II.28A:47-62](#). [Book IV.1:1-70](#). Last king of Troy.

### **Prometheus**

The son of Iapetus by the nymph Cleomene, and father of [Deucalion](#). Sometimes included among the seven [Titans](#), he was the wisest of his race

and gave human beings the useful arts and sciences. [Jupiter](#) first withheld fire and Prometheus stole it from the chariot of the Sun. Jupiter had Prometheus chained to the frozen rock in the Caucasus where a vulture tore at his liver night and day for eternity. (See Aeschylus's 'Prometheus Bound', and Shelley's 'Prometheus Unbound')

[Book I.12:1-20](#). The Caucasian Mountains.

[Book II.1:1-78](#). He is mentioned.

[Book III.5:1-48](#). Created the human race out of clay. See Ovid's *Metamorphoses* Book I:82.

### **Propertius**

Sextus Propertius, the author of the Elegies, born in Assisi between 54 and 43BC (Ovid: *Tristia* IV x 51-54, where the order of the poets is Gallus, Tibullus, Propertius, Ovid by date of birth). He was of equestrian rank and destined for the law but left it for poetry. Book IV was not published before 16BC as it refers to events of that year. He died before 2AD. (Ovid, *Remedium Amoris* 764-5, speaks of him as if dead). He is referred to by Horace and Quintilian. He was one of the school of Moderns, *neoterici*, or new poets, *novi poetae*, who took Greek Alexandrianism as a model. He is the greatest love poet of Classical Rome, exploiting the Greek elegiac couplet to express a deep sexuality, emotional sensitivity, irony and wit which John Donne in Elizabethan England mirrors. His poetic allegiance, his anti-war stance, his subversive attitude to Empire, all indicate a complexity of character not visible in the poets who 'served' the Imperial regime. He is the first great love poet of 'the City', and Baudelaire provides a later point of reference.

[Book II.8A:1-40](#). He addresses himself.

[Book II.24A:17-52](#). His ashes are addressed.

[Book II.34:1-94](#). He anticipates his own fame.

[Book III.3:1-52](#). Destined to be a lyric poet.

[Book III.10:1-32](#). Charmed by [Cynthia](#).

[Book IV.1A:71-150](#). He is addressed by the fictitious [Horos](#).

[Book IV.7:1-96](#). Addressed by the dead [Cynthia](#)

### **Propontiacus, Propontus**

[Book III.22:1-42](#). The gateway to the Black Sea. The modern Sea of Marmara.

**Ptolemaceus, Ptolemy**

The dynastic name of the Macedonian kings of Egypt. Ptolemy II (308-246BC) built the lighthouse, the Pharos, at Alexandria, and its museum and great library.

[Book II.1:1-78](#). Alexandria's capture is mentioned.

**Pudicitia, Chastity**

There were two temples to the Goddess Chastity at [Rome](#), those of *Pudicitia patricia* and *plebeia*.

[Book II.6:1-42](#). Her temples.

**Pulydamas**

A [Trojan](#) warrior who fought against the Greeks.

[Book III.1:1-38](#). A famous name.

**Pyramidis, The Pyramids**

The [Egyptian](#) tombs at Gizeh in Egypt near the [Nile](#), one of the seven wonders of the ancient world.

[Book III.2:1-26](#). Subject to time.

**Pyrrhus**

King of Epirus, invaded Italy. His army was decimated at Asculum in 279BC, though the victory was nominally his, hence the expression a 'pyrrhic' victory.

[Book III.11:1-72](#). The spoils from his ultimate defeat.

**Pythius**

Python was the huge serpent created by earth after the Flood, destroyed by Apollo, giving its name to the Pythian games.

[Book II.31:1-16](#). [Book III.13:1-66](#). An epithet of [Phoebus](#)-Apollo.

**Python**

The huge serpent created by earth after the Flood, destroyed by [Apollo](#), giving its name to the Pythian games.

[Book IV.6:1-86](#). Killed by Apollo.



**Quintilia**

[Book II.34:1-94](#). The mistress of [Calvus](#) the poet.

**Quirinus**

[Book IV.10:1-48](#). The name for the deified [Romulus](#).

**Quirites**

The inhabitants of [Cures](#): citizens of Rome.

[Book IV.1:1-70](#). The first citizens of Rome.

**Ramnes**

The followers of [Romulus](#) who united with the [Titienses](#), the people of [Titus Tatius](#), and the [Luceres](#), the followers of [Lygmon](#). (Lucumo).

[Book IV.1:1-70](#). Early Romans.

**Remus**

The twin brother of [Romulus](#), first king of [Rome](#), who killed Remus in a quarrel over seniority. Remus is often used to indicate Romulus's reign, for metrical purposes.

[Book II.1:1-78](#). [Book III.9:1-60](#). The first kingdom of Rome.

[Book IV.1:1-70](#). The *casa Romuli* preserved on the [Palatine](#) was meant to be Romulus's house at the top of the stairway, the *Scala Cacia*, leading from the Circus Maximus to the Palatine Hill.

[Book IV.1:1-70](#). Told to purify the fields by the [Sybil](#).

[Book IV.6:1-86](#). =Roman.

**Rhenus, The River Rhine**

The River Rhine that flows through Germany.

[Book III.3:1-52](#). Crossed by the [Suevi](#) in 29BC.

[Book IV.10:1-48](#). Crossed by the [Belgians](#) in 222BC.

**Rhipaeus**

A mythical range of mountains on the northern border of Scythia, north of the Black Sea region.

[Book I.6:1-36](#). They are mentioned.

## **Roma, Rome**

The capital of the Empire, on the Tiber in west-central Italy.

[Book I.7:1-26](#). The centre of Latin poetry.

[Book I.8A:27-46](#). [Cynthia](#) remains there.

[Book I.12:1-20](#). He addresses his circle there.

[Book I.22:1-10](#). Tormented by Civil War.

[Book II.10:1-26](#). Roman.

[Book II.15:1-54](#). Racked by civil disputes.

[Book II.16:1-56](#). Conspicuous wealth is present.

[Book II.18B:23-38](#). Roman women painted their faces.

[Book II.19:1-32](#). [Cynthia](#) leaves the city.

[Book II.32:1-62](#). Immoral place for single girls.

[Book II.33:1-22](#). Imported to the cult of [Isis](#).

[Book III.1:1-38](#). Poets will sing of Rome. Rome will praise [Propertius](#) when he's dead.

[Book III.3:1-52](#). [Hannibal](#) reached the gates of Rome in 211BC (*'Hannibal ante portas'*)

[Book III.3:1-52](#). Rome fought the Germans on the northern frontier.

[Book III.11:1-72](#). Came under [Cleopatra](#)'s sway.

[Book III.11:1-72](#). Should celebrate a triumph for the death of Cleopatra.

[Book III.12:1-38](#). An immoral city.

[Book III.13:1-66](#). A city being corrupted and destroyed by wealth.

[Book III.14:1-34](#). Might follow [Spartan](#) rules.

[Book IV.1:1-70](#). Derives from [Aeneas](#)'s landing in Italy.

[Book IV.9:1-74](#). The Roman [Forum](#).

## **Romanus**

Of [Rome](#).

[Book II.3:1-54](#). [Book II.28A:47-62](#). [Book II.32:1-62](#). Roman girls.

[Book II.34:1-94](#). Roman authors.

[Book III.4:1-22](#). Roman history.

[Book III.9:1-60](#). Roman office, bulls and swords.

[Book III.11:1-72](#). Roman trumpets.

[Book III.21:1-34](#). The towers of Rome.

[Book III.22:1-42](#). Roman heartlands.

[Book IV.1:1-70](#). Modern Romans. [Propertius](#) the Roman [Callimachus](#).

[Book IV.3:1-72](#). The Roman camps not open to virtuous women.

[Book IV.4:1-94](#). The Roman [Forum](#).

[Book IV.6:1-86](#). Roman triumphal and wreaths.

### **Romulus**

The son of [Mars](#) and Ilia, hence Iliades, the father of the [Roman](#) people (genitor). The first King of Rome. He reinstated Numitor, and made peace with the [Sabines](#), sharing the rule of Rome with [Tatius](#) the Sabine king. He was deified, as [Quirinus](#).

[Book II.6:1-42](#). Nurtured with his brother [Remus](#) by a she-wolf.

[Book III.11:1-72](#). Roman power derived from him.

[Book IV.4:1-94](#). His battles with Tatius.

[Book IV.6:1-86](#). He founded the walls of [Rome](#).

[Book IV.10:1-48](#). His defeat of [Acron](#).

### **Rubrum mare**

The Red Sea between Africa and [Arabia](#).

[Book I.14:1-24](#). A source of corals.

[Book III.13:1-66](#). A source of nautilus shells.

### **Sabinus, Sabines**

The Sabines, a people of Central Italy who merged with the people of [Romulus](#). ( See Giambologna's sculpture – The Rape of the Sabines – Loggia dei Lanzi, Florence)

[Book II.6:1-42](#). The rape of the Sabine women mentioned.

[Book II.32:1-62](#). Morally strict.

[Book IV.2:1-64](#). Ruled by [Tatius](#).

[Book IV.3:1-72](#). The 'Sabine herb' used as incense, possibly marjoram.

[Book IV.4:1-94](#). Attacked early Rome. Their women raped by the Romans.

### **Sacra Via**

The Sacred Way, the street in the [Roman](#) Forum leading to the Capitol. Triumphal processions took its route.

[Book II.1:1-78](#). Scene of the triumph after [Actium](#).

[Book II.23:1-24](#). The haunt of prostitutes (and a source of double entendre!)

[Book II.24:1-16](#). Source of cheap gifts from the shops there.

[Book III.4:1-22](#). Scene of Imperial triumphs.

**Salmonis, Tyro**

The daughter of Salmoneus King of Elis, and his wife Alcidence.

[Neptune](#) disguised himself as the river-god [Enipeus](#), and raped Tyro in a dark wave of the river at its confluence with the Alpheius.

[Book I.13:1-36](#). She is mentioned.

[Book III.19:1-28](#). Salmoneus her father.

**Sanctus, see Hercules****Saturnus, Saturn**

Son of Earth and Heaven (Uranus) and ruler of the universe in the Golden Age. He castrated and usurped his father and was in turn deposed by his three sons [Jupiter](#), [Neptune](#), and [Pluto](#) (Dis) who ruled Heaven, Ocean and the Underworld respectively. He was banished to Tartarus. He was the father also of [Juno](#), Ceres and [Vesta](#) by Ops.

[Book II.32:1-62](#). Associated with the Golden Age. See Ovid's Metamorphoses Book I.

[Book IV.1A:71-150](#). The planet Saturn associated astrologically with duty, sobriety, gravity.

**Scaee, The Scaean Gate**

The Gate of [Troy](#) in front of which [Achilles](#) was killed.

[Book III.9:1-60](#). The Wooden Horse entered the city through it.

**Scamander**

The Xanthus, with the [Simois](#) one of the great rivers of the [Trojan](#) plain.

[Book III.1:1-38](#). [Achilles](#) fought the river-god.

**Scipiades, Scipiones, Scipio**

A famous Roman family. Publius Cornelius Scipio Africanus Major (236-184BC) was the hero of the Second Punic War defeating [Hannibal](#) at Zama in 202BC. Publius Cornelius Scipio Aemilianus Africanus Numantinus (184-129BC) defeated [Carthage](#) in the Third Punic War and went on to destroy Numantia in Spain.

[Book III.11:1-72](#). Naval power.

[Book IV.11:1-102](#). Publius Cornelius Scipio brother of [Cornelia](#), consul in 16BC.

### Sciron

A famous robber on the coast between Megaris and [Attica](#) who threw his victims into the sea. [Theseus](#) did the same to him, and his bones eventually became the sea cliffs near the Molurian Rocks.

[Book III.16:1-30](#). A threat to travellers, but not lovers.

### Scribonia

[Book IV.11:1-102](#). The mother of [Cornelia](#). Scribonia [Libo](#) later married [Augustus](#).

### Scylla

(1). The daughter of [Phorcys](#) and the nymph Crataeis, remarkable for her beauty. [Circe](#) or Amphitrite, jealous of [Neptune](#)'s love for her changed her into a dog-like sea monster, 'the Render', with six heads and twelve feet. Each head had three rows of close-set teeth. Her cry was a muted yelping. She seized sailors and cracked their bones before slowly swallowing them. (Her rock projects from the Calabrian coast near the village of Scilla, opposite Cape Peloro on Sicily. See Ernle Bradford 'Ulysses Found' Ch.20)

[Book II.26A:21-58](#). [Book III.12:1-38](#). The sea monster.

(2). The daughter of [Nisus](#) of Megara, who loved [Minos](#). She decided to betray the city to him. She cut off the purple lock of Nisus's hair that guaranteed the safety of his kingdom and his life. Minos rejected her and she was changed into the rock dove, *columba livia*, with its purple breast and red legs, while her father was changed into the sea eagle, *haliaeetus albicilla*. Her name Ciris, from *κείρω*, 'I cut', reflects her shearing of Nisus's hair, as does the purple breast of the bird. But she is also an embodiment of the Cretan Great Goddess, Car, Ker or Q're, to whom doves were sacred. Pausanias I xxxix says that Kar founded Megara, Nisus's city and was king there. The acropolis was named Karia, and Kar built a great hall to Demeter (Ceres) there, Pausanias I xxxx. His tumulus was decorated with shell-stone sacred to the goddess at the command of an oracle, Pausanias I xxxxiii. The rock dove no doubt nested on the rocks of

the citadel and coastline. Pausanias II xxxiv says that Cape Skyllaion (Skyli) was named after Scylla. Hair cutting reflects ancient ritual and the Curetes were the 'young men with shaved hair' the devotees of the moon-goddess Cer, whose weapon clashing drove off evil spirits at eclipses and during the rites.

[Book III.19:1-28](#). An example of female passion and betrayal.

[Book IV.4:1-94](#). [Propertius](#) identifies the two Scylla's with one another.

### **Scyrius, Scyros**

[Book II.9:1-52](#). Of [Deidamia](#), daughter of Lycomedes, king of Scyros.

### **Scythia**

The country of the Scythians of northern Europe and Asia, to the north of the Black Sea. Noted for the Sarmatian people, their warrior princesses, and burial mounds in the steppe (kurgans). They were initially horse-riding nomads. See (Herodotus, The Histories).

[Book III.16:1-30](#). Hostile territory.

[Book IV.3:1-72](#). The icy regions of the North.

### **Semela, Semele**

The daughter of [Cadmus](#), loved by [Jupiter](#). The mother of [Bacchus](#) (Dionysus). (See the painting by Gustave Moreau – Jupiter and Semele – in the Gustave Moreau Museum, Paris) She was struck by Jupiter's fire having been deceived by [Juno](#). Her unborn child Bacchus was rescued.

[Book II.28:1-46](#). Changes of fortune.

[Book II.30:1-40](#). Loved by Jupiter.

[Book III.17:1-42](#). Struck by Jupiter's lightning bolt. Bacchus was rescued from her body.

### **Semiramis**

The daughter of Dercetis or Atargatis, the Syrian goddess. She was said to have been cast out at birth and tended by doves. Doves were sacred to her, as they were to Dercetis. Historically she is Sannuramat, Queen of Babylon, and wife of Shamshi-Adad V (Ninus). She reigned after him as regent from 810-805 BC.

[Book III.11:1-72](#). In myth she founded Babylon.

**Sibylla, The Sibyl**

The priestess of [Apollo](#) in the temple at [Cumae](#) built by [Daedalus](#). She prophesied perched on or over a tripod. She was offered immortality by Phoebus, but forgot to ask also for lasting youth, dooming her to wither away until she was merely a voice.

[Book II.24A:17-52](#). Her extended lifetime.

[Book IV.1:1-70](#). She prophesied to [Remus](#) on the [Aventine](#) Hill.

**Sicanus, Sicily**

The Mediterranean island, west of Italy.

[Book I.16:1-48](#). Noted for its hard stone.

[Book II.1:1-78](#). The second son of [Pompey](#) the Great was conquered in the sea battles, off Sicily, between Mylae and Naulochus, by Agrippa, [Augustus](#)'s admiral, in 36BC.

**Siculus, See Sicily****Sidonius, Sidon**

The city of the Phoenicians in the Lebanon. Home of [Europa](#).

[Book II.16:1-56](#). [Book II.29:1-22](#). [Book IV.9:1-74](#). Source of dyed cloths.

**Silenus**

Silenus and his sons the Satyrs were originally primitive mountaineers of northern Greece who became stock comic characters in Attic drama. He was called an autochthon, or son of [Pan](#) by one of the nymphs. He was [Bacchus](#)'s tutor, portrayed usually as a drunken old man with an old pack-ass, who is unable to tell truth from lies.( See the copy of the sculpture attributed to Lysippus, 'Silenus holding the infant Bacchus' in the Vatican)

[Book II.32:1-62](#). Saw [Paris](#) and Oenone.

[Book III.3:1-52](#). His statue.

**Silvanus**

[Book IV.4:1-94](#). The woodland god.

**Simois**

With the Scamander (Xanthus) one of the two great rivers of [Troy](#).

[Book II.9:1-52](#). [Achilles](#) body washed there.

[Book III.1:1-38](#). Achilles fought the river-god.

### **Sinis**

An Isthmian robber, the son of Polypemon, who killed his victims by tying them to pine trees bent with ropes, and releasing the ropes. [Theseus](#) served him in the same way.

[Book III.22:1-42](#). Mentioned as living on the [Isthmus](#).

### **Sipylus, Mount Sipylus**

A mountain in [Lydia](#), overlooking the valley of the Hermus, where [Niobe](#) weeps as a stone feature. See the entry for Niobe for more detail.

[Book II.20:1-36](#). Niobe's statue weeps there.

### **Sirenes, The Sirens**

The daughters of [Acheloüs](#), the Acheloïdes, companions of [Proserpina](#), turned to woman-headed birds, or women with the legs of birds, and luring the sailors of passing ships with their sweet song. They searched for Proserpine on land, and were turned to birds so that they could search for her by sea. (There are various lists of their names, but Ernle Bradford suggests two triplets: Thelxinoë, the Enchantress; Aglaope, She of the Beautiful Face, and Peisinoë, the Seductress: and his preferred triplet Parthenope, the Virgin Face; Ligeia, the Bright Voice; and Leucosia, the White One – see 'Ulysses Found' Ch.17. Robert Graves in the index to the 'The Greek Myths' adds Aglaophonos, Molpe, Raidne, Teles, and Thelxepeia.)

(See Draper's painting – Ulysses and the Sirens – Ferens Art Gallery, Hull, England, and Gustave Moreau's watercolour in the Fogg Art Museum, Harvard)

In Ovid's Metamorphoses Book XIV, [Aeneas](#) passes their island, between the Aeolian Islands and [Cumae](#). (This was traditionally Capri, or more likely one of the five Galli islets, the *Sirenusae*, at the entrance to the Gulf of Salerno)

[Book III.12:1-38](#). [Ulysses](#) encounters them.

### **Sisyphius, Sisyphus**

King of [Corinth](#). He was condemned to continually roll a huge stone up a hill in Hades, from which it rolled to the bottom again,



[Book II.20:1-36](#). [Book IV.11:1-102](#). An unpleasant punishment.

### **Socraticus, Socratic**

Of Socrates, the Greek philosopher (469-399BC), made immortal by [Plato](#)'s works.

[Book II.34:1-94](#). Wisdom no help in love.

### **Solonium**

[Lygmon](#)'s town near [Lanuvium](#).

[Book IV.1:1-70](#). Town of the [Luceres](#).

### **Spartanus, Sparte, Sparta**

The chief city of Laconia on the River [Eurotas](#), and also called [Lacadaemon](#).

[Book I.4:1-28](#). The city of [Hermione](#).

[Book II.15:1-54](#). Of Sparta.

[Book III.14:1-34](#). Men and women exercised naked.

### **Strymonis**

[Book IV.4:1-94](#). [Thracian](#). The River Strymon in Thrace. Here an Amazon, a woman of Thrace.

### **Stygius, Styx**

A river of the underworld, with its lakes and pools, used to mean the underworld or the state of death itself.

[Book II.9:1-52](#). [Cynthia](#) at risk of dying.

[Book II.27:1-16](#). A marshy, reedy region.

[Book II.34:1-94](#). [Book III.18:1-34](#). The gate of death.

[Book IV.3:1-72](#). Symbolically to be 'sprinkled with its waters' is to anticipate misfortune.

[Book IV.9:1-74](#). [Hercules](#) crossed the Styx to bring back [Cerberus](#) in the twelfth and final labour.

### **Subura**

[Book IV.7:1-96](#). A Rome street of ill-repute.

**Suevus, Suevi**

The Suevi, a Germanic tribe, crossed the [Rhine](#) in 29BC and were defeated by Gaius Carinas.

[Book III.3:1-52](#). A subject for others' poetry.

**Sycambri**

[Book IV.6:1-86](#). The Germanic tribe. They defeated Marcus Lollius in 16BC but negotiated a peace at the threat of [Augustus](#)'s arrival.

**Syphax**

King of [Libya](#). He aligned himself with [Carthage](#) in the Second Punic war and was defeated by [Scipio](#) Africanus Major. He was brought to Rome as a prisoner in 201BC.

[Book III.11:1-72](#). The trophies won from him.

**Syrius, Syrian, Syria**

The country in Asia Minor.

[Book II.13A:1-58](#). A source of nard (aromatic balsam).

**Syrtes**

The Gulfs of Cades and Sidra off the North African coast, notorious for shoals and shifting undercurrents. Also the inland desert.

[Book II.9:1-52](#). [Book III.19:1-28](#). [Book III.24:1-20](#). Dangerous waters.

**Taenarius, Neptune**

Poseidon, God of the sea, brother of Pluto ([Dis](#)) and [Jupiter](#). The trident is his emblem. He raped [Tyro](#) daughter of [Salmoneus](#).

[Book I.13:1-36](#). Taenarius an epithet for him.

[Book III.2:1-26](#). A reference to black marble quarried at Taenarum in the south of the [Peloponnese](#).

**Tanais, Don**

The River Don.

[Book II.30:1-40](#). [Cynthia](#)'s possible destination.

**Tantalus**

[Niobe](#), the daughter of [Tantalus](#).

[Book II.31:1-16](#). Depicted on the temple doors.

### **Tantaleus, Tantalus**

The king of [Phrygia](#), son of [Jupiter](#), father of [Pelops](#) and [Niobe](#).

He served his son Pelops to the gods at a banquet and was punished by eternal hunger and thirst in Hades.

[Book II.1:1-78](#). [Book IV.11:1-102](#). He is mentioned.

### **Tarpeius, Tarpeia**

Tarpeia was a [Roman](#) girl who treacherously opened the citadel to the [Sabines](#), and was killed beneath the weight of the weapons, which were thrown on her. The Tarpeian citadel was the [Capitoline](#) Hill with its temple of [Jupiter](#).

[Book I.16:1-48](#). Her fatal treachery and reverse alluded to.

[Book III.11:1-72](#). [Cleopatra](#) spread her mosquito nets there i.e. over Jupiter-Caesar's bed.

[Book IV.1:1-70](#). Tarpeian Jupiter.

[Book IV.4:1-94](#). The story of her fate.

[Book IV.8:1-88](#). [Teia](#) lives on the Capitoline.

### **Tarquinius, Tarquin**

Tarquinius Superbus ('The Proud') the last king of Rome. His death in 510BC preceded the Republic.

[Book III.11:1-72](#). The Proud.

### **Tatius, The Tatii**

Titus Tatius king of the [Sabines](#) fought with [Romulus](#) but afterwards made peace and ruled jointly with him. His people were the [Titienses](#).

[Book II.32:1-62](#). His race was honourable and strict.

[Book IV.1:1-70](#). His wealth was in sheep.

[Book IV.2:1-64](#). King of the Sabines.

[Book IV.4:1-94](#). His assault on the [Capitoline](#) Hill.

[Book IV.9:1-74](#). Of Tatius, Sabine.

### **Taygetus**

A range of mountains near [Sparta](#), in Laconica.

[Book III.14:1-34](#). A hunting region.

**Tegeaeus, Tegea**

The ancient town in [Arcadia](#) where [Pan](#) was worshipped.

[Book III.3:1-52](#). Pan's homeland.

**Teia**

[Book IV.8:1-88](#). A courtesan.

**Telegonus**

The legendary founder of Tusculum in Latium. He was the son of [Ulysses](#) and [Circe](#).

[Book II.32:1-62](#). [Cynthia](#) goes to Tusculum.

**Teuthras**

A location near [Baiae](#).

[Book I.11:1-30](#). [Cynthia](#) stays nearby.

**Teutonicus, Teutones, Teutons**

Northern Germanic tribes.

[Book III.3:1-52](#). Defeated by [Marius](#).

**Thais**

A famous Greek courtesan. She appeared in [Menander](#)'s plays and is a character in Terence's *Eunuchus*.

[Book II.6:1-42](#). Her popularity.

[Book IV.5:1-78](#). Her intelligence.

**Thamyras, Thamyris**

A mythical [Thracian](#) bard, the first man to love another of his own sex.

[Phoebus](#) heard him boast that he could surpass the [Muses](#), and reported it to them so that they robbed Thamyris of his sight, his voice, and his memory

[Book II.22:1-42](#). Blinded.

**Thebae, Thebanus, Thebes**

The city in [Boeotia](#) founded by [Cadmus](#). [Phoebus](#) instructs him how to find the site by following a heifer.

[Book I.7:1-26](#). Scene of the War of the Seven against Thebes, where Polyneices and his brother Eteocles, the sons of Oedipus, mortally wounded each other. See Aeschylus *The Seven Against Thebes*.

[Book I.9:1-34](#). The citadel mentioned.

[Book II.1:1-78](#). The city mentioned.

[Book II.6:1-42](#). Its ruins.

[Book II.8:1-12](#). Past greatness.

[Book II.8A:1-40](#). [Antigone](#)'s city.

[Book III.2:1-26](#). Its walls magically built. See [Antiope](#).

[Book III.17:1-42](#). [Book III.18:1-34](#). [Bacchus](#) was worshipped there.

[Book IV.5:1-78](#). Thebes, the city in Egypt, hence palmy.

### **Theiodamanteus, Theiodamas**

King of the Dryopians, killed by [Hercules](#).

[Book I:20:1-52](#). The father of [Hylas](#).

### **Thermodon**

A river of Cappadocia, frequented by the [Amazon](#) women.

[Book III.14:1-34](#). They bathed bare-breasted there.

[Book IV.4:1-94](#). The river.

### **Theseus**

King of [Athens](#), son of Aegeus, hence Aegides. His mother was Aethra, daughter of Pittheus king of Troezen. Aegeus had lain with her in the temple. His father had hidden a sword, and a pair of sandals, under a stone (The Rock of Theseus) as a trial, which he lifted, and he made his way to Athens, cleansing the [Isthmus](#) of robbers along the way. [Medea](#) attempted to poison Theseus but Aegeus recognised his sword, and his son, and prevented her.

Escaping the attempt by Medea to poison him, his deeds were celebrated by the Athenians: the killing of the Minotaur, and the wild sow of Cromyon, the defeat of Periphetes, Procrustes, Cercyon, Sinis, and Sciron. He killed the Minotaur in the [Cretan](#) labyrinth, and abandoned [Ariadne](#) on [Dia](#) (Naxos). (See Canova's sculpture – Theseus and the Dead Minotaur – Victoria and Albert Museum, London).

[Book I.3:1-46](#). He is mentioned.

[Book II.1:1-78](#). His friendship with [Pirithous](#) is mentioned.

[Book II.14:1-32](#). Aided by Ariadne in threading the Labyrinth.

[Book II.24A:17-52](#). He quickly abandoned Ariadne.

[Book III.21:1-34](#). His road from [Piraeus](#) to the Acropolis of Athens.

### **Thesprotus**

King of Epirus, but also associated with the Italian coast near [Cumae](#) and [Baiae](#).

[Book I.11:1-30](#). Cynthia stays nearby.

### **Thessalia, Thessaly**

The region in northern Greece. Its old name was [Haemonia](#), hence Haemonius, meaning Thessalian. It contains the Vale of Tempe, the river valley of the Peneus between [Olympus](#) and [Ossa](#).

[Book I.5:1-32](#). Noted for its poisons and magic herbs. [Medea](#) obtained herbs from a valley there.

[Book I.19:1-26](#). [Protesilaus](#) came from there.

[Book II.22:1-42](#). The Greeks at [Troy](#).

[Book III.19:1-28](#). Enipeus a river and river-god there.

[Book III.24:1-20](#). Thessalian witches.

### **Thetis**

A sea goddess, daughter of [Nereus](#) and [Doris](#). The wife of [Peleus](#) and mother by him of [Achilles](#).

[Book II.9:1-52](#). The mother of Achilles.

[Book III.7:1-72](#). She begged armour for Achilles from the gods, incensed by his ill-treatment.

### **Thrax**

Thrace, the country bordering on the entrance to the Black Sea and its northern shores.

[Book III.13:1-66](#). [Polymestor](#) was its king.

### **Threicius**

[Thracian](#).

[Book III.2:1-26](#). [Orpheus](#) the poet was born there.

### **Thynias, Bythinia**

The Thyni were a [Thracian](#) people who emigrated to Bythinia at the gates of the [Hellespont](#).

[Book I.20:1-52](#). The area and [Nymphs](#) of Thynia.

### **Thyrsis**

A [Virgilian](#) shepherd.

[Book II.34:1-94](#). See Virgil's Georgics.

### **Tiberinus**

[Book I.14:1-24](#). Of the [Tiber](#).

[Book IV.2:1-64](#). The Tiber once ran where the [Vicus Tuscus](#) stood.

### **Tiberis, The Tiber**

The River of [Rome](#), named after King Tiberinus who drowned there, in mythology.

[Book I.14:1-24](#). Mentioned.

[Book II.33:1-22](#). The river of Rome.

[Book III.4:1-22](#). [Book IV.1:1-70](#). The river of Rome.

[Book III.11:1-72](#). Opposed by the [Nile](#), in analogy.

[Book IV.10:1-48](#). A natural boundary of the first Rome.

### **Tibur**

A small town on the [Anio](#), in the [Sabine](#) hills, twenty miles northeast of [Rome](#), the modern Tivoli.

[Book II.32:1-62](#). [Cynthia](#) goes there.

[Book III.16:1-30](#). Cynthia is there.

[Book III.22:1-42](#). On the river Anio.

[Book IV.7:1-96](#). Cynthia buried there.

### **Tiresias**

The [Theban](#) sage.

[Book IV.9:1-74](#). [Callimachus](#) has him blinded by [Pallas](#)-Minerva for seeing her bathing, and given prophetic powers in recompense.

### **Tisiphone**

One of the [Furies](#).

[Book III.5:1-48](#). In the underworld.

**Titanes, the Titans**

Uranus fathered the Titans on Gaea (Mother Earth). They were gods or demi-gods.

[Book II.1:1-78](#). They are mentioned.

**Tithonus**

The son of [Laomedon](#), husband of [Aurora](#), and father of [Memnon](#).

Aurora, having obtained eternal life for him wished she could obtain eternal youth for him also.

[Book II.18A:5-22](#). Loved by Aurora, though old.

[Book II.25:1-48](#). Lived to extreme old age.

**Titians**

The Titienses, the people of [Titus Tatius](#), who united with the [Ramnes](#) and [Luceres](#), the followers of [Romulus](#) and [Lygmon](#) (Lucumo).

[Book IV.1:1-70](#). Early Romans.

**Tityrus**

A [Virgilian](#) shepherd.

[Book II.34:1-94](#). See Virgil's Eclogue I.

**Tityus**

One of the [Giants](#), condemned to be eaten by vultures in the Underworld.

[Book II.20:1-36](#). An unpleasant punishment.

[Book III.5:1-48](#). Stretched out in the underworld.

**Tolumnius**

[Book IV.10:1-48](#). Lars Tolumnius, an Etruscan king of Veii. Livy says he was killed at [Fidenae](#), not [Veii](#).

**Triops**

The founder of Cnidos in Caria.

[Book III.9:1-60](#). Cnidos was famous for its marble.

**Triton**



The sea and river god, son of [Neptune](#) and Amphitrite the [Nereid](#). He is depicted as half man and half fish and the sound of his conch-shell calms the waves. (See Wordsworth's sonnet 'The world is too much with us; late and soon,')

[Book II.32:1-62](#). The sink of the stream from [Maro](#)'s statue in [Rome](#).

[Book IV.6:1-86](#). A sea-god, trumpeting [Augustus](#)'s victory.

### **Trivia**

[Diana](#), as goddess of crossroads. Goddess of chastity.

[Book II.32:1-62](#). [Cynthia](#) carries out her rituals. Irony here concerning both crossroads and the chastity.

### **Troia**

Troy in Dardania, the famous city of the Troad in Asia Minor near the northern [Aegean](#) Sea and the entrance to the [Hellespont](#). Scene of the War between the Greeks and Trojans described in [Homer](#)'s Iliad.

[Book II.1:1-78](#). Pergama the citadel of Troy is mentioned.

[Book II.3:1-54](#). Perished because of [Helen](#)'s beauty.

[Book II.6:1-42](#). Destroyed because of jealousy.

[Book II.8:1-12](#). Past greatness.

[Book II.14:1-32](#). Conquered by the Greeks under [Agamemnon](#).

[Book II.28A:47-62](#). City with beautiful women.

[Book II.30:1-40](#). Founded by King Tros. [Jupiter](#) snatched his son Ganymede.

[Book II.34:1-94](#). [Aeneas](#) the Trojan.

[Book III.1:1-38](#). The city breached by the Wooden Horse in which the Greeks concealed themselves.

[Book III.18:1-34](#). [Misenus](#) the Trojan.

[Book IV.1:1-70](#). The city addressed.

[Book IV.1A:71-150](#). The city destroyed, but fated to rise again in Rome.

### **Tullus**

A friend of [Propertius](#). He was the nephew of Lucius Volcarius Tullus consul in 33BC and pro-consul of Asia 30-29BC.

[Book I.1:1-38](#). He is addressed.

[Book I.6:1-36](#). He was a military man.

[Book I.14:1-24](#). He is addressed.

[Book I.22:1-10](#). He asks after Propertius's origins.

[Book III.22:1-42](#). He is encouraged to return from the Black Sea region.

### **Tuscan**

From Tuscany, Tuscan.

[Book IV.2:1-64](#). [Vertumnus](#), a Tuscan god.

### **Tyndaridae**

The twins, [Castor](#) and [Pollux](#), the Dioscuri, the sons of [Leda](#) by the [Spartan](#) king Tyndareus (or by [Jupiter](#)). They became immortals. They are represented by the zodiacal constellation Gemini, the Twins, and protected seafarers.

[Book I.17:1-28](#). Navigational stars in summer.

[Book III.8:1-34](#). Tyndaridi, [Helen](#) the daughter of Tyndareus.

### **Tyndaris, see Clytemnestra**

### **Tyro**

The daughter of Salmoneus King of Elis, and his wife Alcidice.

[Neptune](#) disguised himself as the river-god [Enipeus](#) and raped Tyro in a dark wave of the river at its confluence with the Alpheius.

[Book I.13:1-36](#). She is mentioned.

[Book II.28A:47-62](#). A beauty.

[Book III.19:1-28](#). Lusted for Enipeus.

### **Tyros**

The city of the Phoenicians in the Lebanon. Famed for its purple dyes used on clothing, obtained from the murex shell-fish.

[Book II.16:1-56](#). A source of dyes and other imported goods.

[Book III.13:1-66](#). [Book IV.5:1-78](#). A source of purple murex dyes.

[Book III.14:1-34](#). [Book IV.3:1-72](#). A source of dyed cloths.

### **Tyrrhenus, Tyrrhenia**

The eastern seaboard of central Italy. The Tyrrhenians were the inhabitants of [Maeonia](#) in [Lydia](#). The Tyrrhenians migrated into Italy from Lydia (Tyrrha on the River [Cayster](#)) to form the rootstock of the Etrurians ([Etruscans](#)).

[Book I.8:1-26](#). The Italian coast.

[Book III.17:1-42](#). The Tuscan sailors involved with [Bacchus](#), whom he turned into dolphins. See Ovid's *Metamorphoses* Book III.

### **Varro**

Publius Terentius Varro Atacinus (b. 82BC) an Alexandrian School poet who wrote works now lost including a translation of Apollonius Rhodius's *Argonautica*, and elegies to his mistress Leucadia. (Not the more famous scholar Marcus Terentius Varro)

[Book II.34:1-94](#). Well-known love poet.

### **Veii**

[Book IV.10:1-48](#). An Etruscan city nine miles from Rome captured by [Camillus](#) in 396BC.

### **Velabrum**

[Book IV.9:1-74](#). The marshy land between the [Capitoline](#) and [Palatine](#) Hills of [Rome](#), between the [Vicus Tuscus](#) and the Forum [Boarium](#) beneath the [Aventine](#). Flooding in early times it rendered the Aventine an island approached only by boat.

### **Venetus**

[Book I.12:1-20](#). The Venetian mouth of the River Po.

### **Venus**

The Goddess of Love. The daughter of [Jupiter](#) and Dione. She is Aphrodite, born from the waves, an incarnation of Astarte, Goddess of the Phoenicians. The mother of [Cupid](#) by [Mars](#).

(See Botticelli's painting – Venus and Mars – National Gallery, London)

[Book I.1:1-38](#). She torments lovers.

[Book I.2:1-32](#). She loves the arts, and brings grace and charm.

[Book I.14:1-24](#). Lovers depend on her kindness.

[Book II.13A:1-58](#). Mourned for [Adonis](#).

[Book II.15:1-54](#). [Book IV.8:1-88](#). The act of sexual intercourse.

[Book II.16:1-56](#). [Book II.21:1-20](#). She helps lovers.

[Book II.19:1-32](#). The recipient of lovers' vows.

[Book II.22:1-42](#). [Book III.5:1-48](#). Sexual intercourse.

[Book II.28:1-46](#). Resented girls who boasted of their beauty.  
[Book II.32:1-62](#). Made love with [Mars](#).  
[Book III.3:1-52](#). [Book IV.5:1-78](#). Doves sacred to her.  
[Book III.4:1-22](#). [Propertius](#) asks her to protect the soldiers' (illegitimate!) offspring.  
[Book III.6:1-42](#). Lovers' performance affected if the goddess sleeps.  
[Book III.16:1-30](#). A friend to Propertius.  
[Book III.8:1-34](#). Women in love are subject to her.  
[Book III.9:1-60](#). Painted by [Apelles](#).  
[Book III.10:1-32](#). Goddess of nocturnal love.  
[Book III.13:1-66](#). Paid sex.  
[Book III.17:1-42](#). The anger of the goddess of love.  
[Book III.20:1-30](#). The goddess who urges lovers to make love.  
[Book III.24:1-20](#). Love is cruel.  
[Book IV.1:1-70](#). Mother of [Aeneas](#), gave the [Caesar](#)'s their arms.  
[Book IV.1A:71-150](#). Love's struggles are her wars.  
[Book IV.6:1-86](#). She asked for and obtained [Julius Caesar](#)'s deification, and created the comet of his godhead in the heavens.  
[Book IV.8:1-88](#). The highest throw at dice, the lowest being the Dogs (*canes*).

### **Vergiliae. The Pleiades**

The Seven Sisters, the daughters, with the Hyades and the [Hesperides](#), of [Atlas](#) the [Titan](#). Their mother was Pleione the naiad. They were chased by [Orion](#) rousing the anger of [Diana](#)-Artemis to whom they were dedicated and changed to stars by the gods. The Pleiades are the star cluster M45 in the constellation Taurus. Their names were Maia, the mother of [Mercury](#) by [Jupiter](#), Taygeta, Electra, Merope, Asterope, Alcyone (the brightest star of the cluster), and Celaeno.

[Book I.8:1-26](#). They are directional stars for sailors in winter.

### **Vergilius, Virgil**

The Roman poet (70-19BC) who wrote the Aeneid, the story of [Aeneas](#)'s wanderings and battles.

[Book II.34:1-94](#). His Aeneid.

### **Vertumnus**

An ancient Italian god, of the seasons and their produce. His image stood in the [Vicus Tuscus](#), leading from the Velabrum to the [Forum](#) Romanum. He was a god of cyclical change.

[Book IV.2:1-64](#). His origins and the reason for his name.

### **Vesta**

The daughter of [Saturn](#). The goddess of fire. The 'shining one'. Every hearth had its Vesta, and she presided over the preparation of meals and was offered first food and drink. Her priestesses were the Vestal Virgins. Her chief festival was the Vestalia in June. The Virgins took a strict vow of chastity and served for thirty years. They enjoyed enormous prestige, and were preceded by a *lictor* when in public. Breaking of their vow resulted in whipping and death. There were twenty recorded instances in eleven centuries. Vesta was a name for the Tauric [Diana](#) at Nemi. She 'married' her high priest the 'king of Rome', e.g. [Julius Caesar](#). See Fraser's 'The Golden Bough' Ch.1 *et seq.* She was worshipped with her brother [Phoebus](#), and set among Caesar's ancestral gods. Virbius was the name for the deified [Hippolytus](#) in Italy. He was the King of the Wood (*Rex Nemorensis*) at Nemi, near Aricia, and was Diana's consort, and a minor deity with Egeria.

[Book III.4:1-22](#). Her sacred fires were those of Roman destiny.

[Book IV.1:1-70](#). The feast of Vesta, the Vestalia, took place on June 9th. There was a procession with donkeys garlanded with loaves of bread.

[Book IV.4:1-94](#). [Tarpeia](#) dedicated to her, and her sacred fire, the embers from [Troy](#). Attended by virgin priestesses. The Vestal Virgins.

[Book IV.11:1-102](#). [Aemilia](#), a Vestal Virgin.

### **Vicus Tuscus, see Vertumnus**

[Book IV.2:1-64](#). The street ran from the Velabrum to the [Forum](#).

### **Virdomarus**

[Book IV.10:1-48](#). King of the [Belgic](#) Insubres, killed by Marcus [Claudius](#) Marcellus in 222BC after crossing the [Rhine](#).

### **Vlixes, Ulysses, Odysseus**

The Greek hero, son of Laërtes. See [Homer](#)'s Iliad and Odyssey.

(See Francesco Primaticcio's painting – Ulysses and Penelope – The Toledo Museum of Art). He fought at [Troy](#), is the hero of the Odyssey. His wife was [Penelope](#).

[Book II.6:1-42](#). Her loyalty.

[Book II.9:1-52](#). She waited for his return.

[Book II.14:1-32](#). His return home to Ithaca ([Dulichium](#)).

[Book II.21:1-20](#). He escaped from [Calypso](#).

[Book II.26A:21-58](#). Driven by adverse winds.

[Book III.7:1-72](#). Wept for his comrades lost at sea.

[Book III.12:1-38](#). His adventures recounted briefly. His faithful wife Penelope.

### **Vmbria, Umbria**

Central Italy.

[Book I.20:1-52](#). The local region.

[Book I.22:1-10](#). [Book IV.1:1-70](#). [Book IV.1A:71-150](#). [Propertius](#) born there at [Assisi](#).

[Book III.22:1-42](#). The [Clitumnus](#) rises there.

### **Volsinii**

A [Tuscan](#) town, in Etruria, the modern Bolsena.

[Book IV.2:1-64](#). [Vertumnus](#) originated there.

### **Vulcan, Mulciber**

Son of [Juno](#). The blacksmith of the gods, father of [Erichthonius](#). His home is on Lemnos. He catches his adulterous wife [Venus](#) in a net, woven of bronze. She and [Mars](#) are trapped and incur the laughter of the gods. Creator of the bronze-footed bulls of King Aeetes. Periphetes the cripple was his son by Anticleia. He owned a huge bronze club with which he killed passers by. [Theseus](#) defeated him.

He is also the god of fire. [Hercules](#) on his funeral pyre is subject to it only in his mortal part, owed to his mother [Alcmene](#). He made for [Thetis](#), the armour of [Achilles](#), and his fire is the flame of Achilles's funeral pyre.

[Book III.8A:34-40](#). Vulcan is not given in the text but I have added it to avoid the point of the reference being lost.

### **Xerxes**

The King of Persia (485-465BC), son of Darius. He crossed the Hellespont on a bridge of boats to invade Greece and avenge Darius's defeat at Marathon. Thermopylae, Salamis and Plataea saw the defeat of the Spartan contingent under Leonidas ('Go tell the Spartans, thou that passest by, that here, obedient to their laws, we lie'), the defeat of the Persian fleet and the final turning back of the Persian army respectively. Xerxes retreated.

[Book II.1:1-78](#). The bridge of boats mentioned.

### **Zephyrus**

The West Wind. [Eurus](#) is the East Wind, [Auster](#) is the South Wind, and [Boreas](#) is the North Wind.

[Book I.18:1-32](#). Mentioned.

### **Zetes**

One of the winged sons of [Boreas](#) and [Orithyia](#). One of the [Argonauts](#).

[Book I:20:1-52](#). He pursues [Hylas](#).

### **Zethus**

Antiope was the daughter of [Nycteus](#) of Thebes, famed for her beauty and loved by [Jupiter](#) in satyr form. She bore twin sons [Amphion](#) and **Zethus**. Her father exposed them on Mt [Cithaeron](#), but they were found and raised by a shepherd. Later they built the walls of Thebes, Amphion, the husband of [Niobe](#), using the magical music of his lyre (See Ovid's Metamorphoses VI 176, XV 427). Antiope fled her father but was imprisoned by [Lycus](#) and his wife [Dirce](#) who tormented her. Her sons avenged her by killing Dirce.

[Book III.15:1-46](#). Avenged his mother.

