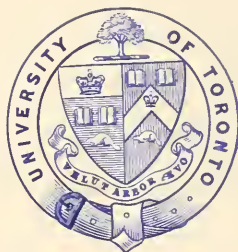


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(PUBLII VIRGILII MARONIS
GEORGICORUM

LIBRI QUATUOR.

THE

GEORGICKS OF VIRGIL,

WITH AN ENGLISH TRANSLATION

AND

NOTES.

BY JOHN MARTYN, F.R.S.

PROFESSOR OF BOTANY IN THE UNIVERSITY OF CAMBRIDGE.

THE THIRD EDITION.

LONDON:

PRINTED FOR ROBERT DUTTON, 45, GRACECHURCH-STREET.

1811.

TO

RICHARD MEAD, M.D.

PHYSICIAN TO HIS MAJESTY KING GEORGE II.

SIR,

I DESIRE leave to present to You the following Work, which was begun with Your Approbation and Encouragement. You will find in almost every Page, what Use has been made of those valuable Manuscripts of **VIRGIL**, which make a Part of Your noble Library; and which you was pleased to lend me with that Readiness, which You always shew in the Encouragement of Learning.

Your exact Acquaintance with all the fine Authors of Antiquity, makes You a proper Patron of an Edition of any of their Compositions. But **VIRGIL** seems in a particular Manner to claim Your Patronage. He, if we may credit the Writers of his Life, had made no small Proficiency in that Divine Art, in the Profession of which You have for so

many Years held the first Place, and acquired a Reputation equal to the great Knowledge and Humanity, with which you have exercised it.

As the GEORGICKS were, in the Opinion of their great Author himself, the most valuable Part of his Works, You will not be displeased with the Pains that I have taken to illustrate the most difficult Passages therein. And if I shall be so happy as to have Your Approbation of these Fruits of my Labours, I shall have no Reason to fear the Censure of others. But if they had not been composed with as much Exactness and Care as I am Master of, I should not have ventured to desire Your Acceptance of them, from,

SIR,

Your most obliged

CHELSEY,
March 16, 1740-1.

Humble Servant,

JOHN MARTYN.

THE

PREFACE.

HUSBANDRY is not only the most ancient, but also the most useful of all arts. This alone is absolutely necessary for the support of human life; and without it other pursuits would be in vain. The exercise therefore of this art was justly accounted most honourable by the Ancients. Thus in the earliest ages of the world, we find the greatest heroes wielding the share as well as the sword, and the fairest hands no more disdaining to hold a crook than a sceptre. The ancient Romans owed their glory and power to Husbandry: and that famous Republick never flourished so much, as when their greatest men ploughed with their own hands. Lucius Quintius Cincinnatus was found naked at the plough-tail, when he was summoned to take upon him the Dictatorship. And when he had settled the Commonwealth, the glorious old man returned to the tillage of his small farm, laden with the praises of the Roman people. C. Fabricius and Curius Dentatus, those glorious patterns of temperance, who drove Pyrrhus out of Italy, and vanquished the Samnites and Sabines, were as diligent in cultivating their fields, as they were valiant and successful in war. But when the virtuous industry of this great people gave way to luxury and effeminacy, the loss of their glory attended on their neglect of Husbandry, and by degrees they fell a prey to barbarous nations.

This art has not only exercised the bodies of the greatest heroes, but the pens also of the most celebrated writers of Antiquity

Antiquity. Hesiod, who lived in the generation immediately succeeding the Trojan war, wrote a Greek poem on Husbandry. And though Homer did not write expressly on this subject, yet he has represented Laërtes, the father of his favourite hero, as a wise prince, retiring from publick business, and devoting his latter years to the tillage of his land. Democritus, Xenophon, Aristotle, Theophrastus, and several other Grecian Philosophers, have treated of Agriculture in prose. Among the Romans, Cato the famous Censor has written a treatise of rural affairs, in which he was imitated by the learned Varro. Cato writes like an ancient country gentleman, of much experience; he abounds in short pithy sentences, intersperses his book with moral precepts, and was esteemed as a sort of rural oracle. Varro writes more like a scholar than a man of much practice: he is fond of researches into antiquity, inquires into the etymology of the names of persons and things; and we are obliged to him for a catalogue of those who had written on this subject before him.

But Virgil shines in a sphere far superior to the rest. His natural abilities, his education, his experience in Husbandry, conspired to render him the finest writer on this subject. No man was ever endowed with a more noble genius, which he took care to improve by the study of Greek Literature, Mathematicks, Astronomy, Medicine, and Philosophy. He cultivated his own lands near Mantua, till he was about thirty years of age, when he appeared at Rome, and was soon received into the favour of Augustus Cæsar. Virgil wanted nothing but the air of a court, to add a polish to his uncommon share of parts and learning. And here he had the happiness to live under the protection of the most powerful Prince in the world, and to converse familiarly with the greatest men that any age or nation ever produced. The Pastorals of Theocritus were much admired, and not undeservedly; but the Romans had never seen any thing of that kind in their own language. Virgil attempted it, and with such success, that he has at least made the victory doubtful. The Latin Eclogues discovered such a delicacy in their composition, that the Author was immediately judged capable of arriving
at

at the nobler sorts of Poetry. The long duration of the civil wars had almost depopulated the country, and laid it waste; there had been such a scarcity in Rome, that Augustus had almost lost his life by an insurrection of the populace. A great part of the lands in Italy had been divided among the soldiers, who had been too long engaged in the wars, to have a just knowledge of Agriculture. Hence it became necessary that the ancient spirit of Husbandry should be revived among the Romans. And Mæcenas, who wisely pursued every thing that might be of service to his Master, engaged the favourite Poet in this undertaking.

Virgil, who had already succeeded so well in the contention with one Greek Poet, now boldly entered the lists with another. And if it may be questioned whether he exceeded Theocritus; there can be no doubt of his having gone far beyond Hesiod. He was now in the thirty-fifth year of his age, his imagination in full vigour, and his judgment mature. He employed seven years in the composition of this noble Poem, which he called *GEORGICKS*, and when it was finished, it did not fall short of the expectations of his patron.

Those, who have been accustomed to see the noble art of Husbandry committed to the management of the meanest people, may think the majestick style, which Virgil has used, not well adapted to the subject. But the Poet wrote for the delight and instruction of a people, whose Dictators and Consuls had been husbandmen. His expressions accordingly are every where so solemn, and every precept is delivered with such dignity, that we seem to be instructed by one of those ancient farmers, who had just enjoyed the honours of a triumph. Never was any Poem finished with such exactness: there being hardly a sentence that we could wish omitted, or a word that could be changed, without injuring the propriety or delicacy of the expression. He never sinks into any thing low and mean; but by a just distribution of Grecisms, antique phrases, figurative expressions, and noble allusions, keeps up a true poetical spirit through the whole composition. But we cannot be surprised at this extraordinary exactness, if we consider, that every line of this charming Poem cost more than an entire day
to

to the most judicious of all Poets, in the most vigorous part of his life. Besides, it appears that he was continually revising it to the very day of his death.

It would be an endless labour to point out all the several beauties in this Poem: but it would be an unpardonable omission in an Editor, to pass them wholly over in silence. The reader will easily observe the variety which Virgil uses in delivering his precepts. A writer less animated with a spirit of Poetry, would have contented himself with dryly telling us, that it is proper to break the clods with harrows, and by drawing hurdles over them; and to plough the furrows across; that moist summers and fair winters are to be desired; and that it is good to float the field after it is sown. These precepts are just; but it is the part of a Poet to make them beautiful also, by a variety of expression. Virgil therefore begins these precepts by saying, the husbandman, who breaks the clods with harrows and hurdles, greatly helps the fields; and then he introduces Ceres looking down from heaven with a favourable aspect upon him, and on those also, who plow the field across, which he beautifully calls exercising the earth, and commanding the fields*. He expresses the advantage of moist summers and dry winters, by advising the farmers to pray for such seasons; and then immediately leaves the didactic style, and represents the fields as rejoicing in winter dust, and introduces the mention of a country famous for corn, owing it's fertility to nothing so much as to this weather, and, by a bold metaphor, makes the fields astonished at the plenty of their

* *Multum adeo rastris glebas qui frangit inertes,*

Vimineasque trahit crates, juvat arva, neque illum

Flava Ceres alto nequicquam spectat Olympo;

Et qui, proscisso quæ suscitât æquore terga,

Rursus in obliquum verso perrumpit aratro.

Exercetque frequens tellurem, atque imperat arvis.

their harvest *. The Poet now changes his style to the form of a question, and asks why he needs to mention him that floats the ground: he then describes the field gasping with thirst, and the grass withering, and places before our eyes the labourer inviting the rill to descend from a neighbouring rock; we hear the stream bubble over the stones, and are delighted with the refreshment that is given to the fields. † To mention every instance of this variety of expression, would be almost the same thing with reciting the whole Poem.

Virgil has exceeded all other Poets in the justness and beauty of his descriptions. The summer storm in the first book is, I believe, not to be equalled. We see the adverse winds engaging, the heavy corn torn up by the roots, and whirled aloft, the clouds thickening, the rain pouring, the rivers overflowing, and the sea swelling, and to conclude the horror of the description, Jupiter is introduced darting thunder with his fiery right-hand, and overturning the mountains; earth trembles, the beasts are fled, and men are struck with horror; the south wind redoubles, the shower increases,

* *Humida solstitia atque hyemes orate serenas,
Agricolæ: hyberno lætissima pulvere farra,
Lætus ager: nullo tantum se Mysia cultu
Jactat, et ipsa suos mirantur Gargara messes.*

† *Quid dicam, jacto qui semine cominus arva
Insequitur, cumulosque ruit male pinguis arenæ?
Deinde satis fluvium inducit rivosque sequentes?
Et, cum exustus ager morientibus æstuat herbis,
Ecce supercilio clivosi tramitis undam
Elicit; illa cadens raucum per lævia murmur
Saxa ciet, scatebrisque arentia temperat arva.*

increases, and the woods and shores rebellow. The description of the spring, in the second book, is no less pleasing, than that of the storm is terrible. We there are entertained with the melody of birds, the loves of the cattle, the earth opening her bosom to the warm zephyrs, and the trees and herbs unfolding their tender buds. I need not mention the fine descriptions of the *æsculus*, the citron, the *amellus*, or the several sorts of serpents, which are all excellent. The descriptions of the horse, the chariot race, the fighting of the bulls, the violent effects of lust, and the Scythian winter, can never be too much admired.

The use of well adapted similes is in a manner essential to a Poem. None can be more just, than the comparison of a well ordered vineyard to the Roman army drawn out in rank and file; nor could any have been more happily imagined, than that of a bull rushing on his adversary, to a great wave rolling to the shore, and dashing over the rocks. But above all that celebrated simile of the nightingale, in the fourth book, has been no less justly than universally applauded.

But nothing is more generally admired in Poetry, than that curious art of making the numbers of the verse expressive of the sense that is contained in it. When the giants strive to heap one huge mountain upon another, the very line pants and heaves;* and when the earth is to be broken up with heavy drags, the verse labours as much as the husbandman.† We hear the prancing steps of the war horse, ‡ the swelling of the sea, the crashing of the mountains, the
resounding

* *Ter sunt conati imponere Pelio Ossam.*

† - - - - - *Omne quotannis*

Terque quaterque solum scindendum, glæbaque versis

Æternum frangenda bidentibus.

‡ *Insultare solo, et gressus glomerare superbos.*

resounding of the shores, and the murmuring of the woods*, in the Poet's numbers. The swift rushing of the North wind†, and the haste required to catch up a stone to destroy a serpent‡, are described in words as quick as the subject.

Digressions are not only permitted, but are thought ornamental in a Poem; provided they do not seem to be stuck on unartfully, or to ramble too far from the subject. Virgil's are entertaining and pertinent; and he never suffers them to lose sight of the business in hand. The most liable to objection seems to be the conclusion of the first Georgick, where he entertains the reader with a long account of the prodigies that attended Cæsar's death, and of the miseries occasioned by the civil wars among the Romans. But here it may be observed what care the Poet takes not to forget his subject. He introduces a husbandman in future ages turning up rusty spears with the civil plough-share, striking harrows against empty helmets, and astonished at the gigantic size of the bones. And when he would describe the whole world in arms, he expresses it by saying the plough does not receive its due honour, the fields lie uncultivated by the absence of the husbandmen, and the sickles are beaten into swords. The praises of Italy, and the charms of a country life, in the second Georgick, seem naturally to flow from the subject. The violent effects of lust, in the third book, are described with a delicacy not to be paralleled. This was a dangerous undertaking; it was venturing to steer between Scylla and Charybdis. We need but consult the

* *Freta ponti*

Incipiunt agitata tumescere, et aridus altis

Montibus audiri fragor: aut resonantia longe

Littora misceri, et nemorum increbrescere murmur.

† *Ille volat, simul arva fuga, simul aquora terrens.*

‡ . . . *Cape saxa manu, cape robora pastor.*

the translations to be convinced of this. Dryden, endeavouring to keep up the spirit of the original, could not avoid being obscene and lascivious in his expressions; and Dr. Trapp, whose character laid him under a necessity of avoiding that rock, has sunk into an insipid flatness, unworthy of the Poet whom he has translated. But in the original, the sentiments are warm and lively, and the expressions strong and masculine. And yet he does not make use of a word unbecoming the gravity of a Philosopher, or the modesty of a virgin. The pestilence that reigned among the Alpine cattle is confessedly a master-piece; and not inferior to the admired description which Lucretius has given of the plague at Athens. The story of Orpheus and Eurydice is told in so delightful a manner, that, had it been less of a piece with the main Poem, we could not but have thanked the author for inserting it.

These, and innumerable other beauties, which cannot easily escape the observation of a judicious reader, are sufficient to make the *Georgicks* esteemed as the finest Poem that ever appeared. But the work is not only beautiful, but useful too. The precepts contained in it are so just, that the gravest prose writers among the Romans have appealed to Virgil, as to an oracle, in affairs of Husbandry. And though the soil and climate of Italy are different from those of England; yet it has been found by experience, that most of his rules may be put in practice, even here, to advantage.

This was the Poem on which Virgil depended for his reputation with posterity. He desired on his death-bed, that his *Æneis* might be burnt; but was willing to trust the *Georgicks* to future ages. The reason of this conduct seems to be obvious. The *Æneis* was unfinished, and had not received the last hand of the author. And though it has justly been the admiration of all succeeding times; yet this great master thought it unworthy of his pen. He was conscious, that it fell short of the *Iliad*, which he had hoped to exceed; and like a true Roman, could not brook a superior. But in the *Georgicks*, he knew that he had triumphed over the Greek Poet. This Poem had received the finishing stroke, and was therefore the fittest to give posterity an idea of the genius of its author. Nor was the Poet disap-
pointed

pointed in his expectations: for the Georgicks have been universally admired, even by those who are unacquainted with the subject. The descriptions, the similes, the digressions, the purity and majesty of the style, have afforded a great share of delight to many whom I have heard lament, that they were not able to enjoy the principal beauties of this Poem. I had the good fortune to give some of my friends the satisfaction they desired in this point: and they were pleased to think, that my observations on this Poem would be as acceptable to the Publick, as they had been to themselves. I was without much difficulty persuaded to undertake a new edition of a work, which I had always admired, and endeavoured to understand, to which the general bent of my studies had in some measure contributed. I was desirous in the first place, that the text of my author might be as exact as possible. To this end, I compared a considerable number of printed editions, valuable either for their age, their correctness, or the skill of the editor. I thought it necessary also to inquire after the manuscripts, that were to be found in England; that by a collection of all the various readings, I might be able to lay before the reader the true and genuine expression of my author. The manuscripts, which I collated, being all that I had any information of, are seven in number: One of them is in the King's Library; one in the Royal Library at Cambridge: one in the Bodleian Library at Oxford; two in the Arundelian Library, belonging to the Royal Society; and two in Dr. Mead's Library. I have collated all these myself, and the reader will find the various readings inserted in the following annotations. I have generally followed the edition of Heinsius, seldom departing from it, unless compelled by some strong reason; and I have never ventured to alter the text by any conjectural emendation, or on the authority of a single manuscript.

In composing the annotations, I have carefully perused the grammatical comments of Servius, the learned paraphrase of Grimoaldus, the valuable collections of observations, various readings, and comparisons with the Greek Poets, made by Fulvius Ursinus and Pierius; the learned and judicious criticisms of La Cerda and Ruæus, and the curious

curious remarks of Father Catrou, whose French edition of Virgil did not fall into my hands, till the greatest part of the first Georgick was printed, which is the reason that I have not quoted him sooner. But I did not depend entirely on these learned Commentators; and have often ventured to differ from them, for which I have assigned such reasons, as I believe will be found satisfactory. They were all unacquainted with the subject, and therefore could not avoid falling into considerable and frequent errors. When the sense of any word or expression has been doubtful, or variously interpreted, I have endeavoured to find how it has been used by the Poet himself in other parts of his works, and by this means have sometimes removed the ambiguity. If this has failed, I have consulted the other authors, who wrote about the same time; and after them, the earliest criticks, who are most likely to have retained the true meaning. With regard to the precepts themselves, I have compared them with what is to be found in Aristotle, Cato and Varro, whom our author himself evidently consulted; and with those of Columella, Pliny, and Palladius, who wrote before the memory of Virgil's rules was lost in the barbarous ages. I have generally given the very words of the author, whom I find occasion to cite, not taking them at second hand, as is too frequent, but having recourse to the originals themselves.

I am not conscious of having assumed any observation, for which I am indebted to any other. The reader will find many, which I am persuaded are not to be met with in any of the commentators. I have been very particular in my criticisms on the plants mentioned by Virgil: that being the part, in which I am best able to inform him, and which, I believe, has been chiefly expected from me. The astronomical part has given me most trouble, being that with which I am the least acquainted. But yet I may venture to lay the annotations on this subject before the reader, with some confidence, as they have had the good fortune to be perused by the greatest Astronomer of this, or perhaps of any age; the enjoyment of whose acquaintance and friendship I shall always esteem as one of the happiest circumstances of my life.

I know

I know not whether I need make any apology for publishing my notes in English. Had they been in Latin as I at first intended, they might have been of more use to foreigners: but as they are, I hope they will be of service to my own country, which is what I most desire. The prose translation will, I know, be thought to debase Virgil. But it was never intended to give any idea of the Poet's style; the whole design of it being to help the less learned reader to understand the subject. Translations of the ancient Poets into prose have been long used with success by the French: and I do not see why they should be rejected by the English. But those who choose to read the Georgicks in English verse, may find several translations by eminent men of our own country, to whom we are greatly obliged for their laudable endeavours, though they have sometimes deviated from the sense and spirit of the author. I have therefore pointed out most of their errors, that have occurred to me; which I thought myself the more obliged to do, because I have found Virgil himself accused of some mistakes, which are wholly to be ascribed to a translator. I say not this to detract from the merit of any of those learned and ingenious gentlemen. I am no Poet myself, and therefore cannot be moved by any envy to their superior abilities. But as I have endeavoured to rectify the errors of others; so I shall be heartily glad to have my own corrected. I hope they are not very numerous, since I have spared no labour, to do all the justice to my author that was in my power; and have bestowed as much time in attempting to explain this incomparable Work, as Virgil did in composing it.

AS nothing is more necessary for Scholars, than the right understanding of the Authors which are put into their Hands; and as among the Poets VIRGIL is the chief; so the accurate English Translation, and learned Notes which Dr. MARTYN has made, with much Pains and Labour, upon the GEORGICKS, the most complete and exactly finished Work of that Poet, deserve to be recommended for the use of Publick and Private Schools of this Kingdom. The Author's Preface to this his Performance, is very well worth the Reader's careful Perusal and particular Attention.

M. MAITTAIRE.

Southampton-Row,
1 July, 1746.

PUBLII VIRGILII MARONIS

GEORGICORUM

LIBER PRIMUS.

QUID faciat lætas segetes, quo sidere terram.
 Vertere, Mæcenas, ulmisque adjungere vites

What may make the fields
 rejoice, under what signs it
 may be proper to turn the
 earth, and join the Vines to
 Elms:

NOTES.

1. *Quid faciat, &c.*] Virgil begins this Poem with a brief account of the subjects of his four books: Corn and plowing being the subject of the first, Vines and other trees of the second, Cattle of the third, and Bees of the fourth.

Lætas segetes.] *Segetes* is commonly used by Virgil to signify the field. Joyful is a noble epithet: we have the same metaphor used in some passages of the Bible. Thus it is in the 65th Psalm, ver. 14. "The vallies shall stand so thick with corn, that they shall laugh and sing."

Quo sidere.] This expression is

very poetical. Dryden has debased it by translating it,

" ———— *when* to turn

" The fruitful soil, and *when* to sow
 " the corn:

— — — — —
 " And *when* to raise on elms the
 " teeming vine."

And yet in the essay on the Georgicks, prefixed to Dryden's translation, Addison observes that "Virgil, to deviate from the common form of words, would not make use of *tempore*, but *sidere* in his first verse."

what care is to be had of Oxen, and how other cattle may be managed: what experience is required to treat the frugal Bees:

Conveniat: quæ cura boum, qui cultus habendo
Sit pecori: apibus quanta experientia parcis:

NOTES.

3. *Qui cultus.*] Pierius tells us, that in the Roman, the Lombard, the Medicean, and some ancient manuscripts it is *qui*. The same reading is in all the manuscripts I have collated, except that of the King's Library, and one of Dr. Mead's, where it is *quis*. La Cerda, and some other printed editions, have *quis*: but Heinsius, and most of the best editors read *qui*.

4. *Pecori: apibus.*] Some editions have *atque*, between *pecori* and *apibus*, to avoid the synalœpha. But Pierius assures us, that in all the most ancient manuscripts he had seen, *atque* is left out. It is wanting in the King's, the Cambridge, the Bodleian, and in one of Dr. Mead's manuscripts. In another of Dr. Mead's, there is only *que*, which Pierius observes to have been generally inserted in the Lombard manuscript, where there would be a synalœpha. This figure however is frequent in Virgil: Pierius quotes many instances. I shall mention only one, which is in the third Georgick:

"Arcebis gravido pecori; armenta-
"que pasces."

Heinsius and Masvicius leave out *atque*: but La Cerda, Ruæus, and most of the common editions keep it in.

Experientia.] This is generally understood to mean the experience which is required in us to manage

Bees. Ruæus interprets it in this sense, "quanta industria, ut alantur apes frugales." But in his notes he proposes another sense, making *experientia* to signify the experience, prudence, or ingenuity, of the Bees. "Præter interpretationem jam traditam afferri potest hæc altera: Dicam quæ sit apum experientia, prudentia, ingenium, ars quædam: non usu quidem comparata, sed ingenita." Dryden translates *apibus quanta experientia*

"The birth and genius of the frugal
"bee."

Mr. B— translates it

"What mighty arts to thrifty bees
"belong."

Dr. Trapp has it

"The experience of the parsimonious
"bee."

He is very fond of this new interpretation of Ruæus: "To me (says he) it is much the best sense; because it is literal, and yet most poetical. According to the other construction, the expression is very harsh; and not to be supported by any parallel place that I know of." This learned gentleman is mistaken, when he thinks that only Ruæus mentions this sense;
for

Hinc canere incipiam. Vos, ô clarissima mundi 5
Lumina, labentem cælo quæ ducitis animum :
hence, Mæcenæ, will I begin
to sing. Ye most shining lights
of the world, who lead the year
sliding through the sky :

NOTES.

for Grimoaldus had interpreted this passage the same way long before: "postremo quam frugalem solertiam" "ipsis apibus, in congregando, et" "custodiendo melle, divina providentia concesserit, explicabo." But, for my part, I do not see any reason to reject the common interpretation; nor do I perceive why we may not interpret this passage, *qui cultus sit habendo pecori; quanta experientia sit habendis apibus*. Besides it rather seems harsh to ascribe experience to Bees, whose prudence, as Ruæus himself confesses, is *non usu comparata sed ingeniata*.

Parcis.] This epithet is frequently applied to Bees: thus Aristotle, ἐξελκύνουσι, δὲ καὶ τὰς ἀργὰς αἱ μέλιτι, καὶ τὰς μὴ φειδομένας; and Pliny *Ceterum præparcæ, et quæ aliquin prodigas atque edaces, non secus ac pigras, et ignavas proturbent*; and Martial, *purca laborat apis*.

One of Dr. Mead's manuscripts, instead of *parcis*, has *paucis*, which would make this passage be read thus;

" - - - apibus quanta experientia,
paucis
" Hinc canere incipiam."

But I think the common reading is better.

5. *Vos, &c.*] The Poet having proposed the subject of his work, proceeds to the invocation of those deities, who preside over rural affairs.

Clarissima mundi Lumina.] Some are of opinion, that in these words Virgil does not invoke the Sun and Moon, but only Bacchus and Ceres. Ruæus assents to this interpretation, and gives his reasons why those deities may deserve such an appellation; 1. Because they are thought to have discovered, and to preside over the harvest and vintage: 2. Because by them may be understood the Sun and Moon; for it is proved in Macrobius, that the Sun is not only Liber and Dionysius, but also Jupiter, Mars, Mercury, and Hercules, and that the Moon is Ceres. La Cerda contends with better reason, that the Sun and Moon are here invoked distinctly from Bacchus and Ceres: 1. Because these words denote only the Sun and Moon: 2. Because *leading the year* is more properly understood of those which lead the whole year, than of those which lead only two parts of it: 3. Because Virgil seems to imitate Varro in this passage, who invokes the Sun and Moon distinctly from Bacchus and Ceres: 4. Because Virgil is understood in this sense by Apuleius.

As it is generally thought that Virgil had Varro's invocation in his mind; it may not be amiss to place it here before the Reader. "Et quoniam (ut aiunt) Dei facientes adjuvant, prius invocabo eos, nec, ut Homerus, et Ennius, Musas, sed XII. deos, consenteis neque tamen eos urbanos, quorum imagines, ad forum auratæ stant,

O Bacchus and nourishing Ceres, if by your bounty the earth changed Chaonian acorns for fruitful corn, and mixed the draughts of Acheloian water with the juice of the newly discovered grapes.

Liber et alma Ceres, vestro si munere tellus
Chaoniam pingui glandem mutavit arista,
Poculaque inventis Acheloïa miscuit uvis :

NOTES.

“ sex mares, & fœminæ totidem,
“ sed illos XII. deos, qui maxime
“ agricolarum duces sunt. Primum,
“ qui omnes fructus agriculturæ
“ cælo, et terra continent, Jovem,
“ et Tellurem. Itaque quod ii pa-
“ rentes, magni dicuntur, Juppiter
“ pater appellatur, Tellus terra ma-
“ ter. Secundo Solem et Lunam,
“ quorum tempora observantur, cum
“ quædam seruntur et conduntur.
“ Tertio Cererem et Liberum,
“ quod horum fructus maxime nec-
“ cessarii ad victum: ab his enim
“ eibus et potio venit è fundo.
“ Quarto Robigum ac Floram, qui-
“ bus propitiis, neque rubigo fru-
“ menta, atque arbores corrumpit,
“ neque non tempestive florent. Ita-
“ que publicæ Robigo feriæ robiga-
“ lia, Floræ ludi floralia instituti.
“ Item adveneror Minervam et Ve-
“ nerem, quarum unius procuratio
“ oliveti, alterius hortorum, quo
“ nomine rustica vinalia instituta.
“ Nec non etiam precor Lympham,
“ ac Bonum Eventum, quoniam
“ sine aqua omnis arida ac misera
“ agricultura, sine successu ac bono
“ eventu, frustratio est, non cul-
“ tura.”

7. *Liber & alma Ceres.*] These two deities are properly invoked together, because temples were erected jointly to them, and they were frequently united in the same mysteries. Lucretius has brought them together much after the same manner:

“ Namque Ceres fertur fruges, Li-
“ berque liquoris
“ Vitigeni laticem mortalibus insti-
“ tuisse.”

Si.] Servius thinks *si* is used in this place for *siquidem*.

Munere.] Fulvius Ursinus says, that, in an ancient manuscript of A. Colotius, it is *numine*. The same reading is in one of the Arundelian manuscripts.

8. *Chaoniam glandem.*] Epirus is often called Chaonia, because the Chaones, a people of Epirus, formerly ruled over the whole country. Dodona was a city of Epirus, near which was the famous grove of oracular oaks. Thus Virgil poetically mentions *Chaonian* or *Dodonean* acorns, for acorns in general; those of Dodona being the most celebrated.

9. *Pocula Acheloïa.*] The river Acheloüs is said to be the first that brake out of the earth: whence the name of that river was frequently put for water by the ancients. Thus Eustathius observes, that, as all high mountains were called Ida, so all water was called Achelous. This expression might still be more proper in the invocation of deities, as being more solemn; for we find in Macrobius, that water was called Acheloüs, chiefly in oaths, prayers, and sacrifices: *Μάλισα γὰρ τὸ ὕδωρ ἀχελῶων πρὸς ἀγορεύμεν ἐν τοῖς ὅρκοις,*
καὶ

Et vos agrestum præsentia numina Fauni, 10 And ye Fauns, the Deities who
Ferte simul Faunique pedem, Dryadesque puellæ: assist husbandmen, come hi-
Munera vestra cano. Tuque ô, cui prima fre- ther, O Fauns, together with
mentem the Dryads, the Nymphs who
preside over trees: I sing your
gifts. And thou, O Neptune,

NOTES.

καὶ ἐν ταῖς ἐνυχαῖς, καὶ ἐν ταῖς θυρίαῖς.
Fulvius Ursinus quotes many passages
out of antient authors, to the same
purpose. Dryden has quite lost the
solemnity of the expression, by trans-
lating it,

"Who gave us corn for mast, for
"water wine."

Vida alludes to this passage, when he
tells us that the Poets sometimes put
Acheloüs, for water in general:

"Nec deerit tibi, pro fluviis, pro-
"que omnibus undis,
"Pocula qui pressis Acheloïa mis-
"ceat uvis."

10. *Agrestum præsentia numina
Fauni, &c.*] The Fauns and Dryads
were usually invoked together, as
deities who presided over rural af-
fairs. "Quin et Sylvanos, says
"Pliny, Faunosque et Dearum ge-
"nera sylvis, ac sua numina, tan-
"quam et cælo, attributa credi-
"mus." The original of these
Fauns is thought to be Faunus, who
taught the ancient Italians their reli-
gion, and was worshipped by them.
He was the father of Latinus, and
delivered his oracles in a grove, not
by signs, but by voice. We have
an account of this in the seventh
Æneid:

"At Rex sollicitus monstris, oracula
"Fauni

"Fatidici genitoris adit, lucosque
"sub alta
"Consulit Albunea, nemorum quæ
"maxima sacro
"Fonte sonat. — — —
"—Subita ex alto vox reddita luco
"est."

The Fauns are so called *à fando*, be-
cause they speak personally to men.
They are generally thought to be the
same with the satyrs. Horace seems
to make Faunus the same with Pan:

"Velox amœnum sæpe Lucretilem
"Mutat Lycæo Faunus;"

for Lycæus was one of the habita-
tions of Pan, as we find in this invo-
cation:

"Ipse nemus linquens patrium, sal-
"tusque Lycæi,
"Pan ovium custos."

The Dryads had their name from
δρῦς, an oak.

12. *Prima.*] Various are the opi-
nions of commentators concerning
the meaning of this epithet. Many,
says Servius, take it to mean *olim*.
In this sense Grimoaldus has inter-
preted it. La Cerda leaves his
reader to choose which he pleases of
four interpretations. 1. The earth
may be called *prima*, because it ex-
isted before the other elements. 2.
Because the earth, together with hea-
ven, was said to be the parent of the
gods.

at whose command the earth
being struck with thy mighty
trident, first brought forth the
neighing horse :

⁷
Fudit equum magno tellus percussa tridenti, 13

NOTES.

gods. In this sense Dr. Trapp has translated it :

“ — Thou, at whose command,
“ The *parent earth* a sprightly steed
“ disclos’d.”

3. *Tellus prima* may signify the sea-shore, where the horse was produced by Neptune ; for Virgil in another place uses *prima terra* in this sense :

“ — Primaque vetant consistere
“ terra.”

4. The Poet may allude to Attica, the seat of this fable, for the Athenians pretended to be the most ancient people in the world. I have ventured to take it in what seems to me the most obvious sense. I imagine that the adjective is put here only for the adverb, of which many examples may be produced from our Poet : as “ *pede terrarū crebra ferit*.” Nay, he has used *prima* in the same manner, in this very Georgick :

“ *Prima Ceres ferro mortales vertere*
“ *terram*
“ *Instituit*.”

Mr. B— translates it in this sense

“ — Thou, whose trident’s force
“ *First* clave the earth and rais’d the
“ neighing horse.”

13. *Fudit equum*, &c.] This alludes to the story of Neptune’s producing a horse at Athens. La Cerda offers some strong reasons for reading *aquam* instead of *equum*, which emendation is mentioned also by Servius, who says the most ancient manuscripts have *aquam*. La Cerda’s reasons are ; 1. Herodotus says, that in the temple of Erectheus, there was an olive-tree and the sea, in memory of the contention between Neptune and Minerva. 2. Varro, when he relates this fable, mentions water, not a horse, to be produced by Neptune. 3. In the best and purest manuscripts of Ovid, he finds *fretum*, where the common editions have *ferum* :

“ *Stare Deum pelagi, longoque ferire*
“ *tridente*
“ *Aspera saxa facit, medioque e vul-*
“ *nere saxi*
“ *Exsiluisse fretum*.”

I have adhered to the common reading, for the three following reasons : 1. Because I do not remember to have seen *aquam* in any manuscript, or printed edition. 2. Because it seems proper for Virgil to invoke Neptune, on account of his bestowing the horse on mankind, that animal being celebrated in the third Georgick ; whereas the sea has nothing to do in this Poem. 3. Because in the third Georgick, when he is speaking of the characters of a
fine

Neptune: et cultor nemorum, cui pinguis Cæa
 Ter centum nivei tondent dumeta juveni: 15
 Ipse nemus linquens patrium, saltusque Lycæi,
 Pan ovium custos, tua si tibi Mænala curæ,
 Adsis ô Tegeæ favens: oleæque Minerva

and thou inhabitant of the groves, whose three-hundred milk white steers browse on the fruitful bushes of Cæa: and thou O Tegeæan Pan, the protector of Sheep, if thy own Mænalus be thy care, leave the groves of thy own country, and the forests of Lycæus, and come hither propitious: and thou, O Minerva, who discoveredst the olive:

NOTES.

fine Stallion, he mentions as the most excellent, that he should be descended from the horse of Neptune:

“ Et patriam Epirum referat, fortes-
 “ que Mycenæ;
 “ Neptunique ipsa deducat origine
 “ gentem.”

14. *Cultor nemorum, &c.*] He means Aristæus, the son of Apollo and Cyrene. This Aristæus was educated by the Nymphs, who taught him the arts of curdling milk, making bee-hives, and cultivating olive-trees. He communicated these benefits to mankind, on which account he had the same divine honours paid to him as to Bacchus.

Cæa.] A very fruitful island, in the Archipelago, to which Aristæus retired after the unfortunate death of his son Actæon. He was there first worshipped as a deity.

16. *Ipse nemus linquens patrium, &c.*] Pan's country is Arcadia, in which were the mountains Lycæus and Mænalus, and the city Tegea.

17. *Si.*] Grimoaldus interprets *si* by *quantumvis*, and gives this passage the following sense: “ And thee, O
 “ Arcadian Pan, the illustrious feed-
 “ er of sheep, I most earnestly in-
 “ treat: that *though* thy mountain

“ Mænalus, famous for the pastoral
 “ pipe, affords thee great pleasure;
 “ yet leave thy native soil a little
 “ while, and engage entirely in over-
 “ seeing our affairs.” Ruæus gives it this sense: “ If thou hast any
 “ regard for Mænalus, Lycæus, and
 “ the other mountains and woods of
 “ thy own Arcadia, leave now those
 “ places, and assist me whilst I speak
 “ of pastoral affairs and trees: for
 “ my discourse will do honour to
 “ these places, and be of use to them.”
 I have followed this sense, as the most generally received.

18. *Tegeæ.*] Servius and Heinsius read *Tegeæ*; one of the Arundelian manuscripts has *Tegeche*; in the Cambridge, the Bodleian, and one of Dr. Mead's manuscripts it is *Tegee*; in the King's manuscript, and in some of the old printed editions, it is *Tegea*; La Cerda and Ruæus read *Tegeæ*, which seems to be right, for the two first syllables are always short; the Greek name of the city being *Τεγία*.

Oleæque Minerva Inventrix.] This alludes to the story of the contention between Neptune and Minerva, about naming Athens. Pliny says the Olive-tree produced on that occasion by Minerva was to be seen in his time at Athens.

and thou, O youth, who didst teach the use of the crooked plough: and thou, O Sylvanus, who bearest a young cypress-tree plucked up by the roots. And all ye Gods and Goddesses, whose employment it is to protect the fields,

Inventrix: uncique puer monstrator aratri:

Et teneram ab radice ferens, Sylvane, cupressum:

20

Dique Deæque omnes, studium quibus arva tueri,

NOTES.

19. *Uncique puer monstrator aratri.*] Some will have this to be Osiris, the Egyptian deity; but others, with better reason, think that Triptolemus the son of Celeus is meant, who was taught the art of husbandry by Ceres. La Cerda gives the following reasons: 1. It is not probable that Virgil would invoke the gods of the Egyptians, which he reproaches in the eighth Æneid. 2. Servius observes that the Romans had not yet admitted the Egyptian worship under Augustus. 3. As he invokes Minerva and other Grecian gods, why not a Grecian inventor of the plough? 4. It was a generally received opinion, that the discovery of corn was made in Attica. 5. Pausanias says, that the Athenians and their neighbours relate that Triptolemus was the inventor of sowing. 6. As Celeus is mentioned in this very book, it is not probable that he would omit the mention of his son.

20. *Et teneram ab radice ferens, Sylvane, cupressum.*] Sylvanus is the god of the woods. Achilles Statius, in his commentary on Catullus, tells us, that on ancient coins and marbles, Sylvanus is represented bearing a cypress-tree plucked up by the roots, which fully explains this passage, Mr. B— seems not to have been aware of this, when he translated it;

“And you, Sylvanus, with your
“cypress bough.”

Sylvanus is described in a different manner, by our Poet, in his tenth Eclogue:

“Venit et agresti capitis Sylvanus
“honore,
“Florentes ferulas et grandia lilia
“quassans.”

But in the Georgicks, where the Poet speaks of trees, and designedly omits flowers, it was more proper to distinguish Sylvanus by his cypress.

21. *Dique Deæque omnes.*] Having invoked the particular Deities, he concludes with an invocation of all the rest. This is according to the custom of the priests, who used, after the particular invocation, to invoke all the gods in general. Fulvius Ursinus says he saw a marble at Rome with this inscription:

NOMIOIC ΘEOIC
IOTAIOC
MAIOP
ANTONINOC

La Cerda mentions several inscriptions to all the gods and goddesses in general.

Quique novas alitis non ullo semine fruges,
 Quique satis largum cælo demittitis imbrem. 7
 Tuque adeo, quem mox quæ sint habitura deorum
 Concilia incertum est, urbæque invisere, Cæsar, 25
 Terrarumque velis curam, et te maximus orbis ?

and ye who take care of the new fruits, that are produced without culture, and ye who send down the plentiful showers on those which are cultivated. And chiefly thou, O Cæsar, whose future seat amongst the gods is at present uncertain: whether thou wilt accept of the guardianship of cities, and the care of countries,

NOTES.

22. *Non ullo.*] So I find it in the Cambridge, and in one of Dr. Mead's manuscripts. Heinsius, Masvicius, and several good editors have the same reading. Servius, Grimoaldus, La Cerda, Ruæus, and many others read, *nonnullo*. Servius gives it this sense: you who nourish the seeds sown by us, with your own seed; that is, with rain and warmth. La Cerda interprets it; you who produce new fruits, with some newly discovered seed. I am loth to depart from that excellent manuscript of Heinsius, without very good reason. And here I think *non ullo* the best reading, notwithstanding the great authorities I have quoted against it. *To produce new fruit with some seed* seems to me a very poor expression, and by no means worthy of Virgil. But *to produce new fruits without any seed*; that is, without being sown by men, is a very proper expression. The Poet, in these two lines, invokes, first, those deities who take care of spontaneous plants, and then those who shed their influence on those which are sown. Thus, at the beginning of the second Georgick, he tells us, that some trees come up of their own accord, without culture, and that others are sown:

" Principio arboribus varia est natura creandis:
 " Namque aliae, nullis hominum
 " cogentibus ipsæ

" Sponte sua veniunt. ———
 " Pars autem posito surgunt de se-
 " mine."

24. *Tuque adeo, &c.*] After the invocation of these deities, he takes an opportunity of making his court to Augustus Cæsar, by adding him to the number, and giving him his choice, whether he will be a god of earth, sea, or heaven.

Adeo] Some think *adeo* to be only an expletive here, others interpret it *also*. Servius, and after him most of the commentators, take it to signify *chiefly*.

Mox.] It is generally agreed that *mox* in this place signifies *hereafter*; as in Horace:

" Ætas parentum, pejor avis, tulit
 " Nos nequiores, *mox* daturos
 " Progeniem vitiosiore."

It is usual with the Poets to pray that it may be long before their monarchs are received into heaven; thus Horace:

" Serus in cælum redeas, diuque
 " Lætus intersis populo Quirini;
 " Neve te nostris vitis iniquum
 " Ocyor aura
 " Tollat."

25. *Urbes.*] Almost all the editions have *urbis*; some read *urbis*. It is certainly

so that the whole world shall acknowledge thee as the giver of fruits and ruler of storms, crowning thy temples with thy mother's myrtle:

Auctorem frugum, tempestatumque potentem 27
Accipiat, cingens materna tempora myrto:

NOTES.

certainly the accusative case plural, for the construction will not admit of its being the genitive singular; wherefore, to avoid confusion, I have put *urbes*. Dryden imagined *urbis* to be the genitive case singular; and that Virgil meant particularly the city of Rome:

"Whether in after times to be de-
"clar'd,
"The patron of the world, and
"Rome's peculiar guard."

Invisere.] La Cerda observes that this word is expressive of Divinity, and quotes several passages from the Poets in confirmation of his opinion.

27. *Tempestatumque potentem.*] These words are generally understood to mean, that Augustus should be the ruler of the seasons. But I think Virgil has seldom, if ever, used *tempestates* to signify the seasons. Sure I am that many passages may be produced where he has expressed storms by that word. I shall content myself with one in the first Æneid, where Æolus speaks in the following manner to Juno:

"Tu mihi quodcunque hoc regni,
"tu sceptrâ, Jovemque
"Conciliâs: tu das epulis accumbere
"divûm,
"Nimborumque facis, tempestatum-
"que potentem."

Pliny explains *tempestates*, hail, storms, and such like: "Ante omnia autem duo genera esse cælestis injuriæ meminisse debemus. Unum quod tempestates vocamus, in quibus grandines, procellæ, cæteraque similia intelliguntur"

Mr. B— translates it in this sense;

"Parent of fruits, and pow'rful of
"the storm."

The Poet means, no doubt, that Augustus shall govern the storms in such a manner, that they shall not injure the fruits of the earth.

28. *Cingens materna tempora myrto.*] The myrtle was sacred to Venus, as Virgil tells us himself in the seventh Eclogue:

"Populus Alcidiæ gratissima, vitis
"Iaccho,
"Formosæ myrtus Veneri."

He pays a fine compliment to Augustus in this passage, making him, as he was very desirous to have it thought, to be descended from Æneas, who was the son of Venus. The same expression is used with regard to Æneas himself, in the fifth Æneid:

"Sic fatus, velat materna tempora
"myrto."

An deus immensi venias maris, ac tua nautæ
 Numina sola colant; tibi serviat ultima Thule, 30
 Teque sibi generum Tethys emat omnibus undis:
 Anne novum tardis sidus te mensibus addas,
 Qua locus Erigonen inter, Chelasque sequentes

or whether thou wilt be a god of the vast ocean, and be the only one invoked by mariners, the farthest parts of the earth shall worship thee, and Tethys shall give thee all her waters to be her son-in-law; or whether thou wilt put thyself, as a new sign, among those that rise slowly, in the space between Virgo and Scorpio;

NOTES.

30. *Ultima Thule.*] The King's manuscript, and one of Dr. Mead's have it Thile; in another of Dr. Mead's, and in the Cambridge manuscript, it is Tyle; in the Bodleian manuscript it is Thyle. Thule was thought by the Antients to be the farthest part of the earth towards the north, and inaccessible; thus Claudian:

"Ratibusque impervia Thule."

The place which the Romans meant by Thule seems to be Schetland; for Tacitus tells us, it was in sight of the Roman fleet, when Agricola sailed round Britain, and conquered the Orkney islands. "Hanc oram novissimi maris tunc primum Romana classis circumvecta, insulam esse Britanniam affirmavit, ac simul incognitas ad id tempus insulas, quas Orcadas vocant, invenit, domuitque. Dispecta est et Thule, quam hactenus nix, et hyems abdebat."

31. *Teque sibi generum Tethys, &c.*] One of the Arundelian manuscripts, and one of Dr. Mead's, have Thetis, which is certainly a mistake; for the first syllable of Thetis is short:

"Dilectæ Thetidi halcyones."

Tethys is the wife of Oceanus, and mother of the nymphs.

32. *Tardis mensibus.*] By the slow months he is generally understood to mean the summer months, because the days are then longest; or perhaps, because the summer signs rise backwards, he might poetically feign them to move slower than the rest; thus Manilius:

"Quod tria signa novem signis conjuncta repugnant,
 "Et quasi seditio cælum tenet. Aspicere Taurum
 "Clunibus, et Geminis pedibus, testudine Cancrum,
 "Surgere; cum rectis oriantur cætera membris.
 "Ne mirere moras, cum Sol adversa per astra
 "Æstivum tardis attollit mensibus annum."

But Dr. Halley has favoured me with the true meaning of these words, which have given so much trouble to the commentators. Leo, Virgo, Libra, and Scorpio, are really of much slower ascension than the other eight signs of the Zodiac; to which Virgil no doubt alluded.

33. *Qua locus Erigonen inter, &c.*] Erigone is Virgo. Servius tells us, that the Egyptians reckoned twelve signs,

the ardent scorpion himself already pulls back his claws,

Panditur; ipse tibi jam brachia contrahit ardens

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signs of the Zodiack, and the Chaldeans but eleven: that the Chaldeans allotted twenty degrees of the ecliptic to some signs, and forty to others; whereas the Egyptians allotted just thirty to each: and that the Chaldeans make the Scorpion to extend his claws into the place of Libra: thus Ovid:

“ Est locus, in geminos ubi brachia
“ concavat arcus

“ Scorpium; et cauda flexisque utrin-
“ que lacertis,

“ Porrigit in spatium signorum mem-
“ bra duorum.”

It is certain that Libra was not universally received as a sign amongst the Antients; and that the *Chelæ*, or claws of the Scorpion, were reckoned instead of it. Virgil was by no means ignorant of Libra, for he mentions it in another place:

“ Libra dies somnique pares ubi fe-
“ cerit horas.”

He takes advantage of this difference amongst the ancient Astronomers, and accommodates it poetically, by placing Augustus, instead of Libra, the emblem of justice, between Virgo and Scorpion; and describes the scorpion as already pulling back his claws to make room for him. He might also in this place, have a view to the birth of Augustus, which was under Libra.

34. *Panditur; ipse tibi*] Servius

made the point after *tibi*: but I think it is better after *Panditur*. The sense is better if *ipse* be joined with *Scorpium*, than if it be made to agree with *locus*.

Ardens Scorpium.] This epithet is thought to belong to Scorpio, because it is the house of Mars; thus Manilius:

“ Pugnax Mavorti Scorpium hæret.”

Those, who are born under this sign, are supposed by Astrologers to be of a fiery and turbulent disposition. Thus we find in Manilius:

“ Scorpium armata violenta cuspide
“ cauda,

“ Qua sua cum Phœbi currum per
“ sidera ducit,

“ Rimatur terras, et sulcis semina
“ miscet.

“ In bellum ardentes animos, et mar-
“ tia castra

“ Efficit, et multo gaudentem san-
“ guine civem,

“ Nec præda quam cæda magis.
“ Cumque ipsa sub armis

“ Pax agitur, capiunt saltus, sylvas-
“ que pererrant.

“ Nunc hominum, nunc bella gerunt
“ violenta ferarum:

“ Nunc caput in mortem vendunt, et
“ fumus arenæ:

“ Atque hostem sibi quisque parat,
“ cum bella quiescunt:

“ Sunt quibus et simulachra placent,
“ et ludus in armis.

“ Tantus

Scorpius, et cæli justa plus parte relinquit. 35
 Quicquid eris, nam te nec sperent Tartara regem,
 Nec tibi regnandi veniat tam dira cupido,
 Quamvis Elysios miretur Græcia campos,
 Nec repetita sequi curet Proserpina matrem,
 Da facilem cursum, atque audacibus annue cœptis,
 Ignarosque viæ mecum miseratus agrestes, 41

to leave for thee a more than equal share of the heavens: whatsoever thou wilt be, for let not hell hope for thee to be her king, nor let so dire a thirst of reigning enter thy breast, though Greece admires the Elysian fields, and Proserpine does not care to follow her mother to the upper regions, do thou direct my course, and favour my bold undertaking, and with me taking pity on the husbandmen who are ignorant of the way, begin thy reign,

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“Tantus amor pugnæ est, discount-
 “que per otia bellum,
 “Et quodcunque pari studium pro-
 “ducitur arte.”

And Mr. B—

“For thee his arms the Scorpion now
 “confines,
 “And his unequal share of heaven
 “resigns.”

Servius hints at another interpretation; that by *ardens* the Poet may mean that the scorpion is ardent to embrace Augustus.

Dr. Trapp understands it in the latter sense:

35. *Et cæli justa plus parte relinquit.*] Some manuscripts and printed editions have *reliquit*; but the best authority seems to be for the present tense. One of the Arundelian manuscripts has *ut cæli justa plus parte relinquat*, which is a good reading. But as I find only the authority of this single manuscript for it, I choose to preserve *relinquit*.

“— see the burning Scorpion now,
 “Ev’n now contracts his claws, and
 “leaves for thee,
 “A more than just proportion of the
 “sky.”

Justa plus parte may admit of two interpretations: either that the Scorpion, by drawing in his claws, will relinquish to Augustus the unequal share of the heavens, which he now possesses: or that by so doing he will leave him a greater share than belongs to one sign. Dryden follows the former interpretation:

36. *Sperent.*] It is *spernent* in one of Dr. Mead’s manuscripts, and in an old edition printed at Nuremberg, in 1492: but I look upon it to be an error of the transcribers.

41. *Ignarosque viæ mecum miseratus agrestes.*] Servius mentions two ways of interpreting this verse. One is *agrestes mecum ignaros*; in which sense Dryden has translated it:

“The Scorpion ready to receive thy
 “laws,
 “Yields half his region, and con-
 “tracts his claws.”

“Pity the Poet’s and the Plough-
 “man’s cares.”

The other is *rusticis ignavis fave mecum*; which seems to be much the best sense; for Virgil would hardly have

and accustom thyself even now to be invoked. In the very beginning of the spring, as soon as the snow is melted from the hoary mountains, and the crumbling earth is unbound by the Zephyrs; then let my bullock begin to groan with plowing deep, and let the share be worn bright with the furrow. That land fulfils the wishes of the most covetous farmer, which has twice felt the cold, and twice the heat. That man's crops have been so large, that they have even burst his barns.

Ingredere, et votis jam nunc assuesce vocari.

Vere novo, gelidus canis cum montibus humor

Liquitur, et zephyro putris se gleba resolvit;

Depresso incipiat jam tum mihi taurus aratro 45

Ingemere, et sulco attritus splendescere vomer.

Illa seges demum votis respondet avari

Agricolæ, bis quæ solem, bis frigora sensit;

Illius immensæ ruperunt horrea messes.

NOTES.

have declared himself ignorant of the subject on which he had undertaken to write. This interpretation is generally received by the commentators; and thus Mr. B— has translated it.

“Pity with me th’ unskilful Peasant’s cares.”

And Dr. Trapp:

“And pitying, with me, the simple swains
“Unknowing of their way.”

42. *Ingredere, et votis jam nunc assuesce vocari.*] Ruæus interprets this *ingredere riam*, which is very low. *Ingredior* signifies to enter upon an office. Virgil therefore calls upon Augustus, to begin now to take the divine power upon him. Dr. Trapp has very well translated this line;

“Practise the god, and learn to hear
“our pray’rs.”

The Poet is justified in this compliment, by the divine honours which began to be paid to Augustus about the time that Virgil began his Georgicks. Thus Horace:

“Præsenti tibi maturos largimur honores,

“Jurandasque tuum per nomen ponimur aras.”

43. *Vere novo, &c.*] The invocation being finished, he begins his work with directions about plowing, which is to be performed in the very beginning of the spring.

The beginning of the Spring was in the month of March; but Virgil did not mean this by his *Vere novo*. The writers of agriculture did not confine themselves to the computations of Astrologers, but dated their spring from the ending of the frosty weather. Thus Columella has explained this very passage: “Ne discedamus ab optimo vate qui ait, ‘ille vere novo terram proscindere incipiat. Novi autem veris principium non sic observare rusticus debet, quemadmodum astrologus, ut expectet certum diem illum, qui veris initium facere dicitur. Sed aliquid etiam sumat de parte hyemis, quoniam consumpta bruma, jam intepescit annus, permittitque clementior dies opera moliri. Possunt igitur ab idibus Januariis, ut principem mensem Romani anni observet, auspicari culturarum officia.”

48. *Bis quæ solem, bis frigora sensit.*] The King’s, the Cambridge, the

At prius ignotum ferro quam scindimus æquor, 50 But before we plow an unknown plain, we must first fully
 Ventos, et variam cæli prædiscere morem obtain a knowledge of the
 Cura sit, ac patrios cultusque habitusque locorum, winds, the various dispositions of the weather, the peculiar culture and nature of the place,

NOTES.

the Bodleian, and some of the old printed editions have *sentit*. The commentators have found great difficulty in explaining this passage. Servius takes it to mean that land, which has twice felt the heat of the days and cold of the nights; by which he supposes Virgil intends to express the two times of plowing, in spring and autumn. Others suppose that he means the ground should lie fallow every other year, and thus explain it's feeling both heat and cold twice: they say it is plowed about the end of winter, it rests the next summer, is sown about the beginning of winter, and yields it's crop the following summer. They support their interpretation by several quotations: but these prove only that it was a common practice amongst the Antients, to cultivate their fields after this manner. The Poet is here advising the farmer to be very diligent in plowing, not to spare the labour of his oxen, and to polish his share with frequent use; and to encourage him, he adds, that if he would exceed the common rule, by letting his land lie fallow two years, and consequently plowing it four times, his crop would be so large, that his barns would scarce contain it. We have Pliny's authority, that this is thought to be the sense of Virgil: "quarto seri sulco Virgilius existimatur voluisse, cum dixit opti-

"mam esse segetem, quæ bis solem, "bis frigora sensisset." Dryden erroneously translates *illa seges*, *that crop*: it is plain that *seges* can mean nothing but the *land* in this passage.

50. *At prius, &c.*] In these lines the Poet advises us to consider well the nature of the place, before we begin to plow.

At.] The King's, the Cambridge, the Bodleian, and both Dr. Mead's manuscripts have *ac*: it is the same also in Servius, Paul Stephens, La Cerda, and some other printed editions. The two Arundelian manuscripts, Heinsius, Ruæus, Masvicius, and most of the editors read *at*.

51. *Cæli morem.*] I take *cælum* in this place to signify the *weather*, or temperature of the air. Thus Servius interprets it; *cæli, id est aëris*; and strengthens his opinion with these words of Lucretius:

"In hoc cælo qui dicitur aër."

La Cerda quotes the authority of Pliny for rendering *cælum* the constellations; but he is mistaken. Pliny's words are, "Et confitendum est, cælo maxime constare ea: quippe Virgilio jubente prædisci ventos ante omnia, ac siderum mores, neque aliter quam navigantibus servari." In these last words it is

and what each country will produce, and what not. In one place corn succeeds, in another vines: another abounds with fruit-trees, and spontaneous herbs. Do you not see that Tmolus yields the odorous saffron, India ivory, the soft Sabeans frankincense,

Et quid quæque ferat regio, et quid quæque recuset.

Hic segetes, illic veniunt felicius uvæ:

Arborei fœtus alibi, atque injussa virescunt 55

Gramina. Nonne vides croceos ut Tmolus odores,
India mittit ebur, molles sua thura Sabæi?

NOTES.

is plain that Pliny alludes to another passage in this Georgick;

“Præterea tam sunt Arcturi sidera
“nobis

“Hædorumque dies servandi, et lu-
“cidus anguis;

“Quam quibus in patriam ventosa
“per aquora vectis

“Pontus et ostriferi fauce tentantur
“Abydi.”

53. *Et quid quæque ferat regio, et quid quæque recuset.*] Pliny alludes to this line, when he says, *Lib. 18. cap. 18.* “In omni quidem parte
“culturae, sed in hac quidem max-
“ime valet oraculum illud, *Quid
“quæque regio patiatur.*” Columel-
la also seems, in his preface, to have had it in his view: “Nam qui se
“in hac scientia perfectum volet pro-
“fiteri, sit oportet rerum naturæ sa-
“gacissimus, declinationum mundi
“non ignarus, ut exploratum habe-
“at, *quid cuique plagæ conveniat,
“quid repugnet.*” In *Lib. 5. cap. 5.* he quotes the very words of our Poet: “Notandum itaque et dili-
“genter explorandum esse, *et quid
“quæque ferat regio, et quid ferre
“recuset.*”

56. *Croceos ut Tmolus odores.*] One of the Arundelian manuscripts has *croceos Timolus odores.* The name of

this mountain is sometimes indeed spelt *Timolus* or *Tymolus*; but then the first syllable is short, as in the sixth book of Ovid’s *Metamorphosis*.

“Deseruere sui nymphæ vineta Ti-
“moli.”

One of Dr. Mead’s manuscripts has *croceos ut Timolus*, which cannot be right: the other has *ut Molus*. Tmolus is a mountain of Lydia famous for the best saffron. Some of the commentators would fain understand the Poet to allude to the odorous wines which are made in that country; but the other interpretation seems to be the best, as well as the most obvious.

57. *India mittit ebur.*] All authors agree in preferring the elephants of India to those of all other countries. Ivory is the tusk of that animal, not the tooth, as is commonly imagined.

Molles sua thura Sabæi.] The Sabeans are a people of Arabia Felix, in whose country only the frankincense-tree is said to grow; thus we find in the second Georgick:

“—Solis est thurea virga Sabæis.”

Theophrastus also and Pliny both affirm

At Chalybes nudi ferrum, virosaque Pontus

the naked Chalybes iron. Pontus the powerful castor,

NOTES.

affirm that it is found only in Arabia. Dioscorides mentions an Indian as well as an Arabian frankincense. Garcias affirms that it does not grow in any part of India, and that the Indians have all their frankincense from Arabia. Bodæus & Stapel, in his notes on Theophrastus, observes that the Greek writers called that sort of frankincense Indian, which grew in the islands near Arabia, because those islands were formerly under the government of the Indians. Virgil gives them the epithet of *molles* because of their effeminacy; thus Manilius :

“ Nec procul in *molles Arabes*, ter-
“ ramque ferentem
“ Delicias.”

And again,

“ Et *molles Arabes*, sylvarum ditia
“ regna.”

58. *Chalybes nudi ferrum.*] There is some doubt who these Chalybes are. Strabo says the Chaldeans were anciently so called, and that their chief support is from iron and other metals: Τῆς δὲ Τραπεζοῦντος ὑπέρκεινται, καὶ τῆς Φαρνακίας, Τιβαρηνοί τε καὶ Χαλδαῖοι. — Οἱ δὲ νῦν Χαλδαῖοι, Χάλυβες τὸ παλαιὸν ὀνομάζοντο, καὶ οὗς μάλιτα ἡ Φαρνακία ἰδρύεται, κατὰ θάλατταν μὲν ἔχουσα εὐφυῖαν τὴν ἐκ τῆς πηλαμυθίας. πρῶτιστα γὰρ ἀλίσκεται ἐνταῦθα τὸ ἔργον

τοῦτο ἐκ δὲ τῆς γῆς τὰ μέταλλα, νῦν μὲν σιδήρου, πρότερον δὲ καὶ ἀργύρου. “Ὅλως δὲ κατὰ τοὺς τόπους τούτους ἡ παραλία γενὴ τελείως ἐστίν· ὑπέρκειται γὰρ εὐθὺς τὰ ὄρη μετὰλλων πλῆρη καὶ δρυμῶν, γεωργεῖ δὲ οὐ πολλά. λείπεται δὲ τοῖς μὲν μεταλλευταῖς ἐκ τῶν μετὰλλων ὁ βίος. He thinks also that they are the Halizones of Homer; and that Alyba in that Poet is the same with Chalyba :

Αὐτὰρ Ἀλίζωνων Ὀδῶς καὶ Ἐπίστροφος ἦεν-
χον
Τηλάθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέ-
σθη.

Justin makes them a people of Spain, and says they take their name from the river *Chalybs*, near which they dwell. Both Dryden and Mr. B— have followed Justin, translating *Chalybes Spaniards*. They are called naked, because the excessive heat of their forges made them work naked. Thus we find one of the Cyclops described, when at work :

“ Ferrum exercebant vasto Cyclopes
“ in antro,
“ Brontesque Steropesque et nudus
“ membra Pyraemon.

Virosaque Pontus Castorea.] Pontus is a part of Asia minor, famous for drugs of extraordinary efficacy, and such as were said to be used in enchantments. Virgil mentions them in his eighth eclogue:

C

“ Has

and Epirus the best of mares, which win the prize in the Olympic games.

Castorea, Eliadum palmas Epiros equarum?

NOTES.

“Has herbas, atque hæc Ponto mihi
 “lecta venena
 “Ipse dedit Mæris: nascuntur plu-
 “rima Ponto.
 “His ego sæpe lupum fieri et se con-
 “dere sylvis
 “Mærin, sæpe animas imis excire
 “sepulchris,
 “Atque satas alio vidi traducere
 “messes.”

Castor is an animal substance taken from a quadruped, which in Latin is called *Castor* and *Fiber*, in English *the Beaver*. It has been generally imagined, that this drug is the testicle of that animal, and that, when it is close pursued, it bites off its testicles, leaves them for the hunters, and so escapes. To this story we find frequent allusions amongst the ancients; thus Juvenal:

“—— Imitatus castora, qui se
 “Eunuchum ipse facit, cupiens eva-
 “dere damno
 “Testiculorum.”

Pliny takes the castor to be the testicles of the animal; but quotes the authority of Sextius, against the story of it's biting them off. “Specta-
 “bilis naturæ potentia in his quoque,
 “quibus et in terris et in aqua vic-
 “tus est, sicut et fibris quos castores
 “vocant, et castorea testes eorum.
 “Amputari hos ab ipsis cum capian-
 “tur negat Sextius diligentissimus
 “medicinæ. Quinimo parvos esse

“substrictosque, et adhærentes spinæ,
 “nec adimi sine vita animalis posse.”

Modern authors have discovered that the bags which contain the castor, are not the testicles of the Beaver, and that they have no communication with the *penis*, and are found in both sexes. They are odoriferous glands placed in the groin of the Beaver, as we find in some other quadrupeds. The best castor is now brought to us from Russia. *Virosa* does not mean in this place *poisonous*, but *efficacious* or *powerful*. *Virus*, from which it seems to be derived, is sometimes used in a good sense, as we find it in Statius:

“—Jungam ipse manus, atque omne
 “benigne
 “*Virus*, odoriferis Arabum quod
 “doctus in arvis,
 “Aut Amphrysiaco pastor de gra-
 “mine carpsi.”

In the passage just now quoted from the eighth eclogue we find the *venena* of Pontus not to signify any thing destructive to life; but drugs of such extraordinary power, that by their means Mæris could turn himself into a wolf, raise spirits, and remove a crop of corn from one field to another.

Dryden has followed the ancient tradition of the testicles:

“Thus Pontus sends her Beaver
 “stones from far.”

Mr. B—

Continuo has leges, aeternaque fœdera certis 60
Imposuit natura locis, quo tempore primum
Deucalion vacuum lapides jactavit in orbem :
Unde homines nati durum genus. Ergo age, terræ
Pingue solum primis extemplo a mensibus anni

These laws and eternal covenants, were laid by nature on certain places, ever since the time that Deucalion threw the stones into the uninhabited world: whence a laborious race of men were produced. Come on then, immediately from the very first months of the year,

NOTES.

Mr. B— translates *virosa*, *heady*. Dr. Trapp observes that *virus* and *venenum* sometimes carry the sense of *φάρμακον*, and so translates it,

“ Pontus, it’s castor’s drug,”

which is very low.

59. *Eliadum palmas Epiros equarum.*] Elis is a country of Peloponnesus, in which was the city Olympia, famous for the temple of Jupiter Olympius, and the Olympic games. Epirus was formerly a kingdom of Greece, famous for horses. In the third Georgick we find Epirus recommended as breeding good horses :

“ Et patriam Epirum referat.

The Phœnicians are thought to have given this country it’s name, from אביר *abir*, which signifies *strong*; whence bulls and horses are called אבירים *abirim*, being the strongest of beasts. Thus Epirus will signify *the country of bulls and horses*. It was certainly famous for both these animals.

60. *Continuo has leges, &c.*] After having observed that nature has subjected the world to these laws, that different places should produce different things, ever since the time

of Deucalion, he resumes his subject, and gives directions when a rich soil should be plowed, and when a poor one.

62. *Deucalion vacuum lapides, &c.*]

The story of Deucalion is in the first book of Ovid’s *Metamorphosis*. We are there told that, when the world was destroyed by a deluge, Deucalion only, with his wife Pyrrha, survived. They consulted the oracle of Themis, in what manner mankind was to be restored. The oracle commanded them to throw the bones of their great mother behind their backs. By their great mother they understood the earth to be meant, and her bones they apprehended to mean the stones. They obeyed this command, and the stones which Deucalion threw became men, and those which Pyrrha threw became women. Ovid concludes the fable with a remark, almost in Virgil’s words ;

“ Inde genus durum sumus, experi-
“ ensque laborum,
“ Et documenta damus, qua simus
“ origine nati.”

64. *Primis a mensibus anni.*] The preposition *a* is wanting in the Cambridge manuscript. By these words he means the same that he did by

let the strong bullocks turn up the rich soil, and let the clods lie to be baked by the dusty summer with the hot beams of the sun. But if the soil be poor, it will be sufficient to turn it up lightly with a small furrow, about the rising of Arcturus: the design of the first of these precepts is to hinder the weeds from hurting the joyful corn; that of the second is to prevent the small quantity of moisture from forsaking the barren sand,

Fortes invertant tauri, glebasque jacentes
Pulverulenta coquat maturis solibus æstas.
At si non fuerit tellus fœcunda, sub ipsum
Arcturum tenui sat erit suspendere sulco:
Illic, officiant lætis ne frugibus herbæ,
Hic, sterilem exiguus ne descrat humor arenam. 70

65

NOTES.

vere novo in the forty-third verse in this Georgick. He there mentions the beginning of the spring, as the season to begin plowing. Here he is more particular, and informs us, that a rich soil only is to be plowed so early, and gives his reason for it. Pliny has quoted this passage of our Poet, in *lib.* 18. c. 26. He is there speaking of what work the husbandman is to do, when Favonius begins to blow, which he makes to be about the eighth of February, sooner or later. "Interim, says he, ab eo die, quisquis ille fuerit, quo flare cœperit, non utique vi. Idus Febr. sed sive ante, quando prævernât, sive post, quando hyemat: post eam diem, inquam, innumera rusticos cura dstringat, et prima quæque peragantur quæ differri nequeunt.—Terra in futurum proscinditur, Virgilio maxime autore, ut glebas sol coquat. Utilior sententia, quæ non nisi temperatum solum in medio vere arari jubet: quoniam in pingui statim sulcos occupant herbæ, gracili insecuti æstus exiccant: tum namque succum venturis seminibus auferunt. Talia autumnò melius arari certum est." Columella tells us, that a fat soil should be

plowed in February, if the weather be warm enough to admit of it. "Colles pinguis soli, peracta satione trimestri, mense Martio, si vero tepor cæli, siccitasque regionis suadebit, Februario statim proscindendi sunt."

65. *Fortes invertant tauri.*] This agrees with what he said before,

"Depresso incipiat jam tum mihi
"taurus aratro
"Ingemere."

He advises the husbandman to make deep furrows in the rich ground, which he expresses poetically by requiring the bullocks to be strong.

66. *Maturis solibus.*] Pierius tells us that in the Roman manuscript it is *maturis frugibus*.

67. *Sub ipsum Arcturum.*] Arcturus rises, according to Columella, on the fifth of September: "Nonis Septembris Arcturus exoritur." According to Pliny, it rises eleven days before the autumnal equinox, that is, a week later, than Columella's account: "Post eos, rursus Austri frequentes, usque ad sidus Arcturi, quod exoritur undecim diebus ante æquinocmium autumnum." In another place he tells us,

Alternis idem tonsas cessare novales,
Et segnem patiēre situ durescere campum.
Aut ibi flava serēs mutato sidere farra,

Suffer also your arable land to lie fallow every other year, and let the idle field grow hard with lying still. Or else, changing the season, sow the golden corn,

NOTES.

us, that according to the Athenians, Arcturus rises on the fifth of September, but, according to Cæsar, on the twelfth: "Vindemiator Ægypto nonis exoritur. Atticæ Arcturus matutino, & sagitta occidit mane. Quinto Idus Septembris Cæsari capella oritur vesperi. Arcturus vero medius pridie Idus, vehementissimo significatu terra marique per dies quinque." Columella no doubt followed the Greek calculation. This author gives the same advice about plowing a poor soil; and for the same reason: "Graciles clivi non sunt æstate arandi, sed circa Septembres calendas; quoniam si ante hoc tempus proscinditur, effæta et sine succo humus æstivo sole perurit, nullasque virium reliquias habet. Itaque optime inter Calendas, et Idus Septembris aratur, ac subinde iteratur, ut primis pluviiis æquinoctialibus conseri possit: neque in lira, sed sub sulco talis ager seminandus est."

"Arcturus in the time of Columella and Pliny, rose with the sun at Athens, when the sun was in $12\frac{1}{2}$ of Virgo; but at Rome three days sooner, the sun being in $9\frac{1}{4}$ of Virgo: the autumnal equinox then falling on the 24th or 25th of September." Dr. Halley.

71. *Alternis idem, &c.*] In this passage the Poet advises us to let the

ground lie fallow, every other year; or else to change the grain.

Tonsas novales.] *Novalis* signifies, according to Pliny, a ground that is sown every other year: "Novale est, quod alternis annis seritur." Varro says, it is one that has been sown before it is renewed by a second plowing: "Seges dicitur quod aratum satum est; arvum quod aratum nec dum satum est: *novalis* ubi satum fuit ante, quam secunda aratione renovetur." It is sometimes also used to express a land that is new broken up. The epithet *tonsas* being added to *novales*, seems to bring it to Varro's sense; if we must understand it to mean the same with *demessus*, as it is generally interpreted. But perhaps, the Poet may mean by *tonsas novales*, new broken up fields that had lately been grazed by cattle. Our author uses *tondeo* in this sense, at the beginning of this Georgick:

"Tondent dumeta juveni."

And in the third Æneid:

"— Equos in gramine vidi
"Tondentes campum late."

73. *Mutato sidere.*] Pierius says it is *mutato semine* in the Roman manuscript, which seems a plainer and more intelligible reading, than *mutato sidere*:

where you have just taken off
the joyful pulse with shattered
pods;

Unde prius lætum siliqua quassante legumen,

NOTES.

sidere: but as we have only the authority of a single manuscript for it, I have preserved the common reading. By *mutato sidere*, the Poet must mean that pulse are sown in one season, and corn in another.

Farra.] *Far* seems to be put here for corn in general. It may not however be improper to say something in this place concerning that grain; which was so famous amongst the ancient Romans. It seems to me pretty plain, that it is the *ζεία* or *ζέα* of the Greeks, and what we call in English *spelt*. It is a sort of corn, very like wheat; but the chaff adheres so strongly to the grain, that it requires a mill to separate them, like barley. Dionysius of Halicarnassus says expressly, that the Greeks call that *ζεία*, which the Romans call *far*. The principal objection to this seems to be that Pliny treats of *zea* and *far*, as two different sorts of grain. But this is of no weight with me, for it is plain that Pliny borrows what he says of *zea* from the Greek writers. In *lib.* 18. *cap.* 8. he says it is peculiar to Egypt, Syria, Cilicia, Asia, and Greece: "Frumenti genera non eadem ubique: neque ubi eadem sunt, iisdem nominibus. Vulgatissima far, quod adcoreum veteres appellaverunt, siligo, triticum. Hæc plurimis terris communia. Arinca Gallicarum propria, copiosa et Italiae est. Ægypto autem ac Syria, Ciliciæque et Asiae, ac Græciæ peculiare zea, olyra, tiphe." In *cap.* 10, he says, "Apud Græcos

"est zea." Thus we may reasonably suppose that what Pliny says of *zea* is taken from the Greek authors; and that they are the same grain, notwithstanding his having distinguished them. Besides it may not be amiss to observe, that our Poet has given, in the 219th verse of this Georgick, the epithet *robusta* to *farra*; which is the very same that Theophrastus has given to *zea*: *Τῶν δὲ ὁμοιοπύρων, καὶ ὁμοιοκρίδων, οὓν ζειᾶς, τίφης, ὀλύρας, βρώμου, ἀνγίλωνος, ἰσχυρότερον καὶ μέλιστα καρπιζόμενον, ἢ ζεία.* I shall add only one observation more; that *far* was the corn of the ancient Italians, and was frequently used in their sacrifices and ceremonies, whence it is no wonder that this word was often used for corn in general. Thus in several counties of England, we find the several sorts of grain called by their proper names, and that which is the chief produce of the country dignified with the name of *corn*. That *far* was the food of the ancient Italians, we have Pliny's authority: "Primus antiquis Latio ci-bus." That it was used in sacrifices, I shall quote only the authority of Virgil himself, in the fifth Æneid:

"Hæc memorans cinerem et sopitos
"suscitat ignes:
"Pergameumque Larem, et canæ
"penetralia Vestæ
"Farre pio et plena supplex venera-
"tur acerra."

74 *Lætam siliqua quassante legumen.*] Pierius seems to approve of
lectum

Aut tenues fœtus viciæ, tristisque lupini
Sustuleris fragiles calamos, sylvamque sonantem.

or the small seeds of vetches;
or the brittle stalks, and rattling
haulm of the bitter lupine.

NOTES.

lectum instead of *lctum*; as it is in the Roman manuscript: but I take *letum* to be the true reading. By *latum legumen* Virgil intends to express *beans*; which were esteemed as the principal sort of pulse. Thus Pliny: "Sequitur natura leguminum, inter quæ maximus honos fabis." The same author, quoting this passage of Virgil, substitutes *faba* for *legumen*: "Virgilius alter-nis cessare arva suadet, et hoc, si patiantur ruris spatia, utilissimum procul dubio est. Quod si neget conditio, far serendum unde lupinum, aut vicia, aut faba sublata sint, et quæ terram faciant lætiores." He mentions beans also in another place, as fattening the soil, instead of dung: "Solum in quo sata est lætificat stercoreis vice." Cato also, where he is speaking of what enrich the earth, begins with *lupinum*, *faba*, *vicia*. *Legumen* is derived à *legendo*, because pulse are gathered by hand, and not reaped according to Varro: "Alii legumina, alii, ut Gallicani quidam, legaria appellant, utraque dicta a legendo, quod ea non secantur, sed vellendo leguntur." Pliny has almost the same words, speaking of the *legumina*: "Quæ velluntur e terra, non subsecantur: unde et legumina appellata, quia ita leguntur." The epithet *quassante* seems not to have been well understood by the Commentators. They generally indeed agree with

Servius, in telling us that *quassante* is used for *quassata*; but then they proceed no farther than to tell us, that they suppose the Poet alludes to the shaking of the pods with the wind. I have never observed any remarkable shaking in bean pods, nor does their firm adherence to the stalk seem to admit of it. I rather believe the Poet alludes to the method used by the Romans, of shaking the beans out of the pods. Pliny just mentions it in his eighteenth book, where he says *faba metitur, deinde concutitur*. Columella has given us a particular account of it. He says they untie a few bundles at a time, at the farther end of the floor, and then three or four men kick them forward, and strike them with sticks or pitch-forks, and when they are come the whole length of the floor, they gather the stalks into a heap, and so the beans are shaken out. "Maxime ex leguminibus ea, et sine jumentis teri, et sine vento purgari expeditissime sic poterit. Modicus fasciculorum numerus resolutus in extrema parte aræ collocetur, quem per longissimum ejus, mediumque spatium tres vel quatuor homines promoveant pedibus, & baculis furcillisve contundant: deinde cum ad alteram partem aræ pervenerint, in acervum culmos regerant. Nam semina excussa in arca jacebunt, superque ea paulatim eodem modo reliqui fasciculi excutientur. Ac

For a crop of flax, or oats, or drowsy poppies, burns the land.

Urit enim lini campum seges, urit avenæ,
Urunt lethæo perfusa papavera somno.

NOTES.

“durissimæ quidem acus resectæ,
“separatæque erunt a cudentibus:
“minutæ vero, quæ de siliquis
“cum faba resederunt, aliter secer-
“nentur. Nam cum acervus pa-
“leis, granisque mistus in unum fu-
“erit conjectus, paulatim ex eo ven-
“tilabris per longius spatium jacte-
“tur, quo facto, palea, quæ levior
“est, citra decidet: faba, quæ lon-
“gius emittetur, pura eo perveniet,
“quo ventilator eam jaculabitur.”

I have rendered *quassante*, *shattered*, which I take to be the true meaning of the word: for it appears by Columella's account, that the pods are broken and shattered to let the beans come out. *Quasso* is frequently used in this sense; and our English word to *quash* is derived from it.

75. *Tenuis fætus viciæ.*] The seeds of vetches, or tares, are very small in proportion to beans and lupines; and therefore the Poet has distinguished them by the epithet of *tenuis*. They are also reckoned to fertilize the fields: *Et vicia pinguescunt arva*, says Pliny.

Tristis lupini.] This epithet is well chosen, for *lupinus* is derived from *λύπη*, *tristitia*. The ancient writers of agriculture agree that lupines being sown in a field are as good as dung to it. Columella says they will make the husbandman amends, if he has no other dung: “Jam vero ut ego reor, si deficiatur omnibus rebus agricola, lupini certe expeditissimum præsidium non desse, quod cum exili loco

“circa Idus Septembris sparserit, et
“inaraverit, idque tempestive vomere vel ligone succiderit, vim
“optimæ stercorationis exhibebit.” Pliny also mentions lupine as an excellent manure: “Inter omnes autem constat nihil esse utilius lupini segete, priusquam siliquetur, atro vel bidentibus versa, manipulisve desectæ circa radices arborum ac vitium obrutis. - - Segetem stercoreant fruges, lupinum, faba, vicia.” And in the eighteenth book, speaking of lupine, he says: “Pinguescere hoc satu arva vineasque diximus. Itaque adeo non egit fimo, ut optimi vicem representet.”

77. *Urit enim lini campum seges.*] Most authors agree with Virgil, that flax burns or impoverishes the soil. Columella says it is so exceedingly noxious, that it is not safe to sow it, unless you have a prospect of great advantage from it. “Lini semen, nisi magnus est ejus in ea regione quam colis proventus, et pretium proritat, serendum non est; agris enim præcipue noxium est.” Palladius observes also that it exhausts the ground: “Hoc mense lini semen seremus, si placet, quod pro malitia sui serendum non est, nam terræ uber exhaurit.” Pliny quotes Virgil for this observation: “Virgilius et lino segetem exuri, et avena, et papavere arbitrat.”

78. *Urunt lethæo perfusa papavera somno.*] Poppies were commonly sown by the ancients; not that with
the

Sed tamen alternis facilis labor: arida tantum

But to sow every other year
is an easy labour.

NOTES.

the scarlet flowers, which is common in our corn fields, but those sorts which we cultivate in our gardens. That they were cultivated by the ancient Romans, is plain from the directions, which all their writers give about sowing them. That it was not our corn poppy, but that of the gardens, appears from the figure of it's head in the hand of many statues of Ceres. The head of the garden poppy is round, but that of the red poppy is long and slender, as Pliny has justly observed, *lib. 20. cap. 18.* "Sativum omne magis rotundat capitum; at sylvestri longum ac pusillum." This author therefore seems to contradict himself, when he reckons this red sort, *lib. 19. cap. 9.* amongst the cultivated poppies. He there mentions three sorts; the white one, of which the ancients used to eat the seeds: the black one, from which opium is obtained: and the *rhæas*, or *erraticum*, which frequently grows amongst barley, resembling rocket, a cubit in height, with a red flower which soon falls off, whence it is called in Greek *rhæas*. This is a plain description of our *red poppy* or *corn-rose*. I shall set down the author's own words: "Papaveris sativi tria genera: candidum, cujus semen tostum in secunda mensa, cum melle apud antiquos dabatur. Hoc et panis rustici crustæ inspergitur affuso ovo inhærens, ubi inferiorem crustam apium githque cereali sapore condunt. Alterum genus est papaveris nigrum, cujus

"scapo inciso lacteus succus excipitur. Tertium genus rhæam vocant Græci, id nostri erraticum. Sponte quidem, sed in arvis, cum hordeo maxime nascitur, cruceæ simile, cubitali altitudine, flore ruffo et protinus deciduo, unde et nomen a Græcis accepit." The white poppy is cultivated in our Physic gardens; the heads being much in use: for of them is made the syrup, which is generally known by the name of *Diacodium*. The black poppy is not only sown in our gardens, but grows wild also in several places. I have found it in great plenty on banks, between Cambridge and Ely. The seeds of it are sold for birds, under the name of maw seed. The beautiful double poppies so frequent in gardens, are the same species, the fulness of the flowers being only an accidental variety. That poppies, especially the juice flowing from their wounded heads, which is well known under the name of Opium, procure sleep, hardly requires to be mentioned. On this account Virgil says they are *lethæo perfusa somno*: and in the fourth Georgick he calls them *lethæa papavera*: and in the fourth Æneid he has *soporiferum papaver*. Lethe is the name of a river in the infernal regions, which causes those who drink of it entirely to forget every thing; whence our Poet gives the epithet *lethæan* to sleep.

79. *Sed tamen alternis facilis labor.*] He returns to his first precept, about plowing every other year, and ob-

serves

Only be not ashamed to enrich the dry soil with fat dung; nor to spread unclean ashes over the exhausted fields. Thus also the fields rest with changing the grain; nor at the same time is there any grace wanting in an unplowed field. It is often also beneficial to set fire to the barren fields,

Ne saturare fimo pingui pudeat sola; neve
Effetos cinerem immundum jactare per agros.
Sic quoque mutatis requiescunt fœtibus arva:
Necnulla interea est inaratæ gratia terræ.
Sæpe etiam steriles incendere profuit agros,

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serves that this makes the labour easy; and adds that dunging must not be omitted, if the soil be poor or worn out. This is the generally received interpretation: but Grimoaldus gives another sense to this passage. He takes it to mean that, tho' you should sow flax, oats, or poppies, which greatly exhaust the ground; yet you may easily remedy this inconvenience, by letting the ground lie fallow one year, if you do but take care to dung it diligently.

82. *Mutatis requiescunt fœtibus arva.*] The sense of this passage is, that the change of grain is of service to the ground, and in some measure answers the same end as letting it lie fallow.

83. *Nec nulla interea est inaratæ gratia terræ.*] By *inaratæ* is meant *uncultivated*. He here again encourages the husbandman to let his ground lie fallow a year or two, if he can afford to wait so long: and assures him that his forbearance will be well rewarded. Thus at the beginning of this Georgick, he tells us, that a husbandman, who lets his ground lie fallow two years, will reap such an abundant crop, that his barns will scarce contain it:

"Illius immensæ ruperunt horrea
"messes."

84. *Sæpe etiam. &c.*] In this paragraph he relates the method of burning a barren soil; and assigns four reasons, why it may be of service.

Grimoaldus does not understand this passage as it is commonly understood; that the Poet proposeth many different, and even contrary conjectures, concerning the benefit accruing from burning a barren field. He rather thinks that Virgil intends to describe these four cures for so many causes of barrenness. If the soil be poor, burning will make it fat and full of juice: if it be watry, the heat will make the superfluous moisture transpire: if it be a stiff clay, the warmth will open the pores, and relax the stiffness: if it be a spongy and thirsty soil, the fire will bind and condense it. La Cerda quotes Bersmanus for the same interpretation: and approves of it.

Virgil is generally thought not to have intended to speak of burning the ground itself, but only of burning the stubble. Pliny seems to understand him in this sense: "Sunt qui accendunt in arvo et stipulas, magis no Virgilii præconio." Servius in his comment, on these words, *incendere profuit agros*, says, "Non agros, sed ea quæ in agris sunt, id est stipulas vel quisquilias: hoc est purgamenta terrarum, et alia inu-
"tilia

Atque levem stipulam crepitantibus urere flammis :
 Sive inde occultas vires, et pabula terræ 86
 Pinguia concipiunt : sive illis omne per ignem
 Excoquitur vitium, atque exudat inutilis humor :
 Seu plures calor ille vias, et cæca relaxat
 Spiramenta, novas veniat qua succus in herbas. 90
 Seu durat magis, et venas adstringit hiantes ;

and to burn the light stubble with crackling flames : whether by this means the lands receive some hidden powers, and rich nourishment : or whether every vicious disposition is removed by the heat, and the superfluous moisture made to transpire : or whether the warmth opens more passages, and relaxes the hidden pores, thro' which the juice is derived to the new herbs : or whether it hardens and contracts the gaping veins,

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“tilia concremare.” Grimoaldus also interprets this passage ; “Sæpenu-
 “mero etiam herbas, frutices, et
 “stipulam igne absumpsisse, ad repa-
 “randam sterilium agrorum fœcun-
 “ditatem nonnihil confert.” Dryden
 also translates it in this sense :

“Long practice has a sure improve-
 “ment found,
 “With kindled fires to burn the bar-
 “ren ground ;
 “When the light stubble to the
 “flames resign’d,
 “Is driv’n along, and crackles in the
 “wind.”

And Dr. Trapp :

“Oft too it has been gainful found
 “to burn
 “The barren fields with stubble’s
 “crackling flame.”

He says, “agros atque stipulam flam-
 “mis : i. e. agros flammis stipulæ.”
 Mr. B—— differs from them all, and
 says, “Virgil speaks of two different
 “things, of burning the soil itself
 “before the ground is plowed, and
 “of burning the stubble after the
 “corn is taken off from arable land.”
 This seems to be the most natural
 interpretation.

Sæpe.] Servius tells us that some
 join *sæpe* to *incendere*. If this inter-
 pretation be admitted, we must ren-
 der this passage ; “It is beneficial
 “also to set fire often to the barren
 “fields.”

85. *Atque levem stipulam crepitan-
 tibus urere flammis.*] It is scarce
 possible to avoid observing how beau-
 tifully the rapidity of this verse, con-
 sisting entirely of Dactyls, expresses
 the swiftness of the flame, spreading
 over a stubble field. Vida quotes this
 passage, amongst the many beautiful
 examples of making the sound an
 echo to the sense :

“Hinc etiam solers mirabere sæpe
 “legendo
 “Sicubi Vulcanus sylvis incendia
 “misit,
 “Aut agro stipulas flamma crepi-
 “tante cremari.”

86. *Pabula.*] The Commentators
 generally suppose, that when the Poet
 speaks of this nourishment to be de-
 rived from the fire, he alludes to the
 philosophy of Heraclitus ; that all
 things are created out of fire. La
 Cerda, with better reason, thinks,
 that he means the nourishment pro-
 ceeding from the ashes.

and so hinders the small showers, or parching heat of the sun, or the piercing cold of Boreas from scorching it.

Ne tenues pluviae, rapidive potentia solis
Acrior, aut Boreae penetrabile frigus adurat.

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92. *Ne tenues pluviae, rapidive potentia solis acrior.*] This passage has very much perplexed some of the Commentators. They think it strange that rain should be said to scorch the ground. La Cerda interprets it “ne pluviae, quae tenuitate sua penetrant, herbas perdant.” Dryden translates it :

“Lest soaking show’rs should pierce
“her secret seat.”

Aud Dr. Trapp :

— — — Lest drizzling show’rs
Should soak too deep. — — —

This seems to be taking too great a liberty with Virgil ; to suppose an ellipsis, and then to fill it up with what we please. I would rather suppose that by *tenues*, he does not mean *quae tenuitate sua penetrant* ; but as Servius tells us, some interpret it, *inutiles*, *jejuna*, *macra*, in opposition to *pingues*, as *tenuis ubi argilla*. If we understand it in this sense, why might not the Poet say that the fire, by contracting the gaping veins of the earth, hinders the small showers from scorching the earth : that is, hinders the earth from being scorched or dried, by the smallness of the showers, which are not sufficient to moisten it ; but soak through it’s gaping chinks. This interpretation will be still clearer if with Schrevelius we read *rapidique*,

instead of *rapidive* : for then the sense will be that the small showers joined with a very parching heat will dry up the spongy, thirsty soil. They may poetically be said to parch the earth, because they are not sufficient to hinder it from being parched.

95. *Penetrabile frigus.*] Thus Lucretius :

“Permanat calor argentum, penetra-
“leque frigus.”

Adurat.] Burning applied to cold is not merely a poetical expression : but we find it made use of also by the Philosophers. Aristotle says that cold is accidentally an active body, and is sometimes said to burn and warm, not in the same manner as heat, but because it condenses or constrains the heat by surrounding it. Ποιητικὸν δὲ τὸ ψυχρὸν, ὡς φθαρτικὸν, ἢ ὡς καλὰ συμβεβηκὸν, καθάπερ εἰρηται πρότερον ἐνίστε γὰρ καὶ καίειν λέγεται καὶ θερμαίνειν τὸ ψυχρὸν, ἔχ' ὡς τὸ θερμὸν, ἀλλὰ τὸ συνάγειν, ἢ ἀντιπεριβάλλειν τὸ θερμὸν. Pliny also applies *aduror* to cold : “*Aduri*” “quoque fervore, aut *flatu frigidiore*.” and again ; “*Olei libra*, “*vinique sextario illinitur cum* “*oleo coctis foliis partibus quas* “*frigus adusserit*.” and in another place ; “*Leonis adipēs cum rosa*” “*cco cutem in facie custodiunt a*” “*vitiis, candoremque servant, et sa-*” “*nant adusta nivibus*.” and in another

Multum adeo, rastris glebas qui frangit inertes,
Vimineasque trahit crates, juvat arva: neque illum
Flava Ceres alto nequicquam spectat Olympo: 96
Et qui, proscisso quæ suscitât æquore terga,

He also greatly helps the fields,
who breaks the sluggish clods
with harrows, and draws the
osier hurdles: nor does yellow
Ceres look down upon him in
vain from high Olympus: and
he too, who turns the plough,

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other place he says; "Si vero adusti
" frigore."

94. *Multum adeo*, &c.] In this
passage he recommends the breaking
of the clods small, which the writers
of agriculture call *occatio*. "Oc-
" care, id est comminuere, ne sit gle-
" ba," says Varro. "Pulverationem
" faciunt, quam vocant rustici occa-
" tionem, cum omnis gleba in vineis
" refringitur, et resolvitur in pulve-
" rem," says Columella.

95. *Vimineas crates*.] Dr. Trapp
translates *rastris* rakes, and *crates*
harrows:

"Much too he helps his tilth, who
" with the rake
" Breaks the hard lumpish clods, and
" o'er them draws
" The osier harrow."

Rastrum, I think, always signifies a
harrow, in Virgil; who describes it as
something very heavy, which by no
means agrees with a *rake*. In this
very Georgick we find *iniquo pondere*
rastris, and *gravibus rastris*. *Crates*
cannot be *harrows*, which are too
solid to be made of osiers or twigs of
trees, as the *hurdles* are. Thus we
have *arbutæ crates*, in this Georgick;
and *crates salignas*, in the seventh
Æneid; and in the eleventh,

" ——— Crates et molle feretrum
" Arbutæis texunt virgis, et vimine
" querno."

The word is used for any kind of
basket work; whence Virgil, in the
fourth Georgick, applies it to the
structure of a honey-comb; *crates*
solvere favorum; and the *crates sa-*
lignæ, just quoted, are the basket
work of a shield; whence the Poet
figuratively uses it to express the
bones of the breast:

" ——— crudum
" Transadigit costas et *crates pectoris*
" ensein."

96. *Flava Ceres*.] Ceres is called
yellow, from the colour of ripe
corn: thus we have in Homer ξυῖν
Δημήτρης.

97. *Et qui*, &c.] "Ruæus," says
Mr. B—, "and after him Mr. Dry-
" den, apply this passage to what
" goes before; but Virgil means it
" only of what follows, namely, *cross*
" *plowing*. What the Poet speaks
" of here retains the Roman name
" to this day, in many parts of Eng-
" land, and is called *sowing upon the*
" *back*, that is, sowing stiff ground
" after once plowing. Now, says
" Virgil, he that draws a harrow, or
" a hurdle, over his ground, before
" he sows it, *multum juvat arva*; for
" this fills up the chinks, which
" otherwise would bury all the corn:
" but then, says he, Ceres always
" looks kindly upon him who plows his
" ground cross again, and then exer-
" cises

and breaks the ridges obliquely, which he has already turned up, and frequently exercises the earth, and commands the fields.

Rursus in obliquum verso perrumpit aratro,
Exercetque frequens tellurem, atque imperat arvis.

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"cises it frequently; that is, often repeats the labour of plowing. What made Ruæus and others mistake this place, is, that they did not observe that *Et qui, proscisso, &c.* must be construed *qui et perrumpit, et exercet, et imperat.*" This observation is very ingenious; but I am afraid we shall find it difficult to produce an authority for making *et qui* to be the same with *qui et*. Grimoaldus interprets this passage thus: "Neque vero illi minus propitia futura illa est, qui, &c." In this sense Dryden translates it:

"—— Nor Ceres from on high
Regards his labours with a grudging
"eye;
"Nor his, who plows across the fur-
"row'd grounds,
"And on the back of earth inflicts
"new wounds."

This way too there seems to be a difficulty in the grammatical construction; for we must place the words thus: "Neque flava Ceres spectat illum; et illum qui, &c." La Cerda's interpretation seems to be most natural; he couples *qui* with the other *qui* in *ver.* 94. Thus the sense will be: "Ille juvat arva, qui frangit glebas, et ille juvat arva, qui perrumpit, &c." Ruæus follows La Cerda; for he interprets *et qui* thus: "Valde etiam prodest ille, qui." Dr. Trapp interprets it to the same purpose: "Et ille etiam juvat arva,

"qui." *Neque illum flava Ceres alto nequicquam spectat Olympo* must therefore be understood to be in a parenthesis.

Proscisso.] Beroaldus, in his notes upon Columella, tells us that *proscindere* means the first plowing of the land: "Quod vere semel aratum est, a temporis argumento verum vactum vocatur. dicitur et proscissum, et proscindere appellant, cum primum arant terram." Servius gives us the same interpretation: "Propria voce usus est, cum enim primo agri arantur, quando duri sunt, proscindi dicuntur; cum iterantur, obfringi; cum tertiantur, litari."

98. *Perrumpit.*] The King's, one of the Arundelian, both Dr. Mead's manuscripts, Servius, La Cerda, and several of the old printed copies have *prorumpit*. Pierius owns that many of the ancient manuscripts have *perrumpit*; but admits *prorumpit*, on the authority of the Medicean manuscript, in which *prorumpit* is altered to *perrumpit* with a different ink. "The Cambridge Manuscript has *perrumpat*; and in the Bodleian manuscript, it is *perrupit*."

99. *Exercet tellurem.*] Thus Horace; "Paterna rura bobus exercet suis;" and Pliny; "alii tellurem exercent;" and Columella; "frequenter solum exercendum est."

Arvis.] The Bodleian manuscript has *armis*, which no doubt is an error of the transcriber.

Humida solstitia, atque hyemes orate serenas, 100 Pray, ye farmers, for moist summers and fair winters;

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100. *Humida solstitia* &c.] Having spoken sufficiently of preparing the ground, he now begins to speak of sowing it; and advises the farmers, in the first place, to pray for moist summers and fair winters.

La Cerda has proved by a great number of instances, that the purest Latin writers meant only the summer solstice by *solstitium*, and that they called the winter solstice *bruma*. Columella indeed calls the winter solstice *brumale solstitium*: but *solstitium* alone, I believe, was never used, but to express the summer solstice. We have the word *solstitium* no where else in Virgil, except in the seventh Eclogue:

“Muscosi fontes, et somno mollior
“herba,
“Et quæ vos rara viridis tegit arbu-
“tus umbra;
“*Solstitium* pecori defendite: jam ve-
“nit æstas
“Torrida: jam lato turgent in pal-
“mite gemmæ.”

This is apparently meant of the summer solstice. It will not perhaps be displeasing to the learned reader, if I quote some passages of Pliny, which confirm La Cerda's observation. In *lib. 2. cap. 19.* he says; “Sol autem
“ipse quatuor differentias habet, bis
“æquata nocte diei, vere et autum-
“no, et in centrum incidens terræ
“octavis in partibus arietis ac libra:
“bis permutatis spatiis, in auctum
“diei, *bruma* octava in parte capri-

“corni: noctis vero, *solstitio* totidem
“in partibus cancri.” In *lib. 18. cap.*
25. he says; “Cardo temporum qua-
“drupartita anni distinctione constat,
“per incrementa lucis. Augetur
“hæc a *bruma*, et æquatur noctibus
“verno æquinoctio diebus xc. horis
“tribus. Deinde superat noctes ad
“*solstitium* diebus xciii. horis xii.
“usque ad æquinoctium autumnii. Et
“tum æquata die procedit ex eo ad
“*brumam* diebus Lxxxix. horis iii.
“Horæ nunc in omni accessione æ-
“quinoctiales, non cujuscunque diei
“significantur: omnesque eæ differ-
“entiæ fiunt in octavis partibus
“signorum. *Bruma* capricorni, ab
“viii. calend. Januarii fere: æ-
“quinoctium vernum, arietis: *solsti-*
“*tium*, cancri: alterumque æqui-
“noctium, libræ, qui et ipsi dies raro
“non aliquos tempestatum significa-
“tus habent. Rursus hi cardines
“singulis etiamnum articulis tempo-
“rum dividuntur, per media omnes
“dierum spatia. Quoniam inter *sol-*
“*stitium* et æquinoctium autumnii
“fidelicæ occasus autumnum in-
“choat die xlv. At ab æquinoctio co-
“ad *brumam*, vergiliarum matutinus
“occasus hyemem die xliii. Inter
“*brumam* et æquinoctium die xlv.
“flatus favonii vernum tempus.” In
cap. 28. of the same book he says;
“*Solstitium* peragi in viii. parte can-
“cri, et viii. calendas Julii diximus.
“Magnus hic anni cardo, magna res
“mundi. In hoc usque a *bruma* dies
“creverunt sex mensibus.” Servius
therefore must be mistaken, who takes
humida

for nothing is so advantageous to the corn, nothing makes the field so fruitful, as winter dust: Mysia does not boast of any tilage that is so beneficial, and in such seasons even Gargarus admires it's own harvests. Why should I speak of him, who, as soon as he has sown the seed, immediately falls upon the field, and levels the ridges of the barren sand?

Agricolæ; hyberno lætissima pulvere farra,
Lætus ager: nullo tantum se Mysia cultu
Jactat, et ipsa suas mirantur Gargara messes.
Quid dicam, jacto qui semine cominus arva
Insequitur, cumulosque ruit male pinguis arenæ? 105

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humida solstitia to mean the winter solstice, and imagines that the epithet *humida* is added as a distinction from the summer solstice, and therefore interprets this passage thus: "Solstitia illa quæ humida sunt naturaliter, id est hyberna, O Agricola, et hyemes serenas orate."

Pliny accuses our Poet of a mistake in this advice, and says it was only a luxuriance of his wit: "Qui dixit 'hyemes serenas optandas, non pro arboribus vota fecit. Nec per solstitia imbres vitibus conducunt. Hyberno quidem pulvere lætiores fieri messes, luxuriantis ingenii fertilitate dictum est.'" But Virgil is sufficiently justified by it's being an universally received opinion amongst the antient Roman husbandmen. We are told by Macrobius. that in a very old book of verses, which is said to be the most antient of all the Latin books, the following words are to be met with: "Hyberno pulvere, verno luto, grandia farra Camille metes." From this old saying Virgil no doubt derived his advice to the farmers, to pray for moist summers and fair winters.

Orute.] It is *optate* in one of the Arundelian manuscripts, and in La Cerda. Pliny seems also to have read *optate*; for in the passage, which I just now quoted, he says: "Qui dixit hyemes serenas *optandas*."

102. *Nullo tantum se Mysia &c.*]

It is Mæsia in the Bodleian manuscript, in Servius, and in several old editions, some of the old editions have Mesia. The Cambridge manuscript has Messia. Fulvius Ursinus tells us that the old Colotian manuscript has Mysia, which reading is admitted also by Macrobius. Pierius says it is Mysia in the Roman manuscript, and in another very ancient one. Heinsius and several of the best editors have Mysia. According to Pliny, Mæsia is the name of a province joining to Pannonia, and running down with the Danube to the Euxine sea. But Mysia is a part of Asia minor joining to the Hellespont. In this province were both a mountain and a town called Gargarus, famous for great plenty of corn. Thus we find in Ovid:

"Gargara quot segetes, quot habet
"Methymna racemos:
"Æquora quot pisces, fronde te-
"guntur aves;
"Quot cælum stellas, tot habet tua
"Roma puellas."

104. *Quid dicam, &c.*] In this beautiful passage, the Poet advises to break the barren clods immediately after the seed is sown; and then to overflow the ground. He recommends also the feeding down of the young corn, to prevent it's too great luxuriance: and mentions the draining of a marshy soil.

105. *Male pinguis arenæ.*] Ruæus says, that *male pinguis* is not put for *sterilis*

Deinde satis fluvium inducit, rivosque sequentes?
Et cum exustus ager morientibus æstuat herbis,
Ecce supercilio clivosi tramitis undam
Elicit: illa cadens raucum per lævia murmur
Saxa ciet, scatebrisque arentia temp'orat arva. 110
Quid, qui, ne gravidis procumbat culmus aristis,
Luxuriam segetum tenera depascit in herba;

and then brings down rills of water over it? And when the parched field lies gasping with dying herbs, behold he draws down the water from the brow of a hill by descending channels: the water, as it falls, makes a hoarse murmur along the smooth stones, and refreshes the thirsty fields with it's bubbling streams. Why should I speak of him, who, lest the heavy ears should weigh down the stem, feeds down the luxuriant corn in the tender blade,

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sterilis in this place, but that it signifies *male*, *intempestive*, *et frustra compacta et conglobata*. He observes that *arena* is often put for any sort of earth, as in the fourth Georgick it is used for the mud of the Nile, which is fat:

“ Et viridem Ægyptum nigra fecundat arena.”

But however it is certain that *male* joined with an adjective has the same signification with *non*. Thus in the second Æneid, *statio male fida carinis* is the same as *non fida*; and in the fourth Æneid, *alloquitur male sana sororem* is the same as *insana* or *non sana*: therefore *male pinguis* in this passage may well be interpreted *non pinguis*, notwithstanding what Ruæus has said to the contrary.

106. *Deinde satis fluvium, &c.*] Virgil is thought in these lines to have imitated the following passage of Homer, in the 21st Iliad:

Ὦς δ' ὅτ' ἀνὴρ ὀχρητῆγός ἀπὸ κρήνης μελα-
νύδρου
Ἄμφυτὰ καὶ κήπευς ὑδατος ῥέον ἡγεμο-
νεύει,
Χερσὶ μάκελλαν ἔχων, ἀμάρης δ' ἐξ ἔχματα
βάλλων.
Τὴ μὲν τε παρορέοντος, ὑπὸ ψηφίδες ἀπα-
σαι

Ὀχλεῦνται, τὸ δὲ τ' ὥκα κατεισόμενον κε-
λαρύζει
Χώρῳ ἐνὶ ποροαλεῖ, φθάνει δὲ τε καὶ τὴν
ἀγροντα.

“ So when a peasant to his garden
“ brings
“ Soft rills of water from the bub-
“ bling springs,
“ And calls the floods from high, to
“ bless his bow'rs,
“ And feed with pregnant streams
“ the plants and flow'rs ;
“ Soon as he clears whate'er their
“ passage staid,
“ And marks their future current
“ with his spade,
“ Swift o'er the rolling pebbles, down
“ the hills
“ Louder and louder purl the falling
“ rills,
“ Before him scatt'ring, they prevent
“ his pains,
“ And shine in mazy wand'rings o'er
“ the plains.”

MR. POPE.

Rivosque sequentes.] It is *rivosque fluentes*, in the Roman manuscript, according to Pierius.

109. *Elicit.*] Pierius says it is *eligit*, in the Roman manuscript.

112. *Luxuriam segetum tenera depascit in herba.*] The former precept, of breaking the clods, and water-
D tering

as soon as it is even with the furrow? or of him who drains the collected moisture of the marsh from the soaking sand? especially in doubtful months, when the river has overflowed its banks, and covered all the country round with mud, whence the hollow ditches sweat with warm moisture. Tho' all these constant labours of men and oxen attend the culture of the earth, yet these are not all, for the wicked goose, and Strymonian cranes, and succory with bitter roots,

Cum primum sulcos æquant sata? quique paludis
Collectum humorem bibula deducit arena?

Præsertim incertis si mensibus annis abundans 115

Exit, et obducto late tenet omnia limo,

Unde cavæ tepido sudant humore lacunæ.

Nec tamen, hæc cum sint hominumque boumque
labores

Versando terram experti, nihil improbus anser,

Strymoniaque grues, et amaris intuba fibris 120

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tering them, related to a barren soil. Here he speaks of an inconvenience attending a rich soil, the too great luxuriance of the corn; and advises to feed it down, while it is young. He seems to have taken this from Theophrastus, who says, that in a rich soil the husbandmen both mow the young corn, and feed it down to keep it from running too much to leaf. Ἐν δὲ ταῖς ἀγαθαῖς χώραις πρὸς τὸ μὴ φυλλομαγεῖν, ἐπιτέμνουσι καὶ ἐπικείρουσι τὸν σῖτον. Pliny says the same thing: "Luxuria segetum castigatur dente pecoris in herba duntaxat."

113. *Quique paludis, &c.*] He now speaks of draining a marshy land.

115. *Si.*] In the King's manuscript it is *cum*.

Incertain mensibus.] Months wherein the weather is uncertain; as in spring and autumn.

118. *Nec tamen, &c.*] Having spoken of these labours which attend the culture of the earth, the Poet adds that these are not all; for birds that infest the corn are to be scared away, weeds are to be rooted up, and trees to be lopped, that overshadow the field. Hence he takes occasion to make a beautiful digression concerning the golden and silver ages.

Boum.] One of Dr. Mead's manuscripts has *bovum* throughout the book.

119. *Anser.*] The goose is injurious wheresoever it comes by plucking every thing up by the roots. Columella quotes the following words to this purpose from Celsus: "Anser neque sine aqua, nec sine multa herba facile sustinetur, neque utilis est locis consitis, quia quicquid tenerum contingere potest carpit." Palladius has almost the same words, and adds that the dung of geese is hurtful: "Anser sane nec sine herba, nec sine aqua facile sustinetur: locis consitis inimicus est, quia sata et morsu lædit et stercore." This notion, of the dung of geese burning up the grass where they feed, still prevails amongst our country people. But I have observed that grass will grow as well under their dung, as under that of other animals. The many bare places, which are found where geese frequent, are occasioned by their drawing up the grass by the roots.

120. *Strymonia grues.*] The cranes are said to come from Strymon, a river of Macedon, on the borders of Thrace.

Amaris intuba fibris.] *Intybum*, or *Intybus*, is commonly translated Endive: but the plant which Virgil means is Succory. Columella, when he recommends *intubum* to be sown for

Officiunt, aut umbra nocet. Pater ipse colendi
Haud facilem esse viam voluit, primusque per
artem

Movit agros, curis acuens mortalia corda:

Nec torpere gravi passus sua regna veterno.

are injurious, and shade is hurtful to the corn. Jupiter himself would have the method of tillage not to be easy, and first of all commanded the fields to be cultivated with art, to whet the minds of mortals with care; and would not suffer his reign to rust in sloth.

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for geese, tells us, it must be that sort which the Greeks call *σίρις*: "Sed "præcipue genus intubi, quod *σίρις* "Græci appellant." Dioscorides tells us there are two sorts of *σίρις*, one wild, and the other cultivated: the wild sort is called *σίρις* and succory: *Σίρις ἄγρια καὶ ἡμερὸς ἃν ἡ μὲν ἄγρια σίρις, ἡ καὶ κισχόριον καλεσμένη.* It is called *σίρις* no doubt from its bitterness: whence Virgil describes it to be *amaris fibris*. It is a very common weed about the borders of our corn fields; and may be two ways injurious. The spreading of its roots may destroy the corn; and, as it is a proper food for geese, it may invite those destructive animals into the fields where it grows. La Cerda, in his note on this passage, takes occasion to correct an error which has crept into the editions of Pliny. In lib. 8. cap. 27. he says, "Fastidium "purgant—anates, anseres, cate- "ræque aquaticæ herba *siderite*." That judicious commentator observes that we ought to read *seride* instead of *siderite*.

121. *Umbra nocet.*] That trees overshadowing the corn are injurious to it, is known to every body. The Poet has said the same thing in his tenth Eclogue:

"Nocent et frugibus umbræ."

Pater ipse colendi haud facilem esse viam voluit.] That the husbandman

may not repine at so many obstacles thrown in his way, after all his labour, the Poet in a beautiful manner informs him, that Jupiter himself, when he took the government of the world upon him, was pleased to ordain, that men should meet with many difficulties, to excite their industry, and prevent their minds from rusting with indolence and sloth.

122. *Primus per artem movit agros.*] Mr. B—— has justly observed, that this does not mean that Jupiter invented tillage, but that "he made "it necessary to stir the ground, "because he filled it with weeds, "and obliged men to find out ways "to destroy them." Servius seems to think that *movit* may be interpreted *jussit coli*. The Poet tells us presently afterwards, that Ceres was the inventor of husbandry. Dryden was not aware of this when he wrote

"Himself invented first the shining
"share,

"And whetted human industry by
"care:

"Himself did handicrafts and arts
"ordain."

Ovid also ascribes the invention of agriculture to Ceres, in the fifth book of his *Metamorphosis*:

"Prima Ceres unco glebam dimovit
"aratro:

Before the reign of Jupiter, no husbandmen subdued the fields: nor was it lawful to mark out lands, or distinguish them with bounds: all things were in common: and the earth of her own accord produced every thing more freely, without compulsion. He gave a noxious power to horrid serpents, and commanded the wolves to proul, and the sea to swell: and shook the honey from the leaves of trees, and concealed the fire, and withheld the wine, which ran commonly before in rivulets:

Ante Jovem nulli subigebant arva coloni: 125
Nec signare quidem, aut partiri limite campum
Fas erat. In medium quærebant: ipsaque tellus
Omnia liberius nullo poscente ferebat.
Ille malum virus serpentibus addidit atris,
Prædarique lupos jussit, pontumque moveri: 130
Mellaque decussit foliis, ignemque removit,
Et passim rivis currentia vina repressit:

NOTES.

- “ Prima dedit fruges, alimentaque
“ initia terris:
“ Prima dedit leges: Cereris sumus
“ omnia munus.”

125. *Ante Jovem nulli subigebant arva coloni.*] Thus Ovid:

- “ Ipsa quoque immunis rastroque
“ intacta, nec ullis
“ Saucia vomeribus, per se dabat
“ omnia tellus.”

126. *Nec.*] It is *ne* in the Roman manuscript, according to Pierius, which is no unelegant reading.

127. *In medium quærebant.*] *In medium* signifies *in common*. Thus Seneca speaking of the golden age, says, “Cum in medio jacerent beneficia naturæ promiscue utenda:” and after having quoted this passage from Virgil, he adds: “Quid hominum illo genere felicius? In com-mune rerum natura fruebantur: sufficiebat illa, ut parens, in tutelam omnium.”

Ipsaque tellus omnia liberius nullo poscente ferebat.] Thus Hesiod:

----- Καρπὸν δ' ἔφερε ζείδωρος ἄρεα
Ἀυτομάτη, πολλὸν τε καὶ ἄφθονον.

129. *Malum virus.*] *Malum* is not a superfluous epithet; for *virus* is used

in a good as well as a bad sense. The Greeks used φάρμακον in the same manner: thus we find in Homer

Φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα,
πολλὰ δὲ λυγρά.

See the note on *virosa Castorea*, ver. 58.

131. *Mellaque decussit foliis.*] The Poets feign, that, in the golden age, the honey dropped from leaves of trees. Thus Ovid:

“ Flavaque de viridi stillabant ilice
“ mella.”

Our Poet, speaking, in the fifth Eclogue, of the restoration of the golden age, says that the oaks shall sweat honey:

“ Et duræ quercus sudabunt roscida
“ mella.”

It is no uncommon thing to find a sweet, glutinous liquor on oak leaves, which might give the Poets room to imagine, that, in the golden age, the leaves abounded with honey.

Ignemque removit.] He did not totally take the fire away, but only concealed it in the veins of flints. Thus Hesiod: Κεῖλε δὲ πῦρ.

132. *Et passim rivis currentia vina repressit.*] It is feigned that there were

Ut varias usus meditando extunderet artes
 Paulatim, et sulcis frumenti quæreret herbam :
 Ut silicis venis abstrusum excuderet ignem. 135
 Tunc alnos primum fluvii sensere cavatas :
 Navita tum stellis numeros et nomina fecit,
 Pleiadas, Hyadas, claramque Lycaonis Arcton.

that experience might gradually strike out various arts by frequent thinking, and seek the blades of corn in furrows: that it might strike the hidden fire out of the veins of flints. Then did the rivers first feel the hollowed alders: then did the sailor first give numbers and names to the stars, the Pleiades, the Hyades, and the bright bear of Lycaon.

NOTES.

were rivers of milk and wine in the golden age. Thus Ovid:

“Flumina jam lactis jam flumina
 “nectaris ibant.”

133. *Ut.*] It is *et* in the Bodleian, and in one of Dr. Mead’s manuscripts. *Ut* is certainly right.

Extunderet.] Pierius says it is *excuderet* in several antient manuscripts: but in the Roman, the Medicean, and other good copies, it is *extunderet*. The King’s, one of the Arundelian, and one of Dr. Mead’s manuscripts have *excuderet*: in the Bodleian it is *exfoderet*. *Extunderet* is admitted by most of the editors.

135. *Ut.*] So I find it in the Cambridge, and one of Dr. Mead’s manuscripts. Pierius says it is *ut* in all the antient copies he had seen. Servius, Heinsius, some of the old printed editions, and Masvicius read *ut*. In most of the modern editions it is *et*.

136. *Alnos.*] The alder-tree delights in moist places, and on the banks of rivers. One of these trees that was grown hollow with age, falling into a river, may be imagined to have given the first hint towards navigation.

137. *Tum.*] In the old Nurenberg edition, it is *dum*.

138. *Pleiadas, Hyadas, claramque Lycaonis Arcton.*] This line seems to be an imitation of Hesiod:

Πληιάδες δ', Ἰάδες τε, τό, τε σθένος
 Ὠρίωνος.

Or of Homer

Πληιάδας δ', Ἰάδας τε, τό, τε σθένος
 Ὠρίωνος.
 Ἄρκτον δ', ἣν καὶ ἄμαξαν ἐπὶ κληῖσιν
 καλέουσιν.

The Pleiades are seven stars in the neck of the bull, not in the tail, as we find in Pliny, *lib. 2. cap. 41*. “In “*cauda tauri septem, quas appellat* “*vere vergilias.*” They are fabled to have been the seven daughters of Atlas, king of Mauritania, whence they are called also by Virgil *Atlantides*. The Latin writers generally call them *Vergiliæ*, from their rising about the vernal equinox. *Pleiades* is generally thought to be derived from πλέω, *to sail*, because their rising pointed out the time in those days proper to adventure to sea. Others derive this name from πλείονες, *many*, because they appear in a cluster; thus we find Manilius call them *sidus glomerabile*. The Hyades are seven stars in the head of the bull. This name

Then was the taking of wild beasts in toyls, and the deceiving with bird-lime, and the encompassing of great forests with dogs discovered. And now one seeking the deep places lashes the broad rivers with a casting net, and another drags his wet lines in the sea. Then the tempering of steel was invented, and the blade of the grating saw;

Tum laqueis captare feras, et fallere visco

Inventum, et magnos canibus circumdare sal-
tus. 140

Atque alius latum funda jam verberat amnem,

Alta petens; pelagoque alius trahit humida lina.

Tum ferri rigor, atque argutæ lamina serræ;

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is derived from ἔω, *to rain*, because they are thought to bring rain, at their rising and setting. The old Romans, thinking *hyades* to be derived from ὕς, *a sow*, called these stars *sucule*; as we are informed by Cicero: "Ejus (Tauri) caput stellis
" conspersum est frequentibus:

" Hæc Græci stellas: Hyadas voci-
" tare suerunt:

" A pluendo: ὕειν enim est plueri.
" Nostri imperite suculas; quasi a
" suibus essent, non ab imbris no-
" minatæ." Pliny makes the same observation: " Quod nostri a simili-
" tudine cognominis Græci propter
" sues impositum arbitantes, impe-
" ritia appellavere suculas." Servius mentions another etymology, that these stars represent the form of the Greek letter Υ , and are therefore called Ὑάδες. It is certain that the five principal stand in the shape of that letter. Callisto, the daughter of Lycaon, was violated by Jupiter, and turned into a bear by Juno. Jupiter afterwards translated her into the constellation called by the Greeks Ἀρκτος, by the Romans *Ursa major*, and by us the *Great Bear*. See the whole fable in the second book of Ovid's *Metamorphosis*.

139. *Laqueis*.] It is *laqueo* in one of Dr. Mead's manuscripts.

140. *Inventum, et magnos*.] In one of the Arundelian manuscripts, it is *inrentum: magnos*. In one of Dr. Mead's, it is *inrentum est: magnos*.

Canibus circumdare saltus.] Thus we have in the tenth Eclogue:

" ——— Non me ulla vetabunt

" Frigora Parthenios canibus circum-
" dare saltus."

141. *Verberat amnem*.] This *lashing the river* is a beautiful description of the manner of throwing the casting net.

141. *Alta petens*.] Servius tells us that some make the point after *amnem*; and make *alta petens* to belong to the sea-fishing. But in this case, I believe Virgil would hardly have put the *que* after *pelago*: I believe the line would rather have run thus:

" *Alta petens alius pelago trahit hu-
" mida lina.*"

Humida lina.] La Cerda observes that *linum* is often used for a *net*. Mr. B— says "The sea-fishing is finely painted; for in this business the lines are so long, by reason of the depth of the water, that the Fisherman's employment seems to be nothing else but *trahit humida lina*." Whether Virgil intends, by these words, to express the drag-net, or fishing

Nam primi cuneis scindebant fissile lignum.
Tum variæ venere artes : labor omnia vicit 145
Improbis, et duris urgens in rebus egestas.
Prima Ceres ferro mortales vertere terram
Instituit : cum jam glandes atque arbuta sacrae

for in the first age they claved the splitting wood with wedges. Then various arts were discovered. Incessant labour and necessity pressing in difficult affairs overcame all things. Ceres first taught mankind to plow the ground, when mast and arbutus began to fail in the sacred wood,

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fishing with the hook, I shall not venture to determine.

144. *Primi*.] The King's, the Cambridge, and one of the Arundelian manuscripts have *primum*: but *primi* seems more poetical, Thus

“ — — — Tuque O cui *prima* fre-
“ mentem
“ Fudit equum tellus.”

And

“ *Prima* Ceres ferro mortales vertere
“ terram
“ Instituit.”

Scindebant.] It is *findebant* in the Cambridge manuscript: but this must be a mistake; for *findebant fissile lignum* is by no means worthy of Virgil.

145. *Vicit*.] In most of the manuscripts and printed editions it is *vincit*. Pierius says it is *vicit* in the Roman manuscript; and adds, that it is *vincit* in the Medicean copy; but that there is a mark under the *n*, which shews it is to be expunged. It is *vicit* in one of the Arundelian manuscripts: all the rest which I have collated, have *vincit*. Heinsius, who made use of one of the best copies, reads *vicit*.

148. *Arbuta*.] Virgil uses *arbutum* for the fruit in this place. In

the second Georgick he uses *arbutus* for the tree; and in the third, he makes *arbutum* to signify the tree. The Greek writers call the tree *κόμαρος* and the fruit *μημάκελον*. Pliny calls the fruit *unedo*. The commentators observe that Horace uses *arbutus* for the fruit.

“ Impune tutum per nemus *arbutos*
“ Quærunt latentes, et thyma.”

But as Horace joins *arbutos* with *thyma*, which cannot mean fruit, I rather believe we are to understand that he meant the trees themselves. Lucretius uses *arbuta* for the fruit, in two places; in one of which we find *glandes atque arbuta*, as in this passage of Virgil. The arbute or strawberry-tree is common enough in our gardens. The fruit has very much the appearance of our strawberry, but is larger, and has not the seeds on the outside of the pulp, like that fruit. It grows plentifully in Italy, where the meaner sort of people frequently eat the fruit, which is but a very sorry diet. Hence the Poets have supposed the people of the first age to have lived on acorns and arbutus in the woods, before the discovery of corn. Thus Lucretius:

“ Quod sol, atque imbres dederant,
“ quod terra crearat
D 4 “ Sponte

and Dodona denied them sustenance. Soon was labour added to the corn: that noxious blights should eat the stalks, and that the lazy thistle should be dreadful in the corn fields:

Deficerent sylvæ, et victum Dodona negaret.

Mox et frumentis labor additus: ut mala cul-
mos

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Esset robigo, segnisque horreret in arvis

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“ Sponte sua, satis id placabat pecto-
“ ra donum,

“ Glandiferas inter curabant pectora
“ quercus

“ Plerumque, et quæ nunc hyberno
“ tempore cernis

“ *Arbuta* phœniceo fieri matura co-
“ lore.”

And Ovid :

“ *Arbutos* fœtus montanaque fraga
“ legebant.”

149. *Deficerent*.] Pierius say, that in several very ancient manuscripts it is *defuerant* ; but he thinks, not without reason, that *deficerent* is better.

Dodona.] See the note on *Chao-niam glandem*, ver. 8.

151. *Robigo*.] The blight is a disease, to which corn is very subject: Theophrastus calls it *ἑρπύλην*. Many modern writers take *robigo* to signify *smut*, which is a putrefaction of the ear, and converts it into a black powder. But Virgil mentions it as a disease of the stalk: *ut mala culmos esset robigo*; and Pliny tells us it is a disease, not only of corn, but of vines: “ *Cæleste frugum vinearum-que malum, nullo minus noxium est robigo* :” and the title of a chapter in Columellais, *Ne robigo vineam vexet*. Varro also invokes the god *Robigus*, to keep the *robigo* from corrupting the corn and trees: “ *Robigum ac Floram, quibus propitiis, neque robigo frumenta, atque arbo-*

res corrumpit, neque non tempe-
“ tive florent.” But *smut* is a disease to which vines are not subject. Pliny informs us farther that *robigo* and *carbunculus* are the same: and his description of the *carbunculus* seems plainly enough to belong to blights. He says the vines are burnt thereby to a coal; no storm does so much damage, for that affects only some particular spots; but they lay waste whole countries: “ In hoc
“ temporis intervallo res summa vi-
“ tium agitur, decretorio uvis sidere
“ illo, quod caniculam appellavimus.
“ Unde carbunculare dicuntur, ut
“ quodam uredinis carbone exustæ.
“ Non comparantur huic malo, gran-
“ dines, procellæ, quæque nunquam
“ annonæ intulere caritatem. A-
“ grorum quippe mala sunt illa: car-
“ bunculus autem regionum late pa-
“ tentium.”

Segnisque horreret in arvis carduus.] Thistles are well known to be very injurious to the corn. Our common thistle not only sends forth creeping roots, which spread every way, and sends up suckers on all sides: but is propagated also by a vast number of seeds, which, by means of their winged down, are carried to a considerable distance. Dr. Woodward has calculated, that one thistle seed will produce at the first crop twenty-four thousand, and consequently five hundred and seventy six millions of seeds at the second crop. What particular species of thistle Virgil meant is not certain:

Carduus: intereunt segetes: subit aspera sylva, 152 the corn is lost: in it's room
arises a prickly wood

NOTES.

certain: perhaps it was the *Carduus solstitialis*, or *Saint Barnaby's thistle*, which, according to Ray, is very frequent and troublesome in the corn fields in Italy, "Monspelii in satis nihil abundantius, nec minus frequens in Italia, unde incremento segetum aliquando officit, et mesorum manus pedesque vulnerat." The epithet *segnis* is generally interpreted *inutilis*, *infæcundus*: I have ventured to translate it *lazy*, with Mr. B—. I believe Virgil called the thistle *lazy*, because none but a lazy husbandman would suffer so pernicious a weed to infest his corn. Servius interprets *horreret*, *abundaret*, *ut totum agrum impleat*: I take it in this place to signify *to appear terrible or horrid*. Virgil uses it, in the eleventh Æneid, to express a serpent's erecting his scales:

"Saucius at serpens sinuosa volu-
mina versat,
Arrectisque horret squamis, et sibi
lat ore
Arduus insurgens."

In the same book he applies it to the scales of a breast-plate:

"Jamque adeo Rutulum thoraca in-
dutus ahenis
Horrebat squamis."

In the seventh Æneid he applies it to rocks:

"Tetricæ horrentes rupes."

In the ninth, to the spoils of a lion:

"——— Horrentisque leonis
Exuvias."

In many places, he uses it to express the terrible appearance of the spears of an army. In the seventh Æneid we find,

"——— Atraque late
Horrescit strictis seges ensibus."

In the tenth,

"Mille rapit densos acie atque hor-
rentibus hastis."

And

"——— Horrentes Marte Latinos."

And in the twelfth,

"——— Strictisque seges mucronibus
horret
Ferreæ."

Thus it may be used with great propriety to express a thistle, which is so horribly armed all over with strong prickles.

152. *Intereunt segetes.*] This transition to the present tense is very beautiful.

153. *Lappæ.*] *Lappa* seems to have been a general word, to express such things as stick to the garments of those that pass by. We use the word

of burrs and caltrops: and amongst the shining corn

Lappæque tribulique: interque nitentia culta 153

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word *burr* in the same manner: tho' what is properly so called is the head of the *Bardana major*, or Burdock. The *Lappa* of Pliny is certainly the ἀπαρίνη of Theophrastus; for he has translated the very words of this author. The passage of Theophrastus is at the beginning of the fourteenth chapter of the seventh book of his History of Plants: "Ἰδιον δὲ καὶ τὸ περὶ τὴν ἀπαρίνην, ἥ καὶ τῶν ἱματίων ἀντέχεται διὰ τὴν τυχρότητα. καὶ ἐστὶ δυσφαίρετον, ἐν τέτρω γὰρ ἐγγίνεται τῷ τραχεῖ τὸ ἄνθος ὁ σπρόν, ἔδὲ ἐκφαῖνον, ἀλλ' ἐν αὐτῷ πεττόμενον καὶ σπερμογονὲν ὥς παρόμοιον εἶναι τὸ συμβαῖον ὥσπερ ἐπὶ τῶν γαλέων καὶ ῥιναν." The words of Pliny are "Notabile et in Lappa quæ adhærescit, quoniam in ipsa flos nascitur, non evidens, sed intus occultus, et intra se germinat, velut animalia quæ in se pariunt." The ἀπαρίνη of the Greeks is not our *burdock*, but a little herb, with a burry seed, which is very common in our hedges, and is called *cleavers*, *clivers*, or *goose grass*. Theophrastus, in the eighth chapter of the same book, mentions ἀπαρίνη amongst those herbs, which lie on the ground unless they are supported; which agrees with the *cleavers*, but not with the *burdock*: "Ἔνα δὲ περι-αλλόκαυλα, καθάπερ ἡ πωτύννη, καὶ ἡ ἀπαρίνη, καὶ ἀπλῶς ἂν ὁ καυλὸς λεπτός, καὶ μαλακός, καὶ μακρός· διὸ καὶ φύονται ταῦτα ὡς ἐπὶ τὸ πᾶν ἐν ἄλλοις. Dioscorides is so particular in his description of the ἀπαρίνη, that he leaves no room to doubt of it's being the *cleavers*. He says it has many small,

square, rough branches, and leaves placed in whorls at the joints, as in madder. The flowers are white: the seeds hard, white, round, hollow in the middle, like a navel. The herb sticks to one's cloaths, and the shepherds make use of it to get hairs out of their milk: Ἀπαρίνη, οἱ δὲ ἀμπελόκαρπον, οἱ δὲ ὀμφαλόκαρπον, οἱ δὲ φιλάνθρων καλῶσιν, οἱ δὲ ἰζόν. κλώνες πολλοὶ, μικροὶ, τετράγωνοι, τραχεῖς. φύλλα δὲ ἐκ διαστήματος κυκλωτερός περιεκείμενα, ὥσπερ τὰ τῷ ἐρυθροδάμῳ. ἄνθη λευκά. σπέρμα σκληρόν, λευκόν, στρογγύλον, ὑπόκοilon, ἐκ μέσε ὡς ὀμφαλός. προσέρχεται δὲ καὶ ἱματίοις ἡ πόα. χρωταὶ δὲ αὐτῇ καὶ οἱ ποιμένες ἀπὸ τῆς ἡδμῆς ἐπὶ τῷ γάλακτος, πρὸς ἐκλήψῃ τῶν ἐν αὐτῇ τριχῶν. Pliny says almost the same words concerning the *aparine*: "Aparinen aliqui omphalocarpon, alii philanthropon vocant, ramosam, hirsutam, quinis senisve in orbem circa ramos foliis per intervalla: semen rotundum, durum, concavum, subdulece. Nascitur in frumentario agro, aut hortis pratise, asperitate etiam vestium tenaci." Hence it appears, either that Pliny has treated of the same plant, under the different names of *Lappa* and *Aparine*; or else that he misunderstood Theophrastus, and applied what he had said of the *aparine* to the *lappa*. We find in the last quotation from Pliny, that the *Aparine* was a weed amongst their corn, so that perhaps the *Lappa* of Virgil was our *Cleavers*.

Tribuli.] The *Tribulus* or *land Caltrop* is an herb with a prickly fruit,

Infelix lolium, et steriles dominantur avenæ.

Quod nisi et assiduus terram insectabere rastris, 155

Et sonitu terrebis aves, et ruris opaci

Falce premes umbras, votisque vocaveris imbrem :

the unhappy darnel, and the wild oats prevail. But unless you pursue the ground diligently with harrows, and make a noise to scare the birds, and restrain the overshadowing boughs with your sickle, and call down the showers with prayers :

NOTES.

fruit, which grows commonly in Italy, and other warm countries. It is the name also of an instrument used in war, to annoy the horse. This instrument has τρεῖς βολὰς, three spikes, whence the Greek name τριβόλος is derived.

This fiction of the Poets, that Jupiter caused the earth to produce these prickly weeds, seems to have been borrowed from Moses. We are told in the third chapter of Genesis, that when God cursed the earth, he said it should bring forth *thorns and thistles*, as it is in our translation. The LXX have ἀκανθὰς καὶ τριβόλους. The Hebrew words seem to signify any prickly, troublesome weeds: for קק, which is rendered a thorn, is derived from the verb קקק, which signifies *to make uneasy*; and דרדר, which is rendered a thistle, or τριβόλος, is derived from דרר, *freedom*, because it grows freely in uncultivated places.

154. *Infelix lolium, et steriles dominantur avenæ.*] Virgil has this very line in his fifth Eclogue :

“Grandia sæpe quibus mandavimus
“hordea sulcis

“Infelix lolium, et steriles dominan-
“tur avenæ.”

Lolium or *Darnel* is a common weed in our corn fields. The *wild oats* are no less frequent in many places.

They are not the common oats degenerated by growing wild; but a quite different species: the chaff of them is hairy, and the seed is small, like that of grass. It was the general opinion of the ancients that wheat and barley degenerated into these weeds: but they are specifically different, and rise from their own seeds. The word *dominantur* is very proper; for these weeds grow so tall, that they overtop the corn.

155. *Quod nisi et assiduus &c.*] Here the Poet concludes with a particular injunction to avoid the plagues which he mentioned about the beginning of this article. He mentions the diligent harrowing, to destroy the weeds, because succory is injurious, *amuris intuba fibris efficiunt*. Pierius says, that in the Medicean manuscript, instead of *terram insectabere rastris*, it is *herbam insectabere rastris*: the same reading is in the Bodleian manuscript. He says the birds are to be scared away, because geese and cranes are troublesome: *improbis anser Strymonique grues efficiunt*. He advises to restrain the overshadowing boughs, because shade is hurtful to the corn, *umbra nocet*. He puts the husbandman in mind of praying for showers, because they depend on the will of the gods. He had spoken before of praying for seasonable weather.

“Humida

alas, you shall behold another's large heap in vain, and relieve your hunger in the woods with shaking an oak. I must also mention the arms which belong to the laborious husbandmen: without which the corn can neither be sown, nor spring up. In the first place the share, and the heavy timber of the crooked plough, and the slow rolling carts of Eleusinian Ceres, and threshing instruments, and sieves and harrows of unweildy weight:

Hæc magnum alterius frustra spectabis acervum;
 Concussaue famem in sylvis solabere quercu.
 Dicendum et quæ sint duris agrestibus arma: 160
 Quis sine nec potuere seri nec surgere messes.
 Vomis, et inflexi primum grave robur aratri,
 Tardaue Eleusinae matris volventia plaustra,
 Tribulaque, trahæque, et iniquo pondere ratri:

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" Humida solstitia atque hyemes

" *orate* serenæ

" *Agricolæ.*"

158. *Spectabis.*] It is *expectabis* in the Medicean manuscript, according to Pierius. It is the same in the Bodleian manuscript.

159. *Concussa.*] It is *excussa* in one of Dr. Mead's manuscripts.

160. *Dicendum, &c.*] Here the Poet begins to describe the various instruments, with which a husbandman ought to be provided.

162. *Robur.*] *Robur* is the name of a particular sort of oak: but it is used also for any solid timber. Thus we find it, in the twelfth Æneid, applied to the wood of a wild olive-tree:

" Forte sacer Fauni foliis *oleaster*

" *amaris*

" *Ilic steterat.* ———

" *Viribus haud ullis valuit disclu-*

" *dere morsus*

" *Roboris Æneas.*"

In this place I take it to mean the beam, or solid body of the plough.

163. *Tardaue Eleusinae matris volventia plaustra.*] This line beautifully describes the slow motion of the cart. Ceres is called *Eleusina*

mater, from *Eleusis*, an Athenian town, where Ceres was hospitably received by Celeus, and in return, taught his people the art of Husbandry. The Eleusinians, in honour of this goddess, instituted the Eleusinian feasts, which were very famous. It was death to disclose any of their mysteries. In the feasts of Ceres at Rome, her statue was carried about in a cart or waggon.

164. *Tribula.*] The *tribulum* or *tribula* was an instrument used by the ancients to thresh their corn. It was a plank set with stones, or pieces of iron, with a weight laid upon it, and so was drawn over the corn by oxen. Varro has given us the description of it: " *Id fit e tabula lapidibus, aut ferro asperata, quo imposito auriga, aut pondere grandi, trahitur jumentis junctis, ut discutiat e spica grana.*" *Tribulum* is derived from *τρίβω*, to thresh. Hence we may see why the first syllable of *tribulum* is long; but that of *tribulus* short. I mentioned, in the note on *tribuli*, ver. 153, that *tribulus*, the name of a plant, and of an instrument used in war, is so called from its having *τρεῖς βολὰς*, three spikes. Now the compounds of *τρεῖς* have the first syllable short; as *τρίπες*, of which we have frequent instances in Homer. I shall men-

Virgea præterea Celei, vilisque supellex, 165
 Arbuteæ crates, et mystica vannus Iacchi:
 Omnia quæ multo ante memor provisa repones,
 Si te digna manet divini gloria ruris.
 Continuo in sylvis magna vi flexa domatur
 In burim, et curvi formam accipit ulmus aratri. 170
 Huic a stirpe pedes temo protentus in octo,
 Binæ aures, duplici aptantur dentalia dorso.

add to these the mean osier furniture of Celeus, arbute hurdles, and the mystic fan of Bacchus: all which you must carefully provide long beforehand, if you have a due regard for divine husbandry. In the first place the elm is forcibly bent in the woods into a plough-tail, and receives the form of the crooked plough. To the end of this are joined a beam eight feet in length, two earth-boards, and share-beams, with a double back.

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mention only one, in the twenty-third Iliad :

Τῷ μὲν νικήσαντι μέγαν τρίποδ' ἔμπυρι-
 βήτην.

But the first syllable of *τρίβω* is long; of which we have an instance a few lines after, in the same Iliad :

Μηκέτ' ἐρείδεσθον, μηδὲ τρίβεσθε κακοῖσι.

Traheæ.] The *traheæ* or *traha* is a carriage without wheels. It was used to beat out the corn, as well as the *tribulum*. This appears from Columella: "At si competit, ut in area teratur frumentum, nihil dubium est, quin equis melius, quam bubus ea res conficiatur, et si pauca juga sunt, adjicere tribulam et traham possis; quæ res utraque culmos facillime comminuit."

Iniquo pondere rastrî.] See the note on ver. 95.

165. *Celei.*] Celeus was the father of Triptolemus, whom Ceres instructed in husbandry.

166. *Arbuteæ crates.*] See the notes on ver. 95 and 148.

Mystica vannus Iacchi.] The fan

is an instrument used to cleanse the corn: thus Columella; "Ipsæ autem spicæ melius fustibus tunduntur, vannisque expurgantur." It is called *mystica*, because it was used in the mysteries of Bacchus. *Iacchus* was a name of Bacchus seldom made use of, but on solemn and sacred occasions.

169. *Continuo in sylvis &c.*] Here the Poet gives us a description of the plough, in which we find that the custom was to bend an elm, as it grew, into the crooked form of the *buris*, or plough-tail, to which the beam, the earth-boards, and the share-beam were fastened.

171. *Temo.*] This is the beam, or pole, which goes between the oxen, and to which they are yoked. Hesiod calls it ἱσοβοεύς, which is derived from ἴσος, a *mast*, and βούς, an *ox*. He says it is made either of bay or elm:

Δάφνης δ' ἢ πτελέης ἀκνῶταλοι ἱσοβοῆες.

172. *Aures.*] These must be the earth-boards, which being placed on each side of the share-beam, serve to make the furrows wider, and the ridges higher. Palladius tells us that some

The light lime-tree also is cut down beforehand for the yoke, and the tall beech, and the staff, to turn the bottom of the carriage behind :

Cæditur et tilia ante iugo levis, altaque fagus,
Stivaque, quæ currus a tergo torqueat imos :

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some ploughs had earth-boards, and others not. "Aratra simplicia, vel "si plana regio permittit, aurita, "quibus possint contra stationes humoris hybernæ, sata celsiore sulco "attolli."

Duplici dentalia dorso.] *Dentale* is the share-beam, a piece of wood to which the share is fixed. But why they are said to have a double back seems not to be very clear. The commentators generally agree that by *double* is meant *broad*, and quote some authorities for this interpretation. Servius indeed tells us, that most of the plough-shares in Italy have a wing on each side; "cujus utrumque eminet latus: nam fere hujusmodi sunt "omnes vomeres in Italia." On this account Virgil might have called the share double, but why the board should be said to have a double back, I do not readily comprehend. A passage in Hesiod seems to be of some use in removing this difficulty. It is agreed on all hands, that Virgil had Hesiod's plough before him when he made this description. The Greek Poet speaking of the γίγης, which all interpret *dentale*, says it is fastened to the plough-tail, and at the same time nailed to the pole :

--- Φέρειν δὲ γίγην, ὅτ' αὖ ἔντης,
Εἰς ὄκνον, κατ' ὄρος διζήμενος ἢ κατ' ἄρβαν,
Πρίνισον, ὅς γάρ βροσὶν ἄρουρ ἐχυρῶτάλως ἔστιν,

Εἴτ' ἂν Ἀθηναίης δμῶος ἐν ἐλύματι πύξας,
Γόμφουσιν πελάσας προσαρήρεται ἰσοδοῇ.

Now if we suppose the *dentale* or share-beam to have been made with two legs, one of which was fastened to the bottom of the tail, and the other nailed to the beam, which would make all three hold faster together: it will easily appear, that Virgil means these two legs by his *duplex dorsum*, Hesiod speaks of two sorts of ploughs, one with the plough-tail and share-beam of one piece, and another, where they are joined. He advises to have both these in readiness, that if one should break the other may be at hand.

Δοιὰ δὲ θίσσαι ἄροτρα, πηυσάμενος κατὰ
ὄκνον,
Αἰτόγυρον, καὶ σηκτόν. ἐπεὶ πολὺ λώϊον
ἔστω.
Ἐἰ χ' ἑτέρον γ' ἄξαις, ἑτέρον γ' ἐπὶ βροσὶ
βάλοιο.

173. *Altaque fagus, stivaque.*] *Stiva* is the plough-staff, which with us is generally fixed to the share-beam, in the same manner as the *burris*, or tail, so that we have two tails or handles to our ploughs: but sometimes it is a loose staff, with a hook at the end, with which the ploughman takes hold of the back part of the plough, to turn it.

The

Et suspensa focis explorat robora funius. 175 and the wood is hung up in chimnies, to be seasoned by the smoke.

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The grammatical construction of this passage does not seem very clear. *Cæditur* is made to agree with *tilia*, *fagus*, and *stiva*. We may say *tilia cæditur*, and *fagus cæditur*; but to say at the same time *stiva cæditur* seems to be absurd: for this makes the staff of a tree, by coupling it with lime and beech. Besides *que* and *quæ*, coming close together offend the ear, and I believe there is not another instance of their coming thus together any where in Virgil. I believe instead of *stivaque* we ought to read *stivæ*; which will make the sense clearer, and the verse the better:

“Cæditur et tilia ante iugo levis,
“altaque fagus
“Stivæ, quæ currus a tergo torqueat
“imos.”

“The light lime-tree also is cut down
“beforehand for the yoke, and the
“tall beech for the staff, to turn the
“bottom of the carriage behind.”
The Bodleian manuscript has *stiva que currus*.

Currus.] “I do not know whether any edition justifies the alteration I have made in this line, of *currus* to *cursus*. The reason of my doing it is because *cursus* is intelligible, and explains the use of the handle, or plough staff; *cursus torqueat imos*, the handle serves to keep the plough up, which otherwise would run down too deep in the ground. Mr. Dryden finding this passage difficult to explain, has left it quite out of his transla-

tion. All that the commentators have said concerning *currus*, in “this place is very perplex.” Mr. B——.

The Poet is thought by some to mean a wheel plough, by the word *currus*, which is derived from *curro*, to run; and Servius informs us, that in Virgil’s country, the ploughs run upon wheels, we have wheel-ploughs in many parts of England.

175. *Explorat*.] The King’s, the Bodleian, and one of the Arundelian manuscripts, have *exploret*. Servius, La Cerda, Schrevelius, and several printed editions have the same reading. Pierius seems willing to admit *exploret*: tho’ at the same time he says it is *explorat* in the Roman manuscript, and in the very ancient oblong one. Heinsius and Ruæus read *explorat*. It is the same in the other Arundelian, the Cambridge, and both Dr. Mead’s manuscripts.

I have here inserted the figure of a modern Italian plough, which seems to differ but little from that which Virgil has described. It seems to have no *stiva*, distinct from the *buris*; and it has a coulter, which Virgil does not mention. And indeed Pliny, who describes the coulter, seems to speak as if it was not in all ploughs. “Vomerum plura genera. “Culter vocatur, prædensam, prius quam proscindatur, terram secans, “futurisque sulcis vestigia præscribens incisuris, quas resupinus in “arando mordeat vomer.”

After my notes on this passage were printed, I had the favour of a letter

I can recite to you many precepts of the ancients, Possum multa tibi veterum præcepta referre:

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letter from Sir Daniel Molyneux, Bart. dated from Rome, July 27, 1737, with a drawing and description of the plough, which is now used about Mantua and Venice. There is a plough used in many parts of England, which differs very little from this; but yet, I believe, it will be no small satisfaction to my readers, to find an exact account of the very plough, now employed in cultivating the lands in Virgil's own country.

The two timbers marked A are each made of one piece of wood, and are fastened together with three wooden pins at B.

C, C, are two transverse pieces of wood, which serve to hold the handles together at the back.

D is a piece of wood fastened to the left handle, or *Sinistrella*, at E, and to the beam F.

F is the beam, or *Pertica*, which is fastened to the left handle, at G.

H is the plough-share, into which the *Dentale*, or share-beam, seems to be inserted.

I is the coulter, being a piece of iron, square in the body, which is fixed in the beam, and bending in the lower part, and having an edge, to cut the weeds.

L is an iron chain, fastened at one end to the plough-pillow, or *Mesolo* N; and, at the other, to the beam by an iron hammer M; the handle of which serves for a pin, and the more forward you place the hammer, the deeper the share goes into the ground.

O O, are two pieces of wood fast-

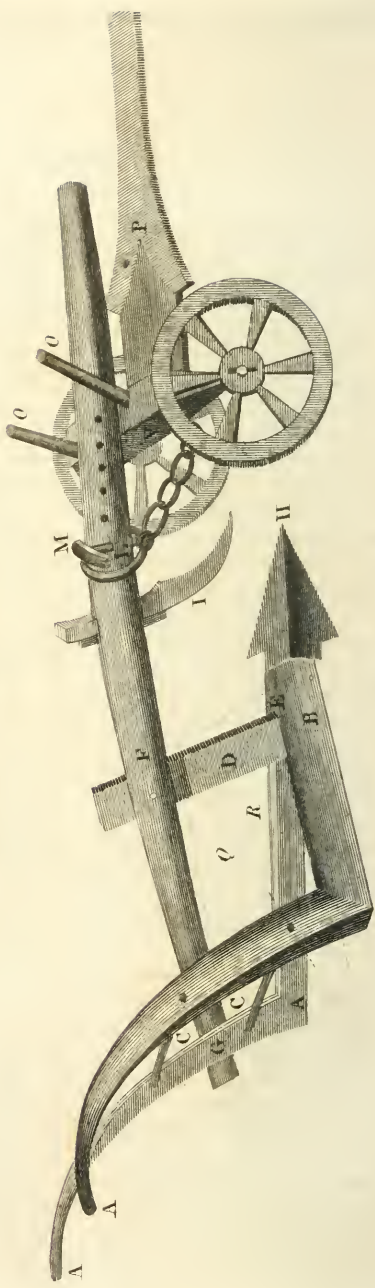
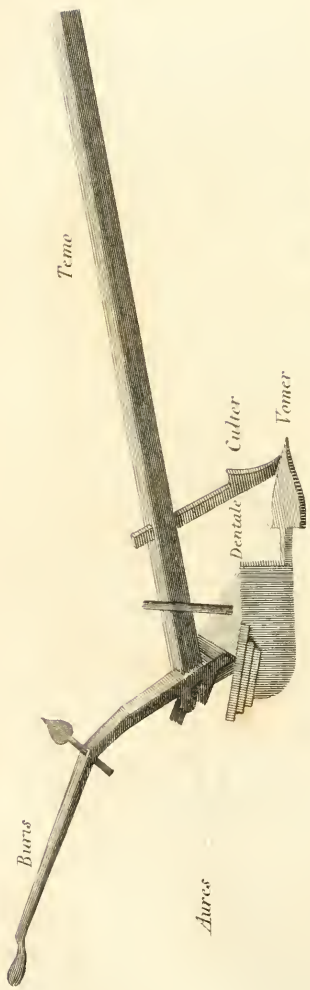
ened to the pillow, which serve to keep the beam in the middle.

P is the pole, or *Timonzella*, to which the oxen are yoked, and is of no certain length.

Q, R, with prickd lines is a strong plank, which is fastened to D, and to the left handle. This being placed sloping serves to turn up the earth, and make the furrow wider. This part therefore is the earth-board, or *auris*, of Virgil, of which he says there should be two: but in this plough there seems to be but one.

I do not question, but that the Mantuan plough was in Virgil's time, more simple than that here described: but let us compare a little the Poet's description with the figure now before us. Let the left handle A A, be supposed to be the *Buris*, the right handle A A, to be the *Stiva*, and A E, A B, to be the two *Dentalia*. Here then we see the crooked *Buris*, to form which an elm was bent as it grew. Near the bottom of this, *huic a stirpe*, we see the pole is inserted, which probably was continued to the length of eight feet, and had the oxen yoked to it, without the intervention of the *Timonzella*. Thus the plough wanted the advantage of having the share go lighter or deeper, which may be a modern improvement. The two handles may very well be supposed to be meant by the double back, to which the two share-beams are joined. Upon this supposition we must make some alteration in interpreting the two following verses:

“Huic



Ni refugis, tenuesque piget cognoscere curas.
 Area cum primis ingenti æquanda cylindro,
 Et vertenda manu, et creta solidanda tenaci :
 Ne subeant herbæ, neu pulvere victa fatiscat. 180

unless you decline them, and are loth to be informed of small things. In the first place, the floor is to be smoothed with a huge rolling stone, and to be wrought with the hand, and consolidated with binding chalk: to keep weeds from growing up, and to preserve it from growing dusty and chapping.

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" Huic a stirpe pedes temo protentus
 " in octo:

" Binæ aures, duplici aptantur den-
 " talia dorso."

" From the bottom of this a beam
 " is protended, eight feet in length :
 " and two earth-boards, and share-
 " beams are fitted to the double
 " back." The wheels were probably
 fixed immediately to the beam, and
 shew the propriety of the word *currus*,
 as is already observed in the note on
 ver. 174.

176. *Possum multa tibi, &c.*] After the mention of the instruments of agriculture, he gives instructions concerning the making of the floor.

Veterum præcepta.] He means Cato and Varro, who wrote before him; and from whom he has taken the directions relating to the floor.

178. *Area.*] Cato directs the floor to be made in the following manner: dig the earth small, and sprinkle it well with lees of oil, that it may be well soaked. Beat it to powder, and smooth it with a rolling stone or a rammer. When it is smooth, the ants will not be troublesome, and when it rains it will not grow muddy: "Aream ubi frumentum teratur sic facito: Confodiatur minute terra, amurca bene conspergatur, ut comibat quam plurimum. Commi- nuito terram, et cylindro aut pa- vicula cœquato. Ubi cœquata

" erit, neque formicæ molestæ erunt,
 " et cum pluerit lutum non erit."

Varro is more large in his description of the floor; and mentions not only the ants, but mice and moles: "Aream esse oportet — solida terra pavitam, maxime si est argilla, ne æstu pæminosa, in rimis ejus grana oblitescant, et recipiant aquam, et ostia aperiant muribus ac formicis. Itaque amurca solent perfundere: ea enim herbarum est initica et formicarum: et talparum venenum."

Cum primis ingenti æquanda.] Some copies have *cum primum*, others *tum primum*. Aulus Gellius observes that *cum primis* is the same with *in primis*. "Apprime crebrius est: cum prime rarius: tractatumque ex eo est, quod cum primis dicebant, pro eo quod est in primis." Those, who read *primum*, insert *est* either after *primum* or *ingenti*. Pierius says that in the Medicean, and most of the ancient copies it is *cum primis ingenti æquanda* without *est*.

Cylindro.] The *Cylinder* seems to have been a stone, not unlike that with which we roll our gardens. Palladius speaks of a fragment of a pillar being used for a roller. "Junio mense arca paranda est ad trituram, cujus primo terra radatur, deinde effossa leviter mistis paleis, et amurca æquatur insulsa. Quæ res a muribus et formicis frumenta
 E defendit.

Then various plagues mock your hopes: the little mouse often has built it's house under the ground, and made it's granaries: or the blind moles have digged their chambers: the toad also is found in hollow places, and other vermin, which the earth produces in abundance: and the weasel destroys the great heap of corn, and the ant also, which is afraid of a needy old age. Observe also when the walnut-tree

Tum variæ illudunt pestes: sæpe exiguus mus
Sub terris posuitque domus, atque horrea fecit:
Aut oculis capti fodere cubilia talpæ:
Inventusque cavis bufo, et quæ plurima terræ
Monstra ferunt: populatque ingentem farris acer-
vum
Curculio, atque inopi metuens formica senectæ.
Contemplator item, cum se nux plurima sylvis

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“ defendit. Tunc premenda est ro-
“ tundo lapide, vel columnæ quo-
“ cunque fragmento, cujus volutatio
“ possit ejus spatia solidare.”

181. *Illudunt.*] Pierius says it is *illudant* in the Roman and several other ancient manuscripts. One of Dr. Mead's manuscripts has *illudant*: it is the same in the editions of Heinsius and Paul Stephens. Servius and most of the editors admit *illudunt*.

Exiguus mus.] Quintilian justly observes that not only the diminishing epithet, but the ending of the verse with one syllable, beautifully expresses the littleness of the animal:

“ Risimus, et merito, nuper poëtam
“ qui dixerat,

“ *Prætextam in cista mures roscre*
“ *Camilli.*

“ At Virgilii miramur illud,

“ *Sæpe exiguus mus.*

“ Nam epitheton exiguus, aptum
“ proprium effecit ne plus expectare-
“ mus, et casus singularis magis de-
“ cuit, et clausula ipsa unius syllabæ
“ non usitata, addit gratiam.”

183. *Oculis capti talpæ.*] The Poet speaks according to the vulgar opi-

nion, when he says the moles are blind: but it is certain that they have eyes, though they are small ones.

186. *Curculio.*] Some read *Curculio*: others *Gurgulio*.

187. *Contemplator item, &c.*] In this passage he shews the husbandman how he may form a judgment of his future harvest.

Nux.] The commentators seem to be unanimous in rendering *nux* the *almond-tree*: but I cannot discover upon what grounds. I believe *nux* has never been used, without some epithet, to express an *almond-tree*. That it is used for a *walnut-tree*, is plain from Ovid's poem *de Nuce*. Virgil says in the second Georgick, that the *nux* is grafted on the *arbutus*:

“ Inseritur vero ex fœtu nucis arbu-
“ tus horrida.”

That this is to be understood of the *walnut*, appears from Palladius:

“ Arbuteas frondes vastæ nucis occu-
“ pat umbra
“ Pomaque sub duplici cortice tuta
“ refert.”

Palladius could not mean the almond, when he spoke of a *great shade*, which is very applicable to the walnut. In
another

Induet in florem, et ramos curvabit olentes:

shall put on it's bloom plentifully in the woods, and bend down its strong smelling branches:

NOTES.

another place he has a chapter *de Nuce Juglande*, where he says expressly, that the walnut is ingrafted on the arbut: "Inseritur, ut plerique asserunt, mense Februario, in Arbuto." We have *nux* but once more in all Virgil: it is in the eighth Eclogue:

"Mopse novas incide faces: tibi ducitur uxor.

"Sparge marite *nuces*; tibi deserit Hesperus *Ætam*.

"——— Prepare the lights,
"O Mopsus, and perform the bridal rites.

"Scatter thy *nuts* among the scrambling boys:

"Thine is the night: and thine the nuptial joys."

DRYDEN.

The ancient custom of throwing nuts amongst the boys, at weddings, is well known. We learn from Pliny that these nuts were walnuts: and that they were used in the nuptial ceremonies, because the fruit is so well defended with a thick rind, and a woody shell: "Ab his locum amplitudine vindicaverunt, quæ cessere autoritati, nuces juglandes, quanquam et ipsæ nuptialium Fescenniorum comites, multum pineis minores universitate, eademque portione ampliores nucleo. Necnon et honor his naturæ peculiaris, gemino pro tectis operimento, pulvinati primum calycis, mox lignei

"putaminis. Quæ causa eas nuptiis fecit religiosas, tot modis fœtumunito, quod est verisimilius, quam quia cadendo tripudium sonumve faciant."

Plurima.] Servius interprets this word *longa*, and thinks it is designed to express the long shape of the almond. Dr. Trapp understands it to mean the tallness of the tree:

"Observe too, when in woods the almond tall

"Blossoms with flow'rs, and bends it's smelling boughs."

I take it to signify *very much*, or plentifully: in which sense it is to be understood in the following passage of the second Georgick:

"Hæc eadem argenti rivos, ærisque metalla

"Ostendit venis, atque auro *plurima* fluxit."

Here Ruæus interprets the three last words *auro multum abundavit*: and Dr. Trapp translates these lines;

"The same blest region veins of silver shews,

"Rivers of brass; and flows in copious gold."

A few lines after we find

"Indicio est, tractu surgens oleaster eodem

"Plurimus."

E 2

Dr.

if it abounds in fruit, you will have a like quantity of corn, and a great threshing with much heat. But if it abounds with a luxuriant shade of leaves, in vain shall your floor thresh the corn, which abounds with nothing but chaff. I have seen some medicate their seeds before they sow; and steep them in nitre and black lees of oil, to cause a fuller produce in the deceitful pods.

Si superant fœtus, pariter frumenta sequentur,
Magnaque cum magno veniet tritura calore. 190
At si luxuria foliorum exuberat umbra,
Nequicquam pingues palea teret area culmos.
Semina vidi equidem multos medicare serentes
Et nitro prius, et nigra perfundere amurca,
Grandior ut fœtus siliquis fallacibus esset. 195

NOTES.

Dr. Trapp does not translate *oleaster plurimus* the wild olive tall, but

"This the wild olives shew, when
"thick they rise
"On the same mould."

I believe May is the only translator, who has given *plurima* the true sense, in the passage under our consideration:

"Consider thou when nut-trees fully
"bloom."

188. *Ramos olentes.*] The strong smell of the branches is more applicable to the walnut than to the almond. The very shade of the walnut was thought by the ancients to be injurious to the head. Pliny says in *lib. 17. cap. 12.* "Jam quædam umbrarum proprietas, Juglandium gravis et noxia, etiam capiti humano, omnibusque juxta satis." And in *lib. 23. cap. 8.* he says, "Arborum ipsarum foliorumque vires in cerebrum penetrant."

191. *Exuberat.*] In one of the Arundelian and one of Dr. Mead's manuscripts, it is *exsuperat*. But this must be an error of the transcribers; for the second syllable in *exuperat* is short; as in the second *Æneid*:

"Sanguineæ exuperant undas."

192. *Nequicquam.*] Servius, and after him La Cerda, interprets *nequicquam pingues* to be the same as *non pingues*: which I believe is not the sense in this place. *Nequicquam* frequently occurs in Virgil: but seldom is used for *not*. See the note on ver. 403.

Palea.] Some copies have *paleæ*: but *palea* is generally received.

193. *Semina vidi equidem, &c.*] In this place he adds a precept relating to beans: that they should be picked every year, and only the largest sown; without which care all the artful preparations made by some husbandmen is in vain.

I have interpreted this passage to relate to beans, on the authority of Pliny, who says, "Virgilius nitro et amurca perfundi jubet fabam: sic etiam grandescere promittit."

194. *Perfundere.*] Schrevelius reads *profundere*.

195. *Siliquis fallacibus.*] The mention of pods shews that the Poet speaks of pulse. The pods are called *deceitful*, because they often grow to a sufficient size, when upon examination they prove almost empty.

Et quamvis igni exiguo properata maderent,
 Vidi lecta diu, et multo spectata labore
 Degenerare tamen; ni vis humana quotannis
 Maxima quæque manu legeret. Sic omnia fatis
 In pejus ruere, ac retro sublapsa referri: 200
 Non aliter, quam qui adverso vix flumine lembum
 Remigiis subigit; si brachia forte remisit,
 Atque illum in præceps pronò rapit alveus amni.
 Præterea tam sunt Arcturi sidera nobis,
 Hædorumque dies servandi, et lucidus anguis; 205
 Quam quibus in patriam ventosa per æquora vectis

And though they have been moistened over a gentle fire to quicken them, and long tried, and examined with much labour, yet have I seen them degenerate, unless a man picked out the largest of them one by one every year. Thus every thing by fate degenerates and runs backwards: just as when any one is rowing with difficulty against a stream, if he happens to slacken his arms, immediately the tide drives him headlong down the river. Besides we ought as much to observe the stars of Arcturus, and the days of the kids, and the shining dragon; as those, who returning homewards through the stormy main, venture in the Euxine

NOTES.

197. *Vidi lecta diu.*] Columella reads *vidi ego lecta diu*. One of Dr. Mead's manuscripts has *vidi lecta manu*.

200. *Retro sublapsa referri.*] Thus in the second *Æneid*:

"Ex illo fluere ac *retro sublapsa referri*

"*ferri*
 "Spes Danaum."

203. *Atque.*] Aulus Gellius observes that *atque* is to be rendered *statim* in this passage: "Et præterea
 "pro alio quoque adverbio dicitur, id
 "est *statim*. quod in his Virgilio ver-
 "sibus existimatur obscure et in-
 "quenter particula ista posita esse."

204. *Præterea, &c.*] In this passage the Poet inculcates the necessity of understanding Astronomy: which he says is as useful to the farmer, as to the sailor.

204. *Arcturi.*] Arcturus is a star of the first magnitude in the sign Bootes, near the tail of the Great Bear. It's name is derived from ἄρκτος, a bear, and ὀνὴρ, a tail. The weather is said to be tempestuous

about the time of it's rising: "vehementissimo significatu, says Pliny, "terra marique per dies quinque:" and in another place; "Arcturi vero sidus non ferme sine procellosa "grandine emergit."

205. *Hædorum.*] The kids are two stars on the arm of Auriga. They also predict storms, according to Aratus:

Ἐἰ δέ τοι ἡνίοχόν τε καὶ ἀσέρας ἡνίοχοιο
 Σκέπτεσθαι δοκέει καί τοι φάτις ἤλυθεν
 ἀγῆς
 Ἀυτῆς ἣ δ' ἐρίφων, οἷτ' εἰν ἀλὶ παρφερέουση
 Πολλάκις ἐσκέψαντο κελαιομένης ἀνδράπης:

And Pliny: "Ante omnia autem
 "duo genera esse cælestis injuriæ
 "meminisse debemus. Unum quod
 "tempestates vocamus, in quibus
 "grandines, procellæ, cæteraque si-
 "milia intelliguntur: quæ cum acci-
 "derint vis major appellatur. Hæc
 "ab horridis sideribus exeunt, ut sæ-
 "pius diximus, veluti Arcturo, Ori-
 "one, Hædis."

Anguis.] The dragon is a northern constellation. See the note on v. 244.

sea, and the streights of oyster-breeding Abydos. When *Libra* has made the hours of the day and sleep equal, and now divides the world between light and darkness,

Pontus, et ostriferi fauces tentantur Abydi.
Libra dies somnique pares ubi fecerit horas,
 Et medium luci, atque umbris jam dividit orbem :

NOTES.

207. *Pontus*.] This is commonly taken to mean the Hellespont: but that is to be understood by the streights of Abydos, *fauces Abydi*. I take it to mean the black or Euxine sea, which has the character of being very tempestuous.

Ostriferi Abydi.] Abydos is situated on the Asiatic side of the Hellespont. It was famous for oysters: thus Ennius:

“ Mures sunt Æni, aspera ostræa plurima *Abydi*.”

And Catullus:

“ Hunc lucum tibi dedico, consecroque, Priape,
 “ Qua domus tua Lampsaci est, quaque sylvâ Priape.
 “ Nam te præcipue in suis urbibus colit ora
 “ Hellespontia, cæteris *ostreosior* oris.”

208. *Libra dies*, &c.] Here Virgil exemplifies his precept relating to Astronomy.

The time, which he mentions for sowing barley, is from the autumnal equinox to the winter solstice. This perhaps may seem strange to an English reader: it being our custom to sow it in the spring. But it is certain that in warmer climates they sow it at the latter end of the year: whence it happens that their barley harvest is considerably sooner than their wheat harvest. Thus we find in the book of Exodus, that the flax and the barley were destroyed by the

hail, because the barley was in the ear, and the flax was in seed, but the wheat and the rye escaped, because they were not yet come up.

Dies.] Amongst the ancient Romans the genitive case of the fifth declension ended in *es*: thus *dies* was the same with what we now write *diei*. Sometimes it was written *die*: which all the editors receive in this place. I have restored *dies*, on the authority of A. Gellius, who says that those, who saw Virgil's own manuscript, affirmed, that it was written *dies*. “ Q. Ennius in sexto decimo “ annali *dies* scripsit pro *diei* in hoc “ versu :

“ *Postrema longinqua dies confecerit ætas*.”

“ Ciceronem quoque affirmat Cæsius in oratione, quam pro P. Sestio fecit, *dies* scripsisse, pro *diei*, quod ego impensa opera conquisitis veteribus libris plusculis ita, ut Cæsius ait scriptum inveni. Verba sunt hæc Marci Tullii: *Equites vero daturos illius dies pœnas*. Quo circa factum hercle est, ut facile iis credam, qui scripserunt idiogramma librum Virgilii se inspexisse; in quo ita scriptum est:

“ *Libra dies somnique pares ubi fecerit horas* :

“ id est, *Libra diei somnique*.”

209. *Dividit*.] So I find it in both the Arundelian manuscripts, and in Heinsius,

Exercete, viri, tauros; serite hordea campis, 210
Usque sub extremum brumæ intractabilis imbrem.
Nec non et lini segetem, et Cereale papaver

then work your bullocks, ye ploughmen, and sow barley in the fields, till about the last shower of the impracticable winter solstice. It is also time to cover flax in the ground, and the poppy of Ceres,

NOTES.

Heinsius, and several of the old editions. Servius, and after him most of the editors read *dividet*.

210. *Hordea*.] Servius informs us that Bavius and Mævius were greatly offended at Virgil, for using *hordea* in the plural number: and expressed their resentment in the following verse:

“Hordea qui dixit, superest ut tritica
“dicat.”

Hence it seems that the objections, which those ancient Criticks made to Virgil were only grammatical cavils.

211. *Usque sub extremum brumæ intractabilis imbrem*.] *Bruma* certainly means the winter solstice: but what Virgil means by the last shower of it I must acknowledge myself unable to explain. Pliny understands our Poet to mean that barley is to be sown between the autumnal equinox and the winter solstice. “Virgilius triticum et far a vergiliarum occasu seri jubet, hordeum inter æquinoctium autumni et brumam.” The same author tells us expressly that barley is to be sown only in dry weather: “Hordeum, nisi sit sic cum, ne serito.” Palladius speaks of sowing barley in September, October, and November; but says it is full late to sow it in December: “Decembri mense seruntur frumenta, triticum, far, hordeum, quamvis hordei satio jam sera sit.”

These directions of Pliny and Palladius seem by no means to agree with Virgil’s extending the sowing time to the last shower of the solstice. The autumnal equinox, in Virgil’s time, was about the twenty-fourth of September; and the winter solstice about the twenty-fifth of December. Hipparchus, according to Columella, places it on the seventeenth of December, and the Chaldeans on the twenty-fourth. According to Pliny it was on the twenty-fifth: “Bruma Capricorni ab VIII. Calend. Januarii fere.”

The Poet calls the winter solstice *intractabilis*, because the cold, which comes at that season, begins to put a stop to the labours of the ploughman. That the cold begins to be severe at that time, even in Italy, we have the testimony of Lucretius:

“Tandem bruma nives adfert, pi-
“grumque rigorem
“Reddit, Hyems sequitur, crepitans
“ac dentibus Algas.”

212. *Lini*.] Columella and Palladius agree with Virgil about the time of sowing flax. Columella says it is from the first of October to the seventh of December: “Seritur a Calendris Octobris in ortum Aquilæ, qui est VII. Idus Decembris.” Palladius says the time for sowing of it is October: “Hoc mense lini semen seremus.” And again, under December, he says, “Hoc etiam

and immediately to begin your harrowing,

Tempus humo tegere, et jamdudum incumbere
rastris,

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NOTES.

“ mense adhuc lini semen spargi poterit, usque ad vii. Idus Decembris.” Pliny differs from all these writers, and says it is sown in the spring: “ Vere linum, et avenam, et papaver;” and in another place, “ Vere satum æstate vellitur.” The time of sowing flax with us is in March.

Cereale papaver.] I have spoken of poppies at large, in the note on ver. 78. Pliny speaks of sowing them in the spring, as we have seen in the preceding note. Columella agrees with Virgil: “ Chærephyl-lum, itemque olus atriplicis, quod Græci vocant ἀτρίφαξιν, circa calendas Octobris obrui oportet non frigidissimo loco. Nam si regio sævas hyemes habet, post Idus Februarias semine dissenda sunt, suaque de sede partienda. Papaver et anethum eandem habent conditionem sationis, quam chærephyl-lum et ἀτρίφαξις.” Palladius says the time of sowing poppies is in September: “ Nunc papaver seritur locis siccis, et calidis: potest et cum aliis oleribus seminari.”

Many are the reasons assigned by the commentators for the epithet *cereale* being added to *Papaver*. Servius assigns the following reasons: either because it is eaten like corn; or because Ceres made use of poppies to forget her grief, and was thrown thereby into a sleep, when she had watched a long time on account of the rape of Proserpine; or because Mycon the Athenian,

who was beloved by Ceres, was transformed into a poppy; or because it was sprinkled upon bread. La Cerda quotes the authority of Eusebius, in his third book *de Preparatione Evangelica*, that Ceres was accounted the inventress of poppies. Ruæus has the same quotation: but I fear he took it implicitly from La Cerda. I wish these commentators had given us the words of Eusebius: for I cannot find any passage in that author, which agrees with what they have said. I find, in the third book of Eusebius, a quotation from Porphyry, where he says the statues of Ceres are adorned with ears of corn, and that poppies are added, as a symbol of fruitfulness: *Διὸ καὶ κατέστηται τὸ βρέτας αὐτῆς τοῖς σάχυσι, μήλων τε περὶ αὐτὴν τῆς πολυγονίας σύμβολον.* La Cerda gives another reason: that Ceres relieved her hunger with poppies, as appears from the fourth book of Ovid's *Fasti*. We are there told, that, when Celeus invited Ceres to refresh herself in his cottage, his little boy was sick, and could get no rest; upon which Ceres gathered some poppies, to cure him, and tasted them herself unawares. She declined eating with Celeus, and gave the poppies to the boy with warm milk:

“ Dux comiti narrat, quam sit sibi
“ filius æger;
“ Nec capiat somnos, invigiletque
“ malis.

“ Illa

Dum sicca tellure licet, dum nubila pendent. 214

whilst the dry ground gives you leave, and the clouds yet hang over.

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- “ Illa soporiferum, parvos initura
 “ penates,
 “ Colligit agresti lene papaver
 “ humo.
 “ Dum legit; oblito fertur gustasse
 “ palato,
 “ Longamque imprudens exoluisset
 “ famem.
 — — — — —
 “ Mox epulas ponunt, liquefacta coa-
 “ gula lacte,
 “ Pomaeque, et in teneris aurea
 “ mella favis.
 “ Abstinet alma Ceres, somnique pa-
 “ pavera causas
 “ Dat tibi cum tepido lacte bi-
 “ benda puer.”

La Cerda quotes Brodæus for another reason: that poppies were sown amongst the corn, for the sacrifices of Ceres. Again he quotes Brodæus, and also Turnebus, who observe that the statues of that goddess are frequently adorned with poppies. Lastly, He quotes a reason assigned by Mancinellus, that there is a sort of poppy called *Θιλακίτις*, of which a wholesome sort of bread may be made. The reason assigned by Probus; because poppies are common amongst the corn which is under the protection of Ceres, cannot be right; because the poppy heads, which are so common on the statues of Ceres, plainly belong to the cultivated sort, not to that which grows amongst the corn. Ruæus thinks the best reason is because it appears from Pliny, that the seeds of white poppies were frequently eaten by the ancients: “Vel
 “ potius, quia papaveris candidi se-

“ *men tostum in secunda mensa cum*
 “ *melle apud antiquos dabatur, et pa-*
 “ *nis rustici crusta eo inspergebatur,*
 “ *juxta Plin. lib. 19. 8. idque ad de-*
 “ *licias et famem excitandam: unde*
 “ *vescum papaver, id est, edule dici-*
 “ *tur G. 4. 131.*” This indeed shews why our Poet called the poppy *vescum papaver*: but I think it does not seem to explain the epithet *Cereale*. This is certain that poppies were consecrated by the ancients to Ceres, and that most of her statues are adorned with them.

213. *Rastris.*] So I find it in the King's, the Bodleian, and both the Arundelian manuscripts. Pierius found the same reading in the Medicæan, and several other ancient copies. Servius, Heinsius, and most of the editors read *aratris*. Virgil had already spoken of plowing the ground, and sowing barley, flax, and poppies. It is not probable therefore that he should conclude with a repetition of plowing. But the sense is very clear, if, according to these ancient manuscripts, we understand him to speak of harrowing. Mr. B— has translated him in this sense:

- “ Nor should the harrow's labour
 “ ever end.
 “ Whilst dry the glebe, whilst clouds
 “ as yet impend.”

Dr. Trapp also in his note upon this passage says *rastris* is much better than *aratris*.

214. *Dum sicca tellure licet, dum nubila pendent.*] Ruæus differs from the rest of the commentators, in his inter-

Spring is the time for sowing
beans; and thee also, O Medick,
the rotten

Vere fabis satio: tum te quoque, Medica, pu-
tres

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interpretation of this verse. He thinks that the Poet does not mean, that this is to be done before the rainy season begins, but that those days are to be chosen, which prove dry and fair. "Plerique post Serivium, interpretantur: antequam pluatur, dum imber imminet, necdum venit pluviosa tempestas. Ego sic: quoties, in illa ipsa pluviosa tempestate, terra erit paulo siccior, et imber suspensus. Et vero poetæ sationem illam assignat Autumno, cujus ultima pars pluviosa est: eandemque sationem profert usque sub extremum brumæ imbrem: non igitur jubet præveniri tempestatem imbriferam; sed illius tempestatis eos eligi dies qui sicci magis ac sereni erunt."

Several of the old printed editions have *jacet* instead of *licet*.

215. *Vere fabis satio.*] I do not find any of the ancient writers of agriculture to agree with Virgil about the time of sowing beans. Varro says they are sown about the latter end of October: "Fabam optime seritur in vergiliarum occasu." Columella says it is not right to sow them after the winter solstice; but that the worst time of all is in the spring: "Post brumam parum recte seritur, pessime vere, quamvis sit etiam trimestris faba, quæ mense Februario seratur; quinta parte amplius, quam matura, sed exiguas paleas, nec multam siliquam facit." Palladius says beans are sown at the beginning of November: "In hujus principio fabam spargimus." Pliny

mentions their being sown in October: "Seritur ante vergiliarum occasum, leguminum prima, ut ante cedat hyemem." But Pliny's words, which follow immediately, shew that, in Virgil's own country, beans were sown in the spring: "Virgilius eam per ver seri jubet, circumpadanæ Italiæ ritu." We find by this passage, that those, who lived near the Po, did not always sow at the same time with the rest of Italy. Hence it is no wonder, if we do not always find an exact agreement between our Poet, and the other Latin writers.

Medica.] This plant has its name from Media, because it was brought from that country into Greece, at the time of the Persian war, under Darius, according to Pliny: "Medica externa, etiam Græciæ, ut a Media dis advecta per bella Persarum, quæ Darius intulit." It is of late years brought to us from France and Switzerland, and sown to good advantage under the name of *Lucern*. Ray affirms, that the *Lucern* or *Luzerne* of the French is the *Onobrychis*, known to us under the name of *Saint-Foin*, or, as it is corruptly called, *Cinquefoil*: and that the *Medica* is called by the French *Saint-foin*, *Foin de Bourgogne*, and *grand Treffle*. Hence, he observes, appears the mistake of our seeds-men and farmers, who sow the *Onobrychis*, instead of the *Medica*, under the name of *Saint-foin*. But I suspect that learned author was misinformed, because Tournefort has given *Luserne* for the French

Accipiunt sulci; et milio venit annua cura;

clouds receive, and millet requires an annual care,

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French name of *Medica*, and *Saint-foin* for that of *Onobrychis*. The names by which our English Botanists have called the *Medica*, are *Burgundy Trefoil*, and *Medick fodder*. Pliny says it is sown in May; but Palladius says the season is in April: “Aprili mense in arcis, quas ante, “sicut diximus, præparasti, *Medica* “serenda est.” The best manner of cultivating this useful plant in England is described at large by Mr. Miller, in his *Gardener’s Dictionary*, under the article of *Medica*.

Putres sulci.] *Putris* signifies *rotten* or *crumbling*. Thus we find, near the beginning of this Georgick, *putris* used to express the melting or crumbling of the earth upon a thaw:

“Vero novo, gelidus canis cum mon-
“tibus humor
“Liquitur, et Zephyro *putris* se gleba
“resolvit.”

In the second Georgick, it is used to express a loose crumbling soil, such as we render the earth by plowing:

“Et cui putre solum, namque hoc
“imitamur arando.”

Perhaps, Virgil may mean, in this place, a soil that has been well dunged. Columella says the ground must first be plowed in October, and suffered to *rot* all the winter, and *dunged* in the spring: “Locum in
“quo *Medicam* proximo vere satu-
“rus es, proscindito circa calendas
“Octobris, et eum tota hyeme pu-

“trecere sinito—Postea circa Mar-
“tium mensem tertiato, et occato.—
“Deinde vetus stercus injicito.” In another place he says *pinguis* and *putris* are the same: “Idem pinguis ac
“putris.” And we find the ancients to agree, that the ground was to be dunged, for sowing *Medick*. Pliny says the ground must be well laboured in autumn and dunged: “Sol-
“lum, in quo seratur, elapidatum
“purgatumque subigitur autumn-
“mo: mox aratum et occatum integitur
“crate iterum et tertium, quinis die-
“bus interpositis, et fimo addito.” Palladius agrees with Pliny, except with regard to the time of preparing the ground, which he says is in February: “Nunc ager, qui acceptu-
“rus est *Medicam*, de cujus natura,
“cum erit serenda, dicemus, iteran-
“dus est, et, purgatis lapidibus, dili-
“genter occandus. Et circa Mar-
“tias Calendas, subacto sicut in hor-
“tis solo, formandæ sunt aræ latæ
“pedibus decem, longæ pedibus
“quinquaginta, ita ut eis aqua minis-
“tretur, et facile possint ex utraque
“parte runcari. Tunc injecto anti-
“quo stercore in Aprilem mensem
“reserventur paratæ.” With us a loose sandy soil seems to agree very well with it.

216. *Milio venit annua cura.*] This expression of the *annual care* of millet is used by the Poet to shew that the *Medick* lasts many years, Pliny says it lasts thirty: “Tanta dos ejus
“est, cum uno satu amplius quam
“tricenis annis duret.” Columella and Palladius says it lasts ten: “Exi-
“mia,

when the bright bull opens the
year with his golden horns,

Candidus auratis aperit cum cornibus annum

NOTES.

"mīa, says *Columella*, est herba medica, quod cum semel seritur, decem annis durat." The words of *Palladius* are, "Quæ semel seritur, decem annis permanet." Seneca, in his eighty-sixth Epistle, reproves our Poet, for placing the time of sowing beans, medick, and millet in the same season, and says he saw the farmers gathering beans, and sowing millet about the latter end of June. Hence he takes occasion to observe, that Virgil does not confine himself to truth, but only endeavours to divert his readers: "Virgilius noster non quid verissime, sed quid decentissime, diceretur, adspexit; nec agricolas docere voluit, sed legentes delectare. Nam, ut omnia alia transferam, hoc quod hodie mihi necesse fuit reprehendere, ascribam:

"Vere fabis satio est: tunc te quoque
Medica putres

"Accipiunt sulci, et milio venit annua
cura.

"An uno tempore ista ponenda sint: et an utriusque verna sit satio, hinc æstimes licet. Junius mensis est quo tibi scribo, jam proclivus in Julium. Eodem die vidi fabam metentes, milium serentes." But Virgil does not say that beans and millet are sown precisely at the same time. He says that beans are sown in the spring, that is in February or March: and that millet is sown when the sun enters *Taurus*, that is about the seventeenth of April, and

when the dog sets, that is, about the end of the same month. This agrees with what other authors have said. Pliny says, millet is sown before the rising of the Pleiades, that is, according to *Columella*, before the seventh of May: "Frumenti ipsius totidem genera per tempora satu divisa. Hyberna, quæ circa vergiliarum occasum sata teria per hyemem nutriuntur, ut triticum, far, hordeum. Æstiva, quæ æstate ante vergiliarum exortum seruntur, ut milium." *Palladius* says that in warm and dry countries, millet is sown in March: "Calidis et siccis regionibus panicum seremus, et milium;" but that in cold and wet places it is sown in May: "Maio mense, locis frigidis, et humectis, panicum seremus, et milium."

217. *Candidus auratis aperit cum cornibus annum Taurus.*] By the bull's opening the year Virgil means the sun's entering into *Taurus*; which according to *Columella*, is on the seventeenth of April: "Decimo quinto calendas Maïas sol in Taurum transitum facit." April is said to have it's name *ab aperiendo*, whence the Poet uses the expression *aperire annum*. Servius thinks this passage is not to be rendered *the bull opens the year with his golden horns*, but *the bull with golden horns opens the year*; because the bull does not rise with his horns, but with his back. La Cerda adheres to the former interpretation, and supports it with the authority of *Manilius*, who uses an expression something like it, of the bull's bearing

Taurus, et averso cedens Canis occidit astro.

and the dog sets, giving way to
the backward sign

NOTES.

ing the sun upon his horns. This Poet speaks also of that sign's beginning the labours of the ploughman : as this seems to have some relation to what Virgil has said, I shall set down the whole passage :

" Taurus simplicibus donavit rura
" colonis:
" Pacatisque labor veniet, patientia
" laudis,
" Sed terræ tribuet partus: summit-
" tit aratris
" Colla, jugumque suis poscit cer-
" vicibus ipse.
" Ille suis Phæbi portat cum corni-
" bus orbem,
" Militiam indicit terris, et segnia
" rura
" In veteres revocat cultus dux ipse
" laboris,
" Nec jacet in sulcis solvitque in
" pulvere pectus.
" Seranos Curiosque tulit, facilesque
" per arva
" Tradidit, eque suo dictator venit
" aratro.
" Laudis amor, tacitæ mentes, et
" corpora tarda
" Mole valent, habitatque puer sub
" fronte cupido."

218. *Averso cedens canis occidit astro.*] Servius says some read *averso*, others *adverso*. Pierius says it is *adverso* in the Roman and Lombard manuscripts: but *averso* in others, In the Medicean, he says, it is *averso incedens*. The King's, both Dr. Mead's, and one of the Arundelian

manuscripts have *adverso*. The other Arundelian, and the Cambridge manuscript have *averso*. The Bodleian has *terso*. La Cerda and several of the old editors read *adverso*. Hein-sius, Ruæus, and many others prefer *averso*. The commentators are greatly divided about the meaning of this passage. Servius interprets it two different ways: if we admit *adverso*, it is to be rendered *the dog with the adverse constellation*, because with the dog arises Sirius, who is *adverse*, or injurious to mankind; if we admit *averso*, *cum* must be understood, and the sense will be, *when the dog giving place sets with the backward sign*, that is, the ship, which rises back-wards. Grimoaldus seems to under-stand it to mean that the dog is ob-scured by the sun when he enters *Taurus*: "Cum canis in scorpione
" constitutus propter tauri solem te-
" nentis vicinitatem occultitur et ob-
" scuratur." According to this in-terpretation, the sun must be the *ad-versum astrum*. La Cerda seems to adhere to the first interpretation of Servius: "Cum canis heliace occi-
" dit, qui habet astrum adversum con-
" trariumque mortalibus." Ruæus, according to Servius's second inter-pretation, takes the ship to be the *aversum astrum*: but instead of un-derstanding *cum*, with Servius, he takes *averso astro* to be the dative case, governed of *cedens*. Thus the sense will be *the dog sets, giving place to the backward sign, or ship*. I rather believe, that Virgil meant the bull,

But if you work the ground for
a wheat harvest,

At si triticeam in messem, robustaque farra

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bull by the *aversum astrum*: for that constellation is known to rise backwards. Thus Manilius:

“Aversus venit in cælum.”

It seems more natural to suppose that Virgil should mean the bull, which he had just mentioned, than the ship, which he has not once named in the whole poem. Dryden translates this passage:

“When with the golden horns, in
“full career,
“The bull beats down the barriers
“of the year;
“And Argos and the Dog forsake
“the northern sphere.”

Mr. B—’s translation is reconcilable with the sense which I have proposed:

“When with his horns the bull un-
“bars the year;
“And frighten’d flies the dog, and
“shuns the adverse star.”

Dr. Trapp has followed Ruæus:

“——— When now with golden
“horns
“The shining bull unlocks the op’n-
“ing year,
“And, setting, to the ship the dog
“gives way.”

The sun enters Taurus, according to Columella, on the seventeenth of April, as I observed, at the beginning of this note. According to the same

author, the dog sets with the sun, on the last day of the same month: “Pridie calendas Maias canis se ves-
“pere celat.” Pliny says, that according to the Bœotians and Athenians, it is on the twenty-sixth of April; but, according to the Assyrians, on the twenty-ninth: “Sexto
“calendas Maii Bœotiae et Atticae
“canis vesperi occultatur, fidicula
“mane oritur: quinto calendas As-
“syriae Orion totus absconditur, ter-
“tio autem canis.”

219. *Triticeam in messem.*] The *triticum* of the ancients was not our common or lammas wheat, but a bearded sort. Hence *arista*, which signifies the *beard*, is often used by the Poets for *wheat*: but it would be too violent a figure to put the *beard* for *corn*, which has no beard at all. Cicero, in his *Cato major*, speaking of the pleasures of husbandmen, gives a beautiful description of the growth of corn, and mentions the beard as a palisade, to defend the grain: “Me
“quidem non fructus modo, sed etiam
“ipsius terræ vis, ac natura delectat: quæ cum gremio mollito ac
“subacto semen sparsum accepit:
“primum occæcatum cohibet: ex
“quo occatio, quæ hoc efficit, no-
“minata est: deinde tepefactum va-
“pore, et complexu suo, diffundit,
“et elicit herbescentem ex eo viri-
“ditatem: quæ nixa fibris stirpium,
“sensim adolescit, culmoque erecta
“geniculato, vaginis jam quasi pu-
“bescens includitur, e quibus cum
“emerseit, fundit frugem, spicæ
“ordine structam, et contra avium
“minorum

Exercebis humum, solisque instabis aristas : 220
Ante tibi Eoæ Atlantides abscondantur,

and for strong spelt, and labour only for the bearded ears, let the morning Pleiades first be bidden,

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“ minorum morsum munitur vallo
“ aristarum.” I shall add another proof, that the *triticum* was bearded : all the statues and medals of Ceres, that ever I saw, have no other corn represented on them than that which is bearded.

Farra.] See the note on *Farra*, ver. 73.

220. *Aristis.*] *Arista* is the beard of corn : “ Spica ea, quæ mutilata non est, in ordeo et tritico, tria habet continentia, granum, glumam, aristam : et etiam primitus cum spica oritur, vaginam. Granum dictum quod est intimum solidum : gluma, qui est folliculus ejus : arista, quæ, ut acus tenuis, longa eminet ex gluma ; proinde ut grani theca sit gluma, apex arista. — Arista dicta quod arescit prima.” *Varro de Re Rust. lib. 1. cap. 48.*

221. *Eoæ Atlantides abscondantur.*] Atlas had seven daughters by Pleione. Their names, according to Aratus, are Alcyone, Merope, Celæno, Electra, Sterope, Taygete, and Maia ;

Ἀλκυόνη, Μερόπη, Κελαινὴ τ', Ἥλεκτρα,
καὶ Στερόπη, καὶ Τηϋγίτη, καὶ Πρωτιὰ Μαΐα.

See the note on ver. 138.

By the epithet *Eoæ*, Virgil does not mean *setting in the east*, as some have imagined, but in the morning, at sun rising : that is, when the

Pleiades go down below our western horizon, at the same time, that the sun rises above our eastern horizon. Hesiod, according to Pliny, computed this to be at the autumnal equinox : Thales, twenty-five days after, Anaximander twenty-nine, and Euctemon forty-eight : “ Occasum matutinum Vergiliarum Hesiodus, nam hujus quoque nomine extat Astrologia, tradidit fieri, cum æquinocetium autumnum conficeretur, Thales xxv die ab æquinocetio, Anaximander xxix, Euctemon xlviii.” Columella, in the second chapter of his eleventh book, says they begin to set at sun-rising, on the 21st of October : “ Duodecimo Calendas Novembris solis exortu Vergiliæ incipiunt occidere.” In the eighth chapter of his second book, he comments on this very passage of Virgil. He there says the Pleiades set on the thirty-first day after the autumnal equinox, which happens on the twenty-third of September : wherefore the time of sowing wheat must be understood to be six and forty days from the setting of the Pleiades, which is before the twenty-fourth of October, to the time of the winter solstice. “ Absconduntur autem altero et trigesimo die post autumnale æquinocetium, quod fere conficitur nono calendas Octobris, propter quod intelligi debet tritici satio dierum sex, et quadraginta ab occasu vergiliarum, qui fit ante diem nonam calendarum Novembris.”

and let the Gnosian star of the blazing crown emerge, before you commit the due seeds to the furrows, and before you hasten to trust the hope of the year to the unwilling earth.

Gnosiaque ardentis decedat stella coronæ,
Debita quam sulcis committas semina, quamque
Iuvitæ properes anni spem credere terræ.

NOTES.

“bris, ad brumæ tempora.” I believe instead of *ante diem nonam*, we should read *ad diem nonam*; for the ninth of the calends of November, which is the twenty-fourth of October, is exactly one and thirty days after the time, which Columella fixes for the autumnal equinox: and from the twenty-fourth of October, there are just six and forty days to the twenty-fourth of December, which he reckons to be the winter solstice: “Nono calendas Januarii brumale solstitium, sicut Chaldaei observant.” According to Pliny the winter solstice is December the twenty-fifth.

222. *Gnosiaque ardentis decedat stella coronæ.*] *Gnosus* is a city of Crete, where Minos reigned, the father of Ariadne, who was carried away by Theseus, and afterwards deserted by him in the island of Naxos, where Bacchus fell in love with her and married her. At the celebration of their nuptials, all the gods made presents to the bride; and Venus gave her a crown, which Bacchus translated into the heavens, and made a constellation. One of the stars of this constellation is brighter than the rest, and rises before the whole constellation appears. Thus Columella reckons the bright star to rise on the eighth of October, and the whole constellation on the thirteenth or fourteenth: “Octavo Idus Octobris coronæ clara stella exoritur.—Ter-

“tio et pridie Idus Octobris corona tota mane exoritur.” Pliny tells us, that, according to Cæsar, the bright star rises on the eighth of October, and the whole constellation on the fifteenth; “Octavo Idus Octobris Cæsari fulgens in corona stella oritur.—Idibus corona tota.” Aratus mentions the crown of Ariadne being placed in the heavens by Bacchus:

Ἄντ' αὐτοῦ ἀρκέϊνός σέφανος, τὸν ἀγαυὸς ἔθηκε
Σὴμ' ἔμειναι Διόνυσσος, ἀποιχομένης Ἀρι-
άδης,

Νῶτ' ὑποσφύρεται κεκμηκὸς εἰδώλειο
Νῶτ' αὖ μὲν σέφανος πελάει.

Manilius has mentioned the superior brightness of one of these stars.

“At parte ex alia claro volat orbe
“corona
“Luce micans varia, nam stella vin-
“citur una
“Circulus in medio radians, quæ
“proxima fronte
“Candidaque ardentī distinguit lu-
“mina flamma
“Gnosia desertæ fulgent monumenta
“puellæ.”

I have translated *decedat*, *emerge*, because the commentators agree, that Virgil means by that word the heliacal rising of the crown; that is, when the constellation, which before had been obscured by the superior light

of

Multi ante occasum Maïæ cœpere : sed illos 225 Many have begun before the setting of Maïa: but the

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of the sun, begins to depart from it, and to appear in the eastern horizon before sun rising. I must own I have some doubt about this interpretation; because Virgil never uses *decedere*, when applied to the sun, but for the setting of it. In the first Eclogue we find:

“ Et sol crescentes *decedens* duplicat
“ umbras :

in this Georgick :

“ — — Emenso cum jam *decedet*
“ Olympo : ”

and in the fourth Georgick :

“ Te veniente die, te *decedente* cane-
“ bat.”

Therefore as *decedere* does signify to set, the Poet should rather seem to mean the heliacal setting of the constellation, than the heliacal rising of it. Pliny would have the heliacal rising to be called emersion, and the heliacal setting to be called occultation: “ Aut enim adventu solis occultantur stellæ et conspici desinunt, aut ejusdem abscessu profuerunt se. Emersum hoc melius quam exortum consuetudo dixisset: et illud occultationem potius quam occasum.” One of Dr. Mead’s manuscripts has *descendat* instead of *decedat*, which is manifestly wrong. Dryden however has translated it in that sense :

“ And the bright Gnosian diadem
“ downward bend.”

Mr. B——has criticised on this line of Dryden, and seems to understand the Poet to mean the heliacal setting of the crown: “ Mr. Dryden in this place, and in many others hereafter, discovers his little knowledge of the lowest degree of Astronomy. Ariadne’s crown does not bend downward, at the time Virgil mentions, but rises with the sun; and as the sun’s great light soon makes that star imperceptible, this Virgil very poetically describes by

“ *Gnossiæque ardentis decedat stella*
“ *coronæ.* ”

But this learned Gentleman, in his translation of this very passage, has represented the Poet as speaking of the heliacal rising :

“ First let the sisters in the morn go
“ down,
“ And from the sun retire the Gnos-
“ sian crown.”

225. *Ante occasum Maïæ.*] Maïa is one of the Pleiades: the Poet puts a part for the whole. He speaks here against sowing too early: and we are informed by Columella, that it was an old proverb amongst the farmers, that an early sowing often deceives our expectation, but seldom a late one: “ Vetus est agricolarum proverbium, maturam sationem sæpe decipere

expected crop has deceived them with empty ears. But if you would sow either tares, or mean kidney-beans, and do not despise the care of the Egyptian lentil, the setting of Bootes will give you no obscure direction.

Expectata seges vanis elusit aristis.

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Si vero viciamque sereres, vilemque faselum,

Nec Pelusiacæ curam aspernabere lentis;

Haud obscura cadens mittet tibi signa Bootes.

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“decipere solere, seram nunquam, quin mala sit.”

226. *Aristis.*] See the notes on ver. 219 and 220. The King's, the Bodleian, one of the Arundelian, and both Dr. Mead's manuscripts have *avenis*. The other Arundelian, and the Cambridge manuscript have *aceris*. Pierius says the Roman manuscript has *illusit aristis*, and some others *elusit aristis*. But he prefers *avenis*, as it is in the Medicean copy, because *avena* is a degeneracy of corn. Heinsius reads *aristis*: which I take to be the true reading: because I do not find that any ancient writer has ascribed the growth of wild oats to the early sowing of corn. Besides *vanis avenis*, sounds too like a jingle to agree with the style of Virgil. It must be confessed however, that there is a passage in Tibullus, something like this, which seems to countenance the reading of *avenis*:

“Neu seges eludat messem fallacibus herbis.”

227. *Vilem faselum.*] The kidney beans are said to have been very common among the Romans: and therefore the Poet is thought to have given them the epithet of vile, mean, or common. He might use this epithet perhaps, because they might be sown in any sort of soil; as Pliny tells us. This author tells us also, that the Romans eat the seeds in the shells, as

we do now: “Siliquæ — faseolorum cum ipsis manduntur granis. Serere eos qua velis terra licet ab Idibus Octobris in calendas Novembris.”

228. *Pelusiacæ lentis.*] *Pelusium* is a town of Egypt, which gives name to one of the seven mouths of the Nile. He calls the Lentil Pelusian, or Ægyptian, because the best are said to grow in that country.

Bootes.] This is a northern constellation, near the tail of the Great Bear. Arcturus, as has been already observed, is a part of this constellation. Thus Aratus:

Ἐξόπιθεν δ' ἐλίκης φέρεται ἐλαίντι
 εὐκῶς
Ἀρκτοφύλαξ, τὸν ῥ' ἄνδρες ἐπικλεί-
 ουσι βωότην,
οὐνεχ' ἀμυξάτης ἐπαφόμενος εἶδεται
 ἄρκτον
καὶ μάλα παῖς ἀρίστος· ἐπὶ ζῶντι δὲ
 οἱ αὐτός
Ἐξ ἄλλων ἀρκτοῦρος ἐλίσσεται ἀμφο-
 δὸν ὡσής.

The time of the setting of Arcturus, according to Columella, is on the twenty-ninth of October: “Quarto calendas Novembris Arcturus vespere occidit.” Let us see now how far the other ancient writers agree with our Poet. As for vetches or tares, Columella mentions two times of sowing them; the first for fodder, about the time of the autumnal equinox,

Incipe, et ad medias sementem extende pruinas. 230 Begin and extend your sowing time to the middle of the frosts.
 Idcirco certis dimensum partibus orbem For this purpose the golden sun governs the orb of the world divided into certain parts,

NOTES.

nox, the second for seed, about January: "Viciæ autem duæ sationes sunt. Prima quam pabuli causa circa æquinotium autumnale serimus, septem modios ejus in unum jugerum. Secunda quæ sex modios, mense Januario, vel etiam serius jacimus, semini progenerando." The first of these times is about a month sooner than the acronical setting of Arcturus: that is, when Arcturus sets with the sun. The second time Virgil has expressed, by advising the sowing time to be extended to the middle of the frost. The middle of winter, according to Columella, is on the fourth of January: "Pridie nonas Januarii media hyems." Pliny mentions three seasons: the first about the setting of Arcturus, when they are designed for seed: the second in January: the third in March, for fodder: "Sationis ejus tria tempora: circa occasum Arcturi, ut Decembri mense pascat, tunc optime seritur in semen. Secunda satio mense Januario est: novissima Martio, tum ad frondem utilissima." The first of these times is the same with that which Virgil mentions. The second agrees with Columella. The third seems not to have been mentioned by the Poet: unless we may suppose that by the setting of Bootes, he designed to express both the acronical and the cosmical setting of Arcturus. The cosmical setting, that is, the setting at sun-rising, of Arcturus

then happened in March. Palladius follows Columella; for he mentions September as the first time of sowing: "nunc vicie prima satio est, et fani græci cum pabuli causa seruntur:" and January, as the other time: "hoc mense ultimo, collegendi seminis causa, non pabuli secandi, vicia seritur." As for kidney beans, I think, Palladius alone has mentioned the time of sowing them, which he settles to be from the beginning to the middle of October, which is about a fortnight sooner than the time prescribed by Virgil: "Seremus sisamum usque ad Idus Octobres, et faselum." As for Lentils they all agree that November is the time; only Columella adds, that there is a second season in February: "Sationes ejus duas servamus, alteram maturam per mediani semcutim, seriorem alteram mense Februario." Pliny's words are: "Ex leguminibus autem Novembri seruntur lens, et in Græcia pisum." Palladius, under the month of November, says: "Nunc seritur prima lenticula."

230.] After this line, in one of the Arundelian manuscripts is added,

"Tempus humo tegere, et jamdudum
 "incumbere aratris."

which is a repetition of ver. 213. It is observable, that this very manuscript, in the proper place of this verse, has *aratris* instead of *aratris*.

231. *Idcirco, &c.*] In these lines the
 F 2 Poet

thro' twelve constellations.
Five zones go round the hea-
vens, of which one is always

Per duodena regit mundi Sol aureus astra. 232
Quinque tenent cælum Zonæ: quarum una corusco

NOTES.

Poet, having, in honour of agriculture, supposed the sun to make his annual journey, for the sake of that art, takes occasion to describe the five Zones, the Zodiac, the Northern Pole, and the Antipodes, in a most beautiful and poetical manner.

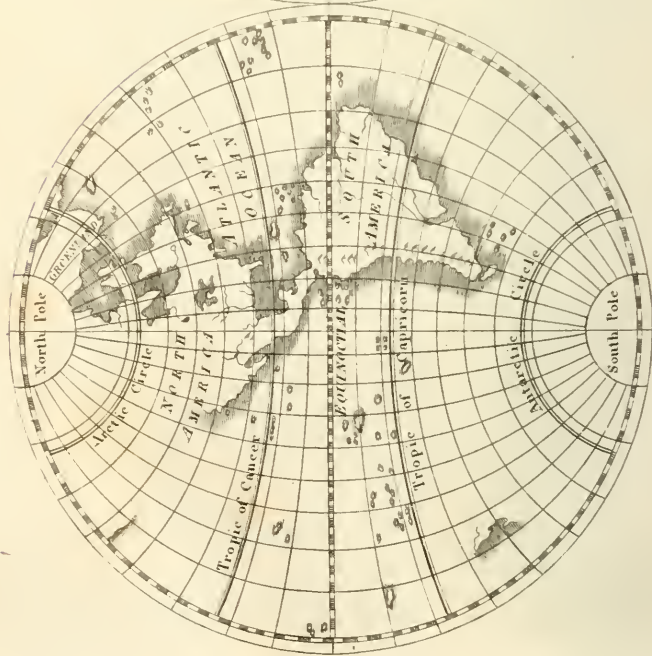
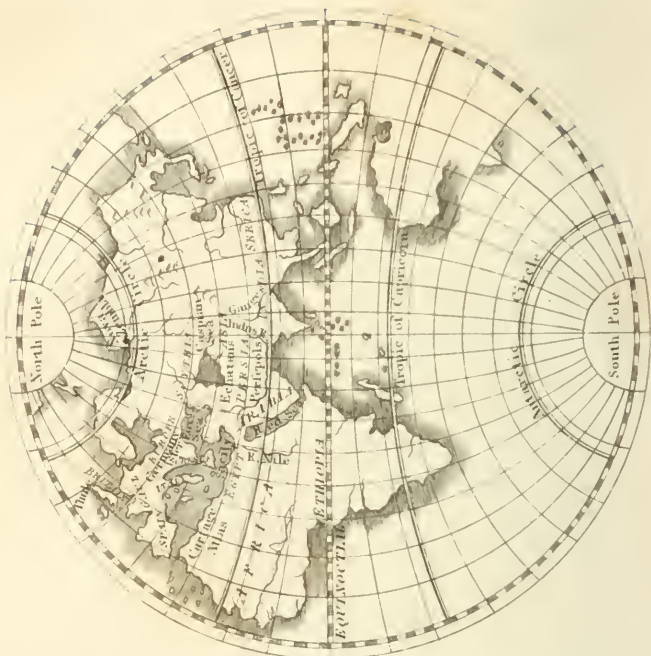
232. *Mundi*.] The commentators are much divided about the interpretation of this passage. The most general opinion is that *mundi* follows *astra*; which makes the sense to be this: *the sun governs the earth thro' twelve constellations of the world*. Mr. B — contends that *mundi* should follow *Sol*; and so renders it *the golden Sun of the world*. “Id-“ circo, says he, sol aureus mundi “ (as in the beginning of this book, “ clarissima mundi lumina) regit or-“ bem [suum] dimensum certis parti-“ bus, per duodena astra.” Thus, according to Mr. B — *orbem* signifies the *course of the sun*; according to the general opinion, it is the globe of the earth. Ruæus places *mundi* after *astra*, in his interpretation: Dr. Trapp says, “it may re-“ late either to *orbem* or *astra*: ra-“ ther to the latter.” I believe we must read *orbem mundi*, and understand it of the turning round of the heavens. We have those words used in this sense in Manilius:

“ — — — Nunc sidera ducit,
“ Et rapit immensum mundi revolu-
“ bilis orbem.”

According to the ancient philosophy, the earth is placed in the centre of the

world, and the heavens turn round it once in four and twenty hours. Thus Pliny: “ Formam ejus in speciem
“ *orbis* absoluti globatam esse, no-
“ men in primis et consensus in eo
“ mortalium, orbem appellantium,
“ sed et argumenta rerum docent...
“ Hanc ergo formam ejus, æterno
“ et irrequieto ambitu inenarrabili
“ celeritate, viginti quatuor horarum
“ spatio circumagi solis exortus et
“ occasus haud dubium reliquere...
“ Nec de elementis video dubitari,
“ quatuor ea esse. Ignium sum-
“ mum, inde tot stellarum collucen-
“ tium illos oculos. Proximum spi-
“ ritus, quam Græci nostri que eodem
“ vocabulo aëra appellant. Vitalem
“ hunc, et per cuncta rerum meabi-
“ lem, totoque consertum: hujus vi
“ suspensam, cum quarto aquarum
“ elemento, librari medio spatio tel-
“ lurem.... Inter hanc cælumque,
“ eodem spiritu pendent, certis dis-
“ creta spatiis, septem sidera, quæ
“ ab incessu vocamus errantia, quum
“ errent nullamini illis: eorum me-
“ dius Sol fertur amplissima magni-
“ tudine ac potestate: nec temporum
“ modo terrarumque, sed siderum
“ etiam ipsorum cælique rector.
“ Hunc mundi esse totius animum,
“ ac planius mentem, hunc priuci-
“ pale naturæ regimen ac numen
“ credere decet opera ejus æstiman-
“ tes.”

233. *Quinque tenent cælum Zonæ*.] This description of the five Zones is thought to be taken from Erato-
sthenes. I shall set down his words



Semper sole rubens, et torrida semper ab igni :
 Quam circum extremæ dextra lævaque trahuntur,
 Cærulea glacie concretæ atque imbribus atris. 236

red with the bright sun, and
 always glowing with fire: on
 each side of which to right and
 left two others are drawn, stiff
 with blue ice and dark show-
 ers.

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as I find them quoted by Fulvius Ursinus, and la Cerda.

Πάντε δὲ οἱ ζῶναι περιηγέες ἐσπείρη-
 ται,

Ἄς δύο μὲν γλαυκοῖο κελαινότεραι κυά-
 νοιο.

Ἡ δὲ μία ψαφάρητε, καὶ ἐκ πυρὸς εἶναι
 ἐρυθρῇ,

Τυπτομένη φλογμοῖσιν, ἐπεὶ ῥα ἰμοῖραν ὑπ'
 αὐτῇ

Κεκλιμένοι ἀκτίνες αἰθερεῖς πυρόωσιν.

Ἄς δὲ δύο ἐκάτερθε πόλοιο περιπεπη-
 γῆναι

Αἰεὶ κυρμαλέαι, αἰεὶ δ' ὕδατι μογέου-
 σαι,

Ὅυ μὲν ὕδωρ, ἀλλ' αὐτὸς ἅπ' οὐρανὸν
 κρύσταλλος

Κεῖται ἀναπέσχε περίψυκτος δὲ τέτυκ-
 ται.

Ἀλλὰ τὰ μὲν χερσαῖα, καὶ ἀμβρατὰ
 ἀνδρικοῖσιν

Δοιαὶ δ' ἄλλαι ἔασιν ἐναντία ἀλλήλαι-
 σιν

Μεσσηγὺς θέρειός τε καὶ ὑετίου κρύσταλ-
 λου.

Under the *torrid* or *burning* zone lies that part of the earth, which is contained between the two tropicks. This was thought by the ancients to be uninhabitable, because of the excessive heat; but later discoveries have shewn it to be inhabited by many great nations. It contains a great part of Asia, Africa, and South America. Under the two *frigid* or cold zones lie those parts of the earth,

which are included within the two polar circles, which are so cold, being at a great distance from the sun, as to be scarce habitable. Within the arctic circle, near the north pole, are contained Nova Zembla, Lapland, Grænlund, &c. Within the antarctic circle near the south pole, no land has yet been discovered: tho' the great quantities of ice found there make it probable that there is more land near the north, than the south pole. Under the two temperate zones are contained those parts of the globe, which lie between the tropicks, and polar circles. The temperate zone, between the arctic circle and the tropick of Cancer, contains the greatest part of Europe and Asia; part of Africa, and almost all north America. That between the antarctic circle and the tropick of Capricorn contains part of south America, or the Antipodes.

234.] The old Nurenberg edition has *est* after *igni*.

236. *Cerulea*.] Pierius says it is *ceruleæ*, in most of the ancient copies: and that it was *ceruleæ* in the Medicean copy, but had been altered to *cerulea*. One of the Arundelian manuscripts has *cærulea*. If this reading be admitted, we must alter the pointing thus:

“ Quam circum extremæ, dextra
 “ lævaque trahuntur
 “ Cæruleæ: glacie concretæ atque
 “ imbribus atris.”

Between these and the middle zone two are granted to weak mortals by the bounty of the gods. A path is cut between them for the oblique course of the signs to turn in. As the world is elevated at Scythia and the Rhipaean hills, so it is depressed at the south of Lybia. One pole always appears above our heads; but the other dark Styx, and the infernal ghosts see under their feet.

Has inter mediamque duæ mortalibus ægris
Munere concessæ divûm. Via secta per ambas,
Obliquus qua se signorum verteret ordo.

Mundus ut ad Scythiam Rhipæasque arduus arces 240

Consurgit, premitur Lybiæ devexus in austros.

Hic vertex semper nobis sublimis; at illum

Sub pedibus Styx atra videt, Manesque profundi.

NOTES.

So *glaciæ concretæ atque imbris* *atris* must be understood as the cause, that these zones are blue. Pierius farther observes, that some manuscripts have *cæruleæ et glaciæ*; which reading, tho' he does not approve, yet he thinks it a confirmation of *cæruleæ*. In the King's manuscript it is *cærulea et glaciæ*.

238. *Munere concessæ divûm. Via secta per ambas, obliquus qua se signorum verteret ordo.*] So I point this verse with Heinsius: most of the editors have a comma, or a semicolon after *divûm*. Here the Poet describes the Zodiack, which is a broad belt spreading about five or six degrees on each side of the Ecliptick line, and contains the twelve Constellations or Signs. They are *Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, Pisces*. The Ecliptick line cuts the Equinoctial obliquely in two opposite points, whence the Poet calls the Zodiack *obliquus signorum ordo*. It traverses the whole torrid Zone, but neither of the temperate Zones; so that *per ambas* must mean *between*, not *thro'* them. Thus presently after, speaking of the Dragon, he says it twines *per duas Arctos*: now that constellation cannot be said to twine *thro'* the two

Bears, but between them. The Zodiack is the annual path of the sun, thro' each sign of which he passes in about the space of a month. He is said to be in one of those signs, when he appears in that part of the heavens, where those stars are, of which the sign is composed.

240. *Mundus ut ad Scythiam, &c.*] He speaks here of the two poles of the world. He says the north pole is elevated, because that only is visible in these parts of the earth: and for the same reason he speaks of the south pole, as being depressed. These lines seem to be an imitation of Aratus:

Καί μιν πειραίνουσι δῶν πόλοι ἀμφατί-
ρωθεν
Ἄλλ' ὁ μὲν οὐκ ἐπιόπτος, ὁ δ' ἀντίος
ἐκτορέω,
Ἵψόδιον ὠκεανοῦ. δῶν δέ μιν ἀμφὶς ἔχου-
σαι
Ἀρκτοὶ ἅμα τροχόωσι, τὸ δὲ καλένται
ἄμαξαι.

The ancient Scythia was the most northern part of the known world; being what we now call Muscovy, and the Muscovite Tartary. Lybia is an ancient name for Africa, the southern part of which reaches to the tropick of Capricorn.

Maximus hic flexu sinuoso elabitur Anguis
 Circum, perque duas in morem fluminis Arctos, 245
 Arctos Oceani metuentes æquore tingi.
 Illic, ut perhibent, aut intempesta silet nox
 Semper, et obtenta densantur nocte tenebræ ;

At the north pole the vast Dragon twines with a winding course, and after the manner of a river, between the two Bears, the Bears that fear to be dipped in the waters of the Ocean. At the south pole, either, as some report, still night dwells in eternal silence, and thickens the gloomy darkness ;

NOTES.

244. *Maximus hic flexu, &c.*] These lines also are an imitation of Aratus :

Τὰς δὲ δι' ἀμφοτέρων, ὣν ποταμοῖο ἀπορ-
 ῥῶξ,
 Εἰλεῖται μέγα θαῦμα, δράκων, περί τ'
 ἀμφὶ τ' ἐαγῶς
 Μυρίος, αἱ δ' ἄρα οἱ σπείρης ἐκάτερθε
 φέονται
 Ἄρκτοι, κυανέου πεφυλαγμένοι ὤκεα-
 νοῖο.

This description of the Dragon winding, like a river, at the north pole, between the two Bears, is no less just than beautiful. One of the Arundelian manuscripts has *labitur*.

246. *Arctos Oceani metuentes æquore tingi.*] “ I beg leave, says Mr. B—, to suppose, that this line cannot be of Virgil’s writing, but that it is slid into the text from the marginal note of some Grammarian or other. There is such a jingle betwixt *oceani* and *tingi*, and the sense, if any sense at all can be affixed to it, is so forced, that it seems to me not in any wise to belong to the author of the “ Georgicks.” For my part, I see no reason to question the authority of this verse : nor is it left out in any manuscript, or printed edition, that I have seen. Virgil, no doubt, had in his view Homer’s description of the

northern constellations on the shield of Achilles ; to which he has more than once alluded :

Πληιάδας δ', ὑάδας τε, τό τε σθένος
 Ὀρίωνος.
 Ἄρκτον δ', ἣν καὶ ἄμαξαν ἐπὶ κλησιν κα-
 λέουσιν,
 ἥ τ' αὐτοῦ σρέφεται, καὶ τ' Ὀρίωνα δο-
 κεύει.
 Οἷη δ' ἄμμορός ἐστι λοστρεῶν ὠκεανοῖο.

“ The Pleiads, Hyads, with the nor-
 “ thern team ;
 “ And great Orion’s more refulgent
 “ beam ;
 “ To which, around the axle of the
 “ sky,
 “ The bear revolving, points his gol-
 “ den eye,
 “ Still shines exalted on th’ ætherial
 “ plain,
 “ Nor bathes his blazing forehead in
 “ the main.”

MR. POPE.

One of the Arundelian manuscripts has *mergi* for *tingi*.

247. *Illic, ut perhibent, aut intempesta silet nox.*] Virgil alludes, in this passage, to that doctrine of Epicurus, that the sun might possibly revive and perish every day, if which opinion be admitted, there can be no Antipodes, nor can the sun go to light another hemisphere. This opi-
 union

or else Aurora returns from us to them, and brings back the day: and when the sun first rising breathes on us with his panting horses, there bright Vesper lights up the late fire.

Aut redit a nobis Aurora, diemque reducit :

Nosque ubi primus equis oriens afflavit anhelis, 250

Illic sera rubens accendit lumina Vesper.

NOTES.

nion of Epicurus is to be found in his epistle to Pythocles, preserved by Diogenes Laërtius : Ἐν τοῖς περὶ φύσεως βιολέσις δέκουμεν, ἀποτάδᾳ καὶ δύσει; ἡλίου καὶ σελήνης καὶ τῶν λοιπῶν ἄστρον, καὶ κατὰ ἀναψιν γενέσθαι δύνασθαι καὶ κατὰ σέσιον. The reader cannot but observe how justly this verse expresses the still silence of the night. Mr. B—— has been more careful to preserve this beauty, than any other of the translators :

“ There, as they say, or rests the
“ soft, still night.”

249. *Aut redit a nobis Aurora.*] Here he proposes the contrary doctrine: that the sun goes to light another hemisphere, when he leaves our horizon. This is not inconsistent with the Epicurean philosophy: for we see, in the preceding note, that Epicurus proposes the other opinion, only as a possibility: and Lucretius mentions both opinions:

“ At nox obruit ingenti caligine ter-
“ ras,

“ Aut ubi de longo cursu Sol extima
“ cæli

“ Impulit, atque suos eflavit langui-
“ dus ignes

“ Concussos itere, et labefactos aëre
“ multo :

“ Aut quia sub terras cursum con-
“ vertere cogit

“ Vis eadem, supra terras quæ pertu-
“ lit, orbem.

*And day may end, and tumble down
the west,*

*And sleepy night fly slowly up the
east;*

*Because the sun having now per-
form'd his round,*

*And reach'd with weary flames the
utmost bound*

*Of finite heav'n, he there puts out
the ray,*

*Weari'd and blunted all the tedious
day*

*By hindring air, and thus the flames
decay.*

*Or else that constant force might
make it move*

*Below the earth, which whirl'd it
round above.* CREECH.

250. *Primus equis oriens afflavit anhelis.*] Some interpret this of the morning; as if it referred to *Aurora*, just mentioned: but the gender of *primus* is a sufficient argument against this interpretation. I take *Sol* to be understood; as it must in the fifth Æneid: where we have the same words, without any mention of *Aurora*:

“ Jamque vale: torquet medios nox
“ humida cursus,

“ Et me sævus equis oriens afflavit
“ anhelis.”

251. *Accendit lumina Vesper.*] Virgil is commonly understood to speak here of *lighting candles*: because *Vesper*, or the evening star, is the fore-runner



Hinc tempestates dubio prædiscere cælo
 Possumus: hinc messisque diem, tempusque serendi;
 Et quando infidum remis impellere marmor
 Conveniat; quando armatas deducere classes, 255
 Aut tempestivam sylvis evertere pinum.
 Nec frustra signorum obitus speculamur et ortus,
 Temporibusque parem diversis quatuor annum.

Hence we are able to foresee storms in doubtful weather; hence we know the time of harvest and the season of sowing; and when it is proper to cut the faithless sea with oars; when to draw out the armed fleets, or to fell the pine-tree in the woods in a proper season: nor is it in vain that we observe the setting and rising of the signs, and the year divided equally into four different seasons.

NOTES.

runner of the night. This is so low an idea, that I cannot think it ever entered into the mind of our Poet. To conclude so sublime a piece of poetry with the mention of lighting candles, would be a wretched anticlimax. Surely Virgil still keeps amongst the heavenly bodies, and as *Vesper* is the first star that appears, he describes him poetically, as lighting up the rest. In other places this star is called *Hesperus*.

252. *Hinc tempestates, &c.*] After this beautiful description of the heavens, the Poet adds an account of the usefulness of this knowledge to Husbandmen:

Hinc.] One of Dr. Mead's manuscripts has *hic*.

Tempestates.] See the note on ver. 27.

Prædiscere.] Pierius says it is *prædicere* in the Roman manuscript, but he does not approve of it. La Cerda however has admitted this reading.

253. *Messisque diem.*] In some copies it is *mensisque diem*; but the best authority seems to be for *messis*.

256. *Tempestivam sylvis evertere pinum.*] In several of the old manuscripts and printed editions we find *in sylvis*; but the leaving out of the preposition is more conformable to the style of our Poet.

Dryden has translated these words; *or when to fell the fuzes*. He must certainly have meant *firs*: for the *furze*, otherwise called *gorse*, and *whin*, is a prickly shrub, which grows commonly on our heathy grounds, and bears no sort of resemblance to a Firr or Pine. There is some pretence for translating *Pinus* a *Firr*, as Mr. B—— has done: because that tree which we commonly know under the name of the *Scotch Firr* is really a species of *Pine*.

By *tempestivam* the Poet means the proper season for felling timber. This season we are told by Cato is when the seed is ripe: “Robus, materies
 “item pro ridica, ubi solstitium fuerit ad brumam semper tempestiva
 “est. Cætera materies quæ semen
 “habet, cum semen maturum habet,
 “tum tempestiva est.” Dr. Trapp has translated *tempestivam*, *seasoned*.

“Or when in woods to fell the *seasoned Pine*.”

But I believe we never use that epithet for timber, which is not yet cut down.

257. *Nec frustra, &c.*] Here the Poet urges still farther the usefulness of astronomical knowledge. He observes, that many works are to be performed by the husbandman; the proper

Whenever the winter rains confine the husbandman at home, many things may be done at leisure, which afterwards, when the weather is fair, would be done in a hurry. Then the ploughman sharpens the hard point of the blunt share, scoops troughs out of trees :

Frigidus agricolam siquando continet imber,
 Multa, forent quæ mox cælo properanda sereno, 260
 Maturare datur. Durum procudit arator
 Vomeris obtusi dentem : cavat arbore lintres :

NOTES.

proper time for doing which depends upon a knowledge of the seasons.

259. *Frigidus imber.*] The Poet does not seem to mean that these works are to be done, when any sudden shower happens ; but when the winter season comes on, which he had before expressed by *brumæ intractabilis imbrem*.

261. *Maturare.*] It is here opposed to *properare* : *maturare* signifies to do a thing at leisure, in a proper season : but *properare* signifies to do it in a hurry. Virgil's sense therefore in this place is, that the farmer has time to prepare these things in winter ; but that if he should neglect this opportunity till the season of the year calls him out to work in the field, he will then be so busy, that he cannot have time to do them as he ought. Aulus Gellius observes that in his time the signification of *mature* was corruptly used for *hastily* : "*Mature* nunc significat *propere* et *cito*, contra ipsius verbi sententiam. Aliud enim est *mature* quam quod dicitur *propere*. Propterea P. Nigidius homo in omnium bonarum artium disciplinis egregius, *Mature*, inquit, *est quod neque citius est neque serius : sed medium quiddam et temperatum est*. Bene atque proprie Nigidius. Nam et in frugibus et in pomis *matura* dicuntur

" quæ neque cruda et immitia sunt,
 " neque caduca et decocta, sed tem-
 " pore suo adulta maturaque. Quo-
 " niam autem id, quod non segniter
 " fiebat, *mature* fieri dicebatur, pro-
 " gressa plurimum verbi significatio
 " est, et non jam quod non segnius,
 " sed quod festinatius fit, id fieri *ma-*
 " *ture* dicitur, quando ea, quæ præ-
 " ter sui temporis modum properata
 " sunt, *immatura* verius dicantur.
 " Illud vero Nigidianum rei atque
 " verbi temperamentum divus Au-
 " gustus duobus Græcis verbis ele-
 " gantissime exprimebat. Namque
 " et dicere in sermonibus et scribere
 " in epistolis solitum esse aiunt, *σπεῖν*
 " *βραδέως*. Per quod monebat ut ad
 " rem agendam simul adhiberetur et
 " industriæ celeritas et diligentia
 " tarditas, ex quibus duobus contra-
 " riis fit *maturitas*. Virgilius quoque,
 " siquis animum attendat, duo ista
 " verba *properare* et *maturare* tan-
 " quam plane contraria scitissime se-
 " paravit in hisce versibus : *Frigidus*
 " *agricolam*, &c. elegantissime ista
 " due verba divisit. Namque in præ-
 " paratu rei rusticæ per tempestates
 " pluvias, quoniam otium est, *matu-*
 " *rari* potest : per serenas, quoniam
 " tempus instat, *properari* necessum
 " est."

262. *Cavat arbore lintres.*] Most of the commentators think *lintres* means boats in this place ; which
 " were

Aut pecori signum, aut numeros impressit acervis.

Exacuunt alii vallos, furcasque bicornes,

Atque Amerina parant lentæ retinacula viti. 265

Nunc facilis rubea texatur fiscina virga :

or marks his cattle, or numbers his sacks. Some sharpen stakes and two-horned forks, and prepare willow twigs to bind the bending vine. Now the light basket is woven with bramble twigs.

NOTES.

were anciently scooped out of trees. Thus Virgil speaks of hollowed alders, when he mentions the beginning of navigation :

“ Tunc *alnos* primum fluvii sensere
“ cavatas.”

But I believe navigation was so far improved in Virgil's time, that the Romans made no use of hollow trees for boats. Therefore I rather think he meant troughs, which seem more immediately to concern the farmer than boats.

263. *Pecori signum.*] The way of marking the cattle was by burning them ; as we find in the third Georgick :

“ Post partum cura in vitulos tradu-
“ citur omnis :

“ Continuoque notas, et nomina gen-
“ tis inurunt.”

Numeros impressit acervis.] I take the Poet to mean numbering the sacks of corn ; perhaps in order to signify the quantity contained in each. For I cannot understand how the heaps of corn can be said to be imprinted with numbers. Dr. Trapp, in his note on this passage says : “ *Sacks*, “ or if you please *Stacks*. *Acervis*. “ 'Tis uncertain whether he speaks “ of corn *threshed* or *unthreshed* : “ of *Barns*, or of *Granaries*.”

264. *Exacuunt alii vallos.*] Servius

interprets *vallos* the banks and ditches which are made round vineyards : “ *Fossas et muros de terra factos, et* “ *glebis, qui fiunt in circuitu coh-* “ *tium et vinearum.*” He takes *exacuunt* to mean the cleaning of the ditches, and repairing of the banks. But this interpretation seems to be greatly forced : and besides it is no work for wet weather : nor is it possible to be done within doors, which Virgil plainly expresses :

“ *Frigidus agricolam si quando con-* “ *tinet imber.*”

Valli certainly mean the stakes or poles, which serve to prop the vines.

265. *Amerinaretinacula.*] *Ameria* is the name of a city in Italy where the best willows were said to grow in abundance. It is a sort of willow with slender, red twigs, according to Columella : “ *Nec refert cujus gene-* “ *ris vimen seras, dum sit lentissi-* “ *mum : putant tamen tria esse ge-* “ *nera præcipue salicis, Græcæ,* “ *Gallicæ, Sabinæ, quam plurimi* “ *vocant Amerinam. Græca flavi* “ *coloris est, Gallica obsoleti purpu-* “ *rei, et tenuissimi viminis. Ame-* “ *rina salix gracilem virgam, et ruti-* “ *lam gerit.*”

266. *Rubea virga.*] *Rubi* was the name of a city of Apulia. It is mentioned by Horace :

“ *Inde Rubos fessi pervenimus.*”

Servius

Now parch your corn with fire,
now grind it with stones. Nay
even on sacred days, divine and
human laws permit some works
to be done. No strictness ever
forbad to drain the fields, to
defend the corn with a hedge,

Nunc torrete igni fruges, nunc frangite saxo.

Quippe etiam festis quædam exercere diebus

Fas et jura sinunt. Rivos deducere nulla

Religio vetuit, segeti prætere sepe, 270

NOTES.

Servius thinks that by *Rubea virga* is meant such twigs as grow about *Rubi*. Indeed it seems natural for the Poet to mention these two cities of Italy, *Ameria* and *Rubi* just together. But at the same time it must be confessed, that *Rubi* is not any where, that I can find, celebrated for willows or osiers. I rather believe the Poet meant twigs of *brambles*, because the *bramble*, *rubus*, is mentioned by Pliny amongst the bending twigs, which are fit for such purposes as Virgil is here speaking of. "Si- quidem et genistæ, et populi, et ulmi, et sanguinei frutices, et betulæ, et harundo fissa, et harundinum folia, ut in Liguria, et vitis ipsa, recisisque aculeis, *Rubi* al- ligant, et intorta corylus." Mr. B—— is the only translator, who has followed this last interpretation :

"Now with the *bramble* weave the basket's round."

267. *Nunc torrete igni fruges.*] He speaks here not of baking, but of parching the corn, in order to grind it. We have the same expression in the first *Æneid* :

"——— Frugesque receptas
Et torrere parant flammis, et fran- gere saxo."

268. *Quippe etiam, &c.*] Here the Poet enumerates those works

which are lawful to be done on festival days.

269. *Rivos deducere.*] Most of the translators have erred about this passage. May translates it, *To dig a dyke* : Dryden, *to float the meadows* : Mr. B——

"To lead the torrent o'er the thirsty plain."

To dig ditches, or to float the ground was not allowed by the High Priests to be done on holy days. But to drain and cleanse ditches was lawful, as we find in Columella : "Feriis autem ritus majorum etiam illa permittit. —Piscinas, lacus, fossas veteres tergere, et purgare." And indeed the true meaning of *rivos deducere* is to drain :

"——— Quique paludis
Collectum humorem bibula deducit arena."

For *floating* is called *inducere* :

"Deinde satis fluvium inducit rivos- que sequentes."

See verse 106, and 113, of this Georgick. Dr. Trapp has justly translated these words ; "To drain the fields."

270. *Segeti prætere sepe.*] Columella differs from Virgil, in this particular : "Quamquam Pontifices ne gent segetem feriis sepi debere."

272. *Balan-*

Insidias avibus moliri, incendere vepres, —
 Balantumque gregem fluvio mersare salubri.
 Sæpe oleo tardi costas agitator aselli
 Vilibus aut onerat pomis; lapidemque revertens
 Incusum, aut atræ massam picis urbe reportat. 275
 Ipsa dies alios alio dedit ordine Luna
 Felices operum. Quintam fuge: pallidus Orcus,
 Eumenidesque satæ: tum partu terra nefando
 Cœumque Iapetumque creat, sævumque Typhoëa,

to lay snares for birds, to fire the thorns, and to dip the bleating flock in the wholesome river. The driver also of the slow-paced ass often loads his ribs with oil or common fruit; and when he returns from the city, brings back with him an indented millstone, or a mass of black pitch. The very Moon has given some days in different degrees lucky for work. Avoid the fifth: pale Orcus and the Furies were born on that day: then did the earth with a horrid labour bring forth Cæus and Iapetus, and fierce Typhæus,

NOTES.

272. *Balantumque gregem fluvio mersare salubri.*] Columella observes, upon this passage, that it was unlawful to wash the sheep on holy days, for the sake of the wool: but that it was allowed to wash them, to cure them of their diseases. Hence Virgil mentions the *wholesome river*, to shew that he meant it by way of medicine: “*Vetant quoque lanarum causa lavari oves, nisi propter medicinam. Virgilius, quod liceat feriis flumine abluere gregem, præcepit, et idcirco adjecit, fluvio mersare salubri. Sunt enim vitia, quorum causa pecus utile sit lavare.*” *Balantum gregem* is here used for *sheep*, with great propriety: for it is observable that sheep make a great bleating, when they are washed.

274. *Vilibus pomis.*] *Vilis* signifies *common, mean, or cheap*. *Pomum* is used by the Ancients not only for *apples*, but for all esculent fruits. *Fruit* is used by Botanists to signify the seeds of any plant, with their covering: but in common acceptation it agrees exactly with what the Ancients meant by *Pomum*. See my *First Lecture of a Course of Botany*, page 19, 20, 21.

Lapidem incusum.] This Servius

interprets a stone cut with teeth, for a hand-mill to grind corn. The King's and the Bodleian manuscript, and some of the old printed editions have *incussum*.

276. *Ipsa dies, &c.*] Now the Poet gives an account of those days, which were reckoned lucky and unlucky by the Ancients.

277. *Quintam fuge.*] The fifth day is set down as unlucky, by Hesiod:

Πέμπτας δ' ἐξάλεισθαι, ἐπεὶ χαλεπαί τε
 καὶ ἀναι.

Ἐν πέμπτῃ γὰρ φάσιν Ἑρινίᾶς ἀμφιπο-
 λεύειν,

Ὅρκον τιτυρμίδας, τὸν Ἑρὶς τίκει πῆμ'
 ἐπίβρυσ.

278. *Tum.*] One of Dr. Mead's manuscripts has *cum*.

279. *Cœumque, Iapetumque creat, sævumque Typhoëa.*] These are said also by Hesiod, to be the sons of the earth. Virgil imitates the Greek Poet in mentioning Cæus and Iapetus without any epithet.

Κοῖον τε, Κρεῖον θ', Ὑπερίονά τ', Ἰαπε-
 τὸν τε.

and the brethren who conspired to destroy heaven. Thrice truly did they endeavour to lay Ossa upon Pelion, and to roll the shady Olympus upon Ossa: thrice did Jupiter scatter asunder the heaped mountains with his thunderbolt.

Et conjuratos cælum rescindere fratres.

280

Ter sunt conati imponere Pelio Ossam

Scilicet, atque Ossæ frondosuin involvere Olympum :

Ter pater exstructos disjecit fulmine montes.

NOTES.

But he bestows the epithet of *savvus* on Typhoëus: and indeed Hesiod gives a terrible description of this giant.

281. *Ter sunt conati imponere Pelio Ossam.*] The fable of the war of the giants against the gods is well known. Homer mentions this heaping up of mountains on mountains, but he differs from Virgil in placing them:

Ὅσσαν ἐπ' Ὀυλύμπῳ μέμασαν θέμεν,
αὐτὰρ ἐπ' Ὀσση
Πήλιον ἐἰνοσίφυλλον, ἣν ἔρανός ἀμείατος
εἶη.

“Hear’d on Olympus tott’ring Ossa
“stood;

“On Ossa Pelion nods with all his
“wood.”

MR. POPE.

Olympus seems the fittest for the foundation, being the biggest of the three mountains. Longinus brings these verses of Homer, as an instance of the Sublime, and observes, that the Poet, not content with barely mentioning this attempt of the giants immediately adds that they had almost effected what they designed: Καὶ νύ κεν ἐξετέλεσσαν. But, with all due submission to that excellent Critick, I think the sublimity of this passage is rather diminished than augmented by the following line:

Καὶ νύ κεν ἐξετέλεσσαν ἐὶ ἤρας μέτρον ἴκοντο.

“They would have brought to pass
“what they designed, if they had
“arrived to their full strength.”
Surely what idea soever this gives of the strength of the giants, it diminishes the power of Jupiter and the rest of the gods, who with so much difficulty subdued a few boys, who had not yet arrived to their full strength. Virgil has enlarged the idea of Homer, by saying that the giants made this attempt three times before they could be subdued. The labour of the giants in heaping mountain upon mountain is very beautifully expressed in the numbers of this verse:

“Ter sunt conati imponere Pelio
“Ossam.”

It is impossible to read it without a pause.

283. *Disjecit.*] Pierius says it is *dejecit* in the Roman manuscript. The same reading is in the Cambridge, the Arundelian, and one of Dr. Mead’s manuscripts. Virgil has used *dejecit* in this Georgick:

“———— Ille flagranti
“Aut Atho, aut Rhodopen, aut alta
“Ceraunia telo
“Dejecit.”

But

Septima post decimam felix et ponere vitem,
Et prensos domitare boves, et licia telæ 285
Addere: nona fugæ melior, contraria furtis.

The seventeenth is lucky to plant the vine, and to tame oxen, and to begin to weave. The ninth is better for flight, but adverse to theft.

NOTES.

But there he is speaking of single mountains. *Disjecit* seems more proper in this place, to express the scattering asunder of these mountains. And we find in Strabo, that Ossa was really thought to have been torn from Olympus: Ὑπὸ δὲ σεισμῶν ἐξήγατος γενομένου (τὰ νῦν καλούμενα Τέμπη) καὶ τὴν Ὀσσαν ἀποσχίζοντος ἀπὸ τοῦ Ὀλύμπου. This might give the Poets room to feign that this violence was committed at the time of the war between the gods and the giants.

284. *Septima post decimam.*] Servius mentions three different interpretations of these words: 1. The seventeenth is lucky: 2. the seventh is lucky, but not so lucky as the tenth: 3. the fourteenth is lucky, that is the seventh doubled, which comes after the tenth. This last is so forced an interpretation, that I cannot be persuaded that Virgil could mean any thing so obscure. It must however be confessed that Hesiod has set down the fourteenth day as lucky for taming cattle:

Κούρη δέ τε τετράς
Μίσση. τῇδ' ἐ τε μῆλα, καὶ ἐλίποδας ἐλικας βοῦς,
Καὶ κύνες καρχαρόδοντα, καὶ ἐνρήκας ταλαεργούς
Πρηνέιν, ἐπὶ χεῖρα τιθείς.

The last words agree with *prensos domitare*. The second interpretation

is generally received; and indeed Hesiod says the seventh and the tenth days are both lucky:

Πρῶτον ἔνη, τετράς τε, καὶ ἐβδομή, ἱερὸν ἡμάρ.

and

Ἐθβλή δ' ἀνδρογόνος δεκάτη.

But he no where says that the seventh is inferior to the tenth; nor does he mention either of them as fortunate for any part of husbandry. I prefer the first interpretation, because it seems the most plain. Hesiod allows it also to be one of the lucky days:

Μέσση δ' ἐβδομάτῃ Δημήτερος ἱερὸν ἀκτὴν
Ἐν μάλ' ὀπιπτεύοντα ἐὺτροχάλῳ ἐν ἀλῶνι
Βάλλειν. ὑλοτόμῳ τε ταμείν Διλαμήναι
δοῦρα,
Νηΐά τε ξύλα πολλὰ, τὰ τ' ἄρμενα νηυσὶ
πέλονται.

Et.] One of the Arundelian manuscripts has *est*. Pierius says it is *est* in the Lombard manuscript, but it is altered from *et* with a different hand.

Vitem.] Pierius says it is *vites* in the Lombard manuscript. It is the same in the King's and both Dr. Mead's manuscripts, and in several printed editions.

Many things also may be done better in the cool night, or when the morning bedews the earth at sun-rising. By night the light stubble, by night the parched meadows are better cut: the clammy dew is never known to fail in the night. Some sit up late by the light of a winter fire, and point torches with a sharp knife: whilst their wives, easing their long labour with singing, run thro' the loom with the rattling reed, or boil away the moisture of the sweet must over the fire,

Multa adeo gelida melius se nocte dedere,
Aut cum sole novo terras irrorat Eous.
Nocte leves melius stipulæ, nocte arida præta
Tondentur: noctes lentus non deficit humor. 290
Et quidam seros hyberni ad luminis ignes
Pervigilat, ferroque faces inspicat acuto.
Interea longum cantu solata laborem
Arguto conjux percurrit pectine telas:
Aut dulcis musti Vulcano decoquit humorem, 295

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287. *Multa adeo*, &c.] The Poet proceeds to mention what sort of works are to be done in the night, both in winter and summer.

Gelida melius.] Thus it is in the Medicean and other ancient manuscripts, according to Pierius: and in all the manuscripts, which I have collated, except one of Dr. Mead's. Heinsius, La Cerda, Ruæus, and most of the editors have *gelida melius*. In some few editions it is *melius gelida*.

288. *Aut*.] Pierius says it is *vel* in some ancient manuscripts: but that most copies have *aut*. One of Dr. Mead's manuscripts also has *vel*.

Irrorat.] In one of the Arundelian manuscripts it is *irrigat*.

Eous.] Servius, and most of the commentators interpret this the *Morning Star*. Some take it to mean one of the horses of the sun of that name. He is mentioned by Ovid:

“Interea volnres Pyrocis, et Eous,
“et Æthon,
“Solis equi, quartusque Phlegon.”

289. *Nocte leves melius stipulæ*.] Heinsius is almost singular, in printing the words in this order. Pierius however observes that the same dis-

position is in all the ancient manuscripts which he had seen: and that it is more elegant than the common reading.

Nocte arida præta tondentur.] Pliny also observes that a dewy night is fittest for mowing: “Noctibus “roscidis secari melius.”

290. *Noctes*.] In some manuscripts it is *noctis*: which may be either the genitive case singular, or the accusative plural. Pierius proves it is the accusative plural, from a passage in Arusianus Messus, *de Elocutionibus Virgilii*: where, observing that *deficit illum rem* is an elegant expression, he quotes the authority of Virgil, who wrote *Noctes lentus non deficit humor*.

292. *Faces inspicat*.] The torches of the Ancients were sticks cut to a point.

295. *Dulcis musti Vulcano decoquit humorem*.] Must is the new wine before it is fermented. We find in Columella, that it was usual to boil some of the must till a fourth part, or a third, or even sometimes half was evaporated. This Virgil expresses by *decoquit humorem*. The use of this boiled must is to put into some sorts of wine to make them keep. Columella

Et foliis undam trepidi despumat aheni.

At rubicunda Ceres medio succiditur æstu, 297

Et medio tostas æstu terit area fruges.

and scum with leaves the ware of the trembling kettle. But reddened Ceres is cut down in the heat of noon, and the roasted corn is threshed in the heat of noon.

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mella is very copious on this subject, in *Lib. 12. cap. 19, 20, 21*. He recommends the sweetest must for this purpose: thus *dulcis* is no idle epithet to *musti* in this passage.

La Cerda observes that *Fulcan* is never used by Virgil for *fire*; but when he would express a large fire. This is certain, that Columella directs the fire to be gradually increased to a considerable heat.

296. *Undam trepidi aheni*.] The wave of the trembling kettle is a poetical expression; the boiling of a pot resembling the waves of the sea. Pierius says it is *trepididis despumat aënis* in the Roman manuscript, and *trepidi* in the Medicean and some other manuscripts. The Cambridge manuscript has *trepidi*: in the other manuscripts which I have consulted it is *trepidi*. Servius, Heinsius, La Cerda, Masvicius, and several good editors read *trepidi*. Ruæus and many others prefer *trepidi*.

297. *At rubicunda Ceres, &c*] From the mention of works to be done in the night, he passes to those which are to be done in the day time, both in summer and winter: and enlarges upon the enjoyments of husbandmen in the winter season:

By *rubicunda Ceres* the Poet means the standing corn, which is of a reddish yellow, or golden colour, when ripe.

Succiditur.] Mr. B— would fain read *succingitur*. "Several copies,

"says he, have *succinditur*, but it is "a very improper expression to say "corn is hewed down: but Ceres "represented by a sheaf of corn is "very poetically said to be girt or "bound." In consequence of this criticism, he translates this line thus:

"But bound is Ceres at the noon of "heat."

I do not find any other authority than this gentleman's conjecture, for reading *succingitur*. All the manuscripts and printed copies which I have seen have *succiditur*, which signifies *is cut down*. The participle of this verb is applied by Virgil, in the ninth Æneid to a flower cut down by a plough:

"Purpureus veluti cum flos succisus
"aratro

"Languescit moriens."

Cædo and it's compounds are frequently applied by Columella to the cutting down of hay and corn. The title of the nineteenth chapter of his second book is, *Quemadmodum succisum fœnum tractari et condi debeat*. In that chapter we find *cum fœnum cecidimus*. In the twenty-first chapter, which treats of harvest, we find *sitempestive decisa sint*: and *sin autem spicæ tantummodo recisæ sunt*.

298. *Et medio tostas æstu terit area fruges*.] Thus Columella: "Quod
"si falcibus seges cum parte culmi
"demessa

Plow naked, and sow naked: winter is a time of leisure for the husbandman. In cold weather the farmers generally enjoy what they have gotten: and rejoicing one with another make mutual feasts. The genial winter invites them, and dissolves their cares. As when the laden ships have just reached the port, and the joyful mariners have crowned their sterns. But yet then is the season to gather acorns,

Nudus ara, sere nudus: hyems ignava colono.

Frigoribus parto agricolæ plerumque fruuntur, 300

Mutuaque inter se læti convivia curant.

Invitat genialis hyems, curasque resolvit:

Ceu pressæ cum jam portum tetigere carinæ,

Puppibus et læti nautæ imposuere coronas. 304

Sed tamen et quernas glandes tum stringere tempus,

NOTES.

“ demessa sit, protinus in acervum,
“ vel in nubilium congeritur, et su-
“ binde *opportunis solibus torrefacta*
“ proteritur.”

I make use of the word *thresh* in my translation, as being most familiar to the English reader: tho' it is certain that the Romans seldom made use of a flail or stick to beat out their corn. I have already described the *tribulum* in the note on ver. 164. Sometimes they performed it by turning cattle into the floor, to tread the corn out with their feet. Varro, immediately after his description of the *tribulum*, adds: “ Apud alios exteritur grege jumentorum inacto, et ibi agitato perticis, quod ungulis espicæ exteruntur grana.” Columella mentions all these ways, of threshing, treading, and rubbing with the *tribulum*. “ Sin autem spicæ tantummodo recisæ sunt, pos-
“ sunt in horreum conferri, et deinde
“ per hyemem, vel baculis excuti
“ vel exteri pecudibus. At si com-
“ petit, ut in area teratur frumen-
“ tum, nihil dubium est, quin equis
“ melius, quam bubus ea res confi-
“ ciatur, et si pauca juga sunt, adji-
“ cere tribulam et traham possis,
“ quæ res utraque culmos facillime
“ comminuit.”

299. *Nudus ara, sere nudus.*] Thus Hesiod:

“ - - - Γυμνὸν σπείρειν, γυμνὸν δὲ
βωτρεῖν,
“ Γυμνὸν δ' ἀμῶσθαι.

By saying these works should be performed naked, the Poets mean that they ought to be done, when the weather is exceeding hot. According to Pliny, Cincinnatus was found plowing naked, when the dictatorship was brought to him: “ Aranti qua-
“ tuor sua jugera in Vaticano, quæ
“ prata Quintia appellantur, Cincin-
“ nato viator attulit dictaturam, et
“ quidem, ut traditur, *nudo*, pleno-
“ que pulveris etiamnum ore. Cui
“ viator, vela corpus, inquit, ut pro-
“ feram Senatus Populique Romani
“ mandata.”

Colono.] Pierius says that in the Medicean copy it is *colono est*.

304. *Puppibus et læti nautæ imposuere coronas.*] This whole line is repeated in the fourth Æneid, ver. 418.

305. *Quernas glandes.*] *Glans* seems to have been used by the Romans in the same sense that we use *Mast*. Thus the fruit of the Beech is called *glans*: “ Fagi *glans* nuclei
“ similis,”

Et lauri baccas, oleamque, cruentaque myrta. 306 and bay berries, and bloody myrtle berries.

NOTES.

“similis.” says Pliny. But strictly speaking it means only such fruits as contain only one seed, which is covered at the lower part with a husk, and is naked at the upper part: thus the fruit of an oak, which we commonly call an *acorn*, is properly a *glans*. “Glandem, says Pliny, quæ proprie intelligitur, ferunt robur, quercus, esculus, cerrus, ilex, suber.”

Stringere.] This word signifies to gather with the hand: thus we find in the ninth Eclogue:

“ - - - Hic ubi densas
“Agricolæ stringunt frondes.”

306. *Lauri baccas*.] Translators frequently confound the Laurel and the Bay; as if they were the same tree, and what the Romans called *Laurus*. Our Laurel was hardly known in Europe, till the latter end of the sixteenth century; about which time it seems to have been brought from Trebizond to Constantinople, and from thence into most parts of Europe. The Laurel has no fine smell, which is a property ascribed to the *Laurus*, by our Poet in the second Eclogue:

“Et vos, o Lauri, carpam, et te
“proxime, myrte,
“Sic positæ, quoniam suaves misce-
“tis odores:

and in the sixth Æneid:

“Odoratum Lauri nemus.”

Nor is the Laurel remarkable for crackling in the fire: of which there is abundant mention with regard to the *Laurus*: Thus Lucretius:

“Aridior porro si nubes accipit ig-
“nem,
“Uritur ingenti sonitu succensa re-
“pente:
“Lauricomos ut si per montes flam-
“ma vagetur,
“Turbine ventorum comburens im-
“pete magno.
“Nec res ulla magis, quam Phœbi
“Delphica Laurus
“Terribili sonitu flamma crepitante
“crematur.”

*But if the cloud be dry, and thunder fall,
Rises a crackling blaze, and spreads o'er all;
As when fierce fires, press'd on by winds, do seize
Our laurel groves, and waste the virgin trees;
The leaves all crackle; she that fled the chase
Of Phæbus' love, still flies the flames' embrace.*
CREECH.

These characters agree very well with the Bay-tree, which seems to be most certainly the *Laurus* of the Ancients; and is at this time frequent in the woods and hedges in Italy. The first discoverers of the Laurel gave it the name of *Laurocerasus*, because it has a leaf something like a Bay, and a fruit like a Cherry.

Cruentaque myrta.] The myrtle berries are here called *cruenta*, from their

Then is the season to lay snares for cranes, and nets for stags, and to pursue the long eared hares: then is the season for the Balearic slinger to pierce the does, when the snow lies deep, when the rivers roll down the ice. Why should I speak of the storms and constellations of autumn,

Tum gruibus pedicas et retia ponere cervis, 307
Auritosque sequi lepores; tum figere damas,
Stuppea torquentem Balearis verbera fundæ,
Cum nix alta jacet, glaciem cum flumina trudent.
Quid tempestates autumni, et sidera dicam? 311
Atque ubi jam breviorque dies, et mollior æstas,

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their vinous juice. There are several species of myrtle; but Ray informs us that he observed no other sort in Italy, than the common myrtle, or *myrtus communis Italica* C. B.

309. *Balearis*.] The Balearides are two islands near Spain, now known by the names of Majorca and Minorca. The inhabitants of these islands are said to have been famous for slinging: their name being derived from βάλειν.

311. *Quid tempestates autumni, &c.*] The Poet having barely mentioned the stormy seasons: the latter end of spring, and the beginning of autumn, proceeds to an elegant description of a storm in the time of harvest.

Tempestates autumni, et sidera.] The Autumn was reckoned to begin about the twelfth of August, at the cosmical setting of Fidicula and the Dolphin: which was accounted a stormy season, according to Columella: "Pridie Idus Augusti fidis occidit mane, et autumnus incipit. -- Idibus Augusti delphini occasus tempestatem significat. Decimo nono Calendas Septembris ejusdem sideris matutinus occasus tempestatem significat. Decimo tertio Calendas Septembris sol in virginem transitum facit. Hoc et sequenti die tempestatem significat,

"interdum et tonat. Hoc eodem die fidis occidit. Decimo Calendas Septembris ex eodem sidere tempestas plerumque oritur et pluvia." Homer mentions the Autumn as a stormy season:

Ὡς δ' ὑπὸ λαίλαπι πᾶσα κελευνὴ βέβριθε χυθών
Ἥματ' ὀπωρινῶ, ὅτε λαβρότατον χεῖμα ἰδωρ
Ζεύς.

"— When in Autumn Jove his fury pours
"And earth is loaden with incessant show'rs."

MR. POPE.

One of the Arundelian manuscripts has *frigora* instead of *sidera*.

312. *Atque ubi jam breviorque dies, et mollior æstas.*] One of Dr. Mead's manuscripts has

"Atque ubi jam breviorque dies,
"jam mollior æstas,

which is not amiss. Servius thinks the latter end of Autumn is meant: but that interpretation will not agree with *mollior æstas*, unless we suppose *æstas* to be put poetically for warm weather, as it seems to be in the second Georgick:

"Prima

Quæ vigilanda viris? vel cum ruit imbriferum ver:

Spicea jam campis cum messis inhorruit, et cum

and what vigilance is necessary in men, when the days grow shorter, and the heat more moderate? Or when the showery spring concludes, when the spiky harvest now bristles in the fields, and when

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“Prima vel autumnus sub frigora,

“cum rapidus sol

“Nondum hyemem contingit equis,

“jam præterit æstas.”

“Autumnoque magis stellis fulgen-

“tibus alta

“Concutitur cæli domus undique,

“totaque tellus;

“Et cum tempora se Veris florentia

“pandunt.”

“Now spring and autumn frequent

“thunders hear;

“They shake the rising and the dy-

“ing year.”

CREECH.

313. *Vel cum ruit imbriferum ver.*] One of Dr. Mead's manuscripts has *et* instead of *vel*. Servius interprets *ruit*, *præcipitatur*, *in fine est*. The latter end of the spring is about the end of April, and beginning of May, which is a rainy season, according to Columella: “Decimo quinto Calendas Maias sol in aurum transitum facit, pluviam significat. Decimo quarto Calendas Maias sucule se vesperi celant, pluviam significat. Undecimo Calendas Maias ver bipartitur, pluvia et nonnunquam grando. Decimo Calendas Maias vergiliæ cum sole oriuntur, africanus vel auster, dies humidus. Nono Calendas Maias prima nocte fiducula apparet, tempestatem significat. Quarto Calendas Maias auster fere cum pluvia. Tertio Calendas Maias mane capra exoritur, austrinus dies, interdu pluvie.... Quinto Nonas Maias centaurus totus apparet, tempestatem significat. Tertio Nonas Maias idem sidus pluviam significat.... Septimo Idus Maias æstatis initium, favonius, aut corus, interdum etiam pluvia.” Lucretius mentions both Autumnus and Spring, as stormy seasons:

314. *Spicea jam campis, &c.*] Some understand the Poet to speak of the ripe corn in this passage. But he plainly means the first appearance of the ear: this agrees with the time mentioned by him, which is May: and the next line, where he speaks of the *milky corn*, and the *green stems*, puts it out of all question.

Inhorruit.] Servius interprets this *intremiscit*, in which he is followed by Ruæus. Dr. Trapp adheres to this interpretation:

“— — When the trembling ears

“Wave with the wind.”

He observes upon this passage, that “*Trembling* in animals being the effect of fear; the word *inhorruit* is elegantly transferred to corn, &c. “*trembling* with the wind” See the note on *segnisque horreret in arvis carduus*, ver. 151. Virgil has used *inhorruit*,

the milky corn swells on the green stem? Often have I seen, when the husbandman had brought the reaper into the yellow fields, and was reaping the barley with brittle stems,

Frumenta in viridi stipula lactentia turgent? 315

Sæpe ego cum flavis messorum induceret arvis

Agricola, et fragili jam stringeret hordea culmo,

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inhorruit, only in three other places in all his works: in neither of which he puts it for *fear* or *trembling*. In the third and fifth *Æneids*, he uses it to express a horrid darkness overspreading the sea in a storm:

“ — Cæruleus supra caput astitit

“ imber

“ Noctem hyememque ferens: et *in-*

“ *horruit* unda tenebris.”

In the tenth *Æneid* he uses it to describe a wild boar erecting his bristles:

“ — Postquam inter retia ventum

“ est,

“ Substitit, intremuitque ferox, et *in-*

“ *horruit* armos.”

Thus I take it in this place to signify the *bristling* of the bearded ears of corn; as Mr. B. — has translated it:

“ Or when the harvest *bristles* into
“ ears.”

315. *Lactentia*.] The Bodleian and one of Dr. Mead's manuscripts have *lactantia*. Servius observes that *lactans* signifies that which yields milk, *lactens* that which receives milky nourishment.

316. *Sæpe ego cum flavis, &c.*] The meaning of the Poet seems to be that the storms of Autumn and

Spring have nothing extraordinary in them, being usually expected in those seasons. Therefore he chooses to enlarge upon those storms which he has often seen even in the time of harvest: and describes the terrible effects of them in a very poetical manner.

317. *Fragili jam stringeret hordea culmo.*] *Stringere* signifies to gather with the hand, as is observed in the note on that word, *ver.* 305. Servius seems to take it in this sense. But Ruæus interprets it to *bind*: “ Et jam ligaret hordea paleis fragilibus.” Most of our translators implicitly follow this interpretation. Dryden translates this verse:

“ Ev'n while the reaper fills his
“ greedy hands,

“ And *binds* the golden sheaves in
“ brittle bands.”

Thus he takes *fragili culmo* to mean the *band of the sheaf*. I rather believe the Poet means the stem or straw of the growing barley by *culmus*, and uses the epithet *fragilis* to express it's ripeness; as he adds *flavis* to *arvis* in the foregoing verse, for the same reason. Mr. B. — leaves out the brittle straw, and says only,

“ — And now bound the grain.”

Dr. Trapp follows Dryden:

“ — — And bound

“ His sheaves with *brittle straw*.”

Omnia ventorum concurrere prœlia vidi,
 Quæ gravidam late segetem ab radicibus imis
 Sublime expulsam eruerent: ita turbine nigro 320
 Ferret hyems culmunque levem, stipulasque volantes.
 Sæpe etiam immensum cœlo venit agmen aquarum;
 Et fœdam glomerant tempestatem imbribus atris
 Collectæ ex alto nubes: ruit arduus æther,

all the fury of the winds engage, and tear up the heavy corn by the very roots far and near, and toss it on high, just as a black whirlwind would carry away the light straw, and flying stubble. Often also an immense flood of waters falls from the heavens, and clouds gathered out of the deep thicken the tempest with black showers: the lofty sky pours down,

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May understood it in the same sense which I have given it:

“ ——— When corn was ripe to mow,
 “ And now in dry, and brittle straw
 “ did grow.”

318. *Concurrere*.] It is *consurgere* in one of Dr. Mead’s manuscripts, and in the Roman manuscript, according to Pierius. But *concurrere* is a better word: and we have the authority of Pliny that it is the word which Virgil used in this place: “ Etenim prædicta ratione vento-
 “ rum, ne sæpius eadem dicantur,
 “ transire convenit ad reliqua tem-
 “ pestatum præsagia, quoniam et
 “ hoc placuisse Virgilio magnopere
 “ video. Siquidem in ipsa messe
 “ sæpe *concurrere* prœlia ventorum
 “ damnosa imperitis refert.”

320. *Ita turbine nigro, &c.*] This no doubt is to be understood as a simile. The Poet, to magnify the storm he is describing, represents it as whirling aloft the heavy corn with its ears and roots, just as an ordinary whirlwind would toss some light empty straw. Ruæus seems to take the whirling up of the light straw to be a part of Virgil’s storm: “ Quæ
 “ dissiparent in auras plenam segetem
 “ extirpatam radicibus, tam denso

“ nimbo jactabat procella calamos
 “ levces, et stipulas volantes.” Dry-
 den follows Ruæus:

“ The heavy harvest from the root is
 “ torn,
 “ And whirl’d aloft the lighter stub-
 “ ble born.”

The two following lines are hardly intelligible, and have nothing but the word *hyems* in Virgil, to give them any sort of countenance.”

“ With such a force the flying rack
 “ is driv’n,
 “ And such a winter wears the face
 “ of heav’n.”

Dr. Trapp translates it as if by *ita turbine* was meant *tali turbine*:

“ *With such a gust* a hurricane would
 “ drive
 “ Light, flying stubble.”

324. *Collectæ ex alto nubes.*] Servius thinks that by *ex alto* is meant from the north; because that pole appears elevated to us. But, as Ruæus justly observes, storms generally come from the south; and the Poet a few lines afterwards says *ingeminant austri*. Some take *ex alto* to mean the

and with a vast quantity of rain
washes away the joyful crops,
and labours

Et pluvia ingenti sata lœta, boumque labores

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the upper regions of the air; of
which opinion Dr. Trapp seems to be:

“ — — — Gather'd clouds
“ Brew the black storm aloft.”

But it seems most probable that Virgil means the sea; out of which the clouds may properly be said to be gathered. In this sense Dryden has translated it:

“ And oft whole sheets descend of
“ slucy rain,
“ Suck'd by the spongy clouds from
“ off the main.”

and Mr. B. — —

“ Oft gather from the deep the
“ thick'ning clouds.”

Ruit arduus æther.] Servius takes this to signify thunder: *Tonitribus percrepat.* I take it rather to be a poetical description of the greatness of the shower, as if the very sky descended. Virgil uses *ruit*, in the third *Æneid* for the going down of the sun:

“ Sol ruit interea, et montes umbran-
“ tur opaci.”

In the fifth *Æneid*, he uses it for the falling of a great shower in a tempest:

“ — — — Effusis imbris atra
“ Tempestas sine more furit: toni-
“ truque tremiscunt

“ Ardua terrarum, et campi: *ruit*
“ æthere toto

“ Turbidus imber aqua, densisque
“ nigerrimus austris.”

Martial uses *cælum ruebat*, when he is speaking of a very great shower of rain:

“ Imbribus immodicis cælum nam
“ forte ruebat.”

Virgil is thought, in this description of a flood, to have had in his mind a passage in the sixteenth *Iliad*:

Τῶν δὲ τε πάντες μὲν ποταμοὶ πλή-
θουσι ῥέοντες,
Πολλὰς δὲ κλιτὺς τίτ' ἀποτμήγουσι
χαράδραι,
Ἐξ δ' ἄλλα πορφυρέην μεγάλην σενά-
χουσι ῥέουσαι
Ἐξ ὅρων ἐπὶ καρ' μινύθει δὲ τε ἔργ'
ἀνδρῶπων.

“ From their deep beds he bids the
“ rivers rise,
“ And opens all the floodgates of the
“ skies:
“ Th' impetuous torrents from their
“ hills obey,
“ Whole fields are drown'd, and
“ mountains swept away;
“ Loud roars the deluge till it meets
“ the main;
“ And trembling man sees all his la-
“ bours vain.”

Mr. POPE.

In both Poets are mentioned the destruction of the fields, and labours of husbandry,

Diluit: implentur fossæ, et cava flumina crescunt
Cum sonitu, fervetque fretis spirantibus æquor.
Ipse pater, media nimborum in nocte, corusca 328
Fulmina molitur dextra: quo maxima motu

of the oxen: the ditches are filled, and the hollow rivers sounding swell, and the sea boils with tossing waves. Jupiter himself in the midst of the thickest darkness lances the thunders with his fiery right hand: with the violence of which the whole

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husbandry, and at last the deluge spending its force upon the sea.

325. *Satalæta, boumque labores.*] We find the same words in the second Æneid, where he alludes to a torrent rushing down from the mountains:

“ ——— Rapidus montano flumine
“ torrens

“ Sternit agros, sternit *sata læta bo-*
“ *umque labores.*”

328. *Ipse pater, &c.*] The Poet has already given us the whirlwind, the rain and the deluge, which make as terrible description of a storm, as perhaps is to be met with in any other Poet. But to increase the horror of his description, he introduces Jupiter himself lancing his thunders, and striking down the mountains; the earth trembling, the beasts flying, and men struck with horror: then the south wind redoubles its violence, the rain increases, and the woods and the shores groan with the violence of the tempest.

Nimborum in nocte.] Thus Lucretius:

“ Usque adeo tetra nimborum nocte
“ coorta.”

In is wanting in one of the Arundelian manuscripts. Pierius observed the same in some ancient manuscripts:

but he says it is *nimborum in nocte* in the Medicean and most other copies; and prefers that reading as much more numerous and elegant.

Corusca fulmina molitur dextra.] Servius, and after him some other commentators make *corusca* agree with *fulmina*. Thus we find in Horace:

“ Igni corusco nubila dividens.”

Ruæus joins it with *dextra*. This also has a parallel in Horace:

“ ——— Rubente
“ Dexteræ sacras jaculatus arces.”

It appears to me more poetical to say that *Jupiter lances the thunders with his fiery right hand*, than that he *lances the fiery thunders with his right hand*. May has translated it in this sense:

“ In midst of that tempestuous night
“ great Jove
“ From a *bright hand* his winged
“ thunder throws.”

and Dr. Trapp:

“ Great Jove himself, amidst the
“ night of clouds,
“ Hurls with his *red right hand* the
“ forked fire.”

Dryden

earth trembles, the beasts are fled: the hearts of men in all nations are sunk with humble fear: he casts down Athos, or Rhodope, or the high Ceraunia with his burning bolt:

Terra tremuit: fugere feræ: mortalia corda 330
Per gentes humilis stravit pavor: ille flagranti
Aut Atho, aut Rhodopen, aut alta Ceraunia telo

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Dryden seems to follow the other interpretation:

“The father of the gods his glory
“shrouds,
“Involv’d in tempests and a night
“of clouds,
“And from the middle darkness
“flashing out
“By fits he deals his fiery bolts about.”

and Mr. B——

“Amidst a night of clouds his glit-
“ting fire,
“And rattling thunder hurls th’ eter-
“nal sire.”

330. *Fugere feræ: mortalia corda*, &c.] So I venture to read it with the Cambridge and one of the Arundelian manuscripts. The common reading is *fugere feræ, et mortalia corda*, &c. But the making a pause at *feræ*, and leaving out the conjunction, seems to me more poetical:

Dr. Trapp justly observes that *fugere* being put in the preter-perfect tense has a wonderful force: “*We* see, says he, the beasts *scudding away*; and they are *gone*, and *out of sight* in a moment.” It is pity that learned gentlemen did not preserve the force of this tense in his translation. He has not only used the present tense, but has diminished the strength and quickness of the expression, which Virgil has made to

consist only of two words *fugere feræ*, by adding an epithet to beasts, and mentioning the place they fly to:

“—— *Savage beasts to coverts fly.*”

Dryden has been guilty of the same oversight:

“And flying *beasts in forests seek*
“*abode.*”

“The Latin, says Mr. B—— is as quick and sudden as their flight. “*Fugere feræ*, they are all vanished in an instant. But in Mr. Dryden’s translation, one would imagine these creatures were drove out of some inclosed country, and were searching for entertainment in the next forest.” But Mr. B—— did not observe the beauty of the tense:

“Far shakes the earth: beasts *fly*:
“and mortal hearts
“Pale fear dejects.”

332. *Atho.*] The King’s, the Cambridge, the Bodleian, one of the Arundelian, and both Dr. Mead’s manuscripts have *Athon*, the other Arundelian manuscript has *Aton*. Pierius observes that it is *Athon* in the Roman, the Medicæan, and some other ancient manuscripts. Servius, Heinsius, la Cerda, Ruæus, and most of the good editors have *Atho*. It is certain that the accusative case of

Dejicit : ingeminant austri, et densissimus imber :

Nunc nemora ingenti vento, nunc littora plangunt.

Hoc metuens, cæli menses et sydera serva : 335

Frigida Saturni sese quo stella receptet :

the south winds redouble : and the shower thickens exceedingly : now the woods, and now the shores resound with the vast wind. In fear of this, observe the monthly signs, and the constellations : observe whether the cold planet of Saturn retires :

NOTES.

ἄθως is generally ἄθω, though sometimes it is ἄθων. Theocritus has ἄθων, in a verse of the seventh Idyllium, which Virgil is thought in this place to have imitated :

Ἡ Ἀθω, ἡ Ποδῖπιν, ἡ Κασίασσιν ἐσχατίζοντα.

Athos is a mountain of Macedonia, making a sort of Peninsula in the Ægean sea, or Archipelago.

Rhodopen.] Rhodope is a mountain of Thrace.

Alta Ceraunia.] The Ceraunia are some high mountains in Epirus, so called because they are frequently stricken with thunder : for κεραυνός signifies a thunderbolt.

333. *Densissimus imber.*] One of Dr. Mead's manuscripts has *densissimus æther*.

334. *Plangunt.*] Servius reads *plangit*, and interprets it *resonare facit* : but he acknowledges that others read *plangunt*. Pierius says it is *plangit* in the Roman and some other very ancient manuscripts ; and seems to suppose *densissimus imber* to be the nominative case to *plangit*. If this interpretation be admitted, we must render the passage now under consideration thus : "The south winds redouble ; and the exceeding thick shower now makes the woods, and now the shores resound." He adds " that in the Medicean copy "*plangunt* is paraphrased *scindunt* :

" thus the verb must agree both with "*auster* and *imber*." But to say either that the *shower*, or the *south wind* and the *shower* make the woods and shores resound with a *great wind*, seems to me to be a tautology. If we were to admit *plangit*, I should rather with Mr. B——, understand Jupiter : though I think he is mistaken in ascribing this interpretation to Pierius. Masvicius also has admitted *plangit* : but as *plangunt* seems to be full as good as the other reading, and as it is generally received, I have chosen to adhere to it.

335. *Hoc metuens.*] After this description of a tempest, the Poet proposes two methods of avoiding such misfortunes : one by a diligent observation of the heavens ; the other by a religious worship of the gods, especially of Ceres.

Cæli menses.] By the *months of heaven*, I take the Poet to mean the twelve signs of the Zodiack, through each of which the sun is about a month in passing.

336. *Frigida.*] Thus Pliny, " Saturni autem sidus gelidæ ac rigentis esse naturæ." Saturn may well deserve the epithet of cold, its orb being at a greater distance from the sun than that of any of the other planets.

Receptet.] Servius commends the skill of Virgil in making choice of this verb, which he thinks is designed to express Saturn's returning twice

into what circles of heaven Mercury wanders. First of all worship the gods, and repeat the annual sacrifices to great Ceres, offering upon the joyful turf, when winter is ended, and spring grows mild. Then the lambs are fat, and then the wines are mellow; then sleep is sweet, and the shades are thick on the hills. Let all thy rural youths adore Ceres:

Quos ignis cæli Cyllenius erret in orbes.
In primis venerare Deos, atque annua magnæ
Sacra refer Cereri, lætis operatus in herbis,
Extremæ sub casum hyem̄is, jam vere sereno. 340
Tum pingues agni, et tum mollissima vina :
Tum somni dulces, densæque in montibus umbræ.
Cuncta tibi Cererem pubes agrestis adoret :

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twice to each sign: "Sane perite ait
"receptet, ut ex frequentativo verbo
"nobis ostenderet Saturnum bis ad
"unumquodque signum reverti, quod
"alii planetæ minime faciunt. So-
"lus enim est qui et longius a sole
"discedat, et bis ad unumquodque
"signum revertat." Pliny has quot-
ed this passage of our Poet: "Ideo
"Virgilius errantium quoque side-
"rum rationem ediscendam præcipit,
"admonens observandum frigidæ Sa-
"turni stellæ transitum." I cannot
think Virgil is to be understood to
mean, that we are to observe what
part of the Zodiack Saturn is in, and
thereby to predict a storm. That
planet is almost two years and a half
in passing through each sign: there-
fore surely we are not to expect a
continuance of the same weather for
so long a time. I rather think he
means that we should observe the as-
pects of the planets in general: and
mentions Saturn and Mercury for the
whole number. Thus in a former
verse he mentions Maia, one of the
Pleiades, for that whole constellation:

"Multi ante occasum Maïæ cœ-
"pere."

337. *Ignis Cyllenius.*] By the
Cyllenian fire he means Mercury,

who was said to be born in Cyllene,
a mountain of Arcadia.

Erret.] The *wandering* of a
Planet is a very proper expression;
the word being derived from *πλάνη*,
wandering.

338. *Annua magnæ sacra refer
Cereri.*] The Poet here gives a beau-
tiful description of the *Ambarva-
lia*; so called because the victim was
led round the fields: *quod victima am-
biret arva*. In ver. 345 Virgil men-
tions it being led three times round.

340. *Casum.*] All the ancient ma-
nuscripts which Pierius had seen, ex-
cept the Medicean, have *casu*. It is
casu also in the King's, the Bodleian,
and in both Dr. Mead's manuscripts.

341. *Tum pingues agni, et tum
mollissima vina.*] Pierius says that
all the ancient manuscripts he had seen
agree in reading *pingues agni et*,
without a *Synalepha*, and that some
have *tunc* and others *tum*. He ob-
serves also that in the Medicean copy
it is *tunc* in this verse, but in the next
it is *Tum somni dulces*. In one of
the Arundelian manuscripts it is *Tunc
pingues agni tum sunt*. In one of
Dr. Mead's it is *Tum pingues agni
sunt tum*. In the other it is *Tum
pingues agni, et tum*: which reading
is admitted by Heinsius, from whom
I seldom deviate. The other manu-
scripts,

Cui tu lacte favos, et miti dilue Baccho ;
 Terque novas circum felix eat hostia fruges, 345
 Omnis quam chorus, et socii comitentur ovantes ;
 Et Cererem clamore vocent in tecta : neque ante
 Falcem maturis quisquam supponat aristis,
 Quam Cereri torta redimitus tempora quercu,

for her do thou mix the honey-
 comb with milk and soft wine ;
 and let the happy victim be led
 thrice round the new fruits,
 accompanied by the whole
 crowd of shouting companions ;
 and let them loudly invite Ceres
 under their roofs : nor let any
 one put the sickle to the ripe
 corn, before he has crowned
 his head with wreaths of oak,

NOTES.

scripts which I have collated, and most of the common editions, have *Tunc agni pingues et tunc*.

324. *Miti dilue Baccho*.] Mont-faucon quotes this passage, to shew that Ceres and Bacchus were worshipped jointly. “ Virgile marque “ aussi le culte des deux dans les “ Georgiques, où il parle des trois “ tours qu’on faisoit faire à la victime “ autour des moissons avant que de “ l’immoler. Cette cérémonie des “ trois tours étoit encore observée en “ d’autres sacrifices, comme nous “ verrons plus bas: il met Cerès et “ Bacchus ensemble, et dit que dans “ la cérémonie on invoquoit Ceres à “ haute voix.” This learned author seems to have viewed the passage under our consideration too hastily, and to have taken *Baccho* to be put for the name of the god, and to be the dative case, coupled with *cui*. All the commentators agree, and I think it cannot be doubted that *Baccho* is here put figuratively for wine, and that it is the ablative case, coupled with *lacte*. Nor could that famous antiquary be easily led into this mistake, if he took *Bacchus* in this place to signify wine, by concluding that the sacrifice must be to Bacchus, as well as to Ceres, to whom wine did not use to be offered, as some have imagined. For it is plain, from the account which Cato gives of the

sacrifices before harvest, not only that wine was offered to Ceres ; but also that Bacchus was not one of the deities, to whom they sacrificed on that occasion. “ Priusquam messim facies, porcam præcidaneam hoc modo fieri oportet. Cereri porca præcidanea, porco fœmina, priusquam hasce fruges condantur, far, triticum, ordeum, fabam, semen rapicium, thure, vino, Jano, Jovi, Junoni præfato. . . . Postea porcam præcidaneam immolato. Ubi exta prosecta erunt, Jano struem commorato, mactatoque item uti prius obmoveris. Jovi feretum obmovo, mactatoque item uti prius feceras. Item Jano vinum dato, et Jovi vinum dato, ita uti prius datum ob struem obmovendam, et feretum libandum. Postea Cereræ exta, et vinum dato.” It is very certain that Ceres and Bacchus were frequently joined together in the same sacrifice ; but it is no less certain, that this passage of Virgil is no proof of it.

349. *Torta redimitus tempora quercu*.] They wore wreaths of oak in honour of Ceres, because she first taught mankind the use of corn instead of acorns : thus our Poet :

“ — Vestro si munere tellus
 “ Chaoniam pingui glandem mutavit
 “ arista.”

351. *Atque*

and danced in uncouth measures, and sung songs to Ceres. And that we may know these things by manifest tokens, both heat and rain, and cold winds; Jupiter himself has appointed what the monthly moon should advise, what should be a sign of the south-winds falling, what

Det motus inkompositos, et carmina dicat. 350
Atque hæc ut certis possimus discere signis,
Æstusque, pluviasque, et agentes frigora ventos;
Ipse pater statuit, quid menstrua Luna moneret,
Quo signo caderent austri: quid sæpe videntes

NOTES.

351. *Atque hæc, &c.*] La Cerda, and after him Ruæus, and several other commentators, understand the Poet in this passage to say, there are two ways of predicting the weather, one by Astrology, to which purpose he mentions the moon; the other by common observation. But he has already insisted sufficiently on the use of the astrological science, and now intends only to shew the husbandman, how, without science, he may be able, in a good measure, to foresee the changes of the weather, and prevent the misfortunes that may attend them. Grimoaldus has justly paraphrased the passage under our consideration to this purpose: “Sed quoniam rustici homines, et operarii ex Saturni cæterorumque syderum conversionibus parum aut nihil possunt colligere, ea de tempestatum indiciis, ac prænotionibus dicam, quæ sunt pene ad vulgarem popularemque sensum accommodata, &c.”

352. *Pluviasque.*] It is *pluvius* without *que*, in one of Dr. Mead’s manuscripts, and in the old Nurenberg edition: Grimoaldus also has the same reading.

353. *Moneret.*] It is *moveret* in one of Dr. Mead’s manuscripts, and in some of the old printed editions.

354. *Quo signo.*] “Vel quo sub sidere; vel melius quo indicio intelligi posset ventos deficere.” says

Ruæus. I have already observed that Virgil has no astrological meaning in this passage: whence we must prefer with Ruæus, this latter interpretation. Dr. Trapp adheres to the former:

“———— Beneath what star;
“Auster’s rough blasts should fall.”

Caderent.] La Cerda observes, that from the context of Virgil it appears, that *caderent* must signify not the ceasing or falling of the wind, but its rushing down to occasion storms. He quotes a passage of Terentius Varro in *Sesquiuylisse*, to confirm this interpretation: *Adversi venti ceciderunt, quod si pergunt diutius mare volvere, vereor, &c.* I cannot find that Virgil has ever used *cado* in this sense: but he has used it for the ceasing of the wind in the ninth Eclogue:

“Et nunc omne tibi stratum silet
“æquor, et omnes,
“Aspice, ventosi ceciderunt mur-
“muris auræ.”

Mr. B——’s translation agrees with La Cerda:

“—— When southern tempests rise.”

Quid.] Both the Arundelian and one of Dr. Mead’s manuscripts have
quod

Agricolæ, propius stabulis armenta tenerent. 355 the husbandman often observing, should keep their herds nearer the stall. When the winds are rising, either the straits of the sea work and begin to swell, and a dry crackling is heard in the mountains; or the far resounding shores begin to echo, and the murmur of the groves to thicken. Now can the wave hardly forbear the bending ships,
 Continuo ventis surgentibus aut freta ponti
 Incipiunt agitata tumescere, et aridus altis
 Montibus audiri fragor; aut resonantia longe 358
 Littora misceri, et nemorum increbrescere murmur.
 Jam sibi tum a curvis male temperat unda carinis,

NOTES.

quod. Servius has the same reading, and it is in some of the old printed editions. Pierius says it is *quid* in the Roman and Medicean manuscripts.

356. *Continuo ventis*, &c.] Here the Poet gives us the signs of the winds rising.

It is more easy to admire than describe the beauty of these lines of our Poet. The very motion of the swelling sea is expressed in these words, which seem to rise gradually with the waves :

“ ——— Freta ponti
 “ Incipiunt agitata tumescere.

We hear the crackling of the mountains in

“ ——— Aridus altis
 “ Montibus audiri fragor :

and the rustling of the woods in

“ ——— Nemorum increbrescere mur-
 “ mur.”

These beauties are too frequent in Virgil to escape the observation of most readers : but it would be unpardonable in a commentator not to take notice of them.

The swelling of the sea, the resounding of the coasts, and the roar-

ing of the mountains are mentioned as prognosticks of wind by Aratus, whom Virgil has imitated in his predictions of the weather :

Σῆμα δὲ τοι ἀνέμοιο καὶ οἰδαίνουσα θάλασσα
 Γίγνεται καὶ μακρὸν ἐπ’ αἰγιαλοὶ βούων-
 τες,
 Ἀκταὶ τ’ εἰνάλιοι, ὅπου τ’ ἔνδοι ἡχέισ-
 σαι
 Γίγνονται, κορυφαὶ τε βοῶμεναι ὕψους
 ἄκραι.

357. *Aridus fragor.*] Pierius says it is *ardus* in the Roman manuscript. *Aridus fragor* means a dry crackling sound, like that of trees, when they break.

360. *Jam sibi tum a curvis.*] In all the manuscripts I have consulted the preposition *a* is omitted ; as also in many printed editions. Pierius says it is *a curvis* in the Roman manuscript. Heinsius retains the preposition : and in the only passage, beside this, where Virgil uses *tempero* in the same sense, we find *a* before the ablative case :

“ ——— Quis talia fando,
 “ Myrmidonum Dolopumve aut du-
 “ ri miles Ulyssei
 “ Temperet a lachrymis.”

361. *Mergi.*]

when the cormorants fly swiftly from the middle of the sea, and come crying to the shore : and when the sea-coots play on the dry land : and the heron forsakes the well known fens and flies above the lofty clouds. When wind impends, you shall also often see the stars fall headlong from heaven, and long tracts of flame whiten after them through the shade of night. Often shall you see the light chaff and falling leaves fly about,

Cum medio celeres revolant ex æquore mergi,
Clamoremque ferunt ad littora : cumque marinae
In sicco ludunt fulicæ : notasque paludes
Deserit, atque altam supra volat ardea nubem.
Sæpe etiam stellas, vento impendente, videbis 365
Præcípites cælo labi, noctisque per umbram
Flammarum longos a tergo albescere tractus.
Sæpe levem paleam et frondes volitare caducas,

NOTES.

361. *Mergi.*] What Virgil says of the cormorant, Aratus ascribes to the *ἑρῳδίδες*.

Καὶ δ' ἂν ἐπὶ ξηρὴν ὅτ' ἑρῳδίδες κατὰ κόσ-
μον
Ἐξ ἁλὸς ἔρχεται, φωνὴ περὶ πολλὰ λαλ-
εῖς,
Κινυμένου κε θάλασσαν ὑπερφόρεσιτ' ἀνέ-
μοιο.

Now *ἑρῳδίδες* is generally understood to mean a heron : but La Cerda interprets it a *mergus* or cormorant. It is said to be called *ἑρῳδίδες quasi ἡλωδίδες*, because it delights in fenny places ; but this agrees with the heron, as well as with the cormorant. The same author will have the *αἰθυσια* of Aratus to be the *fulica* of Virgil, because they are so called, as he says, a *fuligine*, from their blackness : though the *αἰθυσια* is generally thought to be the same with the *mergus*. The *κέφρος* of Aratus he takes to be the heron. For the learned reader's satisfaction I shall set down what Aratus has said of these sea fowl, immediately after the three verses just now quoted :

Καὶ ποτε καὶ κέφροι, ὁπότ' ἔνδοι ποτίω-
ται,

Ἀντία μελλόντων ἀνέμων ἐλκεδὲ φέρονται.
Πολλάκι δ' ἀγριάδες ἡσσαι, ἢ εἰν ἁλὶ
δύσαι
Ἄιθυσιαί χερσαῖα τινάσσονται πλερούε-
σιν.

365. *Sæpe etiam stellas, &c.*] This prognostick of wind taken from the stars seeming to fall is borrowed also from Aratus :

Καὶ διὰ νύκτα μέλαιναν ὅτ' ἀστέρες αἰ-
σῶσι
Ταρφέα, τοὶ δ' ὀπίθεν ἔρμολι ὑπολευκαί-
ωνται,
Δειδέχθαι κίνοις αὐτὴν ὅθεν ἐρχομέ-
νοιο
Πνέματος.

Vento impendente.] One of Dr. Mead's manuscripts has *impellente*.

366. *Umbram.*] So I read it with Heinsius. I find the same reading in the Cambridge and in one of the Arundelian manuscripts. In the King's, the Bodleian, the other Arundelian, and in both Dr. Mead's manuscripts, and in some printed editions it is *umbras*. Pierius says it is *umbram* in the Roman and Medicean manuscripts ; and prefers that reading.

368. *Sæpe levem paleam, &c.*] What Virgil says of chaff, falling leaves,

Aut summa nantes in aqua colludere plumas.
 At Boreæ de parte trucidis cum fulminat, et cum 370
 Eurique Zephyrique tonat domus; omnia plenis
 Rura natant fossis, atque omnis navita ponto
 Humida vela legit. Nunquam imprudentibus imber
 Obfuit: aut illum surgentem vallibus imis

or floating feathers dance on the surface of the water. But when it lightens from the quarter of fierce Boreas, and when the house of Eurys and of Zephyrus thunders; then all the country swims with full ditches, and every mariner on the sea gathers up the wet sails. Never did a storm of rain fall upon any without giving them warning: either the airy cranes avoided it in the bottom of the

NOTES.

leaves, and feathers, Aratus has said of the down of thistles.

Ἡδὴ καὶ πάπποι, λευκῆς γήρειον ἀκάν-
 θης,
 Σὺ μ' ἐγένοντ' ἀνέμου, κωφῆς ἀλὸς ἐπὶ πότε
 πολλοῖς
 Ἀκροὶ ἐπιπλέωσι, τὰ μὲν πάρος, ἄλλα δ'
 ἐπίσσω.

370. *At Boreæ, &c.*] In these lines we have the prognosticks of rain, in which lines the Poet plainly imitates Aratus:

Αὐτὰρ ὅτ' ἐξ ἑυροιο καὶ ἐκ νότου ἀγράφ-
 ῖησιν,
 Ἄλλοτε δ' ἐκ ζεφύροιο, καὶ ἄλλοτε πᾶρ
 βορέαο,
 Δὴ τότε τίς κελεύει ἐν δαίρει ναυτῶν
 ἀνῆρ,
 Μὴ μιν, τῇ μὲν ἔχῃ πέλαγος, τῇ δ' ἐκ
 Διὸς ὕδωρ.
 Ὑδατι γὰρ τοσσαῖδε περὶ στεροπαὶ φορέω-
 ται.

The Cambridge, one of the Arundelian, and one of Dr. Mead's manuscripts have *aut* instead of *at*, at the beginning of ver. 370.

373. *Legit.*] Heinsius has *legunt*, in which, I think, he is almost singular.

Imprudentibus.] Some interpret this *unwise*, as if the Poet's meaning was, that these signs are so plain, that the most unwise must observe them. Thus Dryden:

“Wet weather seldom hurts the most
 “unwise,
 “So plain the signs, such prophets
 “are the skies.”

But *imprudens* signifies not only *imprudent* or *unwise*, but also *unadvised*, *uninformed*, or *unaware*, in which sense this passage is generally understood. Virgil's meaning seems to be, that the signs are so many, that none can complain of a shower's falling on him unawares.

374. *Aut illum surgentem vallibus, &c.*] This passage is variously interpreted. Some take the prognostic of rain to be the cranes leaving the vallies, and flying on high, reading this passage *grues fugere ex imis vallibus*. Of this opinion are Servius, Grimoaldus, Ruæus, and several others. Dryden translates it in this sense:

“The wary crane foresees it first,
 “and sails
 “Above the storm, and leaves the
 “lowly vales:

ll

and

vallies as it rose: or the heifer
looking

Aëriæ fugere grues: aut bucula cælum

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NOTES.

and Dr. Trapp:

“ ——— Or them aërial cranes
“ Fled, rising from the vales.”

La Cerda takes the meaning to be that the showers rise out of the vallies; interpreting it thus: “ Grues
“ volatu suo altissimo indicant in-
“ brem surgere ab imis vallibus.”
In this sense May translates it:

“ For from the vallies, e’er it thence
“ arise,
“ The cranes do fly.”

Servius was aware of this interpretation and condemned it: “ Dicit
“ autem grues, de vallibus surgere,
“ non pluviam de vallibus surgere.”
A third interpretation is, that the cranes left their aërial flight, and fled or avoided the coming storm, by retreating to the low vales. In this sense only Mr. B—— has translated it:

“ Cranes, as it rose, flew downwards
“ to the vale.”

This interpretation is agreeable to what Aristotle has said, in the ninth book of his history of Animals, where treating of the foresight of cranes, he says they fly on high, that they may see far off, and if they perceive clouds and storms, they descend, and rest on the ground: Εἰς ὕψος πέτονται, πρὸς τὸ καθεῶν τὰ σύννεφα. Καὶ ἐὰν ἴδωσι νέφη, καὶ χειμῆρια, καταπτῶσται ἡσυχάζουσιν. From this high flight of the cranes, we see the

propriety of the epithet *aëriæ*; and we also find that not their flying on high, but their descent is to be esteemed a sign of rain. Aratus also, whom our Poet imitates in his signs of weather, says, the cranes leave their airy flight, and return in wind-
ing mazes:

‘Οὐδ’ ὑψοῦ γεράνων μακρὰί σίχες αὐτὰ
κέλευθα
Τείνονται σφοδάδες δὲ παλαμπετὲς ἀπο-
νέονται.

375. *Aut bucula cælum, &c.]*
Thus also Aratus:

Καὶ βόες ἤδη τοι πάρος ἔδατος ἐνδίοιο,
Οὐρανὸν εἰσανιδόντες, ἀπ’ αἰθέρος ὠσφρή-
σαντο.

Virgil has imitated and almost transcribed some Verses of Varro Atacinus, which I shall here set down, as I find them in Servius, and Fulvius Ursinus:

“ Tum liceat pelagi volucres, tar-
“ daque paludis
“ Cernere inexplcto studio certare
“ lavandi:
“ Et velut insolitum pennis infundere
“ rorem:
“ Aut arguta lacus circumvolitavit
“ hirundo:
“ Et bos suspiciens cælum, mirabile
“ visu,
“ Naribus aërium patulis decerpit
“ odorem:
“ Nec tenuis formica cavis non ex-
“ tulit ova.

These

Suspiciens patulis captavit naribus auras :
 Aut arguta lacus circumvolitavit hirundo :
 Aut veterem in limo ranæ cecinere querelam.
 Sæpius et tectis penetralibus extulit ova
 Angustum formica terens iter : et bibit ingens 380

up to heaven has snuffed in the air with wide nostrils : or the chattering swallow has flown round about the lakes : or the frogs have croaked out their ancient moan in the mud. Often also has the pismire making a narrow road brought forth her eggs out of the hidden recesses ; and the rainbow

NOTES.

These lines of Varro are undoubtedly borrowed from Aratus ; and the prognosticks contained in them are in the same order, as in the Greek Poet. Virgil has varied them, and made them more poetical.

377. *Aut arguta lacus, &c.*] Thus Aratus :

* Η λίμνην περὶ δὴδὰ χελιδόνες αἴσسونται,
 Γαστέρι τύπτουσαι αὐτως εἰλυμένοι ἕδωρ.

This line of Virgil is exactly the same with one of Varro, quoted in the preceding note.

378. *Aut veterem in limo, &c.*] It is generally read *et veterem* : but Pierius observed *aut* in several ancient manuscripts. I find *aut* in the Bodleian and in one of the Arundelian manuscripts. We find this prognostick also in Aratus :

* Η μᾶλλον δειλαὶ γενεαὶ, ὕδροισιν ὄνειχερ,
 Αὐτῶν ἐξ ὕδατος πατέρες βούωσι γυνίαν.

As to the *frogs croaking out their ancient moan in the mud*, the Poet no doubt alludes to the story of the Lycian countrymen being turned into frogs by Latona : which is mentioned by Ovid :

“ ——— Et nunc quoque turpes
 “ Litibus exerceat linguas : pulsoque
 “ pudore,
 “ Quamvis sint sub aqua, sub aqua
 “ maledicere tentant.”
 “ Vox quoque jam rauca est.”

379. *Sæpius et tectis penetralibus, &c.*] Thus Aratus :

Καὶ κείλης μυρμηκὲς ἐχῆς ἐξ ὥρα πάντα
 Θᾶσσαν ἀνηγέγκαντο.

See also the last of the verses quoted from Varro, in the note on *ver.* 375.

380. *Et bibit ingens arcus.*] It was a vulgar opinion amongst the ancients, that the rainbow drew up water with its horns. We find frequent allusions amongst the Poets to this erroneous opinion. I shall content myself with one quotation from the *Curculio* of Plautus ; where, as Lena, a drunken, crooked, old woman, is taking a large draught of wine, Palinurus says, see how the bow drinks ! we shall certainly have rain to day :

“ ——— Ecce autem bibit arcus !
 “ pluet
 “ Credo hercle hodie.”

Aratus mentions the rainbow appearing double, as a sign of rain :

has drank deep; and the army of ravens departing from their food in a vast body has made a great noise with clapping their wings. Now may you see various sea-fowl, and those which search for food about the Asian meadows in the sweet lakes of Cayster,

*Arcus : et e pastu decedens agmine magno
Corvorum increpuit densis exercitus alis.
Jam varias pelagi volucres, et quæ Asia circum
Dulcibus in stagnis rimantur prata Caystri,*

NOTES.

"Ἡ διδύμη ἔζωσε διὰ μέγαν οὐρανὸν ἱρι·

in which he is followed by Pliny :
" Arcus, cum sunt duplices, pluvias
" nunciant."

382. *Corvorum increpuit densis exercitus alis.*] Thus also Aratus :

Δή ποτε καὶ γενεαὶ κοράκων, καὶ Φῦλα
κολοιῶν,

"Ἵδατος ἐρχομένοιο Διὸς πάρα σῆμ' ἐγέ-
νοντο,

Φαινόμενοι ἀγγελῶδ', καὶ ἱρήκεσσιν ὁμοῖον
Φεγγάζμενοι· καὶ πού κοράκες δίοις σα-
λαγμοῖς

Φωνῇ ἐμιμήσαντο σὺν Ἵδατος ἐρχομέ-
νοιο·

"Ἡ ποτὲ καὶ κρῶξαν τε βαρεῖν δισάκι
φωνῇ

Μακρὸν ἐπιρροῖζεῦσι τωναζόμενοι· πλερὰ
πυκνά.

383. *Jam varias pelagi volucres, &c.*] Pierius says that in some ancient manuscripts, the words are placed thus : *Jam volucres pelagi varias*; and that in some it is *atque Asia* for *et quæ Asia*. He observes also that it is *varia* in the Roman manuscript. I find the same reading in the Bodleian, and in one of the Arundelian manuscripts : but the grammatical construction will hardly allow it not to be *varias*. The other Arundelian manuscript has *tum* instead of *jam*.

Aratus has mentioned this prog-

nostick also of the water-fowl duck-
ing themselves before rain :

Πολλάκι λιμναῖαι ἢ ἐνάλιαι ὄρνιθες
" Ἀπληστοὶ κλύζονται ἐνιέμεναι ὑδάτεσσιν·

Virgil seems to have imitated this
verse of the second Iliad :

" Ἀσίῳ ἐν λιμῶνι, Καῦστρίῳ ὀμφί ῥέεθρα.

The *Asia palus* or *Asius campus* is the name of a fenny country, which receives the overflowings of the Cayster. The first syllable of this adjective is always long ; as in the passage now before us ; and in the fourth Georgick :

" Atque Ephyre, atque Opis, et Asia
" Deïopeia :

and in the seventh Æneid :

" ——— Sonat amnis et Asia longe
" Pulsa palus."

The first syllable of *Asia*, the name of a quarter of the world, is short ; as in the second Georgick :

" Qui nunc extremis Asiae jam vic-
" tor in oris."

Cayster or *Caystrus* is the name of a river of Asia, which rises in Phrygia major, passes through Lydia and falls
into

Certatim largos humeris infundere rores ; 385 strive to pour a plenty of water
Nunc caput objectare fretis, nunc currere in undas, over their shoulders, and now
Et studio incassum videas gestire lavandi. plunge into the sea, and then
Tum cornix plena pluviam vocat improba voce, run upon the waves, and wan-
Et sola in sicca secum spatiat arena. tonly wash themselves in play.
Nec nocturna quidem carpentes pensa puellæ 390 Then does the unlucky crow
call the rain with a loud voice,
and wanders by herself alone
on the dry sand. Nor are the
maids who perform their night-
ly tasks

NOTES.

into the Ægean sea near Ephesus. The country about this river, being marshy, abounds with water-fowl. Swans are frequently mentioned by the Poets: Homer, in the passage to which we just now referred, speaks of geese, cranes, and swans:

——— Ὀρνίθων πετεργῶν ἔθνεα πολλὰ
Χηνῶν, ἢ γειράνων, ἢ κύκνων δοιλιχοδείρων
Ἀσπίος, &c.

386. *Undas.*] Pierius says that some of the ancient manuscripts have *undis*, and others *undas*. One of Dr. Mead's manuscripts has *undis*, and the other has *undam*.

388. *Tum cornix plena, &c.*] The crow is mentioned also by Aratus:

Ἦπου καὶ λακέρυζα παρ' ἡΐνι προῦχού-
ση
Χείματος ἀρχομένου χεῖσθ' ἵπενυψε κο-
ρώνη·
Ἦπου καὶ ποταμοῖς ἐβάψατο μέχρι παρ'
ἄκρου
Ὀμοῦ; ἐκ κεφαλῆς; ἢ καὶ μάλα πᾶσα
κλυμῶα
Ἦ πολλὴ γίγνεται παρ' ὕδωρ παχέα κρῶ-
ζουσα.

The ancients thought that crows not only predicted rain but called it.

Thus Lucretius, speaking of the different voices of birds:

“ Et partim mutant eum tempesta-
“ tibus una
“ Raucisonos cantus, cornicum ut
“ sæcla vetusta,
“ Corvorumque greges, ubi aquam
“ dicuntur et imbres
“ Poscere, et interdum ventos auras-
“ que vocare.”

Sometimes at change of air, they change their voice:

Thus crows, and om'nous crows, with various noise,
Affright the farmers; and fill all the plain,
Now calling for rough winds, and now for rain.

CREECH.

Servius reads *rauca* instead of *plena*; but *plena* is generally allowed to be the true reading.

The Bodleian and one of the Arundelian manuscripts, after ver. 388, have

“ Aut caput objectat querulum ve-
“ nientibus undis.”

The King's and one of Dr. Mead's manuscripts have *et caput, &c.* In the

ignorant of the approaching storm, when they see the oil sputter in the lamp, and fungous excrescencies grow about the wick. Nor is it less easy to foresee unshowery suns, and fair open weather, and to know them by manifest signs. For then the light of the stars does not seem dim,

Nescivere hyemem : testa cum ardente viderent
Scintillare oleum, et putres concrescere fungos.

Nec minus eximbres soles, et aperta serena
Prospicere, et certis poteris cognoscere signis.

Nam neque tum stellis acies obtusa videtur ; 395

NOTES.

the Cambridge manuscript this verse is mutilated ; *Aut caput querulum jactat*, &c. In the old Nurenberg edition *et caput*, &c. is added after ver. 389.

392. *Scintillare oleum, et putres concrescere fungos.*] This also is mentioned by Aratus :

Ἡ λύχνοιο μύκητες ἀγείρονται περὶ μύξαν,
Νύκτα κατὰ σκιάν, μηδ' ἢν ὑπὸ χείμα-
τος ἄρη
Δύχων ἄλλοτε μὲν τε φάος κατὰ κόσμον
ἄρῃ
Ἄλλοτε δ' αἴσωσιν ἀπὸ φλόγης, ἥτε
κοῦφαι
Πομφόλυγες.

The sputtering of the lamps, being occasioned by the moisture of the air, may well predict rain.

393. *Nec minus*, &c.] After the signs of wind and rain, the Poet now proceeds to give us those of fair weather.

Eximbres.] So Pierius found it in some ancient manuscripts. Almost all the editions have *ex imbri* ; taking the Poet's meaning to be that these are signs of fair weather following the shower ; or that they are to be observed during the rain. May's translation is,

“ By no less true, and certaine signes
“ may we
“ Faire dayes and sunshine in a storme
“ foresee.”

Dryden has

“ Then after show'rs 'tis easy to
“ descry
“ Returning suns, and a serener sky.”

Dr. Trapp translates it :

“ Nor less serenity succeeding show'rs
“ And sunny skies, by sure unfailing
“ signs
“ Thou may'st foresee.”

Mr. B—— alone adheres to *eximbres* ;

“ Nor from less certain signs, the
“ swain descrys
“ Unshow'ry suns, and bright ex-
“ panded skies.”

This reading seems more poetical, than the common : and it is certain, that Virgil's meaning could not be, that these observations are to be made during the rain. At such a time it would be impossible to observe the brightness of the moon and stars ; which are the first prognosticks mentioned by our author.

395. *Nam neque tum stellis acies obtusa videtur.*] Aratus mentions the dimness of the light of the stars as a sign of foul weather :

Ἦμος δ' ἀστερόθεν καθαρόν φάος ἀμειλύνεται.

Nec fratris radiis obnoxia surgere Luna :
Tenuia nec lanæ per cælum vellera ferri. 397
Non tepidum ad solem pennas in littore pandunt
Dilectæ Thetidi Alcyones : non ore solutos

nor does the moon seem to rise,
as if she was indebted to her
brother's beams : nor thin
fleeces of wool seem to be car-
ried through the sky. Nor do
Thetis's beloved Halcyons
spread open their wings to the
warm sun, along the shore : nor
do the filthy swine

NOTES.

396. *Nec fratris radiis obnoxia surgere luna.*] Servius thinks that *obtusa* is to be understood here : and that the sense is : "For then neither does the light of the stars seem dim, nor that of the moon, which is beholden to her brother's beam." Ruæus seems to have found the true meaning of this passage ; that "the moon rises with such an exceeding brightness, that one would rather think her light to be her own, than only borrowed from the sun." See Aulus Gellius, *l. 7. c. 17.*

397. *Tenuia nec lanæ per cælum vellera ferri.*] By *thin fleeces of wool* the Poet means the *fleecy clouds*, which Aratus mentions as a sign of rain :

Πολλάκι δ' ἐρχομένων ὑετῶν νέφεα προπά-
ροιθεν,
Οἷα μάλιστα πόκιον εἰκότα ἰνδάλλον-
ται.

398. *Non.*] In one of Dr. Mead's manuscripts it is *nec*.

399. *Dilectæ Thetidi Halcyones.*] The fable of Ceyx and his wife Halcyone being turned into these birds is beautifully related in the eleventh book of Ovid's *Metamorphoses*. The mutual love of these persons subsisted after their change, in honour of which, the gods are said to have ordained, that whilst they sit on their nest,

which floats on the sea, there should be no storm. Some say this lasts seven days, others nine, others eleven, and others fourteen. Ovid mentions seven :

" ——— Et tandem, superis-mise-
" rantibus, ambo
" Alite mutantur. Fatis obnoxius
" isdem
" Tunc quoque mansit amor. Nec
" conjugiale solutum
" Fœdus in alitibus : coeunt, fiunt.
" que parentes :
" Perque dies placidos hiberno tem-
" pore septem.
" Incubat Halcyone, pendentibus æ-
" quore nidis.
" Tum via tuta maris : ventos cus-
" todit, et arcet
" Æolus egressu : præstatque nepo-
" tibus æquor.

———— The gods commiserate :
And change them both, obnoxious to
like fate.
Aserst they love : their nuptial faiths
they shew
In little birds : ingender, parents
grow.
Seven winter days with peaceful calms
possess,
Alcyon sits upon her floating nest.
Then safely saile : then Æolus incaves
For his the winds ; and smooths the
stooping waves.

SANDYS,
Hence

remember to unbind and toss about the bundles of straw with their snouts. But the mists descend, and lie on the plain : and the owl observing the setting sun from the top of the roof, forbears to sing her nightly song,

Immundi meminere sues jactare maniplos. 400
At nebulae magis ima petunt, campoque recumbunt :
Solis et occasum servans de culmine summo
Nequicquam seros exercet noctua cantus.

NOTES.

Hence they are said to be beloved by the sea-nymphs. Thus Theocritus :

Χ' ἀλκυόνες φορσεῦντι τὰ κύματα, τὰν τε
θάλασσαν,

Τὸν τε νότον, τὸν τ' εὖρον ὃς ἴσχατα Φυκία
κινεῖ.

Ἀλκυόνες, γλαυκαῖς Νηρηΐσι ταῖτε μάλισα

Ὀρνίθων ἐφίλαθεν, ὅσαις τέ περ ἐξ ἀλὸς
ἄγρα.

“ Let Halcyons smooth the seas, the
“ storms allay,

“ And skim the floods before him all
“ the way :

“ The nymphs lov'd bird, of all that
“ haunt the flood,

“ Skim o'er the waves, and dive for
“ swimming food.”

CREECH.

399. *Ore solutos.*] Servius says that some read *ore soluto*, that is, *with very wide snouts or mouths*. In this sense Mr. B—— has translated it :

“ Nor mindful are the swine, *with*
“ *jaws display'd*

“ To gripe the straw, and toss their
“ rustling bed.”

403. *Nequicquam.*] I have observed, in the note on *ver. 192.* that *nequicquam* is seldom used by Virgil

for *non* : but here I think it is plainly used in that sense. Aratus says that the singing of the owl is a sign of the storms ceasing :

~~~~~ Νυκτερίη γλαυῆ

Ἦσυχον αἰδούσα, μαφανομένου χειμῶ-  
νος

Γινέσθω τοι σῆμα.

Pliny says the chattering of the owl, in rain, is a sign of fair weather ; and in fair weather, of a storm :

“ Grues silentio per sublime vo-  
“ lantes [præsagiunt] serenitatem.

“ Sic noctua in imbre garrula : at  
“ sereno, tempestatem.” We have

seen already, in the note on *ex-imbres*, that the prognosticks here

set down relate to the continuance of fair weather, not of its suc-

ceeding a storm. Therefore the silence of the owl is a sign of the

continuance of fair weather. If we understand the Poet to be speaking

during the rain, the hooting of the owl will be a sign of fair weather,

according to Aratus. But then *Nequicquam* must be wrong, whether

we take it to mean *not* or *in vain*.

If we understand the Poet to speak of the continuance of fair weather,

*nequicquam* must signify *not* ; because, according to Pliny, the hooting

of the owl, at such a time would be a sign of rain. May has translated *nequicquam*, *not* :

“ The

Apparet liquido sublimis in aëre Nisus,

Et pro purpureo pœnas dat Scylla capillo :

Nisus soars aloft in the clear sky, and Scylla is punished for the purple hair:

405

NOTES.

„ The fatal owle high mounted at  
“ sun-set,  
“ Does *not* the balefull evening song  
“ repeat.”

Dryden has translated this passage most wretchedly :

“ And Owls that mark the setting  
“ sun, declare,  
“ A star-light Evening, and a morn-  
“ ing fair.”

Dr. Trapp translates *nequicquam*, in  
*vain* :

“ — — And now the bird  
“ Of night, observant of the setting  
“ sun,  
“ Sings her late song from some high  
“ tow’r in vain.”

“ *Nequicquam* (says this learned  
“ gentleman) for *non* is intolerable :  
“ and Servius gives us no authority  
“ for it but Persius’s ; which consi-  
“ dering the obscurity of that wri-  
“ ter, is nothing at all. Besides ;  
“ ’tis well known that the musick  
“ of the owl (such as it is) is a  
“ prognostick of dry weather. I  
“ therefore take it thus ; that dark  
“ bird delighting in rain and clouds  
“ makes this noise, by way of com-  
“ plaint. not of joy (for ’tis a dismal  
“ ditty indeed) at the approach of  
“ fair weather : but does it *nequic-*  
“ *quam*, in vain : for that weather  
“ will come, for all her *hooting*.”  
This interpretation seems to be very

much forced, and not to be supported by any good authority. Mr. B — ’s interpretation is not very different. “ Virgil embellishes this mean sub-  
“ ject in a very extraordinary man-  
“ ner. When he is to say that the  
“ *hooting of owls* at night is a sign of  
“ fair weather, he takes occasion to  
“ make a delicate reflection upon  
“ superstitious people. Owls were  
“ supposed by such persons always to  
“ forebode some calamity by their  
“ noise ; but now, says he, they sing  
“ *nequicquam*, in vain ; for no body  
“ is so weak as to expect bad weather  
“ from their musick.”

404. *Aëre*.] In one of Dr. Mead’s manuscripts it is *athere* : it is the same also in the Roman manuscript, according to Picrius.

405. *Et pro purpureo pœnas dat Scylla capillo*.] The story of Nisus and Scylla is related in the eighth book of Ovid’s *Metamorphoses*. Nisus was king of Alcatheë or Megara. He had on his head a purple hair, in which the security of the kingdom lay. Scylla, his daughter, falling desperately in love with Minos, who besieged the city, stole the purple hair, and fled with it to him. But that just Prince abhorring the crime, rejected her with indignation, and sailed to Crete, leaving her behind. Scylla, in despair, plunged into the sea after him, and took fast hold of the ship. Her father, who had just been changed into the *Halietos*, which is thought to be the Osprey ; a rapacious bird of the eagle kind, hovering

wherever she flying cuts the light air with her wings, behold Nisus her cruel enemy pursues with a great noise thro' the air: where Nisus mounts the sky, she swiftly flying cuts the light air with her wings. Then do the ravens press their throats, and three or four times redouble a clearer sound; and often rejoicing, in their lofty habitations, with I know not what unusual sweetness, rustle amongst the leaves: they delight, when the showers are driven away, to re-visit their little offspring, and their sweet nests. Not that I think they have any genius from heaven, or extraordinary knowledge of things by fate:

Quacunque illa levem fugiens secat æthera pennis,  
Ecce inimicus atrox magno stridore per auras  
Insequitur Nisus, qua se fert Nisus ad auras,  
Illa levem fugiens raptim secat æthera pennis.  
Tum liquidas corvi presso ter gutture voces, 410  
Aut quater ingeminant; et sæpe cubilibus altis,  
Nescio qua præter solitum dulcedine læti,  
Inter se foliis strepitant: juvat imbris actis  
Progeniem parvam, dulcesque revisere nidos.  
Haud equidem credo, quia sit divinitus illis 415  
Ingenium, aut rerum fato prudentia major:

## NOTES.

hovering over her to tear her in pieces, she let go her hold, and was immediately changed into the Ciris. Some take this bird to be a Lark; others think it is a solitary bird, with a purple crest on it's head, which continually haunts the rocks, and shores of the sea.

406. *Æthera*.] In one of the Arundelian manuscripts it is *aëra*.

410. *Corvi*.] This prognostick of the raven's taken also from Aratus:

Καὶ κόρακες μῦνοι μὲν, ἐξημαῖοι βοό-  
ωτες

Δισσάκεις, αὐτὰρ ἔπειτα μεταδρόα κη-  
λήγοντες.

Πλειότεροι δ' ἀγελῶν ἐπὴν κότυο  
μέδωνται,

Φανῆς ἔμπλειοι, χαίρειν κέ τις ὀίσσοι-  
το,

Οἷα τὰ μὲν βοῶσι, λιγαινομένητιν  
ὁμοῖα.

Πολλὰ δὲ δεινέροιο περὶ φλόον ἄλ-  
λοτ' ἐπ' αὐτὸν

Ἦχ' ἢ τε κείουσιν καὶ ὑπότεσποι ἀπειρύ-  
ονται.

413. *Inter se foliis*.] So I read it with Heinsius, and most of the good editors. Picrius says it is *inter se* in *foliis*, in the Medicean and most of the ancient manuscripts. The preposition *in* is retained also in one of the Arundelian, and both Dr. Mead's manuscripts: but in the rest, which I have consulted, *in* is omitted. It is more agreeable to Virgil's style to leave it out.

415. *Haud equidem credo, &c.*] Here Virgil speaks as an Epicurean: he does not allow any divine knowledge or foresight to be in birds; but justly ascribes these changes in their behaviour to the effects which the alterations of the air, with regard to rarefaction and density, have upon their bodies.

416. *Rerum fato prudentia major*.] This passage has been variously interpreted by the commentators. Servius interprets it, "*prudentia quæ est major rerum fato*;" a knowledge which is greater than the fate of things. La Cerda explains it much to the same purpose; "*prudentia quibus*

Verum, ubi tempestas, et cæli mobilis humor  
Mutavere vias, et Jupiter uvidus austris  
Densat erant quæ rara modo, et quæ densa relaxat;  
Vertuntur species animorum, et pectora motus 420  
Nunc alios, alios dum nubila ventus agebat,  
Concipiunt. Hinc ille avium concentus in agris,  
Et lætæ pecudes, et ovantes gutture corvi.  
Si vero solem ad rapidum, lunasque sequentes

but when the storm and moveable moisture of the heaven have changed their courses, and the air moist with south winds condenses what just before was rare, and rarifies what was dense; the images of their minds are changed, and their breasts now receive a different impression, from that which they had when the wind drove away the clouds. Hence the birds join in concert in the fields, and the cattle rejoice, and the ravens exulting croak. But if you regard the rapid sun, and the moons which follow in order;

NOTES.

“ quibus fata superent;” *a knowledge by which they surpass fate.* Ruæus follows Servius: “ prudentia quæ potest tentior est fato.” May translates it according to the same construction; but with a sort of paraphrase:

“ I do not think that all these creatures have  
“ More wisdom than the fates to mankind gave.”

Dryden’s translation is scarce sense:

“ Not that I think their breasts with  
“ heav’nly souls  
“ Inspir’d, as man, who destiny con-  
“ troul’s.”

Mr. B——proposes a new interpretation, “ major prudentia in fato,” or “ in futuro;” and accordingly translates this passage,

“ Not that I think the gods to them  
“ dispense  
“ Of things in fate a more discern-  
“ ing sense.”

Dr. Trapp is of the same opinion: “ Prudence greater than fate (as this is generally rendered) is flat nonsense. Take it thus: *A greater knowledge* [than we have] in the

“ fate of things.” His translation runs thus:

“ Not that I think an ingeny divine  
“ To them is giv’n or prescience of  
“ events  
“ In fate superior.”

Grimoaldus seems to have found the true sense of this passage: that these animals have no particular instruction from the gods, or superior knowledge by fate.

418. *Mutavere vias.*] In one of the Arundelian manuscripts, it is *mutavere vices.*

*Jupiter uvidus.*] So I read it with Heinsius: almost all the editions have *Jupiter humidus.* Masvicius reads, *uvidus.*

419. *Densat.*] La Cerdà contends, that *denset* is the true reading. I find *denset* in one of the Arundelian, and in one of Dr. Mead’s manuscripts.

420. *Pectora.*] It is *pectore* in the Cambridge, and in one of Dr. Mead’s manuscripts. Pierius found *pectore* in several ancient copies: he observes that in the Medicean manuscript *pectore* is written in a different hand.

424. *Si vero, &c.*] Having shewn how the changes of weather are predicted by animals he now proceeds to explain



the next day will never deceive you, nor will you be caught by the snares of a fair night. When the moon first collects the returning rays, if she incloses black air with darkened horns, a great storm of rain will invade both land and sea. But if she spreads a virgin blush over her face, there will be wind: for golden Phœbe always reddens with wind. But if at her fourth rising, for that is the surest sign,

Ordine respicies; nunquam te crastina fallet 425  
 Hora, neque insidiis noctis capiere serenæ.  
 Luna revertentes cum primum colligit ignes,  
 Si nigrum obscuro comprehenderit aëra cornu,  
 Maximus agricolis pelagoque parabitur imber.  
 At, si virgineum suffuderit ore ruborem, 430  
 Ventus erit: vento semper rubet aurea Phœbe.  
 Sin ortu quarto, namque is certissimus auctor,

## NOTES.

explain the prognosticks from the sun and moon; and begins with the moon:

428. *Aëra*.] Pierius would fain read *aëre*; tho' he allows at the same time, that it is *aëra* in all the ancient manuscripts. He thinks *nigrum* agrees with *cornu*, because Varro has said *obatum cornu*; and then *obscurum* will agree with *aëre*. The horn of the moon black with dark air would certainly not be amiss: but then there is some difficulty in making *cornu* follow *comprehenderit*. For tho' we may say the moon contains or incloses dark air with her horns; yet we cannot say that the moon contains or incloses her horns with dark air. Varro, as he is quoted by Pliny, speaks of the dark part of the moon's orb inclosing a cloud: *Si caligo orbis nubem incluserit*. This seems to be the same with the horns inclosing black air; *si nigrum comprehenderit aëra cornu*. Soon after he says; if the moon rises with the upper horn blackish, there will be rain after the full; *nascens luna, si cornu superiore obaturo surget, pluvius decrescens dabit*. This I suppose is the passage to which Pierius alludes. Virgil has comprehended both these presages in one line: the latter being fully expressed

by the epithet *obscurum* added to *cornu*. The most that we can grant to Pierius seems to be, that his reading might be admitted, if there were good authority for it. But, as he cannot produce one manuscript to justify it, and as the common reading is sense, and very intelligible, I see no reason to make such an alteration.

429. *Agricolis*.] La Cerda reads *Agricolæ*.

430. *Virgineum*.] La Cerda reads *virgineo*.

432. *Sin ortu quarto*.] La Cerda, Ruæus, and several other editors read *ortu* in *quarto*. But the preposition is omitted in most of the ancient manuscripts, according to Pierius. It is omitted also in the King's, the Cambridge, one of the Arundelian, and both Dr. Mead's manuscripts. Servius, Heinsius, and several of the old editors also leave it out. It is retained in the Bodleian, and in the other Arundelian manuscript. It is more agreeable to the style of Virgil, to leave out the preposition.

Other authors differ from Virgil in this particular, and propose other days of the moon's age, as equally or more certain prognosticks of the ensuing weather. The Poet follows the opinion of the Egyptians, according



Pura, neque obtusis per cælum cornibus ibit,  
 Totus et ille dies, et qui nascentur ab illo,  
 Exactum ad menseni, pluvia ventisque carebunt :  
 Votaque servati solvent in litore nautæ  
 Glauco, et Panopeæ, et Inoo Melicertæ.

she shines clear, and not with  
 blunted horns, that whole day,  
 and all the rest of the month  
 will be free from rain and wind :  
 and the sailors escaping shall  
 pay their vows on the shore to  
 Glaucus, and Panopea, and to  
 Melicerta the son of Ino.

436

## NOTES.

According to Pliny : *Quartum eam maxime observat Ægyptus.*

434. *Nascentur.*] It is *nascetur* in the Roman, and *nascuntur* in the Lombard manuscript, according to Pierius. It is *nascetur* in the King's manuscript : La Cerda also has the same reading.

436. *Votaque servati solvent in litore nautæ.*] Pierius says it is *ad littora* in the Roman manuscript.

It was a custom amongst the ancient mariners to vow a sacrifice to the sea-gods on the shore, provided they returned safe from their voyage. This custom is alluded to by our Poet in the third Æneid :

“ Quin ubi transmissæ steterint trans  
 “ æquora classes,  
 “ Et positis aris jam vota in littore  
 “ solves.

*But when your ships rest wafted o'er  
 the main,  
 And you on altars rais'd along the  
 shore  
 Pay your vow'd off'rings.*

DR. TRAPP.

and again in the fifth :

“ Dii, quibus imperium est pelagi,  
 “ quorum æquora curro ;  
 “ Vobis lætus ego hoc candentem in  
 “ littore taurum

“ Constituam ante aras voti reus, ex-  
 “ taque salsos  
 “ Porriciam in fluctus, et vina li-  
 “ quentia fundam.

*The gods, who rule the ocean which I  
 sail ;*

*Victor, before your altars on this  
 shore,*

*To you a snow white bull I will pre-  
 sent,*

*Oblig'd by vow ; and on the briny  
 deep*

*Scatter the entrails, pouring purest  
 wine.*

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437. *Glauco, et Panopeæ, et Inoo Melicertæ.*] This verse is taken from Parthenius, according to Aulus Gellius :

Γλαύκῳ, καὶ Νήρει, καὶ Ἰνῶϊ Μελι-  
 κέρτῃ.

Macrobius reads Ἰνῶν instead of Ἰνῶ-  
 λῶ. Lucilius also has almost the  
 same words in one of his epigrams :

Γλαύκῳ, καὶ Νήρει, καὶ Ἰνῶϊ, καὶ Μελι-  
 κέρτῃ

Καὶ βυθίῳ Κρονίδῃ, καὶ Σαμύθρηξι  
 θεοῖς,

Σωθεὶς ἐκ περιγῶν Λουκίλλιος, ὃδε  
 κέκαρμαι

Τὰς τρίχας ἐκ κεφαλῆς, ἄλλο γὰρ  
 ὕδεν ἔχω.

Virgil

The sun also, both when he rises, and when he dips himself in the waves, will give signs: the surest signs attend the sun; both those which he brings in the morning, and those when the stars arise. When at his first rising he appears spotted, and hid in a cloud, and withdraws half his orb;

Sol quoque et exoriens, et cum se condit in undas,  
Signa dabit; solem certissima signa sequuntur;  
Et quæ mane refert, et quæ surgentibus astris. 440  
Ille ubi nascentem maculis variaverit ortum  
Conditus in nubem, medioque refugerit orbe;

## NOTES.

Virgil leaves the vowels open, after the manner of the Greek Poets.

Glaucus was a fisherman, who, observing that his fish, by touching a certain herb, recovered their strength, and leaped again into the water, had the curiosity to taste of it himself: upon which he immediately leaped into the water and became a sea-god. Panopea was one of the Nereids. She is mentioned in the fifth Æneid:

“Dixit; enmque inis sub fluctibus  
“audii omnīs

“Nereidum Phorcique chorus, Pa-  
“nopeaque virgo;

“Et pater ipse manu magna Portu-  
“nus euntem

“Impulit.”

Ino was the daughter of Cadmus, and wife of Athamas, king of Thebes. Flying from the fury of her husband, who had already torn one of their children in pieces, she threw herself into the sea, with her son Melicerta. They were both changed into sea-deities: Ino was called by the Greeks Leucothea, and by the Romans Matuta: Melicerta was called by the Greeks Palæmon, and by the Romans Portunus.

438. *Sol quoque, &c.*] In this passage are contained the predictions drawn from the rising and setting of the sun.

The three first lines are taken from as many of Aratus:

Ἡελίοιο δὲ τοι μέλειω ἐκάτερθεν ἰόν-  
τος·  
Ἡελίῳ καὶ μᾶλλον εἰσικότα σήματα  
κεῖται  
Ἀμφότερον, δύνοντι, καὶ ἐκ περάτης  
ἀνίστησι.

*Condit.*] It is *condet* in one of the Arundelian, and both Dr. Mead's manuscripts: several printed editions have the same reading. I follow Heinsius.

439. *Sequuntur.*] It is *sequentur* in the Cambridge, one of the Arundelian, one of Dr. Mead's manuscripts, and in several printed editions. Pierius says it is *sequentur* in the Roman, the Medicean, and the Lombard manuscript, and thinks this the best reading. Servius, La Cerda, and some others read *sequentur*. Heinsius, Ruæus, and others read *sequentur*.

441. *Maculis variaverit ortum.*] Thus Aratus:

Μὴ οἱ ποικίλλαιτο νέον βάλλοντος ἀρού-  
ραις  
Κύκλος, ὅτ' ἐνδίου κεκρημένος ἡματος  
εἴη,  
Μηδ' ἐ τι σῆμα φέροι, φαίνοιτο δὲ λιτὸς  
ἀπάντη.

442. *Conditus in nubem.*] Thus Aratus:

Μηδ'

Suspecti tibi sint imbres ; namque urget ab alto  
Arboribusque satisque Notus pecorique sinister.

Aut ubi sub lucem densa inter nubila sese

445

Diversi rumpent radii, aut ubi pallida surget

Tithoni croceum linquens Aurora cubile ;

Heu male tum mites defendet pampinus uvas,

you may suspect showers : for the south-wind pernicious to trees, and corn, and cattle, presses from the sea. Or when at his rising the rays scatter themselves diversly among thick clouds, or when Aurora rises pale, as she leaves the saffron bed of Tithonus ; alas, the vine-leaf will but poorly defend the ripening grapes.

## NOTES.

Μηδ' ὅτε ἐὶ ὀλίγη νεφέλη πάρος ἀν-  
τέλλῃσι,  
Τὴν δὲ μετ' ἀκτίνων κεχρωσμένους ἀν-  
τὸς ἀερόν,  
Ἀμυγχεῖν ἱεταίο.

443. *Ab alto.*] La Cerda explains this *ab alto aëre*. Ruæus interprets it *e mari*. Mr. B——seems to follow La Cerda :

“ — — The south comes pow'ring  
“ down.”

and Dr. Trapp :

“ — — Notus from above  
“ Threatens.”

See the note on *collectæ ex alto nubes*, ver. 324.

445.] *Sese diversi rumpent radii.*] Pierius says it is *rumpunt* in the Roman manuscript ; and *rumpent* in the Medicean, and other ancient manuscripts. It is *rumpent* in the King's, the Cambridge, and both the Arundelian manuscripts. Heinsius, Masvicius, and several other editors, have the same reading. Servius, La Cerda, Ruæus, and others read *erumpent*.

This prognostick of the scattering of the rays of the sun is taken also from Aratus :

Ἄλλ' οὐχ' ὀππότε καῖλος ἐειδόμενος  
περιτέλλῃ,  
Ἵσδ' ἰπὸτ' ἀκτίνων, αἱ μὲν ἰότον, αἱ  
δὲ βορῆα  
Σχιζόμεναι βάλλῃσι, τὰ δ' αὖ περὶ  
μέσσα φαίνῃ,  
Ἄλλὰ πού ἡ εἰταῖο διέρχεται, ἡ ἀνέ-  
μοιο.

446. *Surget.*] So Pierius found it in the Medicean and other ancient manuscripts, tho', he says, there are some that read *surgit*. One of the Arundelian, and both Dr. Mead's Manuscripts have *surgit*. Almost all the printed editions have *surget*.

447. *Tithoni croceum linquens Aurora cubile.*] This verse is repeated in the third, and ninth Æneids. Tithonus was the son of Laomedon, king of Troy. Aurora, or the morning is fabled to have fallen in love with him. Homer speaks of Aurora rising from the bed of Tithonus, in the eleventh Iliad :

Ἦδ' δ' ἐκ λεχέων παρ' ἀγαυῷ Τιδαι-  
νοῖο  
Ἦρ' ἐσθ'.

“ The saffron morn, with early  
“ blushes spread,  
“ Now rose refulgent from Tithonus'  
“ bed.” Mr. POPE.

448. *Defendit.*] Servius read *defendit* : but Pierius has observed, that  
it

so thick will horrid hail bound rattling upon the roofs. It will also be more profitable to observe this, when the sun, having measured the heavens, is now going down : for we often see various colours wander over his face. The blue foretels rain ; the fiery foretels wind ; but if the spots begin to be mixed with fiery red, then you may expect a storm of wind and rain. That night let none advise me to go upon the sea, or to loose my cable from the shore. But if his orb shall be clear, both when he brings on the day, and when he carries it back again, in vain shall you be afraid of showers, and you will see the woods wave with the clear north-wind.

Tam multa in tectis crepitans salit horrida grandæ.  
Hoc etiam, emenso cum jam decedet Olympo, 450  
Profuerit meminisse magis : nam sæpe videmus  
Ipsius in vultu varios errare colores.  
Cæruleus pluviam denunciât, igneus Euros :  
Sin maculæ incipient rutilo immiscerier igni ;  
Omnia tunc pariter vento nimbisque videbis 455  
Fervere. Non illa quisquam me nocte per altum  
Ire, neque a terrâ moneat convellere funem.  
At si, cum referetque diem, condetque relatum,  
Lucidus orbis erit, frustra terreberè nimbis,  
Et clarò sylvas cernes aquilone moveri. 460

## NOTES.

it is the future tense, in the Medicæan, and almost all the other ancient manuscripts.

449. *Tam.*] It is *tum* in several manuscripts : but *tam* is generally received.

450. *Emenso cum jam decedet Olympo, profuerit meminisse magis.*] Thus Aratus :

Ἑσπερίοις καὶ μᾶλλον ἀληθέα τεκμήρια.  
Ἑσπερόθεν γὰρ ὁμῶς σημαίνεται ἡμενὲς αἰεὶ.

452. *Varios errare colores.*] The various colours of the sun are mentioned also by Aratus : only, where Virgil speaks of blue, the Greek Poet mentions black :

Ἡ ἥ που μελανεῖ, καὶ σοι τὰ μὲν ὕδατος  
ἔσῃ  
Σήματα μέλλοντος· τὰ δ' ἐρευνδέα πάντ'  
ἀνέμοιο.  
Ἔγχε μὲν ἀμφοτέροις ἄμυδις κεχρωσμέοις  
εἶη,

καὶ κεν ὕδωρ φορέοι, καὶ ὑπὸ πνέμιος ταυνοῖτο.

456. *Non illa quisquam, &c.*] This kind of excursion is used by Virgil in other places. Thus in the second Georgick :

“ Nec tibi tam prudens quisquam  
“ persuadeat auctor  
“ Tellurem Borea rigidam spirante  
“ movere.”

And in the third :

“ Ne mihi tum molles sub dio car-  
“ pere somnos,  
“ Neu dorso nemoris libeat jacuisse  
“ per herbas.”

458. *At si, &c.* Thus Aratus :

Εἰ δ' αὐτως καθαρὸν μιν ἔχοι βουλύσιος  
ἄρη,  
Δύνοι δ' ἀνέφελος μαλακὴν ὑποδείελος αἰ-  
γλην,  
Καὶ μὲν ἐπερχομένης ἡοῦς ἔσθ' ὑπεύδειος  
εἶη.

461. *Vehat.*]

Denique, quid vesper serus vekat, unde serenae  
 Ventus agat nubes, quid cogitet humidus auster,  
 Soltibi signa dabit: Solem quis dicere falsum  
 Audeat? ille etiam cæcos instare tumultus  
 Sæpe monet, fraudemque et operta tumescere  
 bella.  
 Ille etiam extincto miseratus Cæsare Romam,

465

Lastly, the sun will give you signs of what the late evening will produce, from whence the wind drives the bright clouds, what the moist south wind is meditating. Who dares accuse the sun of falshood? he also often foretels the approach of dark tumults, and the growth of treachery, and hidden wars. He [the sun] also pitied Rome, at the murder of Cæsar,

NOTES

461. *Vekat.*] Pierius says it is *ferat* in the Roman manuscript; which he takes to have been put in by way of paraphrase. I find the same reading in the Cambridge manuscript.

462. *Agat.*] It is *agit* in the King's manuscript; but *agat* is certainly much better.

*Quid cogitet humidus Auster.*] Pierius says that some would fain read *quid cogat et humidus Auster*: but that most of the ancient manuscripts have *cogitat*.

465. *Operta.*] The Bodleian manuscript has *aperta*. Dryden seems to have read *aperta*, for he translates it *open wars*. But I have not seen *aperta* in any other manuscript, or in any printed edition. In Mr. B——'s edition, it is *operta*, and yet he translates it *audacious wars*.

466. *Ille etiam, &c.*] Having just observed that the sun foretels wars and tumults, he takes occasion to mention the prodigious paleness of the sun after the death of Julius Cæsar. Then he digresses into a beautiful account of the other prodigies which are said to have appeared at the same time. But tho' he represents these extraordinary appearances, as consequences of the murder of Cæsar; yet at the same time he shews, that they predicted the civil war of

Augustus and Anthony, against Brutus and Cassius. The reader cannot but observe how judiciously Virgil takes care to shew that he had not forgot the subject of his Poem in this long digression. At the close of it he introduces a husbandman in future ages plowing up the field of battle, and astonished at the magnitude of the bones of those, who had been there buried.

Servius takes the prodigies here mentioned to have predicted the death of Julius Cæsar; and mentions a darkness of the sun, which happened on the fourteenth of March, being the day before that murder. He adds that this darkness lasted several hours: "Constat autem occiso Cæsare in Senatu, pridie Iduum Martiarum Solis fuisse defectum, ab hora sexta usque ad noctem. Quod quia multis protractum est horis, dicit in sequentibus, aeternam tuerunt sæcula noctem. Ovid relates these prodigies, as preceding Cæsar's death, but the greatest part of them, and especially the extraordinary dimness of the sun, are related by Historians, as happening after that murder. Servius is generally understood to mean an eclipse in this passage by the word *defectus*; but it is no where mentioned as an eclipse, that



when he covered his bright head with a dusky redness, and impious mortals were afraid the darkness would be eternal.

Cum caput obscura nitidum ferrugine textit,  
Impiaque æternam timuerunt sæcula noctem.

## NOTES.

that I remember, nor can I guess upon what authority Servius could relate either that there was an eclipse about that time, or that it happened the day before Cæsar's murder. Ovid speaks of a paleness of the sun:

“ — Phœbi quoque tristis imago  
“ Lurida sollicitis præhebat lumina  
“ teris.”

Pliny makes use indeed of the word *defectus*, but he cannot possibly be understood to mean what is properly called an eclipse; because he speaks of it's lasting a whole year; “Fi-  
“ uut prodigiosi et longiores solis de-  
“ fectus, qualis occiso dictatore Cæ-  
“ sare, et Antoniano bello, totius  
“ pene anni pallore continuo.” Ti-  
“ bullus also says the misty year saw  
the darkened sun drive pale horses:

“ Ipsum etiam solem defectum lu-  
“ mine vidit  
“ Jungere pallentes nubilus annus  
“ equos.”

Plutarch, in his life of Julius Cæsar, goes farther. He not only mentions the paleness of the sun, for a whole year after Cæsar's death: but adds, that for want of the natural heat of the sun, the fruits rotted, without coming to maturity. Dryden has fallen into the error, that the sun predicted Cæsar's death:

“ He first the fate of Cæsar did  
“ foretel,  
“ And pitied Rome when Rome in  
“ Cæsar fell.”

467. *Cum.*] In the King's manuscript it is *tum*.

*Ferrugine.*] *Ferrugo* does not properly signify *darkness*, or *blackness*, but a *deep redness*. Thus *ferrugineus* is applied to the flower of the Hyacinth, which is also called *purpureus*, the colour of blood.

468. *Impia sæcula.*] By *sæcula* the Poet means *men*, in imitation of Lucretius, who frequently uses that word, for *kind*, *species*, or *sex*. Out of many examples I shall select a few: in the fifth book he calls mankind *hominum sæcla*:

“ Quod si forte fuisse antehac eadem  
“ omnia credis:  
“ Sed periisse hominum torrenti sæ-  
“ cla vapore.”

In the fourth book he calls the female sex *muliebres sæclum*:

“ Et muliebres oritur patrio de semine  
“ sæclum.”

In the second book, *sæcla* is used for the several kinds of animals:

“ — Effœtaque tellus  
“ Vix animalia parva creat, quæ  
“ cuncta creavit  
“ Sæcla, deditque ferarum ingentia  
“ corpora partu,  
“ Haud ut opinor enim mortalia sæ-  
“ cla superne  
“ Aurea de cælo demisit funis in  
“ arva.”

Tempore quamquam illo tellus quoque, et  
 æquora ponti,  
 Obscænique canes, importunæque volucres 470  
 Signa dabant. Quoties Cyclopum effervere in  
 agros  
 Vidimus undantem ruptis fornacibus Ætnam,  
 Flammarumque globos, liquefactaque volvere  
 saxa!

Tho' at that time the earth  
 also, and the sea, and omi-  
 nous dogs, and fore-boding  
 birds presaged. How often  
 have we seen Ætna pour a  
 burning deluge from her  
 bursten furnaces over the  
 fields of the Cyclops, and  
 roll down globes of fire and  
 melted stones! Germany  
 heard a clashing of arms  
 throughout the sky;

Armorum sonitum toto Germania cælo

NOTES.

In the same book *sæva sæcla* is used  
 for *beasts of prey*, and *bucera sæcla*  
 for *bulls and cows*:

Virgil seems to have used *sæcula* for  
*mankind* also, in the first Æneid:

“ Principio genus acre leonum, sæ-  
 “ *taque sæcla*

“ Aspera tum positis mitescunt sæ-  
 “ *cula bellis.*”

“ Tutata 'st virtus, vulpes dolus, et  
 “ *fuga cervos;*

“ At levisomna canum fido cum pec-  
 “ *tore corda,*

“ Et genus omne, quod est veterino  
 “ *semine partum,*

“ Lanigeræque simul pecudes, et bu-  
 “ *cera sæcla*

“ Omnia sunt hominum tutelæ tra-  
 “ *dita, Memmi.*”

470. *Obscænique canes.*] Heinsius  
 reads *obscaenæ*, in which he is almost  
 singular. *Obscaenus* amongst the Au-  
 gurs was applied to any thing that  
 was reputed a bad omen. Appian  
 mentions dogs howling like wolves,  
 after the death of Cæsar. Ovid  
 speaks of dogs howling by night in  
 the Forum, and about houses, and  
 the temples of the gods:

*Cornicum sæcla vetusta* is used also in  
 the same book for the species of  
*crows*. In the second book *sæcla*  
*pavonum* is used for *peacocks*:

“ Aurea pavonum ridenti imbuta le-  
 “ *pore*

“ *Sæcla* novo rerum superata colore  
 “ *jacerent.*”

“ Inque foro, circumque domos, et  
 “ *templa Deorum*  
 “ Nocturnos ululasse canes.”

I shall produce but one quotation  
 more from this author, where *sæcla*  
 is used for inanimate things:

“ Nam sua cuique locis ex omnibus  
 “ *omnia plagis*

“ Corpora distribuuntur, et ad sua  
 “ *sæcla* recedunt:

“ *Humor ad humorem, &c.*”

*Importunæque volucres.*] Ovid  
 mentions the owls as giving omens.

“ Tristia mille locis Stygius dedit  
 “ *omina bubo.*”

Some omens of birds are mentioned  
 by the Historians, as preceding the  
 death of Cæsar.

474. *Armorum sonitum toto Ger-  
 mania cælo audit.*] Ovid speaks of  
 the clashing of arms, and the noise  
 of trumpets and horns:

the Alps trembled with unusual shakings. A mighty voice also was frequently heard thro' the silent groves, and spectres horribly pale were seen in the dusk of evening, and cattle spoke,

Audiit, insolitis tremuerunt motibus Alpes. 475  
 Vox quoque per lucos vulgo exaudita silentes  
 Ingens, et simulacra modis pallentia miris  
 Visa sub obscurum noctis, pecudesque locutæ,

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“ Arma ferunt inter nigras crepitantia nubes,  
 “ Terribilesque tubas, auditaque cornua cælo  
 “ Præmonuisse nefas.”

Appian also mentions great shouts in the air, and clashing of arms, and rushing of horses. Perhaps this was some remarkable *Aurora borealis* seen about that time in Germany. The learned M. Celsius, Professor of Astronomy at Upsal in Sweden, has assured me, that in those northern parts of the world, during the appearance of an *Aurora borealis*, he has heard a rushing sound in the air, something like the clapping of a bird's wings. Before these phenomena were so frequent amongst us as they now are, it was no unusual thing for the common people to take them for armies fighting in the air.

475. *Motibus.*] The King's, and one of Dr. Mead's manuscripts, and Schrevelius read *montibus*.

476. *Vox quoque per lucos vulgo exaudita silentes ingens.*] In the King's manuscript it is *vulgo est audita*.

La Cerda is of opinion that the mighty voice heard in the groves, of which Virgil here speaks, was the voice of the gods leaving, or threatening to leave their habitations. He understands Ovid to mean the same thing, when he speaks of threatening words being heard in the sacred groves;

“ ——— Cantusque feruntur  
 “ Auditi, sanctis et verba minacia lucis.”

He takes this to be farther explained by a passage in Tibullus, *lib. 2. eleg. 5.* where he says the groves foretold a flight:

“ Atque tubas, atque arma ferunt strepitantia cælo  
 “ Audita, et lucos præcinnisse fugam.”

The threatening words, says he, of Ovid are explained by the flight of the gods in Tibullus. He strengthens this observation by a quotation from Josephus's seventh book of the Jewish war; where, speaking of the prodigies, which preceded the destruction of Jerusalem, he says the Priests heard a voice in the night-time, saying, *Let us go hence.*

477. *Simulacra modis pallentia miris visa sub obscurum noctis.*] Thus Lucretius:

“ Sed quædam simulacra modis pallentia miris.”

Plutarch speaks of ghosts walking in the night, before Cæsar's death. Ovid also mentions the same thing:

“ ——— Umbrasque silentum  
 “ Erravisse ferunt.”

478. *Pecudesque locutæ.*] By *pecudes* the Poet seems to mean oxen: for

Infandum! sistunt amnes, terræque dehiscunt :  
Et mœstum illacrymat templis ebur, æraque  
sudant.

Proluit insano contorquens vortice sylvas 481  
Fluviorum Rex Eridanus, camposque per omnes

<sup>P</sup> dire omen! the rivers stop, and the earth gapes: and the mournful ivory weeps in the temples, and the brazen statues sweat. Eridanus, the king of rivers, whirling down whole woods with his mad torrent, poured forth, and bore away the herds

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for those are the cattle, which are said to have spoken on this occasion. Appian says expressly that an ox spoke with human voice. Tibullus also mentions oxen:

“ Fataque vocales præmonuisse bo-  
“ ves.”

479. *Sistunt amnes.*] Horace mentions the overflowing of the Tiber at this time:

“ Vidimus flavum Tiberim, retortis  
“ Littore Etrusco violenter undis,  
“ Ire dejectum monumenta regis  
“ Templaque Vestæ :  
“ Illic dum se nimium quærenti  
“ Jactat ultorem; vagus, et sinistra  
“ Labitur ripa, Jove non probante,  
“ Uxorius amnis.”

*Terræque dehiscunt.*] Ovid mentions an earthquake at Rome:

“ — Motamque tremoribus ur-  
“ bem.”

480. *Et mœstum illacrymat templis ebur æraque sudant.*] “ In the ancient oblong manuscript it is *lacrimat*. But in the Roman, Mediterranean, and some other ancient manuscripts it is *illacrimat*, which is more like Virgil. For our Poet loves to join to the verbs those prepositive particles which he has

taken from before the nouns.” *PIERIUS.*

Appian says that some statues sweated, and that some even sweated blood. Ovid mentions the ivory images sweating in a thousand places:

“ Mille locis lacrymavit ebur.”

Tibullus speaks of the statues of the gods weeping:

“ Et simulacra Deum lacrymas fu-  
“ disse tepentes.”

482. *Fluviorum Rex Eridanus.*] The two first syllables of *fluviorum* are short: the Poet therefore puts two short syllables for one long one. Dr. Trapp observes that this redundancy of the syllables elegantly expresses the overflowing of the river: and has accordingly imitated it in his version:

“ — Eridanus supreme of rivers.”

Eridanus is the Greek name for the Po. It rises from the foot of Vesulius, one of the highest mountains of the Alps, and passing thro’ the Cisalpine Gaul, now part of Italy, it falls into the Adriatick sea, or gulf of Venice. It is the largest and most famous of all the rivers of Italy; whence Virgil calls it the king of rivers, see Pliny, *lib.* 3. c. 16.



with their stalls all over the plains: nor at the same time did threatening fibres fail to appear in the sad entrails; or wells to flow with blood; and cities loudly to resound with howling wolves by night. Never did more lightnings fall from a clear sky; nor dreadful comets so often blaze.

Cum stabulis armenta tulit: nec tempore eodem  
Tristibus aut extis fibræ apparere minaces;  
Aut puteis manare cruor cessavit; et alte 485  
Per noctem resonare, lupis ululantibus, urbes.  
Non alias cælo ceciderunt plura sereno  
Fulgura; nec diri toties arsere cometæ.

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483. *Tulit.*] In the King's manuscript it is *trahit*.

484. *Tristibus aut extis fibræ apparere minaces.*] Several authors mention a victim wanting a heart, before Cæsar's death. Ovid adds that none of the sacrifices were propitious:

“Victima nulla litat: magnosque  
“instare tumultus  
“Fibra monet.”

485. *Puteis manare cruor.*] Ovid speaks of it's raining blood:

“Sæpe inter nimbos guttæ cecidere  
“cruentæ.”

*Alte per noctem resonare lupis ululantibus urbes.*] Servius reads *altæ*, and interprets it *magnæ*. If this reading be admitted, we must render this passage, and great cities to resound with howling wolves by night.

Appian mentions wolves running along the Forum. La Cerda thinks that the Poet means by *wolves* the ghosts of the departed. In confirmation of this he quotes some passages where the verb *ululare* is applied to spectres. But that real wolves should come into the cities seems no more improbable than many of the other prodigies.

487. *Non alias cælo ceciderunt plura sereno fulgura.*] 'Thunder from

a clear sky was always looked upon as a prodigy, by the ancients: tho' not always accounted an ill omen. Horace speaks of Jupiter's sending a great deal of snow and hail on this occasion, and affrighting the city with his thunder and lightning:

“Jam satis terris nivis, atque diræ  
“Grandinis misit Pater: et rubente  
“Dextera sacras jaculatus arces,  
“Terruit urbem.”

Appian also mentions the temples and statues of the gods being frequently stricken with thunder-bolts.

488. *Nec diri toties arsere cometæ.*] Comets are to this day vulgarly reputed dreadful presages of future wars. Thus Tibullus:

“Hæ fore dixerunt belli mala signa  
“cometen.”

Virgil is generally thought to mean that comet which appeared for seven nights after Cæsar's death. But he speaks of several comets: wherefore I rather believe he means some fiery meteors, which were seen about that time. Ovid calls them *torches*:

“Sæpe faces visæ mediis ardere sub  
“astris.”

Besides, the famous comet, which is said



Ergo inter sese paribus concurrere telis

Therefore did Philippi a second  
time

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said to have appeared for seven days, was esteemed a good omen, and was fancied to be Cæsar's soul converted into a blazing star by Venus. Thus Ovid:

" Vix ea fatus erat; media cum sede  
" Senatus  
" Constitit alma Venus nulli cer-  
" nenda: suique  
" Cæsaris eripuit membris, nec in  
" aëra solvi  
" Passa recentem animam, cælesti-  
" bus intulit astris,  
" Dumque tulit; lumen capere, at-  
" que ignescere sensit:  
" Emitque sinu. Luna volat altius  
" illa:  
" Flammiferumque trahens spatioso  
" limite crinem  
" Stella micat."

*This said: invisible faire Venus stood  
Amid the Senate; from his corps, with  
blood*

*Defil'd, her Cæsar's new-fled spirit  
bare*

*To heav'n, nor suffer'd to resolve to  
aire.*

*And, as in her soft bosom borne, she  
might*

*Perceive it take a poëtre, and gather  
light,*

*Then once let loose, it forthwith up-  
ward flew;*

*And after it long blazing tresses  
drew.*

SANDYS.

Pliny says it was worshipped in a temple at Rome. and has set down the very words in which Augustus

Cæsar gave an account of this comet's appearing, whilst he was celebrating the games to *Venus genitrix*, soon after Cæsar's death, in the college which he had founded: "Iis  
" ipsis ludorum meorum diebus, sidus  
" crinitum per septem dies in regione  
" cæli, quæ sub septentrionibus est,  
" conspectum. Id oriebatur circa  
" undecimam horam diei, clarumque  
" et omnibus terris conspicuum fuit.  
" Eo sidere significari vulgus credidit,  
" Cæsaris animam inter deorum im-  
" mortalium numina receptam: quod  
" nomine id insigne simulacro capitis  
" ejus, quod mox in foro consecravi-  
" mus, adjectum est." We see here that Augustus does not mention this star, or comet, as being the soul of Cæsar, but only as a sign, that his soul was received into the number of the gods. Yet Suetonius, after Ovid, has related it to have been thought the very soul of Cæsar: "In deo-  
" rum numerum relatus est, non ore  
" modo discernentium, sed et persua-  
" sione vulgi. Siquidem ludis, quos  
" primo consecratos ei hæres Augus-  
" tus edebat, stella crinita per sep-  
" tem dies continuos fulsit, exoriens  
" circa undecimam horam. Credi-  
" tumque est, animam esse Cæsaris in  
" cælum recepti: et hac de causa  
" simulacro ejus in vertice additur  
" stella." Cicero however, in his second book *de natura deorum* men-  
" tions the appearance of some comets, in Augustus's war, which were pre-  
" dictions of great calamities: "Stel-  
" lis iis, quas Græci *cometas*, nostri  
" crinitas vocant: quæ nuper bello  
" Octaviano, magnarum calamitatum  
" fuerunt

see the Roman forces engage  
with equal arms :

Romanas acies iterum videre Philippi : 490

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“ fuerunt prænnuntiæ.” Before we part with these prodigies, it may not be amiss to observe, that it is very common not only with Poets, but with Historians also, to introduce them as attending upon great wars, and especially upon the destruction of cities and great persons. Lucan makes them wait on the battle of Pharsalia, and Josephus is not sparing of them at the destruction of Jerusalem. The wisest men however amongst the ancients had little faith in them : and only made use of them to lead the superstitious vulgar. Virgil has related them as a Poet, with a design to flatter his patron Augustus : for it cannot be supposed that he, who was not only a Philosopher, but an Epicurean also, could have any real faith in such predictions. If Historians have thought it not unbecoming their gravity to make such relations, surely a Poet may be indulged in making use of popular opinions, when they serve to adorn his work, and ingratiate himself with those, who have inclination and power to confer benefits upon him.

489. *Ergo inter scese, &c.*] There seems to be no small difficulty, in explaining what Virgil means, by saying Philippi saw two civil wars between the Romans, and Emathia and the plains of Hæmus were twice fattened with Roman blood. Ruæus says that he once was of opinion, that Virgil alluded to the two battles fought near Philippi, within a month of each other ; in the first of which Cassius was routed, and in the second Brutus. But that learned Commentator gives

up this interpretation ; because he thinks the fields cannot be said to have been twice fattened in one year. He seems to me to give it up on rather too slight grounds : and I cannot help allowing it as no ill solution of the difficulty. It is however very probable, that the Poet alludes to the two great civil wars, the first of which was decided at Pharsalia, and the latter at Philippi. This is generally allowed to be Virgil's meaning : but then the great distance between those two places causes an almost inextricable difficulty. Servius indeed says that both battles were fought at Philippi, and makes it a city of Thessaly : “ *Philippi civitas est Thessaliæ ; in qua primo Cæsar et Pompeius, postea Augustus et Brutus cum Cassio dimicaverunt.*” Some others, as Ruæus observes, finding in Stephanus, that the Thessalian Thebes, near Pharsalus, was also called Philippi, have supposed this to be the place, where Brutus and Cassius were overthrown. But this is certainly a mistake, for whosoever rightly considers the account delivered by Historians of that overthrow, will find that no other Philippi could be meant, but that which is on the confines of Thrace, and by some authors is placed in Thrace, and by others in Macedon. Plutarch plainly describes the march of Brutus and Cassius from Asia thro' Thrace, to the plains of Philippi. There they were near destroying Norbanus, who was encamped near Symbolon, a port of Thrace. He mentions their being at this time on the coasts of Thassus,

Nec fuit indignum superis, bis sanguine nostro      nor were the gods displeased  
that Emathia,

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Thassus, which is an island between Lemnos and Abdera, a city of Thrace. Cassius also was sent to Thassus to be buried. The situation of Pharsalia is no less evidently in Thessaly, being described by Julius Cæsar himself, as near Larissa : and besides he says expressly that the decisive battle between him and Pompey was fought in Thessaly. Hence it appears, that the whole country of Macedon lay between the fields in which those great battles were fought. Ruæus has thought of a new way to resolve the difficulty. He refers *iterum*, not to Philippi, but to the Roman armies; and makes the sense to be, that *Philippi saw the Roman armies engage a second time*: that it was indeed the first time, that Philippi saw them engage, but that it was the second time of their engaging. This solution is very ingenious: but it seems to be attended with another difficulty. The Poet immediately, adds that Emathia and the plains of Hæmus were twice fattened with Roman blood. Servius says Emathia is Thessaly: "Emathia Thessalia est, dicta ab Emathio rege." If this be true, Emathia cannot be said to have been twice fattened with Roman blood: it having been already proved, that the second war was in Thrace. Besides Virgil mentions the plains of Hæmus, which every body knows to be in Thrace. But Pliny expressly says that Macedon was anciently called Æmathia: "Macedonia postea ci populorum, duobus inelyta regibus quondamque terrarum imperio, Æmathia

"antea dicta." Ruæus justly observes, that Macedon may be said to have been twice fattened with Roman blood; because the plains of Philippi and Pharsalia are both on the confines of Macedon. But this learned Commentator's interpretation with regard to Hæmus seems not very clear. He would have *bis* to refer only to Emathia, and not to Hæmus: as if Virgil had said, *Emathia was twice fattened with Roman blood, but above all mount Hæmus once*. I cannot be persuaded that the Poet had so obscure a meaning, which seems little better than a mere quibble.

For my part, I believe Virgil is to be understood as using the latitude of a Poet, not the exactness of a Historian, or a Geographer. He seems to have considered all that part of Greece, which contains Thessaly, Epirus, and Macedon, quite to the foot of Mount Hæmus, as one country. Strabo the Geographer tells us that some reckon Epirus a part of Macedon: *ἐν αὐτῇ δὲ καὶ σύμπασαν τὴν μέχρι Κορκυρας, Μακεδονίαν προσγοροῦντο*: and Pomponius Mela seems to speak of Thessaly as a part also of Macedon: "In Macedonia prima est Thessalia; deinde Magnesia, Phthiotis." Nor is Virgil singular in ascribing both wars to the same tract of land. Ovid introduces Jupiter comforting Venus at the death of Julius Cæsar, and telling her that Pharsalia shall feel Augustus, and that Philippi shall be moistened with a second Emathian slaughter:

" — Pharsalia

and the broad plains of Hæmus  
should twice be fattened with  
our blood.

Emathiam, et latos Hæmi pinguescere campos.

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“ ——— Pharsalia sentiet illum,  
“ *Æmathiaque iterum madefient cæde*  
“ *Philippi.*”

Lucan mentions the seat of the war between Cæsar and Pompey, sometimes under the name of Emathia, and sometimes of Thessaly. He begins his Poem with

“ *Bella per Æmathios plus quam civi-*  
“ *lia campos.*”

In the sixth book he gives a particular description of Thessaly, as the field of battle, and represents Pharsalus, as belonging to Emathia:

“ *Æmathis æquorei regnum Pharsa-*  
“ *los Achillis.*”

In the seventh book, when the trumpets sound to battle, he makes not only Pelion, Pindus, and Æta, but also Hæmus and Pangara, which are mountains of Thrace, to re-echo:

“ *Excepit resonis clamorem vallibus*  
“ *Æmus,*  
“ *Peliacisque dedit rursus geminare*  
“ *cavernis:*  
“ *Pindus agit gemitus, Pangæaque*  
“ *saxa resultant,*  
“ *Cetææque gemunt rupes.*”

At the end of this book, he mentions a great part of the Romans being mixed with the *Emathian* soil: and then makes an apostrophe to that country under the name of *Thessaly*, and prophesies that its fields will be

fattened a second time with Roman blood:

“ ——— *Latæ pars maxima turbæ*  
“ *Fastidita jacet; quam sol, nimbi-*  
“ *que, diesque*  
“ *Longior Æmathiis resolutam mis-*  
“ *cuit arvis.*  
“ *Thessalica infelix, quo tanto cri-*  
“ *mine tellus*  
“ *Læsisti superos, ut ne tot morti-*  
“ *bus unam,*  
“ *Tot scelerum fatis premerent?*  
“ *quod sufficit ævum,*  
“ *Immemor ut donet belli tibi dam-*  
“ *na vetustas?*  
“ *Quæ seges infecta surget non de-*  
“ *color herba?*  
“ *Quo non Romanos violabis vomere*  
“ *manes?*  
“ *Ante novæ venient acies, scelerique*  
“ *secundo*  
“ *Præstabis nondum siccos hoc san-*  
“ *guine campos.*”

In the eighth book he calls Philippi *Emathian*:

“ *Credet ab Æmathiis primos fugisse*  
“ *Philippis.*”

In the first book he had described that place to lie under Mount Hæmus:

“ ——— *Latosque Æmi sub rupe*  
“ *Philippos:*”

and in the tenth book he calls Hæmus *Thessalian*:

“ ——— *Thessalici qui nuper rupe*  
“ *sub Hæmi.*”



Scilicet et tempus veniet, cum finibus illis  
Agricola, incurvo terram molitus aratro,  
Exesa inveniet scabra rubigine pila ; 495  
Aut gravibus rastris galeas pulsabit inanes,  
Grandiaque effossis mirabitur ossa sepulchris.

Nay, and the time will come, when in those countries the husbandman, labouring the earth with his crooked plough, shall find javelins half consumed with eating rust; or shall strike empty helmets with his heavy harrows; and shall wonder at the greatness of the bones, when he digs up the graves.

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Thus we find he speaks of Emathia, Thessaly, Hæmus, Pharsalus, and Philippi, as being in the same country. Florus also, the Historian, speaks of Thessaly, and the plains of Philippi, as the same place: "Sic præcipitantibus fatis, prælio sumta est Thessalia, et Philippicis campis, urbis, imperii, generis humani fata commissa sunt." Perhaps both Pliny and Servius are in the right, of whom the former, as has been already observed, says Macedon was anciently called Emathia, and the latter says the same of Thessaly: for it is not impossible that Macedon, Thessaly, and Epirus might have been anciently included under the name of Emathia. And indeed it appears from Cæsar's own account of that war, that it extended over all those countries. Soon after Cæsar was come into Greece we find all Epirus submitting to him, and the two armies encamped between Dyrrhachium and Apollonia, with the river Apsus between the two camps. There are several sharp engagements in the neighbourhood of Dyrrhachium. After his defeat there, he marches to the river Genusus, where there was a skirmish between Cæsar's horse, and those of Pompey, who pursued him. We find Domitius marching as far as Heraclea Senitica, which is in the farther part of Macedon, towards Thrace, whence,

being closely pursued by Pompey, he narrowly escaped, and joined Cæsar at Æginium, on the borders of Thessaly. Presently after Cæsar besieges Gomphi, a city of Thessaly, near Epirus, and soon subdues all Thessaly, except the city of Larissa, which was possessed by Scipio's army. Pompey in a few days marches into Thessaly, and joins his army with that of Scipio. After the famous battle of Pharsalia, in Thessaly, we find Cæsar pursuing Pompey, as far as Amphipolis, a city of Macedon, in the confines of Thrace, not far from Philippi. Thus we see the war was not confined to Thessaly, but spread itself all over Epirus and Macedon, even to the borders of Thrace: so that the two wars may, with some latitude, be ascribed to the same country; tho' there was so large a space between the two spots, where they were decided.

*Paribus telis.*] By *equal arms* the Poet means a civil war; Romans being opposed to Romans.

492. *Latos.*] In the King's manuscript, and in some printed editions it is *latos*.

493. *Cum.*] La Cerda has *quo*.

497. *Grandia ossa.*] It was the opinion of the ancients, that mankind degenerated in size and strength. In the twelfth Æneid the Poet represents Turnus throwing a stone of such a size that twelve such men as lived



Ye tutelary gods of Rome, and  
ye Indigetes, O Romulus, and  
another Vesta,

Dii patrii, indigetes, et Romule, Vestaque  
mater,

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lived in his time could hardly lift  
from the ground :

“ Nec plura effatus, saxum circum-  
“ spicit ingens ;

“ Saxum antiquum, ingens, campo  
“ quod forte jacebat

“ Limes agro positus, litem ut dis-  
“ cerneret arvis.

“ Vix illud lecti bis sex cervice subi-  
“ rent,

“ Qualia nunc hominum producit  
“ corpora tellus.

“ Ille manu raptum trepida torquebat  
“ in hostem.”

Then, as he rowl'd his troubled eyes  
around,  
An antique stone he saw ; the com-  
mon bound  
Of neighb'ring fields ; and barrier  
of the ground.

So vast, that twelve strong men of  
modern days,

Th' enormous weight from earth cou'd  
hardly raise.

He heav'd it at a lift ; and poiz'd on  
high,

Ran stugg'ring on against his enemy.  
DRYDEN.

In the passage now before us he represents their degenerate posterity astonished at the bones of the Romans, who fell at Pharsalia and Philippi, which in comparison of those of later ages may be accounted giantick.

498. *Dii patrii* &c.] The Poet concludes the first book, with a prayer to the gods of Rome, to preserve

Augustus, and not to take him yet into their number, that he may save mankind from ruin.

The Commentators differ about the signification of the words *Dii patrii*, *indigetes* : some think the *Dii patrii* and the *indigetes* are the same ; to which opinion Ruæus subscribes. Servius, with better reason, separates them, and observes that the *Dii patrii* are those which preside over particular cities, as Minerva over Athens, and Juno over Carthage. They are also called *Penates* : and in the second *Æneid* our Poet himself seems to make the *Dii patrii* and *Penates* the same. Anchises invokes the *Dii patrii* to preserve his family :

“ *Dii patrii*, servate domum, servate  
“ nepotem.”

And immediately *Æneas* desires him to take with him the *patrii Penates* :

“ Tu, genitor, cape sacra manu, pa-  
“ trisque *Penates* :

Ovid, at the end of his *Metamorphosis*, has an invocation for the safety of Augustus ; wherein he mentions these *Penates*, which *Æneas* carried with him, as different from the *Dii indigetes* :

“ *Dii precor, Æneæ comites*, quibus  
“ ensis et ignis

“ Cesserunt, *Dique indigetes*, geni-  
“ torque, Quirine,

“ Urbis, et invicti genitor, Gradive,  
“ Quirini,

“ Vestaque

Quæ Tuscum Tiberim, et Romana palatia seryas, who preservest Etrurian Tiber, and the Roman palace,

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“ Vestaque Cæsareos inter sacrata  
 “ *Penates*;  
 “ Et cum Cæsarea tu, Phœbe domes.  
 “ tice, Vesta,  
 “ Quique tenes altus Tarpeias, Jupi-  
 “ ter, arces,  
 “ Quosque alios vati fas appellare pi-  
 “ umque,  
 “ Tarda sit illa dies, et nostro senior  
 “ ævo,  
 “ Qua caput Augustum, quem tem-  
 “ perat, orbe relicto,  
 “ Accedat cælo: faveatque precan-  
 “ tibus absens,”

*You gods, Æneas mates, who made  
 your way  
 Through fire and sword; you gods of  
 men become;  
 Quirinus, father of triumphant Rome;  
 Thou Mars, invincible Quirinus sire;  
 Chast Vesta, with thy ever-burning  
 fire,  
 Among great Cæsar's household gods  
 inshrin'd;  
 Domestick Phæbus, with his Vesta  
 join'd;  
 Thou Jove, who in Tarpeian towers  
 we adore;  
 And you, all you, who Poets may im-  
 pore:  
 Slow be that day, and after I am  
 dead,  
 Wherein Augustus, of the world the  
 head,  
 Leaving the earth, shall unto heaven  
 repair  
 And favour those that seek to him by  
 prayer.*

SANDYS.

There is indeed an inferior order of *Penates*, which preside over private families, and are more frequently mentioned: but those spoken of in these quotations are plainly the greater sort, which preside over countries and cities. Ovid indeed speaks of Vesta, as one of the *Penates* of Augustus Cæsar's family: but this seems to be a poetical compliment, making her peculiar to Augustus, who was publick to all Rome; as appears from Cicero's second book *de Natura Deorum*: “ Nam Vesta nomen Græcis: “ ea est enim, quæ ab illis ἱεῖα dici- “ tur. Vis autem ejus ad aras, et “ focos pertinet. Itaque in ea dea, “ quæ est rerum custos intimarum, “ omnis et precatio, et sacrificatio “ extrema est.” The *Indigetes* are men, who on account of their great virtues have been deified: of these Cicero speaks in the same book: “ Suscepit autem vita hominum, con- “ suetudoque communis, ut benefi- “ ciis excellentes viros in cælum “ fama, ac voluntate tollerent. Hinc “ Hercules, hinc Castor, et Pollux, “ hinc Æsculapius. . . . . Hinc eti- “ am Romulus, quem quidem eun- “ dem esse Quirinum putant: quo- “ rum cum remanerent animi, atque “ æternitate fruerentur, dii rite sunt “ habiti, cum et optimi essent, et “ æterni.” And in the third book he speaks of them as strangers natu- ralized in heaven: “ In Græcia “ multos habent ex hominibus deos. “ . . . Romulum nostri, aliosque “ complures: quos quasi *novos et ad- “ scriptos*

at least do not hinder this young man from saving the sinking world; already have we paid sufficiently with our blood for the perjury of Laomedon's Troy. Already, O Cæsar, does the palace of heaven envy us thy reign, and lament that thou still regardest human triumphs. For here right and wrong are confounded; there are so many wars throughout the world; so many sorts of wickedness; the due honours are not paid to the plough;

Hunc saltem everso juvenem succurrere sæclo  
Ne prohibete. Satis jam pridem sanguine nostro  
Laomedontæ luimus perjuria Trojæ. 502

Jam pridem nobis cæli te regia, Cæsar,  
Invidet, atque hominum queritur curare triumphos.

Quippe ubi fas versum atque nefas: tot bella  
per orbem : 505

Tam multæ scelerum facies: non ullus aratro

## NOTES.

“ *scriptitios cives* in cælum receptos  
“ *putant.*” Ovid mentions Æneas as being made one of these *Indigetes*, by Venus, with the consent of Jupiter:

“ *Lustratum genitrix divino corpus*  
“ *odore*

“ *Unxit, et ambrosia cum dulci nec-*  
“ *tare mista*

“ *Contigit os; fecitque Deum: quem*  
“ *turba Quirini*

“ *Nuncupat Indigetem, temploque*  
“ *arisque recepit.*

————— *His mother . . .*

*Anoints with sacred odours, and his lips*

*In Nectar, mingled with Ambrosia, dips;*

*So deify'd: whom Indiges Rome calls;  
Honour'd with altars, shrines and festivals.*

SANDYS.

Livy also says that Æneas was called *Jupiter Indiges*: “ *Situs est, quem-  
“ cunque eum dici jus fasque est, su-  
“ per Numicium flumen, Jovem In-  
“ digetem appellant.*”

Hence it appears to me that Virgil invokes two orders of gods, the *Dii patrii*, gods of the country, tutelary gods, or Penates, and the *Indigetes*, or deified men: and then that he

enumerates one of the chief of each order. For we find that Vesta is a principal tutelary goddess of Rome; and Romulus is one of the chief of the *Indigetes*, being the founder of the city.

499. *Tuscum Tiberim.*] The Tyber is so called, because it rises in Etruria.

*Romana palatia.*] It was on the Palatine hill that Romulus laid the foundation of Rome. Here he kept his court, as did also Augustus Cæsar: hence the word *Palatium* came to signify a royal seat or palace.

500. *Juvenem.*] He means Augustus Cæsar, who was then a young man, being about twenty-seven years of age, when Virgil began his *Georgicks*, which he is said to have finished in seven years. But Mr. B—— and Dr. Trapp seem not very exact, who call him a youth in their translations.

502. *Laomedontæ luimus perjuriam Trojæ.*] Laomedon King of Troy, when he was building a wall round his city, hired the assistance of Neptune and Apollo, and afterwards defrauded them of the reward he had promised.

506. *Non ullus aratro dignus honos.*] Here again the Poet slides beautifully into his subject. When he is speaking,

Dignus honos: squalent abductis arva colonis,  
 Et curvæ rigidum falces conflantur in ensem.  
 Hinc movet Euphrates, illinc Germania bellum:  
 Vicinæ ruptis inter se legibus urbes 510  
 Arma ferunt: sævit toto Mars impius orbe.  
 Ut cum carceribus sese effudere quadrigæ,  
 Addunt in spatio, et frustra retinacula tendens

the husbandmen are carried away, and the fields lie neglected, and the crooked sickles are beaten into cruel swords. Here Euphrates, and there Germany, makes war; the neighbouring cities break their leagues, and wage war with each other; impious Mars rages all over the globe. Thus when the four horsed chariots pour forth from the barriers, they increase their swiftness in the ring, and the charioteer vainly pulls in the reins,

NOTES.

ing of the whole world's being in arms, he expresses it by saying the husbandmen are pressed into the service, the fields lie neglected, the plough is slighted, and the instruments of agriculture are turned into swords.

508. *Et curvæ rigidum falces conflantur in ensem.*] We have an expression much like this in the prophet Joel: "Beat your plow-shares into swords, and your pruning hooks into spears."

509. *Hinc movet Euphrates, illinc Germania bellum.*] This part of the Georgicks must have been written, whilst Augustus and Anthony were drawing together their forces, to prepare for that war, which was decided by the defeat of Anthony and Cleopatra, at Actium. Anthony drew his forces from the eastern part of the empire, which Virgil distinguishes by the river Euphrates: Augustus drew his from the western parts, which he expresses by Germany.

510. *Vicinæ ruptis inter se.*] The Cambridge manuscript has *Vicinæ inter se ruptis jam.*

512. *Ut cum carceribus sese effudere quadrigæ.*] Thus Horace:

*Ut cum carceribus missos rapit ungula currus.*

513. *Addunt in spatio.*] This pas-

sage is variously read, and almost as variously interpreted. Some read *addunt se in spatio*, which is not very easy to be understood. Both the Arundelian manuscripts, and several printed editions, have *addunt se in spatia*. But *se* is left out in the King's, the Cambridge, the Bodleian, and both Dr. Mead's manuscripts; also in the Medicean, and several other ancient manuscripts, according to Pierius. La Cerda endeavours to prove that *spatium* signifies the turning round the *meta*, which was usually performed seven times; and that *addere se in spatia* or *addere in spatia* signifies the often turning round, and adding one circle to another. But Virgil seems to me to mean by *spatium* the whole space that was allotted for the course. Thus, at the end of the second Georgick, where he alludes to a chariot-race, he says,

" — Immensum spatiis confeci.  
 " mus æquor."

which can relate only to the vast circumference of the whole ring. That passage in the third Georgick is to be understood in the same manner, where he is speaking of a good horse:

" Hic vel ad Elei metas et maxima  
 " campi  
 " Sudabit spatia."



but is carried away by the horses, nor does the chariot regard the bidle.

Fertur equis auriga, neque audit currus habenas.

## NOTES.

In the fifth *Æneid*, where he describes the foot-race, *spatium* is evidently used for the whole ring: for we find that the moment they start, they enter the *spatia*:

“ ——— Locum capiunt, signoque re-  
“ pente

“ Corripiunt spatia audito, limenque  
relinquunt

“ Effusi.”

If *addunt se in spatia*, be the right reading, I should rather think it means *they enter the ring*, which is the meaning of *corripiunt spatia* or *campum*, as he expresses it in the third Georgick:

“ ——— Cum præcipiti certamine  
“ campum

“ Corripuere, ruuntque effusi carcere  
“ currus.”

Heinsius and Ruæus, whom I have followed, read *addunt in spatio*: which I take to signify *they increase their swiftness in the ring, or run faster and faster*. In this sense Grimoaldus has paraphrased this passage: “ Que-  
“ mamodum tamen equorum plus

“ *plusque currendo cursus augetur.*”  
May’s translation is according to this reading:

“ So when swift chariots from the  
“ lists are gone,  
“ Their furious haste *increases as they*  
“ *run.*”

Dryden’s seems to have much the same meaning:

“ So four fierce coursers starting to  
the race,  
“ Scow’r thro’ the plain, and *lengthen*  
“ *every pace.*”

Mr. B—— reads *addunt se in spatia*, and translates it thus:

“ As when the cars swift pow’ring  
“ thro’ the race,  
“ Encounter furious on the dusty  
“ space.”

Dr. Trapp translates it according to La Cerda’s interpretation:

“ As when the racers from their bar-  
“ riers start,  
“ *Oft whirling round the goal.*”

THE END OF THE FIRST BOOK.



# PUBLII VIRGILII MARONIS

## GEORGICORUM

### LIBER SECUNDUS.

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**H**ACTENUS arborum cultus, et sidera cæli:  
Nunc te, Bacche, canam, nec non syl-  
vestria tecum

Thus far of the culture of the fields, and of the constellations of heaven: Now, O Bacchus, will I sing of thee, and with thee also, of wild shrubs,

#### NOTES.

1. *Hactenus arborum, &c.*] The Poet begins this book with a brief recapitulation of the subject of the first: he then declares that of the second book to be vines, olives, and wild trees and shrubs; and invokes Bacchus to his assistance.

2. *Nec non sylvestria tecum, &c.*] "This introduction the Commentators have not sufficiently taken into their consideration, and for want of thoroughly explaining it, it is not easy, for every reader, to reconcile the conclusion of this book with the beginning of it. Virgil begins with these words, *Nunc te, Bacche, canam*; but a-

bout the latter end of the book, he prefers olives and fruit, and timber trees, and even shrubs, to the vine itself:

*Quid memorandum aque Baccheïa dona tulerunt?*

"This is not easily understood, without observing in how particular a manner the Poet, immediately after *Nunc te Bacche canam*, adds, *Nec non sylvestria tecum Virgulta, &c.* The reason of which I conceive to be this. Virgil, in order to raise the dignity of the verse, in this place, above that  
K " of

and the offspring of the slow growing olive. Come hither, O father *Lenæus*: here all is full of

*Virgulta, et prolem tarde crescentis olivæ.*  
*Huc, pater O Lenæe: tuis hic omnia plena*

## NOTES.

“ of the proposition, in the first  
 “ Georgick, as he there makes use  
 “ of a figure, by employing *sydere*  
 “ instead of *tempore*, so here he  
 “ chuses a nobler figure, by the  
 “ apostrophe he makes to Bacchus;  
 “ and in the third book, he uses the  
 “ same figure, for the same purpose,  
 “ three times in the two first lines.  
 “ But this expression, *nunc te, Bac-*  
 “ *che, canam*, having the air of a  
 “ Bacchique piece, which was not  
 “ by any means the Poet’s intention,  
 “ he immediately gives it another  
 “ turn, by declaring he will cele-  
 “ brate equally with Bacchus, that  
 “ is, the vine, every twig of the  
 “ forest. This seems to be Virgil’s  
 “ meaning, and this made the sub-  
 “ ject worthy of Virgil. He under-  
 “ takes to disclose all the bounties  
 “ of nature in her productions of  
 “ trees, and plants, and shrubs;  
 “ and this he does from the vine to  
 “ the furze.” Mr. B——

3. *Tarde crescentis olivæ.*] The ancient Greek writers of agriculture speak of the olive as a very slow grower; whence they have given it the epithets of ὀψίγονος, ὀψίκαρπος, ὀψιέλαστος, ὀψιαιδής. Pliny quotes a passage from Hesiod, wherein he says, that the planter of an olive never lived to gather the fruit of it; but he adds, that in his time they planted olives one year, and gathered the fruit the next: “ Hesiodus quoque  
 “ in primis cultum agrorum docen-  
 “ dam arbitratus vitam, negavit  
 “ Oleæ satorum fructum ex ea per-

“ cepisse quenquam. Tam tarda  
 “ tunc res erat. At nunc etiam in  
 “ plantariis serunt, translatarumque  
 “ altero anno decerpuntur baccæ.” But Hesiod no doubt spake of sowing the seeds of the olive; which will take off Pliny’s objection, who seems to mean the transplanting of the truncheons. Varro mentions also the slow growth of olives; but it is plain that he speaks of sowing them; and therefore he observes that it is a better way to propagate them by truncheons: “ Palma et cupressus,  
 “ et Olea in crescendo tarda . . . . .  
 “ Simili de causa Oleæ semen cum  
 “ sit nucleus, quod ex eo tardius  
 “ enascebatur colis, quam e *tuleis*,  
 “ ideo potius in seminariis *tuleis*,  
 “ quas dixi, serimus.” It is not improbable that the ancient Grecians were unacquainted with any other method of propagating olives, than by sowing them: and, as Mr. Miller informs me, they practice that method in Greece, to this day. This might occasion those epithets, mentioned at the beginning of this note. Hence also Virgil might make use of the epithet *slow growing*; tho’ in his time they had a quicker way of propagating olives.

4. *Pater O Lenæe.*] Bacchus is peculiarly called *Pater*; thus Horace:

“ Romulus et Liber Pater, et cum  
 “ Castore Pollux.”

Virgil very judiciously makes use of the name *Lenæus* for Bacchus in this place,

Muneribus ; tibi pampineo gravidus autumnus 5  
 Floret ager, spumat plenis vindemia labris.  
 Huc, pater O Lenæ, veni ; nudataque musto  
 Tinge novo mecum direptis crura cothurnis.

thy gifts ; for thee the field  
 flourishes, laden with viny au-  
 tumn, and the vintage foams  
 with full vats. Come hither,  
 O father Lenæus ; and take  
 off thy buskins, and stain thy  
 naked legs with me in new  
 must.

## NOTES.

place, *Lenæus* being derived from  
 ληνός a wine-press.

In one of Dr. Mead's manuscripts  
 this verse begins with *nunc* instead of  
*Huc*.

*Hic.*] In one of the Arundelian  
 manuscripts it is *sunt* : La Cerda reads  
*hæc*.

*Tuis muneribus.*] Bacchus is said  
 to have been the inventor of wine.  
 This gift is ascribed to him at the  
 beginning of the first Georgick :

*" Liber et alma Ceres, vestro si mu-  
 nere tellus  
 Chaoniam pingui glandem muta-  
 vit arista,  
 Poculaque inventis Achelœi mis-  
 cuit uvis."*

7. *Huc.*] It is *nunc* again, in Dr.  
 Mead's manuscript.

*Nudataque musto &c.*] This alludes  
 to the custom, frequent even now,  
 in Italy and other places, of treading  
 out the grapes with their feet. Bac-  
 chus is represented frequently with  
 buskins. Thus we find in Tacitus,  
 that Silius wore buskins in imitation  
 of Bacchus : " At Messallina non  
 alia solutio luxu, adulto autumnus,  
 simulacrum vindemia per damnum  
 celebrat ; urgeri præla, fluere la-  
 cus, et feminae pellibus accinctæ  
 assultabant, ut sacrificantes vel in-  
 sanientes Bacchæ : Ipsa crine  
 fluxo, thyrsus quatens, juxtaque  
 Silius hedera vinctus, gerere cothur-

*" nos, jacere caput, strepente circum  
 procaci choro."* Velleius Pater-  
 culus also tells us, that Mark An-  
 thony would have himself be called a  
 new Father Bacchus, and was car-  
 ried at Alexandria in a chariot, like  
 Father Bacchus, crowned with ivy,  
 adorned with a golden crown, hold-  
 ing a thyrsus, and wearing buskins :  
*" Cum ante, novum se Liberum  
 Patrem appellari jussisset, cum re-  
 dimitus hederis, coronaque velatus  
 aurea, et thyrsus tenens, co-  
 thurnisque succinctus, curru, ve-  
 lut Liber Pater, rectus esset Alex-  
 andriæ."*

*" In the introduction, where Vir-  
 gil makes an apostrophe to Bac-  
 chus, Mr. Dryden makes one to  
 his Muse ; and where Virgil seri-  
 ously desires Bacchus to partake  
 of the labour of treading the grapes,  
 which comprehends the whole  
 subject, as to the vine, Mr. Dry-  
 den falls into a most extravagant  
 rant,*

*" Come strip with me, my God, come  
 drench all o'er  
 Thy limbs in must of wine, and  
 drink at every pore."*

*" than which lines nothing was ever  
 writ by man more wide from the  
 author's sense or character ; nei-  
 ther should it pass unobserved in  
 how shocking a manner the ex-  
 pression, my God, is put in the  
 mouth*

In the first place the ways of producing trees are various: for some come up of their own accord, without the labour of mankind, and widely overspread the plains and winding rivers; as the soft osier, and the bending broom,

Principio, arboribus varia est natura creandis ;  
Namque aliae, nullis hominum cogentibus,  
ipsæ 10  
Sponte sua veniunt, camposque et flumina late  
Curva tenent ; ut moile siler, lentæque genistæ,

## NOTES.

“ mouth of a heathen Poet, ad-  
“ dressing himself to a heathen Dei-  
“ ty, which I do not believe was  
“ ever done in any place but this.”

Mr. B —

9. *Principio, arboribus* &c.] The Poet begins with an account of the several methods of producing trees: and first he speaks of the three ways, by which they are produced without culture; spontaneously, by seeds, and by suckers.

Virgil, in this place plainly imitates Theophrastus, who, at the beginning of the second book of his history of plants, says, “ The generation of trees and plants in general, is either spontaneous, or by seed, or by root, or by suckers, or by setts, or by cuttings of the young shoots, or by layers, or even by cutting the wood into small pieces: for that way also a plant will rise. Among these the spontaneous generation seems to be the principal: and those which are by seed and root, appear the most natural: for they are in a manner spontaneous; and therefore suit with wild plants; whereas the rest are procured by the art and industry of man.” Αἱ Γενέσεις τῶν δένδρων καὶ ὅλων τῶν φυτῶν, ἢ αὐτόματοι, ἢ ἀπὸ σπέρματος, ἢ ἀπὸ ρίζης, ἢ ἀπὸ παρασπάδος, ἢ ἀπὸ ἀκρέμονος, ἢ ἀπὸ κλωνός, ἢ ἀπ’ αὐτοῦ τοῦ σελήγγου ἐστίν, ἢ ἐπὶ τοῦ ξύλου κατακοπέντος εἰς μικρά. καὶ γὰρ οὕτως ἀναφύε-

ται· τούτων δὲ ἡ μὲν αὐτόματος πρώτη τίς. ἡ δὲ ἀπὸ σπέρματος καὶ ρίζης, φυσικώταται δοξαίεν ἂν· ὥσπερ γὰρ αὐτόματοι καὶ αὐταί. διὸ καὶ τοῖς ἀγροίοις ὑπάρχουσιν, αἱ δὲ ἄλλαι τέχνης, ἢ ἀπὸ προαιρέσεως.

11. *Sponte sua veniunt.*] Tho’ the spontaneous generation of plants is now sufficiently exploded; yet it was universally believed by the ancient philosophers. Instances of this are frequent in Aristotle, Pliny, and many others.

12. *Siler.*] I have followed the general opinion, in translating *Siler*, an *Osier*. I do not meet with any thing certain, in the other Latin writers, to determine exactly what plant they meant. Pliny says only, that it delights in watery places: whence I wonder that Cæsalpinus should imagine it to be the *Euonymus Theophrasti*, or *Spindle-tree*, which grows usually in hedges. La Cerda fancies it to be the *Siler montanum*, or *Sermountain*, because he thinks it more elegant for the Poet to speak of two which grow in the plains, and two in the rivers. But this seems too trifling an exactness, to be worth insisting upon: and I do not find any other *Siler*, to be mentioned in any ancient Latin author, but that which grows in the water.

*Lentæque genistæ.*] I take the *Genista* to be what we call Spanish broom; which grows in great plenty, in most parts of Italy. The Italians



Populus, et glauca canentia fronde salicta.  
 Pars autem posito surgunt de semine ; ut altæ  
 Castaneæ, nemorumque Jovi quæ maxima frondet

the poplar, and the willow with hoary blueish leaves. Some are produced by seeds ; as the lofty chesnuts, and the esculus, which has the largest leaves of all the groves of Jupiter,

15

NOTES.

weave baskets of it's slender branches. The flowers are very sweet, last long, and are agreeable to bees. This agrees with what Virgil says of it afterwards in this Georgick :

“ — Salices humilesque *Genistæ*,  
 “ Aut illæ pecori frondem, aut pas-  
 “ toribus umbram  
 “ Sufficiunt ; sepemque satis, et pa-  
 “ bula melli.”

What Pliny says of the *Genista* agrees very well with the Spanish broom. In *lib.* 21. c. 9. he says it has a yellow flower, and is used in garlands :  
 “ Transeat ratio ad eas coronas,  
 “ quæ varietate sola placent. Duo  
 “ earum genera, quando aliæ flore  
 “ constant, aliæ folio. Florem esse  
 “ dixerim *Genistas* : namque et iis  
 “ decerpitur *luteus*.” In *lib.* 24. c. 9. he says the seed grows in pods, like kidney-beans : “ Semen . . . . . in  
 “ folliculis, Phaseolorum modo, nas-  
 “ cens :” and that the plant is used for withs to bind ; and that the flowers are agreeable to bees : “ *Genista*  
 “ quoque vinculi usum præstat.  
 “ Flores apibus gratissimi.” In *lib.* 16 c. 18. He says it is used in dying : “ Tingendis vestibus nascentes *Ge-*  
 “ *nistæ*.” I do not know that the broom is ever used by our Dyers : but another plant of the same kind is much in use : they call it wood-wax, and green weed. It is the *Coroneola* of Cæsalpinus ; and is called by other authors *Genista tinctoria*, *Ge-*

*nistella tinctoria*, and *Tinctorius flos*. I doubt not, but the Spanish broom might be used for the same purposes.

13. *Populus*.] This no doubt is the poplar, of which, according to Pliny, there are three sorts : the white, the black, and the Lybian, which is our asp : “ *Populi tria ge-*  
 “ *nera, alba, nigra, et quæ Lybica*  
 “ *appellatur, minima folio, ac niger-*  
 “ *rima, fungisque enascentibus lauda-*  
 “ *tissima*.”

*Glauca canentia fronde Salicta*.] This is a beautiful description of the common willow : the leaves are of a blueish green ; and the under side of them is covered with a white down. He uses *Salictum* or *Salicetum* the place where willows grow, for *Salices*, the trees themselves.

15. *Castaneæ*.] The *Castanea* no doubt is our chesnut. Pliny describes the fruit very plainly : “ *Nuces vo-*  
 “ *camus et Castaneas, quauquam ac-*  
 “ *commodatiores glandium generi :*  
 “ *armatum iis echinato calyce vallum,*  
 “ *quod inchoatum glandibus*.”

*Nemorumque Jovi quæ maxima frondet Esculus*.] It is no easy matter to determine certainly what the *Esculus* is. This is certain, that it is not our beech, as many have imagined, and as Dryden and Mr. B—— have rendered it in their translations. What has given occasion to this mistake, is that *Esculus* seems to be derived from *esca*, food, as *φῆγος* is from *φῆγω*, to eat ; whence many learned authors have thought,



and the oaks which were reputed oracular by the Greeks.

*Esculus, atque habitæ Graiis oracula quercus.*

## NOTES.

and not without reason, that *φῦλος* and *Esculus* are the same plant. This being supposed, it has been imagined that *Fagus* is only *φῦλος* expressed in Roman characters, and so that *Esculus* is the same with *Fagus*. It is very plain, from Pliny, that *Fagus* is the beech: "Fagi glans nuclei similis, triangula cute includitur. Folium tenue, ac levissimum, Populo simile." But it is no less plain that the *Esculus* is a sort of oak; for Pliny reckons it amongst those trees which bear acorns: "Glandem, quæ proprie intelligitur, ferunt Robur, Quercus, Esculus, Cerrus, Ilex, Suber." Theophrastus also makes the *φῦλος* to be a species of oak. Thus the *φῦλος* and *Fagus* are two different trees: the first being a sort of oak, and the other a beech. The *Esculus* as our Poet describes it has large leaves; for that I take to be the sense of *maxima frondet*. Ovid also speaks of it, as a tree with abundance of large leaves:

"-- *Esulea frondosus ab arbore ramus*;

and

"—— *Frondebis Esculus altis.*"

Virgil speaks of it in another place of this Georgick, as a large, spreading tree, with a very deep root. See ver. 291. Pliny says the acorn of the *Esculus* is next in size and goodness to that of the *Quercus*: "Glans optima in Quercu atque grandissima, mox Esculo." He says also that it is not so common in Italy as the *Quercus*: "Quippe cum Robur,

"Quercumque vulgo, nasci videamus, sed Esculum non ubique." Horace however seems to speak of it, as common in Daunia:

"Quale portentum neque militaris  
Daunia in latis alit Esculetis."

The same Poet represents the wood of the *Esculus*, as being very hard:

"——Nec rigida mollior Esculo."

This tree was sacred to Jupiter, thus Pliny: "Arborum genera numinibus suis dicata perpetuo servantur, ut Jovi Esculus." We find also in the same author, that the Romans made their civick crowns of it: "Civica ligna primo fuit, postea magis placuit ex Esculo Jovi sacra. Variatumque et cum Quercu est, ac data ubique quæ fuerat, custodito tantum honore glandis." I think it not improbable that the *Esculus* may be that sort of oak, which is known in some parts of England under the name of the *bay-oak*. It has a broad, dark-green, firm leaf, not so much sinuated about the edges, as that of the common oak. It is called by C. Bauhinus *Quercus latifolia mas, quæ brevi pediculo est*. In the common oak, the acorns grow on long stalks, and the leaves have scarce any tail, but grow almost close to the branches: but in the *bay-oak* the acorns grow on short stalks and the leaves have long tails. They are both figured in C. Bauhinus's edition of Matthiæus.

16 *Habitæ Graiis oracula quercus.*] "It is very well known how fond the Romans were of their  
" gods,

Pullulat ab radice aliis densissima sylva ;  
 Ut cerasis, ulmisque : etiam Parnassia laurus  
 Parva sub ingenti matris se subjicit umbra.  
 Hos natura modos primum dedit : his genus  
 omne 20

Sylvarum, fruticumque viret, nemorumque sa-  
 crorum.

Sunt alii, quos ipse via sibi repperit usus.

Others have a thick wood arising from their roots ; as cherries, and elms ; the little Parnassian bay also shelters itself under the great shade of its mother. Nature first shewed these ways : by these every kind of woods, and shrubs, and sacred groves flourishes. There are other ways, which experience itself has found out by art.

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“ gods, and religious ceremonies, and what a contempt they had for those of other nations. It is in this manner Virgil uses *habite Græis oracula quercus*: he smiles at the Greeks, as he calls them, for their superstition ; but Mr. Dryden unhappily applies this passage seriously, in these words,

“ *Where Jove of old oraculously spoke.*”

Mr. B—

18. *Cerasis*.] Cherries were a new fruit amongst the Romans in Virgil's time. Pliny tells us they were brought from Pontus, by Lucullus, after he had subdued Mithridates : “ *Cerasi ante victoriam Mithridaticam L. Luculli non fuere in Italia. Ad urbis annum DCLXXX. Is primum vexit e Ponto, annisque CXX trans Oceanum in Britanniam usque pervenere.*”

*Ulmis*.] Elms were in great request amongst the ancients, they being preferred before all other trees for props to their vines. Hence we find frequent mention of them amongst the Poets.

*Parnassia Laurus*.] The finest bay-trees grew on mount Parnassus, according to Pliny : “ *Spectatissima in*

“ monte Parnasso.” I have endeavoured to prove, in the note on ver. 306, of the first Georgick, that the bay, and not the laurel, is the *Laurus* of the ancients. I shall add in this place, that the laurel is not so apt to propagate itself by suckers as the bay.

20. *Hos natura modos primum dedit*.] By this the Poet means, that these are the ways, by which trees are naturally propagated, without the assistance of art.

21. *Fruticum*.] The difference between a tree and a shrub is, that the tree rises from the root, with a single trunk, and the shrub divides itself into branches, as soon as it rises from the root. Thus Theophrastus : *Δένδρον μὲν οὖν ἐστὶ τὸ ἀπὸ ρίζης μονοστέλεχος, πολύκλαδον, ὅζωτόν, οὐκ ἐναπόφυλλον· οὖν ἐν ἰθαίᾳ, συκῇ, ἄμπελος. Φρύγανον δὲ, τὸ ἀπὸ ρίζης καὶ πολύκλαδον. οὖν βλάστας, παλαιοίρας.*

22. *Sunt alii &c.*] Having already mentioned the several ways by which plants naturally propagate their species ; he now proceeds to mention those methods, which are used by human industry. These are by suckers, setts, layers, cuttings, pieces of the cleft wood, and ingrafting.

Pierius says it is *viam* in the Lombard manuscript. If this reading be admitted the passage must be rendered

One cuts off the plants from the tender body of their mother, and puts them into the furrows; another plants sets in the field, either by splitting or sharpening the foot. Other trees expect the bent down arches of a layer,

Hic plantas tenero abscindens de corpore matrum

Deposuit sulcis: hic stirpes obruit arvo, 24  
Quadrifidasque sudes, et acuto robore vallos:  
Sylvarumque aliæ pressos propaginis arcus

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dered thus: "There are other methods which experience has found out to be it's way."

23. *Plantas tenero abscindens de corpore matrum.*] In one of the Arundelian manuscripts it is *Plantas teneras abscindens corpore matrum.*

In these words the Poet plainly describes the propagation of plants by suckers. I take this to be what Theophrastus means by ἀπὸ παραπλάδος. The suckers are called *Stolones*, as Varro tells us, who adds that an ancestor of C. Licinius Stolo had the surname of Stolo, because he was very diligent in digging away the suckers from the roots of his trees. "Nam C. Licinium Stolonem, et Cn. Tremelium Scrofam video venire, unum cujus majores de modo agri legem tulerunt. Nam Stolonis illa lex, quæ vetat plus D. jugera habere civem Romanum, et qui propter diligentiam culturæ Stolonum confirmavit cognomen, quod nullus in ejus fundo reperiri poterat Stolo, quod effodiebat circum arbores, e radicibus, quæ nascerentur e solo, quos Stolones appellabant." Pliny calls this way of planting *Avulsio*, and uses *avellere* in the same sense, that Virgil here uses *abscindere*: "Et aliud genus simile natura monstravit, avulsique arboribus Stolones vixere. Quo in genere et cum perna sua avelluntur, partemque aliquam e matris

"quoque corpore auferunt secum fibriato corpore."

24. *Hic stirpes obruit arvo, quadrifidasque sudes, et acuto robore vallos.*] This is fixing the large branches, like stakes, into the earth. It is what Theophrastus calls ἀπ' ἀκρέμονος. Ruæus divides this passage, and makes the *stirpes obruit arvo* to be one way of planting; and the *sudes* and *valli* to be another. The first he takes to be *stocks*, the other *setts*.

"This line, says Mr. B——, has very much puzzled the Commentators, but there is no great difficulty in it, to any one that is the least versed in husbandry, and consequently knows that there are two ways of planting setters. The *quadrifidas sudes* is when the bottom is slit across both ways; the *acuto robore* is when it is cut into a point, which is called the *coll's-foot*."

25. *Sylvarumque aliæ, &c.*] This is propagating by layers: which are called *propagines*. It is to be observed that, tho' we use the word *propagation* for any method of increasing the species, yet amongst the Roman writers of agriculture *propagatio* is used only for layers. The common method, which Virgil seems to mean, is exactly described by Columella. "When you would lay down a branch, says he, from the mother tree, dig a trench four feet every way,

Expectant, et viva sua plantaria terra.  
 Nil radicis egent aliæ: summumque putator  
 Haud dubitat terræ referens mandare cacumen.  
 Quin et caudicibus sectis, mirabile dictu, 30

and to see a young nursery in their own earth. Others have no need of any root; and the planter makes no difficulty to plant the young shoots in the ground. Nay, and what is wonderful, if you cut the trunk of an

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“ way, so that the layer may not be hurt by the roots of the other.  
 “ Then leave four buds, to come to the bottom of the trench, and strike roots: rub the buds off that part which joins to the mother, to avoid superfluous shoots. Suffer that part, which is to appear above ground, not to have above two or at most three buds. Rub off all the buds, except the four lowest, from that part which is put into the ground, that the vine may not strike roots too near the surface. If you propagate it in this manner, it will quickly take root, and the third year you may separate it from the mother.” Pliny tells us that nature first taught this method by the bramble; the branches of which are so slender that they fall to the ground, and make layers of their own accord: “ Eadem natura et Propagines docuit. Rubi namque curvati gracilitate, et simul proceritate nimia, defigunt rursus in terram capita. iterumque nascuntur ex sese reple-turi omnia ni resistat cultura, prorsus ut possint videri homines terræ causa geniti. Ita pessima atque execranda res, Propaginem tamen docuit, atque radicem acquiri viridem.” This method of planting I take to be what Theophrastus means by ἀπ’ αὐτοῦ τοῦ τελέχους.

28. *Nil radicis egent aliæ, &c.]* Here he plainly describes what we call cuttings. This is what Theo-

phrastus means by ἀπό κλωνός. It is cutting the young shoots of a tree, and planting them into the ground; whence Virgil says they have no need of a root. They are called in Latin *Surculi*. Thus we find them called by Varro: “Tertium genus Seminis quod ex arbore per *Surculos* defer-tur in terram, sic in humum demit-titur, ut in quibusdam tamen sit vi-dendum, ut eo tempore sit deplan-tatum quo oportet.”

30. *Quin et caudicibus sectis, &c.]* He speaks of it justly as a wonder, that olive-trees should strike roots from dry pieces of the trunk. This is mentioned by Theophrastus; τοῦ ξύλου κατακοπέντος εἰς μικρά. This sentence of Virgil has been frequently understood to mean grafting: but of this he speaks immediately after. La Cerda says, that what the Poet here speaks of was practised in Spain in his time. They take the trunk of an olive, says he, deprive it of it's root and branches, and cut it into several pieces, which they put into the ground, whence a root, and soon afterwards a tree is formed: “Hunc sextum modum cum septimo confundunt plurimi, et putant in his caudicibus loqui Virgilium de Insitione, et una cum illis Beroaldus. Nihil unquam magis adversum menti Virgillii. Testes sunt oculi scientissimorum agricolarum, a quibus id quæsi vi: testis ars ipsa, quæ nunc quoque in Hispania, ubi ego sum,



olive in pieces, it will put forth new roots. And we often see the branches of one tree to turn with impunity into those of another, and a pear tree being changed to bear grafted apples, and stony Cornelian cherries to glow upon plumb-stocks. Wherefore, O husbandmen, learn the culture which is proper to each kind, and learn to tame the wild fruits by cultivating them, that no land may lie idle. It is worth the while to plant Ismarus with vines,

Truditur e sicco radix oleagina ligno.

Et sæpe alterius ramos impune videmus

Vertere in alterius, mutataque insita mala

Ferre pyrum, et prunis lapidosa rubescere cœna.

Quare agite O proprios generatim discite cultus,

Agricolæ, fructusque feros mollite colendo, 36

Neu segnes jaceant terræ. Juvat Ismara Baccho

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“sum, viget. Secant agricolæ, scin-  
“duntque in partes plures caudicem  
“Olivæ, cui amputata radix, cui  
“amputati rami: ita consectum in-  
“fodiunt, ac inde format se radix et  
“mox arbor, quod Poeta stupet, quia  
“vere mirum.”

32. *Alterius ramos impune videmus  
vertere in alterius.*] In this passage  
he plainly speaks of grafting, of  
which he subjoins two instances. This  
subject is farther explained; *ver.* 73.

33. *Mutataque insita mala ferre  
Pyrum.*] He speaks of grafting ap-  
ples upon a pear stock, not of pears  
upon an apple-stock, as Dryden has  
translated it, who has added quinces  
also, tho' not in the original:

“Thus pears and quinces from the  
“crab-tree come.”

*Mutam* agrees with *Pyrum*; now  
it is the nature of the stock, not of  
the graft that is *changed*: wherefore  
the pear must be the stock spoken of  
in this place. The apples are said to  
be *insita*, ingrafted, which fully ex-  
plains the meaning of this passage.

34. *Prunis lapidosa rubescere Cor-  
na.*] It is a doubt whether Virgil  
means, that Cornels are ingrafted  
upon plumb-stocks, or plumbs upon  
cornel-stocks. May takes it in the  
former sense:

“And hard red cornoiles from a stock  
of plumme:

and Dr. Trapp:

“And on the plumb's the stony cor-  
“nel glow.”

Dryden takes it in the latter sense:

“And thus the ruddy cornel bears  
“the plum:

and Mr. B—:

“And stony corneils blush with  
“blooming plums.

I take the former to be the Poet's  
meaning: for the Cornelian cherry is  
a fruit of so beautiful a red colour,  
that the cornel cannot properly be  
said to glow or redden with plumbs,  
which are not so red as it's own na-  
tural fruit. Besides the epithet *stony*  
belongs very properly to the fruit of  
the Cornel, not to the tree: where-  
fore if Virgil speaks of that fruit, he  
must mean the stock of the plumb.  
Columella says the Cornelian cher-  
ries were used for olives: “Corna,  
“quibus pro olivis utamur.”

37. *Juvat Ismara Baccho conse-  
rere.*] Ismarus is a mountain of  
Thrace, not far from the mouth of  
Hebrus.



Conserere, atque Olea magnum vestire Taburnum.

Tuque ades, inceptumque una decurre laborem,  
O decus, O famæ merito pars maxima nostræ, 40  
Mæcenæ, pelagoque volans da vela patenti.

and to crown the great Taburnus with olives And do thou, O Mæcenæ, assist me, and bear a part of the labour which I have begun, thou, who art my glory, and justify the greatest part of my fame, and flying spread the sails to the open sea.

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Hebrus. That country was famous for good wines. Ulysses speaks in commendation of some wine, which was given him by Maron, the priest of Apollo at Ismarus:

— Ἀτὰρ αἶνεον ἄσπονδον ἔχον μέλανος  
οἶνον  
Ἡδῆος, ὃν μοι ἔδωκε Μάρων Ἐυάνθεος  
ἱὸς  
Ἰγέης Ἀπόλλωνος, ὃς Ἰσμαρον ἀμφιβέ-  
βηκει.

“ Then took a goat-skin fill’d with  
“ precious wine,  
“ The gift of Maron, of Evan-  
“ theus’ line,  
“ The priest of Phæbus at th’ Is-  
“ marian shrine.”

MR. POPE.

38. *Olea magnum vestire Taburnum.*] Taburnus is a mountain of Campania, which was very fruitful in olives. It is now called Taburo.

39. *Tuque ades, &c.*] The Poet having invoked Bacchus, and proposed the subject of this Book, now calls upon his Patron Mæcenæ, to give him his assistance.

“ This allegory, says Ruæus, is  
“ generally thought to allude to the  
“ Cirque, which opinion is strength-  
“ ened by the last verses of this book:

“ *Sed jam tempus equum fumantia*  
“ *solvere colla, &c.*

“ but I think that this, and the fol-  
“ lowing lines allude to Navigation.  
“ And indeed the verb *decurro* is  
“ used with water: Thus Catullus

“ *Ausi sunt vada salsa citu decurrere*  
“ *puppi.*

“ And Virgil, in the fifth Æneid;

“ *Prona petit maria et pelago decur-*  
“ *rit aperto.*”

40. *O decus, O famæ merito pars*  
*maxima nostræ.*] “ In some ancient  
“ manuscripts it is *nostræ*: if this be  
“ admitted, we must necessarily read,  
“ as some think it should be,

“ *O decus, O fama, et merito pars*  
“ *maxima nostræ.*

“ But in the Medicean, and other  
“ correct copies it is *famæ nostræ*.  
“ . . . . The reading in some copies  
“ is extravagant,

“ *O Deus, O famæ merito pars*  
“ *maxima nostræ.*

“ Surely it is better to read *decus*  
“ with Horace,

“ *O et præsidium, & dulce decus*  
“ *meum.*”

PIERIUS.

41. *Pelagoque volans da vela pa-*  
*tenti.*] Several Commentators take  
these

I do not hope to contain in my verses all that could be said on this subject; not tho' I had a hundred tongues, a hundred mouths, and a voice of iron. Assist me, and coast along the nearest shore: the laud is in sight: I will not here detain you with poetical fiction, and circumlocutions, and long preambles. Those, which spring spontaneously into the open air,

Non ego cuncta meis amplecti versibus opto :  
Non, mihi si linguæ centum sint, oraque centum,  
Ferreæ vox. Ades, et primi lege littoris oram:  
In manibus terræ: non hic te carmine ficto, 43  
Atque per ambages, et longa exorsa tenebo.  
Sponte sua quæ se tollunt in luminis oras,

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these words to signify, that the Poet begs Mæcenas to favour him: Sim-  
“pliciter generi carminis præsta favo-  
“rem: ut Vela favorem accipia-  
“mus,” says Servius. “Ut Mæ-  
“cenas favoris vela explicet, aspi-  
“rans in patenti pelago totius operis,”  
says La Cerda. But if we carefully consider the poet's design in the whole passage now before us, we shall find, that by *da vela pelago*, he does not mean *favour my undertaking*, but *set sail or embark with me*: as two lines before he had desired him to join with him in the labour he had undertaken: “inceptumque una decurre la-  
“borem.” By *Pelago patenti* Ruæus thinks he means an open sea, not shut up with winds. I believe he uses that metaphor to express the copiousness of his subject, comparing the immensity of his undertaking to that of the ocean. For he adds immediately, that Mæcenas may not be discouraged by the vastness of the labour, that he has no intent to aim at comprehending the whole in his Poem, and indeed, that, if he had such a design, it would be impossible.

42. *Non ego cuncta meis.*] We have an expression like this in the second Iliad. Homer, when he is drawing up the Grecian army, says he should not be able to recite all their numbers, tho' he had ten tongues, and ten mouths, a voice not to be broken, and a heart of brass:

Πλεθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, ἵνδ' ἵσταί, ὅς μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' ἔειεν,  
Φωνὴ δ' ἄρ' ἥκητος, χάλκεον δὲ μοι ἦτορ ἐρείη.

41. *Primi lege littoris oram.*] This expression, of coasting near the shore, is thought to contradict the open sea just now mentioned: but I believe what I have said in the note on *ver.* 41. will reconcile this seeming contradiction. Mr. B—— would have *primi* altered to the adverb *primo*; and indeed it is *primum* in the King's manuscript, but there seems to be no occasion for this alteration. *Lego* in naval affairs is always used in Latin for coasting, whence, as La Cerda observes, *pelagus legere*, which some write, is barbarous.

45. *Non hic te carmine ficto, &c.*] Ruæus and Mr. Dryden understand “*non hic te carmine ficto*” relatively to the whole work in general; but it is plain, Virgil confines it to his invocation, *non hic, not in this place*. The conclusion seems to carry with it some kind of reflection upon the common tedious forms of invocation, which, it is probable, Mæcenas had been often tired with.” Mr. B——.

47. *Sponte sua, &c.*] The Poet had before mentioned the three ways by which wild trees are produced;

Infœcunda quidem, sed læta et fortia surgunt : are unfruitful indeed, but fair and strong :

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spontaneously, by roots, and by seeds. Here he mentions them again, and shews by what culture each sort may be meliorated.

*Oras.*] So I read it with Heinsius, and La Cerda: it is commonly read *in luminis auras*. This last author observes that *in luminis oras* is a frequent expression amongst the Poets: thus Ennius:

“ — O Romule, Romule dic, O  
“ Qualem te patriæ custodem Di  
“ genuerunt?  
“ Tu produxisti nos inter *luminis*  
“ *oras*.

And Lucretius:

“ Nec sine te quicquam dias in *lumi-*  
“ *nis oras*  
“ Exoritur.”

And

“ At nunc seminibus quia certis  
“ quidque creatur,  
“ Inde nascitur, atque *oras in luminis*  
“ exit,  
“ Materies ubi inest cujusque et cor-  
“ pora prima.”

And

“ ——— Vivida tellus  
“ Tuto res teneras effert in *luminis*  
“ *oras*.”

And

“ ——— Miscetur funere vagor,  
“ Quem pueri tollunt visentes *lumi-*  
“ *nis oras*.”

And

“ Significare volunt indignos esse pu-  
“ taundos,  
“ Vivam progeniem qui in *oras lu-*  
“ *minis* edant.”

And

“ Tum porro puer, ut sævis pro-  
“ jectus ab undis  
“ Navita, nudus humi jacet, infans,  
“ indigus omni  
“ Vitali auxilio, cum primum in  
“ *luminis oras*  
“ Nixibus ex alvo matris natura pro-  
“ fudit.”

And

“ Nunc redeo ad mundi novitatem,  
“ et mollia terræ  
“ Arva, novo fœtu quid primum in  
“ *luminis oras*  
“ Tollere, et incertis tentarit cre-  
“ dere ventis.”

And

“ Sic unum quicquid paullatim pro-  
“ trahit ætas  
“ In medium, ratioque in *luminis*  
“ eruit *oras*.”

Thus also our Poet himself, in the seventh Æneid:

“ ——— Quem Rhea sacerdos  
“ Furtivum partu sub *luminis* edidit  
“ *oras*.”

Tho' here also many editors read *auras*. Fulvius Ursinus looks upon the passage now under consideration to be an imitation of that line in Lucretius:

“ Sponte

for nature lies hid in the soil. Yet these if you graft them, or change them by putting them into well prepared trenches, will put off their wild nature, and by frequent culture will be not slow to obey any discipline. And those also, which arise barren from the bottom of the plant, will do the same, if you transplant them into the open fields. For the high shoots and branches of the another overshadow them, and hinder them from bearing fruit, as they grow up; and scorch it when they bear any. The tree which arises from seed, grows slowly, and will spread a shade for late posterity. And apples degenerate, forgetting their former juices:

Quippe solo natura subest. Tamen hæc quoque si quis 49

Inserat, aut scrobibus mandat mutata subactis, Exuerint sylvestrem animum: cultuque frequenti

In quascunque voces artes, hand tarda sequentur.

Nec non et sterilis, quæ stirpibus exit ab imis, Hoc faciet, vacuos si sit digesta per agros.

Nunc altæ frondes, et rami matris opacant, 55 Crescentique adimunt fœtus, uruntque ferentem.

Jam, quæ seminibus jactis se sustulit arbos, Tarda venit, seris factura nepotibus umbram.

Pomaeque degenerant succos oblita priores:

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“ Sponte sua nequeunt liquidas existeret in auras.”

49. *Quippe solo natura subest.*] Some understand *solo* to mean the root of the tree: others interpret it the soil or earth, in which it grows. By *nature's lying hid in the soil*, the Poet seems to mean, that there is some hidden power in the earth, which causes it to produce particular plants, which therefore grow fair and strong in that soil, which is adapted to give them birth.

*Tamen hæc quoque si quis, &c.*] The way to tame these luxuriant wild trees, is to ingraft a good fruit upon them, or to transplant them.

50. *Inserat.*] Some have imagined erroneously that Virgil means that their branches should be ingrafted upon other trees; but this is contrary to practice. *Inserere arborem* signifies not only to ingraft that tree upon another, but also to ingraft another upon the stock of that.

52. *Voces.*] Pierius says that some

ancient manuscripts have *roles*, and some *velis*; but that *voces* is most approved by the learned.

56. *Crescentique.*] In the King's and Cambridge manuscripts it is *crescentesque*. If this reading be admitted, we must render this passage: “ and destroy the growing fruits, “ and scorch the plant which bears “ them.”

57. *Jam.*] In the Cambridge, and one of the Arundelian manuscripts, and in some old printed editions it is *nam*.

58. *Nepotibus.*] Fulvius Ursinus contends, contrary to the opinion of all the other Commentators, that by *Nepotes* Virgil meant the *late posterity* of the *tree*, which he thinks is more poetical, and more worthy of Virgil, than the common interpretation.

59. *Pomaeque degenerant*] Some take *poma* to mean the fruit of the tree just mentioned: and indeed the ancients seem to have used *pomum* not only for an *apple*, but for any esculent fruit. Others understand the Poet

Et turpes avibus prædam fert uva racemos. 60  
Scilicet omnibus est labor impendendus, et  
omnes

Cogendæ in sulcum, ac multa mercede do-  
mandæ.

Sed truncis Oleæ melius, propagine Vites

and the vine bears sorry clus-  
ters, a food for birds. There-  
fore labour must be bestowed  
on them all, and all must be  
removed into trenches, and  
tamed with much expence.  
But olives succeed best by  
truncheons, vines by layers.

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Poet to speak of the fruit of the  
*apple-tree*. Of the former opinion is  
La Cerda, who explains this passage  
thus: "Præterea poma harum ar-  
borum facile degenerant, veluti  
oblita suam naturam et succos."  
And Ruæus, whose interpretation is  
in these words: "Et fructus ejus  
degenerant, amisso priore sapore."  
Dryden also translates this line in the  
same sense:

"The gen'rous flavour lost, the  
fruits decay."

And Dr. Trapp:

"——— It's fruit degen'rous  
proves,  
Losing it's native juices."

Grimoaldus is of the latter opinion,  
whose paraphrase runs thus: "Quem-  
admodum pirus abit in pirastrum,  
et mali dulces in amaras, aliaque  
in alias transeunt." May's trans-  
lation also is in this sense:

"And apples lose the first good juice  
they had."

And Mr. B——'s:

"Degenerate apples thus forget their  
taste."

60. *Turpes avibus prædam fert  
uva racemos.*] *Uva* must be used here  
figuratively for the tree: for *uva* sig-  
nifies the whole *cluster of grapes*, as

well as *racemus*, not a single *grape*,  
which is properly called *acinus* or *vi-  
naceum*. Thus, at the latter end of  
the fourth Georgick, we find *uva*  
used to express a swarm of bees hang-  
ing on the branches of a tree:

"—— Liquefacta boum per viscera  
toto  
Stridere apes utero, et ruptis effer-  
vere costis,  
Immensasque trahi nubes; jamque  
arbore summa  
Confluere, et lentis uvam demit-  
tere ramis."

63. *Sed truncis, &c.*] Here the  
Poet speaks of the several ways of  
cultivating trees by human industry:  
and gives us a no less just than beau-  
tiful description of the manner of  
inoculating and ingrafting.

Servius, and after him most of the  
other commentators, think that what  
the Poet says here of olives is a repe-  
tition of what he had said before:

"Quin et caudicibus sectis, mirabile  
dictu!  
Truditur e sicco radix oleagina  
ligno."

In the note on that passage, it is  
shewn, that Virgil speaks of a way  
of cutting the trunk of an olive-tree  
in pieces: and he mentions it as a  
wonder, that the roots should shoot  
from the dry wood. Here he speaks  
of



and Paphian myrtles by the solid wood.

Respondent, solido Paphiæ de robore Myrtus.

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of the best way of propagating olives which he says is by *truncheons*, which are the thick branches sawn in pieces, of a foot, or a foot and a half in length. These are to be planted as fresh as possible, not *e sicco ligno*. Columella, in the seventeenth chapter of his book *de Arboribus* follows our Poet in recommending the propagation of olives by *Truncheons*:

“Melius autem *truncis* quam plantis olivetum constituitur.” The ninth chapter of the fifth book of the same author is entirely on the culture of Olives. I shall here set down his description of the *taleæ* or *truncheons* of olive-trees. “Tum ramos novellos, proceros, et nitidos, quos comprehensos manus possit circumvenire, hoc est manubrii crassitudine feracissimos arboribus adimito, et ex his quam recentissimas *taleas* recidito, ita ut ne corticem, aut ullam aliam partem, quam quæ serra præciderit, lædas: hoc autem facile contingit, si prius varam feceris, et eam partem supra quam ramum secaturus es, fæno, aut stramentis texeris, ut molliter, et sine noxa corticis *taleæ* superpositæ secentur. *Taleæ* deinde sesquipedales serra præcidantur, atque earum plagæ utraque parte falce leventur, &c.”

Here he says they are to be cut to the length of a foot and half; but Cato recommends them to be no longer than one foot: “*Taleas oleagineas, quas in scrobe saturus eris, tripedaneas decidito, diligenterque tractato, ne liber laboret. Cum dola-*

“his aut secabis, quas in seminario saturus eris, pedales facito.”

*Truncus* is properly a stock of a tree, divested of its head: hence these *taleæ*, or branches, with their heads cut off are called *trunci*. The French derive their word *troucon* from *truncus*; and hence comes our word *truncheon*.

The winters in England are generally too severe, to suffer olive-trees to be planted in the open ground. The way of propagating them here is by laying down their tender branches, and taking them from the mother-plant in about two years. This method is so tedious, that most people choose to have them from Italy in the spring. They are usually planted in pots or cases, and removed into the green-house at the approach of winter.

*Propagine vites respondent.*] Virgil here recommends the propagation of vines by layers: which is still practised. It is found by experience to be a better way to propagate them by cuttings; the description of which I shall take the liberty to set down, in the words of my judicious friend Mr. Miller: “You should always make choice of such shoots as are strong and well ripened of the last year’s growth. These should be cut from the old vine, just below the place where they were produced, taking a knot of the two years’ wood, which should be pruned smooth, then you should cut off the upper part of the shoot, so as to leave the cutting about sixteen inches

Plantis eduræ Coryli nascuntur, et ingens  
Fraxinus, Herculeæque arbos umbrosa coronæ,  
Chaonique patris glandes: etiam ardua palma

65 The hard hazels and the vast ash, and the tree which spreads its shade for the crown of Hercules, and the acorns of our Chaonian father grow from suckers: this way also grows the lofty palm, and the fir,

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“inches long.” This is the way which Columella recommends; who calls this sort of cutting *malleolus*, because it bears no ill resemblance to a little hammer. I do not know that we have any proper English word for *malleolus*, tho’ it is a cutting of a different nature from that which is usually taken from other trees. Columella mentions also the propagation of vines by layers, in his seventh book *de Arboribus*.

64. *Solido Paphiæ de robore Myrtus*.] In one of the Arundelian manuscripts it is *melius* instead of *solido*.

The myrtles are called Paphian from Paphos a city of the island Cyprus, where Venus was worshipped. The myrtle was sacred to that goddess: see the note on ver. 28. of the first book,

By *solido de robore* he seems to mean planting by sets. Thus Mr. B—— seems to understand him:

“—— Myrtles by huge boughs.”

With us they are propagated by cuttings, and removed into the greenhouse in winter.

65. *Plantis eduræ Coryli nascuntur*.] By *plantis* the Poet means suckers; which is a method still in common practice: though it is now found to be a better way to propagate them by layers.

I read *eduræ* with Heinsius, and

several other good editors. Servius reads *et duræ*; but he says that some read *eduræ*, as it were *non duræ*; like *enodes* for *sine nodis*. Pierius says that in some ancient manuscripts it is *eduræ*, but in the greater part *et duræ*. One of the Arundelian manuscripts has *et duræ*, and the other *eduræ*. The King’s, the Cambridge, and the Bodleian manuscripts have *et duræ*. Both Dr. Mead’s manuscripts have *eduræ*. Grimoaldus, Paul Stephens, La Cerda, Schrevelius, and several other editors read *et duræ*, Ruæus, and many others read *eduræ*. This last Commentator interprets *eduræ*, *valde duræ*: and the hazle being a hard wood, this interpretation seems to be better than that of Servius.

One of the Arundelian manuscripts reads *nascentur*, instead of *nascuntur*.

66. *Herculeæque arbos umbrosa coronæ*.] The tree of Hercules was the poplar: Thus Theocritus, in his second Idyllium:

“—— Λεύκαν, Ἡρακλέος ἱερὸν ἕρνος:”

and our Poet, in his seventh eclogue:

“Populus Alcidiæ gratissima.”

It is certain that the poplar puts forth suckers in great abundance.

67. *Chaonique patris glandes*.] See the note on ver. 8. of the first Georgick.

which is to try the dangers of the sea. But the rugged arbute is ingrafted with the offspring of the walnut-tree,

Nascitur, et casus abies visura marinos.

68

Inseritur vero ex foetu Nucis arbutus horrida,

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gick. The oak was sacred to Jupiter.

*Etiam.*] In both Dr. Mead's manuscripts it is *et jam*.

It must not be denied, that notwithstanding our Poet seems to mention the oak, palm, and fir, as being propagated by suckers, yet these trees are never known to produce any, nor were they ever propagated any other way, than by seeds. It has been suggested to me by an ingenious friend, that what Virgil says of suckers is terminated with the end of ver. 66, and that *Chaonii patris glandes*, &c. signifies that "oaks grow from seeds, "as does also the lofty palm, and the "fir, which is to try the dangers of "the sea. I much question whether the words of our author can be brought to this sense, but I leave it to the determination of the learned reader.

*Ardua palma.*] The palm (I believe) has this epithet on account of its great height. Some think it is called *ardua*, because the honour of the palm is difficult to be obtained. Mr. Miller thinks it is called *ardua*, because "it is with difficulty propagated, and is of slow growth, so "that the persons, who plant the "stones, seldom live to taste the fruit "of their labour."

68. *Casus abies visura marinos.*] The *abies* is our *yew-leaved fir-tree*. The wood of this tree was much used by the ancients in their shipping.

69. *Inseritur vero ex foetu nucis arbutus horrida.*] I believe there is

no passage, in all the Georgicks, which has been more censured, than this about grafting: it being a received opinion, that no graft will succeed, unless it be upon a stock, which bears a fruit of the same kind. Hence this is looked upon as a mere poetical rant, to talk of grafting a walnut on an arbute, an apple on a plane, a beech on a chesnut, a pear on a wild ash, and an oak on an elm. Whether the present art falls short of that of the ancients, or whether our climate will not admit of the same advantages, with the better air of Italy, I will not pretend to determine. But I shall endeavour to strengthen what our Poet has said, by the authority of the best, the most experienced, and the most judicious prose writer on agriculture, amongst the ancients. Columella spends a whole chapter, in his book *de Arboribus*, in shewing how any cion may be grafted on any stock. I shall present the reader with a translation of that entire chapter. "But since the ancients have denied "that every kind of cion may be ingrafted on every tree, and have "determined this as a perpetual law, "that those cions only can succeed, "which are like in outer and inner "bark, and fruit, to those trees on "which they are ingrafted, we have "thought it proper to remove this "mistake, and deliver to posterity "the method by which every kind "of cion may be ingrafted on every "kind of tree. But not to tire the "reader with a long preface, we shall "give

*Et steriles platani malos gessere valentes :*

and barren planes have borne  
strong apple-trees :

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“give one example, by following  
“which any one may ingraft what-  
“soever kind he pleases on any tree.  
“Make a trench four feet every way  
“from an olive-tree, of such a  
“length that the extremities of the  
“olive-branches may reach it. Into  
“this trench put a young fig-tree,  
“and be careful that it be fair and  
“strong. After three or five years,  
“when it is sufficiently grown, bend  
“down the fairest branch of the  
“olive-tree, and bind it to the fig-  
“stock: and so cutting off the rest  
“of the branches, leave only those  
“which you would ingraft. Then  
“top the fig, smooth the wound, and  
“cleave the middle of the stock  
“with a wedge. Then shave the  
“ends of the olive branches on each  
“side, whilst they grow to the mo-  
“ther plant, and so fit them to the  
“cleft of the fig, and take out the  
“wedge, and bind them carefully,  
“that they may not start back. Thus  
“in three years time the fig and  
“olive will unite: and in the fourth  
“year, when they are well incorpo-  
“rated, cut the olive branches from  
“the mother in the same manner as  
“you cut off layers. By this me-  
“thod every kind of cion is ingrafted  
“upon any tree.”

What I have here quoted is, I think, sufficient to justify what the Poet has related. It cannot be imagined, that all he says is from his own experience: but it was certainly thought in his time to be practicable. I shall now lay before the reader what may be said on the other side of the

question, in the words of Mr. Miller, who has done me the favour to communicate the following observations.

“The ancients used two different  
“methods of grafting: the first is  
“by approach; the other is what the  
“Gardeners term cleft-grafting. It  
“is the former method which Columella has described, where he directs the stock, on which the graft is to be inserted, to be planted so near the tree designed to be propagated, as that the branches may be drawn down, and inserted in the stock, without being cut from the parent tree: for he directs the letting it remain two years before it is separated. As to the different kinds of trees, which are mentioned by the Poet, to be ingrafted on each other, I dare affirm it was never practised in any country: so that we must either suppose the trees, which now pass under the same appellation, to be different from those known at that time under such names, or that it is a licence taken by the Poet to embellish his Poem. What Columella has said to confirm this, is no more than what we find in most books of husbandry, both ancient and modern; in which the authors have too frequently spent more time in explaining what they supposed mysteries, than in relating the practice of the most experienced husbandmen. For suppose these things were practicable, there could no advantage arise from it to the practitioner, and it would be only a matter of curio-



chestnut-trees have borne  
beeches, and the mountain ash  
has been hoary with the white

Castaneæ fagos, ornusque incanuit albo

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“sity, to see the stock of one kind  
“supporting a tree of a very diffe-  
“rent one. But all these sorts of  
“trees have been tried on each other,  
“not only in England, but also in  
“Italy, and from all the different ex-  
“periments which have been made,  
“it is found that no trees of a diffe-  
“rent kind will take on each other.  
“In several books of Gardening and  
“Husbandry, we find directions how  
“to ingraft one sort of tree on an-  
“other of any kind; which is to  
“plant the stock near the tree from  
“which the cion is to be taken, and  
“when the stock is sufficiently root-  
“ed, then you must draw down a  
“young branch of the tree, and in-  
“sert it into the stock as near the  
“ground as possible: then the earth  
“is ordered to be laid round the stock  
“above the place where it was graft-  
“ed. In this state they were to re-  
“main until the second or third year,  
“when they should be cut off from  
“the parent-tree. By this method  
“I have known a pear-tree grafted  
“on a cabbage stalk, but the stock  
“was of no use to the graft: for  
“the cion put out roots whereby it  
“maintained itself. But these being  
“little better than jugglers tricks,  
“were never practised by persons of  
“experience.”

69. *Er.*] In one of the Arundelian manuscripts it is *et*.

*Ibid. Nucis.*] See the note on ver. 187. of the first Georgick.

*Ibid. Arbutus*] See the note on ver. 148. of the first Georgick:

*Ibid. Horrida.*] It is *horrens* in the King's, and both Dr. Mead's manuscripts.

Ruæus thinks that *arbutus* has the epithet *horrida*, on account of the fewness of the leaves: I rather believe it is because of the ruggedness of its bark. Servius seems to take it in this sense: “*horrida autem hispida*,” says he. The branches also of the arbute are very unequal, which the Poet seems to express in the numbers of this verse. Mr. B—— takes the *arbutus* to be our crab-tree: and *nux* to be the filberd:

“But *filberds* graft on th' horrid  
“*crab-tree's* brows.”

70. *Steriles platani malos gessere valentes.*] The *Platanus* is our *oriental Plane-tree*, without all question. Dionysius the Geographer compares the form of the Morea, or ancient Peloponnesus, to the leaves of this tree, making the footstalk to be the isthmus, by which it is joined to Greece:

“———— Πίλοπος δ' ἐπὶ νῆσος ὀπη-  
“δεῖ,  
“Ἐιδομένη πλατάνοιο μουρείζοντι πετίλῳ.  
“Ἀκρῶ μὲν γὰρ ἔοικεν ἑργόμενος σενὸς ἰσθ-  
“μός,  
“Πρὸς βορέην, καὶ κοινὸν ἴφ' Ἑλλάδος ἔχ-  
“νος ἱρείδων  
“Φύλλῳ δ' ἥπειρος περιδινύτω περίμετρος,  
“Κόλοις ἑναλίοις ἐξημμένη ἔνθα καὶ ἔν-  
“θα.”







Flore pyri, glandemque sues fregere sub Ulmis.

blossom of pears, and the swine  
have crunched acorns under  
elms.

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Pliny also says that the Peloponnesus is shaped, by the number of it's bays, like a plane leaf: "Platani folio similibus, propter angulosos recessus." To illustrate this similitude, which is as just as we can expect in any thing of this nature, I have added a figure of the Peloponnesus, and of a leaf of a plane-tree. The *Platanus* is so called from *πλατὺς* broad, on account of the remarkable breadth of it's leaves. Pliny tells us this tree was first brought over the Ionian sea, into the island of Diomedes, for a monument for that hero: thence into Sicily, and so into Italy. "Sed quis non jure miretur arborem umbræ gratia tantum ex alieno pentam orbe? Platanus hæc est, per mare Ionium in Diomedis insulam ejusdem tumuli gratia primum invecta, inde in Siciliam transgressa, atque inter primas donata Italiæ." It seems the ancients had so profuse a veneration for this tree as to irrigate it with wine; thus Pliny: "Tantumque postea honoris increvit, ut mero infuso enutriantur: comperit tumid maxime prodesse radicibus, docuimusque etiam arbores vina potare." The Poet calls the plane barren, because it bears no fruit that is eatable.

71. *Castaneæ fagos.*] The Commentators differ greatly about the reading of this passage. Servius reads *castaneæ fagos*, but thinking it absurd that a barren beech, as he calls it, should be ingrafted on a fruitful chesnut, he fancies either that it is a hypallage, so that *Castaneæ fagos* is for *fagi castaneas*: or else

that we must make a stop at *castaneæ*, taking it for the genitive case after *malos*; and making *fagos* the nominative case with a Greek termination, this and the preceding verse being to be read thus:

"Et steriles platani malos gessere valentes

"Castaneæ: fagos, ornusque incauit," &c.

The first of these interpretations is such, that, I believe, to mention it is to confute it. The second interpretation is not without it's followers. Pierius says he has seen *castaneæ* marked for the genitive case, in some ancient copies: and Ascensius, as he is quoted by Ruæus, contends for this reading. He takes *malos* to signify, not apple-trees, but *masts*: so that the sense will be, according to this Critick, *Plane-trees have borne such strong branches of chesnuts, that they seem to be masts of ships*: but this, as Ruæus justly observes, is too harsh. Others, says Servius, like neither of these interpretations, but make *castaneæ* the genitive case after *flore*, and read *fagus* in the nominative case singular. Thus it will be, "the beech has been hoary with the blossoms of chesnuts, and the mountain ash with those of the pear-tree." Ruæus follows this interpretation, and Mr. B—

"Thus chesnut plumes on beech  
"surprise the sight,  
"And hornbeam blows with pear-  
"tree flowers all white."

Nor are grafting and inoculating performed the same way. Nec modus inserere, atque oculos imponere simplex.

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Grimoaldus reads *castaneæ fagos*, and thinks the Poet means a wild sort of *chestnuts*, for he paraphrases it "in castanea *sylvestri* fagum." La Cerda contends that it should be read *castaneas fagus*, making *fagus* the nominative case plural, like *laurus*, *platanus*, *myrtus*, which are found in some old copies. Dryden seems to have read *Castaneas fagus*:

"Thus mastful beech the bristly  
"chestnut bears."

Dr. Trapp also highly approves of this reading: "I entirely agree, says he, with those who read *castaneas fagus*, or *castaneæ fagus*, in Abrahamus's sense [See Ruæus]: not *castaneæ fagos*. No body in his wits would graft a beech upon a 'chestnut.' His translation is according to this latter sense:.

"——Chesnuts bloom'd on beech."

For my part I see no reason to reject the common reading, *castaneæ fagos*. Thus Pierius found it in the Medicæan manuscript: and thus I find it in all the seven manuscripts, which I have collated. The Commentators have been induced to alter the text, on a supposition, that chesnuts were esteemed, in Virgil's time, as much superior to beech-mast, as they are now: the contrary to which I believe may easily be proved. Pliny mentions chesnuts, as a very sorry sort of fruit, and seems to wonder that nature should take such care of them,

as to defend them with a prickly husk: "Armatum iis echinato calyce vallum, quod inchoatum glandibus. Mirumque *vilissima* esse quæ tanta occultaverit cura naturæ." We learn from the same author that this fruit was made better by culture, about the time of Tiberius: "Divus Tiberius postea balanum nomen imposuit, excellentioribus satum factis." The mast of the beech was reckoned a very sweet nut, and men are said to have been sustained by it in a siege. "Dulcissima omnium fagi, says Pliny, ut qua ob sessos etiam homines durasse in opido Chio, tradat Cornelius Alexander." This tree was held in great veneration by the Romans, vessels made of it were used in their sacrifices, and the mast was used by them in medicine. Hence I see no reason to doubt, that Virgil meant the ingrafting a beech on a chesnut: tho' with us, who prefer the chesnut, this practice would be absurd.

71. *Ornusque incannit albo flore Pyri.*] What the Romans called *Ornus* seems to be the *Sorbus aucuparia* or *Quicken-tree*, which grows in mountainous places; not only in Italy, but in many parts, especially the northern counties, of *England*, where it is commonly called the Mountain Ash. Columella says the *Ornus* is a wild sort of *Ash*, and that its leaves are broader, than those of the other species: "Sed si aspera et siticulosa loca arboribus obserenda erunt, neque *Opulus*, neque *Ulmus* tam idoneæ sunt quam *Orni*. Eæ sylvestres



Nam qua se medio trudent de cortice gemmæ,  
 Et tenues rumpunt tunicas, angustus in ipso 75  
 Fit nodo sinus: huc aliena ex arbore germen  
 Includunt, udoque docent inolescere libro.  
 Aut rursum enodes trunci resecantur, et alte  
 Finditur in solidum cuneis via; deinde feraces  
 Plantæ immittuntur: nec longum tempus, et in-  
 gens 80

Exiit ad cælum ramis felicibus arbos,  
 Miraturque novas frondes, et non sua poma.

For where the buds thrust themselves forth, out of the middle of the bark, and break the thin membranes, a small slit is to be made in the very knot; here they inclose a bud from a tree of another sort, and teach it to unite with the moist rind. Or again the unknotty stocks are cut, and a way is made into the solid wood with wedges, and then fruitful cions are put in: and in no long time the vast tree rises up to heaven with happy branches, and wonders at the new leaves, and fruits not it's own.

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“*vestes Fraxini sunt, paulo latioribus tamen foliis quam cæteræ Fraxini, nec deterio rem frondem quam Ulmi præstant.*”

I have sometimes suspected that the *Ornus* may be that sort of Ash, from which the manna is said to be gathered in Calabria, and which Caspar Bauhinus brought out of Italy, under the name of *Ornus* 3. *Galli Brixiani de Re rustica*. Both he and his brother John Bauhinus have called it *Fraxinus rotundiore folio*.

72. *Glandemque sues fregere sub Ulmis.*] In the King's, and one of Dr. Mead's manuscripts, I find *glandes* instead of *glandem*.

Pliny has committed an error in quoting this passage, for he says that Virgil speaks of ingrafting cherries upon elms: “*Quippe cum Virgilius insitam nucibus arbutum, malis platanum, cerasis ulmum dicat.*”

73. *Inserere atque oculos imponere.*] Here the Poet shews the difference between grafting and inoculating. Inoculation, or budding, is performed by making a slit in the bark of one tree, and inserting the bud of another into it. There are several ways of grafting now in use, but the

only one, which Virgil describes, is what we call cleft-grafting, which is performed by cleaving the head of the stock, and placing a cion from another tree in the cleft.

78. *Trunci.*] We call the body of a tree the *trunk*: but *truncus* is not used for the body, unless the head be cut off. The body of a tree, when it is adorned with it's branches, is called *caudex* or *codex*.

82. *Miraturque.*] Servius reads *mirata estque*.

To conclude the notes on this passage about ingrafting and inoculating: it seems impossible not to observe the beautiful manner in which our Poet has described them. The variety of expression which he has used in speaking of the different sorts of ingrafted trees, and the various epithets he bestows on them, render this passage exceedingly delightful. The arbut is distinguished by its ruggedness; the plane by it's barren shade; and the pear by it's snowy blossoms. It would have become a prose writer, simply to have said that any cion may be ingrafted on any stock: but a Poet must add beauty to his instructions, and convey the plainest precepts



Besides, there are more than one sort of strong elms, of willows, of lotes, and of Idæan cypresses:

Præterea genus haud unum, nec fortibus ulmis,  
Nec salici, lotoque, neque Idæis cyparissis: 84

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precepts in the most agreeable manner. Thus Virgil, after he had said that walnuts are ingrafted on arbutues, apples on planes, and beeches on chesnuds, adorns the wild ash with the fine blossoms of the pear: and instead of barely telling us that oaks may be ingrafted on elms, he represents the swine crunching acorns under elms, than which nothing can be more poetical. At the close of this passage, he gives life and sense to his ingrafted trees; making them wonder at the unknown leaves and fruits with which they are loaded.

83. *Præterea genus, &c.*] In this passage the Poet just mentions, that there are several species of trees, and speaks of the infinite variety of fruits.

The two first lines of Dryden's translation are intolerable:

"Of vegetable woods are various  
"kinds

"And the same species are of sev'ral  
"minds."

*Ulmis.*] Theophrastus speaks of two sorts of elm: Pliny mentions four.

84. *Salici.*] Pliny speaks of four sorts of willow.

*Loto.*] There is a tree, and also an herb, called *Lotus* by the ancients. The herb is mentioned by Homer, as being fed upon by the horses of Achilles,

Λωτὸν ἐρεπτόμενοι ἐλεόθρεπλὸν τε σέλινον.

It grows in great plenty in the Nile, where they make bread of the heads of it. Prosper Alpinus, an author of good credit, who travelled into Egypt, assures us, that the Egyptian *Lotus* does not at all differ from our great white water lily. But it is the tree which Virgil here speaks of: and which gave name to a people mentioned by Homer in his ninth Odyssey:

Οἱ δ' αἶψ' οἰχόμενοι μίγνεν ἀνδράσι Λωτοφάγοισιν.

Οὐδ' ἄρα Λωτοφάγοι μήδοντ' ἐτάροισιν ὀλεθρον

Ἡμετέροις, ἀλλὰ σφι δόσαν λωτοῦ πάσασθαι. Τῶν δ' ὅστις λωτοῦ φάγοι μελιηδέα καρπὸν, Οὐκ' ἔτ' ἀπαγγεῖλαι πάλιν ἤθελεν, ἢ δὲ νέεσθαι

Ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι Λωτοφάγοισι

Λωτὸν ἐρεπτόμενοι μενέμεν, νόσου τε λαθέσθαι.

— — — — —  
"They went, and found a hospitable  
"race:

"Not prone to ill, nor strange to foreign guest,

"They eat, they drink, and nature  
"gives the feast;

"The trees around them all their  
"food produce,

"*Loto*, the name, divine, nectareous  
"juice!

"(Thence call'd *Lotophagi*) which  
"whoso tastes,

"Insatiate riots in the sweet repasts,  
"Nor

Nec pingues unam in faciem nascuntur oliva, 85 nor do the fat olives,

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“Nor other home, nor other care  
“intends,  
“But quits his house, his country,  
“and his friends.”

MR. POPE.

Theophrastus describes this tree to be something less than a pear-tree; he says it's leaves are cut about the edges, and like those of the *Ilex* or ever-green oak. He adds, that there are several sorts of them, differing according to their fruit, which is of the size of a bean, and grows thick upon the branches like myrtle berries: “Ἔστι δὲ τοῦ Λωτοῦ τὸ μὲν ἴδιον γένος, ἐυμέγεδες, ἥλικον ἄπιος, ἢ μικρὸν ἑλαττον. φύλλον δὲ ἐντομὰς ἔχον καὶ πρινωδες . . . γένη δὲ αὐτοῦ πλείω διαφορὰς ἔχοντα τοῖς καρποῖς. ὁ δὲ καρπὸς ἥλικος κύαμος . . . φύεται δὲ καθάπερ τὰ μύρτα παράλληλα, πυκνὸς ἐπὶ τῶν βλαστῶν. Pliny has translated Theophrastus almost word for word, with very little addition. He informs us however that it was frequent in Italy, where it had degenerated: “Eadem Africa qua vergit ad nos, insignem arborem Loton gignit, quam vocant celtin, et ipsam Italiae familiarem, sed terra mutatam.” It must indeed have very much degenerated, if it be, as most Botanists agree, that which we call the nettle tree: the fruit of which is far from that delicacy, which is ascribed to the Lotus of the ancients. The leaves are indeed cut about the edges: but he must have a warm imagination, who can find in them any resemblance of the *Ilex*.

Hence some Critics have taken the liberty to alter the text of Theophrastus, reading *πρινωδες* instead of *πρινωδες*, that is, *serrated*, or *indented like a saw*, instead of *like those of the ilex*. But, if we should allow this emendation, it would not answer our purpose: for, either *ἐντομὰς ἔχον* cut about the edges, and *πρινωδες* serrated, mean the very same thing, and so Theophrastus would be guilty of tautology; or else the first must be interpreted *sinuated*, which is not true of the nettle-tree. Besides, in Pliny's time, it certainly was *πρινωδες*; for he translates this passage: “Incisuræ folio crebriores, alioquin ilicis viderentur.”

It seems to me more probable that the Lotus of the *Lotophagi* is what we now call *Zizyphus* or the *Jujube-tree*. The leaves of this are about an inch and a half in length, and about one inch in breadth, of a shining green colour, and serrated about the edges: wherefore they are much more like the leaves of the *ilex*, than those of the nettle-tree can be imagined to be. The fruits grow thick upon the branches, according to what Theophrastus says of the *Λώτος*. They are of the shape and size of olives, and the pulp of them has a sweet taste, like honey, which agrees with what Homer says of this tree; that it has *μελιηδέα καρπὸν*. They are sent over dried, from Italy.

There is another sort of Lotus mentioned by Theophrastus, different from that of the *Lotophagi*, which he calls

the orchites, and the radii, and the pausia with bitter berries, grow in the same form:

Orchites, et radii, et amara pausia bacca:

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calls also παλίωρος. This is thought, not without reason, to be that which Prosper Alpinus tells us the Egyptians call Nabca. It is described and figured by that learned author, in his book *de Plantis Aegypti*, page 7, 8. This is thought also to be the *lotus* described by Polybius, as we find him quoted by Athenæus. Virgil has mentioned the *Paliurus*, in his fifth Eclogue:

“ —Spinis surgit Paliurus acutis.”

*Ideis cyparissis.*] He calls the cypress *Idæan*, from *Ida*, a mountain of Crete. Theophrastus tells us this tree is so familiar to that island, that it comes up there spontaneously, if you do but turn up the earth: Ἐναχῶ δὲ ἀν' ὁμόνι ὑπερτάσσονται καὶ κινήσωσιν, ἐν δὲ ἀναβλαστάνειν τὰ οἰκεία τῆς χώρας. ὥσπερ ἐν Κρήτῃ κυπάρινθοι.

85. *Nec pingues unam in faciem nascuntur olivæ.*] There are many sorts, or varieties, of olives: tho' they are not so numerous as apples, pears, and plumbs. Cato mentions eight sorts; *oleam conditivam*, *radium majorem*, *sallentinam*, *orchitem*, *poseam*, *sergianam*, *colminianam*, *albicrem*. Columella says, that ten sorts only had come to his knowledge: tho' he thinks there are more. The names of the ten mentioned by Columella are; *Pausia*, *algiana*, *liciniana*, *sergia*, *nexia*, *culminia*, *orchis*, *regia*, *circites*, *murtea*. He mentions the *radius* also soon after; but that may probably be only another name for

one of the ten. There are many more sorts mentioned by Pliny, and other authors; the same fruit obtaining, as I suppose, different names, in different provinces, and at different times. Thus we find in Pliny, that the *sergia* was called *regia* by the Sabines: and yet Columella sets these down as two different sorts. Matthioli informs us, that there were no more than three sorts known in his time in Tuscany: “Virgilius trium tantum generum meminerit, quæ — madmodum etiam plura non novit — hac nostra ætate Hetruria, præsertimque noster Senensis ager.”

86. *Orchites.*] Most of the manuscripts I have seen have *orchades*. The same reading is in the Medicæan, and other ancient manuscripts. Heinsius also, La Cerda, Ruæus, and most of the editors read *orchades*. One of Dr. Mead's manuscripts has *orchades*, *radiique*, making the middle syllable of *orchades* long. Servius reads *orchites*, which I take to be right, because I find it spelt in that manner by the prose writers of agriculture; and particularly by Pliny, when he quotes this very passage of Virgil: “Genera earum tria dixit Virgilius, *orchites*, et *radios*, et *pausias*.” The *orchis* is a round olive, being so called from ὄρχις, a *testicle*. Columella says that it is fitter for eating, than to make oil: “Orchis quoque et radius melius ad escam, quam in liquorem stringitur.” Pliny says the *orchis* abounds most in oil: “Prima ergo  
“ ab

Pomaque, et Alcinoui sylvæ: nec surculus idem 87 neither do apples, and the woods of Alcinous: nor are the shoots

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“ ab autumnno colligitur, vitio operæ non naturæ, pausia cui plurimum carnis: mox orchites, cui olei.” It seems to be the same with that which Cæsalpinus, who was of Arezzo in Tuscany, tells us the modern Italians call *Olivola*, being a small round olive, yielding abundance of oil. “ Nostratum, quæ minores, rotundioresque, plurimum olei habentes, *olivole* vocantur.” Matthioli says that the olive, which produces the best oil, and in greatest quantities, is called *olivastre*: that it is a large spreading tree, as big as a walnut-tree; “ Proximæ, tum colore, tum magnitudine præstantes, quamvis prædictis longe minores sint, sunt tamen omnium aptissimæ ad olei conficiendi usum: quippe quod oleum ex eis expressum sit non modo flavum, dulce, pellucidum, ac cæteris præstans, sed etiam copiosum. Gignuntur hæc a præcerissimis oleis, prægrandibus, juglandium nucum instar, ramos in altum latumque amplissime fundentibus, eas rura nostra *olivastre* vulgo vocant.” Hence I take the *orchis* of Virgil, the *olivola* of Cæsalpinus, and the *olivastre* of Matthioli to be the same sort of olive.

*Radii.*] The *radius* is a long olive, so called from it's similitude to a weaver's shuttle. There was a larger and a smaller sort of *radius*: for Cato, in the passage quoted in the note on ver. 85. mentions the *radius major*; and Columella in *lib. 12. cap. 47.* speaks of the *radiolus*. Cæsalpinus mentions only the large sort,

which he says, are large and long, yielding a very sweet oil, but in small quantities, and are called *raggiarie* from *radius*: “ Quæ majusculæ et oblongæ, dulcissimum oleum reddentes, sed parcius, *raggiarie* a *radiis* nomine deflexo.” These seem to be the same with the first sort mentioned by Matthioli, which he says are large olives, produced from small trees, and are generally pickled, because they yield but a little oil: “ Primum harum genus eas nostri faciunt, quæ licet a minoribus olearum plantis proferantur, sunt tamen spectata forma et magnitudine, Bononiensibus non quidem inferiores: his tantum moria asservatis utuntur in cibis: quandoquidem oleæ minus aptæ sunt, quod multo plus amurcæ quam olei fundant.”

*Amara pausia bacca.*] The Poet mentions the bitter berry of this sort of olive, because it is to be gathered before it is quite ripe; for then it has a bitter or austere taste. But when it is quite ripe, it has a very pleasant flavour, according to Columella: “ Bacca jucundissima est pausiæ.” Cato, when he is speaking of making green oil, says you must choose the roughest olive: “ Quam acerbissima olea oleum facies, tum oleum optimum erit.” Pliny has almost the same words: “ Oleum quam acerbissima oliva optimum fieri.” And Columella calls the Pausian olive *acerba*: “ Acerbam pauseam mense Septembri vel Octobri, dum adhuc vindemia est, contunde.”

87. *Poma.*] Columella mentions  
nine



the same of the Crustumian and Syrian pears, and of the heavy *volemi*. Nor does the same vintage hang on our trees, as Lesbos gathers from the Methymnaean vine. There are Thasian vines, and there are white Marcotides;

Crustumis, Syriisque pyris, gravibusque volemis.  
Non eadem arboribus pendet vindemia nostris,  
Quam Methymnæo carpit de palmite Lesbos. 90  
Sunt Thasiæ vites, sunt et Marcotides albæ :

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nine sorts of apples, as the most excellent: "Præterea malorum genera exquirenda maxime scandiana, matiana, orbiculata, sextiana. pelusiana, amerina, syrica, malimela, cydonia." Pliny mentions twenty-nine sorts: but in these are included citrons and several other fruits which we do not now call apples

*Alcinoi sylvæ.*] The gardens of Alcinoüs, in which were groves of fruit trees, are celebrated in the seventh *Odyssey*.

88. *Crustumis, Syriisque pyris, gravibusque volemis.*] The *Crustumia*, or, as others call them, *crustumina*, were reckoned the best sort of pears. Columella gives them the first place in his catalogue; and Pliny says they are the best flavoured. "Cunctis autem crustumina gratissima." Whether they are any sort of pears now known is uncertain: Mr. B—— translates them *warden pears*.

The Syrian pears are called also *Tarentina*, according to Columella. They are thought by some to be the *bergamot*.

The *volemi* are so called, *quia volam manus impleant*; because they fill the palm of the hand. Ruæus thinks they are the *boni chretien*, and that those are mistaken, who confound them with the *libralia* of Pliny, which are the pound pears. Dryden however differs from Ruæus:

"Unlike are bergamots and pounder  
" pears."

And Mr. B——

"The same variety the orchard bears,  
" In warden, bergamot, and pounder pears."

90. *Methymnæo.*] Methymna is a city of Lesbos, an island of the Ægean sea, famous for good wine.

91. *Thasiæ vites.*] Thasus is another island of the same sea. The Thasian wine is mentioned by Pliny, as being in high esteem: "In summa gloria post Homericæ illa, de quibus supra diximus, fuere *Thasium*, Chiumque."

*Marcotides albæ.*] It is disputed whether these vines are so called from Marcia, or Marcotis, a lake near Alexandria; from Marcotis, a part of Africa, called also Marmarica, and now Barca; or from Marcotis, a part of Epirus. Columella seems to be of the latter opinion, for he calls them Greek vines: "Nam quæ Græculæ vites sunt, ut Marcoticæ, Thasiæ, Psythiæ, &c." Athenæus is of the former opinion, and says the best Marcotick or Alexandrian wine is white. But Pliny expressly says the Alexandrian grape is black. "Alexandrina appellatur vitis circa Phalacram brevis, ramis cubitalibus,"



Pinguibus hæ terris habiles, levioribus illæ:  
Et passo psythia utilior, tenuisque lageos,

the one thrives in a fat soil, and the other in a light one: and the Psythian, which is fitter to be used dry, and the light lageos,

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“bus, acino nigro.” Horace seems to countenance the opinion that the Mareotick was an Egyptian wine; for he represents Cleopatra as inebriated with it:

“Mentemque lymphatam *Marcotico*  
“Redegit in veros timores  
“Cæsar.”

Strabo is quoted, as ascribing the Mareotic wine to Marmarica: but I think unjustly. The place referred to is in the seventeenth book: which if the reader will carefully consult, he will find, I think, that this part of Africa did not bear good wine: Μεταξὺ δὲ πρῶτον μὲν ἄκρα λευκόγειος, λευκὴ ἀκτὴ καλουμένη. ἔπειτα Φοινικοῦς λιμῆν, καὶ πνιγεὺς κάμη. ἔτα νῆσος πηλοῦνα λιμένα ἔχουσα. εἰτ’ ἀντίφραι, μικρὸν ἀπωτέρω τῆς θαλάττης. ἅπαντα μὲν ἡ χώρα αὕτη οὐκ εὖ νομος, πλείω δὲχομένου τοῦ κεράμου θάλατταν, ἢ οἶνον, ὃν δὴ καλοῦσι Λιβυκόν. ᾧ δὲ καὶ τῷ ζύθῳ τὸ πολὺ φύλον χεῖται τῶν Ἀλεξανδρέων. Here we see, that the Lybian wine was in no esteem, and that it served only for the use of the common people of Alexandria. But he plainly enough ascribes the Mareotic wine to the country about the lake Marcia: Ἡ δὲ Μαρεία λίμνη παρατείνουσα μέχρι καὶ δεῦρο, πλάτος μὲν ἔχει πλείωνων, ἢ πεντήκοντα καὶ ἑκατὸν σταδίων, μῆκος δ’ ἑκατῶν ἢ τριακοσίων. Ἐκεῖ δὲ οὕτως νῆσους, καὶ τὰ κύκλω πάντα οἰκούμενα καλῶς. Ἑσυνία τε ἐστὶ περὶ τοὺς τόπους,

ὥστε καὶ διαφεῖσθαι πρὸς παλαιῶσιν τὸν Μαραϊῶν οἶνον. The same author tells us expressly, in another place of the same book, that this lake Marcia, or Mareotis, is on the south side of Alexandria: Ἀμφίκλυστον τε γὰρ ἐστὶ τὸ χωρίον διὰ τὴν πελάγισιν, τὸ μὲν ἀπὸ τῶν ἄρκτων τῇ Ἀιγυπτίῳ λεγομένῳ, τὸ δὲ ἀπὸ μεσημβρίας τῇ τῆς λίμνης τῆς Μαρείας, ἢ καὶ Μαρεῶτις λέγεται. Strabo indeed makes Egypt to extend as far as to Catathmus, which must comprehend the whole Marcotis Lybia, which, according to Pliny, extends from Catathmus to Alexandria. Now, as the lake Mareotis is on the borders of Egypt and Lybia, the Mareotic vines may be supposed to have grown in either of these countries. But as Strabo plainly distinguishes between the Lybian and Marcotic vines, I believe we may venture to conclude, that they grew on the Egyptian side of the lake Mareotis: that there were both black and white grapes, in that country: and therefore that the Poet added the epithet *white*, because they were better than the black sort.

93. *Passo psythia utilior.*] *Passum* is a wine made from raisins, or dried grapes. Columella has described the manner of making it, in *lib.* 12. *cap.* 39. It is called *passum* from *patior* according to Pliny: “Quin et a patientia nomen acinis datur passis.”

*Tenuis lageos.*] The *Lageos* is so called from *λαγῶς* a hare, on account of

which will make your legs fail you, and tie your tongue; there are purple and early ripe grapes: and how shall I praise thee O Rhaetian grape?

Tentatura pedes olim, vineturaque linguam;  
Purpureæ, preciaeque, et quo te carmine dicam 95

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of it's colour. This was not an Italian, but a foreign wine, as we are informed by Pliny: "Dixit Virgilius Thasias et Marcotidas, et *Laegas*, compluresque externas, quæ non reperiuntur in Italia." Servius interprets *tenuis*, *penetrabilis*, *quæ cito descendit ad venas*. Some think that *tenuis* signifies *weak*, and therefore that the Poet uses *olim*, to signify that it will be long before it affects the head. I take *tenuis* in this place to signify what we call a *light wine*. Dioscorides opposes the light wines to the thick black wines: 'Οἱ δὲ παχεῖς καὶ μέλανες καλὸστόμαχοι, φουσάδεις, σαρκὸς μέντοι γεννητικοί. οἱ μέντοι λεπτοὶ καὶ ἀνστηροὶ εὐστόμαχοι.

95. *Preciæ*,] "*Preciæ*, quasi præcoquæ, says Servius, quod ante alias coquantur."

*Quo te carmine dicam, Rhetica?*] Rhetia is a country bordering upon Italy. It has been questioned whether this expression of Virgil is intended to praise the Rhaetian wines or not. Seneca in his first book of natural questions, *cap.* 11. speaking of the *parhelia*, is in doubt what Latin name to give them, and asks whether he shall imitate Virgil's expression, where he is in doubt how to call the Rhaetian vine: "His quod nomen imponimus? An facio quod Virgilius, qui dubitavit de nomine, deinde id de quo dubitaverat, posuit?"

"———Et quo te nomine dicam  
"Rhetica? nec cellis ideo contende  
"Falernis."

Here Seneca certainly understood Virgil's meaning to be, that he was in doubt what to say of this sort of vine. But I think his authority in this place not very great, because he seems not to have read our Poet very carefully. Virgil did not say *nomine*, but *carmine*: he was in no doubt about the name of the vine, but how he should celebrate it. Servius tells us that Cato commended this grape, and that Catullus spoke in contempt of it: and that Virgil therefore judiciously kept a middle way, and made a doubt whether he should praise or dispraise it. Fulvius Ursinus thinks this interpretation very insipid. Let us see now what reason there is to think that Virgil intended absolutely to praise the Rhaetian vine. I shall first quote the authority of Strabo, who tells us that the Rhaetian wine was highly esteemed: Οἱ μὲν οὖν Ραῖται μέχρι τῆς Ἰταλίας καθήκουσι, τῆς ὑπὲρ Οὐρέωνος καὶ Κώμου, καὶ ὅγε Ραιτικὸς οἶνος τῶν ἐν τοῖς Ἰταλικῷς ἐπανουμένων οὐκ ἀπολείπεσθαι δοκῶν, ἐν ταῖς τούτων ἐπαρείαις γίνεταί. The next author I shall quote is Pliny, who understood our Poet to mean, that the Rhaetian vine was second to none but the Falernian: "In Veronensi item Rhetica, Falernis tantum posthabita a Virgilio."

Rhætica? nec cellis ideo contende Falernis.  
Sunt etiam Ammineæ vites, firmissima vina, 97  
Tmolius adsurgit quibus, et rex ipse Phœneus,

but however thou must not contend with the Falernian cellars. There are also Amminean vines, which yield the best bodied wine: which the Tmolian, and even the Phœnean king reverences:

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“lio.” He speaks of it in another place, as a grape in high esteem: “Et Rhætica in maritimis Alpibus” *“appellata, dissimilis laudatæ illi.”* We learn from the same author, that Tiberius introduced another sort of wine, but that till then the Rhætian was most esteemed: “Aliis gratiam” *“qui et vinis fumus affert fabrilis, iisque gloriam præcipuam in formacibus Africæ Tiberii Cæsaris”* *“autoritas fecit. Ante eum Rhætici”* *“prior mensa erat, et uvis Veronensium agro.”* But what has the most weight with me in this argument is, that Suetonius has informed us, that this wine was the favourite of Augustus Cæsar: “Maxime delectatus est Rhætico.” Surely Virgil was not so ill a courtier, as to make a doubt whether he should praise or dispraise that wine which his Emperor applauded: though he confesses at the same time that he must be so sincere as to prefer the Falernian wine before it.

96. *Nec cellis ideo contende Falernis.*] Pierius found *adeo* instead of *ideo*, in some ancient manuscripts, which he thinks more elegant.

Falernus is the name of a mountain of Campania, famous for the best wine.

97. *Sunt etiam Ammineæ vites, firmissima vina.*] One of the Arundelian manuscripts has *sunt et Ammineæ*: the other has *sunt et Amineæ*. This last reading is in one of Dr. Mead’s manuscripts, and is admitted by Servius,

Paul Stephens, La Cerda, and several other editors. The Cambridge, and the other manuscript of Dr. Mead has *sunt et Amineæ*, which is an easy mistake of the transcribers for *Amineæ*. The old Nurenberg edition has *suntque Amineæ*. Pierius says the Medicean and Vatican manuscripts have *sunt etiam Ammineæ*: it is the same in the King’s and the Bodleian manuscripts. This reading is approved by Heinsius, Ruæus, Masvicius, and most of the modern editors. *Amineum vinum*, says Servius, *quasi sine minio, id est, rubore, nam album est*. But this seems to be an imagination of his own, not founded on any good authority.

98. *Tmolius adsurgit quibus, et rex ipse Phœneus.*] Most of the editors read *Tmolus et adsurgit*. Some have *Tmolus adsurgit*, but this is objected to by the Grammarians, because there is no instance of a Hexameter verse beginning with a Trochee. To avoid this impropriety, perhaps they stuck in *et*, for which there is no occasion, if we read *Tmolius*, according to the Medicean, the Vatican, and the King’s manuscripts. This reading is approved by Pierius, Heinsius, and Masvicius. I find it also in several of the oldest printed editions. In one of Dr. Mead’s manuscripts it is *mollius assurgit*. I have spoken of Tmolus in the note on ver. 56. of the first book. This mountain was very famous for wine: thus Ovid:

and the smaller *Argitis*, which none can rival, either in yielding so much juice, or in lasting so many years. Nor shall I pass thee over, O Rhodian grape, which art so grateful to the gods, and to second courses; nor thee, O *Bumastus*, with swelling clusters. But the many species, and the names of them are without number: nor is there occasion to relate their number: which, he that would count, might as well number the sands of the Lybian sea,

*Argitisque minor: cui non certaverit ulla,  
Aut tantum fluere, aut totidem durare per annos.  
Non ego te, Dis, et mensis accepta secundis, 101  
Transierim, Rhodia, et tumidis, bumaste, racemis.  
Sed neque quam multæ species, nec nomina quæ  
sint,  
Est numerus; neque enim numero comprehendere  
refert:  
Quem qui scire velit, Lybici velit æquoris idem 105*

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“Africa quot segetes, quot *Tmolia*  
“terra racemos.”

*Phanæ* or *Phanæa* is the name of a mountain of Chios, now called *Scio*. The Chian wines are abundantly celebrated by the Greek and Roman writers.

99. *Argitis*.] This is thought to be so called from *Argos*, a city, and kingdom in the *Mœrea*, or ancient *Peloponnesus*. Some think it is derived from *ἀργός*, white, in which sense *May* has translated it:

“And white grapes, less than those.”

101. *Dis et mensis*.] So I find it in the King's, the Cambridge, the Bodleian, and one of the Arundelian manuscripts. In the other Arundelian, it is *Dis aut mensis*. In both Dr. Mead's manuscripts, it is *mensis et Dis*; which order of the words is preferred by Pierius, wherein he is followed by most of the editors. He acknowledges however that *Dis et mensis* is in most of the ancient manuscripts he has seen: and this reading is approved by Heinsius, and Masvicius.

The first course was of flesh; and the second, or dessert, of fruit: at

which they poured out wine to the gods, which was called Libation. Therefore when the Poet says the Rhodian wine is grateful to the gods and to second courses, he means it was used in Libations, which were made at these second courses; or perhaps, that the wine was poured forth, and the grapes served up, as part of the dessert.

102. *Tumidis bumaste racemis*.] One of Dr. Mead's manuscripts has *gravidis*, instead of *tumidis*. The *humasti* are so called, because they are large clusters, swelling like great udders: thus Pliny: “*Tument vero mammarum modo bumasti*.”

103. *Sed neque quam multæ species, nec nomina quæ sint, est numerus*.] Pliny tells us that Democritus alone thought, that the different sorts of vines were to be numbered, but that others thought they were infinite: “*Genera vitium numero comprehendendi posse unus existimavit Democritus, cuncta sibi Græciæ cognita professus. Cæteri innumera atque infinita esse prodiderunt, quod verius apparebit ex vinis*.”

105. *Velit*.] It is *volet* in one of Dr. Mead's manuscripts.

*Lybici velit æquoris idem, &c.*] This



Discere quam multæ Zephyro turbentur arenæ :  
 Aut ubi navigiis violentior incidit eurus,  
 Nosse, quot Ionii veniant ad litora fluctus.  
 Nec vero terræ ferre omnes omnia possunt.  
 Fluminibus salices, crassisque paludibus alni 110  
 Nascuntur : steriles saxosis montibus orni:  
 Littora myrtetis lætissima : denique apertos  
 Bacchus amat colles, aquilonem et frigora taxi.  
 Aspice et extremis domitum cultoribus orbem,

that are tossed with the west wind, or the Ionian waves, that dash against the shore, when a strong east-wind falls upon the ships. But neither can every sort of land bear all sorts of trees. Willows grow about rivers, and alders in muddy marshes: the barren wild ashes on rocky mountains: the sea shores abound with myrtles: lastly the vine loves open hills, and yews the northern cold. Behold also the most distant parts of the cultivated globe,

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This seems to be an imitation of Theocritus, in his sixteenth Idyllium.

Ἄλλ' ἴσος γὰρ ὁ μόχθος, ἐπ' ἀνὰ πύματα  
 μετρεῖν,  
 "Ὅσσ' ἀνεμῶς χέρσονται μετὰ γλαυκῆς ἁλὸς  
 ὠθεῖν.

109. *Nec vero terræ, &c.*] The Poet now informs us, that different plants require different soils: he mentions several considerable trees, by which the countries that produce them may be distinguished; and concludes with a beautiful description of the Citron-tree.

Half this verse is taken from Lucretius, *lib. 1. ver. 167.*

"—— Ferre omnes omnia pos-  
 "sent."

110. *Fluminibus salices.*] The author of the books of plants, ascribed to Aristotle, says that willows grow either in dry or wet places: *τινὰ μὲν ξῶσιν ἐν τόποις ὑγροῖς, τινὰ δὲ ξηροῖς, τινὰ ἐν ἑκατέροις, ὡς ἡ ἰτέα.* It would be wasting time, to produce innumerable quotations from other authors, to shew that wet grounds are the proper soil for willows: since it is confirmed by daily experience,

*Crassis paludibus.*] Servius interprets *crassis, lutosus, naturaliter*: Grimoaldus's paraphrase is, "Alni gaudent paludibus, *et luto repletis locis.*" Mr. Evelyn says, "The Alder is of all the other the most faithful lover of watery and boggy places, and those most despised weeping parts, or water-galls of forests; for in better and dryer ground they attract the moisture from it, and injure it."

111. *Orni.*] See the note on ver. 71.

114. *Extremis domitum cultoribus orbem.*] Servius thinks the preposition *cum* is to be understood here, and that these words are to be rendered "the farthest part of the earth subdued together with it's husbandmen." He supposes the Poet designs a compliment to the Romans, who had subdued those nations. Grimoaldus, La Cerda, and most of the Commentators follow this interpretation. Ruæus gives the sense which I have followed in my translation. May follows Servius:

"—— And again behold  
 "The conquer'd world's farthest in-  
 "habitants:"

and Dr. Trapp:

M

"See

both the eastern habitations of the Arabians, and the painted Geloni. You will find that countries are divided by their trees: India alone bears the black ebony:

Eoasque domos Arabum, pictosque Gelonos. 115

Divisæ arboribus patriæ: sola India nigrum

## NOTES.

“ See the most distant regions, by  
“ the pow’r  
“ Of Roman arms subdu’d.”

“ I have rendered it, *says he*, accord-  
“ ing to the sense of *all* the Com-  
“ mentators, except Ruæus.—*Orbem*  
“ *domitum* [a Romanis, una cum] *ex-*  
“ *tremis* [suis] *cultoribus*. Tho’ I  
“ confess it is strained, and harsh;  
“ and Ruæus’s is more natural.—  
“ *Orbem domitum*; for *subactum*; i. e.  
“ *cultum* [ab] *extremis*, &c.” Dryden  
follows Ruæus:

“ Regard th’ extremest cultivated  
“ coast:”

and Mr. B——:

“ Where-e’er the globe subdu’d by  
“ *hinds* we see.”

115. *Pictos Gelonos*.] The Geloni were a people of Scythia, who painted their faces, like several other barbarous nations, to make themselves appear more terrible in battle. Some have erroneously, contrary to all Geographers, placed the Geloni in Thrace: and Ruæus thinks that Virgil himself seems to make them Thracians, in the third Georgick, where he says;

“ ——— Acerque Gelonus,  
“ Cum fugit in Rhodopen, atque in  
“ deserta Getarum;”

because Rhodope is a mountain of Thrace, and the Getæ border upon Scythia and Thrace. I believe the Poet uses Rhodope for Thrace; and the desarts of the Getæ are confessedly not in Thrace, the Danube flowing between them. Hence it is as reasonable to say that the Poet makes the Geloni to be Getæ as Thracians, nay that he makes them both Getæ and Thracians, which is absurd. It seems more probable that when he speaks of their flying into Thrace, and the desarts of the Getæ, he should mean flying out of their own country; whence it will follow that they were neither Getæ nor Thracians, but Scythians.

116. *Divisæ*.] In the King’s and one of Dr. Mead’s manuscripts it is *diversæ*.

*Sola India nigrum fert ebumum*.] Our Poet has been accused of a mistake in saying that only India produces Ebony, since we are informed by good authors, not only that it is brought from Ethiopia, but also that the best grows in that country. Herodotus says expressly that Ebony grows in Ethiopia, and we find him quoted to this purpose by Pliny: “ Unam e peculiaribus Indiæ Virgilius celebravit Ebumum, nusquam alibi nasci professus. Herodotus eam Æthiopiæ intelligi maluit, tributis vice regibus Persidis e materie ejus centenas phalangas tertio quoque anno pensitasse Æthiopas  
“ cum

Fert ebum : solis est thurea virga Sabæis. 117

Quid tibi odorato referam sudantia ligno

Balsamaque, et baccas semper frondentis acanthi?

the Sabæans only enjoy the bough of frankincense. Why should I mention the balsam, which sweats out of the fragrant wood, and the berries of the ever-green acanthus?

NOTES.

“ cum auro et ebore, prodendo.”

Dioscorides mentions an Indian Ebony, but he says the best comes from Ethiopia: “Εβενος κατρίστη ἡ ἀιθιοπική.

— ἔστι δὲ τὴς καὶ ἰνδικῆς. Lucan is quoted for saying it is an Egyptian plant:

“ ——— Ebenus Mareotica vastos

“ Non operit postes, sed stat pro ro-

“ bore vili

“ Auxilium.”

But it has, not without reason, been supposed, that we ought to read *Meroëtica* instead of *Mareotica*, which will make the Ebony, not an Egyptian, but an Ethiopian plant, even according to Lucan, for Meroë is in Ethiopia. This emendation is confirmed by another passage in the same author; where he expressly says that the Ebony grows in Meroë;

“ ——— Late tibi gurgite rupto

“ Ambitur nigris Meroë fecunda co-

“ lonis,

“ Læta comis Ebeni: quæ, quam-

“ vis arbore multa

“ Frondeat, æstatem nulla sibi miti-

“ gat umbra.”

Thus we find a concurrent testimony of several authors, that the Ebony grows in Ethiopia, whereas Virgil asserts, that it grows only in India. Servius vindicates the Poet by saying, that Ethiopia was reckoned a part of

India; which opinion seems to be confirmed by a passage in the fourth Georgick, where the source of the Nile is said to be India; which must be understood to mean Ethiopia, for it is impossible to suppose the Nile to rise in India properly so called:

“ Et diversa ruens septem discurrit

“ in ora

“ Usque coloratis amnis devexus ab

“ Indis.”

However it is not improbable, that the Poet might think that Ebony was peculiar to India, for we find that Theophrastus was of the same opinion. This great author speaking of the trees of India, says that Ebony is peculiar to that country: ἰδίον δὲ καὶ ἑβένον τῆς χώρας ταύτης.

117. *Solis est thurea virga Sabæis.*] See the note on *molles sua thura Sabæi*, Book 1. ver. 57.

119. *Balsamaque.*] In one of Dr. Mead's manuscripts, it is *Balsama, quid*. If this reading, which seems very good, be admitted, the whole passage will stand thus:

“ Quid tibi odorato referam sudantia  
“ ligno

“ Balsama? quid baccas semper fron-

“ dentis acanthi?

“ Quid nemora Æthiopum molli

“ canentia lana?

In the Cambridge manuscript, it is *Balsama, et baccas.*

Why should I speak of the forests of the Ethiopians, hoary with soft wool?

Quid nemora Æthiopum molli canentia lana? 120

### NOTES.

According to Pliny the Balsam plant grows only in Judæa: but Josephus tells us, that the Jews had a tradition, that it was first brought into their country by the Queen of Sheba, who presented it to Solomon: λέγουσι δ' ὅτι καὶ τὴν τοῦ ὑποβαλσάμου ῥίζαν ἦν ἔτι νῦν ἡμῶν ἡ χώρα φέρει, δρύσσης ταύτης τῆς γυναικὸς ἔχουσαν. According to the best accounts of modern authors the true country of the Balsam plant is Arabia Felix. It is a shrub with unequally pennated leaves. The Balsam flows out of the branches, either naturally, or by making incisions in June, July, and August. It is said to be white at first, then green, and at last of a yellow colour, like that of honey.

*Baccas semper frondentis Acanthi.*] The Acanthus is mentioned several times by Virgil. In this place he speaks of it as a tree, that bears berries, and is always green. In the fourth Georgick, he seems to speak of it as a twining plant:

“ — Flexi tacuisssem vimen Acanthi.”

A little afterwards he mentions it as a garden plant:

“ Ille comam mollis jam tum tondet  
“ bat Acanthi.”

In the third Eclogue he describes two cups adorned with the figure of it:

“ Et nobis idem Alcimedon duo potant  
“ cula fecit;

“ Et molli circum est ansas amplexus  
“ Acantho.”

This verse is taken from the first Idyllium of Theocritus:

Παντᾷ δ' ἀμφὶ δέπας περιπίπταται ἑγρὸς  
ἀκανθός.

In the fourth Eclogue it is represented as a beautiful plant:

“ Mixtaque ridenti Colocasia fundet  
“ Acantho.”

In the first Æneid he speaks of a Garment wrought with yellow silk, in the form of Acanthus leaves:

“ Et circumtextum croceo velamen  
“ Acantho:”

And

“ — Pictum croceo velamen Acantho.”

It seems scarce possible, to find any one plant, with which all these characters agree. Hence it has not been unreasonably supposed, that there are two sorts of Acanthus; the one an Egyptian tree, of which the Poet speaks in this place; and the other an herb, to which the other passages allude. The tree is described by Theophrastus. He says it is called *Acanthus*, because it is all over prickly, except the trunk: for it has thorns upon the shoots and leaves. It is a large tree, and affords timber of twelve cubits.



Velleraque ut foliis depectant tenuia Seres?

And how the Seres comb the fine fleeces from the leaves of trees?

## NOTES.

cubits.—The fruit-grows in pods, after the manner of pulse, and is used by the inhabitants, instead of galls, in dressing leather. The flower is beautiful, and is used in garlands: it is also gathered by the physicians, being useful in medicine. A gum also flows from it, either spontaneously, or by incision. It shoots again the third year after it has been cut down. This tree grows in great plenty, and there is a large wood of them about Thebais: Ἡ δὲ Ἀκανθὸς καλεῖται μὲν διὰ τὸ ἀκανθῶδες ὅλον τὸ δένδρον εἶναι, πλὴν τοῦ στελέχους, καὶ γὰρ ἐπὶ τῶν βλαστῶν καὶ ἐπὶ τῶν φύλλων ἔχει. Μεγέθει δὲ μέγα, καὶ γὰρ δωδεκάπηχυς ἐξ αὐτῶν ἐρέψιμος ὕλη τέμνεται. — Ὁ δὲ καρπὸς ἑλλοδός, καθάπερ τῶν χερσοπῶν, ᾧ χρωῶνται οἱ ἐγγχώριοι πρὸς τὰ δέρματα ἀντὶ κικίδος. Τὸ δ' ἄνθος καὶ τῇ ὀφει καλόν. ὥστε καὶ στεφάνους ποιεῖν ἐξ αὐτοῦ. καὶ φαρμακῶδες, διὸ καὶ συλλέγουσιν οἱ ἰατροί. Γίνεται δὲ ἐκ τάντης καὶ τὸ κόμμι, καὶ ῥέει, καὶ πληγείσης, καὶ αὐτόματον ἄνευ σχάσεως. Ὅταν δὲ κοπῇ, μετὰ τρίτον ἔτος ἐνδὺς ἀναδεδιάσθηκε. Πολὺ δὲ τὸ δένδρον ἐστὶ. καὶ δρυμὶς μέγας περὶ τὸν Θηβαϊκὸν νόμον. The *Acanthus* of Theophrastus is certainly the Egyptian *Acacia*, from which we obtain that sort of gum, which is commonly known by the name of Gum Arabic. There is only one thing, in which the *Acacia* differs from the *Acanthus*; the trunk of it is prickly, as well as the other parts. But in this particular Theophrastus might have been misinformed: in other circumstances

they agree sufficiently. The juice of the unripe pods is now used at Cairo, in dressing leather; and Prosper Alpinus, who had gathered the gum from this tree with his own hands, affirms that no other sort of tree bears any gum, either in Egypt or Arabia. But, though it be allowed that the *Acacia* is the *Acanthus* of Theophrastus, yet there remains a great difficulty to reconcile what Virgil says of it in this place with the description of that tree. It is certain that the fruit of the *Acacia*, or *Acanthus*, is a pod, and bears no resemblance of a berry. Bodæus a Stapel has proposed a solution of this difficulty. He observes that the flowers grow in little balls, which Virgil might therefore poetically call berries; though that word strictly belongs to small round fruits. Prosper Alpinus has given a particular description of them: “Flores parvos, “pallidos, subflavos, atque etiam albos, rotundos, parvos lanæ floccos imitantes, platani fructibus forma plane similes, his tamen longe minores, et nihil aliud flos hujusce arboris videtur, quam mollis lanugo parvum rotundumque globulum efformans, non ingrati odoris.” But might not Virgil as well call the globules of gum *berries*? Mr. B— seems to have been of this opinion:

“ ——— Where ever-green  
“ *Acanthus* rises with his gummy  
“ stem.”

Or of the groves of India, which lies nearest the ocean, and is the farthest bound of the earth? where no arrows can soar above the lofty summits of their trees: and yet those people are no bad archers. Media bears bitter juices, and the slow taste of the happy apple,

Aut quos oceano propior gerit India lucos,  
 Extremi sinus orbis? ubi aëra vincere summum  
 Arboris haud ullæ jactu potuere sagittæ:  
 Et gens illa quidem sumptis non tardapharetris. 125  
 Media fert tristes succos, tardumque saporem

## NOTES.

We shall consider the other *Acanthus*, in the note on ver. 123. of the fourth Georgick.

120. *Nemora Æthiopum molli canentia lana.*] These forests, that are hoary with soft wool, are the cotton-trees. They grow usually to about fifteen feet in height; the cotton is a soft substance, growing within a greenish husk, and serving to defend the seeds.

121. *Velleræque ut foliis depectant tenuia Seres.*] The Seres were a people of India, who furnished the other parts of the world with silk. The ancients were generally ignorant of the manner in which it was spun by the silk-worms; and imagined that it was a sort of down, gathered from the leaves of trees. Thus Pliny: "Primi sunt hominum, qui noscantur, Seres, laniciosylvarum nobiles, perfusam aqua depectentes frondium caniciem."

122. *Propior.*] In the Cambridge, and in one of Dr. Mead's manuscripts, and in the old Nurenberg edition, it is *proprior*.

123. *Aëra vincere summum, &c.*] The vast height of the Indian trees is mentioned also by Pliny, *lib. 7. c. 2.* "Arbores quidem tantæ proceritatis traduntur, ut sagittis superari nequeant."

126. *Media fert tristes succos, &c.*] The fruit here mentioned is certainly

the Citron. Dioscorides says expressly that the fruit which the Greeks call *Medicum*, is in Latin called *Citrium*: Τὰ δὲ Μηδικὰ λεγόμενα, ἢ περσικά, ἢ κεδρόμηλα, Ῥωμαίοισι δὲ Κίτριά, πᾶσι γινώσκεμα.

*Tristis* signifies bitter, as *tristisque lupini*. This must be understood either of the outer rind, which is very bitter; or of the seeds, which are covered with a bitter skin. The juice of the pulp is acid.

What sort of taste the Poet means by *tardum saporem*, is not very easy to determine, nor are the Commentators and Translators well agreed about it. Servius seems to understand it to be a taste which does not presently discover itself. Philargyrius interprets it a taste which dwells a long time upon the palate. La Cerda takes it to mean that persons are slow or unwilling to swallow it, on account of its acrimony. Ruæus follows Philargyrius. May translates this passage:

"Slow tasted apples Media doth produce,

"And bitter too; but of a happy use."

Dryden renders *tristes succos*, sharp tasted, and *tardum saporem*, bitter; which he applies to the rind:

"Sharp

Felicitas mali, quo non præsentius ullum,  
 Pocula si quando sævæ infecere novercæ,  
 Miscueruntque herbas, et non innoxia verba,  
 Auxilium venit, ac membris agit atra venena. 130  
 Ipsa ingens arbor, faciemque simillima lauro :

than which there is not a better remedy, to expel the venom, when cruel step-mothers have poisoned a cup, and mingled herbs, with baleful charms. The tree is large, and very like a bay;

NOTES.

“ *Sharp tasted Citrons Median climes*  
 “ *produce,*  
 “ *Bitter the rind, but gen’rous is the*  
 “ *juice.*”

Mr. B—— makes it a *clammy taste* :

“ *To Media’s clime those happy*  
 “ *fruits belong,*  
 “ *Bitter of taste, and clammy to the*  
 “ *tongue.*”

Dr. Trapp translates *tristis, pungent* ;  
 and follows Philargyrius, with regard  
 to *tardum saporem*.

“ *Media the happy Citron bears, of*  
 “ *juice*  
 “ *Pungent, of taste that dwells upon*  
 “ *the tongue.*”

I take the epithet *happy* to be ascribed to this fruit on account of its great virtues. Some of the Commentators think it is so called, because the tree enjoys a continual succession of fruits.

127. *Præsentius*.] Pierius says it is *præstantius*, in the Lombard manuscript : but he adds that *præsentius* is preferred by the learned.

129. *Miscuerunt*.] It is *miscuerant* in the Cambridge manuscript ; and *miscuerint* in one of Dr. Mead’s, and in some old printed editions.

130. *Membris agit atra venena*.] Athenæus relates a remarkable story

of the use of Citrons against poison ; which he had from a friend of his, who was governor of Egypt. This governor had condemned two malefactors to death, by the bite of serpents. As they were led to execution, a person taking compassion of them, gave them a Citron to eat. The consequence of this was, that tho’ they were exposed to the bite of the most venomous serpents, they received no injury. The governor being surprised at this extraordinary event, inquired of the soldier who guarded them, what they had eaten or drank that day, and being informed, that they had only eaten a Citron, he ordered that the next day one of them should eat Citron, and the other not. He who had not tasted the Citron, died presently after he was bitten : the other remained unhurt.

131. *Faciemque simillima Lauro*.] “ This is a verbal translation of “ Theophrastus : “ *ἔχει δὲ τὸ δειδξον* “ *τοῦτο φύλλον μὲν ὁμοιον καὶ σχεδὸν ἴσον* “ *τῷ τῆς Δάφνης*. But it must be observed that in the common editions “ we find *ἀνδράχνης*, which is a corrupt reading for *δάφνης* : which has “ led Theodorus Gaza into a mistake, “ who translates it *Portulaca*. Others “ finding this passage corrupted, have “ taken pains to correct it, by substituting *ἀδράχνης* for *ἀνδράχνης*. But “ I think I have restored the true “ reading ; for so Athenæus, *lib. 3*. “ informs

and, if it did not spread abroad a different smell, it might be taken for a bay: the leaves are not shaken off with any winds: the flower is very tenacious: the Medes chew it for their unsavoury breaths, and cure with it their asthmatick old men.

Et si non alium late jactaret odorem,  
Laurus erat: folia haud ullis labentia ventis:  
Flos ad prima tenax: animas et olentia Medi  
Ora foveat illo, et senibus medicantur anhelis. 135

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"informs us that it ought to be read. This author, quoting this passage of Theophrastus, uses δάφνης, instead of ἀνδράχνης. As for the words ἀνδράχνης, κάρυας, which follow δάφνης, I take them to be the gloss of some idle Commentator, for they are not to be found in the oldest copies." FULVIUS URSINUS.

Both Dr. Mead's manuscripts have *facieque*.

134. *Flos ad prima tenax.*] "Tho' some manuscripts have *apprime*, I prefer *ad prima*, which I find in the most ancient copies. This reading seems to have been allowed also by Arusianus. And in an old manuscript of Terence we find, *Meis me omnibus scio esse ad prima obsequentem*. 'Επὶ τὰ πρῶτα is no inelegant Greek figure." PIERIUS.

Servius reads *apprima*, which he says is put adverbially, like *Et pede terram crebra ferit*, for *crebro*. The King's, the Cambridge, and the Bodleian manuscripts have *ad prima*, which is acknowledged also by Heinsius.

135. *Animas et olentia Medi ora foveat illo.*] Grimoaldus refers *illo* to the flower: but it is generally thought to refer to the fruit. Theophrastus ascribes this virtue to the fruit: 'Εάν γάρ τις ἐψίσας ἐν τῷ ζωμῷ ἢ ἐν ἄλλῳ τινί, τὸ ἴσωθεν τοῦ μήλου ἐκπίεσθαι εἰς τὸ στόμα

καὶ καταρροφήσῃ, ποιεῖ τὴν ὁσμὴν ἡδεῖαν. Pliny says the Parthians are subject to a stinking breath, on account of the variety of their food, and their hard drinking: and that their great men cure this disorder with the seeds of Citrons. "Animæ leonis virus infici voluit pluribus modis, et ciborum ac dentium vitiis, sed maxime senio. Dolorem sentire non poterat, tactu sensuque omni carebat; sine qua nihil sentitur. Eadem com-meabat recens assidue, exitura suppremo, et sola ex omnibus superfutura. Denique hæc trahebatur e cælo. Hujus quoque tamen reperta pœna est, ut neque ad ipsum quo vivitur, in vita juvaret. Parthorum populis hoc præcipue, et a juvena, propter indiscretos cibos: namque et vino fœtent ora nimio. Sed sibi procures medentur grano Assyrii mali, cujus est suavitas præcipua, in esculenta addito." The same author, in another place, speaks of the Citron, as the most salutary of exotic fruits, and a remedy for poison. He there compares the leaves of it to the arbut: he says the fruit is not eaten, which we find also in Theophrastus, but it has an agreeable smell; as also the leaves, which preserve garments from being eaten. The tree is laden with a continual succession of fruits. Several nations have





CHERON. FIG. 15.



Sed neque Medorum sylvæ, ditissima terra, 136 But neither the groves of Media, the richest of countries, nor  
 Nec pulcher Ganges, atque auro turbidus Hermus, the beautiful Ganges, and Hermus thick with gold, may contend for praise with Italy: not  
 Laudibus Italiæ certent: non Bactra, neque Indi, Bactra, nor India,

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have endeavoured to transplant it into their own countries, but it will grow only in Media and Persia. The seeds are used by the Parthians, for the sake of their breath: and there is no other tree of note in Media. "In præsentia externas persequemur, a salutari maxime orsi. Malus Assyria, quem alii vocant Medicam, venenis medetur. Folium ejus est Unedonis, intercurrentibus spinis. Pomum ipsum alias non manditur: odore præcellit foliorum quoque qui transit in vestes una conditus, arcetque animalium noxia. Arbor ipsa omnibus horis pomifera est, aliis cadentibus, aliis maturiscentibus, aliis vero subnascentibus. Tentavere gentes transferre ad sese, propter remedii præstantiam, fictilibus in vasis, dato per cavernas radicibus spiramento: qualiter omnia transitura longius, seri arctissime transferrique meminisse conveniet, ut semel quæque dicantur. Sed nisi apud Medos et in Perside nasci noluit. Hæc autem est cujus grana Parthorum proceres incoquere diximus esculentis, commendandi halitus gratia. Nec alia arbor laudatur in Medis."

Palladius seems to have been the first, who cultivated the Citron, with any success, in Italy. He has a whole chapter on the subject of this tree. It seems, by his account, that the fruit was acrid: which confirms what Theophrastus and Pliny have said of it; that it was not esculent: "Fe-

runtur acres medullas mutare dulcibus, si per triduum aqua mulsa semina ponenda macerentur, vel ovillo lacte, quod præstat." It may have been meliorated by culture, since his time.

136. *Sed neque, &c.*] The Poet having spoken of the most remarkable plants of foreign countries, takes occasion to make a beautiful digression in praise of Italy.

137. *Pulcher Ganges.*] The Ganges is a great river of India, dividing it into two parts. It is mentioned by Pliny, as one of the rivers, which afford gold.

*Auro turbidus Hermus.*] Hermus is a river of Lydia; it receives the Pactolus, famous for it's golden sands.

138. *Bactra.*] This is the name of the capital city of a country of Asia, lying between Parthia on the west, and India on the east. Pliny says it is reported, that there is wheat in this country, of which each grain is as big as a whole ear of the Italian wheat: "Tradunt in Bactris grana tantæ magnitudinis fieri, ut singula spicas nostras æquent."

*Indi.*] He puts the name of the people, for the country. Mr. B— seems to imagine, that Virgil meant both the East and West Indies:

"No nor yet Bactria, nor both Indies shores."

Probably the Poet may mean Ethiopia in this place: for he has spoken already

nor all Panchaia, whose rich sands abound with frankincense. This country has never been plowed by bulls, that breathe fire from their nostrils, nor sown with the teeth of a cruel dragon: nor have the fields borne a horrid crop of men armed with helmets and spears, but it is filled with heavy corn, and the Massic liquor of Bacchus: and is possessed by olives, and joyful herds.

Totaque thuriferis Panchaia pinguis arenis.

Hæc loca non tauri spirantes naribus ignem 140

Invertere, satis immanis dentibus hydri;

Nec galeis, densisque virum seges horruit hastis:

Sed gravidæ fruges, et Bacchi Massicus humor

Implevere; tenent oleæ, armentaque læta.

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already of India properly so called, in mentioning the Ganges.

139. *Thuriferis Panchaia pinguis arenis.*] *Panchaia* or *Panchæa* is a country of *Arabia felix*. See the note on ver. 57, of the first Georgick. The *sands bearing frankincense* may be variously interpreted. It may mean, that it is in such plenty, that it is not only gathered from the trees, but even found in plenty on the ground. Thus Grimoaldus paraphrases it: "Neque Panchaia, pars *Arabia* soli subjecta et consecrata, ubi tanta thuris affluentia est, ut non solum in arborum corticibus, sed in arenis etiam legi queat." I believe *arenis* is an error of the Press, and that it should be *arenis*. It may mean also, a soil producing frankincense, as Ruæus interprets it: "Nec tota Panchaia, dives solo thurifero;" and Dr. Trapp:

"— Nor Panchaia fat

"All o'er, with frankincense-producing glebe."

Mr. B—— thinks it means, that the frankincense is in such plenty, that the country may be said to be dunged with it:

"Or all Panchaia's plains, manur'd  
"with spicy stores."

"The interpretation of the last of

"these lines (says he) differs from the Commentators, but I think it is Virgil's sense. He always rises in his descriptions. After he has mentioned groves of citrons, and golden sands, Persia and India, what can be greater than to mention a country dunged with spices, and what more proper to bring the digression home to his subject, and to connect it with what follows? But this passage deserves to be examined more nearly. It is plain, the sense of it turns upon this word *pinguis*. Now there are too many places in the Georgicks to be enumerated, where *pinguis terra*, *pinguis humus*, or *pingue solum*, signifies lands well manured; but where it once implies *dives* by it's produce, as Ruæus and his followers understand it, I have not been able to discover."

140. *Hæc loca*, &c.] He alludes to the story of Jason, who went to Colchis for the golden fleece; where he conquered the bulls, which breathed forth fire from their nostrils, and yoked them to a plough. He also slew a vast dragon, sowed his teeth in the ground, and destroyed the soldiers, which arose from the dragon's teeth, like a crop of corn from seed.

143. *Bacchi Massicus humor.*] *Massicus* is the name of a mountain of Campania, celebrated for wine.

144. *Oleæ, armentaque.*] It is generally



Hinc bellator equus campo sese arduus infert : 145  
 Hinc albi, Clitumne, greges, et maxima taurus  
 Victima, sæpe tuo perfusi flumine sacro,  
 Romanos ad templa deum duxere triumphos.  
 Hic ver assiduum, atque alienis mensibus æstas :

Hence the warlike horse with his lofty neck rushes into the field. Hence thy white flocks, Clitumnus, and the greatest of victims, the bull, having been often washed with thy sacred stream, have led the Roman triumphs to the temples of the gods. Here the spring is perpetual, and the summer shines in unusual months.

## NOTES.

nerally read *oleæque, armentaque*. But Pierius informs us, that in the Medicean and other ancient manuscripts *que* is left out after *oleæ*. I find it so in the King's manuscript. Heinsius also, and Masvicius follow this reading.

146. *Hinc albi Clitumne greges, &c.*] Clitumnus is a river of Italy, in which the victims were washed, to be rendered more pure; for none, but such as were white, were offered to Jupiter Capitolinus.

In the King's manuscript it is *tauri* instead of *taurus*.

149. *Hic ver assiduum, atque alienis mensibus æstas.*] He describes the temperate air of Italy, by saying it enjoys a perpetual spring, and summer warmth in such months, as make winter in other countries. Mr. B— contends, that we ought to read *mensibus*, for *mensibus*. "I do not wonder" (says he) if none of the interpreters "have been able to make sense of this line: but if we alter *mensibus* to *messibus*, it seems very intelligible. "Virgil had already enumerated in "the praises of his country, their "corn, their wine, their olives, and "their cattle, and what could be "more properly mentioned after "them, than their *foreign grasses*? "he very poetically calls their verdure *perpetual spring*, and their frequent harvests *continued summer*.

"The *Medica*, which he takes such "particular notice of in the first "Georgick, is cut seven or eight "times a year in Italy. There is a "passage in Claudian, which may "give some light to this in Virgil:

"*Quod gelidi rubeant alieno gramine*  
*menses.*

"What Claudian calls *alieno gramine*, Virgil expresses by *aliena messe*. What the former describes "by *menses qui rubent*, the latter "paints in a finer manner by *æstas*. "That this passage relates to the "foreign grasses, can hardly be disputed, for another reason, because "otherwise Virgil would have left "them out of his praises of Italy, "which would have been no inconsiderable omission." In pursuance of this criticism, his translation of this passage is

"Here everlasting spring adorns the  
 "field,

"And *foreign harvests* constant summer yield."

This is a bold alteration, and not warranted by the authority of any manuscript. *Alienis mensibus* signifies in unusual months; that is, in such months, as other countries do not feel warmth. Lucretius uses *alienis partibus*

The sheep bear twice, and the tree is twice loaded with apples every year.

Bis gravidæ pecudes, bis pomis utilis arbor. 150

## NOTES.

*partibus anni*, or, as Fulvius Ursinus reads, *alienis mensibus anni*, in much the same sense. He is proving that something cannot be produced from nothing by this argument: roses appear in the spring, corn in summer, and grapes in autumn. Now, says he, if these were produced from nothing, we should see them rise at uncertain times, and unusual parts, or months, of the year:

“ ——— Subito exorerentur

“ Incerto spatio, atque *alienis partibus anni*.”

Trebellius, in the life of Gallienus, as he is quoted by La Cerda, speaking of fruits being brought to table, out of the common season, expresses it by *alienis mensibus*. “ Ficos rides, et poma ex arboribus recientia semper *alienis mensibus* præbuit.” The verse, which Mr. B— quotes from Claudian, rather confirms the old interpretation. He speaks of roses blooming in winter, and the cold months glowing with unusual grass:

“ ——— Quod bruma rosas innoxia  
“ servet,

“ Quod gelidi rubeant alieno gramine menses.”

That is, the roses blow, and the grass flourishes in winter, which is not the usual season. The same author, speaking of a star appearing at noon, calls it *alienum tempus*:

“ Emicuitque plagis *alieni temporis*  
“ hospes  
“ Ignis.”

I do not understand Dryden's translation of the line under consideration:

“ And summer suns recede by slow  
“ degrees.”

May has translated it better:

“ And summers there in months unusual shine.”

Dr. Trapp's translation is not very different:

“ ——— And summer shines  
“ In months not her's.”

159. *Bis gravidæ pecudes, bis pomis utilis arbor.*] He tells us the sheep are so fruitful in Italy, that they breed twice in a year. He seems to insinuate the same in his second Eclogue, where Corydon, speaking of his great riches in sheep and milk, says he has no want of new milk either in summer or winter:

“ Quam dives pecoris nivei, quam  
“ lactis abundans.

“ Mille meæ Siculis errant in montibus agnæ:

“ Lac mihi non æstate novum, non  
“ frigore deficit.”

*What stores my dairies, and my folds contain;*

*A thousand lambs that wander on the plain:*

New

At rabidæ tigres absunt, et sæva leonum  
 Semina: nec miseros fallunt aconita legentes:  
 Nec rapit immensos orbis per humum, neque tanto  
 Squameus in spiram tractu se colligit anguis.  
 Adde tot egregias urbes, operumque laborem: 155  
 Tot congesta manu præruptis oppida saxis;

But there are no ravening tigers, nor savage breed of lions; nor do aconites deceive the unhappy gatherers. Nor does the scaly serpent trail his immense folds along the ground, nor collect his length into so vast a spire. Add to this so many famous cities, and stupendous works: so many towns built on the rocky cliffs:

## NOTES.

*New milk, that all the winter never fails,  
 And all the summer overflows the pails?*

DRYDEN.

Homer speaks of the Lybian sheep breeding thrice in a year:

Τρίς γὰρ τίηται μῆλα τελεσφόρον εἰς ἐνιαυτόν:

which is impossible, if the sheep be of the same species with those of Europe; which go 150 days with young, according to Pliny; "Gerunt partum diebus cl." Mr. B—— translates *pecudes*, kine:

"Twice ev'ry year the kine are great  
 "with young."

Varro mentions an apple-tree, which bears twice: "*Malus bifera*, ut in "*agro Consentino*."

151. *Rabidæ*.] In the Medicean, and other ancient manuscripts, it is *rapidæ*, according to Pierius.

152. *Nec miseros fallunt aconita legentes*.] The Aconite or Wolfsbane is a poisonous herb, which was found in *Heraclea Pontica*. We have several sorts in our gardens, one of which is very common, under the name of Monkshood. There are several cases of persons poisoned with eating this herb, one of which was

communicated lately to the Royal Society, by Mr. Bacon. See *Phil. Transact.* N. 432. p. 287. Servius affirms, that the Aconite grows in Italy, and observes, that the Poet does not deny it, but artfully insinuates, that it is so well known to the inhabitants, that they are in no danger of being deceived by it. Dryden's translation seems to be according to this interpretation:

"Nor pois'nous Aconite is here pro-  
 "duc'd,

"Or grows unknown, or is, when  
 "known, refus'd."

I do not find however that this poisonous plant is now found common in Italy: or that it was deemed a plant of that country by the Ancients.

153. *Nec rapit immensos*, &c.] He does not deny that there are serpents in Italy, but he says they are not so large or so terrible as those of other countries.

155. *Laborem*.] In the King's manuscript it is *laboris*.

156. *Congesta manu præruptis oppida saxis*.] This is generally understood to mean towns built on rocky cliffs, as I have translated it. Thus Grimoaldus paraphrases: "Extant  
 "oppida non pauca, hominum in-  
 "dustriis, et laboribus, in promon-  
 "toriis"

and rivers sliding under ancient walls. Shall I mention the sea which washes it above, and that which washes it below? or the great Lakes? thee, O greatest Larius, and thee, Benacus, swelling with waves and roaring like a sea? Or shall I mention the havens, and the moles added to the Lucrine lake,

*Fluminaque antiquos subterlabentia muros.*

*An mare, quod supra, memorem, quodque alluit infra?*

*Anne lacus tantos? te, Lari maxime, teque,*

*Fluctibus et fremitu assurgens Benace marino? 160*

*An memorem portus, Lucrinoque addita claustra,*

## NOTES.

“*terris collocata.*” Ruæus also interprets it, “*Oppida manu extructa in altis rupibus.*” Thus also Dryden translates it:

“Our forts on steepy hills:”

And Dr. Trapp:

“———On tops

“Of craggy hills so many towns up-  
“rear’d.”

La Cerda takes it to mean towns, in which buildings are raised by human industry, like rocks and precipices: “*Oppida in quibus ædificia instar præcipitii et rupium efformata ab humana industria.*” May interprets it towns fortified with rocks:

“———Towns, that are

“Fenced with rocks impregnable.”

Mr. B—— gives it yet another sense:

“Add towns unnumber’d, that the  
“land adorn,

“By toiling hands from rocky quar-  
“ries torn.”

157. *Fluminaque antiquos subterlabentia muros.*] Some take this to mean, that the walls of these towns are so built as to give admittance to

rivers, which flow thro’ them. Others think the Poet speaks of the famous aqueducts. But the general opinion is, that he means the rivers which flow close by the walls. Thus when any action is performed close to the walls of a town, we say it is done *under the walls.*

158. *An mare, quod supra, memorem, quodque alluit infra?*] In one of Dr. Mead’s manuscripts it is *abluit.*

Italy is washed on the north side by the Adriatic sea, or Gulf of Venice, which is called *mare superum*, or the *upper sea*; and on the south side, by the Tyrrhene, or Tuscan sea, which is called *mare inferum*, or the *lower sea*. We have a like expression in the eighth Æneid:

“Quin omnem Hesperiam penitus  
“sua sub juga mittant;

“Et mare quod supra, teneant, quod-  
“que alluit infra.”

159. *Lari maxime.*] The Larius is a great lake, at the foot of the Alps, in the Milanese, now called *Lago di Como.*

160. *Benace.*] The Benacus is another great lake, in the Veronese, now called *Lago di Garda*; out of which flows the Mincius, on the banks of which our Poet was born.

161. *Lucrinoque addita claustra, &c.*] Lucrinus and Avernus are two lakes



Atque indignatum magnis stridoribus æquor,  
Julia qua ponto longe sonat unda refuso,  
Tyrrenusque fretis immittitur æstus Avernis?  
Hæc eadem argenti rivos, ærisque metalla 165

and the sea raging with hideous roar, where the Julian water resounds, the sea being driven far back, and the Tuscan tide is let in to the Avernian straits. The same country has disclosed veins of silver and copper,

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lakes of Campania; the former of which was destroyed by an earthquake; but the latter is still remaining, and now called *Lago d' Averno*. Augustus Cæsar made a haven of them, to which he gave the name of his predecessor Julius; as we are informed by Suetonius: "Portum Julium apud Baias, immisso in Lucrinum et Avernum lacum mari, effecit." This great work seems to have been done about the time that Virgil began his Georgicks. We may gather the manner, in which these lakes were converted into a haven, from Strabo the Geographer, who, as well as our Poet, lived at the time when it was done. He ascribes the work to Agrippa, and tells us, that the Lucrine bay was separated from the Tyrrhene sea by a mound, which was said to have been made by Hercules: but as the sea had broken thro' it in several places, Agrippa restored it: 'Ο δὲ Λοκρινὸς κόλπος πλατύνεται μέχρι Βαίων, χώματι ἐργόμενος ἀπὸ τῆς ἐξ Ὑδραντίας ἐκταταδίου τὸ μῆκος, πλάτος δὲ ἀμαξίτη πλατείαις, ὅ φασιν Ἡρακλῆα διαχωῖναι, τὰς βῆς ἐλαυνοντα τὰς Γηρύνους, δεχόμενον δ' ἐπιπολῆς τὸ κύμα τοῖς χειμῶσιν, ὥστε μὴ περὶ εὐεσθαι ῥαδίως, Ἀγρίππας ἐπεσκεύασεν. Thus we find this great work consisted chiefly in forming moles, to secure the old bank, and leave no more communication with the sea, than was convenient to receive the ships into the har-

bour. Hence it appears that we are to understand these words of Pliny, *mare Tyrrhenum a Lucrino molibus seclusum* not to mean, that the sea was entirely excluded, but only so far as to secure the bank. This is what the Poet means by *the moles added to the Lucrine lake, and the sea raging with hideous roar*. He calls the new haven *the Julian water*; as we saw just now, in Suetonius, that Augustus gave it the name of the *Julian port*. It remains now, that we explain what the Poet means by the *Tuscan tide being let into the Avernian straits*. We find in Strabo, that the lake Avernus lay near the Lucrine bay, but more within land: Ταῖς δὲ Βαίαις συνεχὲς ὁ τε Λοκρινὸς κόλπος, καὶ ἐντὸς τάτε ὁ Ἀόρνιος. Hence it seems probable, that a cut was made between the two lakes, which the Poet calls the straits of Avernus. Philargyrius, in his note on this passage of Virgil, says a storm arose at the time when this work was performed, to which Virgil seems to allude, when he mentions the raging of the sea on this occasion:

"—— Indignatum magnis stridoribus æquor."

165. *Hæc eadem argenti rivos, &c.*] Pliny tells us in *lib. iv. cap. 20.* that Italy abounds in all sorts of metals,

and has flowed with abundance of gold. The same has produced a warlike race of men, the Marsi, and the Sabellian youth, and the Ligurians inured to labour, and the Volscians armed

Ostendit venis, atque auro plurima fluxit.

Hæc genus acre virum Marsos, pubemque Sabel-  
lam,

Assuetumque malo Ligurem, Volscosque verutos

## NOTES.

metals, but that the digging them up was forbid by a decree of the Senate: "Metallorum omnium fertilitate nullis cedit terris. Sed interdictum id vetere consulto patrum, Italiae parci iubentium." In *lib. xxxiii. cap. 4.* he mentions the Po amongst the rivers which afford gold. In the same chapter he confirms what he had said before of the decree of the senate: "Italiae parcitum est vetere interdicto patrum, ut diximus, alioquin nulla fecundior metallorum quoque erat tellus." At the end of his work, where he speaks of the excellence of Italy, above all other countries, he mentions gold, silver, copper, and iron: "Metallis auri, argenti, æris, ferri, quamdiu libuit exercere, nullis cessit." Virgil seems to allude to this ancient discovery of metals, by using *ostendit* and *fluxit* in the preterperfect tense.

*Æris metalla.*] *Æs* is commonly translated *Brass*: but Copper is the native metal; Brass being made of Copper melted with *Lapis Calaminaris*. In the Cambridge manuscript it is *metalli*, which is wrong: for the ancient Romans did not say *æs metallum*, but *æris metalla*. We find *auri metalla*, *argenti metalla*, and *æris metalla* in Pliny.

166. *Plurima.*] See the note on this word, in ver. 187. of the first Georgick.

167. *Hæc.*] In one of Dr. Mead's

manuscripts it is *hoc*, which must be an error of the transcriber.

*Marsos.*] The *Marsi* were a very valiant people of Italy, said to be descended from Marsus, the son of Circe. They inhabited that part of Italy, which lay about the *Lacus Fucinus*, now called *Lago Fucino*, or *Lago di Celano*. It is now part of the kingdom of Naples.

*Pubem Sabellam.*] The *Sabelli* were anciently called *Ausones*. They inhabited that part of Italy, which was called *Samnium*.

168. *Assuetumque malo Ligurem.*] The Ligurians inhabited that part of Italy, which is now the Republic of Genoa. Some have thought that *assuetum malo* signifies *accustomed to deceit*, which was imputed as a national crime to the Ligurians, and is mentioned by Virgil himself, in the eleventh Æneid:

"Vane Ligur, frustra que animis  
"elate superbis,  
"Nequicquam patrias tentasti lubri-  
"cus artes:  
"Nec fraus te incolumem fallaci  
"perferet Auno."

*On others practise thy Ligurian arts;  
Thin stratagems, and tricks of little  
hearts*

*Are lost on me. Nor shalt thou safe  
retire*

*With vaunting lies to thy fallacious sire.*

DRYDEN.

But

Extulit: hæc Decios, Marios, magnosque Camillos,  
Scipiadas duros bello: et te, maxime Cæsar, 170  
Qui nunc extremis Asiæ jam victor in oris

with darts: the Decii, the Marii, and the great Camilli, the Scipio's fierce in war: and thee, O greatest Cæsar, who now being conqueror in the farthest parts of Asia,

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But it seems scarce probable, that Virgil would mention the vices of the people, in this place, where he is celebrating the praise of Italy. I have followed therefore the general opinion of the Commentators and Translators, in rendering *malum hardship* or *labour*.

*Volscos.*] The *Volsci* were a war-like people of Italy, of whom there is abundant mention in the *Æneids*.

*Verutos.*] "*Armatus verubus*, that "is, according to Nonius, armed "with short and sharp darts. Lipsius "reads,

"Assuetumque malo Ligurem, Vols-  
"cosque veruto:

"and *verutum* and *veru* is the same:  
"but I prefer the common reading,  
"*verutos* from *veru*, as *scutatos* from  
"*scutum*; *cinctutos* from *cinctus*."  
RUXÆUS.

The *Veru* is thought to differ from the *Pilum* in the form of it's iron; which was flat in the latter, but round in the former; as it is described in the seventh *Æneid*:

"Et tereti pugnant mucrone, veru-  
"que Sabello."

And with round pointed Sabine jav'lines  
fight.

DR. TRAPP.

169. *Decios.*] The Decii were a famous Roman family, three of whom, the father, son, and grand-

son, devoted themselves at different times, for the safety of their country: the first in the war with the Latins, being Consul together with Manlius Torquatus; the second in the Tuscan war; and the third in the war with Pyrrhus.

*Marios.*] There were several Marii, whereof one was seven times Consul. Julius Cæsar was related to this family by marriage: wherefore the Poet makes a compliment to Augustus by celebrating the Marian family.

*Camillos.*] Marcus Furius Camillus beat the Gauls out of Rome, after they had taken the city, and laid siege to the Capitol. His son Lucius Furius Camillus also beat the Gauls.

170. *Scipiadas duros bello.*] The elder Scipio delivered his country from the invasion of Hannibal, by transferring the war into Africa; where he subdued the Carthaginians, imposed a tribute upon them, and took hostages. Hence he had the surname of Africanus, and the honour of a triumph. The younger Scipio triumphed for the conclusion of the third Punic war, by the total destruction of Carthage. Hence they were called the thunder-bolts of war: thus Virgil, in the sixth *Æneid*:

"— Geminos, duo fulmina belli,  
"Scipiadas, cladem Libyæ."

171. *Extremis Asiæ jam victor in oris.*] This verse, as Ruxæus ob-  
N serves,

doest avert the disarmed Indian  
from the Roman towers.

Imbellem avertis Romanis arcibus Indum.

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serves, must have been added by Virgil, after he had finished the Georgicks: for it was about the time of his concluding this work, that Augustus went into Asia, and spent the winter near the Euphrates, after he had vanquished Anthony and Cleopatra.

172. *Imbellem avertis Romanis arcibus Indum.*] Some think the Indians here mentioned are the Ethiopians, who came to the assistance of Cleopatra, and are called Indians in the eighth Æneid.

“ — — Omnis eo terrore Ægyptus,  
“ et Indi,  
“ Omnis Arabs, omnes vertebant  
“ terga Sabæi.”

*The trembling Indians, and Egyptians  
yield;  
And soft Sabæans quit the wat'ry  
field.*

DRYDEN.

Others think he alludes to the Indians, who being moved by the great fame of the valour and moderation of Augustus sent ambassadors to him to desire his friendship; as we find in Suetonius: “Qua virtutis moderationisque fama, Indos etiam ac Scythas, auditu modo cognitos, pellexit ad amicitiam suam populi que Romani ultro per legatos petendam.” We find also in Florus, that after Augustus had subdued the people between the Euphrates and mount Taurus, those nations also who had not been subdued by arms,

amongst whom he reckons the Indians, came to him of their own accord, bringing him presents, and desiring his friendship: “Omnibus ad occasum, et meridiem pacatis gentibus, ad septentrionem quoque duntaxat intra Rhenum atque Danubium; item ad orientem intra Taurum et Euphratem, illi quoque reliqui, qui immunes imperii erant, sentiebant tamen magnitudinem, et victorem gentium Populum Romanum reverebantur. Nam et Scythæ misere legatos, et Sarmatæ amicitiam petentes. Seres etiam habitantesque sub ipso sole Indi, cum gemmis et margaritis, Elephantibus quoque inter munera trahentes, nihil magis quam longinquitatem viæ imputabant, quam quadriennio impleverant: et tamen ipse hominum color ab alio venire cælo fatebatur.” These things happened in the year of Rome 724, about the time that Virgil finished his Georgicks, as he himself testifies at the end of the fourth book:

“Hæc super arborum cultu, pecorumque canebam,  
“Et super arboribus: Cæsar dum magnus ad altum  
“Fulminat Euphratem bello, victorque volentes  
“Per populos dat jura, viamque affectat olympo.”

From what has been said, we may observe that *imbellem* in this place is not to be rendered *weak*, *effeminate*,  
or



Salve, magna parens frugum, Saturnia tellus,  
Magna virum : tibi res antiquæ laudis et artis  
Ingredior, sanctos ausus recludere fontes : 175

Hail, Saturnian land, the great  
parent of fruits, the great pa-  
rent of men ; for thee I enter  
upon subjects of ancient praise  
and art, and venture to open  
the sacred springs :

NOTES.

or *unwarlike*, as it is generally translated : the meaning of the Poet being, that they came in a peaceable manner to Augustus, being *disarmed* by the glory of his name, and the fame of his great exploits.

The King's and the Cambridge manuscripts have *artibus* instead of *arcibus*. If this reading be admitted, we must render this passage, "dost "avert the disarmed Indian by Roman arts;" that is, by power and government, which he has told us, in the sixth Æneid, are the proper arts of the Roman people :

"Excudent alii spirantia mollius  
"æra,  
"Credo equidem : vivos ducent de  
"marmore vultus ;  
"Orabunt causas melius ; cælique  
"meatus  
"Describent radio, et surgentia si-  
"dera dicent :  
"Tu regere imperio populos, Romane,  
"memento :  
"Hæ tibi erunt artes ; pacisque im-  
"ponere morem,  
"Parcere subjectis, et debellare su-  
"perbos."

Let others better mould the running  
mass  
Of metals, and inform the breath-  
ing brass,  
And soften into flesh a marble face :  
Plead better at the bar ; describe the  
skies,

And when the stars descend, and when  
they rise :

But Rome, 'tis thine alone with  
awful sway,  
To rule mankind ; and make the  
world obey ;  
Disposing peace, and war, thy own  
majestic way.  
To tame the proud, the fetter'd slave  
to free ;  
These are imperial arts, and worthy  
thee.

DRYDEN.

173. *Salve, magna parens, &c.]*  
Pliny has concluded his Natural  
History, much after the same man-  
ner : "Ergo in toto orbe et qua-  
"cunque cæli convexitas vergit, pul-  
"cherrima est omnium, rebusque  
"merito principatum obtinens, Ita-  
"lia, reatrix parensque mundi altera,  
"viris, fœminis, ducibus, militibus,  
"servitiis, artium præstantia, inge-  
"niorum claritatibus, jam situ ac  
"salubritate cæli atque temperie,  
"accessu cunctarum gentium facili,  
"littoribus portuosius, benigno ven-  
"torum afflatu. Etenim contingit  
"recurrentis positio in partem uti-  
"lissimam, et inter ortus occasusque  
"mediam, aquarum copia, nemo-  
"rum salubritate, montium articu-  
"lis, ferorum animalium innocentia,  
"soli fertilitate, pabuli ubertate.  
"Quicquid est quo carere vita non  
"debeat, nusquam est præstantius :  
"fruges, vinum, olea, vellera, linæ,  
"vestes,

and sing the *Ascræan* verse thro' the Roman towns. Now is the time to speak of the nature of the fields; what is the strength of each of them, what their colour, and what they are most disposed to produce. In the first place stubborn lands, and unfruitful hills, where the bushy fields abound with lean clay and pebbles, rejoice in a wood of long-lived Palladian olives. You may know this soil by wild olives rising thick,

*Ascræumque cano Romana per oppida carmen.*  
*Nunc locus arborum ingeniis; quæ robora cuique,*  
*Quis color, et quæ sit rebus natura ferendis.*  
*Difficiles primum terræ, collesque maligni,*  
*Tenuis ubi argilla, et dumosis calculus arvis, 180*  
*Palladia gaudent sylva vivacis olivæ.*  
*Indicio est, tractu surgens oleaster eodem*

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“vestes, juveni. Ne quos quidem  
 “in trigariis præferri ullos vernacu-  
 “lis animadverto. Metallis auri,  
 “argenti, æris, ferri, quamdiu libuit  
 “exercere, nullis cessit. Et iis nunc  
 “in se graviora pro omni dote varios  
 “succos, et frugum pomorumque  
 “sapores fundit.”

176. *Ascræum carmen.*] By *Ascræan Verse* he means, that he follows Hesiod, who was of Ascræa in Bœotia, and wrote of husbandry in Greek verse.

177. *Nunc locus, &c.*] Here the Poet speaks of the different soils, which are proper for olives, vines, pasture, and corn.

178. *Et.*] In one of the Arundelian manuscripts, and several of the old printed editions it is *aut*.

*Ferendis.*] In one of the Arundelian manuscripts it is *creandis*.

179. *Difficiles primum terræ.*] The same soil does not agree with olives in all countries. Thus Pliny tells us, that a fat soil suits them in some places, and a gravelly soil in others: “*Glareosum oleis solum aptissimum*” in Venafrano, pinguissimum in Bœtica.” The soil where Virgil lived is damp, being subject to the inundations of the Po, and therefore he recommends the hilly and stony lands for the culture of olives. We find

in Pliny, that the country about Larissa formerly abounded with olives, but that the land being chilled by the overflowing of a lake they were all lost: “In Thessalia circa Larissam emissio lacu frigidior facta ea regio est, oleaque desierunt quæ prius fuerant.”

180. *Tenuis ubi argilla.*] May translates this, *where clay is scarce*: which is an error; for *tenuis* signifies *lean* or *hungry*. *Argilla* is not our common clay, but Potter’s clay, which Columella observes is as hungry as sand: “Creta, qua utuntur figuli, quamque nonnulli *argillam* vocant, inimicissima est [viti]; nec minus jejuna sabulo.”

181. *Palladia.*] Pallas or Minerva was said to be the discoverer of the olive-tree. See the note on ver. 18. of the first Georgick.

*Vivacis.*] We have seen, in the note on ver. 3. of this Georgick, that the olive is a slow grower, and therefore he here calls it long-lived.

182. *Oleaster.*] This is a wild sort of olive, which seems to be different from the cultivated sort, only by it’s wildness, as crabs from apples. That plant which is cultivated in our gardens under the name of *Oleaster*, is not an olive: Tournefort refers it to his genus of *Elæagnus*. It grows in





OLEAGNUS

OLIVE TREE



THE OVARY



Plurimus, et strati baccis sylvestribus agri.

At quæ pinguis humus, dulcique uligine læta,

Quique frequens herbis, et fertilis ubere cam-  
pus,

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Qualem sæpe cava montis convalle solemus

Despicere : huc summis liquuntur rupibus amnes,

Felicemque trahunt limum : quique editus austro,

and the fields being strewed with wild berries. But the ground which is fat, and rich with sweet moisture, and the field which is full of grass, and abounding with fertility, such as we are often wont to look down upon in the valley of some hill, where rivers are melted down from the tops of the rocks, and carry a rich ooze along with them : and such as rises gently to the south,

## NOTES.

in Syria, Æthiopia and mount Lebanon, Clusius observed it in great plenty also near Guadix, a city in the kingdom of Granada, as also in the south of France and Germany. It is thought to be the Cappadocian Jujubs, which are mentioned by Pliny, amongst the coronary flowers : Zi-  
"zipha, quæ et Cappadocia vocan-  
"tur : his odoratus similis olea-  
"rum floribus." The flowers of the *Elæagnus* are much like those of the olive ; but the ovary of the *Elæagnus* is placed below the petal, whereas that of the olive is contained within the petal. They are very sweet, and may be smelt at some distance.

183. *Plurimus.*] See the note on ver. 187. of the first Georgick.

184. *At quæ pinguis humus, &c.*] Virgil here recommends a fat, moist, fruitful soil for vines, in which he is said to differ from the other writers of agriculture, who say that a very fruitful soil will generally make a bad vineyard. Celsus, as he is quoted by Columella, says the ground for a vineyard should be neither too loose nor too hard, but approaching to loose : neither poor nor very rich, but approaching to rich : neither plain nor steep, but a little rising : neither dry nor wet, but a little moist : "At si noto est eligendus  
"vineis locus, et status cæli sicut

"censet verissime Celsus, optimum  
"est solum, nec densum nimis, nec  
"resolutum, soluto tamen propius :  
"nec exile, nec lætissimum, proxi-  
"mum tamen uberi : nec campestre,  
"nec præceps, simile tamen edito  
"campo : nec siccum, nec uligino-  
"sum, modice tamen rosidum."

We have almost the same words in Palladius ; "Sed solum vineis po-  
"nendis nec spissum sit nimis, nec  
"resolutum, propius tamen resoluto :  
"nec exile, nec lætissimum, tamen  
"læto proximum : nec campestre,  
"nec præceps, sed potius edito  
"campo : nec siccum, nec uligino-  
"sum, modice tamen rosidum." These authors differ very little from Virgil. He recommends a loose soil ; *rarissima quæque Lyæo* ; they say it should be rather loose than hard : he recommends a rich soil ; *fertilis ubere campus* ; they say it should be rather rich than poor : he recommends a rising ground ; *editus austro* ; and so do they ; he recommends a moist soil ; they say it should not be dry. Besides Columella quotes Tremellius and Higinius, who agree with our Poet, in recommending the foot of a hill, which receives the soil from above, and vallies, which have received their soil from the overflowings of rivers : "Higinius quidem  
"secutus Tremellium præcipue mon-

and produces brakes, detested by the crooked plough : such a soil will in time produce strong vines, abounding with juice : such a soil will be rich in clusters, and wine, to be poured forth to the gods in golden bowls, when the fat Tuscan has blown his pipe at the altars, and we offer the smoking entrails in bending chargers. But if your design is to breed kine with their calves,

Et filicem curvis invisam pascit aratris :

Hic tibi prævalidas olim multoque fluentes 190

Sufficiet Baccho vites : hic fertilis uvæ,

Hic laticis, qualem pateris libamus et auro,

Inflavit cum pinguis ebur Tyrrhenus ad aras,

Lancibus et pandis fumantia reddimus exta.

Sin armenta magis studium vitulosque tueri, 195

### NOTES.

“ tium ima, quæ a verticibus defluentem humum receperint, vel etiam valles, quæ fluminum alluvie, et inundationibus concreverint, aptas esse vineis asseverat, me non dissentiente.”

189. *Filicem*.] There are several sorts of *Filix* or *Fern*. I take that of which the Poet speaks to be our female Fern, or Brake, which covers most of the uncultivated, hilly grounds in Italy.

Masvicius has *silicem* for *filicem*, whether by design, or by an error of the Press, I am not sure. This reading however is not without some foundation ; for Columella says flints are beneficial to vines : “ Est autem, ut mea fert opinio, vineis amicus etiam silex. cui superpositum est modicum terrenum, quia frigidus, et tenax humoris per ortum caniculæ non patitur sitire radices.” Palladius also uses almost the same words. And Mr. Miller observes that “ the land which abounds with Fern is always very poor and unfit for vines : but the flinty rocks which abound in Chianti are always preferred, and the vines there produced are esteemed the best of Italy.” But I take *filicem* to be the true reading, because it is in all the manuscripts I have seen or heard

of ; and because Pliny has it, when he quotes of this very passage : “ Virgilius et quæ *filicem* ferat non improbat vitibus.”

191. *Vites*.] In the King’s manuscript it is *vires*.

192. *Pateris libamus et auro*.] It is agreed by the Grammarians, that *pateris et auro* is the same with *aureis pateris*.

193. *Pinguis Tyrrhenus*.] The antient Tuscans were famous for indulging their appetites, which made them generally fat ; thus Catullus also calls them *obesus Etruscus*. Or perhaps he might allude to the bloated look of those, who piped at the altars, as we commonly observe of our trumpeters.

194. *Pandis*.] Some interpret this *hollow*, others *bending*, which seems the more poetical expression : Thus Mr. B——

“ And massy chargers bending with their loads.”

In one of Dr. Mead’s manuscripts it is *patulis*, which word seems to have crept into the text from some marginal comment.

195. *Studium vitulosque*.] In one of Dr. Mead’s manuscripts it is *studium est vitulosque*.

196. *Urentes*

Aut fœtus ovium, aut urentes culta capellas :  
 Saltus et saturi petito longinqua Tarenti,  
 Et qualem infelix amisit Mantua campum,  
 Pascentem niveos herboso flumine cynos. 199  
 Non liquidi gregibus fontes, non gramina deerunt :

or lambs, or kids that burn the trees; seek the forests and distant fields of fat Tarentum, and such as unhappy Mantua has lost, where snowy swans feed in the grassy river. Here neither clear springs nor grass will be wanting for the flocks :

NOTES.

196. *Urentes culta capellas.*] We find in Varro that the ancient Romans, when they let a farm, were accustomed to make an article, that the tenant should not breed kids, because they destroy the trees and bushes by browsing upon them: "Nec multo aliter tuendum hoc pecus in pastu, atque ovillum, quod tamen habet sua propria quædam, quod potius sylvestribus saltibus delectantur, quam pratis. Studiose enim de agrestibus fruticibus pascuntur, atque in locis cultis virgulta carpunt: itaque a carpendo capræ nominatæ. Ob hoc in lege locationis fundi excipi solet, ne colonus capra natum in fundo pascat: harum enim dentes inimici sationis." This injurious biting of goats is also taken notice of by Mr. Evelyn: "Be sure to cut off such tender branches to the quick, which you find have been cropt by goats or any other cattle, who leave a drivel where they bite; which not only infects the branches, but sometimes endangers the whole; the reason is, for that the natural sap's recourse to the stem communicates the venom to all the rest, as the whole mass and habit of animal blood is by a gangreen, or venereal taint."

197. *Tarenti.*] *Tarentum* is a city of *Magna Græcia*, part of the kingdom of Naples, famous for fine wool,

according to Pliny: "*Lana autem laudatissima Apula, et quæ in Italia Græci pecoris appellatur, alibi Italica.*—*Circa Tarentum Canusiumque summam nobilitatem habent.*"

198. *Aut qualem infelix amisit Mantua campum.*] "This line of Mr. May's,

"*Such fields as hapless Mantua has lost,*

"has something very fine in it. The metre is extremely grave and solemn, as it is remarkably so in the original. There the verse complains, and every word seems to sigh." Mr. B—.

Augustus Cæsar had given the fields about Mantua and Cremona to his soldiers; and Virgil lost his farm with the rest of his neighbours; but he was afterwards restored to the possession of it, by the interest of his patron Mæcenas; which is the subject of the first eclogue.

199. *Herboso flumine.*] In one of Dr. Mead's manuscripts, and in several of the old printed copies it is *herboso* in *flumine*.

200. *Deerunt.*] So I read with Heinsius, and Masvicius. In the other editions it is *desunt*: but the other verbs in this sentence are in the future tense.

and what the herds devour in a long day, the cool dew will restore to you in a short night. That soil generally which is black, and fat under the piercing share,

Et quantum longis carpent armenta diebus, 201  
Exigua tantum gelidus ros nocte reponet.  
Nigra fere, et presso pinguis sub vomere terra,

## NOTES.

201. *Quantum longis*, &c.] What the Poet here says of the prodigious growth of the grass in a night's time seems incredible: and yet we are informed by Varro, that Cæsar Vopiscus affirmed, that at Rosea, a vine-pole being stuck in the ground would be lost in the grass the next day: "Cæsar Vopiscus Ædilicius, causam cum ageret apud Censores, campos Roseæ Italiæ dixit esse summen, in quo relicta pertica post-ridie non appareret propter herbam." The same is related by Pliny, *lib. 17. cap. 4.*

203. *Nigra fere*.] Columella blames the ancient writers of husbandry, for insisting upon a black or grey colour, as a sign of a rich land: "Plurimos antiquorum, qui de rusticis rebus scripserunt, memoria repeto, quasi confessa, nec dubia signa pinguis, ac frumentorum fertilis agri prodidisse, dulcedinem soli propriam herbarum et arborum proventum, nigrum colorem vel cinereum. De cæteris ambigo, de colore satis admirari non possum cum alios, tum Cornelium Celsum, non solum agricolationis, sed universæ naturæ prudentem virum, sic et sententia, et visu deerrasse, ut oculis ejus tot paludes, tot etiam campi salinarum non occurrerent, quibus iere contribuuntur prædicti colores. Nullum enim temere videmus locum, qui modo pigrum contineat humorem, non eundem vel nigri, vel cinerei colo-

ris, nisi forte in eo fallor ipse, quod non putem aut in solo limosæ paludis, et uliginis amaræ, aut in maritimis arcis salinarum gigni posse jacta frumenta: sed est manifestior hic antiquorum error, quam ut pluribus argumentis convincendus sit: non ergo color, tanquam certus autor, testis est bonitatis arborum." Virgil seems to have been aware of this objection, and therefore cautiously puts in *fere*. Mr. Evelyn however seems to recommend a black earth, and such as is here mentioned by the Poet: "The best is black, fat, yet porous, light, and sufficiently tenacious, without any mixture of sand or gravel, rising in pretty gross clods at the first breaking up of the plough; but with little labour and exposure falling to pieces, but not crumbling altogether into dust, which is the defect of a vicious sort. Of this excellent black mould (fit almost for any thing without much manure) there are three kinds, which differ in hue and goodness."

*Presso pinguis sub vomere terra*.] A rich land is universally allowed to be good for corn. Virgil here says the soil should be deep, so as to be fat, even below the share that makes a deep furrow; *presso sub vomere*. I take the epithet *presso* to allude to the custom of laying a weight on the head of the plough, to make the share enter deeper.



Et cui putre solum, namque hoc imitatur arando,  
 Optima frumentis: non ullo ex æquore cernes 205  
 Plura domum tardis decedere plaustra juvencis:  
 Aut unde iratus sylvam devexit arator,  
 Et nemora evertit multos ignava per annos,  
 Antiquasque domos avium cum stirpibus imis

and that which is naturally loose, such as we imitate by plowing, is fittest for corn: from no plain will you see the slow oxen draw more loaded waggons home: that also from which the angry plowman has removed a wood, and felled the groves which have stood idle for many years, and subverted the ancient habitations of the birds from the very

## NOTES.

[ 204. *Putre solum.*] *Putre* signifies rotten, crumbling, or loose. The Poet explains it here himself, and tells us it is such a soil, as we procure by plowing. Therefore in this place he recommends such a soil for corn as is in its own nature loose, and crumbling: because we endeavour to make other soils so by art. Agreeable to this Columella tells us, that such a soil, as is naturally loose, requires little labour of plowing: "*Pastinationis expertes sunt exterarum gentium agricolæ: quæ tamen ipsa pene supervacua est iis locis, quibus solum putre, et per se resolutum est: namque hoc imitatur arando, ut ait Virgilius, quod etiam pastinando. Itaque Campania, quoniam vicinum ex nobis capere potest exemplum, non utitur hac molitione terræ, quia facilitas ejus soli minorem operam desiderat.*"

205. *Non ullo.*] In the Cambridge manuscript it is *non nullo*, which is manifestly an error of the transcriber.

206. *Decedere.*] In one of Dr. Mead's manuscripts it is *descendere*.

207. *Iratus.*] This epithet seems to be added, to express the anger or impatience of the ploughman, who sees his land overgrown with wood, which otherwise might bear good crops of corn.

*Devexit.*] It is *dejecit*, in the Medicean manuscript, according to Pierius.

209. *Antiquasque domos avium, &c.*] "I understand this place," says Mr. B—, in a manner different from Ruæus, and others, who interpret *stirpibus imis*, the roots of the trees. These are connected to *domos avium*, and consequently, according to Virgil's clear way of writing, must relate to the birds; besides, if they related to the roots of the trees, it would be an useless tautology; for, that the roots were grubbed up, is said before, *nemora evertit*. And again, *cum stirpibus imis* is the best expression possible to describe where the birds young ones were lodged; for it is well known, that by getting down into the bottoms of decayed trees, several sorts of birds preserve their brood. I translate *altum*, the top of the tree, and not the air, because, in fact, when hollow old trees are felled, in which birds have young ones, they always keep hovering about the top, and making a lamentable noise for several days together." According to this interpretation, he translates the passage thus:

"—Down

roots: whilst they forsaking their nests fly aloft: but as soon as the share has been used, the rough field begins to shew its beauty.

Eruit: illæ altum nidis petiere relictis: 210  
At rudis enituit impulso vomere campus.

## NOTES.

“ — Down with the sounding wood  
“ The birds old mansions fell, and  
“ hidden brood;  
“ They from their nests flew upwards  
“ to the head,  
“ Long hover’d round, and piteous  
“ outcry made.”

According to the common interpretation of *stirpibus imis*, Virgil is not made guilty of tautology: for *nemora exvertit* does not necessarily signify grubbed up the groves, but may be interpreted felled the groves. *Exvertere* is rendered *to fell*, in the first Georgick, by Mr. B— himself:

“ Aut tempestivam sylvis exvertere pinum;”

which he thus translates;

“ And timely on the mountain fell  
“ the fir.”

Therefore the Poet has not expressly said that the groves are grubbed up, till he mentions *cum stirpibus imis*. *Altum*, I believe, is never used for the top of a tree, especially after it has been felled.

Manilius’s description of the felling of woods is not very unlike that of our Poet:

“ — Ruit ecce nemus, saltusque  
“ vetusti

“ Procumbunt, solemque novum,  
“ nova sidera cernunt.

“ Pellitur omne loco volucrum genus,  
“ atque ferarum,

“ Antiquasque domos, et nota cubilia  
“ linquant.”

211. *At rudis enituit*, &c.] In the King’s manuscript it is *aut*; and in one of Dr. Mead’s it is *et*: but in the other manuscripts, and in most of the printed editions it is *at*. Mr. B— makes the period to end at *relictis*; and takes the description of an unfit soil for corn to begin with this line, which he translates thus:

“ But where the plough is urg’d on  
“ rubble ground,  
“ Nothing, but whitening furrows,  
“ will be found.

“ This, says he, is another of those  
“ passages which all the Commenta-  
“ tors have misunderstood, more or  
“ less, for want of some knowledge  
“ of country affairs. Ruæus, ac-  
“ cording to his usual custom, only  
“ abstracts Pontanus. Virgil speaks  
“ here of three sorts of soil, two of  
“ which are fit for corn, the other  
“ not. The first he describes thus; a  
“ loose soil which looks dark and fat,  
“ when turned up with the plough.  
“ *Nigra fere*, &c. The second is fo-  
“ rest, or coppice ground. *Aut unde*  
“ *iratus sylvam*, &c. The third he  
“ describes in a very poetical manner,  
“ by the different effect the plough  
“ has upon it. *At rudis enituit*, &c.  
“ The loose rich ground, first men-  
“ tioned, looks dark, and fat, even be-  
“ low the piercing of the share, but  
“ the hard rubbly field, quite contra-  
“ ry, is all white and shining, *impulso*  
“ *vomere*, because the plough must  
“ be drove into it; such ground not  
“ being

Nam jejuna quidem clivosi glareæ ruris

212 For the hungry gravel of the hilly field

NOTES.

“ being to be plowed, but by putting “ weight upon the head of the beam.” I believe Mr. B— mistakes in translating *rudis campus*, *rubble ground*; for *rudis* does not signify any particular sort of soil, but only that which has not yet been cultivated. Thus Columella: “ Sed nunc potius uberioris soli meminerimus, cujus demonstranda est duplex ratio, *culti* “ et *sylvestris*: de *sylvestri* regione “ in arborum formam redigenda prius “ dicemus. — *Incultum* igitur locum “ consideremus. — Sed jam expedi- “ enti *rudis* agri rationem sequitur “ cultorum novalium cura.” Here *sylvestris*, *incultus*, and *rudis* are used as synonymous terms, to express a field that has never been plowed for corn: as *rudis*, applied to a person, signifies one who has had no education; whence *erudire* signifies to instruct, or educate, that is to take away rudeness, or roughness; and *eruditus* signifies a well educated, or learned person, whose mind is not uncultivated. *Enituit*, which Mr. B— takes to mean the whitening of the furrows, signifies to shine, or look beautiful. This verb, I think, is used but once more by our Poet, in all his works. It is in the fourth Æneid, where he describes Æneas going forth to hunt with Dido, and compares him to Apollo, for the splendor of his dress, and beauty of his person:

“ — Ipse ante alios pulcherrimus  
“ omnes  
“ Infert se socium Æneas, atque ag-  
“ mina jungit.

“ Qualis, ubi hybernæ Lyciam,  
“ Xanthique fluentæ  
“ Deserit, ac Delum maternam in-  
“ visit Apollo,  
“ Instauratque choros, mixtique al-  
“ taria circum  
“ Cretesque Dryopesque fremunt,  
“ pictique Agathyrsi:  
“ Ipse jugis Cynthi graditur, mol-  
“ lique fluentem  
“ Fronde premit crinem fingens, at-  
“ que implicat auro:  
“ Tela sonant humeris. Haud illo  
“ segnior ibat  
“ Æneas, tantum egregio decus enitet  
“ ore.”

But far above the rest in beauty shines  
The great Æneas, when the troop he  
joins:  
Like fair Apollo, when he leaves the  
frost  
Of wintry Xanthus, and the Lycian  
coast;  
When to his native Delos he resorts,  
Ordains the dances, and renews the  
sports:  
Where painted Scythians, mixt with  
Cretan bands,  
Before the joyful altars join their  
hands.  
Himself, on Cynthus walking, sees  
below  
The merry madness of the sacred show.  
Green wreaths of bays his length of hair  
inclose,  
A golden fillet binds his awful brows:  
His quiver sounds. Not less the Prince  
is seen  
In manly presence, or in lofty mien.

DRYDEN.

*Enituit*

will scarce afford casia and rosemary for the bees :

Vix humiles apibus casias, roremque ministrat :

## NOTES.

*Enituit* therefore is used by the Poet to express, that when a wood has been grubbed up, the rude uncultivated land, where it stood, appears in full beauty after it has been plowed.

212. *Nam jejuna quidem*, &c.] Here he begins to speak of the hungry soil, which abounds with gravel, rotten stone, or chalk.

213. *Casias*.] The κασία of the Greek writers is not the plant of which Virgil speaks in this place. Theophrastus, in the fourth chapter of the ninth book of his History of Plants, mentions it along with myrrh, frankincense, and cinnamon, and says they all come from Arabia: Γίνεται μὲν ἐν ὁ Κίβανος, καὶ ἡ σμύρνα, καὶ ἡ Κασία, καὶ ἐστὶ τὸ κινάμωμον, ἐν τῇ τῶν Ἀραβίων χώρα μέσῃ. In the fifth chapter he seems to describe it as a sort of cinnamon, or a plant not very unlike it: Περὶ δὲ κινάμωμον καὶ Κασίας ταῦτα λέγεται· θάμνες μὲν ἀμφότερα ταῦτ' εἶναι ὁ μεγάλας, ἀλλ' ἡλίκες ἄγρῳ πολυκλάδες δὲ καὶ ξυλῶδεις. Pliny has translated great part of what Theophrastus has said in this chapter, in the nineteenth chapter of his twelfth book. In the seventh chapter, Theophrastus mentions it amongst the spices, which are used to perfume ointments: Τὰ δὲ ἄλλα πάντα τὰ ἔσσμα οἷς πρὸς τὰ ἀρώματα χρῶνται, τὰ μὲν ἐξ Ἰνδῶν κομίζεται. κακεῖθεν ἐπὶ θάλατταν καταπέμπεται· τὰ δὲ ἐξ Ἀραβίας οἷον πρὸς τῶν κινάμωμον, καὶ τῇ Κασίᾳ.—οἷς μὲν ἐν εἰς τὰ ἀρώματα χρῶνται, σχεδὸν τὰ δὲ εἰς Κασίαν,

κινάμωμον, &c. The *Casia*, of which Theophrastus speaks in these places, is an aromatic bark, not much unlike cinnamon, and may therefore not improbably be that which we call *Cassia lignea*. It is of this bark, which Virgil speaks in ver. 466. of this Georgick :

“Nec Casia liquidi corrumpitur usus  
“olivi.”

Columella speaks of it amongst other exotics which had lately been introduced into the Roman gardens; “Mysiam Lybiamque largis aiunt  
“abundare frumentis, nec tamen  
“Appulos, Campanosque agros opimis defici segetibus. Tmolon et  
“Corycion florere croco. Judæam  
“et Arabiam pretiosis odoribus illustrem haberi, sed nec nostram  
“civitatem prædictis egere stirpibus,  
“quippe cum pluribus locis urbis,  
“jam *Cusiam* frondentem conspiciamus, jam thuream plantam, floresque hortos myrrha et croco.” Therefore it could not be so common, if at all known, in Italy, in Virgil’s time, as he seems to make it in all the passages, where he mentions it, except that just now quoted. In the second Eclogue Alexis the shepherd makes a nosegay of Casia, with lilies, violets, poppies, daffodils, dill, hyacinths, and marigolds, which are all common herbs or flowers; and it is there expressly mentioned as a sweet herb :

“—Tibi



Et tophus scaber, et nigris exesa chelydrys

nor the rough rotten stone, nor  
the chalk which is hollowed by  
black snakes:

NOTES.

- “ ——— Tibi lilia plenis  
“ Ecce ferunt nymphae calathis: tibi  
“ candida Nais  
“ Pallentes violas et summa papavera  
“ carpens,  
“ Narcissum et florem jungit bene  
“ olentis anethi.  
“ Tum *Casia*, atque aliis intexens  
“ *suavibus herbis*,  
“ Mollia luteola pingit vaccinia cal-  
“ tha.”

In the fourth Georgick, it is mentioned with wild thyme and savory, both common plants:

- “ Hæc circum *Casie* virides, et olen-  
“ tia late  
“ Serpylla, et graviter spirantis copia  
“ thymbræ  
“ Floreat:

and afterwards it is mentioned along with thyme:

- “ ——— Ramea costis  
“ Subjiciunt fragmenta, thymum,  
“ *Casiasque* recentes.

In the passage now under our consideration, it seems to be mentioned as a vulgar herb. For otherwise the Poet, speaking of a hungry gravelly soil, would hardly have said, that it was so far from being fit for corn, that it can hardly afford a little *Casia* for the bees. Had he meant the aromatic *Casia*, he would never have let slip such an opportunity of telling us the advantages of such a soil: that

tho' indeed it was not fit for corn, yet it might glory in producing the sweet *Casia* of Arabia, and perfuming the air of Italy with Panchæan odours. The *Casia* therefore here spoken of must be some common well known herb. Nor is it at all to be wondered at, that the Poet should speak of two different things under the same name. We have seen already, that there are both trees and herbs called *lotus* and *acanthus*. The Romans frequently made use of Greek names, to express different plants, which were common in their own country, and afterwards confounded the descriptions of both together. It may not be amiss also to observe that we have a spice, and also a common flower, both which we call cloves; and that we have a common herb in our gardens, which we call balm of Gilead; tho' very different from the tree, which affords that precious balsam. It has been supposed by some that our Lavender is the *Casia*, which Virgil means in this place: but on diligently comparing Theophrastus, Pliny, and Dioscorides, it will appear to be a very different plant. Pliny tells us, that the coronary *Casia* is the same with what the Greeks call *Cneoron*: “Sunt et  
“ alia genera nominibus Græcis in-  
“ dicanda, quia nostris majore ex  
“ parte hujus nomenclaturæ defuit  
“ cura. Et pleraque eorum in exte-  
“ ris terris nascuntur, nobis tamen  
“ consecranda, quoniam de natura  
“ sermo, non de Italia est: Ergo in  
“ corona-

no soil is said to afford such  
sweet food, or such

Creta : negant alios æque serpentibus agros 215

## NOTES.

“ coronamenta folio venere melo-  
“ thron, spireon, trigonon, *cncoron*,  
“ quod *casiam* Hyginus vocat.” This  
therefore is the *casia*, which he men-  
tions a little afterwards, in the twelfth  
chapter of the ninth book, as good  
for bees: “ Verum hortis corona-  
“ mentisque maxime alvearia et apes  
“ conveniunt, res præcipui quæstus  
“ compendiique cum favit. Harum  
“ ergo causa oportet serere thymum,  
“ apiastrum, rosam, violas, lilium,  
“ cytisum, fabam, ervilium, cuni-  
“ lam, papaver, conyzam, *casiam*,  
“ melilotum, melissophyllum, ce-  
“ rinthen.” In the twenty-first chap-  
ter of the thirteenth book he tells  
us, that the *Thymelæa*, which bears  
the *granum Gnidium*, is called also  
*cncoron*; and describes it to have  
leaves like the wild olive, but nar-  
rower, and of a gummy taste: “ Et  
“ in quo nascitur *granum Gnidium*,  
“ quod aliqui linum vocant; fruti-  
“ cem vero *thymelæam*, alii chame-  
“ læam, alii pyros achnen, alii  
“ cnestron, alii *cneoron*. Est similis  
“ oleastro, foliis angustioribus, gum-  
“ mosis, si mordeantur, myrti mag-  
“ nitudine, semine, colore, et specie  
“ faris, ad medicinæ tantum usum.”

Dioscorides, in his chapter about  
*Thymelæa*, tells us expressly that  
the leaves of that plant, which, he  
says also, bears *granum gnidium*, are  
peculiarly called *cncoron*: Ἐκ ταύτης  
ὁ κνίδειος κόκκος καρπὸς αὐτῆς συλλέγεται.  
— τὰ δὲ φύλλα ἅπερ ἰδίως καλεῖται  
Κνέωρον, συλλέγειν δὲ περὶ τὸν πυραμνη-  
τόν· καὶ ἀποτίθεσθαι ξηρανέντας ἐν σκιᾷ.  
Theophrastus makes no mention at

all of *thymelæa*, and seems not to  
have known the plant which affords  
the *granum gnidium*. But in the se-  
cond chapter of his sixth book he  
mentions two sorts of *cncoron*, black  
and white; the white one, he says,  
has leaves something like an olive;  
which agrees with what Pliny has  
said of the *thymelæa*. Therefore it  
is scarce to be doubted, that the  
white *cncoron* of Theophrastus is the  
same plant with the *thymelæa* of  
Pliny and Dioscorides, and conse-  
quently the *cncoron*, which, accord-  
ing to Pliny, was called *casia*: and  
hence we may conclude that the herb  
*Casia* of Virgil is the *cncoron*, or  
*thymelæa*, which bears the *granum  
gnidium*. The plant from which we  
have the *grana gnidia*, or *cnidia*, is  
the *Thymelæa lini folii* C. B. and is  
called by Gerard *spurge flux*, or  
*mountain widow-waile*; and grows in  
rough mountains, and uncultivated  
places, in the warmer climates; and  
may therefore very well be taken for  
Virgil's *Casia*. The Germans have  
their *grana cnidia* from the *Mezercon*,  
which is a species of *Thymelæa*. I  
have not seen the *Thymelæa* in any of  
our gardens.

[*Rorcm.*] Dryden takes *rorcm* to  
mean *dew*:

“ The coarse lean gravel, on the  
“ mountain sides,

“ Scarce dewy bev’rage for the bees  
“ provides.”

But it is more probable that Virgil  
means the Rosemary, or *Ros ma-  
rinus*,

Dulcem ferre cibum, et curvas præbere latebras.  
 Quæ tenuem exhalat nebulam, fumosque volucres,  
 Et bibit humorem, et, cum vult, ex se ipsa remittit,  
 Quæque suo viridi semper se gramine vestit,  
 Nec scabie et salsa lædit rubigine ferrum : 220  
 Illa tibi lætis intextet vitibus ulmos :  
 Illa ferax oleo est : illam experiere colendo,  
 Et facilem pecori, et patientem vomeris unci.  
 Talem dives arat Capua, et vicina Vesevo

crooked dens to serpents. That land, which sends forth thin mists and flying vapours, and drinks in the moisture, and returns it at pleasure, which always clothes itself with green grass, and does not stain the share with scurf and salt rust, will twist the joyful vines about their elms : that land abounds with oil : that land you will find by experience to be good for cattle, and obedient to the crooked share. Such a soil is plowed about rich Capua, and the country which lies near mount Vesuvius,

NOTES.

*rinus*, so called, because it was used in sprinkling, as we read in the scriptures of hyssop, and grew in places near the sea coast. The prose authors generally write the name of this plant in one word, *rosmarinus*, or *rosmarinum* : but the Poets commonly divide it. Thus Horace :

“ —Te nihil attinet  
 “ Tentare multa cæde bidentium  
 “ Parvos coronantem marino  
 “ Rore deos, fragilique myrto :

and Ovid, who calls it *ros maris* :

“ —Cultus quoque quantus in  
 “ illis  
 “ Esse potest membris, ut sit coma  
 “ pectine lævis :  
 “ Ut modo *rore maris*, modo se vio-  
 “ lave rosæ  
 “ Implicitet.”

214. *Tophus scaber*.] I take this to be what we call *rotten stone*. Pliny says it is of a crumbling nature :  
 “ Nam *tophus scaber natura friabilis*  
 “ expetitur quoque ab autoribus.”

216. *Latebras*.] In the King's manuscript it is *tenebras*.

217. *Quæ tenuem exhalat nebulam*,

&c.] The soil, which the Poet here describes in the last place, we are told is fit for all the beforementioned purposes : for vines, olives, cattle, and corn.

218. *Et bibit*.] In one of Dr. Mead's manuscripts it is *quæ bibit*.

219. *Quæque suo viridi*, &c.] Pierius observes, that in the most ancient Roman manuscript this verse runs thus :

“ Quæque suo semper viridi se gra-  
 “ mine vestit.”

220. *Nec*.] In one of Dr. Mead's manuscripts it is *hec*, which must be an error of the transcriber.

221. *Illā tibi lætis*.] In one of Dr. Mead's manuscripts it is *Illā tibi in lætis*.

222. *Oleo*.] So I read it with Heinsius : and so Pierius found it in the most ancient Roman manuscript, and in the Medicean, and another very ancient one. The common reading is *oleæ*.

224. *Capua*.] The capital city of Campania.

*Veservo*.] “ Servius is mistaken, “ when he affirms, that *Veservus* is a “ mountain of Liguria, under the  
 “ Alps :

and on the banks of the Clan-  
nius, which does not spare de-  
populated Acerra. Now will  
I tell by what means you may  
distinguish each sort of soil.  
If you desire to know whether  
it is loose or hard, because one  
is good for corn, the other for  
vines, the hard to be chosen  
by Ceres, and the most loose  
by Bacchus; first chuse out a  
place, and then order a pit to  
be digged where the ground is  
solid, then throw in all the earth  
again, and tread it well down.  
If it does not fill the pit, the  
soil is loose, and will abund-  
antly supply the cattle,

Ora jugo, et vacuis Clanii non æquus Acerris. 225  
Nunc, quo quamque modo possis cognoscere, dicam.  
Rara sit, an supra morem si densa requiras,  
Àltera framentis quoniam favet, altera Baccho,  
Densa magis Cereri, rarissima quæque Lyæo,  
Ante locum capies oculis, alteque jubebis 230  
In solido puteum demitti, omnemque repones  
Rursus humum, et pedibus summas æquabis arenas.  
Si deerunt, rarum, pecorique et vitibus almis

## NOTES.

“Alps: for that is called *Vesulus*,  
“and is mentioned by Virgil in ano-  
“ther place: *Vesulus quem pinifer*  
“*affert*. But the *Vesuvius*, of which  
“Virgil speaks in this place, is a  
“mountain of Campania, called also  
“*Vesuvius* and *Vesvius*.” PIERIUS.

225. *Ora*.] Aulus Gellius tells us,  
that he had met with an account,  
that Virgil wrote at first *vicina Veservo*  
*Nola jugo*, but that being afterwards  
not permitted, by the people of that  
city, to bring down some water to  
his neighbouring farm, he altered  
*Nola to ora*. Aulus Gellius seems to  
give no great credit to this old story.

*Vacuis Clanii non æquus Acerris*.]  
*Acerra* is the name of a very ancient  
city of Campania, which was almost  
depopulated by the frequent inunda-  
tions of the river Clanii.

226. *Nunc, quo quamque modo*,  
&c.] The Poet having, in the pre-  
ceding paragraph, informed us of the  
benefits and disadvantages of the se-  
veral sorts of soil, he now proceeds  
to instruct us how we may be able to  
distinguish each of them.

227. *Rara*.....*densa*.] Mr.  
B—— translates these words *light*  
and *heavy*: but of these the Poet  
speaks afterwards. Julius Græcinus,  
as I find him quoted by Columella,

sufficiently explains what is the true  
meaning of them. *Densa* signifies  
such a soil, as will not easily admit  
the rain, is easily crackt, and apt to  
gape, and so let in the sun to the  
roots of the vines, and in a manner  
to strangle the young plants. This  
therefore must be a hard or stiff soil.  
*Rara*, says he, lets the showers quite  
thro', and is apt to be dried up with  
the sun. Therefore this must be a  
loose soil. “*Perdensam humum cæ-*  
“*lestes aquas non sorbere, nec fa-*  
“*cile perfhari, facillime perrumpi,*  
“*et præbere rimas, quibus sol ad*  
“*radices stirpium penetret: eadem-*  
“*que velut conclausa, et coarctata*  
“*semina comprimere, atque stran-*  
“*gulare. Raram supra modum velut*  
“*per infundibulum transmittere im-*  
“*bres, et sole ac vento penitus sic-*  
“*cari, atque exarescere.”*

230. *Jubebis*.] Pierius says it is  
*videbis* in the Medicean manuscript.  
I find the same reading in the old  
Nuremberg edition.

231. *In solido*.] The Poet says  
you should dig in a solid place; for  
if it was hollow, the experiment would  
be to no purpose.

233. *Deerunt*.] It is *deerint* in one  
of Dr. Mead's manuscripts, and *decrut*  
in the old Nuremberg edition: but  
*decrunt*



Aptius uber erit. Sin in sua posse negabunt  
 Ire loca, et scrobibus superabit terra repletis,  
 Spissus ager: glebas cunctantes, crassaque terga  
 Expecta, et validis terram proscinde juvencis.  
 Salsa autem tellus, et quæ perhibetur amara,  
 Frugibus infelix: ea nec mansuescit arando, 239  
 Nec Baccho genus, aut pomis sua nomina servat:  
 Tale dabit specimen: tu spisso vimine qualos,  
 Colaue prælorum fumosis deripe tectis.  
 Huc ager ille malus, dulcesque a fontibus undæ  
 Ad plenum calcentur: aqua eluctabitur omnis  
 Scilicet, et grandes ibunt per vimina guttæ. 245  
 At sapor indicium faciet manifestus, et ora  
 Tristia tentantum sensu torquebit amaror.

and fruitful vines. But if it refuses to go into its place again, and rises above the pit that has been filled up, the soil is thick: then expect sluggish clods and stiff ridges, and plow up the earth with strong bullocks. But the salt earth, and that which is accounted bitter, which is unfit for corn, and is not meliorated by plowing, and does not preserve the sort of grape, nor the true names of apples, may be known by the following experiment. Take close-woven baskets and the strainers of the wine-presses from the smoking roofs. Throw some of this bad soil into them, with sweet spring water, tread them well together; and all the water will strain out, and large drops will pass thro' the twigs. Then the taste will plainly discover itself, and the bitterness will distort the countenances of those who take it.

NOTES.

*deerunt* is the most received reading, as Pierius found it in the Medicean and other ancient manuscripts, and as I have found it in all the manuscripts which I have collated.

237. *Validis terram proscinde juvencis.*] He mentions the strength of the bullocks, to signify that this soil must be plowed deep. Thus we have in the first Georgick, *fortes invertant tauri*, in the same sense.

241. *Tu spisso vimine qualos.*] In one of Dr. Mead's manuscripts it is *tum spisso*, &c. Pierius says it is *spissos vimine qualos*, in the Lombard manuscript; but he prefers *spisso vimine*, as it is in the Medicean, and other copies.

246. *At.*] In one of Dr. Mead's manuscripts it is *sat*.

247. *Sensu torquebit amaror.*] In one of the Arundelian manuscripts it is *sensum torquebit amaror*, where *sensum* seems to be an error of the transcriber for *sensu*.

" *Amaror* is the style of Lucretius, and the true reading; tho' many read *amaro*, making it agree with *sensu*." SERVIVS.

" Tho' Servius, and some others affirm *amaror* to be the true reading, and taken from Lucretius,

" *Cum tuimur misceri absinthia,*  
 " *tangit amaror:*

" and tho' Aulus Gellius has collected the testimonies of some very ancient manuscripts, to support this reading; yet *amaro* is not amiss, as we find it in the most ancient Roman manuscript. For *sapor* may be the nominative case both to *faciet* and *torquebit*. In the Lombard and Medicean manuscripts it was written *amaro*, but *r* has been added with another hand and ink." PIERIVS.

The passage of Aulus Gellius to which Pierius alludes, is the twenty-

The fat soil also may be known by this means; it never crumbles, when it is squeezed by the hand, but sticks to the fingers like pitch. The moist soil produces rank grass, and is itself too luxuriant; oh! let not mine be too fruitful, lest it shew itself too strong with early corn.

Pinguis item quæ sit tellus, hoc denique pacto  
Discimus: haud unquam manibus jactata fa-  
tiscit, 249  
Sed picis in morem ad digitos lentescit habendo.  
Humida majores herbas alit, ipsaque justo  
Lætior: ah nimium ne sit mihi fertilis illa,  
Nec se prævalidam primis ostendat aristis!

## NOTES

first chapter of the first book, where he tells us, that Higinus affirmed it was *amaror* in the very book, which belonged to the house and family of Virgil himself: and that learned Critic is of opinion that the sense is better, so, than if we read *amaro* with Pierius: "Versus istos ex Georgicis  
"Virgilii plerique omnes sic legunt:

"*At sapor indicium faciet manifes-*  
"*tus: et ora*  
"*Tristia tentantum sensu torquebit*  
"*amaro.*

"Higinus autem non hercle igno-  
"lis grammaticus, in commentariis,  
"quæ in Virgilium fecit, confirmat  
"et perseverat non hoc a Virgilio  
"relictam: sed quod ipse invenerit  
"in libro, qui fuerat ex domo atque  
"familia Virgilii,

"————— *et ora*  
"*Tristia tentantum sensu torquebit*  
"*amaror.*

"neque id soli Higino, sed doctis  
"quibusdam etiam viris complaci-  
"tum. Quoniam videtur absurde  
"dici: *sapor sensu amaro torquet*:  
"quum ipse, inquirunt, sapor sensus  
"sit, non alium in semetipso sen-  
"sum habeat: ac inde sit quasi di-  
"catur, *sensus sensu amaro torquet.*

"Sed enim quum Favorinus Higinii  
"commentarium legisset: atque ei  
"statim displicita esset insolentia et  
"insuavitas illius, *sensu torquebit*  
"*amaro*: risit, et, Jovem lapidem,  
"inquit, quod sanctissimum jusju-  
"randum est habitum, paratus sum  
"ego jurare Virgilium hoc nun-  
"quam scripsisse. Sed Higinum  
"ego dicere verum arbitror. Non  
"enim primus finxit hoc verbum  
"Virgilius insolenter: sed in car-  
"minibus Lucretii inventum est:  
"nec est aspernatus auctoritatem  
"poëtæ ingenio et facundia præ-  
"cellentis. Verba ex quarto Lu-  
"cretii hæc sunt,

"————— *Dilutaque contra*  
"*Quum tuimur misceri absinthia,*  
"*tangit amaror.*

"Non verba autem sola, sed versus  
"prope totos et locos quoque Lu-  
"cretii plurimos sectatum esse Vir-  
"gilium videmus."

It is *amaro* in the King's, the Bodleian, and in one of the Arundelian manuscripts.

253. *Neu.*] It is *nec* in the Roman, the Medicean, and some other manuscripts, and *ne* in others, according to Pierius. I find *nec* in one of the Arundelian, and one of Dr. Mead's manuscripts. In the other Arundelian

Quæ gravis est, ipso tacitam se pondere prodit:  
 Quæque levis. Promptum est oculis præ-  
 discere nigram, 255  
 Et quis cui color. At sceleratum exquirere frigus  
 Difficile est: piceæ tantum, taxique nocentes  
 Interdum, aut hederæ pandunt vestigia nigræ.  
 His animadversis, terram multo ante memento

The heavy and the light soil discover themselves evidently by their weight. It is easy to distinguish the black by the sight; and what colour is in each. But it is hard to discover the pernicious cold; only pitch trees, and yews, or black ivy sometimes are an indication of it. Having well considered these rules, remember to prepare the earth a long while

NOTES

Arundelian it is *heu*, which, I suppose, is an error of the transcriber, for *neu*.

254. *Prodit.*] The King's manuscript, and La Cerda have *promit*.

256. *Et quis cui color. At sceleratum.*] So I read with Heiusius, Schrevelius, Masvicius, and others. Pierius says it is *et quis cuive color*. *Sceleratum*, in some very antient manuscripts; and *et quis cuique color* at in the Medicean. In one of Dr. Mead's manuscripts it is *et quis cuique color*. *Sceleratum*, in the other, *et quis cuique color*. *At sceleratum*. Servius approves of the common reading, which is *et quisquis color*. *At sceleratum*.

257. *Piceæ.*] The *Picea* is our common Firr or Pitch-tree, or Spruce-Firr.

*Taxique nocentes.*] The berries of the Yew are said by Pliny to be poisonous: "Lethale quippe baccis, in Hispania præcipue, venenum inest." Julius Caesar also tells us that Cativulcus poisoned himself with yew: "Cativulcus rex dimidiæ partis Eburonum, qui una cum Ambiorige consilium inierat, ætate jam confectus, quum laborem aut belli aut fugæ ferre non posset, omnibus precibus detestatus Ambiorigem, qui ejus consilii auctor fuisset, *taxo*, cujus magna in Gallia Germaniæ copia est, se ex-

"*animavit.*" The leaves also are said by the ancients to be destructive to horses, which we find to be true in England. The berries have been eaten by myself and many others with impunity: but this may be owing to the difference of climate; for Dioscorides, who says it is not alike poisonous in all places, affirms that the berries are poisonous in Italy, and the shade hurtful in Narbonne. Perhaps the species may be different; for there is mention of a sort of yew in the Pisa garden, which is more bushy than the common, and has leaves more like a firr, and sends forth such a poisonous smell, when it is clipped, that the Gardeners cannot work at it above half an hour at a time.

258. *Hederæ nigræ.*] The berries of our common ivy are black, when ripe, and therefore we may suppose it to be the ivy here spoken of. There is a white ivy mentioned in the seventh Eclogue:

"Candidior cyenis, *hedera* formosior alba."

We find mention of it also in Theophrastus, Pliny, and Dioscorides; but we are not now acquainted with any such plant.

259. *His animadversis, &c.*] Having explained the several sorts of soil,

before-hand, and to cut the great hills with trenches; and to turn up the clods to the northern wind, before you plant the joyful vines: those fields are best which have a loose soil; this is procured by winds, and cold frosts, and by loosening and digging the ground deep

Excoquere, et magnos scrobibus concidere  
montes: 263

Ante supinatas aquiloni ostendere glebas,  
Quam lætum infodias vitis genus: optima putri  
Arva solo: id venti curant, gelidæque pruinaë,  
Et labefacta movens robustus jugera fissor.

## NOTES.

he proceeds to give some instructions concerning the planting of vines: and speaks of the trenches which are to be made, to receive the plants out of the nursery; of taking care that the nursery and the vineyard should have a like soil; and that the plants should be set with the same aspect, which they had in the nursery.

*Multo ante.*] This is the very expression of Theophrastus, who says that "the trenches must be made a long while before-hand and digged deep: Τοὺς δὲ γυροὺς προσωρέττειν ὥς πλείους χρόνου καὶ βαθυτέρους αἰεὶ." In another place he says it should be a year before-hand, with which the other writers agree; who mention any determinate time. Thus Columella: "Sed et scrobes et sulci plurimum prosunt, si in locis temperatis, in quibus æstas non est perfervida, ante annum fiant, quam vineta conserantur." Virgil seems to express that it should be done a year before-hand; for he says the trenches should be exposed to the north wind and frosts, that is, should lie at least a whole winter. *Excoquere* seems to express it's lying a whole summer. *Coquere* signifies to bake the earth with the sun, in the first Georgick:

"Pulverulenta coquat maturis soli.  
bus æstas."

Mr. Evelyn says "the longer you

"expose the mould, and leave the receptacles open (were it for two whole winters) it soon would recompense your expectation."

260. *Magnos scrobibus concidere montes.*] I can hardly forbear thinking that Virgil wrote *magnis*, which will make the sense be to cut the hills with great trenches, and agrees with Theophrastus, whose very words Virgil has almost transcribed, as was observed in the preceding note. But I propose this only as a conjecture, for it is *magnos* in all the copies that I have seen.

Pierius says, it is *circundare* in the Roman manuscript, instead of *concidere*; and that *et* is left out in the Medicean copy; which, in truth is not very unlike Virgil's style:

"—— Terram multo ante me.  
"mento  
"Excoquere: magnos scrobibus concidere montes:  
"Ante supinatas aquiloni ostendere glebas  
"Quam lætum infodias vitis genus:  
"nus:"

without any conjunction copulative.

263. *Gelidæque.*] In one of the Arundelian manuscripts it is *gelidæve*; but I take *gelidæque* to be the true reading.

264. *Robustus.*] I have more than once observed already, that when



At si quos haud ulla viros vigilantia fugit; 265  
Ante locum similem exquirunt, ubi prima  
paretur  
Arboribus seges, et quo mox digesta feratur:  
Mutatam ignorent subito ne semina matrem.

But those who are completely careful, choose out the same sort of soil to plant the young cuttings of their trees; and to remove them into afterwards; that the slips may not think their new mother strange.

NOTES.

Virgil speaks of making deep furrows, he expresses it by saying the bullocks must be strong: so here he expresses the depth of the trenches by saying the labourer must be strong.

266. *Prima paretur arboribus seges.*] By *prima seges* he means the *seminarium*, or nursery, where the cuttings of the vines are first planted. Dr. Trapp interprets *seges*, those plants which spring from seed; but vines are seldom, if ever, propagated by seed. *Seges* is sometimes used by Virgil for a *crop*, thus we have *lini seges* for a *crop of flax*: but he uses it often also for the field itself; as in ver. 47. of the first Georgick:

“ Illa seges demum votis respondet  
“ avari  
“ Agricolaë, bis quæ solem, bis fri-  
“ gora sensit:”

where *seges* cannot signify the *crop*, for it would be absurd to say, that a crop of corn stands two summers and two winters, as Dryden has translated it:

“ That *crop* rewards the greedy pea-  
“ sant’s pains,  
“ Which twice the sun, and twice  
“ the cold sustains.”

In ver. 129. of the fourth Georgick, *seges* is very evidently used for *land*,

and not a *crop*, for it is applied to cattle as well as vines:

“ ——— Nec fertilis illa juvencis,  
“ Nec pecori opportuna seges, nec  
“ comoda Baccho.”

267. *Quo mox digesta feratur.*] By these words he means the vineyard, into which the young vines are to be removed from the nursery, and where they are to continue.

In the Bodleian manuscript it is *egesta*, instead of *digesta*.

268. *Mutatam ignorent subito ne semina matrem.*] In the King’s, the Cambridge, the Bodleian, and both Dr. Mead’s manuscripts it is *mutata*. I find the same reading in most of the old editions, in Paul Stephens, La Cerda, and several others. Both the Arundelian manuscripts, Heinsius, Ruæus, Masvicius, and several other good editors read *mutatam*.

“ Some years ago, says Pierius, all  
“ agreed universally to write *mutata*,  
“ referring it to *semina*; tho’ in all  
“ the ancient manuscripts it was *mu-  
“ tatam* agreeing with *matrem*. Vir-  
“ gil’s meaning is, that a like soil be  
“ chosen for the nursery and vine-  
“ yard, lest the young vines should  
“ fare like young children, when  
“ they are taken from the breasts of  
“ their mother and given to a strange  
“ nurse: for they pine and cry after  
“ the breast to which they have been  
“ ac-

They also mark the aspect on the bark, that every slip may stand the same way, that it may still have the same position, with regard to south and north; such is the force of custom in tender years.

Quin etiam cæli regionem in cortice signant :  
 Ut, quo quæque modo steterit, qua parte ca-  
 lores  
 Austrinos tulerit, quæ terga obverterit axi,  
 Restituant: adeo in teneris consuescere mul-  
 tum est.

270

## NOTES.

“ accustomed. As for their inter-  
 “ preting *semina mutata*, the remov-  
 “ ing of the young plants from one  
 “ place to another, it is ridiculous.”

*Semina* does not always signify what we call *seeds*; but it is frequently used by the writers of agriculture, for cuttings, slips, and layers.

*Matrem* is here used to express the earth, in which the cuttings, and young vines are planted.

In one of the Arundelian manu-  
 scripts we have *neu*, and in one of Dr.  
 Mead's *nec*, instead of *ne*.

269. *Cæli regionem in cortice sig-  
 nant.*] Theophrastus says the posi-  
 tion of trees must be regarded, as to  
 north, east, or south: “Ἡπὲρ εἶχεν  
 ἓνα τῶν δένδρων τὰ πρὸς βορρᾶν, καὶ  
 τὰ πρὸς ἑω καὶ τὰ πρὸς μεσημβρίαν.  
 Columella also advises that all trees  
 should be marked, before they are  
 taken out of the nursery, and adds,  
 that it is of great consequence to pre-  
 serve the same aspect, to which they  
 have been accustomed: “Hanc ob-  
 “servatiorem non solum in vitium  
 “positione, sed in ulmorum, cæte-  
 “rarumque arborum præcipio, et  
 “uti cum de seminario eximuntur,  
 “rubrica notetur una pars, quæ nos  
 “admoneat, ne aliter arbores consti-  
 “tuamus, quam quemadmodum in se-  
 “minario steterint. Plurimum enim  
 “refert, ut eam partem cæli spec-  
 “tent, cuius tenero consueverunt.”  
 Pliny thinks this care not to be re-  
 quisite, because the mention of it has

been omitted by Cato; and adds that  
 some affect the very contrary posi-  
 tion, in vines and figs; thinking that  
 by this means the leaves grow thick-  
 er, to defend the fruit; and that it  
 will not be so ready to drop off.  
 “Non omisisset idem, si attineret  
 “meridianam cæli partem signare in  
 “cortice, ut translata in iisdem et  
 “assuetis statueretur horis: ne aqui-  
 “loniæ meridianis oppositæ solibus  
 “finderentur, et algerent meridianæ  
 “aquilonibus. Quod e diverso af-  
 “fectant etiam quidam in vite fico-  
 “que, permutantes in contrarium.  
 “Densiores enim folio ita fieri, ma-  
 “gisque protegere fructum, et mi-  
 “nus amittere.” This rule, I think,  
 is not observed by our modern  
 planters: tho’ it seems to have been  
 laid down not without some founda-  
 tion. It is easy to see a very great  
 difference between the north and south  
 side of a tree, after it has been felled:  
 for the annual rings are much closer  
 on the north side, than on the south.  
 Mr. Evelyn, says, he “can confirm  
 “this advice of the *Poet* from fre-  
 “quent losses of *his* own, and by  
 “particular trials; having sometimes  
 “transplanted great trees at midsum-  
 “mer with success (the earth adher-  
 “ing to the roots) and miscarried in  
 “others, where this circumstance on-  
 “ly was omitted.”

271. *Quæ.*] Both the Arundelian  
 manuscripts, Servius, La Cérda, and  
 Schrevelius read *quæ*.

*Terga.*]

Collibus, an plano melius sit ponere vitem,  
 Quære prius. Si pinguis agros metabere campi,  
 Densa sere: in denso non segnior ubere  
 Bacchus.

275

Inquire first, whether it is better to plant the vine on hills or on a plain. If you lay out the fields of a rich plain, plant thick; for vines are not the less fruitful for being close planted.

## NOTES.

*Terga.*] In one of Dr. Mead's manuscripts it is *terra*, which must be an error of the transcriber.

*Axi.*] He uses *axis* singly for the north, because that pole only is visible to us.

273. *Collibus, an plano, &c.*] Here the poet shews the different way of planting a plain or a hill. In a plain, the vines are to be planted close, but on a hill they are to be kept at greater distances. He then compares a well planted vineyard to an army drawn up in form of battle.

*Vitem.*] The common reading is *vites*: but I prefer *vitem*, as I find it in the Cambridge, the Bodleian, and in one of the Arundelian manuscripts. Pierius says it is *vitem* in the Medicean, and in several other ancient manuscripts. Heinsius also reads *vitem*.

275. *Densa.*] The adjective *densa* is put here adverbially for *dense*.

*In denso non segnior ubere.*] *Denso* is generally thought to agree with *ubere*: so that the construction must be *Bacchus non est segnior in denso ubere*. But then what is meant by *in denso ubere*? Grimoaldus explains it *parvis intervallis positæ in ubere latoque et campestri solo*: but then Virgil should have said *densus non segnior ubere Bacchus*. Ruæus interprets it *in denso agro*, taking *ubere* and *agro* to mean the same; which, I believe, cannot be proved. Dr. Trapp

“ says *denso ubere*, i. e. *dense consito*, “ thick planted. The context neces- “ sarily requires that construction: “ tho’ none of the commentators but “ De La Cerda, seem to have under- “ stood it.” But La Cerda does not seem to join *denso* with *ubere*; for his explication of the words in question is “ nam hæc densitas, et consortio vi- “ tium nihil impedit, quo minus fer- “ tilissime proveniant vina.” His note is upon *non segnior ubere Bacchus*; which he compares with

“ ——— Non segnior agris  
 “ Emergitque Ceres, nec segnior  
 “ ubere Pallas.”

Here is no mention of *denso*, and it is plain that *ubere* is the ablative case after the adjective *segnior*, and not after the preposition *in*. I take the construction to be *Bacchus non est segnior ubere, in denso*, where *denso* is put as a substantive, and means the same, as in *denso ordine*: which I take to be La Cerda's meaning.

*Uber* occurs so frequently in Virgil, that it may not be amiss to consider all the senses, in which he has used it. In the fifth Æneid, it is used for the breast of a woman:

“ Cressa genus, Pholoe, geminique  
 “ sub ubere nati.”

And again, in the sixth:

o 4

“ Infan-

But if you chuse a ground  
rising with hillocks; and slo-  
ping hills,

Sin tumultis acclive solum, collesque supinos ;

## NOTES.

“ Infantumque animæ flentes in li-  
“ mine primo,  
“ Quos dulcis vitæ exortes, et ab  
“ ubere raptos  
“ Abstulit atra dies.”

The most frequent use of the word  
is for the dug of any beast. Thus it  
is used for that of a sheep, in the  
second Eclogue :

“ Bina die siccant ovis ubera :”

And in the third :

“ Cogite oves, pueri: si lac præce-  
“ perit æstus,  
“ Ut nuper, frustra pressabimus ubera  
“ palmis :

And in the third Georgick :

“ Hinc et amant fluvios magis, et  
“ magis ubera tendunt :”

And again :

“ ——— Exhausto soqmaverit ubere  
“ mulctra :

And again :

“ ——— Gravido spuerant vix ubere  
“ limen :

And in the third Æneid :

“ Lanigeras claudit pecudes, atque  
“ ubera pressat :”

For that of a goat, in the fourth  
Eclogue :

“ Ipsæ lacte domum referent distenta  
“ capellæ  
“ Ubera :”

For that of a cow, in the third  
Eclogue :

“ ——— Ego hanc vitulam, ne forte  
“ recuses,  
“ Bis venit ad mulctram, binos alit  
“ ubere sætus,  
“ Depono :”

And in the ninth :

“ Sic cytiso pastæ distentent ubera  
“ vaccæ :

And in the second Georgick :

“ ——— Ubera vaccæ  
“ Lactea demittunt.”

And in the third Georgick :

“ ——— Nec tibi sætæ  
“ More patrum, nivea implebunt  
“ mulctralia vaccæ ;  
“ Sed tota in dulces consument ubera  
“ natos :”

For that of a sow, in the third Æ-  
neid :

“ ——— Inventa sub ilicibus sus  
“ Alba, solo recubans, albi circum  
“ ubera nati :”

For that of a wolf, in the eighth  
Æneid :

“ Procubuisse lupam : geminos huic  
“ ubera circum  
“ Ludere pendentes pueros :”

For



Indulge ordinibus: nec secius omnis in unguem  
Arboribus positis secto via limite quadret.

spare the rows: but at the same time let your trees be planted exactly, so that every space may square with that which crosses it.

## NOTES.

For that of a mare, in the third Georgick:

“ — Depulsus ab *ubere* matris;”

And in the eleventh Æneid:

“ Hic natam in dumis interque hor-  
“ rentia lustra,  
“ Armentalis *equæ* mammis et lacte  
“ ferino  
“ Nutribat, teneris immulgens *ubera*  
“ labris:”

And of a doe, in the seventh Æneid:

“ — Matris ab *ubere* raptum.”

In the second Georgick, it is used for the fruitfulness of a field:

“ — Fertilis *ubere* campus.”

And in the first and third Æneid:

“ Terra antiqua, potens armis, atque  
*ubere glebæ*:”

And in the seventh Æneid:

“ — Non vobis rege Latino,  
“ Divitis *uber* agri, Trojæve opu-  
“ lentia deerit.”

There are only two passages, where *uber* can be wrested to Ruæus's sense. The first is in this Georgick:

“ Si deerunt, rarum, pecorique et  
“ vitibus almis  
“ Aptius *uber* erit:”

Where it may as well be rendered fruitfulness: “ The soil is loose and  
“ it's *fruitfulness* will be more fit  
“ for cattle and vines.” The other is in the third Æneid;

“ Quæ vos a stirpe parentum  
“ Prima tulit tellus, eadem vos *ubere*  
“ læto  
“ Accipiet reduces:”

Where it may also have the same signification: “ that land which pro-  
“ duced your ancestors will receive  
“ you also with a joyful *fruitful-*  
“ *ness*:” and therefore the passage now under consideration may be rendered literally “ Bacchus is not more  
“ backward in *fruitfulness* in a close  
“ planted vineyard.”

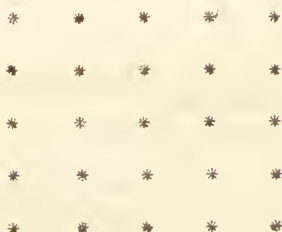
277. *Secius*.] In the Bodleian manuscript it is *segnius*, and in one of the Arundelian copies it is *serius*.

*Omnis in unguem arboribus positis secto via limite quadret.*] This passage has occasioned some difficulty. Several of the Commentators think he is speaking of the Quincunx, of which number are Grimoaldus and Ruæus. La Cerda thinks, with better reason, that he means planting the vines in a square, that is, in the following order.

As in a great war, when the long extended legions have ranged their cohorts, and the squadrons stand marshalled in the open plain,

Ut sæpe ingenti bello cum longa cohortes 279  
Explicuit legio, et campo stetit agmen aperto,

## NOTES.



The *Quincunx* has its name from the numeral V : three trees being planted in that form are called the single quincunx. The double quincunx is the V doubled, which makes an X, being four trees planted in a square, with a fifth in the centre. This being often repeated forms the following figure :



Now as Virgil compares the disposition of the trees in a vineyard to an army drawn up in battle array, it is evident, that he must mean the former figure : the latter not being proper for that purpose. The Romans usually allowed three foot square for every common soldier to manage his arms, that is, six foot between each, which is a proper distance for

the vines in Italy, according to Columella, who says the rows should not be wider than ten feet, nor nearer than four : “ Sed de spatiis ordinum eatenus præcipiendum habemus, ut intelligant agricolæ sive aratro vineas culturi sunt, laxiora interordinia relinquenda, sive bidentibus angustiora : sed neque spatiosiora, quam decem pedum, neque contractiora, quam quatuor.” These distances may indeed agree very well with the warmer climate of Italy ; but, as Mr. Miller justly observes, the dampness of our autumns requires our vines to be planted at greater distances. He advises them to be planted so, that there may be ten feet between each row, and six feet in the rows, between each vine.

*In unguem* is allowed by all the Commentators to be a metaphor taken from the workers in marble, who try the exactness of the joints with their nails. It signifies therefore perfectly or exactly.

*Via* signifies the spaces or paths between the rows.

*Limes* is the cross path, which, in the square figure, cuts the other at right angles.

I take the order of the words to be thus : *nec secius via quadret secto limite, arboribus positis in unguem* ; “ and no less let every path, or space square with the cross path, the trees being planted exactly.”

279. *Ingenti bello.*] In one of the Arundelian manuscripts it is *ingenti in bello*.

*Cum*

Directæque acies, ac late fluctuat omnis  
Ære renidenti tellus, nec dum horrida miscent  
Prælia, sed dubius mediis Mars errat in armis.

and the armies are drawn up,  
and the whole field waves all  
over with gleaming brass, and  
the horrid battle is not yet  
begun, but doubtful Mars  
fluctuates in the midst of arms.

NOTES.

*Cum longa cohortes explicuit legio.*] A Roman legion consisted of ten cohorts. These legions marched in a square; but, in time of battle, they were drawn into a longer form, which Virgil beautifully expresses by *longa cohortes explicuit legio*.

281. *Ac.*] In one of Dr. Mead's manuscripts it is *at*. In several of the old editions it is *et*.

282. *Renidenti.*] In the King's, both the Arundelian manuscripts, and in the old Nuremberg edition, it is *renitenti*. Pierius found the same reading in some old manuscripts: but *renidenti* in the Roman, and some others. This is the only simile in the second Georgick: but never did any Poet draw one with greater propriety. The rows of vines are compared to the ranks and files of a Roman army, when they are ranged in the most exact discipline, and not yet disordered by fighting. The shining beauty of the clusters is finely represented by the splendor of the brazen arms, and not a word is used, that does not serve to justify the comparison. In both, the design of this order is the same: not only to please the eye with the beauty of so regular a prospect: but because it is most proper for the use, for which they are intended.

Dryden has translated *cum longa cohortes explicuit legio*,

"As legions in the field their front  
"display:"

which is the very reverse of Virgil's expression: for, instead of displaying their front, they are drawn up, in time of battle, with a narrower front, than in their march.

"And equal Mars, like an impartial  
"lord,  
"Leaves all to fortune, and the dint  
"of sword."

This is a very bad translation of *dubius mediis Mars errat in armis*. Virgil's sense is, that Mars still hovers doubtfully between the two armies, not having yet determined to which side to give the victory, not a man has yet stirred from his place, to give the onset. Mr. B——'s translation begins:

"As when two mighty armies all in  
"sight,  
"Stretch'd on some open plain, be-  
"gin the fight."

But Virgil does not compare his vineyard to two armies: but only to that of the Romans. The design of the Poet is to celebrate the exactness of the military discipline of his own country in ranging their soldiers; to which the barbarous discipline of their enemies was by no means to be compared. Dr. Trapp's translation comes much nearer the sense of his author, and is almost literal.

"—As

So let your vineyard be divided by an equal number of spaces; not only to delight a vain mind with the prospect, but because the earth cannot otherwise afford equal strength to all, nor the branches extend themselves at large. Perhaps you may desire to know how deep the trenches ought to be. For my own part, I venture my vine in a slight furrow. But trees must be planted deep, and far in the ground :

Omnia sint paribus numeris dimensa viarum :  
Non animum modo uti pascat prospectus  
inanem : 285

Sed quia non aliter vires dabit omnibus æquas  
Terra, neque in vacuum poterunt se extendere  
rami.

Forsitan et scrobibus quæ sint fastigia quæras.  
Ausim vel tenui vitem committere sulco.

Altius ac penitus terræ defigitur arbos : 290

## NOTES.

- “ ————— As in war,  
“ The long extended legion forms in  
“ lines  
“ Its cohorts ; when the marshal’d  
“ squadrons stand  
“ In the wide plain, and, the whole  
“ army rang’d,  
“ The ground all fluctuates with the  
“ brazen gleam ;  
“ Nor yet in horrid shock the battle  
“ joins,  
“ But Mars uncertain, hovers o’er  
“ the field.”

284. *Numeris.*] “ The word  
“ *numerus* in the singular, and *numeri*  
“ in the plural, has a great variety  
“ of significations, and means  
“ quantity as well as number ; also  
“ order, regularity, exactness, &c.  
“ or if it be here taken for number ;  
“ it means the same number of paths  
“ crossing one another, to make an  
“ exact square upon the whole :  
“ which must likewise be divided into  
“ squares, and so the distances must  
“ be equal.” Dr. TRAPP.

*Dimensa.*] In one of the Arundelian manuscripts it is *demensa*.

287. *Poterunt se extendere.*] “ In  
“ the Roman manuscript it is *poterunt extendere*, without the pronoun *se* : as elsewhere, *ferro accingunt*, and *lateri adglomerant nostro*, without *se*. But in the

“ Medicean, and other manuscripts,  
“ *se* is inserted.” PIERIUS.

288. *Forsitan et scrobibus*, &c.] The subject of this paragraph is the depth of the trenches. He says the vine may be planted in a shallow trench, but great trees require a considerable depth, of these he gives the *Æsculus* for an example, and thence takes occasion to give a noble description of that tree.

289. *Ausim vel tenui vitem committere sulco.*] In one of Dr. Mead’s manuscripts it is *ter* instead of *vel*.

The Roman husbandmen seem not to have been well agreed about the depth of their trenches for planting vines. Columella would have them from two to three feet deep, according to the goodness of the soil : but we find in that author, that some of his contemporaries blamed him, thinking he had assigned too great a depth. Virgil seems to approve of a shallow trench, but he speaks of it with caution. He does not lay it down as an absolute rule, in which all were agreed, but only says that he himself would venture so to do : in which he seems to hint, that the common practice of his time was different.

290. *Altius ac penitus terræ defigitur arbos.*] Pierius says it is *altior* in some ancient manuscripts. Hein-  
sius



Æsculus in primis, quæ, quantum vertice ad  
auras

Ætherias, tantum radice in Tartara tendit.

Ergo non hyemes illam, non flabra, neque imbres

Convellunt: immota manet, multosque nepotes,

Multa virum velvens durando sæcula vincit. 295

Tum fortes late ramos et brachia tendens

Huc illuc, media ipsa ingentem sustinet umbram.

Neve tibi ad solem vergant vineta cadentem :

chiefly the Æsculus, whose root descends as low towards hell as its branches rise up in the air towards heaven. Therefore no storms, no blasts, nor showers can hurt it; unshaken it stands, and outlasts many descents, many ages of men. It extends its strong branches and arms all around, and standing itself in the midst sustains the vast shade. Let not your vineyards look towards the setting sun ;

## NOTES.

sus has embraced this reading ; but I take it to be corrupt. *Ausin vitem committere ac arbos defigitur* is such a connection, as, I believe, Virgil would not have made use of. Observe how wretchedly it appears in English: "I would venture my vine in a slight furrow, and a taller tree is planted deep in the ground." The reading would be tolerable, if it was *at* instead of *ac*: but no authority is offered for this alteration. But even, if this was admitted, *taller* in this place, would be a poor and useless epithet. I take *altius* to have been altered to *altior*, by some tasteless transcriber, who taking a vine to be a *tree*, thought there wanted an epithet to make a distinction between *vitis* and *arbos*. But *vines* were not accounted *trees*; but *shrubs*, or something of a middle nature between trees and shrubs. Thus Columella: "Nam ex surculo vel *arbor* procedit, ut olea: vel frutex, ut palma campestris: vel *tertium quiddam*, quod nec *arborem*, nec fruticem proprie dixerim, ut est *vitis*."

221. *Æsculus*.] See the note on ver. 15.

*Quantum vertice ad auras*, &c.] This very expression is used of the *Quercus*, in the fourth Æneid;

"Ac velut annoso validam cum ro-  
"bore *quercum*

"Alpini Boreæ, nunc hinc, nunc  
"flatibus illinc

"Eruere inter se certant; it stridor,  
"et altæ

"Consternunt terram concusso stipite  
"frondes:

"Ipsa hæret scopulis: et quantum  
"vertice ad auras

"*Ætherias, tantum radice in Tar-  
"tara tendit.*"

293. *Non flabra*.] In one of the Arundelian manuscripts it is *nec flabra*.

294. *Multosque nepotes*.] So I read with Heinsius and Masvicius. The same reading is in the Roman manuscript according to Pierius. Others read *multosque per annos*.

297. *Ipsa*.] It is *ipsam* in one of the Arundelian manuscripts.

298. *Neve tibi ad solem*, &c.] In this passage are several short precepts relating to vineyards, with a beautiful account of the danger of intermixing wild olives with the vines, lest a fire should kindle among them, and destroy the vineyard.

Columella, speaking of the aspect of a vineyard, tells us that the ancients were greatly divided about it.

He

plant no hazles amongst your  
vines; do not take the upper

Neve inter vites corylum sere: neve flagella

## NOTES.

He recommends a south aspect in cold places, and an east aspect in warm places, if they be not subject to be infested with the east and south winds, as on the sea coast of Bactica: in which case, he says, they are better opposed to the north, or west: "Cæli  
" . . . . . regionem, quam spectare  
" debeant vineæ, vetus est dissensio,  
" Saserna maxime probante solis or-  
" tum, mox deinde meridiem, tum oc-  
" casum, Tremellio Scrofa præcipuam  
" positionem meridianam censente,  
" Virgilio de industria occasum sic  
" repudiante,

" Neve tibi ad solem vergant vineta  
" cadentem.

" Democrito et Magone laudantibus  
" cæli plagam septentrionalem, quia  
" existiment ei subjectas feracissimas  
" fieri vineas, quæ tamen bonitate  
" vini superentur. Nobis in univer-  
" sum præcipere optimum visum est,  
" ut in locis frigidis meridiano vineta  
" subjiciantur, tepidis orienti adver-  
" tantur, si tamen non infestabuntur  
" austris, eisque, velut oræ mariti-  
" mæ in Bactica. Sin autem regiones  
" prædictis ventis fuerint obnoxie,  
" melius aquiloni, vel favonio commit-  
" tentur, nam ferventibus provinciis,  
" ut Ægypto, et Numidia, uni septen-  
" trioni rectius opponentur."

299. *Neve inter vites corylum sere.*] In the King's manuscript it is *corylos*. The hazle has a large, spreading root, which would therefore injure the vines. This seems to be the rea-

son of roasting the entrails of the goat on hazle spits, as we find in this Georgick:

" Et ductus cornu stabit sacer hir-  
" cus ad aram,  
" Pinguique in veribus torrebimus  
" exta columnis."

The goat was sacrificed to Bacchus, because that animal is highly injurious to vines: and it's entrails were roasted on hazle spits, because that plant is also destructive to a vineyard. The hazle was used to bind the vines. See the note on *rubea*, Book I. ver. 266.

*Neve flagella summa pete.*] Virgil is generally understood to mean by *flagella summa* the topmost shoots of the tree: but these are mentioned in the words immediately following. Most of the translators therefore have blended them together. I take *summa flagella* to mean the upper part of the shoot, which ought to be cut off, and is not worth planting, as Mr. Miller has observed: "You should  
" always make choice of such shoots  
" as are strong and well ripened of  
" the last year's growth. These  
" should be cut from the old vine,  
" just below the place where they  
" were produced, taking a knot of  
" the two year's wood, which should  
" be pruned smooth: then you should  
" cut off the upper part of the shoot,  
" so as to leave the cutting about six-  
" teen inches long. Now in making  
" the cuttings after this manner,  
" there can be but one taken from  
" each

Summa pete, aut summa destringe ex arbore  
plantas :  
Tantus amor terræ : neu ferro læde retuso 301  
Semina : neve oleæ sylvestres insere truncos.

part of the shoots, or gather your cuttings from the top of a tree, so great is the love of earth; do not hurt your plants with a blunt knife; nor intermix the truncheons of the wild olive.

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“ each shoot; whereas most persons  
“ cut them into lengths of about a  
“ foot, and plant them all, which is  
“ very wrong: for the upper parts  
“ of the shoots are never so well ri-  
“ pened as the lower part which was  
“ produced early in the spring; so  
“ that if they do take root, they never  
“ make so good plants, for the wood  
“ of those cuttings being spungy and  
“ soft, admits the moisture too freely,  
“ whereby the plants will be luxuriant  
“ in growth, but never so fruitful as  
“ such whose wood is closer and more  
“ compact.”

300. *Summa destringe ex arbore plantas.*] So I read with Heinsius: the common reading is *summas destringe*, Pierius says it is *summas destringe* in some old manuscripts; but *summa* in the Roman, and other more ancient copies. One of Dr. Mead’s manuscripts has *summas destringe*: the other, and the Cambridge copy have *summa destringe*. The same reading is in the Nuremberg, and several other old editions.

Columella says the best cuttings are those which are taken from the body; the next from the branches; and the third from the top of the tree; which soonest take, and are most fruitful, but soonest grow old: “Optima habentur a lumbis: secunda ab humeris: tertia summa in vite lecta, quæ celerrime comprehendunt, et sunt feraciora, sed et quam celerrime senescunt.”

301. *Tantus amor terræ.*] The Poet seems by this expression to insi-

nuate that those shoots which grow nearest the earth, contract such a liking to it, that they take better in it.

*Neu ferro læde retuso.*] In the Bodleian manuscript it is *ne ferro læde retuso*: in the King’s it is *neu ferro læde vetusto*: in one of Dr. Mead’s it is *neu ferro lege recuso*.

A blunt knife not only increases the labour of the husbandman, but also tears the vines, and makes wounds that are not so apt to heal, as Columella has observed: “Super cætera illud etiam censemus, ut duris, tenuissimisque et acutissimis ferramentis totum istud opus exequatur: obtusa enim, et hebes, et mollis falx putatorem moratur, eoque minus operis efficit, et plus laboris affert vinitori. Nam sive curvatur acies, quod accidit molli, sive tardius penetrat, quod evenit in *retuso* et crasso ferramento, majore nisu est opus. Tum etiam plagæ asperæ, atque inæquales, vites lacerant. Neque enim uno sed sæpius repetito ictu res transigitur. Quo plerumque fit, ut quod præcidi debeat, perfringatur, et sic vitis laniata, scabrataque putrescat humoribus, nec plagæ consonentur. Quare magnopere monendus putator est, ut prolixet aciem ferramenti, et quantum possit, novaculæ similem reddat.

302. *Neve oleæ sylvestres insere truncos.*] It seems by this passage, as if it had been a custom to plant wild olives in the vineyards, for sup-  
ports

For a spark often falls from the unwary shepherds, which being at first concealed under the unctuous bark, lays hold of the stem, and thence getting up into the topmost leaves, sends a great crackling up to heaven; then pursues it's conquest over the boughs, reigns over the lofty head, and spreads it's flame over the whole grove, and thick with pitchy darkness drives the black cloud to heaven; especially if a tempest has descended on the woods, and a driving wind rolls the fire along. When this happens, they are destroyed down to the root, and can no more arise, or recover themselves from the ground; but the unblest wild olive with bitter leaves remains. Let no man, be he ever so wise, prevail upon you to stir the hard earth, when the north wind blows.

Nam sæpe incautis pastoribus excidit ignis,  
 Qui furtim pingui primum sub cortice tectus  
 Robora comprehendit, frondesque elapsus in altas  
 Ingentem cælo sonitum dedit. Inde secutus  
 Per ramos victor, perque alta cacumina regnat,  
 Et totum involvit flammis nemus, et ruit atram  
 Ad cælum picea crassus caligine nubem;  
 Præsertim si tempestas a vertice sylvis 310  
 Incubuit, glomeratque ferens incendia ventus.  
 Hoc ubi, non a stirpe valent, cæsæque reverti  
 Possunt, atque ima similes revirescere terra:  
 Infelix superat foliis oleaster amaris.  
 Nec tibi tam prudens quisquam persuadent  
 auctor 315  
 Tellurem Borea rigidam spirante moveri.

## NOTES.

ports to the vines. This the poet justly reprehends, because a spark, lighting accidentally on the unctuous bark of the olive, may set the whole vineyard on fire. May seems to understand this precept of Virgil to relate to the planting of wild olives, not amongst the vines, but amongst the cultivated olives: for his translation is thus:

“ ——— Nor yet  
 “ Wild olive trees amongst other  
 “ olives set.”

310. *A vertice.*] Servius, Grimoaldus, and, after them, Ruæus, think that by *a vertice* is meant from the north; because that pole appears above our heads: *hic vertex nobis semper sublimis*. But I rather believe it means only *from above*: for the most furious winds do not come from the north: and in the first Georgick, we have the south wind mentioned to come *ab alto*: which if it

be taken to mean *from high*, as some understand it, cannot surely be interpreted of the north pole:

“ ——— Namque urget *ab alto*  
 “ Arboribusque satisque notus, pe-  
 “ corique sinister.”

See the note on book I. ver. 324.

312. *Non a stirpe valent.*] They are the vines, which he says are destroyed for ever; for he mentions the wild olives immediately afterwards, as recovering themselves.

315. *Nec tibi, &c.*] Here we have a precept relating to the time of planting vines; which is either in the spring or autumn; from which the Poet beautifully slides into a most noble description of the spring.

316. *Moveri.*] So it is in the Roman manuscript, according to Pierius, who prefers this reading to *movere*, as it is in the other copies. Heinsius also has *moveri*.

319. *Optima*



Rura gelu tum claudit hyems, nec semine jacto  
 Concretam patitur radicem adfigere terræ.  
 Optima vinetis satio, cum vere rubenti  
 Candida venit avis longis invisâ colubris : 320  
 Prima vel autumnî sub frigora, cum rapidus sol

Then winter binds up the country with frost, and does not suffer the frozen root of the young plants to take hold of the earth. The best time for planting vineyards is, when in the glowing spring the white bird appears, which is hated by the long snakes: or else about the first cold of autumn; when the rapid sun

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319. *Optima vinetis satio, cum vere rubenti.*] Most of the printed editions have *est* after *satio*: but it is wanting in the King's, the Bodleian, both the Arundelian, and both Dr. Mead's manuscripts. Heinsius also and Masvicius leave out *est*.

The epithet *rubenti* may allude to the red flowers, which appear in the spring: or rather, it may be put for *bright*, or *shining*; for *purpureus* is used for any *bright colour*, and the spring has often that epithet.

320. *Candida avis.*] The stork, a bird of passage, which comes into Italy in the spring; or in summer, according to Pliny: "*Ciconiæ quoque nam e loco veniant, aut quo se referant, incertum adhuc est. E longinquo venire non dubium, eodem quo grues modo: illas hyemis, has æstatis advenas.*"

*Longis invisâ colubris.*] Pliny tells us, that storks are in such esteem, for destroying serpents, that, in Thessaly, it is a capital crime to kill them, and the punishment is the same as for murder: "*Honos iis serpentium exitio tantus, ut in Thessalia capitale fuerit occidisse, eademque legibus pœna, quæ in hominibus.*"

321. *Prima vel autumnî sub frigora.*] The time which the Poet means in this place, must be the latter end of autumn, which the Romans

reckoned to begin on the twelfth of August. Their winter began on the ninth of November: and therefore we may understand the first cold of autumn to mean the end of October, or the beginning of November. This agrees with what Columella has said about the time of planting vineyards: that it is either in spring or autumn; in spring, if it be a cold or moist climate, or the soil be fat, or on a plain; and in autumn, if the contrary. He says the time of planting in the spring is from the thirteenth of February to the vernal equinox: in the autumn, from the fifteenth of October to the first of December: "*Sequitur opus vineæ conserendæ, quæ vel vere vel autumnno tempestive deponitur. Vere melius, si aut pluvius, aut frigidus status cæli est, aut ager pinguis, aut campestris, et uliginosa planities: rursus autumnno si sicca, si calida est aëris qualitas, si exilis, atque aridus campus, si macer præruptusve collis: vernæque positionis dies fere quadraginta sunt ab Idibus Februariis usque in æquinoctium: rursus autumnalis ab Idibus Octobris in Calendarum Decembres.*" Observe that our Calendar varies a fortnight, since the time it was settled by Julius Cæsar: for the vernal equinox, which is now about the tenth or eleventh of March, was then about the four or five and twentieth.

does not yet touch the winter with his horses, and the heat is just gone. The spring above all seasons is beneficial to the verdure of the groves, the spring is beneficial to the woods: in the spring the lands swell, and require the genial seeds. Then the almighty father Æther descends into the bosom of his joyful spouse with fruitful showers, and

Nondum hyemem contingit equis, jam præterit æstas.

Ver adeo frondi nemorum, ver utile sylvis :

Vere tument terræ, et genitalia semina poscunt.

Tum pater omnipotens fœcundis imbris  
æther

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Conjugis in gremium lætæ descendit, et omnes

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twentieth. This must always be remembered, when the days of the month are quoted from the ancient Roman authors.

322. *Nondum hyemem contingit equis.*] Ruæus interprets this the *tropick of Capricorn*. But the sun passes into Capricorn, at the time of the winter solstice, which was about their twenty-fourth or twenty-fifth of December. This season could not properly be called autumn by Virgil.

*Jam præterit æstas.*] *Æstas*, summer, seems to be put here for warm weather. See the note on ver. 312. of the first Georgick.

*Ver adeo.*] Philargyrius looks upon *adeo*, as an expletive. Ruæus interprets it *præcipue*. See the note on *adeo*, book I. ver. 24.

324. *Vere tument terræ.*] “The earth swells, says Theophrastus, “when it is moist and warm, and “enjoys a temperate air: for then “it is yielding, ready to burst, and “full of juice.” Ὅργῃ δ’ ὅταν ἐνιμυρὴ, καὶ θερμὴ, καὶ τὰ τῷ αἵρεσι ἔχῃ σύμμετρα. τότε γὰρ ἐνδιόχρutos τε καὶ ἐνέλαστος καὶ ὕλως εὐτραφὴς ἐστὶ.

325. *Tum pater omnipotens, &c.*] The Poet calls the Æther or sky, the almighty father, or Jupiter: for they are the same in the heathen mythology. Juno also is the earth, which Virgil here calls the wife of the almighty Æther. The earth is rendered fruitful by the showers falling

from the sky: which the Poet expresses by Æther descending into the bosom of his wife. The following verses of Lucretius are not much unlike those of our Poet, who seems to have had them before his eye, when he wrote this passage.

- “ Postremo pereunt imbres, ubi eos
- “ pater Æther
- “ In gremium matris Terræ præci-
- “ pitavit.
- “ At nitidæ surgunt fruges, ramique
- “ virescunt
- “ Arboribus; crescunt ipsæ, factu-
- “ que gravantur:
- “ Hinc alitur porro nostrum genus,
- “ atque ferarum:
- “ Hinc lætas urbes pueris florere vi-
- “ demus,
- “ Frondiferasque novis avibus canere
- “ undique sylvas.
- “ Hinc fessæ pecudes pingues per
- “ pabula læta
- “ Corpora deponunt, et candens lac-
- “ teus humor
- “ Uberibus manat distentis; hinc
- “ nova proles
- “ Artubus infirmis teneras lasciva per
- “ herbas
- “ Ludit, lacte mero mentes percussa
- “ novellas.”

326. *Lætæ.*] In one of the Arundelian, and in one of Dr. Mead’s manuscripts it is *late*: which is a very elegant

Magnus alit, magno commixtus corpore, fœtus.  
 Avia tum resonant avibus virgulta canoris,  
 Et venerem certis repetunt armenta diebus :  
 Parturit almus ager, zephyrique tepentibus  
 auris

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greatly mingling with her great body nourishes all her offspring. Then do the lonely thickets resound with tuneful birds, and the herds renew their love at their stated time: the teeming earth brings forth, and the fields open their bosoms to the warm Zephyrs:

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elegant reading, and expresses the wide extent of the spring showers. *Late* is a favourite adverb with Virgil, in this sense. Thus we find in the first Georgick:

“ ——— Amnis abundans  
 “ Exit, et obducto *late* tenet omnia  
 “ limo:

And

“ Omnia ventorum concurrere præ-  
 “ lia vidi,  
 “ Quæ gravidam *late* segetem ab ra-  
 “ dicibus imis  
 “ Sublime expulsam eruerent.”

On the other side, it must be said, that *late* is here no insignificant epithet: for the earth may well be said to be glad, at the falling of these fruitful showers. There is an expression something like this in the seventh eclogue:

“ Jupiter et *lato* descendet plurimus  
 “ imbrī”

Here indeed not the *earth*, but the *shower* is called *joyful*: but yet this epithet is added to the *shower* by a metonymy, for the *shower* can no otherwise be said to be *joyful*, than as it makes the earth so.

328. *Tum*.] It is *cum*, in the Cambridge manuscript.

329. *Venerem certis repetunt armenta diebus*.] The brute part of the creation are known to have their stated times of propagating their species. Aristotle, from whom Virgil probably took this observation, says the general time for this is the spring. The words, which that great Philosopher uses on this subject, will, I believe, not be disagreeable, in this place, to the learned reader: Βέλεται μὲν ἐν ἡ φύσις τῶν πλείων, περὶ τῶν αὐτῶν χρόνων ποιεῖσθαι τὴν ὁμιλίαν ταύτην, ὅταν ἐν τῷ χειμῶνι μεταβάλλῃ πρὸς τὸ θέρος. αὕτη δὲ ἐστὶν ἡ τῷ ἔαρος ὥρα, ἐν ἣ τὰ πλείστα, καὶ πιστηνὰ, καὶ πεζὰ, καὶ πλωτὰ ἔρμα, πρὸς τὴν συνδιασμὸν. ποιεῖται δὲ ἐν ταύτῃ τὴν ὥρᾳ καὶ τὸν τόκον, καὶ μετοπώρει καὶ χειμῶνος, οἷον τῶν τε ἐν ὕδρῳ ἄτλα γένῃ, καὶ τῶν πιστηνῶν, ἄνθρωπος δὲ μάλιστ’ ὅσων ὥραν, καὶ τῶν συνανδρῶν πευρομένων ζώων πεζῶν πολλὰ, διὰ τὴν ἐλέαν καὶ εὐτροφίαν, ὅσων καὶ αἱ κύνες ἐλιγοχρόναι εἰσιν, οἷον εἰς καὶ κύνες, καὶ τῶν πιστηνῶν ὅσα πλεονάκις ποιῶνται τὰς τόκους. We find something like this in Pliny: “ Cæteris animalibus statim per  
 “ tempora anni concubitus, homini  
 “ omnibus horis dierum noctiumque.  
 “ Cæteris satietas in coitu, homini  
 “ prope nulla.” Lucretius also mentions the spring as the season for the generation of animals;

“ Nam simul ac species patefacta est  
 “ verna diei,  
 “ Et reserata viget genitalis aura Fa-  
 “ veni;  
 “ Aeris

allabound with gentle moisture: and the herbs can safely trust themselves to the new suns: nor does the vine-branch fear the rising south winds, or the shower driven down from heaven by the furious north: but puts forth it's buds, and unfolds all it's leaves. No other days, I believe, shone, nor was it any other season, at the beginning of the growing world: it was then the spring: spring smiled over all the globe, and the east winds forbore their wintry blasts: when cattle first drew light, and

Laxant arva sinus: superat tener omnibus humor:

Inque novos soles audent se gramina tuto  
Credere: nec metuit surgentes pampinus austros,  
Aut actum cælo magnis aquilonibus imbrem:  
Sed trudit gemmas, et frondes explicat omnes.  
Non alios prima crescentis origine mundi 336  
Illuxisse dies, aliumve habuisse tenorem  
Crediderim: ver illud erat: ver magnus agebat  
Orbis, et hybernis parcebant flatibus euri:  
Cum primæ lucem pecudes hausere, virumque

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- “ Aeræ primum volucres te, Diva,  
“ tumque  
“ Significant initum percussæ corda  
“ tua vi:  
“ Inde feræ pecudes perculant pabu-  
“ la lacta,  
“ Et rapidos tranant amnes; ita cap-  
“ ta lepore,  
“ Illecebrisque tuis omnis natura ani-  
“ mantum  
“ Te sequitur cupide, quo quamque  
“ inducere pergis:  
“ Denique per maria, ac montes,  
“ fluviosque rapaces,  
“ Frondiferasque domos avium, cam-  
“ posque virentes,  
“ Omnibus incutiens blandum per  
“ pectora amorem,  
“ Efficis ut cupide generatim sæcla  
“ propagent.”

330. *Parturit almus ager.*] In one of the Arundelian manuscripts it is *parturit alma Venus*.

332. *Gramina.*] In the King's manuscript it is *germina*.

336. *Non alios, &c.*] I take the Poet's meaning here to be, not that there was a perpetual spring, at the beginning of the world: but that it

was the spring season, when cattle, and men were created. He assigns this reason for it: the new created beings would not have been able to have sustained the extremities of heat or cold; and therefore, it must have been spring, when they were created, that they might have time to grow hardy, before a more inclement season should begin.

Dryden has greatly debased the elegance of these lines, by making use of vulgar, and, in this place, ridiculous expressions:

- “ In this soft season (let me dare  
“ to sing)  
“ The world was *hatch'd* by hea-  
“ ven's Imperial King  
“ In prime of all the year, and  
“ *holy-days* of spring.”

340. *Cum primæ.*] In one of the Arundelian manuscripts, and in an old Paris edition, printed in 1494, it is *tum primum*. In the Cambridge manuscript, it is *cum primam*. Pierius says it is *cum primæ*, in the Roman and Medicean manuscripts. Heinsius, Masvicius, and some old editions



Ferrea progenies duris caput extulit arvis :  
 Immissæque feræ sylvis, et sidera cælo.  
 Nec res hunc teneræ possent perferre laborem,  
 Si non tanta quies iret frigusque caloremque  
 Inter, et exciperet cæli indulgentia terras. 345  
 Quod superest, quæcunque premes virgulta per  
 agros,

the iron race of men lifted up  
 its head from the hard fields;  
 and wild beasts were sent into  
 the woods, and stars into the  
 heavens. Nor could the tender  
 creation have born so great a  
 labour, if there had not been  
 a rest between cold and heat,  
 and if the indulgence of hea-  
 ven did not favour the earth.  
 But, to proceed, what branches  
 soever you lay down in the  
 fields,

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editions have *cum primæ*. The com-  
 mon reading is *cum primum*.

341. *Ferrea*.] Some read *terrea*,  
 on the authority of Lactantius: but  
 it may as well be supposed, that it is  
 an error in the copy of Lactantius.  
 Virgil seems to have imitated Hesiod:

Νῦν γὰρ δὴ γένος ἐστὶ σιδέρεον.

*Duris*.] In some of the old edi-  
 tions it is *durum*.

*Arvis*.] In the Bodleian manu-  
 script it is *armis*.

Ruæus thinks the Poet here al-  
 ludes to the iron age, and the resti-  
 tution of the earth by Deucalion and  
 Pyrrha, as was related in the note on  
 ver. 62. of the first Georgick. But  
 that learned Commentator seems to  
 have forgotten, that Virgil is here  
 speaking of the very first age of the  
 world.

344. *Si non tanta quies iret, &c.*] In  
 the old Nurenberg edition it is  
 “ Si non tanta quies inter frigusque  
 “ caloremque iret.”

345. *Exciperet*.] In one of Dr.  
 Mead’s manuscripts it is *hæc pareret*.

346. *Quod superest, &c.*] The  
 Poet now proceeds to give directions,  
 about layers: and recommends dung-  
 ing, and laying stones and shells at  
 the roots.

*Premes*.] Servius interprets this  
*demerges, infodiet*. Hence most of  
 the Commentators have agreed to  
 understand the Poet to speak of plant-  
 ing in general. Mr. B—— is sin-  
 gular in understanding *virgulta pre-  
 mere* to be meant of *layers*:

“ Now, when you bend the layers to  
 “ the ground.”

this however I take to be Virgil’s  
 sense. We have seen at the begin-  
 ning of this book, that he recom-  
 mends layers, as the best way of pro-  
 pagating vines: *Propagine vites re-  
 spondent*: to this method of propa-  
 gating therefore it is most probable  
 that he should allude. And besides  
*premere* seems more proper to express  
 the laying down a branch, than the  
 planting of a cutting or removing of  
 a young tree. La Cerda interprets  
*virgulta premere, infodere surculos in  
 scrobibus*, and endeavours to strength-  
 en it with two quotations, neither of  
 which seem to me to answer his pur-  
 pose. The first is from Caius: “ Quod  
 “ si vicini arborem in terra presserim,  
 “ ut in meum fundum radices egerit.”  
 Caius speaks here plainly of *layers*.  
 He says a tree is the property of  
 that person, in whose ground it  
 strikes root: and therefore if I lay it

be careful to spread fat dung, and to cover them with a good deal of earth; or bury spongy stones or rough shells about their roots.

Sparge fimo pingui, et multa memor occule  
terra:  
Aut lapidem bibulum, aut squalentes infode  
conchas.

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down in such a manner, as to make it strike root in my ground, it becomes my tree. Surely this can be understood only of laying down a branch, which extends itself over my ground, and heaping the earth about it, which is expressed by *si terra presserim*: for I have no right to remove my neighbour's tree, or to take cuttings from it. See the entire passage. "Si alienam plantam in meo solo posuero, mea erit, ex diverso si meam plantam in alieno solo posuero, illius erit. Si modo utroque casu radices egerit: antequam enim radices ageret, illius permantet, cuius et fuit. His conveniens est, quod si vicini arborem ita terra presserim, ut in meum fundum radices egerit: meam effici arborem. Rationem enim non permittere, ut alterius arbor intelligatur, quam cujus fundo radices egisset. Et ideo prope confinium arbor posita, si etiam in vicinum fundum radices egerit, communis est." The second is from Horace: *terra premam, pro infodiam*. The words of that Poet are:

"Satis superque me benignitas tua  
"Ditavit. Haud paravero  
"Quod aut, avarus ut Chremes,  
"terra premam;  
"Distinctus aut perdam, ut ne-  
"pos."

Here indeed *terra premere* does signify to *bury*: but the literal meaning

of the words is to *press with earth*, which is more applicable to *layers*, than to any other way of planting: because in this case a branch is laid down into a trench, and covered over with earth.

347. *Sparge fimo pingui, &c.*] We are informed by Columella that the direction about burying stones and shells is taken from Mago the Carthaginian, who also advises dunging, but adds, that grape-stones ought to be mixed with the dung. "Id enim vitare facile est, per imum solum juxta diversa latera fossarum dispositis paucis lapidibus, qui singuli non excedant quinque libræ pondus. Hi videntur, ut Mago prouidit, et aquas hyemis, et vapores æstatis propulsare radicibus: quem secutus Virgilius tutari semina, et muniri sic præcipit:

"Aut lapidem bibulum, aut squal-  
"lentes infode conchas:  
"et paulo post:  
"— Jamque reperti,  
"Qui saxo super, atque ingenti pon-  
"dere testæ  
"Urgerent: hoc effusus munimen  
"ad imbres,  
"Hoc ubi hiulca siti findit canis æ-  
"stifer arva.

"Idemque Pænus autor probat vi-  
"nacea permista stercori depositis se-  
"minibus in scrobem vires movere,  
"quod illa provocent, et eliciant  
"novas radículas: hoc per hyemem  
"frigen-

Inter enim labentur aquæ, tenuisque subibit  
 Halitus: atque animos tollent sata. Jamque  
 reperti, 350  
 Qui saxo super, atque ingenti pondere testæ  
 Urgerent: hoc effusos munimen ad imbres:  
 Hoc, ubi hiulca siti findit canis æstifer arva.  
 Seminibus positis, superest deducere terram  
 Sæpius ad capita, et duros jactare bidentes;  
 Aut presso exercere solum sub vomere, et ipsa  
 Flectere luctantes inter vineta juvencos. 357  
 Tum læves calamos, et rasæ hastilia virgæ,  
 Fraxineasque aptare sudes, furcasque bicornes:  
 Viribus eniti quarum, et contemnere ventos

By this means the water will soak thro', and a fine vapour will penetrate them; and the plants will be vigorous. There are some now, who press a great weight of stones or potsheards about them; this is a defence against pouring showers, this when the burning dog star cleaves the gaping fields with thirst. When the layers are planted out, it remains to draw up the earth often about the roots, and to exercise the hard drags; or to turn up the soil with urging the plough, and to bend the striving bullocks amongst the very vineyards; then to prepare smooth reeds and spears of peeled rods, and ashen poles; and two-horned forks; by the strength of which your vines may learn to rise, and contemn the winds,

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“ frigentem, et humidam scrobibus  
 “ inferre calorem tempestivum, ac  
 “ per æstatem virentibus alimentum,  
 “ et humorem præbere. Si vero so-  
 “ lum, cui vitis committitur, vide-  
 “ tur exile, longius accersitam pin-  
 “ guem humum scrobibus inferre  
 “ censet.” Mr. Evelyn after men-  
 tioning the placing of *potsheards*,  
*flints, or pebbles, near the root of the*  
*stem*, adds this caution: “ But re-  
 “ member you remove them after a  
 “ competent time, else the vermin,  
 “ snails and insects which they pro-  
 “ duce and shelter, will gnaw, and  
 “ greatly injure their bark, and there-  
 “ fore to lay a coat of moist rotten  
 “ litter with a little earth upon it,  
 “ will preserve it moist in summer,  
 “ and warm in winter, enriching  
 “ the showers and dews that strain  
 “ through it.”

352. *Munimen*.] In one of Dr. Mead's manuscripts it is *munimine*.

353. *Hoc*.] In the same manuscript it is *atque* instead of *hoc*.

354. *Seminibus positis*.] In this

passage the Poet mentions digging the ground, propping the vines, and pruning them.

355. *Capita*.] It is generally agreed that *capita* means here the root of the tree. Mr. B — — seems to take it for the top:

“ High as your plant oft raise the  
 “ neighb'ring soil.”

*Bidentes*.] The *biden*s seems to be that instrument with two hooked iron teeth, which our farmers call a *drag*. It is used to break the surface of the ground, and may be serviceable near the roots of the vines, where the plough coming too near would be apt to injure them.

359. *Fraxineasque*.] The conjunction *que* is wanting in the King's manuscript.

*Bicornes*.] Pierius says it is *furcasque valentes* in the Roman manuscript. We find the same reading in the Cambridge, and in one of the Arundelian manuscripts.

and climb up the stages to the tops of the elms. Whilst your plants are in their infant state, with young branches, you should spare their tender age; and whilst the joyful branch spreads itself in the open air with slackened reins, the edge of the pruning knife is not yet to be applied; but the young shoots should be nipped

Assuescant, summasque sequi tabulata per ulmos.  
 Ac dum prima novis adolescit frondibus ætas,  
 Parcendum teneris; et dum se lætus ad auras  
 Palmes agit, laxis per purum immissus habenis,  
 Ipsa acies nondum falcis tentanda, sed uncis 365

## NOTES.

361. *Tabulata.*] The *tabulata* are the branches of elms extended at proper distances, to sustain the vines; as we find in Columella: "Cum deinde adolescere incipient, falce formandæ, et *tabulata* instituenda sunt: hoc enim nomine usurpant agricolæ ramos truncosque prominentes, eosque vel propius ferro compescunt, vel longius promittunt, ut vites laxius diffundantur: hoc in solo pingui, melius illud in gracili: *tabulata* inter se minus tenuis pedibus absint, atque ita formantur, ne superior ramus in eadem linea sit, qua inferior: nam demissum ex eo palmitem germinantem inferior atteret, et fructum decutiet."

363. *Parcendum teneris: et dum se lætus ad auras.*] In one of Dr. Mead's manuscripts it is *parcendum est teneris; et dum se lætus ad auras*. In the other it is *parcendum est teneris: dum sese lætus ad auras*.

364. *Agit.*] It is *aget* in the Medicean manuscript, according to Pierius.

*Laxis.*] It is *lapis* in the King's manuscript.

*Per purum immissus habenis.*] This is a metaphor taken from horses. "This expression," says Dr. Trapp, "with submission to Virgil, is a little harsh, as applied to the growth of a tree:" but the same

metaphor had been used before by Lucretius:

"Arboribus datum 'st variis exinde  
 "per auras  
 "Crescendi magnum immissis certa-  
 "men habenis."

*Per purum* in Virgil signifies the same as *per auras* in Lucretius. Horace uses it also for the air:

"— Per purum tonantes  
 "Egit equos."

365. *Ipsa acies nondum falcis tentanda.*] Pierius reads *ipsa acie falcis nondum tentanda*. I find the same reading in one of the Arundelian manuscripts, both Dr. Mead's, and in several printed editions. He says it is *ipsa acie nondum falcis* in the Roman manuscript, and so it is in the other Arundelian copy, and some printed editions. The King's, the Cambridge, and the Bodleian manuscripts, Servius, Heinsius, Ruæus, Masvicius, and several others have *ipsa acies nondum falcis tentanda*. Quintilian alludes to this passage, in the second book of his institutions: "Ne illud quidem quod admonemus indignum est, ingenia puorum nimia interim emendationis severitate deficere: nam et desperant, et dolent, et novissime ode-  
 "runt;



Carpendæ manibus frondes, interque legendæ.  
 Inde ubi jam validis amplexæ stirpibus ulmos  
 Exierint, tum stringe comas, tum brachia tonde.  
 Ante reformidant ferrum : tum denique dura  
 Exerce imperia, et ramos compesce fluentes. 370  
 Texendæ sepes etiam, et pecus omne tenendum :  
 Præcipue dum frons tenera, imprudensque  
 laborum :  
 Cui, super indignas hyemes solemque potentem,

with your fingers here and there. But when they have given the elm a strong embrace; then strip the shoots; then prune the boughs. Before this they cannot bear the knife; but now exercise a severe dominion over them, and restrain the luxuriant branches. Hedges also are to be woven, and all sorts of cattle to be restrained; especially whilst the shoots are young, and not able to bear injuries; for, more than cruel winters, and powerful suns,

NOTES.

“ runt: et quod maxime nocet, dum  
 “ omnia timent, nihil conantur.  
 “ Quod etiam rusticis notum est, qui  
 “ frondibus teneris non putant adhi-  
 “ bendum esse falcem, quia reformi-  
 “ dare ferrum videntur, et cicatricem  
 “ nondum pati posse.”

[*Uncis carpendæ manibus frondes.*] By *uncis manibus*, crooked hands, the Poet means nipping the tender shoots with the thumb and finger, which is practised in summer time, before the shoots are grown woody and hard.

367. *Stirpibus.*] In one of Dr. Mead's manuscripts it is *viribus*, which reading Fulvius Ursinus observed also in the old Colotian manuscript.

370. *Ramos compesce fluentes.*] Pierius says it is *ramos compesce valentes* in the most ancient Roman manuscript; and thinks both the precept and expression are taken from the following passage of Varro: “ Vites pampinari, sed a sciente: “ nam id, quam putare majus; ne- “ que in arbusto, sed in vinea fieri. “ Pampinare est ex sarmento coles, “ qui nati sunt, de iis, qui plurimum “ valent, primum ac secundum, “ nonnunquam etiam tertium relin- “ quere, reliquos decerpere, ne re- “ lictis colibus sarmentum nequeat “ ministrare succum.”

371. *Texendæ sepes, &c.*] Here

the Poet speaks of making hedges, to keep out cattle, and especially goats, whence he takes occasion to digress into an account of the sacrifices to Bacchus.

In one of the Arundelian manuscripts it is *et jam pecus omne timendum*. In the Bodleian it is *etiam et pecus omne tuendum*. Pierius says it is *tuendum* in the Roman manuscript. Ruæus and most of the editors have *est* after *tenendum*. Pierius says *est* is wanting in the Medicean copy. It is left out in all the manuscripts I have collated, and by Heinsius, La Cerda, Masvicius, and several others.

This expression of weaving a hedge does not seem to mean a green hedge, but a fence made of stakes, interwoven with dry sticks.

373. *Super indignas hyemes.*] Grimoaldus and Ruæus interpret *super, præter*: in this sense Dr. Trapp has translated it:

“ ————— Besides storms,  
 “ And the sun's heat, the bufalos  
 “ and goats,  
 “ And sheep, and greedy heifers,  
 “ hurt thy vines.”

La Cerda interprets it, that cattle do more harm to the vineyards, than heat and cold: “ Etiam si hyemes in-  
 “ dignæ,

do the wild buffaloes, and persecuting goats insult

Sylvestres uri assidue capreæque sequaces 374

# NOTES.

“dignæ, id est magnæ, noceant  
“novellis vitibus, et sol, cum potens  
“est, id est, cum est æstivus: tam-  
“en magis nocumentum accipiant  
“ab uris, ovibus, capreis, juvenis.”  
In this sense it is translated by May,

“Wild bulls and greedy goats *more*  
“harm will do  
“Then scorching summers, and cold  
“winters too:”

And by Dryden :

“Whose leaves are not alone foul  
“winter’s prey,  
“But oft by summer’s suns are  
“scorch’d away ;  
“And *worse than both*, become th’  
“unworthy browse  
“Of buffaloes, salt goats, and hun-  
“gry cows.”

“I understand,” says Mr. B——,  
“*super* in this place, as it is said *su-*  
“*per canam*, or else it seems to me  
“that there would be a disagreeable  
“repetition of the same things in the  
“following lines:”

“*Frigora nec tantum*, &c.”

Accordingly he translates it,

“*In* parching summer, and *in*  
“winter snows,  
“Wild beasts and wanton goats  
“insult the boughs,  
“And sheep and hungry heifers  
“feed the luscious browse.”

But La Cerda has already vindicated this passage from the imputation of tautology. See the note on ver. 376.

*Indignas* is generally thought to signify only great, in which sense it seems to have been used in the tenth eclogue :

“—— Indigno cum Gallus amore  
“periret.”

374. *Sylvestres uri.*] The *urus*, as described by Julius Cæsar, is a wild bull of prodigious strength and swiftness, being almost as big as an elephant: “Tertium est genus eorum, qui Uri appellantur. Ii sunt magnitudine paullo infra elephantos; specie, et colore, et figura tauri. Magna vis est eorum, et magna velocitas. Neque homini, neque feræ, quam conspexerint, parcent.” He speaks of it, as one of the rare animals which are found in the Hercynian wood, and are not seen in other places: “Hujus Hercyniæ Sylvæ, quæ supra demonstrata est, latitudo ix dierum iter expedito patet. Non enim aliter finiri potest, neque mensuras itinerum noverunt. Oritur ab Helvetiorum, et Nemetum, et Rauracorum finibus, rectaque fluminis Danubii regione pertinet ad fines Dacorum, et Anartium. Hinc se flectit sinistrorsus, diversis a flumine regionibus, multarumque gentium fines propter magnitudinem attingit. Neque quisquam est hujus Germaniæ, qui se adisse  
“ad

Illudunt: pascuntur oves: avidæque juvencæ. them; and sheep and greedy  
heifers brouze upon them.

NOTES.

“ ad initium ejus sylvæ dicat, quum  
“ dierum iter LX processerit, aut quo  
“ ex loco oriatur, acceperit. Multa  
“ in ea genera ferarum nasci constat,  
“ quæ reliquis in locis visa non siut:  
“ ex quibus quæ maxime differant  
“ ab cæteris, et memoria prodenda  
“ videantur, hæc sunt.” After these  
words Cæsar describes a bull shaped  
like a stag, the elk, and the *urus*,  
as in the former quotation. Servius  
thinks the *uri* are so called ἀπὸ τῶν  
ὄρεων, from *mountains*: but it is  
more probable that the Romans only  
latinised the German name *Aurochs*  
or *Urochs*, for the ancient Germans  
called any thing wild, vast, or strong,  
*ur*; and *ochs*, in their language  
signifies an *ox*. The *uri* therefore  
mentioned by Virgil cannot be the  
*urus* described by Cæsar, which  
was an animal utterly unknown  
in Italy. To solve this difficulty,  
La Cerda would have us read *tauri*  
instead of *uri*: but then what shall  
we do with ver. 532. of the third  
Georgick?

“ Quæsitæ ad sacra boves Junonis et  
“ *Uris*:”

for here *tauris* instead of *uris* cannot  
stand in the verse. The same Com-  
mentator proposes another solution,  
to read *ursi* instead of *uri*: but this  
is a mere conjecture. Ruæus inter-  
prets *sylvestres uri* “ *Bubali* quos  
“ vulgus cum *Uris* confundit. Plin.  
“ l. 8. 15.” This is not a fair in-  
terpretation of Pliny’s words: that  
author does not say the common

people call the *bubalus*, *urus*; but  
that they call the *urus*, *bubalus*:  
“ Paucissima Scythia gignit, inopia  
“ fruticum: pauca contermina illi  
“ Germania: insignia tamen boum  
“ ferorum genera, jubatos, bisontes,  
“ excellentique et vi et velocitate  
“ *uros*, quibus imperitum vulgus  
“ *bubalorum* nomen imponit, cum id  
“ gignat Africa, vituli potius cervive  
“ quadam similitudine.” The *Bu-  
balus* of Pliny seems to be that which  
Bellonius describes under the name of  
*Bos Africanus*, which he says is less  
than a stag, of a square make, with  
reddish shining hair, and horns bend-  
ing towards each other, in form of  
a half moon. It is therefore very  
different from the *Bufalo*, which is  
common in Italy, of the milk of  
which they make those fine cheeses,  
which they call *casei di cavallo*; it is  
larger than the common kine, has a  
thicker body, a very hard skin, and  
thick, bending black horns. I do  
not find that this animal was distin-  
guished anciently by any particular  
name: and therefore Virgil might  
probably borrow the name of *Urus*,  
which was known to signify the wild  
bull of the Hercynian forest. La  
Cerda quotes a passage of S. Isidore,  
to shew that the *Bubalus* was com-  
mon in Italy in his time, which was  
very ancient. The words of S. Isi-  
dore are: “ Boas anguis Italiæ im-  
“ mensa mole: persequitur greges  
“ armentorum et *bubalos*: et plurimo  
“ lacte irriguis uberibus se innectit,  
“ et surgens interimit, atque inde a  
“ boum populatione boas nomen ac-  
1 “ cepit.”

Nor do the colds stiff with hoary frost, nor the burning heats beating upon the scorching rocks hurt them so much as those animals, and the poison of their cruel teeth, and the scar inflicted on the bitten stem.

Frigora nec tantum cana concreta pruina, 376  
Aut gravis incumbens scopulis arentibus æstas,  
Quantum illi nocuere greges, durique venenum  
Dentis, et admorso signata in stirpe cicatrix.

## NOTES.

“ cepit.” It is easy to see that S. Isidore took what he says, in this quotation, from the following passage of Pliny: “ Faciunt his fidem in Italia appellatæ boæ: in tantam amplitudinem exeuntes, ut, Divo Claudio principe, occisæ in Vaticano solidus in alvo aspectatus sit infans. Aluntur primo *bubuli* lactis succo, unde nomen traxere.” It is highly probable, that the good bishop read *bubuli* in Pliny, instead of the adjective *bubuli*: and therefore we cannot infer that the *Bufalo* was anciently called *Bubalus*.

*Capræque sequaces.*] It is *capræ* in the Cambridge, the Bodleian, both the Arundelian, and both Dr. Mead’s manuscripts.

Servius renders *sequaces*, *persecutrices*. It signifies pursuing with desire; thus, in the second eclogue:

“ Florentem cytisum sequitur lasciva  
“ capella,  
“ Te Corydon o Alexi: trahit sua  
“ quæcumque voluptas.”

376. *Frigora nec tantum, &c.*]

“ He now explains more fully what he had said before, and shews what are those cruel winters, what the powerful suns, what the injury of beasts. As if he should say, I said that the cattle did more harm to vineyards than cruel winters, or scorching suns: for neither the colds stiff with hoary frost (here is

“ the cruelty of winter), nor the burning heats beating upon the scorching rocks (here is the powerful sun), do so much harm as those cattle: for their bite is full of poison, and may be called a scar, or ulcer, rather than a bite.” LA CERDA.

377. *Gravis incumbens scopulis arentibus æstas.*] In the Cambridge manuscript it is *ardentibus* instead of *arentibus*. In the King’s, and one of Dr. Mead’s manuscripts it is *æstus* instead of *æstas*. See the note on book I. ver. 312. and book II. ver. 322.

Servius interprets *incumbens scopulis*, *Etiam saxa caloribus penetrans*, in which sense he is followed by Ruæus and May:

“ And parching suns, that burn the  
“ hardest rocks:”

And Dryden:

“ Nor dog-days parching heat, that  
“ splits the rocks:”

And Mr. B——:

“ Not raging heats that pierce thro’  
“ thirsty rocks:”

And Dr. Trapp:

“ Nor summer, when it dries and  
“ burns the rocks.”

But



Non aliam ob culpam Baccho caper omnibus  
aris  
Cæditur, et veteres ineunt proscenia ludi :

380 For this crime alone is the goat sacrificed on all the altars of Bacchus, and the ancient plays come upon the stage.

NOTES.

But what harm is it to the vineyards if the rocks are split or burnt with heat? I take the poet's meaning to be, that vineyards planted on a rocky soil, which therefore suffer most in dry weather, are not so much injured by the most scorching heat, as by the biting of cattle. The poet mentions vineyards being planted in rocks, - in ver. 520.

“ — — — — — Et alte

“ Mitis in apricis coquitur vindemia  
“ saxis.”

310. *Non aliam ob culpam Baccho caper omnibus aris cæditur.*] In one of the Arundelian manuscripts we have *causam* instead of *culpam*, but *culpam* is more poetical.

This seems to be taken from Varro who tells us, that the bite of goats poisons the vines and olives, for which reason goats are sacrificed to Bacchus, by way of punishment for their crime: “ Quædam enim pecudes culturæ sunt inimicæ, ac veneno, ut istæ, quas dixisti, capræ. Eæ enim omnia novella sata carpendo corrumpunt, non minimum vites, atque oleas. Itaque propterea institutum diversa de causa, ut ex caprino genere ad alii dei aram hostia adduceretur, ad alii non sacrificaretur, cum ab eodem odio alter videre nollet, alter etiam videre pereuntem vellet. Sic factum, ut *Libero* patri repertori vitis hirci immolarentur, proinde

“ ut capite darent pœnas. Contra ut Minervæ caprini generis nihil immolarent, propter oleam, quod eam, quam læserit, fieri dicunt sterilem. Ejus enim salivam esse fructui venenum.”

381. *Proscenia.*] “ The ancient theatre was a semicircular building, appropriated to the acting of plays, the name being derived from *θεῶμαι*, to behold. It was divided into the following parts, 1. The *Porticus*, *scalæ*, *sedilia*: the rows of *sedilia*, or seats, were called *cunei*, because they were formed like wedges, growing narrower, as they came nearer the centre of the theatre, and these were all disposed about the circumference of the theatre. 2. The *orchestra*, so called from *ὀρχήσθαι*, to dance: it was the inner part, or centre of the theatre, and the lowest of all, and hollow, whence the whole open space of the theatre was called *cavea*. Here sat the senators, and here were the dancers and musick: 3. The *proscenium*, which was a place drawn from one horn of the theatre to the other, between the *orchestra* and the scene, being higher than the *orchestra*, and lower than the scene: here the comic and tragic actors spoke and acted upon an elevated place which was called the *pulpitum*, or stage. 4. The *scenæ* was the opposite part to the audience; decorated with pictures and columns,

and the Athenians proposed rewards for wit about the villages and cross-ways; and rejoicing in their cups danced

Præmiaque ingeniis pagos et compita circum  
Theseidæ posuere, atque inter pocula læti

## NOTES.

"lums, and originally with trees, to shade the actors, when they performed in the open air: so called from *σπηήν*, a shade. 5. The poscenium, or part behind the scenes." RŪÆUS.

382. *Ingeniis*.] It is usually printed *ingentes*, which seems to be an useless epithet in this place. RŪÆUS refers it to *Theseidæ*, making the sense to be, "the great Athenians instituted rewards about the villages and cross-ways." Servius, Grimoaldus, and La Cerda take no notice at all of *ingentes*. Mr. B — — joins it with *pagos*, and translates them *crowded villages*. Dr. Trapp, in his note says, "sure it belongs to *pagos*," but he seems to omit it in his translation; "And all the roads and villages a round."

I have put *ingeniis* instead of *ingentes* on the authority of Pierius, who says it is *ingeniis* in all the most ancient manuscripts, which he had seen. The poet here alludes to the ancient custom amongst the Greeks of proposing a goat for a prize to him, who should be judged to excel in satirical verse. Thus Horace:

"Carminē qui tragico vilem certavit  
ob hircum."

Hence this sort of poetry came to obtain the name of tragedy from *τράγος*, a goat, and *ᾠδή*, a song. There is a

line in Horace not much unlike this of Virgil: it is in his first epistle:

"Quis circum pagos, et circum  
compita victor."

*Pagos*.] *Pagus* seems to be derived from *πηγή*, a well; because where they found a well, they began to make their habitations.

383. *Theseidæ*] Tragedy had its beginning among the Athenians. Thespis, an Athenian Poet, who was contemporary with Solon, improved it, and is commonly said to have invented it: tho' it was very rude even in his time, as we find in Horace:

"Ignotum Tragicæ genus invenisse  
Camænæ  
Dicitur, et plaustris vexisse poë-  
mata Thespis,  
Quæ canerent agerentque peruncti  
fœcibus ora."

*When Thespis first exposed the Tragick muse,  
Rude were the actors, and a cart the scene,  
Where ghastly faces stained with lees of wine  
Frighted the children, and amus'd the crowd.*

LORD ROSCOMMON.

It is even now a custom in Italy, for the country people, as they are carying the grapes home, to tread them in the cart, and, with faces

Mollibus in pratis unctos saluere per utres.  
 Nec non Ausonii, Troja gens missa, coloni 385  
 Versibus incomptis ludunt, risuque soluto;  
 Oraque corticibus sumunt horrenda cavatis:  
 Et te, Bacche, vocant per carmina læta, tibi que  
 Oscilla ex alta suspendunt mollia pinu.  
 Hinc omnis largo pubescit vinea sætu: 390  
 Complentur vallesque cavæ, saltusque profundi,  
 Et quocunque deus circum caput egit honestum.

upon the greasy skins in the soft meadows. The Ausonian husbandmen also, who derive their original from Troy, jest in uncouth verses, and with unbounded laughter; and put on horrid masks made of barks of trees; and invoke thee, O Bacchus, in joyful strains, and hang up little soft images to thee on a lofty pine. Hence every vineyard swells with a large produce; and the hollow vallies, and shady groves are filled, wheresoever the god shews his gracious countenance.

NOTES.

faces all besmeared, to throw out uncouth jests at those who pass by. This seems to bear a great resemblance to the original of tragedy, as mentioned by Horace. Theseus was king of Athens, and first brought them out of the fields to live in walled towns. Hence they are called *Theseidæ* by Virgil.

384. *Uctos saluere per utres.*] The *utres* were bags made of goats skins, into which they put their wine, as is now practised in the Levant. These skins were blown up like bladders, and besmeared with oil. They were set in the fields, and it was the custom to dance upon them with one leg, at the feasts of Bacchus. The skins being very slippery, the dancers often fell down, which occasioned a great laughter.

385. *Ausonii Troja.*] In the King's manuscript it is *Ausonii et Troja*.

388. *Vocant.*] La Cerda reads *cantant*.

389. *Oscilla.*] The learned are divided about the meaning of the word *oscilla* in this place. Some have recourse to the following fable. Bacchus had taught Icarius, an Athenian shepherd, the use of wine, which

he communicated to his neighbours. The country people, being exceedingly delighted with this noble liquor, drank of it to excess, and finding themselves disordered, thought they had been poisoned by Icarius, and killed him. His dog returning home to Erigone, the daughter of Icarius, conducted her to the dead body of his master, on the sight of which she hanged herself. Soon after the Athenians were visited with a great pestilence, and their young women running mad hanged themselves. On consulting the Oracle they were told, that they must appease the manes of Erigone. This they performed, by tying ropes to the branches of trees and swinging on them, as if they were hanged: and afterwards, many falling down and hurting themselves, they hung up little images instead of themselves. May thinks it alludes to these images:

“ And virgin's statues on the lofty  
 “ pine  
 “ Did hang.”

Mr. B——— understands it of the swinging:

“ They

Therefore we will honour Bacchus with our country verses according to custom, and offer chargers and holy cakes; and the sacred goat shall be led by the horns and stand at his altar, and we will roast the fat entrails on hazel spits. There is yet another labour which belongs to vines,

Ergo rite suum Baccho dicemus honorem  
Carminibus patriis, lancesque et liba feremus;  
Et ductus cornu stabit sacer hircus ad aram, 395  
Pinguique in verubus torrebimus exta columnis.  
Est etiam ille labor curandis vitibus alter,

## NOTES.

"They ride on swings suspended in  
"the wind."

And indeed there are not wanting some Commentators, who tell us, it was the custom, at the feasts of Bacchus, to swing on ropes, and play at see-saw like our children. Others say the *oscilla* were bunches of flowers in the form of *phalli*; of this opinion is Grimoaldus: "Et ad risus excites tandem imagunculas appensas arboribus, instar membrorum virilium ore lingerent." Ruæus says they were little earthen images of Bacchus, which were thought to bestow fertility which way soever their faces turned, as they were blown about by the wind. In this he is followed by Dryden:

"In jolly hymns they praise the god  
"of wine,  
"Whose earthen images adorn the  
"pine:"

And by Dr. Trapp.

"And hang thy little images aloft  
"On a tall pine."

393. *Suum honorem*.] Pierius says it is *suos honores* in some ancient manuscripts, which seems a more *graud* expression.

394. *Liba*.] The *libum* was a sort of holy cake, made of flower, honey and oil, or according to some, of *sesamum*, milk, and honey.

395. *Ductus cornu*.] The victims were led with a slack rope to the altar: for if they were reluctant it was thought an ill omen. Dryden therefore is mistaken when he translates this passage,

"——— And a guilty goat  
"Dragg'd by the horns be to his altar brought."

And Mr. B——:

"——— And a hallow'd goat  
"Dragg'd by the horns be to his altar brought:"

And Dr. Trapp:

"And at his altar kill the victim  
"goat,  
"Dragg'd by the horns."

396. *Verubus columnis*.] See the note on ver. 299.

397. *Est etiam, &c.*] He now returns to the vineyards, and shews what labour farther attends the culture of them, in frequent digging, dressing, and pruning.



Cui nunquam exhausti satis est: namque omne  
quotannis 398

Terque quaterque solum scindendum, glebaque  
versis

Æternum frangenda bidentibus: omne levandum  
Fronde nemus. Redit agricolis labor actus in  
orbem, 401

Atque in se sua per vestigia volvitur annus.

Ac jam olim seras posuit cum vinea frondes,

Frigidus et sylvis Aquilo decussit honorem;

Jam tum acer curas venientem extendit in annum

Rusticus, et curvo Saturni dente relictam 406

of which there is no end: for the whole ground is to be plowed three or four times every year, and the clods are continually to be broken with bended drags: all the grove is to be lightened of it's leaves. The labour of husbandmen comes round again, and the year rolls round in the same steps. And when the vineyard shall have lost it's latest leaves, and the cold north wind shall have deprived the woods of their glory, even then the diligent countryman extends his care to the following year, and perscutes the naked vine with Saturn's

## NOTES.

399. *Versis bidentibus.*] I have shewn what instrument the *bidentis* is, in the note on ver. 355. I take the epithet *versis* in this place to signify *bent*; for the drag is like a long-tined pitchfork, with the tines bent downwards, almost with right angles.

400. *Omne levandum fronde nemus.*] It is usual to thin the leaves, to give the sun a greater power to ripen the fruit.

402. *In se sua per vestigia volvitur annus.*] *Annus* is said by some to be derived from *annulus*, a ring: tho' the contrary seems more probable. The hieroglyphical representation of the year is a serpent rolled in a circle with his tail in his mouth.

403. *Et.*] In one of Dr. Mead's manuscripts it is *at*: in the King's and in some printed editions it is *ac*.

*Seras posuit cum vinea frondes.*] Columella says the vineyard should begin to be pruned about the beginning of our October, if the weather be fair and mild, and the equinoctial rains have preceded, and the shoots have acquired a just degree of ripeness: for a dry season requires the pruning to be later: "Placet ergo,

"si mitis, ac temperata permittit in  
"ea regione, quam colimus, cæli  
"clementia, facta vindemia, secun-  
"dum idus Octobris, auspicari  
"putationem, cum tamen equinoc-  
"tiales pluvie præcesserint, et sar-  
"menta justam maturitatem ceperint,  
"nam siccitas seriores putationem  
"facit."

404. *Frigidus et sylvis Aquilo decussit honorem.*] "This entire line  
"is taken from Varro Atacinus."  
FULV. URSIN.

405. *Curas venientem extendit in annum.*] This autumnal pruning is really providing for the next year. Thus Columella: "Quandocunque  
"igitur vinitor hoc opus obibit, tria  
"præcipue custodiat. Primum ut  
"quam maxime fructui consulat;  
"deinde, ut in annum sequentem  
"quam lætissimas jam hinc eligat.  
"materias: tum etiam ut quam lon-  
"gissimam perennitatem stirpi ac-  
"quirat. Nam quicquid ex his omit-  
"titur, magnum affert domino dis-  
"pendium."

406. *Rusticus.*] Pierius says it is *agricola* in the Roman manuscript.

hook, and forms it by pruning. Be the first to dig the ground, be the first to burn the shoots which you have cut off, and be the first to carry the stakes home; be the last to gather. Twice does shade overgrow the vines. Twice do weeds, and bushes over-run the ground: both these require great labour. Commend a large farm,

*Persequitur vitem attendens, fingitque putando.*  
*Primus humum fodito, primus de vecta cremato*  
*Sarmentis, et vallos primus sub tecta referto: 409*  
*Postremus metito. Bis vitibus ingruit umbra:*  
*Bis segetem densis obducunt sentibus herbæ:*  
*Durus uterque labor. Laudato ingentia rura:*

## NOTES.

*Curvo Saturni dente.*] Saturn is represented with a sickle in his hand. The ancient pruning knife seems to have been larger than what we use, and perhaps was the very same instrument with that which they used in reaping. Both are called *falx*.

*Relictam vitem.*] I have translated it *the naked vine*; that part which is left, when all the fruit is gathered, and the leaves are fallen off. Servius interprets it that which the husbandman had left a little before: "scilicet a se paulo ante desertam." In this sense Mr. B—— has translated it:

"He seeks the vine which he had  
 "just forsook."

Ruæus interprets it *nudatam vitem*, in which he is followed by Dryden:

"Ev'n then the naked vine he per-  
 "secutes."

Dr. Trapp has not translated *relictam*: but in his note he says "*relictam*;" i. e. *aliquandiu neglectam*. Ruæus renders it by *nudatam*; which is very strange.

407. *Persequitur vitem attendens, fingitque putando.*] In one of Dr. Mead's manuscripts it is *prosequitur* instead of *persequitur*.

Grimøaldus, La Cerda, Ruæus, and some others understand this verse not to mean only pruning, but to consist of two parts. They interpret *vitem attendens* to mean the cutting off the roots which grow near the surface of the ground, or day roots, which the Romans called *ablaqueatio*. Columella speaks of this at large, in lib. 4. c. 8. Dr. Trapp translates it *tops*.

410. *Metito.*] *Messis* and *meto* are used for the gathering in of any produce; as well as for *harvest* and *reaping*. Virgil applies *messis*, in the fourth Georgick, to the taking of the honey: *duo tempora messis*.

*Bis vitibus ingruit umbra.*] The vines are twice over-loaded with leaves: therefore they must be pruned twice in a year. He means the summer dressing, when the young shoots are to be nipped with the fingers; and the autumnal pruning.

412. *Laudato ingentia rura, exiguum colito.*] This is an imitation of the following verse of Hesiod:

Νῆ' ὀλίγην ἀνείν, μεγάλη δ' ἐν φορτίᾳ  
 δίσδαι.

The meaning of the Poet seems to be, that you may admire the splendor of a large vineyard, but that you had better cultivate a small one: because  
 the

Exiguum colito. Nec non etiam aspera rusci

but cultivate a small one. The rough twigs also of butcher's

## NOTES.

the labour of cultivating vines is so great, that the master cannot extend his care over a very large spot of ground. Columella relates a story from Græcinus, in confirmation of this. A man had two daughters, and a large vineyard, of which he gave a third part with the eldest daughter in marriage: and yet he gathered as much fruit as he did before. Afterwards he married the younger daughter, with another third for her portion; and still found that his remaining third part produced as much as the whole had done: which could arise from no other cause, than that he was able to cultivate a third part better than the whole vineyard before it was divided. "Idque non solum ratione, sed etiam exemplo nobis idem Græcinus declarat eo libro, quem de vineis scripsit, cum refert ex patre suo sæpe se audire solitum Paridium quendam Veterensem vicinum suum duas filias, et vineis consitum habuisse fundum, cujus partem tertiam nubenti majori filiæ dedisse in dotem, ac nihilo minus æque magnos fructus ex duabus partibus ejusdem fundi percipere solitum. Minorem deinde filiam nuptui collocasse in dimidia parte reliqui agri. Nec sic ex pristino reditu detraxisse. Quod quid conjicit? nisi melius scilicet postea cultam esse tertiam illam fundi partem, quam antea universam." The same author mentions this precept of the poet with great commendation, and says it was taken from a saying of one of the seven

wise men, and that it was a proverb of the Carthaginians, that *a field ought to be weaker than the husbandman*. He adds, that, after the expulsion of the kings, seven acres was the allowance to each person, from which they derived more profit, than they did in his time from large plantations: "Nos ad cætera præcepta illud adjicimus, quod sapiens unus de septem in perpetuum posteritati pronuntiavit, μέτρον ἄριστον, adhibendum modum mensuramque rebus, idque ut non solum aliud acturis, sed et agrum paraturis dictum intelligatur, ne majorem quam ratio calculorum patiatúr, emere velit: nam huc pertinet præclara nostri poetæ sententia:

— — — Laudato ingentia rura,  
Exiguum colito.

"Quod vir eruditissimus, ut mea fert opinio, traditum vetus præceptum numeris signavit: quippe acutissimam gentem Pænos dixisse convenit, *Imbecillio rem agrum, quam agricolam esse debere*: quoniam cum sit colluctandum cum eo, si fundus prævaleat, allidi dominum. Nec dubium quin minus reddat laxus ager non recte cultus, quam angustus eximie. Ideoque post reges exactos Liciniana illa septena jugera, quæ plebis tribunus viri tim dividerat, majores quæstus antiquis retulere, quam nunc nobis præbent amplissima vervacta."

413. *Aspera rusci vimina.*] We learn from Pliny that the *ruscus* is the same with the *oxymyrsine*: "Castor  
q 2 oxymyr-

broom must be cut in the woods, and the watry reed on the banks, nor must you neglect the uncultivated willows. Now the vines are tied, now the trees no longer require the hook; now the weary dresser sings about the utmost rows;

Vimina per sylvam, et ripis fluvialis arundo  
Cæditor, incultique exercet cura salicti. 415  
Jam vinctæ vites: jam falcem arbusta reponunt;  
Jam canit extremos effætus vinitor antes:

## NOTES.

“oxymyrsinen myrti foliis acutis,  
“ex qua fiunt ruri scopæ, ruscum  
“vocavit.” *Oxymyrsine* signifies sharp-pointed myrtle; and is therefore the same with the κεντρομυρρίνη, or prickly myrtle of Theophrastus, to which he compares the Alexandrian laurel, on account of the berries growing upon the leaves: “Ἰδία δὲ καὶ τάδε περὶ τὴν Ἰδὴν ἐστὶν, οἷον ἢ τε Ἀλεξανδρεία καλυμμένη δάφνη, καὶ συκὴ τις καὶ ἀμπέλως. τῆς μὲν ἐν δάφνης ἐν τῷ τὸ ἴδιον, ὅτι ἐπιφυλλόκαρπὸν ἐστίν, ὥσπερ καὶ ἡ κεντρομυρρίνη. ἀμφοτέραι γὰρ τὸν καρπὸν ἔχουσιν ἐκ τῆς ῥάχews τῆ φύλλου. Dioscorides plainly enough describes our *butcher’s-broom* under the name of μυρσίνη ἀγρία, or wild myrtle. He says the leaves are like those of myrtle, but broader, pointed like a spear, and sharp. The fruit is round, growing on the middle of the leaf, red when ripe, and having a bony kernel. Many stalks rise from the same root, a cubit high, bending, hard to break, and full of leaves. The root is like that of dog’s grass, of a sour taste and bitterish. It grows in wild and craggy places: Μυρσίνη ἀγρία τὸ μὲν φύλλον μυρσίνῃ ἔχει ὅμοιον, πλατύτερον δὲ, λογχοειδὲς, ὁξὺ ἐπ’ ἄκρῃ. τὸν δὲ καρπὸν στρογγύλον, ἐν μέσῳ δὲ τῷ πετάλῳ περιφερῆ, ἐρυθρὸν ἐν τῷ πεπαινεσθαι, ἔχοντα τὸ ἐντὸς ὁσῶδες. κλωνία λυγροειδῇ πολλὰ ἐκ τῆς ῥίζης αὐτῆς δύσθραυστα, ὅσον πῶς ἔχως φύλλων μεσὰ ῥίζαν παραπελησίαν ἀγρώγει,

γευομένην στυφνὴν, ὑπόπικρον. . . . Φύεται ἐν τραχέσι τόποις καὶ κρημνώδεσι. The butcher’s broom is so called, because our butchers make use of it to sweep their stalls. It grows in woods and bushy places. In Italy they frequently make brooms of it. I suppose it was used to bind their vines in Virgil’s time, by it’s being mentioned in this place.

414. *Sylvam.*] It is *sylvus* in the King’s manuscript.

416. *Jam vinctæ vites, &c.*] He concludes this passage with showing that the labour of cultivating vineyards is perpetual. He has already mentioned a frequent digging of the ground; the summer and autumn pruning; and the tying of the vines. Now he observes, that when all this is performed, and the labour might seem to be ended with the vintage, yet the ground is still to be stirred and broken to dust; and that storms are to be feared even when the grapes are ripe.

In the King’s, and in one of Dr. Mead’s manuscripts, it is *junctæ* instead of *vinctæ*.

417. *Jam canit extremos effectus vinitor antes.*] It is *effectos* in the Bodleian, and *effectus* in one of Dr. Mead’s manuscripts. Pierius says it is

“Jam canit effectos extremus vinitor  
“autes”



Sollicitanda tamen tellus, pulvisque movendus,  
Et jam maturis metuendus Jupiter uvis. 419

Contra, non ulla est oleis cultura: neque illæ  
Procurvam expectant falcem, rastrosque te-  
naces ;

Cum semel hæserunt arvis, aurasque tulerunt.

Ipsa satis tellus, cum dente recluditur unco,

yet the earth must be turned up, and the dust stirred, and Jupiter is to be feared, even when the grapes are quite ripe. On the contrary, the olives require no culture, nor do they expect the crooked hook, and strong harrows; when once they have taken root in the fields, and stood the blasts. The earth itself affords sufficient moisture, when it is opened with the hooked drag,

## NOTES.

in the Roman manuscript; and *canit effectus extremos* in the Lombard, and in the Medicean manuscripts.

420. *Contra, non ulla est, &c.*] Having shewed the great labour which attends the care of a vineyard; he now opposes the olive to it, which requires hardly any culture. He says the same of other fruit trees, and mentions the wild plants, which are produced abundantly; and thence he infers, that if nature affords us so many useful plants, we ought not to be backward in planting, and bestowing our own labour.

In the Bodleian manuscript it is *nonnulla*, Servius mentions this reading. But it seems to be making the Poet guilty of a very poor expression to say, *Vines require a great deal of culture; but, on the contrary, olives require some.*

Virgil does not say in this passage, that olives require no culture at all; but that they have no occasion for any, after they have once taken to the ground, and grown strong. They have no occasion for harrows, and pruning looks; and need only a little breaking of the ground, and some plowing. Columella does not greatly differ from the Poet. He says no tree requires so much culture as the vine, or so little as the olive.

“ Omnis tamen arboris cultus simplicior, quam vinearum est, longæque ex omnibus stirpibus minorem impensam desiderat olea, quæ prima omnium arborum est, nam quamvis non continuis annis, sed fere altero quoque fructum afferat, eximia tamen ejus ratio est, quod levi cultu sustinetur, et cum se non induit, vix ullam impensam poscit: sed et siquam recipit, subinde fructus multiplicat: neglecta compluribus annis non ut vinea deficit, eoque ipso tempore aliquid etiam interim patrifamilias præstat, et cum adhibita cultura est, uno anno emendatur.”

423. *Ipsa satis tellus, &c.*] These two lines have been as variously interpreted as any passage in Virgil. Servius takes *satis* to mean the planted olives; *vomere* to be put for *per vomerem*; and *fruges* for corn. Thus according to him, the sense will be this: *An olive-yard, when it is plowed, affords both moisture to the planted olives, and yields corn also by means of the share.* In this he is exactly followed by Grimoaldus, except that he interprets *dente unco* a spade, and he paraphrases it thus: “ Olivetum, si ligone foditur, ad oleas, cæterasque in eo satas arbores irrigandas aptum redditur, sin aratro quoque

and weighty fruits when it is turned up with the share.

Sufficit humorem, et gravidas cum vomere fruges :

## NOTES.

“ quoque vertatur, non olivarium modo, sed frumentarium etiam fieri poterit.” May’s translation is to the same purpose :

“ The earth itself, when furrow’d by the plough,  
“ Doth food enough on her, and corn bestow.”

La Cerda takes *dente unco* and *vomere* to be only two expressions for the plough-share : he contends that *satis* is the adverb, and that *fruges* means the fruit of the olives : “ Nam tellus ipsa quocunque aratro, quocunque vomere invertatur (adeo non necessarii rastri) præbet humorem, qui satis ad oleas. Illud *gravidæ fruges* sunt ipsissimæ oleæ. .... Male enim aliqui per *fruges* capiunt frumenta. Male etiam per vocem *satis* accipiunt sata, cum hic sit adverbium.” Ruæus follows Servius as to *satis*, and Grimoaldus as to *dente unco* ; but he gives quite a new interpretation of *cum vomere* : “ Id est statim atque aperitur vomere, sine mora, producit fructus. Exaggeratio, quæ certum et celerem proventum indicat.” Dr. Trapp approves of this new interpretation :

“ The earth itself, when by the biting share  
“ Upturn’d, sufficient moisture will supply ;  
“ And full fruit, with the labour of the plough  
“ Coëval.”

“ For that,” says he, “ is the mean-

ing of *cum vomere*. Hyperb. *al-*  
“ most as soon as, &c.” As for *satis*, I think the sense is much the same, whether we take it to be the noun or the adverb. *Dente unco* I take to mean the *bidens* or drag, spoken of before, which is used in the culture of olives, according to Columella, to break and loosen the ground, that the sun may not pierce thro’ the chinks, and hurt the roots : “ Sed id minime bis anno arari debet, et bidentibus alte circumfodiri. Nam post solstitium cum terra æstibus hiat, curandum est, ne per rimas sol ad radices arborum penetret.” I do not find that it was usual to sow corn amongst the olives, but plowing the ground was universally thought to increase their product : therefore I agree with La Cerda, that *fruges* means the fruits of the olive, and not corn. I take the sense of these lines to be this ; “ If you break the ground with drags, it will keep the sun from drying the roots, and the earth, being loosened, will let as much moisture soak to them as is sufficient : and if you plow the ground you will have a greater crop of olives.” Mr. B—— has translated it in this sense :

“ The earth herself the plants sup-  
“ plies with juice,  
“ If crooked teeth once make her surface loose :  
“ But floods of oil from swelling berries flow,  
“ If ploughs unlock her richer soil below.”

Dryden

Hoc pinguem et placitam paci nutritor olivam.  
 Poma quoque, ut primum truncos sensere  
     valentes, 426  
 Et vires habuere suas, ad sidera raptim  
 Vi propria nituntur, opisque haud indiga nostræ.  
 Nec minus interea fœtu nemus omne gravescit,  
 Sanguineisque inculta rubent aviaria baccis. 430  
 Tondentur cytisi; tædas sylva alta ministrat,

Thus do thou nurse the fat and peaceful olive. Fruit-trees also as soon as they are ingrafted on strong trunks, and have acquired their proper strength, quickly shoot up to the stars, by their own force, and stand in no need of our help. At the same time all the forests bend with fruit, and the uncultivated habitations of birds glow with red berries. The *Cytisus* is cut, the tall wood affords torches,

## NOTES.

Dryden has taken no notice of *dente unco* in his translation:

“The soil itself due nourishment  
 “supplies;  
 “Plow but the furrows, and the  
 “fruits arise.”

425. *Hoc.*] *Hoc* seems to relate to *comere*, as Mr. B — observes: it is usually interpreted *propter hoc*.

426. *Poma.*] I take this to belong to fruit-trees in general. *Columella*, in his chapter *De arboribus pomiferis*, speaks of figs, pomegranates, apples, pears, mulberries, and several other sorts of fruits. The poet says they require no care but ingrafting; for that is the sense of *truncos sensere valentes*. *Ad sidera raptim vi propria nituntur* is much the same expression as

“Exiit in cælum ramis felicibus  
 “arbos.”

429. *Nec minus,* &c.] Here he speaks of wild trees, which grow in the woods.

431. *Tondentur cytisi.*] A considerable number of different plants have been supposed by different authors to be the *cytisus* here spoken

of: but the *Cytisus Maranthæ* is generally allowed to be the plant. We can gather nothing certain from what Virgil has said about it. He mentions goats as being very fond of it, in the first eclogue:

“ — Non me pascente capellæ  
 “Florentem cytisum, et salices car-  
 “petis amaras.”

And in the Second:

“Torva læna lupum sequitur, lupus  
 “ipse capellam:  
 “Florentem cytisum sequitur lasciva  
 “capella:  
 “Te Corydon, o Alexi:”

which seems to be an imitation of the following lines, in the tenth Idyllium of Theocritus:

Ἄ αἰξ τὸν κύτισον, ὃ λύκος τὰν αἶγαν  
     διώκει,  
 Ἄ γίρ᾽ αὖτος τῶροντρον. ἐγὼ δ' ἐπὶ τὴν μεμά-  
     νημαι.

The Greek Poet also mentions the goats as eating *cytisus*, in the fifth Idyllium:

Ταὶ μὲν ἱμαὶ κύτισόν τε καὶ ἄγχιλον αἶγες  
     ἔδουσι.

and the nocturnal fires are fed,  
and spread their light.

Pascunturque ignes nocturni, et lumina fun-  
dunt.

## NOTES.

In the ninth eclogue the *cytismus* is mentioned as increasing milk :

“ Sic cytiso pastæ distentent ubera  
“ vaccæ : ”

And in the third Georgick :

“ At cui lactis amor, cytisum, lotos.  
“ que frequentes  
“ Ipse manu, salsasque ferat præse-  
“ pibus herbas,

In the tenth eclogue it is spoken of as grateful to bees :

“ Nec lacrymis crudelis amor, nec  
“ gramina ravis,  
“ Nec cytiso saturantur apes, nec  
“ fronde capellæ.”

From these passages we collect, that the *cytismus* was grateful to bees and goats, and productive of milk ; but nothing with regard to the description of the plant itself. Let us examine now, what Theophrastus has said of it, which is very little. In the ninth chapter of the first book of his History of Plants, he says the wood of the *cytismus* is hard and thick : Διαφέρουσι δὲ καὶ ταῖς μήτραις . . . τέτων δὲ ἔτι σκληρότεραι καὶ πυκνότεραι, κρανίας, πρίνθ, δρυὸς, κυτίσθ, συκαμίνων, ἰθέινθ, λωτῶ. He says the same in the fourth chapter of the fifth book, and adds, that it comes nearest to ebony : πυκνότερα

μὲν ἔν δοκεῖ καὶ βαρύτερα πύξος εἶναι καὶ ἰθέινθ· ὁδὲ γὰρ ἐπὶ τῷ ὕδατος ταῦτ' ἐπινεῖ, καὶ ἡ μὲν πύξος ὅλη. τῆς δὲ ἰθέινθ ἡ μήτρα ἐν ἡ καὶ ἡ τῷ χρώματός ἐστι μελανία. τῶν δ' ἄλλων ὁ λωτός· πυκνὸν δὲ καὶ ἡ τῆς δρυὸς μήτρα, ἣν καλεῖσι μελάνδρυνον καὶ ἔτι μᾶλλον ἡ τῷ κυτίσθ· παρομοία γὰρ αὕτη δοκεῖ τῇ ἰθέινθ εἶναι. This hardness, like ebony, agrees very well with the *Cytisus Maranthæ*, when the plant is grown old : for the Turks make the handles of their sabres of it, and the monks of Patmos their beads. In the twentieth chapter of the fourth book he says it kills most other plants, but that it is itself destroyed by the *Halimus* : Χαλεπὸς δὲ καὶ ὁ κύτισος, ἀπόλλυσι γὰρ πάνθ' ὡς ἐπεῖν. ισχυρότερον δὲ τέττω τὸ ἅλιμον, ἀπόλλυσι γὰρ τὸν κύτισον. It may destroy other plants by drawing away the nourishment from them. Dioscorides says it is a white shrub, like the *Rhamnus*, with branches a cubit long or longer, clothed with leaves like those of fenugreek, or birds-foot trefoil, only less, and having a larger rib. When they are rubbed with the fingers, they smell like rocket, and have a taste like green chiches : Κύτισσος θάμνος ἐστὶ λευκὸς ὅλος ὡς ῥάμνος. κλάδης ἀνείς πτηχυαῖες καὶ μείζονας· περὶ ὅς τὰ φύλλα, ὅμοια τήλιδι, ἡ λωτῶ τριφύλλῳ, μικρότερα δὲ καὶ ῥάχιν ἔχοντα μείζονα· ἔντε τῷ διατριβῆναι τοῖς δακτύλοις ὄζοντα ἐνζώμα. ἐν δὲ τῇ γεύσει ὅμοια ἐριεῖνδοις χλωροῖς. This also agrees with the *Cytisus Maranthæ* : for the leaves are trifoliated, and smell



Et dubitant homines serere, atque impendere  
curam?  
Quid majora sequar? salices, humilesque ge-  
nistæ,

433 And do men hesitate about  
planting, and bestowing care?  
Why should I speak of greater  
things? willows, and humble  
broom afford either brouze for  
the cattle,

NOTES.

smell very like rocket, especially about Naples, and the plant is very hoary in it's native soil. Columella speaks only of the use of it, as an excellent fodder, causing abundance of milk, and being useful also to hens and bees. Pliny tells us, that Amphilocheus wrote a whole book about the *medica*, and the *cytisus*: "Unum de ea, et cytiso" volumen Amphilocheus fecit confusum. He says it is a shrub, and greatly commended by Aristomachus, the Athenian, as a good fodder: "Frutex est et cytisus, ab Aristomacho Atheniensi miris laudibus predicatus pabulo ovium, aridus" vero etiam suum. Then he enlarges upon the uses of it in increasing milk, and says it is hoary, and has the appearance of a shrubby trefoil, with narrower leaves: "Cannus aspectu, breviterque siquis explorare similitudinem velit, augustioris trifolii frutex." The *Cytisus Maranthæ* is the *Cytisus incarnatus, siliquis falcatis* of C. Bauhin, and the *Medicago trifolia, frutescens, incana* of Tournefort.

May translates *cytisi*, low shrubs, and Dryden, vile shrubs are shorn for brouze; but the *cytisus* was so far from being accounted a vile shrub, that it was in the highest esteem amongst the ancients. Mr. B—— paraphrases these two words, *tondentur cytisi*:

"The Cytisus, with constant verdure  
" crown'd  
" Oft feels the hook, and shoots at  
" every wound."

*Tædas sylvæ alta ministrat.*] Torches were made of any combustible wood. Pliny mentions a sort of pine or firr, under the name of *tæda*, which was chiefly made use of at sacrifices: "Sextum genus est tæda proprie dicta: abundantior succo quam reliqua, parcius liquidiorque quam picea, flammis ac lumini sacrorum etiam grata."

432. *Pascunturque ignes nocturni.*] In one of Dr. Mead's manuscripts it is *Pascuntur nocturni ignes.*

433. *Et dubitant homines serere atque impendere curam.*] Fulvius Ursinus says this whole verse is wanting in the old Colotian manuscript. It is *curas* in some editions.

434. *Quid majora sequar.*] Here he speaks of the great use of several sorts of trees; and concludes with giving them the preference to the vine.

*Humilesque genistæ.*] Mr. B—— translates *genistæ*, furze, and says he has taken the liberty to paraphrase a little upon *genistæ*, *sepeque satis et pabula melli sufficiunt*, because he has seen so much of the use of that plant in both these respects:

"The willow, and the furze, an  
" humble plant  
" To husbandmen afford no trivial aid;  
" That to the sheep gives food, to  
" shepherds shade:  
" This covers with strong lines the  
" wealthy fields,  
" And early fother to the bee-fold  
" yields."

It

or shade for the shepherds, and hedges for the fields, and food for bees. It is delightful to behold Cytorus waving with box,

Aut illæ pecori frondem, aut pastoribus  
umbras

435

Sufficiunt; sepemque satis, et pabula melli.  
Et juvat undantem buxo spectare Cytorum,

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It is certain that furze is frequently used as a fence, and the flowers are sought after by the bees: but it is no less certain that the *furze* was never called *genista* by any ancient Latin writer. See the note on *lentæque genistæ*, ver. 12.

435. *Aut illæ.*] Servius says many read *et tiliæ*.

*Umbras.*] So I read with Heinsius. Pierius says it is *umbras* in all the ancient manuscripts. I find it so in all those which I have collated. La Cerdæ, Ruæus, and several other editors have *umbram*.

437. *Undantem buxo Cytorum.*] Servius says Cytorus is a mountain of Macedonia: but, according to Pliny, it belongs to Paphlagonia: "Ultra quem gens Paphlagonia, quam Py-læmeniam aliqui dixerunt, inclusam a tergo Galatia. Oppidum Mastya Milesiorum, deinde Crona. Quo loco Henetos adjicit Nepos Cornelius, a quibus in Italia ortos cognomines eorum Venetos credi postulat. Sesamum oppidum, quod nunc Amastris. Mons Cytorus, a Tio lxxiii M. pass." Ruæus says it is a city and mountain of Galatia, on the borders of Paphlagonia. Strabo indeed speaks of a city of that name, but he places it in Paphlagonia, and neither he, nor Pliny, mention either a town or mountain of that name in their accounts of Galatia. Cytorus was very fa-

mous for box. Thus Theophrastus: "Ἡ δὲ πύξος μεγέθει μὲν ἔχει μεγάλην, τὸ δὲ φύλλον ὁμοιον ἔχει μυρρίνω. Φύεται δ' ἐν τοῖς ψυχροῖς τόποις καὶ τραχέσι. καὶ γὰρ τὰ Κύτωρα τοιούτων, ἃ ἡ πλείστη γίνεται. He immediately adds that Olympus of Macedonia is cold, for it grows there also, though not very large, but the largest and fairest trees of it are in Cyrene: ψυχρὸς δὲ ὁ Ὀλυμπος ὁ Μακεδονικὸς, καὶ γὰρ εἰσαύδα γίνονται πολλοὶ ἔχει μεγάλοι, μέγιστοι δὲ καὶ κάλλιστοι ἐν Κυρήνῃ. Perhaps Servius read this passage negligently, and finding Macedonia mentioned, put down Cytorus, as a mountain of that country. Pliny says box grows in great plenty on the Pyrenean hills, and on Cytorus, and on Berecynthus: "Buxus Pyrenæis, a Cytoro montibus plurima, ac Berecynthio tractu." La Cerdæ thinks we should read *Cyrenæis* or *Cyrenis*, in Pliny, instead of *Pyrenæis*, according to the last quotation from Theophrastus. But Robert Constantine, and other learned Criticks think *κυρήνη* is an error in the copies of Theophrastus, and that it should be *κυρνή*, *Corsica*. It is certain, that Pliny uses *Corsica*, where the editions of Theophrastus have *κυρήνη*: "Crassissima in Corsica . . . Hæc in Olympo Macedoniae gracilior, sed brevis." And besides it is not probable, that Theophrastus, after he had said the box flourished most in cold places, would say that it grew fairest

Naryciæque picis lucos : juvat arva videre  
 Non rastris, hominum non ulli obnoxia curæ.  
 Ipsæ Caucasæ steriles in vertice sylvæ, 440  
 Quas animosi Euri assidue franguntque serunt-  
 que,  
 Dant alios aliæ fœtus : dant utile lignum  
 Navigiis pinos, domibus cedrumque cupressos-  
 que.

and the groves of Narycian pitch; it is delightful to see fields that are not obliged to harrows, or any care of men. Even the barren woods on the top of Caucasus, which the strong east winds continually tear and rend, give each of them their different produce; give pines for ships, and cedars and cypresses for houses,

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fairest and strongest in Cyrene, a country of the scorching Lybia.

438. *Naryciæque picis lucos.*] *Naryx* or *Narycium* was a city of the Locrians, in that part of Italy, which is over-against Greece. They are mentioned in the third Æneid, where Helenus, who reigned in Epirus, advises Æneas to avoid that part of Italy, which is washed by the Ionian sea:

“Has autem terras, Italique hanc  
 “littoris oram

“Effuge: cuncta malis habitantur  
 “mœnia Graiis.

“Hic et Narycii posuerunt mœnia  
 “Locri.

*Let not thy course to that ill coast be bent,*

*Which fronts from far th’ Epirian continent;*

*Those parts are all by Grecian foes possess’d:*

*Narycian Locrians here the shores infest.”*

DRYDEN.

Servius reads *Mariciæ*.

439. *Non rastris, hominum non ulli obnoxia curæ.*] Almost all the editors point this verse thus:

“Non rastris hominum, non ulli ob-  
 “noxia curæ;”

which is very strange. *Fields not obliged to harrows of men, or to any cure.* Mr. B—— is the first who places the comma after *rastris*, which must certainly be the right pointing. In one of Dr. Mead’s manuscripts we read *non nulli*.

440. *Caucasæ.*] Caucasus is a famous ridge of mountains running from the Black-sea to the Caspian. Strabo says it abounds with all sorts of trees, especially those which are used in building ships: “Ευδαιμόνων δ’ ἐστὶν ἔλη πασιδοματῇ τῇ τε ἄλλῃ, καὶ τῇ ναυπηγικήμῃ.”

443. *Cedrumque cupressosque.*] Pierius found it thus in the Roman, the Medicean, and other very ancient manuscripts: but he says it is *cupressos* in the Lombard manuscript, without *que*, which he takes to be an error of the transcriber. In both the Arundelian manuscripts it is *cedrumque cupressumque*. In the King’s and in one of Dr. Mead’s it is *cedrumque cupressosque*. In the Bodleian, and in the other manuscript of Dr. Mead’s it is *cedrumque cupressos*. In the Cambridge manuscript it is *cedrosque cupressosque*. Heinsius reads *cedrumque cupressosque*: Grimoaldus, La Cerda, and Ruæus *cedrosque cupressosque*: and Masvicius *cedrumque cupressumque*. Most of the editions, which

Hence the husbandmen have formed spokes for their wheels, and coverings for their wagons, and have fitted crooked keels to ships. The willows abound with twigs, the elms with leaves :

Hinc radios trivere rotis, hinc tympana plaustriis  
Agricolæ, et pandas ratibus posuere carinas. 445  
Viminibus salices sæcundæ, frondibus ulmi :

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which are not here excepted, have *cedrosque cupressosque*.

It is much to be questioned, whether the cedar here spoken of, is that which is so frequently mentioned in the scriptures; for that has not been observed any where but on mount Lebanon. It seems to have been but little known by the Greek and Roman writers. Theophrastus seems to speak of it in the ninth chapter of the fifth book of his History of Plants; where he says the cedars grow to a great bigness in Syria, so large that three men cannot compass them: Ἐκάστη δὲ τῆς ἕλης, ὥσπερ καὶ πρῶτον ἐλέχθη, διαφέρει κατὰ τοὺς τόπους. Ἐνθα μὲν γὰρ λωτός, ἔνθα δὲ Κέδρος γίνεται θαυμαστὴ, καδάπερ καὶ περὶ Συρίαν. Ἐν Συρίᾳ γὰρ ἔντε τοῖς ἔρεσι διαφέρουσα γίνεται τὰ δένδρα τῆς κέδρου καὶ τῷ ὕψει καὶ τῷ πλάχει· τηλικαῦτα γὰρ ἔσιν, ὥς ἔνια μὲν μὴ δύνασθαι τρεῖς ἄνδρας περιλαμβάνειν. These large Syrian trees are probably the cedars of Lebanon, which I believe Theophrastus had only heard of, and took to be the same with the Lycian cedars, only larger: for in the twelfth chapter of the third book, where he describes the cedar particularly, he says the leaves are like those of Juniper, but more prickly: and adds that the berries are much alike. Therefore the cedar described by Theophrastus cannot be that of Lebanon, which bears cones, and not berries. I take

it rather to be a sort of Juniper, which is called *Juniperus major bacca rufescente* by Caspar Bauhin, *Oxycedrus* by Parkinson, and *Oxycedrus Phænicea* by Gerard. What Pliny and Dioscorides have said of the cedar is very confused.

446. *Viminibus salices sæcundæ.*] The twigs of the willows are used to bind the vines, and to make all sorts of wicker works.

*Frondibus ulmi.*] The cattle were fed with leaves of elms. Thus Columella: "Est autem ulmus longe lätior et procerior, quam nostras, frondemque jucundiorē bubus præbet: qua cum assidue pecus alueris, et postea generis alterius frondem dare institueris, fastidium bubus affert." This use of elm leaves is confirmed by Mr. Evelyn, who says, "The use of the very leaves of this tree, especially of the female, is not to be despised; for being suffered to dry in the sun upon the branches, and the spray stripped off about the decrease in August (as also where the suckers and stolones are supernumerary, and hinder the thriving of their nurses) they will prove a great relief to cattle in winter, and scorching summers, when hay and fodder is dear they will eat them before oats, and thrive exceedingly well with them; remember only to lay your boughs up in some dry — and



At myrtis validis hastilibus, et bona bello  
Cornus: Ityræos taxi torquentur in arcus.  
Nec tiliæ læves, aut torno rasile buxum 449  
Non formam accipiunt, ferroque cavantur acuto.  
Nec non et torrentem undam levis innatat alnus  
Missa Pado: nec non et apes examina condunt  
Corticibusque cavis, vitiosæque ilicis alveo.

but the myrtle with strong spears, and the cornel is useful in war; the yews are bent into Ityrean bows; the smooth limes also, and the turner's box are shaped, and hollowed with sharp tools. The light alder swims also on the rough flood, when it is launched on the Po; and bees conceal their young in hollow barks, and in the body of a rotten elm-oak.

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"and sweet corner of your barn. It was for this the Poet praised them, and the epithet was advised, *Fruitful in leaves the elm*. In some parts of Herefordshire they gather them in sacks for their swine and other cattle, according to this husbandry."

447. *Myrtus validis hastilibus, et bona bello cornus.*] Their spears and darts were anciently made of myrtle and cornel: but Pliny prefers the ash for these uses: "Obedientissima quæcunque in opere fraxinus, eademque hastis corylo melior, cornu levior, sorbo lentior."

In one of Dr. Mead's manuscripts it is *at bona bello cornus*.

448. *Ityræos taxi torquentur in arcus.*] The *Ityræi* or *Ituræi* were a people of *Cæle Syria*, famous for shooting with a bow.

Pierius says that in some ancient manuscripts it is *curvantur* instead of *torquentur*. Servius, and some of the old editors, and Schrevelius have *curvantur*.

449. *Tiliæ læves.*] Pliny says *mollissima tiliæ*, and *tiliæ ad mille usus petendæ*.

*Torno rasile buxum.*] Box is well known to be turned into a great variety of utensils.

451. *Alnus.*] See the note on ver. 136. of the first Georgick.

452. *Missa Pado.*] The Po is a famous river of Italy. Alders are said to grow in abundance on its banks.

453. *Ilicis.*] Mr. Evelyn asserts, that the *Esculus* of the ancients was a species of *Ilex*: "The acorns of the *coccigera*, or *dwarf-oak*, yield excellent nourishment for Rustics, sweet, and little, if at all, inferior to the chesnut, and this, and not the *fagus*, was doubtless the true *Esculus* of the ancients, the food of the golden age." But it is plain, that the very tree of which this learned gentleman speaks, was called *Ilex* by Pliny, for this author says expressly that the *Ilex* bears the *coccus* or *cherries berry*: "Omnes tamen has ejus dotes *ilex* solo provocat cocco." The same author says the leaves of the *Esculus* are sinuated, whereas those of the *Ilex* are not sinuated: "Folia præter ilicem gravia, carnosæ, procera, sinuosa lateribus." Besides the very name of *dwarf-oak* shews this sort of *Ilex* cannot be the ancient *Esculus*, which is described as a very large tree. Mr. Evelyn seems to have thought the *dwarf-oak* or *scarlet-oak* to be the *Esculus*, because its acorns are so good to eat; but

What have the gifts of Bacchus produced in comparison of these? Bacchus has been the occasion of crimes; he overcame the Centaurs raging with murder, Rhætus, Pholus,

Quid memorandum æque Baccheia dona tulerunt? 454

Bacchus et ad culpam causas dedit: ille furentes Centauros letho domuit, Rhætumque Pholumque,

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but this is no good proof neither: for Pliny says the acorns of the Esculus are inferior to those of the common oak: "Glans optima in quercu atque grandissima, mox esculo."

*Alveo.*] Servius reads *alvo*. Pierius found *alveo* in the Roman manuscript, with which he was greatly delighted: "In Romano codice legitur *alveo*, quod mirifice placet." *Alveo* is now generally received.

454. *Quid memorandum æque, &c.*] Having spoken of the great uses of forest trees, he falls into an exclamation against the vine, which is not only less useful than those trees which nature bestows on us without our care; but is also the cause of quarrels and murders. He produces a noted instance of the quarrel between the Centaurs and Lapithæ. Ovid has described it at large in the twelfth book of the *Metamorphosis*. Pirithous, king of the Lapithæ, had married Hippodamia. At these nuptials Eurytus, a Centaur, being inflamed with lust and wine, attempted to ravish the bride: which example was followed by the rest, who endeavoured each to seize upon such young ladies as they chose. Theseus rising in defence of the bride slew Eurytus, and, the other guests assisting, all the Centaurs were either slain or put to flight.

455. *Culpam.*] In one of Dr. Mead's manuscripts it is *culpas*.

*Furentes Centauros letho domuit.*]

"This passage is generally explained

"by joining *letho* with *domuit*. But  
"it seems to me that it should be  
"joined with *furentes*, as it is said  
"*furens ira, invidia, amore, &c.*  
"and as Virgil himself says in the  
"second *Æneid*:

"——— *Vidi ipse furentem*  
"*Cæde Neoptolemum.*

"And then the meaning is, *domuit*,  
"he overcame, in the common sense,  
"as wine is said to overcome any  
"one, and made them *mad to death*.  
"In the other sense Virgil would  
"contradict what he said before.  
"*Bacchus et ad culpam causas dedit*.  
"How would Bacchus have been to  
"blame, for having punished with  
"death profligate wretches that  
"would have ravished the bride from  
"her husband? This was a just, and  
"not a blameable action, but his  
"blame was his overcoming their  
"reason, and exciting them to that  
"outrage." Mr. B——.

We find in Virgil *sternere letho* and *deicere letho*, and therefore I do not doubt but *domare letho* might be used. But what seems to me the strongest confirmation of Mr. B——'s opinion; is that we find in Ovid, that neither Rhætus nor Pholus were slain, but that they both fled:

"—— Assidue successu cædis ovan-  
"tem,  
"Qua juncta est humero cervix, sude  
"figis obusta.

"Inge-

Et magno Hylæum Lapithis cratere minantem.  
O fortunatos nimium, sua si bona norint,

and Hylæus threatening the  
Lapithæ with a huge goblet.  
O too happy husbandmen, did  
they but know their own

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" Ingemuit, duroque sudem vix osse  
" revellit  
" *Rhætus*; et ipse suo madefactus  
" sanguine fugit.  
" *Fugit* et *Orneus*, *Lycabasque*, et  
" saucius armo  
" *Dexteriore Medon*, et cum *Pise-*  
" *nore Thaumās* :  
" Quique pedum nuper certamine  
" vicerat omnes  
" *Mermeros*; accepto nunc vulnere  
" tardius ibat :  
" Et *Pholus*, et *Melaneus*, et *Abas*  
" prædator aprorum."

*For through his shoulder, who had  
triumph'd long  
In daily slaughter, Dryas fixt his  
prong,  
Who groining, tugs it out with all his  
might:  
And soild with blood, converts his  
heels to flight.  
So Lycidas, Arneus, Medon (sped  
In his right arme) Pisenor, Caumas  
fled:  
Wound-turdy Mermerus, late swift  
of pace :  
Meneleus, Pholus; Abas, us'd to chace  
The Bore.*

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457. *Cratere minantem.*] Ovid  
tells us they began to fight with drink-  
ing vessels, which is not unusual in  
drunken quarrels:

" Forte fuit juxta signis extantibus  
" asper  
" Antiquus crater, quem vastum  
" vastior ipse  
" Sustulit Ægides; adversaque misit  
" in ora."

*Hard by there stood an antique gob-*  
*let, wrought*  
*With extant figures: this Ægides*  
*caught;*  
*Hurl'd at the face of Eurytus :*

SANDYS.

And

" Vina dabant animos: et prima po-  
" cula pugna  
" Missa volant, fragilesque cadi,  
" curvique lebetes:  
" Res epulis quondam, nunc bello  
" et cædibus aptæ."

*Wine courage gives. At first an un-*  
*couth flight*  
*Of slaggons, pots, and bowls, began*  
*the fight:*  
*Late fit for banquets, now for blood*  
*and broils.*

SANDYS.

458. *O fortunatos, &c.*] The Poet,  
having just mentioned a scene of war  
and confusion, changes the subject to  
a wonderfully beautiful description of  
the innocent and peaceful pleasures of  
a country life. He begins with shew-  
ing, that the pomp and splendor of  
courts and cities are neither to be met  
with in the country, nor in them-  
selves desirable. He then proceeds  
to mention the real satisfactions  
which are to be found in the country:  
quiet, integrity, plenty, diversions,  
exercise, piety, and religion.

Cicero, in his defence of *Sextus*  
*Roscius*, says that all sorts of wicked-  
ness

felicity! to whom the earth herself, far from contending arms, most justly pours forth an easy sustenance. If they have no lofty palace with proud gates, to vomit forth from every part a vast tide of morning visitors; if they do not gape after pillars adorned with tortoise-shell, or garments embroidered with gold, or Corinthian brass; if their white wool is not sullied with Assyrian dye, nor the use of the pure oil tainted with perfumes; yet there is no want of secure rest, and a life ignorant of fraud, and

Agricolas! quibus ipsa, procul discordibus armis,  
Fundit humo facilem victum justissima tellus.  
Si non ingentem foribus domus alta superbis  
Mane salutantum totis vomit ædibus undam; 462  
Nec varios inhiant pulchra testudine postes,  
Illusque auro vestes, Ephyreæque æra;  
Alba neque Assyrio fuscatur lana veneno, 465  
Nec casia liquidi corrumpitur usus olivi;  
At segura quies, et nescia fallere vita,

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ness proceed from the luxury of cities; but that the country life is the mistress of frugality, diligence, and justice: "In urbe luxuries creatur: ex luxuria existat avaritia  
"necesse est: ex avaritia erumpat  
"audacia: inde omnia scelera, ac  
"maleficia gignuntur. Vita autem  
"hæc rustica, quam tu agrestem vocas, parsimonia, diligentia, justitiæ magistra est."

462. *Mane salutantum.*] It was the custom amongst the Romans, for the clients to attend the levees of their patrons.

*Totis.*] In the King's manuscript it is *notis*.

*Vomit.*] Pierius says, that in the Medicean manuscript it is *vomat*, which he thinks sounds more elegantly.

463. *Testudine.*] Some think that *testudine* is here used for an arch supported by the pillars, or the shell of a door. But I rather believe it alludes to that custom of the rich Romans, of covering their bed-posts and other parts of their furniture with plates of tortoise-shell.

464. *Illus.*] In the Cambridge and Bodleian manuscripts it is *inclusus*. Pierius says it is *inclusus* in some manuscripts, but *illusus* in the most an-

cient. Servius takes notice, that some read *inclusus*; but he condemns it.

*Ephyreæque æra.*] Corinth is sometimes called Ephyre, from Ephyre, the daughter of Epimetheus. It is well known that the Corinthian brass was very famous amongst the ancients.

465. *Neque.*] Servius and some others read *nec*. Pierius says it is *neque* in the Medicean and some other ancient manuscripts.

*Assyrio veneno.*] He means the Tyrian purple, which was obtained from a sort of shell-fish. Tyre was in Cœle Syria. The Poet seems to use Assyria for Syria.

*Fuscatur.*] So I read with the King's, one of the Arundelian, both Dr. Mead's manuscripts, and Heinsius. The common reading is *fucatur*, which signifies barely *is coloured*: but *fuscatur* signifies *is obscured, imbrowned, or sullied*, which I take to be the Poet's meaning. He shews his contempt of spoiling the native whiteness of wool with that expensive colour; as, in the next verse, he speaks of the pure oil being *tainted* with perfumes.

466. *Casia.*] See the note on ver. 213.

467. *At segura quies.*] Pierius says it is *ac* in the Lombard manuscript. But



Dives opum variarum : at latis otia fundis,  
 Speluncæ, vivique lacus : at frigida Tempe, 469  
 Mugitusque boum, mollesque sub arboře somni  
 Non absunt. Illic saltus, ac lustra ferarum,  
 Et patiens operum, exiguoque assueta juvenus,  
 Sacra denum, sanctique patres : extrema per illos  
 Justitia excedens terris vestigia fecit.

rich in various works; nor of ease in large farms, caves and living lakes; nor of cool vallies, and the lowing of oxen, and soft sleep under trees. There are lawns, and habitations of wild beasts, and a youth patient of labour, and contented with a little, altars of gods, and honoured parents: when justice left the earth, she took her last step from amongst these people.

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But surely the Poet wrote *at*: for he is here opposing the real, innocent, untainted pleasures of a country life to the noise and luxury of courts and cities.

*Nescia fallere vita.*] Pierius says it is *vitam* in the Roman manuscript, which must make *nescia* agree with *quies*, but it is *vita* in all the rest, which is better.

468. *At.*] It is *ac* in the King's manuscript. Pierius also found *ac*.

469. *At.*] Here again it is *ac* in the Lombard manuscript, according to Pierius. I find *ac* also in the King's and both Dr. Mead's manuscripts: but *at* seems to be much better in all these places.

*Frigida Tempe.*] *Tempe* is the name of a very pleasant valley in Thessaly. Hence it is not unusual to find *Tempe* used by the Poets for any pleasant place tho' not in Thessaly. Thus I take it to be used in this place for cool vallies in general.

471. *Illic.*] It is *illis* in the Cambridge manuscript, and in some printed editions. Pierius says it is *illic* in all the ancient manuscripts he had seen.

*Saltus.*] *Saltus* properly signifies open places in the midst of woods, which afford room for cattle to feed.

Thus we have in the third Georgick :

“ Saltibus in vacuis pascunt.”

*Lustra ferarum.*] By the habitations or dens of wild beasts the Poet means the diversion of hunting. Thus May :

“ And pleasant huntings want not.”

472. *Exiguo.*] Pierius says it is *exiguo* in the Roman manuscript : Heinsius and Masvicius also read *exiguo*. The common reading is *parvo*.

473. *Sanctique patres.*] By these words the Poet designs to express, that amongst the uncorrupted countrymen their fathers are treated with reverence. Thus Mr. B——

“ And aged sires rever'd.”

I have chosen to make use of the word *honoured*, because, in our religion, this duty to parents is stiled *honour*.

*Extrema per illos Justitia excedens terris vestigia fecit.*] In the Cambridge manuscript it is *figit*.

But in the first place, above all things, may the sweet Muses, whose priest I am, being smitten with great love of poesy, receive me, and shew me the paths of heaven, and the stars, the various eclipses of the sun, and labours of the moon: what causes the earth to tremble; by what force the deep seas swell, and break their banks, and then again fall back; why the winter suns make such haste to dip themselves in the ocean; or what delay retards the slow nights. But if the chill blood about my heart hinders me from attaining to these parts of nature; may fields and streams gliding in vallies delight me; may I love rivers and woods inglorious; oh! where there are plains,

Me vero primum dulces ante omnia Musæ, 475  
 Quarum sacra fero ingenti percussus amore,  
 Accipiant; cælique vias, et sidera monstrent:  
 Defectus solis varios, lunæque labores:  
 Unde tremor terris: qua vi maria alta tumescant  
 Objicibus ruptis, rursusque in se ipsa residant:  
 Quid tantum Oceano properent se tingere soles  
 Hyberni, vel quæ tardis mora noctibus obstet. 482  
 Sin, has ne possim naturæ accedere partes,  
 Frigidus obstiterit circum præcordia sanguis;  
 Rura mihi et rigui placeant in vallibus amnes;  
 Flumina amem, sylvasque inglorius: O! ubi  
 campi, 486

## NOTES.

Astræa or Justice was feigned by the Poets to have descended from heaven in the golden age. She continued upon earth till the wickedness of the brazen age gave her such offence, that she left mankind and flew up to heaven. Aratus says, she retired first from cities, into the country, so that this was the last place she left. The Greek Poet speaks largely on this subject.

475. *Me vero primum, &c.*] The Poet here declares his natural Inclination to be towards Philosophy and Poetry. He declares himself to be the priest of the Muses; and prays them to instruct him in Astronomy: to teach him the causes of eclipses, earthquakes, the flux and reflux of the sea, and of the unequal length of days and nights. The next wish is, that, if he cannot obtain this, he may enjoy a quiet retirement in the country.

476. *Quarum sacra fero.*] It is usual with the Poets to call themselves priests of the Muses; Thus Horace:

“ ——— Carmina non prius  
 “ Audita Musarum Sacerdos  
 “ Virginibus puerisque canto :”

And Ovid:

“ Ille ego Musarum purus, Phœbique  
 “ Sacerdos.”

479. *Tumescant.*] It is *tumescunt* in the Lombard manuscript, according to Pierius: thus I find *residunt* in the next verse, instead of *residant*, in some of the old editions.

485. *Rigui.*] Pierius says it is *rigidi* in the Roman manuscript.

486. *Inglorius.*] Philosophy, in Virgil's time, was in great reputation amongst the Romans. Our Poet seems to have had Lucretius in his eye, when he wrote this passage. He entreats the Muses to teach him the heights of Philosophy, which that Poet had described with so much elegance. But if he cannot reach so far, he begs, in the next place, that he may have a secure, quiet retirement

Sperchiusque, et virginibus bacchata Lacænis

and Sperchius, and Taygeta,  
where the Spartan virgins re-  
velling!

NOTES.

ment in the country, tho' destitute of that glory, which he seeks in the first place. Cowley observes upon this passage, that "the first wish of Virgil was to be a good philosopher; the second, a good Husbandman, and God, whom he seemed to understand better than most of the learned heathens, dealt with him just as he did with Solomon; because he prayed for wisdom in the first place, he added all things else which were subordinate-ly to be desired. He made him one of the best Philosophers, and the best Husbandman, and to adorn and communicate both those faculties, the best Poet: He made him besides all this a rich man, and a man who desired to be no richer. *O fortunatus nimium, et bona qui sua novit.*"

*O! ubi campi.*] I do not take the Poet's meaning to be, that he is inquiring where these places are; which he surely knew. He expresses his delight to be in such vallies, rivers and woods as are to be met with in Thessaly, Laconia, and Thrace. May is the only translator, who has not supposed this to be a question:

"Then let me (fameless) love the  
"fields and woods,  
"The fruitful water'd vales, and  
"rumming floods.  
"Those plains, where clear Sper-  
"chius runs, that mount  
"Where Spartan virgins to great  
"Bacchus went

"To sacrifice, or shady vales that  
"lye  
"Under high Hæmus, let my dwell-  
"ling be."

Dryden has so paraphrased these lines that he has rather imitated, than translated Virgil:

"My next desire is, void of care  
"and strife  
"To lead a soft, secure, inglorious  
"life.  
"A country cottage near a crystal  
"flood,  
"A winding valley and a lofty  
"wood.  
"Some god conduct me to the sacred  
"shades,  
"Where Bacchanals are sung by  
"Spartan maids.  
"Or lift me high to Hæmus hilly  
"crown:  
"Or on the plains of Tempe lay me  
"down:  
"Or lead me to some solitary place,  
"And cover my retreat from human  
"race."

Mr. B—— represents the Poet as asking the question where these places are:

"O! where Taygeta are thy sacred  
"shades,  
"Resounding with the songs of  
"Spartan maids?

And Dr. Trapp:

oh! that any one would place me in the cool vallies of Hæmus, and shelter me with a vast shade of branches! Happy was the man, who was able to know the causes of things; and could cast all fears, and inexorable fate,

Taygeta : o, qui me gelidis in vallibus Hæmi  
Sistat, et ingenti ramorum protegat umbra !

Felix, qui potuit rerum cognoscere causas : 490  
Atque metus omnes, et inexorabile fatum

## NOTES.

- “ — O! where are the plains,  
“ Sperchius, and Taygeta, by the  
“ dames  
“ Of Sparta, swoln with Bacchana-  
“ lian rage  
“ Frequented ?”

487. *Sperchius.*] Sperchius is a famous river of Thessaly rising from mount Pindus.

*Virginibus bacchata Lacænis Taygeta.*] Taygetus, in the plural number Taygeta, is a mountain of Laconia near Sparta: it was sacred to Bacchus; and his orgies were celebrated upon it by the Lacedæmonian women.

488. *Gelidis in vallibus Hæmi.*] Hæmus is a mountain of Thrace. Servius calls it a mountain of Thessaly: “ *Hæmi*: montis Thessaliæ: “ in qua etiam sunt Tempe.” See the note on ver. 412. of the first Georgick. It is strange that Dryden should write

- “ Or lift me high to Hæmus hilly  
“ crown,”

for the *cool vallies of Hæmus*.

In one of Dr. Mead’s manuscripts it is *gelidis convallibus* instead of *gelidis in vallibus*.

490. *Felix, qui potuit, &c.*] The Commentators generally understand this to be a repetition of what he had said before: only that as he had then given the preference to Philosophy;

now he seems to make the Philosopher and the Countryman equal; for he pronounces them both happy. I take the Poet’s meaning to be this. In the paragraph beginning with *O fortunatos*. &c. he had shewn the happiness of the country life, in opposition to living in courts and cities. In the next paragraph, beginning with *me vero*, &c. he expressed his earnest desire to become a Natural Philosopher; or, if he could not attain that, a good husbandman. In the paragraph now under consideration, he shews the happiness of the countryman to be like that which was sought after by the Epicurean Philosophy. Epicurus was happy in overcoming all fears, especially the fear of death: the countryman is happy in conversing with the rural deities, in being free from troubles, and the uneasy passions of the mind. He lives on the fruits of his own trees, without being troubled with contentions, or law-suits.

*Rerum cognoscere causas.*] Epicurus wrote thirty-seven books of Natural Philosophy, which Diogenes Laërtius says were excellent: Καὶ τὰ συγγράμματα μὲν Επικούρῳ τοσαῦτα καὶ τηλικαῦτα, ὥν τὰ βέλτιστα ἐστὶ τὰς. Περὶ φύσεως, λζ, &c.

491. *Atque metus omnes, &c.*] Epicurus, in his epistle to Menæceus, exhorts his friend to accustom himself not to be concerned at the thoughts



Subjecit pedibus, strepitumque Acherontis  
 avari ! and the noise of greedy A-  
 cheron beneath his feet !

## NOTES.

thoughts of death : seeing all good and evil consists in sensation ; and death is a privation of sense : Συνέ-  
 διξε δὲ ἐν τῷ νομίζειν μηδὲν πρὸς ἡμᾶς  
 εἶναι τὸν θάνατον, ἐπεὶ πᾶν ἀγαθὸν καὶ  
 κακὸν ἐν αἰσθήσει. τίθησις δὲ ἐστὶν αἰσθή-  
 σεως, ὁ θάνατος. In another place of  
 the same epistle he asks him who can  
 be a better man, than he that thinks  
 worthily of the gods, and bears death  
 without terror : Ἐπεὶ, τίνα νομίζεις  
 εἶναι κρείττονα τοῦ καὶ περὶ θεῶν ὅσα  
 δοξάζεις, καὶ περὶ θανάτου διαπαύεις  
 ἀφόβως ἔχοντος. Lucretius extols Epi-  
 curus for dispelling the terrors of  
 the mind, and removing the fears of  
 Acheron :

“ Tu pater, et rerum inventor : tu  
 “ patria nobis

“ Suppeditas præcepta : tuisque ex,  
 “ inclute, charis,

“ Floriferis ut apes in saltibus omnia  
 “ limant,

“ Omnia nos itidem depascimur  
 “ aurea dicta,

“ Aurea perpetua semper dignissima  
 “ vita.

“ Nam simul ac Ratio tua cœpit vo-  
 “ ciferari

“ Naturam rerum haud Divina  
 “ mente coortam,

“ Diffugiunt Animi terrores ; mœ-  
 “ nia mundi

“ Discedunt, totum video per inane  
 “ geri res.

“ Apparet divum numen, sedesque  
 “ quietæ :

“ Quas neque concutiant venti, ne-  
 “ que nubila nimbis

“ Adspargunt, neque nix acri con-  
 “ creta pruina

“ Cana cadens violat : semperque  
 “ innubilis æther

“ Integit, et large diffuso lumine  
 “ ridet.

“ Omnia suppeditat porro natura,  
 “ neque ulla

“ Res animi pacem deliberat tempore  
 “ in ullo.

“ At contra nusquam apparent Ache-  
 “ rusia templa.”

*Thou, parent of Philosophy, hast  
 shown*

*The way to Truth by precepts of thy  
 own :*

*For as from sweetest flow'rs the la-  
 b'ring bee*

*Extracts her precious sweets, Great  
 soul ! from thee*

*We all our golden sentences derive ;  
 Golden, and fit eternally to live.*

*For when I hear thy mighty reasons  
 prove*

*This world was made without the  
 pow'rs above ;*

*All fears and terrors waste, and fly  
 upace ;*

*Thro' parted heav'ns I see the mighty  
 space,*

*The rise of things, the gods, and  
 happy seats,*

*Which storm or v'lent tempest never  
 beats,*

*Nor snow invades, but with the purest  
 air,*

*And gazed light diffus'd look gay and  
 fair :*

*There bounteous Nature makes sup-  
 plies for ease,*

*There minds enjoy uninterrupted  
 peace :*

Happy also is he, who has known the rural gods. Pan, and old Sylvanus, and the sister nymphs. Him neither the rods of the people, nor the purple of kings has moved, nor the discord that reigns between faithless brothers; nor the Dacian descending from the conspiring Ister;

Fortunatus et ille, deos qui novit agrestes,  
Panaque, Sylvanumque senem, Nymphasque  
sorores !

Illum non populi fascēs, non purpura regum 495  
Flēxit, et infidos agitans discordia fratres ;  
Aut conjurato descendens Dacus ab Istro :

## NOTES.

*But that which senseless we so grossly  
fear,  
No hell, no sulph'rous lakes, no pools  
appear.*

CREECH.

*Incorabile.*] Pierius says it is *ineluctabile* in the Roman manuscript.

492. *Streptitumque Acherontis avari.*] In the King's and one of Dr. Mead's manuscripts it is *streptitusque*.

Acheron is fabled to be one of the rivers of hell; and is put for hell itself.

493. *Fortunatus et ille.*] Here the Poet compares the happiness, which results from the innocence of a country life, to that which is obtained by Philosophy. Cicero in his treatise on old age, says the life of a husbandman approaches very near to that of a Philosopher: "Mihi ad sapientis vitam proxime videtur accedere." Columella says it is nearly related to Philosophy: "Res rustica sine dubitatione proxima, et quasi consanguinea sapientiæ est."

494. *Panaque.*] Pan is the chief of the rural deities.

*Sylvanumque senem.*] See the note on book I. ver. 20.

*Nymphasque sorores.*] There were several sorts of nymphs: the Naiads presided over rivers; the Nereids over seas; the Oreads over mountains; the Dryads over woods, &c.

495. *Populi fascēs.*] The *fascēs* were bundles of birchen rods, in the midst of which was placed an ax, with the head appearing at the top. They were the ensigns of authority, and were carried before the Roman magistrates. We learn from Diogenes Laërtius, that Epicurus avoided public offices out of modesty: Ὑπερβολῇ γὰρ ἐπισεινείας, οὐδὲ πολιτείας ἤψατο. Cicero also seems to insinuate, that the Epicurean Philosophy persuaded men not to engage in public business: "Nec ulla tamen ei Philo-  
"sophiæ fiet injuria a nobis. Non  
"enim repelletur inde, quo ag-  
"gredi cupiet: sed in hortulis qui-  
"escet suis, ubi vult; ubi etiam  
"recubans, molliter, et delicate,  
"nos advocat a rostris, a judiciis, a  
"curia: fortasse sapienter, hac præ-  
"sertim republica." Virgil observes, that, if this retirement from public affairs is to be accounted a part of happiness, the countryman enjoys it abundantly. He does not seek after magistracies, nor courts; he has nothing to do with discord, nor concerns himself about foreign conspiracies.

497. *Conjurato descendens Dacus ab Istro.*] The Danube or Ister is the largest river in Europe: several different nations dwelling on it's banks. The ancients called this river *Danubius* at it's beginning, and till

Non res Romanæ, perituraque regna: neque ille  
Aut doluit miserans inopem, aut invidit habenti.

nor the affairs of Rome, nor  
kingdoms doomed to perish:  
nor has he been grieved with  
pity for the poor, nor has he  
envied the rich.

## NOTES.

till it reaches Illyricum; but below that, *Ister*. Virgil therefore calls it the *Ister* with great propriety, because the Dacians inhabit the lower parts of it, not far from its falling into the Euxine sea.

The Dacians inhabited those parts, which are now called Transylvania, Moldavia, and Walachia. It is said, they had a custom of filling their mouths with the water of this river, before they undertook any war, and swearing that they would not return into their own country, till they had slain their enemies. Therefore Virgil calls it the conspiring *Ister*, because the Dacians were accustomed to conspire after this manner on the banks of the river *Ister*.

498. *Neque ille aut doluit miserans inopem, aut invidit habenti.*] Epicurus placed a great happiness in being free from perturbations of the mind, of which pity and envy are not the least. This happiness the husbandman enjoys, for, in the country, nature produces so many necessities of life, that there can be no objects of pity: and his life is so happy in itself, that he has no temptation to envy any one. Servius, and after him most of the Commentators, take Virgil to speak here of a Stoical Apathy, in which sense Dryden seems to have translated him:

“Nor envies he the rich their heapy  
“store,  
“Nor his own peace disturbs with  
“pity for the poor.”

Virgil had no such ill-natured meaning, nor Epicurus neither. Epicurus might be against pity, so far as it ruffled the mind and made it uneasy: but he was far from condemning it in the sense we frequently use it, of relieving the wants and necessities of our neighbours. Diogenes Laërtius tells us that he was remarkable for piety to his parents, kindness to his brothers, gentleness to his servants, and the best natured man in the world: Πρὸς τοὺς γονεῖς εὐχαριστία, καὶ ἡ πρὸς τοὺς ἀδελφοὺς εὐπείθεια, πρὸς τὸ τοὺς οἰκέτας ἡμερότης.... καὶ δόλου δὲ ἡ πρὸς πάντας αὐτοῦ φιλανθρωπία. It is not to be supposed that a man of such a character could be backward in supporting those who wanted his assistance: nay the very contrary appears from the whole tenor of his life. Seneca distinguishes pity from clemency and good-nature, and says it differs from them, as superstition does from religion, and is a mark of a vulgar mind: “Quemadmodum religio deos colit, “superstitio violat: ita clementiam “mansuetudinemque omnes boni “præstabunt, misericordiam autem “vitabunt. Est enim vitium pusilli “animi, ad speciem alienorum malorum succidentis. Itaque pessimo “cuique familiarissima est.” Thus Virgil does not suppose his countryman obdurate to the cries of the poor, but so happy as not to see any of his neighbours so miserable, as to be objects of compassion. May has very justly translated this passage:

He has gathered such fruits as the branches, such as his own willing farms have yielded spontaneously: nor has he seen the hardships of the law,

Quos rami fructus, quos ipsa volentia rura 500  
Sponte tulere sua, carpsit: nec ferrea jura,

## NOTES.

- " He sees no poor, whose miserable  
" state  
" He suffers for."

Cowley speaks much to the same purpose in his discourse of Agriculture: "There are as many ways to be rich, and, which is better, there is no possibility to be poor, without such negligence as can have neither excuse nor pity; for a little ground will without question feed a little family, and the superfluities of life, which are now in some cases by custom made almost necessary, must be supplied out of the superabundance of art and industry, or contemned by as great a degree of Philosophy."

500. *Quos rami fructus, &c.*] No man's memory has been more produced than that of Epicurus. He has been represented as a person wholly given up to luxury and intemperance. His name is become a proverb, to express a voluptuous person, whose whole pleasure was in eating and drinking. And yet it is certain that he was a great pattern of temperance, and recommended it to his followers. Diogenes Laërtius informs us that he was contented with bread and water, and, when he had a mind to gratify his appetite, he added a piece of cheese: *Αυτός τέ φησιν ἐν ταῖς ἐπιστολαῖς, ὕδατι μόνον ἀρκεῖσθαι, καὶ ἄρτω λιτῷ. καὶ πέμψον μοι*

τυροῦ, φησὶ, κυθριδίον, ἢ ὅταν βούλωμαι, πολυτελέσασθαι δύνωμαι. Epicurus himself, in his epistle to Menæceus, says, that when he speaks of pleasure he does not mean the pleasures of the voluptuous and intemperate, as some have misinterpreted him: but tranquillity of mind and a body void of pain. Not eating, says he, and drinking, not venereal enjoyments, not a luxurious table, procure a pleasant life, but sober reasoning, which searches into the causes why some things are to be chosen, others to be rejected, and explodes those opinions which tend to disturb the mind: "Ὅταν οὖν λέγωμεν ἡδονὴν τέλος ὑπάρχειν, οὐ τὰς τῶν ἀσώτων ἡδονάς, καὶ τὰς τῶν ἐν ἀπολαύσει κειμένας λέγομεν, ὥς τινες ἀγνοοῦντες καὶ οὐχ ὁμολογοῦντες ἢ κακῶς ἐκδεχόμενοι νομίζουσιν, ἀλλὰ τὸ μῆτε ἀλγεῖν κατὰ σῶμα, μῆτε ταραττέσθαι κατὰ ψυχὴν. οὐ γὰρ πῶτοι καὶ κῶμοι συνείροντες, οὐδ' ἀπολαύσεις παιδῶν καὶ γυναικῶν, οὐδ' ἰχθίων καὶ τῶν ἄλλων ὅσα φέρει πολυτελής τράπεζα, τὸν ἡδὺν γεννᾷ βίον, ἀλλὰ ἡφῶν λογισμὸς, καὶ τὰς αἰτίας ἐξερευνῶν πάσης αἰρέσεως καὶ φυγῆς, καὶ τὰς δόξας ἐξελαίνων, ἅφ' ὧν πλείους τὰς ψυχὰς καταταλαμῆάνει θύρβος. Virgil says his countryman enjoys these frugal blessings of temperance: he lives upon the fruits of his own trees, and what nature produces all around him. This Cowley calls being a true Epicure:

" When



Insanumque forum, aut populi tabularia vidit.  
Sollicitant alii remis freta cæca, ruuntque  
In ferrum; penetrant aulas et limina regum:  
Hic petit excidiis urbem, miserosque Penates,  
Ut gemma bibat, et Sarrano indormiat ostro. 506

and the mad Forum, or the courts of the people. Some trouble the blind seas with oars, rush into war, and penetrate the courts and palaces of kings. One seeks to ruin cities and miserable families, that he may drink in gems, and sleep on Sarran scarlet.

NOTES.

“ When Epicurus to the world had  
“ taught,  
“ That pleasure was the chiefest  
“ good,  
“ And was perhaps i’ th’ right, if  
“ rightly understood,  
“ His life he to his doctrine brought,  
“ And in a garden’s shade that sove-  
“ reign pleasure sought.  
“ Whoe’er a true *Epicure* would be,  
“ May there find cheap, and virtuous  
“ luxurie.”

502. *Tabularia*.] The *Tabularium* was a place at Rome, where the public records were kept.

503. *Sollicitant alii*, &c.] In this passage the Poet shews the preference of Agriculture to the several employments and desires of men.

506. *Sarrano*.] Tyre was anciently called *Sarra*. Servius says it had it’s name from the fish *Sar*, with which it abounds. “ *Sarrano dormiat ostro*. Tyria purpura. Quæ enim nunc *Tyros* dicitur, olim *Sarra* vocabatur, a pisce quodam, qui illic abundat: quem lingua sua *Sar* appellant.” Bochart observes, that Servius is generally mistaken in his Phenician etymologies. He derives *Sarra* from the Hebrew name *ṭṣor*, by which Tyre is called in the holy scriptures. He thinks Servius had read in Trogus, that Sidon had it’s name from a fish, and, by a

slip of his memory, had said that of Tyre, which he had read of Sidon: “ *Virgiki vetus Scholiastes* scholiis suis *Punica* quædam interspergit, sed pleraque pessimæ notæ. Tale illud in lib. 2. *Georg. Quæ nunc Tyrus dicitur, olim Sarra vocabatur, a pisce quodam qui illic abundat, quem lingua sua Sar appellant. Verum quidem est Romanos veteres pro Tyro dixisse Sarram. Ita in Gellio legitur, et in Festo, et in Paulo: et in Fragmentis Ennii, Pænos Sarra oriundos. Unde est quod pro Tyrio poëta dixit Sarranum ostrum; et Juvenalis Sarrana aulæ; et Silius, lib. 6. Sarranam Junonem, et Sarranum cædem; et lib. 7. Sarranum navitam; et lib. 8. Sarrana numina; et lib. 9. Sarranum nomen, et Sarranam munum; et lib. 11. Sarrana castra; et lib. 15. Sarranum muricem; et lib. 3. Sarranam Leptin; et Columella Sarranam violam, id est purpuream, quia purpura e Tyro; et fortasse apud Stephanum Φινίκης πύργος Σάρρα, unde gentile Σαρράδος, id ipsum erat Græcis quod Romanis Sarra et Sarranus. Σάρρα saltem plurimum accedit ad Hebræum ṭṣor, quo nomine Tyrum appellant sacri Scriptores, sed piscis sar, unde Sarra, si quidem Servio fides, non extat ullibi gentium. Et Sarrae nomen deduci*

“ notum

Another hides his riches, and broods over buried gold. Another is struck with astonishment at the *rostra*: another is smitten with the double applause of Senators and Plebeians in the

Condit opes alius, defossoque incubat auro.  
Hic stupet attonitus rostris: hunc plausus  
hiantem  
Per cuneos, geminatus enim, plebisque, patrumque

## NOTES.

“ notum est ex Hebræo Tyri nomine  
“ *Ἰν* *Tsor*; in quo literam *tsade*,  
“ quæ medii est soni inter T et S  
“ Græci in T mutarunt, et Romani  
“ in S. Ita factum ut ex eodem *Ἰν* et  
“ *Τύρος* nasceretur et *Sarra*. Sed  
“ Servium verisimile est, cum alicubi  
“ legisset quod in Trogo habetur, *Sidonem* a pisce dici, titubante memoria id de Tyro scripsisse quod de Sidone legerat. Non dispari errore Origenes *Tyrus*, inquit, *apud Hebræos sonat idem quod nobis venantes*. Imo *Tyrus* rupem sonat; sed *Sidon* vel a venatione vel a piscatione dicitur.”

*Indormiat.*] I follow Heinsius, Ruæus, and Masvicius. All the manuscripts which I have collated, Servius, La Cerda, Schrevelius, and most of the editors read *dormiat*.

538. *Hic stupet attonitus rostris.*] This seems not to be spoken of the Orators themselves, but of their hearers, who are struck with astonishment at the force of their eloquence. Tho' the Poet may mean also, that this admiring of eloquence may stir up in them a vehement desire of becoming Orators. Dryden has made Virgil use abusive language on this occasion:

“ Some patriot fools to popular praise  
“ aspire

“ Of public speeches, which worse  
“ fools admire.”

Mr. B—— makes the astonishment relate wholly to the Orator himself:

“ He in the Rostrum lifts to heaven  
“ his eyes,

“ Amaz'd, confounded, speechless  
“ with surprize.”

But why the Orator should be affected in such a manner, I must own myself at a loss to comprehend. Dr. Trapp seems to understand this expression of the Poet in the same sense with me:

“ That doats with fondness on the  
“ Rostrum's fame.”

*Hunc plausus, &c.*] This is generally understood to be meant of dramatic Poets, who are ambitious of a general applause of the whole audience. The Patricians and Plebeians had their different seats or boxes in the Roman theatre, which, being extended from the centre to the circumference, were consequently narrower at the centre, like so many wedges, whence they were called *cunei*. See the note on ver. 381. Virgil's expression seems to mean the same as if we should now say, *others are fond of a general applause from the pit, boxes, and galleries*.

509. *Geminatus.*] Pierius found *geminatus* in the Roman, Medicean, Lombard, and other antient manuscripts.

Corripuit : gaudent perfusi sanguine fratrum,  
 Exilloque domos et dulcia limina mutant; 511  
 Atque alio patriam quærunt sub sole jacentem.  
 Agricola incurvo terram dimovit aratro :  
 Hinc anni labor : hinc patriam, parvosque nepotes  
 Sustinet; hinc armenta boum, meritosque juven-  
 vencos. 515  
 Nec requies, quin aut pomis exuberet annus,  
 Aut foetu pecorum, aut Cerealis mergite culmi:  
 Proventuque oneret sulcos, atque horrea vincat.  
 Venit hyems, teritur Sicyonia bacca trapetis,

theatre : others rejoice in spilling their brother's blood, and change their habitations and dear houses for exile, and seek countries lying under another sun. The husbandman stirs the earth with his crooked plough; hence the labour of the year, hence he sustains his country and small family; hence his herds of kine, and deserving bullocks. Nor is there any intermission, but the season abounds either with fruit, or young cattle, or sheaves of corn; and loads the furrows with increase; and bursts the barns. Winter comes; and the Sicyonian berry is pounded in mills,

## NOTES.

scripts. It is the same in all the manuscripts, which I have collated, and in most printed editions. Some read *geminatur*; others *geminantur*.

510. *Gaudent perfusi sanguine fratrum.*] In the old Nuremberg edition it is *patrum*.

We have a passage not much unlike this in Lucretius;

“Sanguine civili rem conflant: divi-  
 “tiasque  
 “Conduplicant avidi, cædem cædi  
 “accumulantes:  
 “Crudeles gaudent in tristi funere  
 “fratris:  
 “Et consanguineum mensas odere,  
 “timentque.”

*By civil wars endeavour to get more;  
 And, doubling murders, double their  
 vast store;  
 Laugh o'er their brothers' graves,  
 and tim'rous guests  
 All hate, and dread their nearest kin-  
 men's feasts.*

CREECH.

513. *Agricola incurvo, &c.*] In opposition to all these vexations and

sollicitudes the Poet tells us the husbandman has only the labour of plowing, which supports his country and his own family. And, to recompense his labours, there is no part of the year which does not produce something to his benefit. To crown all he tells us he is happy in a virtuous wife and dear children: he is delighted with the sight of his cattle; and diverts himself with rural sports on holy days.

514. *Nepotes.*] La Cerda reads *Penates*.

519. *Venit hyems.*] Mr. B—— will have *hyems*, in this place, not to signify the winter, but a storm. The time of gathering olives is in winter. Columella says the middle time of gathering them is the beginning of December: “*Media est olivitas*” “*plerumque initium mensis Decembris.*” The same author places the beginning of winter on the ninth of November: “*Quinto Idus Novembris hyemis initium.*” Palladius places the making of oil under November.

*Sicyonia bacca.*] Sicyon was a city of Achaia, not far from the Peloponnesian

the swine come home full of mast, the woods yield arbutus; and autumn supplies various fruits, and the mild vintage is ripened on the open hills. In the mean time his sweet children hang about his neck; his chaste family preserve their modesty; his cows trail their milky udders; and his fat kids butt at each other with their horns on the verdant grass. The farmer himself celebrates the festival days, and extended on the grass, whilst the fire burns in the midst, and his companions crown the goblet, makes the libation, and invokes thee, O Lenæus, and places a mark on an elm, for the herdsman to throw their swift javelins; and strips their hardy bodies, for wrestling in the rustic ring.

Glande sucs læti redeunt, dant arbuta sylvæ: 520  
Et varios ponit fœtus autumnus, et alte  
Mitis in apricis coquitur vindemia saxis.  
Interea dulces pendent circum oscula nati:  
Casta pudicitiam servat domus: ubera vaccæ  
Lactea demittunt; pinguesque in gramine læto  
Inter se adversis luctantur cornibus hædi. 526  
Ipse dies agitat festos; fususque per herbam,  
Ignis ubi in medio, et socii cratera coronant,  
Te libans, Lenæe, vocat, pecorisque magistris  
Velocis jaculi certamina ponit in ulmo; 530  
Corpora que agresti nudat prædura palæstra.

## NOTES.

nesian Isthmus. It was famous for olives: whence he calls the olive the Sicyonian berry. Thus Ovid:

"Quot Sicyon baccas, quot parit  
"Hybla favos:

And

"Aut ut olivifera quondam Sicyone  
"fugato."

*Trapetis.*] The olive mill is described by Cato, in the twentieth, and twenty-second chapters of his book of Husbandry.

520. *Arbuta.*] See the note on ver. 148. of the first Georgick.

522. *Apricis saxis.*] See the note on ver. 377.

523. *Interea pendent dulces circum oscula nati.*] This seems to be put in opposition to those, whom he mentioned before to be punished with banishment from their families:

"Exilioque domos, et dulcia limina  
"mutant."

Lucretius has something like this, in his third book:

"At jam non domus accipiet te læta,  
"neque uxor

"Optima, nec dulces occurrent os-  
"cula nati

"Præripere, et tacita pectus dulce-  
"dine tangent."

524. *Casta pudicitiam servat domus.*]

This is opposed to the frequent adulteries, which are committed in cities.

525. *Pinguesque.*] In one of Dr. Mead's manuscripts *que* is left out.

528. *Cratera coronant.*] This may be understood either of crowning the goblet with flowers, or filling it with wine to the brim. This is plainly meant by Virgil as a solemn adoration of Bacchus; but Dryden represents them as drinking the farmer's health:

"The hearth is in the midst; the  
"herdsmen round

"The cheerful fire, provoke his  
"health in goblets crown'd."

531. *Nudat.*] Pierius says it is *nudant* in the Roman, the Medicæan, and other very ancient manuscripts. It is *nudant* in the King's, the



Hanc olim veteres vitam coluere Sabini;

Hanc Remus et frater: sic fortis Etruria crevit;

This life the antient Sabines  
formerly led, this Remus and  
his brother led; thus strong  
Etruria grew,

NOTES.

the Bodleian, and in one of Dr. Mead's manuscripts: but *nudat* is more generally received.

532. *Hanc olim, &c.*] Having shewn the advantages, and delights of Husbandry; he concludes this second Georgick, with observing that this was the life which their glorious ancestors led; that this was the employment of Saturn, in the golden age, before mankind were grown wicked, and had learned the art of war.

*Veteres Sabini.*] The Sabines were an ancient people of Italy, near Rome. They were famous for religion and virtue: and are thought by some to derive their name ἀπὸ τῆς σεβεισθαι, from *worshipping*. Thus Pliny: "Sabini, ut quidam existimavere, a religione et deorum cultu Sebini appellati." It is customary with the Poets to compare a chaste, virtuous, matron, to the Sabine women. Thus Horace:

"Quod si pudica mulier in partem  
"juvans

"Dum, atque dulces liberos;

"Sabina qualis, aut perusta solibus

"Pernicis uxor Appuli."

*But if a wife, more chaste than fair,  
Such as the ancient Sabines were,  
Such as the brown Apulian dame,  
Of mod'rate face, and honest fame.*

CREECH.

533. *Hanc Remus et frater.*] Romulus and Remus when they under-

took to found their new city, Rome, were joined by a great number of shepherds, according to Livy: "Ita Numitori Albana permissa re, Romulum Remumque cupido cepit, in iis locis ubi expositi, ubique educati erant, urbis condendæ: et supererat multitudo Albanorum Latinorumque: ad id pastores quæ accesserant, qui omnes facile spem facerent, parvam Albam, parvum Lavinium, præ ea urbe quæ conderetur fore." They were educated themselves amongst the shepherds, and were employed in tending the sheep, according to the same author: "Tenet fama, cum fluitantem alveum, quo expositi erant pueri, tenuis in sicco aqua destitisset, lupam sitientem, ex montibus qui circa sunt, ad puerilem vagitum cursum flexisse: eam summissas infantibus adeo mitem præbuisse mammæ, ut lingua lambentem pueros magister regii pecoris invenerit. Faustulo fuisse nomem ferunt; ab eo ad stabula Laurentiæ uxori educandos datos.... Cum primum adolevit ætas, nec in stabulis, nec ad pecora segnes, venando peragraræ circa saltus, hinc robore et corporibus animisque sumto, jam non feras tantum subsistere, sed in latrones præda onustos impetum facere, pastori-  
busque rapta dividere."

*Sic fortis Etruria crevit.*] Etruria, or Tuscany, was bounded on the north and west by the Apennines, by the

mare

and thus Rome became the  
most glorious of things,

Scilicet et rerum facta est pulcherrima Roma,

## NOTES.

*mare inferum*, or Tyrrhene sea, on the south, and by the river Tyber on the east. The Etrurians are said to have extended their dominion from the Alps to the Sicilian sea, whence the sea, which washes that coast of Italy, obtained the name of the Tyrrhene, or Tuscan sea.

534. *Facta est pulcherrima Roma.*]

The ancient Romans were greatly addicted to husbandry, and are known to have had that art in the greatest esteem. Cato mentions, as an instance of this, that they thought they could not bestow a greater praise on any good man, than calling him a good husbandman: “*Et virum bonum cum laudabant, ita laudabant, bonum Agricolum, bonumque colonum. Amplissime laudari existimabatur, qui ita laudabatur.*” Cicero, in his oration for Sextus Roscius, observes that their ancestors, by diligently following Agriculture, brought the Commonwealth to the flourishing condition, in which it then was: “*Etenim, qui præesse agro colendo flagitium putes, profecto illum Atilium, quem sua manu spargentem semen, qui missi erant, convenerunt, hominem turpissimum, atque inhonestissimum judicares.*” At hercule majores nostri longe aliter et de illo, et de cæteris talibus viris existimabant. Itaque *ex minima, tenuissimaque Republica maximam et florentissimam nobis reliquerunt.* Suos enim agros studiosè colebant: non alienos cupide appetebant: quibus rebus, et

“*agris, et urbibus, et nationibus, rempublicam atque hoc imperium, et Populi Romani nomen auxerunt.*” Columella observes that Quintius Cincinnatus, who was called from the plough to the Dictatorship, laid down his ensigns of authority, with greater joy, than he took them up, and returned to his bullocks, and little hereditary farm of four acres: that C. Fabritius, and Curius Dentatus, of whom one had driven Pyrrhus out of Italy, and the other had subdued the Sabines, cultivated the seven acres, which they shared with the rest of the people, with a diligence, equal to the valour by which they had obtained them: that the true offspring of Romulus were hardened by rural labour, to bear the fatigues of war, when their country called for their aid; and that they chose their soldiers out of the country rather than out of the city: “*Verum cum plurimis monumentis scriptorum admonetur, apud antiquos nostros fuisse gloriæ curam rusticationis, ex qua Quintius Cincinnatus, obsessi Consulis et exercitus liberator, ab aratro vocatus ad Dictaturam venerit, ac rursus, fascibus depositis, quos festinantis victor reddiderat, quam sumpserat Imperator, ad eosdem juvencos, et quatuor jugerum avitum heredium redierit.*” Itemque C. Fabritius, et Curius Dentatus, alter Pyrrho finibus Italiæ pulso, domitis alter Sabinis, accepta quæ vitæ ritim dividebantur captivi agri, septem

Septemque una sibi muro circumdedit arces.  
 Ante etiam sceptrum Dictæi Regis, et ante  
 Impia quam cæsis gens est epulata juvencis,

and encompassed her seven hills with a wall. Also before the reign of the Dictæan king, and before the impious age feasted upon slain bullocks,

## NOTES.

“ septem jugera non minus industrie coluerit, quam fortiter armis quæsierat.... At mehercule vera illa Romuli proles assiduis venatibus, nec minus agrestibus operibus exercitata, firmissimis prævaluit corporibus, ac militiam belli, cum res postulavit, facile sustinuit, durata pacis laboribus, semperque rusticam plebem præposuit urbanæ.” Pliny observes that Italy produced a greater quantity of corn in former ages, which he ascribes to the land’s being cultivated by the hands of generals; and ploughmen who had triumphed: “ Quænam ergo tantæ ubertatis causa erat? Ipsorum tunc manibus Imperatorum colebantur agri, ut fas est credere, gaudente terra vomere laureato, et triumphali aratore: sive illi eadem cura semina tractabant, qua bella, eademque diligentia arma disponebant, qua castra: sive honestis manibus omnia lætius proveniunt, quoniam et curiosius fiunt.”

535. *Septemque una sibi muro circumdedit arces.*] In some editions it is *septem quæ*.

“ The seven hills of Rome, which were inclosed within one wall, were: the *Palatinus*, now *Palazzo maggiore*; the *Quirinalis*, now *monte Cavallo*; the *Cælius*, now *monte di S. Giovanni Laterano*; the *Capitolinus*, now *Campidoglio*, the *Aventinus*, now *monte di S. Sabina*; the *Esquilinus*, now *mon-*

“ *te di S. Maria maggiore*; and the *Viminalis*; to which seven were added the *Janiculus*, now *Montorio*, and the *Vaticum*. RÆUS.

536. *Dictæi Regis.*] Dictæ is the name of a mountain of Crete, where Jupiter was educated, and on which a temple was built in honour of him. Hence the Poet calls Jupiter the Dictæan king.

537. *Cæsis juvencis.*] In the first ages it was thought unlawful to slay their oxen, because they assisted mankind in tilling the ground. Thus Cicero: *Quid de bobus loquar? quibus cum terræ subigerentur fisione glebarum, ab illo aureo genere, ut Poëtæ loquuntur, vis nunquam ulla afferebatur.* Varro says it was anciently made a capital crime to kill an ox: “ *Hic socius hominum in rustico opere, et Cereris minister. Ab hoc antiqui manus ita abstinere voluerunt, ut capite sanxerint, si quis occidisset.*” and Columella also says that oxen were so esteemed among the ancients, that it was held as capital a crime to kill an ox, as to slay a citizen: “ *Cujus tanta fuit apud antiquos veneratio, ut tam capitale esset bovem necasse, quam civem.*” Virgil seems in this place to have imitated Aratus, who says that in the brazen age men first began to form the mischievous sword, and to eat the labouring oxen:

golden Saturn led this life upon earth. They had not then heard the warlike sound of the trumpet, nor the clattering of swords upon hard anvils. But we have now run our course over a vast plain, and it is now time to release the smoking necks of our horses.

Aureus hanc vitam in terris Saturnus agebat.  
Necdum etiam audierant inflari classica, necdum  
Impositos duris crepitare incudibus enses. 540  
Sed nos immensum spatiis confecimus æquor;  
Et jam tempus equum fumantia solvere colla.

## NOTES.

Ἄλλ' ὅτε δὴ κακῆϊνοι ἐτέθνασαν, οἱ δ'  
ἐγένεσθαι,  
Χαλκείῃ γενεῇ, προτέρων ἰσχυρότεροι ἄν-  
δρες,  
Οἱ πρῶτοι κακόνεργον ἐχαλχεύσαντο μά-  
χαιραν  
Ἐινωδίην, πρῶτοι δὲ βοῶν ἐπάσαι' ἀρο-  
τήρων.

538. *Aureus Saturnus.*] The

golden age was fabled to have been under the government of Saturn. This age terminated with the expulsion of Saturn by Jupiter.

541. *Spatiis.*] See the note on book I. ver. 513.

542. *Fumantia.*] Pierius says it is *spumantia* in the Roman, and other manuscripts.

THE END OF THE SECOND BOOK.



# PUBLII VIRGILII MARONIS

## GEORGICORUM

### LIBER TERTIUS.

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**T**E quoque, magna Pales, et te memorande,  
canemus,  
Pastor ab Amphryso : vos, sylvæ, amnesque  
Lycæi.

Cætera, quæ vacuas tenuissent carmina mentes,

Thee also, O great Pales, will  
I sing, and thee O shepherd  
memorable by Amphrysus : ye  
woods and rivers of Lycæus.  
Other Poems, which have em-  
ployed idle minds,

### NOTES.

1. *Te quoque, &c.*] The Poet, intending to make cattle the subject of his third book, unfolds his design, by saying he will sing of Pales, the goddess of Shepherds, of Apollo, who fed the herds of Admetus on the banks of Amphrysus, and of the woods and rivers of Lycæus, a mountain of Arcadia, famous for sheep. He then shews a contempt of the fabulous Poems, the subjects of which he says are all trite and vulgar, and hopes to soar above the Greek Poets.

Pales is the goddess of shepherds. The feast called *Palilia*, in which

milk was offered to her, was celebrated on the twentieth of April, on which day also Rome was founded by Romulus.

2. *Pastor ab Amphryso.*] Amphrysus is a river of Thessaly, where Apollo fed the herds of king Admetus.

*Lycæi.*] Lycæus is a mountain of Arcadia, famous for sheep, and sacred to Pan, being accounted one of his habitations.

3. *Cætera, quæ vacuas tenuissent carmina mentes, omnia jam vulgata.*]

“ ‘Tho’ I do not dislike *carmina*, yet  
“ in some manuscripts it is *carmine*,  
S “ in

are now all become common. Who is unacquainted with cruel Eurystheus, or does not know the altars of the execrable Busiris?

Omnia jam vulgata. Quis aut Eurysthea  
durum,  
Aut illaudati nescit Busiridis aras?

## NOTES.

“ in the ablative case. For he does not mean that other poems are now grown common, but all other subjects, which might be treated in verse, and are the usual themes of Poets. What these are he immediately recites.” PIERIUS.

Fulvius Ursinus observes, that Virgil alludes to particular authors, who had treated severally of these fables. Homer has related the fable of Eurystheus in the eighteenth Iliad. The Busiris of Mnesimachus is quoted in the ninth book of Athenæus. Theocritus has spoken of Hylas; Callimachus is referred to in *Latonia Delos*, and the first Olympic ode of Pindar is to be understood by the mention of Hippodamia and Pelops.

4. *Omnia jam vulgata.*] In the Bodleian, and in one of Dr Mead’s manuscripts, it is *omnia sunt vulgata*.

*Eurysthea durum.*] Pierius says some would read *dirum*, but *durum* is the true reading. Dr. Trapp however has translated these words, *Eurystheus dire*.

Eurystheus the son of Sthenelus was king of Mycenæ, and, at the instigation of Juno, imposed on Hercules his twelve famous labours, which he hoped would have overpowered him.

5. *Illaudati Busiridis aras.*] Busiris is generally said to have been the son of Neptune, king of Egypt, and a most cruel tyrant. He used to sacrifice strangers, but Hercules overcame him, and sacrificed both him

and his son on the same altars. Diodorus Siculus tells us, that this cruelty of Busiris was a fable invented by the Greeks, but grounded on a custom practised by the Egyptians of sacrificing red-haired people to the manes of that king, because Typhon, who slew him, was of that colour. Sir Isaac Newton makes Busiris to be the same with Sesac, Sesostris, and the great Bacchus; and adds, that “ the Egyptians before his reign called him their Hero or Hercules; and after his death, by reason of his great works done to the river Nile, dedicated that river to him, and deified him by it’s names *Sihor*, *Nilus*, and *Egyptus*; and the Greeks hearing them lament *O Sihor*, *Bou Sihor*, called him *Osiris* and *Busiris*.” The same great author places the end of his reign upon the fifth year of Asa, 956 years before Christ. Eratosthenes, as he is quoted by Strabo, affirms not only that this sacrificing of strangers was a fable, but that there never was a king or tyrant named Busiris.

In the next place let us consider the objection which the ancient Grammarians have made to the use of the word *illaudati* in this place: Aulus Gellius tells us they said it was a very improper word, and not strong enough to express the detestation of so wicked a person, who, because he used to sacrifice strangers of all nations, was not only unworthy of praise, but ought to be detested and cursed

Cui non dictus Hylas puer, et Latonia Delos? Who has not spoken of the boy Hylas, and Latonian Delos?

## NOTES

cursed by all mankind: "Nonnulli Grammatici ætatis superioris, in quibus est Cornutus Annæus, haud sane indocti neque ignobiles, qui commentaria in Virgilium composuerunt, .... *illaudati* parum idoneum esse verbum dicunt, neque id satis esse ad faciendam scelerati hominis detestationem: qui quod hospites omnium gentium immolare solitus fuit, non laude indignus, sed detestatione, execrationeque totius generis humani dignus esset." Aulus Gellius vindicates the use of this word two different ways. In the first place he says, hardly any man is so profligate, as not sometimes to do or say something which is praise-worthy: and therefore one who cannot be praised at all must be a most wicked wretch. He adds, that, as to be without blame is the highest pitch of virtue, so to be without praise is the greatest degree of wickedness. He proves from Homer, that the greatest praises are contained in words exclusive of imperfection, and therefore that a term which excludes praise is the most proper that can be found for blaming or censuring. He observes also that Epicurus expressed the greatest pleasure by a privation of pain, and that Virgil in like manner called the Stygian lake *inamabilis*: for as *illaudatus* signifies a privation of all praise, so *inamabilis* expresses a privation of all love. "De *illaudato* autem duo videntur responderi posse. Unum est ejusmodi: nemo quisquam tam

"efferis est moribus, quin faciat aut dicat nonnunquam aliquid quod laudari queat. Unde hic antiquissimus versus vice proverbii celebratus est,

"Πολλάκι γὰρ δὲ μωρὸς ἀνὴρ μάλα καίριον εἶπεν.

"sed enim qui omni in re atque omni tempore laude omni vacat, is illaudatus est: isque omnium pessimus deterrimusque est: sicuti omnis culpæ privatio inculpatum facit. Inculpatus autem instar est absolutæ virtutis: illaudatus igitur quoque finis est extremæ malitiæ. Itaque Homerus non virtutibus appellandis, sed vitiis detrahendis laudare ampliter solet. Hoc enim est

"— ἥυδα μάνις ἀμύμων.

"— τὼ δ' οὐκ' ἄκουε πετέσθην.

"Et item illud,

"Ἐνθ' οὐκ ἂν βρίζοινα ἴδοις Ἀγαμέμνονα δῖον,

"Οὐδὲ καλῶσι σὸν, οὐδ' οὐκ ἐθέλοισιν μάχεσθαι.

"Epicurus quoque simili modo maximam voluptatem detractionem privationemque omnis doloris definit his verbis: ἕως τοῦ μεγέθους τῶν ἡδονῶν, ἣ παυλὸς τοῦ ἀλγοῦντος ἐπιεξάρσεις. Eadem ratione idem Virgilius *inamabilem* dixit Stygiam paludem. Nam sicut *illaudatum*

and Hippodame, and Pelops  
famous for his ivory shoulder,

Hippodameque, humeroque Pelops insignis  
eburno,

## NOTES.

“κατὰ amoris στέφειν detestatus  
“est.” In the second place he says  
that *laudare* signified anciently to  
name; therefore *illaudatus* or *illau-*  
*dabilis* signifies one who ought not  
to be named, as it was formerly de-  
creed by the Asiatic states, that none  
should ever name the man who had  
set fire to the temple of Diana at E-  
phesus. “Altero modo *illaudatus*  
“ita defenditur. *Laudare* significat  
“prisca lingua nominare appellare-  
“que. Sic in actionibus civilibus  
“auctor laudari dicitur, quod est  
“nominari. *Illaudatus* enim est quasi  
“*illaudabilis*, qui neque mentione aut  
“memoria ulla dignus, neque un-  
“quam nominandus est. Sicuti  
“quondam a communi consilio Asiæ  
“decretum est, uti nomen ejus, qui  
“templum Dianæ Ephesiæ incen-  
“derat, ne quis ullo in tempore no-  
“minaret.” Some are of opinion  
that Virgil here reflects on Isocrates,  
who composed an Oration in praise  
of Busiris. But the Oration of Iso-  
crates does not seem so much to be  
designed in praise of Busiris, as to  
expose one Polycrates, who had un-  
dertaken to praise him, and yet had  
not said any one thing of him, which  
deserved commendation. Quintil-  
ian thinks Polycrates composed this  
Oration, rather to shew his wit, than  
for any other purpose: “Equidem  
“illos qui contra disputarunt, non  
“tam id sensisse quod dicerent, quam  
“exercere ingenia materiæ difficul-  
“tate credo voluisse; sicut Polycra-  
“tem cum Busirim laudaret, et

“Clytemnestram: quanquam is,  
“quod his dissimile non esset, com-  
“posuisse orationem, quæ est habita  
“contra Socratem, dicitur.” There-  
fore if Virgil designed to reflect on  
any Orator, it must rather have been  
on Polycrates than on Isocrates. Af-  
ter all, I believe Virgil intended to  
express a great abhorrence of the  
cruelties ascribed to Busiris, by this  
negative of praise, as he has called the  
Stygian lake *inamabilis* in two diffe-  
rent places. The first is in the fourth  
Georgick:

“—— Tarda que palus *inamabilis*  
“unda.”

The other is in the sixth Æneid:

“—— Tristis que palus *inamabilis*  
“unda.”

And in the twelfth Æneid he uses in  
like manner *illatabile*, to express  
the horrid murmur of a distracted  
city:

“Attulit hunc illi cæcis terroribus  
“aura  
“Commixtum clamorem, arrectas-  
“que impulit aures  
“Confusæ sonus urbis, et *illatabile*  
“murmur.”

Nor are examples of this way of  
speaking wanting among other au-  
thors. Cicero seems to be speaking  
in praise of Quintus Pompeius, when  
he calls him a not contemptible  
Orator:



Acer equis? Tentanda via est, qua me quoque  
possim

and excellent in driving? I  
also must try to raise myself  
from the

NOTES.

Orator: "Q. enim Pompeius, non  
" contemptus orator, temporibus illis  
" fuit, qui summos honores, homo  
" per se cognitus, sine ulla commen-  
" datione majorum est adeptus."

Livy commends Polybius by calling  
him an author not to be despised:

"Hunc regem in triumpho ductum  
" Polybius, haudquaquam spernendus  
" auctor tradit." Longinus also, when

he extols the sublimity of the style of  
Moses calls him no vulgar author:

Ταύτη καὶ ὁ τῶν Ἰουδαίων δεσμοδέτης,  
οἷχ' ὁ τυχὼν ἀνὴρ, ἐπειδὴ τὴν τοῦ θεοῦ  
δύναμιν κατὰ τὴν ἀξίαν ἐγνώρισε, ἀξέφ-  
ηεν, ἐνδὺς ἐν τῇ εἰσερχομένῃ γράφῃ τῶν  
νόμων, Εἶπεν ὁ Θεὸς, φησί. τί; γενέσθω  
φῶς, καὶ ἐγένετο. γενέσθω γῆ, καὶ ἐγένετο.

Dr. Trapp, in his note on this pas-  
sage, justly observes that it "is a  
" figure of which we have frequent  
" instances; especially in the holy  
" scriptures. Thus *Gen.* xxxiv. 7.  
" *Which thing ought not to be done*;  
" speaking of a great wickedness.  
" And *Rom.* ii. 28. The most  
" *flagrant vices* are called *things*  
" *which are not convenient.*"

6. *Hylas puer.*] Hylas was be-  
loved by Hercules, and accompanied  
him in the Argonautic expedition.  
But going to draw water he fell in,  
which gave occasion to the fable of  
his being carried away by the nymphs.  
He is mentioned in the sixth Ec-  
logue:

"His adjungit, Hylan nautæ quo  
" fonte relictum  
" Clamassent: ut littus Hyla, Hyla,  
" omne sonaret."

*He nam'd the nymph (for who but  
gods cou'd tell?)*

*Into whose arms the lovely Hylas fell;  
Alcides wept in vain for Hylas lost,  
Hylas in vain resounds through all  
the coast.*

Lord ROSCOMMON.

The loss of Hylas is the subject of the  
thirteenth Idyllium of Theocritus.

*Latonia Delos.*] Delos is one of  
the islands in the Ægean sea, called  
Cyclades. It is fabled that this island  
floated till Latona brought forth A-  
pollo and Diana there, after which  
time it became fixed.

7. *Hippodameque humeroque Pelops  
insignis eburno, acer equis.*] Hip-  
podame or Hippodamia was the  
daughter of CEnomaus, king of Elis  
and Pisa. She was a princess of ex-  
ceeding great beauty, and had many  
lovers. But it being foretold by an  
Oracle, that CEnomaus should be  
slain by his son-in-law, he offered  
his daughter to him who should over-  
come the king in a chariot-race, his  
own horses being begotten by the  
winds, and prodigiously swift. But  
on the other side, if the unfortunate  
lover lost the race he was to be put  
to death. In this manner thirty lost  
their lives. But this did not discour-  
age Pelops the son of Tantalus, who  
was greatly in love with her. He ac-  
cepted the dangerous conditions, and  
contended with the father. In this  
race the king's chariot broke, by  
which accident he lost his life, and  
Pelops gained the victory and his  
beauteous prize.

ground, and having gained the victory to be celebrated in the mouths of men. I first of all, if my life does but last, returning into my own country, will bring with me the Muses from the top of the Aonian mountain: I first will bring to thee, O Mantua, the Idumean palms?

Tollere humo, victorque virum volitare per ora.  
Primus ego in patriam mecum, modo vita su-  
persit,

10

Aonio rediens deducam vertice Musas :

Primus Idumæas referam tibi, Mantua, palmas :

## NOTES.

Tantalus, the father of Pelops had invited the gods to a banquet, at which, having a mind to try their divinity, he dressed his son, and set his flesh before them. All the gods abstained from this horrid food, except Ceres, who eat the shoulder. Jupiter afterwards restored Pelops to life, and gave him an ivory shoulder, instead of that which had been eaten.

9. *Victorque virum volitare per ora.*] Thus Ennius;

“ — Volito docta per ora virum.”

10. *Primus ego in patriam, &c.*] The Poet, having in the preceding paragraph expressed his contempt of the fabulous subjects of the Greek Poets, and shewn a desire of surpassing them, now proceeds to propose to himself a subject worthy of his genius, not founded on fables, but on true history. The historical facts which he designs to celebrate are the victories of the Romans, under the influence of Augustus Cæsar. He poetically describes this victory of his over the Greek Poets, by a design of building a temple to Augustus, on the banks of the Mincius, and officiating himself as priest. In the mean time he says he will proceed in the present work, and speak of cattle.

This boast of Virgil, that he will be the first, who brings the Muses

from Helicon into his own country, must be understood of Mantua, not of Italy in general: for this glory belongs to Ennius, who first wrote an epic Poem, after the manner of Homer. Thus Lucretius :

“ Ennius ut noster cecinit, qui pri-  
“ mus amæno

“ Detulit ex Helicone perenni fronde  
“ coronam

“ Per gentes Italas hominum quæ  
“ clara clueret.”

Tho' perhaps our Poet might not think Ennius to have succeeded so well, as to be thought to have gained the favour of the Muses; and therefore flattered himself that he might be the first Roman, who obtained that glory. It must not be omitted in this place, that Virgil designed a journey into Greece, a little before his death. This part therefore probably was written after the Georgicks were finished.

11. *Aonio vertice.*] Aonia was the name of the mountainous part of Bœotia, whence all Bœotia came to be called Aonia. In this country was the famous mountain Helicon, sacred to the Muses.

12. *Idumæas palmas.*] Idumæa, or the land of Edom, was famous for palms. He therefore uses Idumæan palms for palms in general, as is common in poetry. Palms were used for

Et viridi in campo templum de marmore ponam  
 Propter aquam, tardis ingens ubi flexibus errat  
 Mincius, et tenera prætexit arundine ripas. 15  
 In mediomihî Cæsar erit, templumque tenebit.  
 Illi victor ego, et Tyrio conspectus in ostro  
 Centum quadrijugos agitabo ad flumina currus.

and will erect a marble temple on the green plain, near the water, where Mincius wanders with slow windings, and covers the banks with tender reeds. In the midst shall Cæsar stand, and be the god of the temple. In honour of him, will I, being conqueror, and adorned with Tyrian purple, drive a hundred four-horsed chariots along the river.

## NOTES.

for crowns in all the games, as we find in the fourth question of the eighth book of Plutarch's Symposiacks: where he inquires why the sacred games had each their peculiar crown, but the palm was common to all.

In the King's manuscript it is *Priamus et Idumeas*.

16. *In medio mihi Cæsar erit, templumque tenebit.*] It was the custom to place the statue of that god, to whom the temple was dedicated, in the middle of it. The other statues, which he mentions, are to adorn the temple.

17. *Illî.*] “i. e. in illius honorem.” So in the next verse but one, *mihi* for *in meum honorem*.” DR. TRAPP.

In the Cambridge, and in one of the Arundelian manuscripts it is *illic* instead of *illî*. Pierius found the same reading in the Roman, Medicean, and other very ancient manuscripts. He says that in the Lombard manuscript the *c* has been erased, which he greatly condemns. He interprets *illic* to mean Mantua: “*illic*, hoc est Mantuæ, in patria mea, quo prius ego Musas ab Aonia deduxero.” He thinks however that *illî* may be put for *illic*, as in the second Æneid: *Illî mea tristitia facta*: which the ancient Grammarians have observed to be put for *illic*. But not.

withstanding the opinion of these ancient Grammarians, I cannot but think that even in that passage of the Æneid *illî* signifies not *there*, but *to him*. Priamus had just reproached Pyrrhus, as being of a less generous temper than his father Achilles: to which Pyrrhus replies: “Then you shall go on this errand to my father Achilles; and be sure you tell *him* of my sad actions, and how Pyrrhus degenerates from him:

— Referes ergo hæc, et nuncius  
 ibis  
 Pelidæ genitori: *illî* mea tristitia  
 facta,  
 Degeneremque Neoptolemum nar-  
 rare memento.”

Surely *illî* relates to Achilles, *tell him of my sad actions*, not *tell there my sad actions*, for no place has been mentioned.

*Tyrio conspectus in ostro.*] Those who offered sacrifice, amongst the Romans, on account of any victory, were clothed in the Tyrian colour. It is not certain what colour this was. Some call it purple and others scarlet. Perhaps it was a deep crimson; for human blood is commonly called purple by the Poets.

18. *Centum quadrijugos agitabo ad flumina currus.*] Varro, as he is  
 4 quoted

For me all Greece shall leave  
Alpheus and the groves of Mo-  
lorchus, and contend in run-  
ning, and with the hard *cæstus*.

Cuncta mihi, Alpheum linquens, lucosque Mo-  
lorchi,  
Cursibus, et crudo decernet Græcia cæstu. 20

## NOTES.

quoted by Servius, tells us that in the Circensian games, it was anciently the custom to send out twenty-five *missus* or matches of chariots in a day, and that each match consisted of four chariots: that the twenty-fifth match was set out at the charge of the people, by a collection made amongst them, and was therefore called *æraribus*: and that when this custom was laid aside, the last match still retained the name of *æraribus*. It is likewise to the ancient custom of celebrating these games on the banks of rivers, that the Poet alludes by the words *ad flumina*.

19. *Cuncta mihi Alpheum linquens, lucosque Molorchii.*] The Poet here prophesies that the games which he shall institute, in honour of Augustus, will be so famous, that the Greeks will come to them, and forsake their own Olympic and Nemeæan games.

Alpheus is the name of a river of Peloponnesus, arising in Arcadia, passing through the country of Elis, and falling into the sea below the city Olympia, which was famous for the Olympic games, instituted by Hercules in honour of Jupiter. The victors at these games were crowned with wild olive.

Molorchus was a shepherd of Cleone, a town in Peloponnesus, between Corinth and Argos, near Mantinea. Hercules having been hospitably received by this shepherd, in

gratitude slew the Nemeæan or Cleonean lion, which infested that country; and the Nemeæan games were therefore instituted in honour of Hercules. The victors were crowned with parsley, or perhaps smallage, σέλινον.

20. *Cursibus.*] Running was one of the five Olympic games, called the *Pentathlum*. The others were wrestling, leaping, throwing the quoit, and fighting with the *cæstus*.

*Decernet.*] Pierius says it is *decertet* in the Lombard, and some other manuscripts. I find *decertet* in the King's, one of the Arundelian, in both Dr. Mead's manuscripts; and in some old printed copies.

*Cæstu.*] The *Cæstus* was composed of leathern thongs fastened to the hands, and filled with lead and iron, to add force and weight to the blow. Thus Theocritus:

Ἵμνέομεν Λήδας τε καὶ αἰγιόχῳ Διὶ  
νῖδ',  
Κάστορα καὶ Φοῦρον Πολυδεύκεα πύξ  
ἐρεδίζεν  
Χεῖρας ἐπιζεύξαντα μέσοις βοείοισιν ἱμά-  
σιν

Οἱ δ', ἐπεὶ οὖν σπείραισιν ἐκαρτέρητο  
βοεῖαις  
Χεῖρας, καὶ περὶ γυῖα μακροὺς ἔλιξαν  
ἱμάδας  
Ἐς μέσσον σύναγον, φόρον ἀλλάλοισι  
πνέοντες.

And



Ipse caput tonsæ foliis ornatus olivæ  
 Dona feram. Jam nunc solemnes ducere pompas  
 Ad delubra juvat, cæsosque videre juvencos:  
 Vel scena ut versis discedat frontibus; utque  
 Purpurea intexti tollant aulæa Britanni. 25  
 In foribus pugnam ex auro solidoque elephanto

I myself, having my head adorned with leaves of the shorn olive, will bring presents. Even now I rejoice to lead the solemn pomps to the temple, and to see the oxen slain: or how the scene shifts with a changing face, and how the interwoven Britons lift up the purple tapistry. On the doors will I describe the battle of the

## NOTES.

And Virgil, in his fifth *Æneid*:

“ ——— Tantorum ingentia septem  
 “ Terga boum plumbo iusuto, ferro.  
 “ que rigebant.  
 “ . . . . .  
 “ Tūm satus Anchisa cæstus pater  
 “ extulit æquos,  
 “ Et paribus palmas amborum innex.  
 “ uit armis.”

Those who desire to know the manner of fighting with this weapon, may find it described at large, in the twenty-second *Idyllium* of Theocritus, and in the fifth *Æneid*.

21. *Olivæ.*] *Olivæ* seems to be put here for the wild olive, with which the victors at the Olympic games used to be crowned.

22. *Solemnes ducere pompas.*] The pomps were images of the gods, carried in procession to the *circus*. Thus Ovid:

“ Sed jam pompa venit: linguis ani-  
 “ misque favete.  
 “ Tempus adest plausus: aurea  
 “ pompa venit.  
 “ Prima loco fertur passis Victoria  
 “ pennis:  
 “ Huc ades; et meus hic fac, Dea,  
 “ vincat amor.  
 “ Plaudite Neptuno, nimium qui  
 “ creditis undis:  
 “ Nil mihi cum pelago: me mea  
 “ terra capit.

“ Plaudite tuo, miles, Marti: nos odi.  
 “ mus arma.

“ Pax juvat, et media pace reper-  
 “ tus amor.

“ Auguribus Phæbus: Phæbe ve-  
 “ nantibus adsit:

“ Artifices in te verte, Minerva,  
 “ manus.

“ Ruricolæ Cereri, teneroque adsur-  
 “ gite Baccho:

“ Pollucem pugiles: Castora placet  
 “ eques.

“ Nos tibi, blanda Venus, puerisque  
 “ potentibus arcu

“ Plaudimus: inceptis annue, Di-  
 “ va, meis.”

25. *Purpurea intexti tollant aulæa Britanni.*] This is understood by some to mean, that real Britons held up the tapistry in which the figures of their countrymen were interwoven. Thus May:

“ ——— Or how the Brittaines raise  
 “ That purple curtaine which them-  
 “ selves displaies.”

Dryden understands it only of British figures, which seem to hold it up:

“ Which interwoven Britons seem  
 “ to raise,  
 “ And shew the triumph which their  
 “ shame displaies.”

And Dr. Trapp:

“ And

Gangarides, and the arms of conquering Romulus, in gold and solid ivory: and here will I represent the Nile waving with war, and greatly flowing, and columns rising with naval brass. I will add the conquered cities of Asia, and subdued Niphaten,

Gangaridum faciam, victorisque arma Quirini:  
Atque hic undantem bello, magnumque fluentem  
Nilum, ac navali surgentes ære columnas.  
Addam urbes Asiæ domitas, pulsumque Niphaten,

30

## NOTES.

“ And how th’ inwoven Britons  
“ there support  
“ The purple figur’d tapestry they  
“ grace.”

27. *Gangaridum.*] The Gangarides were Indians living near the Ganges. These people were not subdued at the time, when Virgil wrote his Georgicks. Catrou justly observes that Virgil must have added this and the preceding verse, long after he had first published the Georgicks. This whole allegory of the temple seems to have been added by the Poet in the year of Rome 734, when history informs us, that Augustus subdued the Indians, and the Parthians, and recovered the eagles which had been lost by Crassus. This was the year before the death of Virgil: whence we may observe, that he continued to correct and improve this noble Poem, till the time of his death.

*Victorisque arma Quirini.*] Ruæus allows that it was debated in the Senate, whether Augustus or Romulus should be the name of him, who before was called Octavianus. But he observes that this happened in the year of Rome 727, three years after the publication of the Georgicks. Hence he concludes that it was a private flattery of Virgil, and had no relation to what was debated in

the Senate. But if we agree with Catrou, that this verse was inserted, in the year 734, we can have no doubt, but that Virgil alluded to the debate already mentioned.

28. *Undantem bello magnumque fluentem Nilum.*] This relates to the victory obtained over the Egyptians and their allies, commanded by Anthony and Cleopatra, in the year of Rome 724.

29. *Navali surgentes ære columnas.*] Servius tells us, that Augustus, having conquered all Egypt, took abundance of beaks of ships, and made four columns of them, which were afterwards placed by Domitian in the Capitol, and were to be seen in his time.

30. *Pulsumque Niphaten.*] Niphaten is the name of a mountain and river of Armenia. The people of this country were subdued after the decree of the Senate, by which the name Augustus was given to Octavianus: for Horace mentions this, as a new victory, and at the same time gives him the name of Augustus:

“ ——— Potius nova  
“ Cantemus Augusti trophæa  
“ Cæsaris, et rigidum Niphaten,  
“ Medumque flumen gentibus ad-  
“ ditum  
“ Victis, minores volvere vortices.”

31. *Fiden-*

Fidentemque fuga Parthum, versisque sagittis,  
Et duo rapta manu diverso ex hoste trophæa; 32

and the Parthian trusting in flight, and in arrows shot backward : and the two trophies snatched with his own hand from two different enemies :

NOTES.

31. *Fidentemque fuga Parthum versisque sagittis.*] The Parthians used to fly from their enemies, and at the same time to shoot their arrows behind them. Thus Ovid :

- “ Tergaque Parthorum, Romanaque  
“ pectora dicam ;  
“ Telaque, ab averso quæ jact  
“ hostis equo.  
“ Quid fugis ut vincas ; quid victo,  
“ Parthe relinques ?

The manner of the Parthians fighting is excellently described by Milton :

- “ ——— Now the *Parthian* king  
“ In Ctesiphon hath gather'd all his  
“ host  
“ Against the Scythian, whose in-  
“ cursions wild  
“ Have wasted Sogdiana ; to her aid  
“ He marches now in haste ; see,  
“ though from far,  
“ His thousands, in what martial  
“ equipage  
“ They issue forth, steel bows, and  
“ shafts their arms :  
“ Of equal dread in *flight*, or in pur-  
“ suit ;  
“ All horsemen, in which fight they  
“ most excel.  
“ . . . . .  
“ He saw them in their forms of  
“ battle rang'd,  
“ How quick they wheel'd, and fly-  
“ ing *behind them* shot  
“ Sharp sleet of arrowy show'r  
“ against the face

“ Of their pursuers, and overcame  
“ by flight.”

32. *Duo rapta manu diverso ex hoste trophæa.*] Servius will have this to mean the Gangarides in the east, and the Britons in the west : but it does not appear from History that Augustus ever triumphed over the Britons, or even made war upon them. La Cerda proposes another interpretation. He observes, that *rapta manu* expresses Augustus Cæsar's having obtained these victories in person. Now it appears from Suetonius, that he managed only two foreign wars in person, the Dalmatian and the Cantabrian : “ *Externa bella duo omnino* “ *per se gessit, Dalmaticum adole-* “ *scens adhuc, et, Antonio devicto,* “ *Cantabricum. Reliqua per legatos* “ *administravit.*” Ruæus understands the Poet to speak of the two victories obtained over Anthony, the first at Actium, a promontory of Epirus, on the European shoar : the other at Alexandria, on the African shoar ; and that this is meant by *utroque ab littore*, in the next verse. Castrou thinks this solution of Ruæus a very judicious one : but yet he thinks he can give a more solid explication of this passage, from Dion Cassius. This author relates that Augustus made war twice on the Cantabrians, and on the Asturians, and twice in Asia. He went in person against the Spaniards the first time they revolted, and they were subdued the second time by his lieutenant Carisius. He

and the nations twice triumphed over from both shoars. There shall stand also the statues breathing in Parian marble, the offspring of Assaracus, and the name of the race descended from Jupiter,

Bisque triumphatas utroque ab littore gentes.  
Stabant et Parii lapides, spirantia signa,  
Assaraci proles, demissæque ab Jove gentis 35

## NOTES.

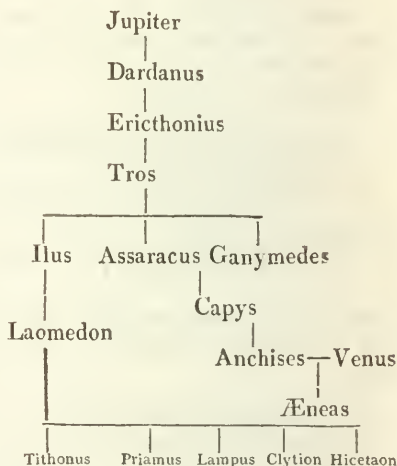
He twice subdued the Parthians, and both times commanded his armies in person. Here, says Catrou, are the two trophies obtained by the hand of Augustus, making war in person on two different nations, the Spaniards and the Parthians.

33. *Bisque triumphatos utroque ab littore gentes.*] In several of the old printed editions it is *a* instead of *ab*.

Servius, Ruæus, and Catrou, understand this to relate to the victories mentioned in the preceding verse. La Cerda thinks the Poet here introduces another picture; and proposes to paint the triumphs of Cæsar, after he had made an universal peace. The two shoars therefore mean the whole extent of the Roman dominions, from east to west.

34. *Parii lapides.*] Paros is an island in the Ægean sea, famous for the finest marble. Hence, in the third Æneid, he calls this island *the snow-white Paros*, “niveamque Paron.”

35. *Assaraci proles, demissæque ab Jove gentis nomina.*] Here he compliments Augustus, with adorning his temple with the statues of the Trojan ancestors, from whom he was fond of being thought to have descended. The genealogy of this family, according to Homer, from Jupiter to Æneas is thus:



Δάρδανον αὖ πρῶτον τέκετο νεφεληγερέτα  
Ζεὺς.

Κτίσσει δὲ Δαρδανίην, ἐπεὶ οὕτω Ἴλιος  
ἱρῇ

Ἐν πεδίῳ πεπύλιστο, πόλις μερόπων ἀν-  
θρώπων,

Ἄλλ' ἔθ' ὑπαρείας ἤκεον πολυτιδάκου  
Ἰδης.

Δάρδανος αὖ τέκεθ' υἱὸν Ἐριχθόνιον Βα-  
σιλῆα.

Τρώα δ' Ἐριχθόνιος τέκετο Τρώεσσιν  
ἄνκτα.

Τρώϊς δ' αὖ τρεῖς παῖδες ἀμόμονες ἐξε-  
γένοντο,

Ἴλιός τ', Ἀσάρακός τε, καὶ ἀντίθεος  
Γανυμήδης,

Ὃς δὲ κάλλιστος γένητο θνητῶν ἀνθρώ-  
πων.

Τὸν



Nomina, Trosque parens, et Trojæ Cynthius  
auctor.

36

Invidia infelix Furias, amnemque severum  
Cocyti metuet, tortosque Ixionis angues,  
Immanemque rotam; et non exuperabile saxum.

and parent Tros, and Cynthius, the founder of Troy. Detested envy shall fear the furies, and the dismal river Cocytus, and the twisted snakes of Ixion, and the racking wheel, and the ever rolling stone.

## NOTES.

Τὸν καὶ ἀντρεΐφαιτο θεοὶ διὰ ὀνοχο-  
εΐειν,  
Κάλλεος ἕνεκα οἷο, ἢ ἀθανάτοισι  
μετέειπ.

Ἴλος δ' αὖ τέκεθ' υἱὸν ἀμύμονα Λαο-  
μέδοντα.

Λαομέδων δ' ἄρα Τιθωνὸν τέκετο, Πριάμῳ  
τε,

Λάμπῳ τε, Κλυτίῳ θ', Ἰκετάονά τ'  
ὄζον Ἀφροδ.

Ἀσσοράκος δὲ Κάπυ, ὃ δ' ἄρ' Ἀγχίσην  
τέκε παῖδα.

Ἀυτὰρ ἔμ' Ἀγχίσης, Πριάμος δ' ἔτεκ'  
Ἐκτορα δῖον.

the son of Æneas was called Ascanius, or Iulus, from whence the Julian family derived their name.

36. *Trojæ Cynthius auctor.*] Apollo was born in Delos, where is the mountain Cynthus. He is said to have built Troy, in the reign of Laomedon. In the sixth Æneid he calls Dardanus the founder of Troy :

“ Ilusque, Assaracusque, et Trojæ  
“ Dardanus auctor.”

And in the eighth :

*Dardanus, Iliacæ primus pater urbis*  
“ et auctor.”

37. *Invidiu infelix, &c.*] Servius seems to understand the Poet's meaning to be, that he will write such great things as to deserve envy; but at the

same time that the envious shall forbear detracting, for fear of punishment in the other world. I rather believe with La Cerda and others, that he speaks of those who envy the glories of Augustus Cæsar, of whom there must have been many at that time in Rome.

This and the two following verses are wanting in one of Dr. Mead's manuscripts.

38. *Cocyti.*] Cocytus is the name of one of the five rivers of hell.

*Tortosque Ixionis angues, immanemque rotam.*] Ixion attempted to violate Juno, for which crime he was cast into hell, and bound, with twisted snakes, to a wheel which is continually turning.

Pierius says it is *orbes* in the Roman manuscript, instead of *angues* ; but this reading would be a tautology, for the wheel is mentioned in the very next verse.

39. *Non exuperabile saxum.* Sisyphus infested Attica with robberies, for which he was slain by Theseus ; and condemned in hell, to roll a stone to the top of a hill, which always turns back again, before it reaches the top. This punishment of Sisyphus is beautifully described by Homer :

Καὶ μὲν Σίσυφον εἰσεῖδον κρατέρ' ἄλγε'  
ἔχοντα,  
Λᾶαν βασιλεύοντα πελώριον ἀμφοτέρησιν.

In the mean while, let us pursue the untouched woods and lawns, the hard task which you, Mæcenas, have commanded me to undertake. Without thee my mind begins nothing that is lofty; begin then, break slow delays; Cythæron calls with loud clamours, and the dogs of Taygetus, and Epidaurus the tamer of horses, and the voice doubled by the assenting wood re-echoes.

Interea Dryadum sylvas, saltusque sequamur  
Intactos, tua, Mæcenas, haud mollia jussa. 41  
Te sine nil altum mens inchoat: en age segnes  
Rumpe moras: vocat ingenti clamore Cythæron,  
Taygetique canes, domitrixque Epidaurus  
equorum; 44  
Et vox assensu nemorum ingeminata remugit.

## NOTES.

Ἦτοι ὁ μὲν, σκηριπτόμενος χερσίν τε πο-  
σίν τε,  
Λῶαν ἄνω ὠθεσσε ποτὶ λόφον· ἀλλ' ὅτε  
μέλλοι  
Ἄκρον ὑπερβαλέειν, τότε ἀποσιρέψασκε  
κραταιῖς.  
Ἄυτις, ἔπειτα πέδονδε κυλίνδετο λῶας  
ἀναιδής.  
Ἄυτάρ ὅγ' ἂψ ὥσασκε τιτανόμενος· κατὰ  
δ' ἰδρῶς  
Ἐφρέεν ἐκ μελέων, κούνη δ' ἐκ κρατὸς ὀρώ-  
ρει.

“ I turn’d my eye, and, as I turn’d,  
“ survey’d  
“ A mournful vision! the Sisyphean  
“ shade;  
“ With many a weary step, and  
“ many a groan,  
“ Up the high hill he heaves a huge  
“ round stone:  
“ The huge round stone, resulting  
“ with a bound,  
“ Thunders impetuous down, and  
“ smokes along the ground.  
“ Again the restless orb his toil re-  
“ news,  
“ Dust mounts in clouds, and sweat  
“ descends in dews.”

MR. POPE.

43. *Vocat ingenti clamore Cythæron.*] Virgil poetically expresses his earnestness to engage in the subject of the present book, by saying he is

loudly called upon by the places famous for the cattle of which he intends to treat.

Cythæron is a mountain of Bœotia, a country famous for cattle. Servius says it is a part of Parnassus, from which however it is thirty miles distant.

44. *Taygetique canes.*] See book II. ver. 488. This mountain was famous for hunting.

*Domitrixque Epidaurus equorum.*] Servius places Epidaurus in Epirus; for which he has been censured by several authors, who place it in Peloponnesus. But La Cerda vindicates Servius, and observes that there was an Epidaurus also in Epirus; which he takes to be the place designed by the Poet, because he has celebrated Epirus, in other passages, as breeding fine horses:

“ Et patriam Epirum referat:”

And

“ — Eliadum palmas Epirus equa-  
“ rum.”

Ruæus contends that the Peloponnesian Epidaurus is here meant, and affirms that all Argia, of which Epidaurus was a city, was famous for horses. He confirms this by a line in

*Mox tamen ardentes accingar dicere pugnas*  
*Cæsaris, et nomen fama tot ferre per annos, 47*  
*Tithoni prima quot abest ab origine Cæsar.*

But afterwards I will attempt to sing the ardent fights of Cæsar, and to transmit the glory of his name thro' as many years as Cæsar is distant from the first origin of Tithonus.

NOTES.

in this very Georgick, of which La Cerda has quoted but the half part, where Mycenæ, a city also of Argia, is celebrated equally with Epirus:

“ Et patriam Epirum referat, fortes.  
 “ que Mycenæ.”

I am persuaded that Ruæus is in the right, by a passage in Strabo, where he says Epidaurus is famous for horses: Ἀρκαδία δ' ἐστὶν ἐν μέσῳ τῆς Πελοποννήσου . . . . . Βοσκήμασι δ' εἰσὶ νομαὶ δαψιλεῖς, καὶ μάλιστα ἄνοις, καὶ ἵπποις τοῖς ἱπποβάταις. Ἐστὶ δὲ καὶ τὸ γένος τῶν ἵππων ἄριστον τὸ Ἀρκαδικόν, καὶ δάπερ καὶ τὸ Ἀργολικόν, καὶ τὸ Ἐπιδαυρίον. Strabo cannot well be understood to speak in this place of any other, than the Peloponnesian Epidaurus.

46. *Mox tamen ardentes accingar, &c.*] In the King's manuscript it is *etiam* instead of *tamen*.

Here he is generally understood to mean, that he intends, as soon as he has finished the Georgicks, to describe the wars of Augustus, under the character of Æneas. Mr. B—— is quite of another opinion: “ This passage,” “ he says, the commentators understand of the Æneid; “ but it is plainly meant of the fourth Georgick. There he describes the *ardentes pugnas*, the civil wars “ betwixt the same people for the “ sake of rival kings. In this “ sense the passage is very sublime, “ to promise to introduce such a “ matter in talking of bees; but in

“ one Poem to promise another “ is low, and unworthy of Virgil, “ and what never entered into “ his imagination.” But surely Mr. B—— must be mistaken in this piece of Criticism, for the whole introduction to this Georgick is a prelude to the Æneid: and I do not see how the fights of the bees can be understood to be a description of the wars of Cæsar; which the Poet expressly says he designs to sing.

48. *Tithoni prima quot abest ab origine Cæsar.*] Servius interprets this passage, that the fame of Augustus shall last as many years, as were from the beginning of the world to his time. He thinks Tithonus is put for the sun, that is, for Tithan. Others understand the Poet to mean that the fame of Augustus shall last as many years, as were from Tithonus, the son of Laomedon, to Augustus. But to this is objected, that this is too small a duration for the Poet to promise, being no more than a thousand years. And indeed the fame of Virgil's Poem, and of Augustus, has lasted much longer already. Servius seems to have no authority for making Tithonus signify the sun: nor can we imagine Virgil means the sun, unless we suppose *Tithoni* to be an erroneous reading for *Titani*, or *Titanis*. But I do not know that so much as one manuscript countenances this alteration. It must therefore be Tithonus, the

If anyone studious of the Olympian palm breeds horses, or if any one breeds strong bullocks for the plough, let him chiefly consider the bodies of the mothers. The best form for a cow is to have a rough look, a great head, a long brawny neck,

Seu quis Olympiacæ miratus præmia palmæ,  
Pascit equos; seu quis fortes ad aratra ju-  
vencos; 50  
Corpora præcipue matrum legat. Optima torvæ  
Forma bovis, cui turpe caput, cui plurima  
cervix,

## NOTES.

the son of Laomedon, and elder brother of Priamus, that is meant. I must own it seems something strange that he should choose to mention Tithonus, from whom Augustus was not descended, when Anchises or Assaracus would have stood as well in the verse. I believe the true reason of this choice was, that Tithonus was the most famous of all the Dardan family. It is said that Aurora fell in love with this Tithonus, and carried him in her chariot into Æthiopia, where she had Memnon by him. As for the short space of time between the ages of Tithonus and Augustus, it may be observed that the Poet does not say *as many years as Cæsar is distant from Tithonus*, but *as many years as Cæsar is distant from the first origin of Tithonus*, that is, from Jupiter, the author of the Dardan race, which is going as far back as the Poet well could.

42. *Seu quis, &c.*] Here the Poet enters upon the subject of this book; and in the first place describes the marks of a good cow.

*Olympiacæ palmæ.*] The Olympic games were thought the most honourable: and the victors carried palms in their hands, which was esteemed the noblest trophy of their victory. Thus Horace:

"Sunt quos curriculo pulverem O-  
lympicum  
Collegisse juvat, metaque fervidis  
Evitata rotis, palmaque nobilis."

50. *Pascit equos.*] The ancients were exceedingly curious in breeding horses for the Olympic games: and it was thought a great commendation to excel in that skill.

51. *Optima torvæ forma bovis.*] Pliny says they are not to be despised for having an unsightly look. "Non degeneres existimandi etiam minus laudato aspectu:" and Columella says the strongest cattle for labour are unsightly: "Apenninus durissimos, omnemque difficultatem tolerant, nec ab aspectu decoros:"

52. *Turpe caput.*] Fulvius Ursinus observes that Homer has used *ἀναιδέα* for *great*. Servius says *turpe* signifies *great*. Grimoaldus also interprets it *magnum et grande caput*. May translates *turpe caput* also *great head*. Ruæus interprets it *deforme propter magnitudinem*. Dryden has *sour headed*; and Dr. Trapp,

"——— Her head unshap'd and  
"large."

The prose writers recommend the largeness of a cow's forehead. Thus Varro: *latis frontibus*: and Columella: *frontibus latissimis*: and Palladius: *alta fronte, oculis nigris et grandibus*.

*Plurima cervix.*] *Plurima* signifies much or plentiful, that is, in this place, long and large. See the note on *plurima*, ver. 187, of the first Georgick. Varro says *cervicibus crassis ac longis*.

53. *Crurum*



Et crurum tenuis a mento palearia pendent. 53  
 Tum longo nullus lateri modus: omnia magna:  
 Pes etiam, et camuris hirtæ sub cornibus aures.

and dewlaps hanging down from her chin to her very knees. Her sides should be exceeding long: all her parts large: her feet also, and her ears should be hairy, under her crooked horns.

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53. *Crurum tenuis a mento palearia pendent.*] The low hanging of the dewlaps is mentioned also by the prose writers. Thus Varro: *a collo palearibus demissis*: and Columella: *palearibus et caudis amplissimis*: and Palladius: *palearibus et caudis maximis*. Dryden, instead of *knees*, has *thighs*, which I believe are understood to belong only to the hinder legs:

“ Her double dew-lap from her chin  
 “ descends:  
 “ And at her *thighs* the pond’rous  
 “ burden ends.”

54. *Longo nullus lateri modus: omnia magna.*] This length of the body and largeness of all the limbs is commended also by Varro: “ Ut sint bene compositæ, ut integris membris oblongæ, amplæ . . . corpore amplo, bene costatos, latis humeris, bonis clunibus:” and by Columella: “ Vaccæ quoque probantur altissimæ formæ longæque, maximis uteris.”

55. *Pes etiam, et camuris hirtæ sub cornibus aures.*] It has been generally understood that the Poet means the foot should be large; and the verses are pointed thus:

“ ——— Omnia magna:  
 “ Pes etiam: et camuris hirtæ sub  
 “ cornibus aures.”

Thus May translates:

“ All must be great: yea even her  
 “ feet, her eare  
 “ Under her crooked hornes must  
 “ rough appeare:”

And Dryden:

“ Rough are her ears, and broad her  
 “ horny feet.”

And Dr. Trapp:

“ ——— All parts huge;  
 “ Her feet too; and beneath her  
 “ crankled horns  
 “ Her ears uncouth and rough.”

But La Cerda justly observes that Virgil, who follows Varro in all the other parts of this description, is not to be supposed, absolutely to contradict him in this one particular. Besides no one writer speaks of broad feet as any excellence in a cow: and indeed the smallness of this creature’s foot, in proportion to the bulk of her whole body, is a great advantage in treading in a deep soil. Varro says expressly the foot must not be broad: “ Pedibus non latis, neque ingredientibus qui displodantur, nec cujus ungulæ divaricent, et cujus ungues sint leves et pares.” And Columella says, “ Ungulis modicis, et modicis cruribus.”

The hairiness of the ears is mentioned by the other authors. Varro and Columella say *pilosis auribus*. Palladius says the ears should be bristly: *aure setosa*.

T

56. Ma.

Nor am I displeased if she is spotted with white, if she refuses the yoke, and is sometimes unlucky with her horn, and resembles a bull; and if she is tall, and sweeps the ground with her tail, as she goes along, The proper age for love, and just connubials, begins after four years, and ends before ten. The rest of their time is neither fit for breeding, nor strong enough for the plough.

Nec mihi displiceat maculis insignis et albo,  
Aut jugâ detractans, interdumque aspera cornu,  
Et faciem tauro propior; quæque ardua tota,  
Et gradiens ima verrit vestigia cauda.  
Ætas Lucinam, justosque pati Hymenæos 60  
Desinit ante decem, post quatuor incipit annos:  
Cætera nec fœturæ habilis, nec fortis aratris.

## NOTES.

56. *Maculis insignis et albo.*] Some take this to signify a white cow spotted with other colours; but the best Commentators understand these words to mean a cow spotted with white. May has translated this passage:

"I like the colour spotted, partly  
"white."

Dryden has

"Her colour shining black, but  
"fleck'd with white."

Dr. Trapp translates it

"——— Nor shall her form  
"Be disapprov'd, whose skin with  
"spots of white  
"Is vary'd."

Varro gives the first place to a black cow, the second to a red one, the third to a dun, the fourth to a white: "Colore potissimum nigro, dein rubeo, tertio heluo, quarto albo; mollissimus enim hic, ut durissimus primus." He says also the red is better than the dun, but either of them is better than black and white; that is, as I take it, a mixture of black and white: "De melioribus duobus prior quam posterior melior, utrique pluris quam nigri

"et albi." Columella says the best colour is red or brown: "Colore rubeo vel fusco." Virgil's meaning seems to be, that tho' white is not esteemed the best colour, yet he does not disapprove a cow that has some white spots in her.

57. *Detractans.*] Pierius says it is *detractans* in the Roman, the Medicean, and in most of the ancient manuscripts. I find *detractans* in the King's and in both Dr. Mead's manuscripts.

58. *Quæque ardua tota.*] Thus Columella: "Vaccæ quoque probantur altissimæ formæ;" and Palladius: "Sed eligemus formam altissimam."

59. *Et gradiens ima verrit vestigia cauda.*] The length of the tail is mentioned by Varro: "Caudam profusam usque ad calces;" and by Columella: "Caudis amplissimis;" and by Palladius: "Caudis maximis."

61. *Desinit ante decem, post quatuor incipit annos.*] Varro says it is better for the cow not to admit the bull till she is four years old; and that they are fruitful till ten, and sometimes longer: "Non minores oportet inire bimas, ut trimæ pariant, eo melius si quadrimæ. Pleraque pariunt, in decem annos, quædam etiam in plures." Columella says they

Interea, superat gregibus dum læta juvenas,  
 Solve mares: mitte in Venerem pecuaria primus,  
 Atque aliam ex alia generando suffice prolem.  
 Optima quæque dies miseris mortalibus ævi 66  
 Prima fugit: subeunt morbi, tristisque senectus:  
 Et labor et duræ rapit inclementia mortis.  
 Semper erunt, quarum mutari corpora malis. 69

In the mean time, whilst your herds are in the flower of youth, let loose the males: be early to give your cattle the enjoyment of love, and secure a succession of them by generation. The best time of life flies first away from miserable mortals; diseases succeed, and sad old age; and labour, and the inclemency of severe death carries them away. There will always be some, whose bodies you will chuse to have changed.

## NOTES.

they are not fit for breeding after ten, nor before two: "Cum excesserint annos decem, fœtibus inutiles sunt. Rursus minores bimis iniri non oportet. Si ante tamen concep- rint, partum earum removeri placet, ac per triduum, ne laborent, ubera exprimi, postea mulctra prohiberi." Palladius says they breed from three to ten: "Ætatis maxime trimæ, quia usque ad decennium fœtura ex his procedet utilior. Nec ante ætatem trimam tauros his oportet admitti."

63. *Superat gregibus dum læta juvenas, solve mares.*] Pierius says it is *juvenas* in the Medicean, and in most of the ancient manuscripts. The common reading is *juventus*.

Servius takes this passage to relate to the females; but the Poet speaks here of putting them early to breed, whereas he had before said that a cow should not breed before she was four years old, which is rather a later age than is generally prescribed. I take the *læta juvenas*, and the *mitte in Venerem pecuaria primus* to relate to the males, which he would have early admitted to the females. Palladius says the bulls should be very young, and gives the marks of such as are good: "Nunc tauros quoque, quibus cordi est armenta construere,

"comparabit, aut his signis a tenerâ ætate summittet. Ut sint alti, atque ingentibus membris, ætatis mediæ, et magis quæ juventute minor est, quam quæ declinet in senium. Torva facie, parvis cornibus, torosa, vastaque cervice, ventre substricto." Columella says a bull ought not to be less than four, or more than twelve years old: "Ex his qui quadrimis minores sunt, majoresque quam duodecim annorum, prohibentur admissura: illi quoniam quasi puerili ætate seminandis armentis parum habentur idonei: hi, quia senio sunt effæti."

65. *Suffice.*] In one of the Arundelian manuscripts it is *confice*.

69. *Semper erunt, quarum mutari corpora malis.*] In one of Dr. Mead's manuscripts it is *enim* instead of *erunt*. In the same manuscript, as also in the King's and in the Cambridge manuscripts, and in some of the old printed editions, it is *mavis* instead of *malis*. Pierius reads *mavis*; but he says it is *malis* in the ancient copies, and thinks this reading more elegant.

Columella says the best breeders are to be pickt out every year, and the old and barren cows are to be removed, and applied to the labour of the plough: "Sed et curandum est omnibus annis in hoc æque, atque

Therefore continually repair them: and, that you may not be at a loss when it is too late, be before-hand; and provide a new offspring for the herd every year. Nor does it require less care to chuse a good breed of horses. But bestow your principal diligence, from the very beginning, on those which you are to depend upon for the increase of their species. The colt of a generous breed from the very first walks high in the fields, and treads well on his tender pasterns.

Semper enim refice: ac, ne post amissa requiras,  
Anteveni, et sobolem armento sortire quotannis.  
Nec non et pecori est idem delectus equino.  
Tu modo, quos in spem statues submittere  
gentis,  
Præcipuum jam inde a teneris impende laborem;  
Continuo pecoris generosi pullus in arvis 75  
Altius ingreditur, et mollia crura reponit.

## NOTES.

“ in reliquis gregibus pecoris, ut delectus habeatur: nam et enixæ, et vetustæ, quæ gignere desierunt, summovendæ sunt, et utique tauræ, quæ locum fœcundarum occupant, ablegandæ, vel aratro domandæ, quoniam laboris, et operis non minus, quam juveni, propter uteri sterilitatem patientes sunt.”

70. *Semper enim.*] “ For *semper itaque.*” SERVIUS.

71. *Anteveni, et sobolem.*] “ In the Medicean, and in the Lombard manuscripts it is *ante veni sobolem*, without *et*. In some copies it is *anteveni*, in one word.”

PIERIUS.

72. *Nec non, &c.*] The Poet now proceeds to speak of horses, and begins with describing the characters of a colt, which is to be chosen to make a good stallion.

73. *Statues.*] So it is in the Roman, and some other manuscripts, according to Pierius. Grimoaldus, La Cerda, and others read *statuis*.

75. *Continuo.*] It signifies *from the very beginning*. Thus in the first Georgick:

“ *Continuo* has *leges, æternaque fœdera certis*  
“ *Imposuit natura locis, quo tempore*  
“ *primum*

“ Deucalion vacuum lapides jactavit  
“ in orbem.”

That is, *immediately from the very time that Deucalion threw the stones: and*

“ *Continuo* in sylvis magna vi flexa  
“ domatur

“ In burim, et curvi formam accipit ulmus aratri.”

That is, *at the very first, whilst it is young, the elm is bent: and*

“ *Continuo* ventis surgentibus aut  
“ freta ponti

“ Incipiunt agitata tumescere.”

That is, *immediately, as soon as the winds are beginning to rise*. In like manner it signifies in this place that a good horse is to be known *from the very first*, as soon almost as he is foaled. Virgil follows Varro in this: “ *Qualis futurus sit equus, e pullo conjectari potest.*”

*Generosi.*] La Cerda reads *generosus*, in which he seems to be singular.

76. *Altius ingreditur.*] Servius interprets this “ *cum exultatione quam iucedit.*” Thus also Grimoaldus paraphrases it: “ *Primum omnium pulli animus ferox, et excelsus*



Primus et ire viam, et fluvios tentare minaces  
Audet, et ignoto sese committere ponti:

He is the first that dares to lead the way, and venture through threatening streams, and trust himself on an unknown bridge:

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" excelsus existimabitur ab incessu  
" sublimi, videlicet, si cum exultatione quadam excursitet." In this they are followed by May, who translates it *walks proudly*: and by Dr. Trapp, who renders it *with lofty port prances*. Dryden has paraphrased it in a strange manner:

- " Of able body, sound of limb and  
" wind,
- " Upright he walks, on pasterns firm  
" and straight;
- " His motions easy, prancing in his  
" gait.

I rather believe the Poet means only that the colt ought to have long, straight legs, whence he must necessarily look tall as he walks. Thus Columella: "*æqualibus, atque altis, rectisque cruribus.*"

*Mollia crura reponit.*] In the Cambridge manuscript it is *reflectit* instead of *reponit*.

I believe the Poet means by *reponit* the alternate motion of the legs. The epithet *mollia* may signify either the tenderness of the young colt's joints, as May has translated it:

" — Their soft joynts scarce knit:"

or that those which are naturally most flexible are best; which Dryden seems to express by *his motions easy*; and Dr. Trapp by *his pliant limbs*. Ennius has used the same words to express the walking of cranes:

" Perque fabam repunt, et mollia  
" crura reponunt."

Grimoaldus has paraphrased it thus:  
" Deinde, si non dure, non inepte,  
" non crebra crurum jactatione procurrat: sed qui alterno, et recte  
" disposito crurum explicatu faciles,  
" apteque flexibiles tibias reponat."

77. *Primus et ire viam*, &c.] Servius understands this of the colt's walking before his dam: but it seems a better interpretation, that he is the first, amongst other colts, to lead the way. Thus Grimoaldus paraphrases it: "*Tum etiam, si præire cæteros, viæque palustris dux, et anteambulo fieri gestiat.*" Most of the Commentators understand this passage in the same sense.

Varro says it is a sign that a colt will prove a good horse, if he contends with his companions, and is the first amongst them to pass a river: "*Equi boni futuri signa sunt, si cum gregalibus in pabulo contendit, in currendo, aliave qua re, quo potior sit: si cum flumen transvehundum est, gregi in primis prægreditur, ac non respectat alios.*" Columella speaks much to the same purpose: "*Si ante gregem procurrat, si lascivia et alacritate interdum et cursu certans æquales exuperat, si fossam sine cunctatione transilit, pontem, flumenque transcendit.*"

78. *Ponti.*] "*Ponto.* In the Roman, the Lombard, and in some other manuscripts it is *ponti*: for what have horses to do with the sea? but with rivers and bridges they are often concerned. Tho' in Calabria and Apulia they try the

nor is he afraid of vain noises.  
His neck is lofty,

Nec vanos horret strepitus. Illi ardua cervix,

## NOTES.

“mettle of their horses, by driving them down to the sea, and observing whether they look intrepid at the coming in of the tide, and therefore accustom the colts to swim. It is *ponto* however in the Medicean copy.” PIERIUS.

I find *ponto* in the King's, the Cambridge, one of the Arundelian, and in one of Dr. Mead's manuscripts; in the old Nuremberg edition, and in an old edition printed at Paris in 1494. But *ponti* is generally received. Columella, who follows our Poet, mentions a *bridge*, not the *sea*, in the quotation at the end of the note on the preceding verse. May reads *ponto*:

“And dare themselves on unknown  
“*seas* to venture.”

Dryden reads *ponti*:

“To pass the *bridge* unknown:”

And Dr. Trapp:

“—— Unknown bridges pass.”

79. *Nec vanos horret strepitus.*] In the King's, and in one of Dr. Mead's manuscripts it is *varios* instead of *vanos*. I find the same reading also in some of the old printed editions.

Columella says a good colt is intrepid, and is not affrighted at any unusual sight or noise: “Cum vero natus est pullus, confestim licet indolem æstimare, si hilaris, si intrepidus, si neque conspectu, novæque rei auditu terretur.”

*Illi ardua cervix.*] Quintilian censures Virgil for interrupting the sense with a long parenthesis: “Etiam interjectione, qua et Oratores et Historici frequenter utuntur, ut medio sermone aliquem inserant sensum, impediri solet intellectus, nisi quod interponitur, breve est. Nam Virgilius illo loco quo pullum equinum describit, cum dixisset, *Nec vanos horret strepitus* compluribus insertis, alia figura quinto demum versu redit,

“—— Tum si qua sonum procul ar-  
“*ma* dedere,  
“*Stare loco nescit.*”

But I do not see that the sense is here interrupted. By *nec vanos horret strepitus*, the Poet means that a good colt is not apt to start at the rustling of every leaf, at every little noise, that portends no danger. But by *tum si qua sonum*, &c. he means that the colt shews his mettle by exulting at a military noise, at which he erects his ears, bounds, paws, and is scarce able to contain himself. It not only is unnecessary, but would even be dull poetry, to give a regular, orderly description of a horse from head to tail. Palladius is very methodical in what he says on this subject: “In admissaria quatuor spectanda sunt, forma, color, meritum, pulchritudo.” This is very well in prose, but had Virgil proceeded in the same manner, we might perhaps have commended his exactness, but should never have admired his poetry. Dr. Trapp says, “These words *illi ardua*  
“*cervix*”

Argutumque caput, brevis alvus, obesaque  
terga :

80

Luxuriatque toris animosum pectus: honesti  
Spadices, glaucique; color deterrimus albis,

and his head is small, his belly short and his back broad: and his spightly breast swells luxuriantly with rolls of brawn: the best colour is a bright bay, and beautiful grey; the worst is white

## NOTES.

“ *cervix* to *glaucique* should be in a “ parenthesis;” but, as his translation is printed, the parenthesis includes only what is said of the colour.

By *ardua* is meant that the colt carries his head well, not letting it hang down. Horace has the same epithet, when he describes a good horse:

“ Regibus hic mos est; ubi equos  
“ mercantur, apertos

“ Inspiciunt: ne si facies, ut sæpe,  
“ decora

“ Molli fulta pede est, emptorem in-  
“ ducat hiantem,

“ Quod pulchræ clunes, breve quod  
“ caput, ardua cervix.”

80. *Argutumque caput*] May translates this *short headed*, Dryden *sharp headed*, Dr. Trapp *his head acute*. I have rendered it *his head is small*, which agrees with what Varro has said: “caput habet non magnum;” and Columella: “Corporis vero forma constabit exiguo capite:” and Palladius: “Pulchritudinis partes hæ sunt, ut sit exiguum caput et siccum.” Horace commends a short head: “breve quod caput.”

81. *Luxuriatque toris animosum pectus.*] The *tori* are brawny swellings of the muscles. Varro says the breast should be broad and full: “pectus latum et plenum.” Columella says it should be full of brawny

swellings of the muscles: “*musculorum toris numeroso pectore.*” Palladius says it should be broad: “pectus late patens.” Virgil’s description of the breast is more expressive than any other, and he adds the epithet *animosum* to shew that this luxuriance of brawn in the muscles denotes the spirit and fire of the horse. But the translators have unhappily agreed to leave out this noble epithet. May has only *broad and full breasted*: Dryden only *brawny his chest, and deep*: and Dr. Trapp *his chest with swelling knots luxuriant*.

82. *Spadices.*] It is very difficult to come to an exact knowledge of the signification of those words, by which the ancients expressed their colours. *Spadix* signified a branch of a palm, as we find it used by Plutarch in the fourth question of the eighth book of his Symposiacks: *Καὶ τοι δοκῶ μοι μνημονεύειν ἐν τοῖς Ἀττικοῖς ἀνεγνωκῶς ἐναγχος, ὅτι πρῶτος ἐν Δήλῳ Θησεὺς ἀγῶνα ποιῶν, ἀπέσπασε κλάδον τοῦ ἱεροῦ φοίνικος, ἣ καὶ Σπάδιξ ἀνμαάσθη.* We learn from Aulus Gellius, that the Dorians called a branch of a palm pluckt off with the fruit, *Spadix*; and that the fruits of the palm being of a shining red, that colour came to be called *phæniceus* and *spadix*: “Phæniceus, quem tu Græce φοινικῶν dixisti, noster est, et rutilus, et spadix phœnicei συνάνυμος, qui factus Græce noster est, exuberantiam splendoremque significat rutili.”

anddun. And then if the noise  
of arms is heard from far,

Et gilvo. Tum si quasonum procul arma dedere,

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“boris, quales sunt fructus palmæ  
“arboris non admodum sole incocti,  
“unde spadiceis et phænicei nomen  
“est: spadicea enim Dorici vocant  
“avulsuni e palma termitem cum  
“fructu.” Plutarch also, in the  
place just now cited gives us to un-  
derstand that the colour in question  
was like the beautiful redness of a  
human face: ‘Ο γοῦν βασιλεὺς, ὥς  
φῶσιν, ἀγαπήσας διαφέρῶντος τὸν Περιπα-  
τητικὸν φιλόσοφον Νικόλαον γλυκὺν ἔλα-  
τῷ ἦδει, ῥαδιῶν δὲ τῷ μήκει τοῦ σώματος  
διάπλεωι δὲ τὸ πρόσωπον ἐπιφαινίσσοιτος  
ἐρυθρήματος, τὰς μεγίστας καὶ καλλίστας  
τῶν φοινικοθαλάμων Νικολάους ὠνόμασε.  
Hence it appears plainly that the colour  
which the ancients called *phæniceus*,  
or *spadix*, was a bright red, but we do  
not know that any horses are exactly  
of such a colour: tho’ the ancients  
might as well apply red to horses, as  
we to deer. The colours which come  
nearest to it seem to be the *bay*, the  
*chestnut*, and the *sorrel*. Perhaps all  
these might be contained under the  
same name, for the ancients do not  
seem to have been so accurate in distin-  
guishing such a variety of colours,  
as the moderns. I have translated  
the word *spadix*, *bay*, in this place,  
because it seems to approach to the  
colour of the *spadix*, as the ancients  
have described it, and because the  
word *bay* seems to be derived from  
βαῖς, or βαῖον, which is sometimes also  
used for a branch of a palm, as we  
find in the twelfth chapter of St. John’s

gospel: “Ελαβον τὰ βαῖα τῶν φοινίκων  
καὶ ἐξῆλθον εἰς ἰπάντησιν αὐτῶ, καὶ ἔκρα-  
ζον, Ὡσαννά. Βαῖς and βαῖον are in-  
terpreted by Hesychius ῥαδιῶδες φοίνικος.

[*Glauci*.] The commentators are  
not agreed about the interpretation  
of this word. I do not well un-  
derstand what Servius means by  
“*Glauci* autem sunt felineis oculis,  
“id est quodam splendore perfusis.”  
Surely he cannot think the Poet is  
speaking of the colour of a horse’s eye.  
Grimoaldus puts *rutili* for *glauca*.  
But *rutilus* is reckoned among the red  
colours by Aulus Gellius: “*Fulvus*  
“enim, et *flavus*, et *rubidus*, et *phæ-*  
“*niceus*, et *rutilus*, et *luteus*, et  
“*spadix* appellationes sunt *rufi* colo-  
“ris, aut acuentes eum quasi incen-  
“dentes, aut cum colore viridi miscen-  
“tes, aut nigro infuscentes aut virenti  
“sensim albo illuminantes.” And in-  
deed our poet himself has added it  
as an epithet to fire in the first  
Georgick:

“Sin maculæ incipient *rutilo* immis-  
“cerier *igni*.”

And in the eighth *Æneid*:

“His informatum manibus, jam parte  
“polita  
“Fulmen erat, toto genitor quæ  
“plurima cælo  
“Dejicit in terras, pars imperfecta  
“manebat.  
“Tres imbris torti radios, tres nubis  
“aguasæ

“Addi.



Stare loco nescit : micat auribus, et tremit artus; he knows not how to stand still, he erects his ears, and all his joints quiver,

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“ Addiderant, *rutili* tres ignis et  
“ *alitis Austri.*”

Thus *rutilus* seems to be much the same colour with *spadix*: but I believe it cannot be proved that *glaucus* was ever used to express any sort of red colour. La Cerda says that as *spadix* signifies a *bright bay*, so *glaucus* signifies *darker bay*, such as the leaves of willows have. But if he means by *baius* the same colour that we call *bay*, I cannot imagine by what strength of fancy that learned Commentator can imagine the leaves of willows to be of any sort of bay. Ruæus concludes from what Aulus Gellius has said concerning *glaucus*, that it means what the French call *pommel   ardoise*, that is, a *dappled grey*. May translates this passage:

“ ——— Let his colour be  
“ Bright bay or grey:”

And Dryden:

“ ——— his colour grey,  
“ For beauty dappled, or the bright-  
“ est bay:”

And Dr. Trapp:

“ ——— Best for colour is the bay,  
“ And dappled.”

But I am afraid *dappled* determines no colour; but may be applied to bay, as well as to grey. Let us now examine what is to be found in the ancient writers concerning this

colour. Homer’s common epithet for Minerva is *blue-eyed*: *γλαυκῶπις Ἀθήνη*. In this case *glaucus* seems to be used for a *blueish grey*. Virgil himself uses it to express the colour of willow-leaves, in the second Georgick:

“ ——— *Glaucæ* canentia fronde sa-  
“ *licta.*”

And in the fourth Georgick:

“ Et *glaucas salices*:”

And of reeds, in the tenth *Æneid*:

“ Quos patre Benaco, velatus *arun-*  
“ *dine glauca*  
“ *Mincius infesta* ducebat in *æquora*  
“ *pinu.*”

The colour of willows and reeds is a *blueish green*, approaching to *grey*. Much of the same colour are the leaves of the greater Celandine, which Dioscorides calls *ἐπίγλαυκα*: *Χελιδόνιον μέγα καυλὸν ἀνίστησι πηχεράδον, ἥ καὶ μείζονα. ἰσχυρὸν ἔχει τὰ παραφυάδας φύλλον μεστός· φύλλα ὅμοια βατραχίῃ, τρυφερώτερα μὲν τοῖς τὰ τοῦ χελιδονίου καὶ ἐπὶ γλαυκα τὴν χροίαν.* Plutarch speaking of the different colours of the moon in an eclipse, according to the different times of the night, says that about day-break it is of a blueish colour; which occasioned the Poets and Empedocles to call the moon *γλαυκῶπις*: Ἄλλ’ οὐκ ἔστιν, ᾧ φίλει Φαειράκη, πολλὰς τὰς ἐκλειπούσας χροίας ἀμείβειν. Καὶ διακροῦσιν αὐτὰς οὕτως

and snorting he rolls the collected fire under his nostrils.

Collectumque premens volvit sub naribus  
ignem :

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ἐν τῷ τοῦ οἱ μαθηματικοὶ κατὰ χρόνον καὶ ὥραν ἀφορίζοντες· ἂν ἂφ' ἐσπέρας ἐκλείπη, φαίνεται μέλαινα δεινῶς ἄχρι τρίτης ὥρας καὶ ἡμισείας· ἂν δὲ μέση, τοῦτο δὴ τὸ ἐπιφωτισσον ἴησι, καὶ πῦρ καὶ πυρρῶν· ἀπὸ δὲ ἐσθόμης ὥρας καὶ ἡμισείας, ἀνίσταται τὸ ἐρύδημα. καὶ τέλος ἤδη πρὸς ἑὼ λαμβάνει χροῖαν κυανοειδῆ καὶ χαροπὴν, ἀφ' ἧς δὴ καὶ μάλιστα, γλαυκῶπιν αὐτὴν οἱ ποιεῖται καὶ Ἐμπεδοκλῆς ἀνακαλοῦνται.

The colour which Plutarch means in this passage seems to be a blueish grey. Aulus Gellius seems to confound green and blue together, for he says that when Virgil mentioned the *green* colour of a horse, he might as well have expressed it by the Latin word *cæruleus*, as by the Greek word *glaucus*.

“Sed ne viridis quidem color pluribus ab illis, quam a nobis, vocabulis dicitur. Neque non potuit Virgilius colorem equi significare viridem volens, cæruleum magis dicere equum quam glaucum : sed maluit verbo uti notiore Græco, quam inusitato Latino. Nostris autem Latinis veteribus cæsia dicta est quæ a Græcis γλαυκῶπις, ut Nigidius ait de colore cæli quasi cælia.” From all these quotations I think it appears, that the ancients meant by *glaucus* a colour which had a faint green or blue cast. Now as no horse can be properly said to be either blue or green, we may conclude that the colour meant by Virgil is a fine grey, which has a blueish cast. But I do not see how Ruæus could gather from Aulus Gellius, whose words I have related at

length, that this grey was dappled. It must however be allowed that the dappled grey is the most beautiful.

*Albis.*] S. Isidore informs us that *albus* and *candidus* are very different: *candidus* signifying a bright whiteness, like snow: and *albus* a pale or dirty white: “Candidus autem et albus invicem sibi differunt. Nam albus cum quodam pallore est, candidus vero, niveus et pura luce perfusus.” I am not perfectly satisfied with this distinction: for Virgil himself frequently uses *albus* exactly in the same sense as he uses *candidus*. In the second Georgick he uses it for the whiteness of the finest wool:

“Alba neque Assyrio fuscatur lana  
veneno.”

And again in the same Georgick :

“Hinc albi, Clitumne, greges.”

And in the third Georgick :

“Continuoque greges villis lege mol-  
libus albos.”

And in the third Æneid :

“Nigram hyemi pecudem, Zephyris  
felicibus albam.”

In the seventh Æneid it is used for the whiteness of the teeth of a lion :

“Ille pedes tegmen torquens immane  
leonis,  
Terribili

*Densa juba, et dextro jactata recumbit in armo.*

His mane is thick, and dances  
on his right shoulder,

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“ Terribili impexum seta, cum den-  
“ tibus albis  
“ Indutus capiti.”

And of a wolf in the eleventh :

“ ——— Caput ingens oris hiatus  
“ Et mæve texere lupi cum dentibus  
“ albis.”

In the fifth *Æneid* it is used for the  
whiteness of bones blanched on a  
rock :

“ Jamque adeo scopulos advecta su-  
“ bibat,  
“ Difficiles quondam, multorumque  
“ ossibus albos.”

In the seventh *Æneid*, for the white-  
ness of hairs in old age :

“ ——— In vultus sese transformat  
“ aniles,  
“ Et frontem obscænam rugis arat ;  
“ induit albos  
“ Cum vitta crines.”

And again in the ninth :

“ Omnia longævo similis, vocemque,  
“ coloremque  
“ Et crines albos.”

In the second *Eclogue* we have both  
*candidus* and *albus* in the same signi-  
fication :

“ Quamvis ille niger, quamvis tu  
“ candidus esses:  
“ O formose puer, nimium ne crede  
“ colori,

“ *Alba* ligustra cadunt, vaccinia ni-  
“ gra leguntur.”

In the fourth *Georgick* lilies are call-  
ed *alba* ; and surely no one will say  
that flower is of a dirty white, or not  
sufficiently bright, to deserve the epi-  
thet of *candidus*.

“ ——— *Albaque* circum  
“ *Lilia*.”

And in the twelfth *Æneid* the blushes  
of the beautiful *Lavinia* are compared  
to ivory stained with crimson, or li-  
lies mixt with roses. And here the  
lilies are called *alba*, which being  
compared to the fair complexion of  
this lady, I hope will not be sup-  
posed to be of a dirty white :

“ Accipit vocem lacrymis *Lavinia*  
“ matris,  
“ Flagrantes perfusa genas : cui plu-  
“ rimus ignem  
“ Subjecit rubor, et calefacta per ora  
“ cucurrit.  
“ Indum sanguineo veluti violaverit  
“ ostro  
“ Si quis ebur, vel mixta rubent ubi  
“ *lilia* multa  
“ *Alba* rosa : tales virgo dabat ore  
“ colores.”

But what I think will put it past all  
dispute, that *Virgil* made no dif-  
ference of colour between *albus* and  
*candidus*, is that, in the eighth *Æneid*,  
the very same white sow, which in  
ver. 45. he called *alba*, is called *can-*  
*dida* in ver. 82. and is said also in  
this

A double spine runs along his loins; and his hoof turns up the

At duplex agitur per lumbos spina, cavalque

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this last verse to be of the same colour with her pigs, to which the epithet *albo* is applied:

"Littoreis ingens inventa sub ilicibus  
" *sus*,

"Triginta capitum foetus enixa, ja-  
" *cebit*;

"Alba, solo recubans, albi circum  
" *ubera nati*.

"  
"Ecce autem subitum, atque oculis  
" *mirabile monstrum*:

"Candida per sylvam cum fœtu con-  
" *color albo*

"Procubuit, viridique in littore con-  
" *spicitur sus*."

I have dwelt so long on this subject, because almost all the Commentators have agreed to approve of this distinction, which I believe I have sufficiently shewn to be made without any good foundation. What led them into this error seems to be, that it would otherwise appear an absurdity in Virgil, to dispraise a white horse in his Georgicks, and in his twelfth Æneid, to mention it as a beauty in the horses, which drew the chariot of Turnus, that they were whiter than snow:

"Poscit equos, gaudetque tuens ante  
" *ora frementes*,

"Pilumno quos ipsa decus dedit Ori-  
" *thya*;

"Qui candore nixes anteirent, cur-  
" *sibus auras*."

But they did not observe one parti-

cular, which might have saved them the trouble of making this distinction. These very horses, which are said to be whiter than snow, have the epithet *albis* bestowed on them, a few lines after:

" — Bigis it Turnus in albis."

Virgil however does not contradict himself; for tho' he admires the beauty of these snowy horses, yet there was no necessity, that he should approve the same colour in a stallion. White was esteemed by the ancients, as a sign of less natural strength, than was discovered by other colours.

83. *Gilvo*.] S. Isidore explains *gilvus*, to be the colour of honey, but whitish: "*Gilvus autem melinus color est subalbidus*." I take this to be what we call *dun*. May translates it *flesh-colour*: Dryden *dun*: and Dr. Trapp *sorrel*.

*Tum si qua sonum procul arma dedere, stare loco nescit*.] We find some expressions like this of Virgil, in that noble description of a horse, in the book of Job: "He paweth in the valley, and rejoiceth in his strength: . . . he swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet. He saith among the trumpets ha ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting."

84. *Micat auribus*] Pliny says the ears discover the spirit of a horse, as the



Tellurem, et solido graviter sonat ungula cornu.  
Talis Amyclæi domitus Pollucis habenis  
Cyllarus, et quorum Graii meminere poetæ,

ground, and sounds deep with solid horn. Such was Cyllarus, who was tamed by the reins of Amyclæan Pollux; and those which the Greek Poets mention, the brace of

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the tail does that of a lion: "Leonum animi index cauda, sicut et equorum aures: namque et has notas generosissimo cuique natura tribuit."

85. *Collectumque premens volvit sub naribus ignem.*] It is *fremens* instead of *premens* in the Cambridge manuscript. Pierius says it has been altered to *fremens* in the Medicean copy, but it was *premens* before, as he finds it also in other copies which he looks upon to be the most correct.

Wide nostrils and frequent snortings are great signs of mettle in a horse. Thus it is expressed in the book of Job: "The glory of his nostrils is terrible." Varro says the nostrils should not be narrow: "Naribus non angustis." Columella says they should be open: "naribus apertis:" with which Palladius also agrees, who says, "naribus patulis."

86. *Densa juba, et dextro jactata recumbit in armo.*] Thus Varro: "Non angusta juba, crebra, fusca, subcrispa, subtenuibus setis implicata in dexteriore partem cervicis:" and Columella: "Densa juba, et per dextram partem profusa."

87. *Duplex spina.*] In a horse, that is in good case, the back is broad, and the spine does not stick up like a ridge, but forms a kind of furrow on the back. This seems to be what is meant by *duplex spina*,

which is also mentioned by Varro: "Spina maxime duplici, sin minus non extanti:" and by Columella: "Spina duplici."

88. *Sonat.*] It is *quatit* in the Roman manuscript, according to Pierius.

89. *Talis Amyclæi domitus Pollucis habenis Cyllarus.*] Amyclæ was a city of Laconia, where Castor and Pollux were educated.

Servius thinks that Pollux is put here for Castor, by a poetical licence. Pollux being famous for fighting with the *cestus*, not for the management of horses, which was Castor's province. Most of the Commentators give up this passage as a slip of the Poet's memory, Pollux being allowed to be the horseman by the general consent of antiquity. Thus Homer in the eleventh Odyssey:

Καὶ Ἀθήνην εἶδον τὴν Τυνδαρίου παρὰ  
κοῖτιν.

Ἡ δ' ὑπὸ Τυνδάρεω κρατερὸφρον' ἐγείνατο  
παῖδε,

Κάστωρα δ' ἱππῖδαμον καὶ πῶξ ἄγαα  
δὸν Πολυδείκεα.

"With graceful port advancing now  
"I spy'd

"Leda the fair, the god-like Tyndar's  
"bride:

"Hence Pollux sprung who wields  
"with furious sway

"The deathful gauntlet, matchless  
"in the fray;

"And

Mars, and the chariot of great  
Achilles.

Martis equi bijuges, et magni currus Achillis.

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“ And Castor glorious on th’ em-  
“ battled plain  
“ Curbs the proud steed, reluctant  
“ to the rein.”

MR. POPE.

To the same purpose Theocritus is  
quoted in his Δίοσκουροι.

Ἑμνέομεν Λήδας τε καὶ αἰγιόχῳ Διὸς  
ἱνῶ,  
Κάστορα καὶ Φοῖβερὸν Πολυδεύκεια πύξ  
ἐρεθίζεν.

.....  
Σὲ δὲ, Κάστορ, αἶσω  
Τυνδαρίδα, ταχύπῳλε, δορυσσέε, χαλ-  
κεοθάραξ.

Here Theocritus does not seem how-  
ever to make any distinction between  
the two brothers as fighting, the one  
on horseback, the other on foot.  
The difference he seems to make is  
taken from their weapons, Pollux  
using the cestus, and Castor the spear.  
Indeed he calls Castor ταχύπῳλε,  
but he immediately introduces him  
fighting on foot, as well as his bro-  
ther. Creech in his translation of  
the two first verses, represents them  
both as horsemen, and using the  
cestus :

“ Fair Leda’s sons, and mighty Jove’s  
“ I sing,  
“ Castor and Pollux, glories of the  
“ ring.  
“ None toss their whirlebats with so  
“ brave a force,  
“ None guide so well the fury of  
“ their horse.”

Horace also is quoted in opposition  
to Virgil, for he plainly says, that  
Castor delighted in horses, but Pol-  
lux in the cestus :

“ Castor gaudet equis: ovo proгна-  
“ tus eodem  
“ Pugnis.”

But here Horace seems to have for-  
gotten the story, for, according to  
the old fable, Castor and Pollux did  
not come out of the same egg, but  
Castor and Clytemnestra out of one,  
and Pollux and Helen out of the  
other. Seneca also, in his Hippolytus  
expressly declares Cyllarus to be the  
horse of Castor :

“ Si dorso libeat cornipedis vehi,  
“ Frænis Castorea nobilior manu  
“ Spartanum poteris flectere Cylla-  
“ rum:”

As does Valerius Flaccus, in his first  
book of Argonauticks :

“ ——— Castor dum quæreret Hel-  
“ len,  
“ Passus Amyclæa pinguescere Cyl-  
“ laron herba:”

And Claudian, in his fourth Consul-  
ship of Honorius :

“ Si dominus legeretur equis, tua  
“ posceret ultro  
“ Verbera Nereidum stabulis nutri-  
“ tus Arion.  
“ Serviretque tuis contempto Castore  
“ frænis  
“ Cyllarus:”

And

Talis et ipse jubam cervice effudit equina

Such also was Saturn himself,  
when he spread a horse's

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And Martial, in the twenty-first Epigram of the eighth book:

“Ledaëo poteras abducere Cyllaron  
“astro:

“Ipse suo cedet nunc tibi Castor  
“equo.”

These are all the passages, which I remember to have seen produced against Virgil, to prove that Cyllarus was the horse, not of Pollux, but of Castor. But there are not wanting some testimonies to prove that both the brothers were horsemen. Pindar, in his third Olympic ode, calls them *εὐίππων Τυνδαριδῶν*. It is related by several Historians, that in the war between the Romans and the Latines, who endeavoured to restore Tarquin the proud, Castor and Pollux both assisted the Romans on horseback. Florus says the battle was so fierce, that the gods are reported to have come down to see it, but that it was looked upon as a certain truth, that Castor and Pollux were there, on white horses, and that the General vowed a temple to them for their service: “Ea demum atrocitas fuit prælii, ut interfuisse spectaculo deos fama tradiderit, duos in candidis equis Castorem atque Pollucem nemo dubitarit. Itaque et Imperator veneratus est, nactusque victoriam templa promisit: et reddidit plane quasi commilitonibus deis stipendium.” Thus we see it was an article of faith, among the ancient Romans, that they both fought on horseback. In like

manner Ovid also represents them both mounted on white horses, and both using spears at the hunting of the Calydonian boar:

“At gemini, nondum cælestia sidera,  
“fratres,

“Ambo conspiciui nive candidioribus  
“alba

“Vectabantur equis: ambo vibrata  
“per auras

“Hastarum tremulo quatiebant spicula motu:”

Tho' he had a little before, according to the received opinion, said one was famous for the cestus, and the other for horses:

“Tyndaridæ gemini, spectatus cæstibus alter,

“Alter equo.”

Statius, in his poem on Domitian's horse, mentions Cyllarus, as serving the two brothers alternately:

“Hunc et Adrastæus visum extimuit Arion.

“Et pavet aspiciens Ledaëus ab æde propinqua

“Cyllarus: hic domini nunquam mutabit habenas;

“Perpetuis frænis, atque uni serviet astro.”

Stesichorus also, according to Suidas, says that Mercury gave Phlogæus and Harpagus, and Cyllarus to Castor and Pollux: *Στησίχαρος φησὶ τὸν Ἑρμῆν δέδωκέναι τοῖς Διοσκούροις Φλόγειον;*

mane over his neck, and fled  
swiftly at the approach of his  
wife, and

Conjugis adventu pernix Saturnus, et altum

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γενον, καὶ Ἀρπαγον ὠκεῖας, τέκνον Ποδάργας καὶ Κύλλαρον. Pliny mentions the charioteers of both the brothers: "Sunt qui conditam eam ab Amphitro et Telchio, Castoris ac Pollucis aurigis putent." From these quotations I think it appears, that those are in the wrong, who suppose Cyllarus to belong only to Castor. It seems to me, that both the brothers had an equal property in the horses, and therefore, that they might as well be ascribed to Pollux as to Castor. Propertius speaks of the horse of Pollux, without any mention of Castor:

"Potaque Pollucis nympha salubris  
"equo."

91. *Martis equi bijuges.*] Servius and others say the horses of Mars are *Fear* and *Terror*. Others contend that these are the companions, and not the horses of that deity. Those who think they are the horses of Mars, seem to have fallen into that error, by misunderstanding the following passage in the fifteenth Iliad:

Ὡς φάτο· καὶ ῥ' ἵππους κέλετο Δεῖμόν τε  
Φόβον τε  
Ζευγύνειν'.

I believe they took Δεῖμον and Φόβον to be joined with ἵππους, whereas they are certainly the names of the persons whom Mars commanded to harness the horses, as Mr. Pope has justly translated it:

"With that, he gives command to  
"Fear and Flight  
"To join his rapid coursers for the  
"fight."

Besides, in the thirteenth Iliad, Homer mentions φόβος, or *terror*, not only as the companion, but as the son of Mars:

Ὅιος δὲ βροτολογὸς Ἄρης πόλεμόνδε  
μέλεισι,  
Τῷ δὲ φόβος φίλος υἱὸς ἅμα κρατερὸς καὶ  
ἀταρβής  
Ἔσσειο, ὅστ' ἐφόβησε ταλάφρονά περ  
πολεμιστήν.

"So Mars armipotent invades the  
"plain,  
"(The wide destroyer of the race  
"of man)  
"Terror, his best-lov'd son, attends  
"his course  
"Arm'd with stern boldness, and  
"enormous force:  
"The pride of haughty warriors to  
"confound,  
"And lay the strength of tyrants on  
"the ground."

MR. POPE.

Hesiod, in his *Θεογονίᾳ*, mentions both *fear* and *terror*, as the sons of Mars and Venus:

- - - - - Ἀνδρῶν Ἄρηι  
Ῥινόλορυ Κυθήρεϊα Φόβον καὶ Δεῖμον  
ἔτικλεν,  
Δεινούς, ὅτ' ἀνδρῶν πυκινὰς κλονέουσι  
φάλαγγας;

Ε,



Pelion hinnitu fugiens implevit acuto.

94 filled lofty Pelion with loud neighings.

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Ἐν πολέμῳ κρυόεσσι, σὺν Ἀρηϊ πλο-  
λιπόρθῳ,  
Ἀρμουίνῃ δ', ἣν Ἰσάδμος ὑπέρθυμος θείτ'  
ἄκοισιν.

In the Ἀσπίς Ἡρακλείους, of which Hesiod is supposed to be the author, we find the *golden, swift-footed* horses of Mars mentioned, and *fear and terror* besides, standing by his chariot:

Ἐν δ' Ἀρεος βλοσυροῦ ποδώκεος ἑσασαν  
ἵπποι  
Χρύσειοι· ἐν δὲ καὶ αὐτὸς ἐναρφόρος οὐλῖος  
Ἀρης,  
Ἀιχμὴν ἐν χεῖρεσσιν ἔχων, περυλέεσσι  
κελεύων,  
Ἀιμαλὶ φοινικέεις, ὥσῃ ζωὸς ἐναρί-  
ζων,  
Δίφρῳ ἐμειδῶς· παρὰ δὲ Δειμὸς τε Φό-  
βος τε  
ἑσασαν, ἱέμενοι πόλεμον καὶ ἀδύμεναι  
ἀνδρῶν.

And at the latter end of the same book, they are represented lifting Mars into his chariot, after Hercules had wounded him, and whipping the horses:

Τῷ δὲ Φόβος καὶ Δεῖμος εὐτροχοὶ ἄρμα  
καὶ ἵππους  
ἤλασαν αἴψ' ἐγγύς, καὶ ἀπὸ χθονὸς  
εὐρυδείης  
Ἔς διφρον θῆκαν πολυδαίδαλον· αἴψα δ'  
ἔπειτα  
Ἴππους μαστιέτην, ἱκόντο δὲ μακρὸν  
Ὀλύμπον.

*Magni currus Achillis.*] It is *Achil-*  
*li* in one of Dr. Mead's manuscripts,

which reading is received also by Heinsius and Masvicius. Homer celebrates Xanthus and Balius, the horses of Achilles, as immortal, and makes them born of the Harpy Podarge, by the West wind:

Τῷ δὲ καὶ Ἀυτομέδων ὑπαγε ζυγὸν  
ώκεας ἵππους,  
Ξάνθον καὶ Βαλίον, τῷ ἅμα πνοιῇσι  
παῖσθην.

Τοὺς ἔτεκε Ζεφύρῳ ἀνέμῳ Ἀρπυια  
Ποδάργη,  
Βοσκομένη λειμῶνι παρὰ ῥέον ὠκεα-  
νοῦ.

“Then brave Automedon (an ho-  
“nour'd name)

“The second to his Lord in love and  
“fame,

“In peace his friend, and partner of  
“the war,

“The winged coursers harness'd to  
“the car.

“*Xanthius* and *Balius*, of immortal  
“breed,

“Sprung from the wind, and like  
“the wind in speed.

“Whom the wing'd Harpye, swift  
“Podarge bore,

“By Zephyr pregnant on the breezy  
“shore.”

Mr. Pope.

92. *Talis et ipse jubam*, &c.] Phil-  
lyra was the mistress of Saturn, who,  
to avoid being discovered by his wife  
Ops, coming upon them unexpect-  
edly, turned himself into a fine  
horse. The consequence of this  
amour was, that Philyra was delivered  
of Chiron, half a man and half a  
horse.

U

*Effudit*

But, if such a horse should be oppressed with a sickness, or grow sluggish with years, hide him at home, and spare his not inglorious old age.

Hunc quoque, ubi aut morbo gravis, aut jam  
 segnior annis  
 Deficit, abde domo; nec turpi ignosce senectæ.

95

## NOTES.

92. *Effudit.*] It is *effundit* in the King's and in both the Arundelian manuscripts. Heinsius also and Masvicius read *effundit*. Pierius says it is *effundit* in the Roman, and some other manuscripts. In others it is *fudit*. But he justly prefers *effudit* in the preterperfect tense, because the order of the narration seems to require that tense, for the next verb is *implevit*.

94. *Pelion.*] It is the name of a mountain of Thessaly, where Chiron dwelt.

95. *Hunc quoque, &c.*] Having given this beautiful description of the characters of a good stallion, the Poet now observes, that if the horse happens to be sick, or if he grows old, he is to be confined at home, and restrained from the company of the mares. The age therefore and spirit of the horse is to be diligently considered. Hence the Poet slides into a fine description of a chariot race, and an account of the inventors of chariots, and riding on horseback.

*Jam segnior annis.*] *Jam* is wanting in the King's manuscript. Pierius says it is *segnior ætas* in the Roman manuscript, but he justly prefers *annis*. In the old Nuremberg edition it is *annus*.

96. *Abde domo.*] “For *in domo*; for, if he had intended to speak adverbially, he would have said *domi*. Thus he says, in the fourth

“*Æneid, Non Libyæ, non ante Tyro.*” SERVIVS.

*Nec turpi ignosce senectæ.*] “Cicero, in his *Cato major*, both praises and dispraises old age. Wherefore this passage may be understood in two senses: either *do not spare his base old age*, or *spare his not base old age*, that is, *hide him and spare his old age*, which is not base, because it comes naturally.” SERVIVS.

The latter of these interpretations is generally received, because it is more agreeable to the practice of the ancients, and the good temper of Virgil to use an old horse well, in regard to the services he has done in his youth. Ennius, as he is quoted by Cicero, in his *Cato major*, compares himself to a good horse, who has often won the prize at the Olympic games, but being worn down with age, enjoys his rest:

“Sicut fortis equus, spatio qui sæpe  
 “supremo  
 “Vicit Olympia, nunc senio con-  
 “fectu quiescit.”

Plutarch condemns Cato for selling his old worn-out servants, and urges against him the contrary practice of treating horses. Horace, when he prays to Apollo, that he may enjoy a not inglorious old age, uses the very words of Virgil, in this passage:

“Frui

Frigidus in Venerem senior, frustra que laborem  
 Ingratum trahit: et, si quando ad prælia ven-  
 tum est, 98  
 Ut quondam in stipulis magnus sine viribus ignis

The old horse is cold in love, and vainly tugs at the ungrateful labour, and if he ever attempts to engage, he rages impotently, as a great fire sometimes rages without force,

## NOTES

“ Frui paratis, et valido mihi,  
 “ Latoë, dones: et precor, integra  
 “ Cum mente, nec turpem senectam  
 “ Degere, nec cithara carentem.”

Ovid, lamenting the misfortunes which attended his old age, says it fares otherwise with an old victorious horse, who is suffered to graze quietly in the meadows:

“ Ne cadat, et multas palmas inho-  
 “ nestet adeptas,  
 “ Languidus in pratis gramina car-  
 “ pit equus.”

May's translation is according to the first interpretation:

“ Yet when disease or age have  
 “ brought to nought  
 “ This horse's spirit, let him at home  
 “ be wrought,  
 “ Nor spare his base old age.”

Dryden follows the latter interpretation, and adds a large paraphrase:

“ But worn with years, when dire  
 “ diseases come,  
 “ Then hide his not ignoble age at  
 “ home:  
 “ In peace t' enjoy his former palms  
 “ and pains,  
 “ And gratefully be kind to his re-  
 “ mains.”

Dr. Trapp also follows the latter interpretation:

“ When weaken'd by disease, or  
 “ years, he fails,  
 “ Indulge him, hous'd; and mindful  
 “ of the past,  
 “ Excuse his not dishonourable age.”

97. *Frigidus in Venerem senior.*] In the King's manuscript it is *frigidus in Venerem est senior.*

98. *Prælia.*] La Cerda thinks the Poet speaks of the horse's unfitness for war: but surely he means the battles of Venus, not those of Mars. In the same sense he uses *bella* in the eleventh Æneid.

“ At non in Venerem segnes, noctur-  
 “ naque bella.”

99. *Quondam.*] It is not always used to signify any determinate time. Here I take it to mean only *sometimes*, as it is used also in the fourth Georgick:

“ Frigidus ut quondam sylvis im-  
 “ murmurat Auster;”

And in the second Æneid:

“ — Nec soli pœnas dant san-  
 “ guine Teuceri:  
 “ Quondam etiam victis redit in præ-  
 “ cordia virtus,  
 “ Victoresque cadunt Danai.”

And again:

“ Adversi rupto seu quondam tur-  
 “ bine venti  
 “ Configunt.”

amongst the stubble, There-  
fore chiefly observe their spi-  
rit and

Incassum furit. Ergo animos ævumque notabis

## NOTES.

And in the fifth Æneid:

- “ Entellus vires in ventum effudit,  
“ et ultro  
“ Ipse gravis graviterque ad terram  
“ pondere vasto  
“ Concidit: ut quondam cava conci-  
“ dit, aut Erymantho,  
“ Aut Ida in magna, radicibus eruta  
“ pinus.”

And in the seventh:

- “ Ceu quondam torto volitans sub  
“ verbere turbo.”

And again:

- “ Ceu quondam nivei liquida luter  
“ nubila cygni  
“ Cum sese à pastu referunt:”

And in the ninth:

- “ Qualis in Euboico Baiarum littore  
“ quondam  
“ Saxeæ pila cadit:”

And in the twelfth:

- “ Postquam acies videt Iliacas, atque  
“ agmina Turni,  
“ Alitis in parvæ subito collecta fi-  
“ guram:  
“ Quæ quondam in bustis aut cul-  
“ minibus desertis  
“ Nocte sedens, serum canit impor-  
“ tuna per umbras.”

99. *Stipulis.*] Pierius says it is  
*stipula* in the Roman manuscript.

100. *Ævum.*] Aristotle says the  
best age of a horse is from three years  
old to twenty: tho' both horse and  
mare will begin to couple at two,  
and the horse will continue to thirty-  
three and the mare to above forty:  
“ Ἴππος δὲ ὀχέειν ἀρχέσθαι διεῖδης, καὶ ὀχεύ-  
εσθαι, ὥστε καὶ γεννᾶν. τὰ μέντοι ἐκγονα  
καὶ τούτους τοὺς χρόνους, ἐλάττω καὶ  
ἀσθενικώτερα, ὥς δ' ἐπὶ τὸ πλεῖστον, τριε-  
τῆς ὀχέει καὶ ὀχεύεσθαι. καὶ ἀναδίδωσι  
δὲ αἰεὶ ἐπὶ τὸ βελιώτατον τὰ ἐκγονα  
γεννᾶν μέχρις ἐτῶν εἴκοσιν. Ὀχέει δὲ  
ὁ ἵππος ὁ ἄρρην μέχρις ἐτῶν τριάκοντα  
καὶ τριῶν. ἡ δὲ θήλεια ὀχεύεσθαι ἄχρις  
ἐτῶν τεσσαράκοντα, ὥστε συμβαίνειν σχε-  
δὸν διὰ βίου γίνεσθαι τὴν ὀχείαν. Ζῆ  
γὰρ ὥς ἐπὶ τὸ πολὺ ὁ μὲν ἄρρην περὶ  
τριάκοντα πέντε ἔτη, ἡ δὲ θήλεια πλείω  
τῶν τεσσαράκοντα. ἥδη δὲ τις ἐδῶκεν  
ἵππος καὶ ἐβδομήκοντα πέντε ἔτη. Var-  
ro says they should not be younger  
than three, nor older than ten. “ Ho-  
“ rum equorum, et equarum gre-  
“ ges qui habere voluerunt, ut ha-  
“ bent aliqui in Peloponneso, et in  
“ Appulia, primum spectare oportet  
“ ætatem, quam præcipiunt. Viden-  
“ dum ne sint minores trimæ, ma-  
“ jores decem annorum.” Columella  
says the best age of a horse is from  
three to twenty; of a mare from two  
till ten: “ Marem putant minorem  
“ trimo non esse idoneum admissuræ;  
“ posse vero usque ad vigesimum an-  
“ num progenerare, fœminam bimam  
“ recte concipere, ut post tertium  
“ annum enixa factum educet, eam-  
“ que post decimum non esse utilem,  
“ quod ex annosa matre tarda sit,  
“ atque iners proles.”

101. *Prolemque*



Præcipue: hinc alias artes, prolemque parentum,  
Et quis cuique dolor victo, quæ gloria palmæ.  
Nonne vides, cum præcipiti certamine campum  
Corripuere, ruuntque effusi carcere currus,  
Cum spes arrectæ juvenum, exultantiaque  
haurit

105

Corda pavor pulsans: illi instant verbera torto,  
Et proni dant lora: volat vi fervidus axis.

age: and then their other qualities, and their offspring, and how they lament being overcome, and how they rejoice at victory. Do not you see in the rapid race, when the chariots have seized the plain, and pouring from the barriers rush along, when the hopes of the young men are elevated, and thrilling fear rends their beating hearts: they ply the twisted lash, and hang over their horses with slackened reins: the fervid axle flies swift along.

# NOTES.

101. *Prolemque parentum.*] I have ventured to differ from the general interpretation of these words. They are understood to mean, that you are to consider the sire of the colt, that you may know whether he is of a good breed. Thus Grimoaldus paraphrases them: "Post, parentes cujusmodi sint, considerabis, ut, pote quos plerumque sequitur sua soboles." La Cerda explains them "quibus parentibus geniti:" and Ruæus, "quorum parentum sint soboles." Dryden translates them "note his father's virtues:" and Dr. Trapp "their lineage." I believe the Poet means by *prolem parentum*, that we are to observe what colts the horse produces. May seems to have understood the passage in this sense, for he translates it "his brood."

102. *Dolor.*] In one of the Arundelian manuscripts it is *color*.

103. *Nonne vides, &c.*] It is easy to see that Virgil had Homer's chariot race in his view. He has not indeed adorned his description with a variety of incidents, which are so justly admired in the Greek poet. They would have been useless ornaments in this place, where only the force and swiftness of the horses at

that game require to be described. It is not any particular race, but a general description of that exercise which the Poet here intends: and the noble and poetical manner in which he relates it, can never be too much admired.

*Præcipiti certamine.*] Pierius found *conamine*, instead of *certamine*, in some ancient manuscripts: but he thinks it had been written at first as a paraphrase, and had afterwards slipped into the text.

We find the same words repeated in the fifth Æneid:

"Non tam præcipites bijugo certa-  
mine campum  
Corripuere, ruuntque effusi carcere  
currus."

105. *Exultantiaque haurit corda pavor pulsans.*] These words are also repeated in the fifth Æneid, ver. 137, 138. They are much more expressive than those which Homer has used on the same occasion:

—— Πάτασσε δὲ θυμὸς ἐκάστω  
Νίκης ἱεμένων.

107. *Proni dant lora.*] Thus in the fifth Æneid:

υ 3

"Nec

Now low, now aloft, they seem to be carried on high thro' the plains of air, and to mount up to the skies. No stop, no stay, but a cloud of yellow sandarises; and they are wet with the foam and breath of those which follow.

Jamque humiles, jamque elati sublimē videntur  
Aëra per vacuum ferri, atque adsurgere in  
auras.

109

Nec mora, nec requies : at fulvæ nimbus arenæ  
Tollitur: humescunt spumis, flatuque sequentum.

## NOTES.

“ Nec sic immissis aurigæ undantia  
“ lora  
“ Concussere jugis, pronique in ver-  
“ bera pendent.”

[107. *Fervidus axis*.] Thus Horace:

“ ——— Metaque *fervidis*  
“ *Evitata rotis*.”

108. *Jamque humiles, &c.*] Thus Homer:

Ἀρμαία δ' ἄλλοι μὲν χθονὶ πύλωνο πο-  
λυβολεύειν,  
Ἄλλοι δ' αἰξασκε μέθορα.

110. *Fulvæ nimbus arenæ tollitur*] Thus Homer:

Ἵππο δὲ σιέροισι κονίη  
ἴστατ' αἰετομένη ὥσπερ νέφος ἢ δύνελλα:

And again:

Οἱ δ' ἐπέτοιο κονίοντες πεδίωιο.

111. *Humescunt spumis, flatuque sequentum*.] Thus also Homer:

Ἵνοιῃ δ' Ἐυμήλοιο μέλαφρονον ἐρέει τ'  
ἄμω  
Θέρμει.

Mr. Pope, in his translation of the passage in Homer, which Virgil here imitates, has greatly improved his author's original, by borrowing beauties from the copy.

“ At once the coursers from the bar-  
“ riers bound,  
“ The lifted scourges all at once re-  
“ sound;  
“ Their heart, their eyes, their voice  
“ they send before;  
“ And up the champain thunder from  
“ the shore.  
“ Thick, where they drive, the dusty  
“ clouds arise,  
“ And the lost courser in the whirl-  
“ wind flies:  
“ Loose on their shoulders the long  
“ manes reclin'd,  
“ Float in their speed, and dance  
“ upon the wind:  
“ The smoking chariots rapid as  
“ they bound,  
“ Now seem to touch the sky, and  
“ now the ground.  
“ While hot for fame, and conquest  
“ all their care,  
“ (Each o'er his flying courser hung  
“ in air)  
“ Erect with ardour, pois'd upon the  
“ rein,  
“ They pant, they stretch, they shout  
“ along the plain.”

*The smoking chariots rapid as they bound*, is taken from *volat vi fervidus axis*; for Homer says no more than simply *the chariots*. *Each o'er his flying courser hung in air* and *pois'd upon the rein* are not in the Greek, but are taken from *pronī dant lora*. *Erect with ardour* is taken from *spēs arrectæ juvenum*, for Homer only says,

Tantus amor laudum, tantæ est victoria curæ.  
Primus Ericthonius currus et quatuor ausus 113

So great is the love of praise,  
so great is the desire of victory.  
Ericthonius was the first who  
dared to join four horses to a  
chariot,

NOTES

says, *the charioteers stood upon their seats*. Had Mr. Pope favoured us with a translation of this passage of Virgil, I believe every impartial reader would have given the preference to the Latin Poet. But as we cannot shew Virgil in the English language with equal advantage; I shall represent the passage in Homer, under the same disadvantages of a literal translation: "They all at once lifted up their whips over the horses, and lashed them with their reins, and earnestly encouraged them with words. They run swiftly over the plain, and are soon distant from the ships. The scattered dust rises under their breasts, like a cloud or storm, and their manes float waving in the wind. The chariots now approach the foodful earth, and now leap up on high, and the drivers stand upon their seats, and every one's heart beats with desire of victory, each encourages his horses, and they fly along the plain, raising up the dust." The reader will now easily observe how much more animated Virgil's description is, than that of Homer. The chariots do not barely *run over the plain*, but they *seize it, they pour from the barriers and rush along*, and the *fervid axle flies*. They do not only *leap up on high*, but *seem to be carried on high thro' the plains of air, and to mount up to the skies*. The drivers do not only *stand upon their seats*, but *their hopes*

*are elevated, and they hang over their horses with slackened reins*. Nor do their hearts merely *beat with desire of victory*, but *thrilling fear rends their beating hearts*.

113. *Ericthonius*.] The first inventors of things are very doubtfully delivered down to us by the Ancients. Cicero, in his third book *de Natura Deorum*, ascribes the invention of the *quadrigæ* to the fourth Minerva: "Minerva prima quam Apollinis matrem supra diximus: secunda orta Nilo, quam Ægyptii Saitæ colunt: tertia illa quam Jove generatam supra diximus: quarta Jove nata et Coryphe, Oceani filia, quam Arcades Coriam nominant, et quadrigarum inventricem ferunt." Ericthonius however is generally allowed to have been the inventor of chariots, to hide the deformity of his feet. The commentators tell a ridiculous story of his being produced by a vain endeavour of Vulcan to enjoy Minerva, who resisted his attempts: and derive his name from *ἐρις* *strife*, and *χθών* *the earth*. They make him the fourth king of the Athenians. But Sir Isaac Newton suspects this Ericthonius to be no other than Erectheus, and to be falsely added as a different king of Athens, to lengthen their chronology. I rather believe the Ericthonius here meant is the son of Dardanus and father of Tros; because Pliny mentions him with the Phrygians, to whom he ascribes the invention of putting two horses

and to sit victorious over the rapid wheels. The Pelethronian Lapithæ mounting the horses backs invented bridles and managing,

Jungere equos, rapidisque rotis insistere victor.  
Fræna Pelethronii Lapithæ, gyrosque dedere

## NOTES.

to a chariot, as Ericthonius invented the putting four. "Bigas primum junxit Phrygum natio, quadrigas Ericthonius."

114. *Rapidis.*] Pierius says it is *rapidus* in the Roman manuscript. I find the same reading in one of the Arundelian manuscripts. Servius also and Heinsius read *rapidus*.

118. *Fræna Pelethronii Lapithæ gyrosque dedere.*] Servius says Peletronium is the name of a town of Thessaly where the breaking of horses was first invented. This interpretation is generally received, and therefore I have adhered to it in my translation. But Pliny makes Pelethronius the name of a man, and says Bellerophon invented the backing of horses, Pelethronius bridles and the furniture of horses, and the Centaurs of Thessaly the fighting on horse back: "Equo vehi Bellerophonem, frænos et strata equorum Pelethronium, pugnare ex equo Thessalos, qui Centaursi appellati sunt, habitant secundum Pelium montem." Ovid however plainly uses Peletronium in the sense which Servius has given it:

"Vecte Pelethronium Macareus in  
"pectus adacto  
"Stravit Erigdupum."

*Gyrus* signifies properly a *wheeling about*. Thus it is used, in the seventh Æneid, for the wheeling round of a top:

"Ceum quondam torto volitans sub  
"verbere turbo,  
"Quem pueri magno in gyro vacua  
"atria circum  
"Intenti ludo exercent."

In the tenth Æneid, when Mezentius throws several darts at Æneas, and then takes a great round, as it is expressed by *voluit ingenti gyro*.

"—— Dixit, telumque intorsit in  
"hostem  
"Inde aliud super atque aliud figit.  
"que volatque  
"Ingenti gyro."

It is used in the same manner, in the eleventh Æneid, to express Camilla's flying from Orsilocho, and wheeling round, till she comes behind him:

"Orsilocho fugiens, magnumque  
"agitata per orbem  
"Eludit gyro interior, sequiturque  
"sequentem."

In this place therefore it signifies the managing a horse, and teaching all the proper rounds and turns. May has translated this passage,

"The Peletronian Lapithes first  
"found  
"The use of backing horses, taught  
"them bound,

"And



Impositi dorso, atque equitem docuere sub armis  
Insultare solo, et gressus glomerare superbos.  
Æquus uterque labor; æque juvenemque magistri

Exquirunt, calidumque animis, et cursibus  
acrem.

Quamvis saepe fuga versos ille egerit hostes, 120  
Et patriam Epirum referat, fortesque Mycenæ;

and taught the horsemen under arms to paw the ground, and curvet and prance proudly. Alike are these labours, alike do the masters require a young horse, one that is full of mettle, and eager in running. 'Tho' he may often have turned his enemies to flight; and may boast of Epirus or strong Mycenæ for his country;

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" And run the ring; taught riders  
" t' exercise  
" In martial rauks."

Dryden's translation is

" The Lapithæ to chariots, add the  
" state  
" Of bits and bridles; taught the  
" steed to bound,  
" To run the ring, and trace the  
" mazy round.  
" To stop, to fly, the rules of war to  
" know:  
" T' obey the rider; and to dare the  
" foe."

Dr. Trapp's is

" The Lapithæ first, mounting on  
" their backs,  
" Added the reins; and taught them  
" under arms,  
" Graceful to form their steps, to  
" wheel, and turn,  
" Insult the ground, and proudly  
" pace the plain."

116. *Equitem*.] Aulus Gellius contends that *eques* signifies the same with *equus*, and quotes a verse of Ennius where *eques* was evidently used for a horse:

" Denique vi magna quadrupes eques  
" atque elephantum  
" Projiciunt sese."

Without doubt, it is the horse, that paws, curvets, and prances, but the Poet might very well apply these actions to the man who rides the horse, and makes him perform them.

118. *Æquus uterque labor*.] That is, the labours of driving chariots, and managing the single horse are equal.

119. *Calidum*.] In one of the Arundelian manuscripts it is *calidis*.

120. *Quamvis saepe fuga*, &c.] That is, let the horse's qualifications have been ever so good, let him have come from the best country in the world, let him be descended from the noblest race, yet he must still be in the flower of his age; or else good judges will never make choice of him, either for riding, or racing. In like manner must we be careful, not to chuse an old horse for a stallion.

121. *Epirum*.] In one of Dr. Mead's manuscripts it is *Cyprum*. Epirus was famous for horses. See Note on Book I. ver. 59.

*Fortesque Mycenæ*.] Mycenæ was a city of Argia, a region of Peloponnesus, in which Agamemnon reigned. This country was famous for good horses. Thus Horace:

" — Plurimus in Junonis honorem  
" Aptum dicit equis Argos, ditiesque  
" Mycenæ."

122. *Neptu-*

and may derive his family from the very original of Neptune. These things being well observed, they are very diligent about the time of generation, and

Neptunique ipsa deducat origine gentem. 122  
His animadversis, instant sub tempus et omnes

## NOTES.

122. *Neptunique ipsa deducat origine gentem.*] In both the Arundelian manuscripts it is *ipsam* instead of *ipsa*. Pierius says it is *nomen* instead of *gentem* in the Roman manuscript. I have found *mentem*, in an old edition, printed at Venice, in 1475.

Neptune is said to have smitten the earth with his trident, and thereby to have produced a fine horse, to which the Poet alludes, in the first Book :

“ —Tuque o, cui prima fremen-  
“ tem  
“ Fudit equum tellus, magno per-  
“ cussa tridenti,  
“ Neptune.”

There is another fable, that Ceres, to avoid the addresses of Neptune, took upon her the form of a mare : but Neptune discovering her, turned himself into a horse, and enjoyed her, after which she was delivered of a fine horse, which some say was the famous Arion. Dryden, in his translation, seems to make Virgil allude to both fables :

“ But once again the batter’d horse  
“ beware,  
“ The weak old stallion will deceive  
“ thy care :  
“ Tho’ famous in his youth for  
“ force and speed,  
“ Or was of Argos or Epirian  
“ breed,  
“ Or did from Neptune’s race or  
“ from himself proceed.”

I suppose by *himself* he must mean *Neptune himself*, who was the natural father of the horse, according to the latter fable. May adheres to the former :

“ Though were so nobly born, tho’  
“ oft in game  
“ They won the prize, and for their  
“ country claime  
“ Epire, or fam’d Mycenæ, or else  
“ tooke  
“ Their birth at first from *Neptune’s*  
“ *trident’s stroke* :”

And Dr. Trapp :

“ If youth and strength he want,  
“ th’ attempt is vain ;  
“ Tho’ oft victorious he has turn’d  
“ the foes  
“ To flight, and boasts Epirus, fam’d  
“ for steeds,  
“ Or brave Mycenæ, as his native  
“ soil,  
“ And ev’n from *Neptune’s* breed his  
“ race derives.”

123. *His animadversis, &c.*] The Poet having already described the excellency of these two noble creatures, the Bull and the Horse, now acquaints us with the method of preparing them, for the propagation of their species ; the male is to be well fed, to make him plump and lusty, but the female is to be kept lean, by a spare diet, and much exercise :

This passage is commonly understood to relate only to *horses* and *mares*. Thus Grimoaldus paraphrases

Impendunt curas denso distendere pingui, 124 bestow all their care in plump-  
ing the leader

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phrases it: "Postquam mores *equorum*, et annos deprehenderint agricolæ . . . . . Insuper armentarii diligentes dedita opera et de industria *equus* emacerabunt." Thus also May translates it:

"These things observ'd, at covering  
time, they care  
To make their *stallion* strongly fat  
and faire."

And Dryden:

"These things premis'd, when now  
the nuptial time  
Approaches for the stately *steed*  
to climb;  
. . . . .  
Instructed thus, produce him to  
the fair;  
And join in wedlock to the long-  
ing *mare*."

But La Cerda contends, that this whole passage relates to *bulls* and *cows*, which opinion he confirms by the Poet's mentioning the *asilus* and the calves soon after. To me it appears that this precept relates to both species, for, at ver. 49. where Virgil begins his subject, he professes to treat of *horses* and *bullocks* together:

"Seu quis, Olympiæ miratus  
præmia palmæ,  
Pascit *equos*, seu quis fortes ad  
aratra *juvencos*  
Corpora præcipue matrum legat."

He then proceeds to describe the good qualities of a cow:

"——— Optima torvæ  
Forma bovis:"

And immediately afterwards subjoins those of a horse:

"Nec non et pecori est idem delectus  
equino.  
Tu modo quos in spem statues  
submittere gentis,  
Præcipuum jam inde a teneris  
impende laborem."

After his long description of the good qualities of a horse, he now comes to consider the generation of these animals, and seems to me to blend both species together. In the passage now under consideration, the fatiguing the females with running before copulation, and in the next passage, the restraining them from leaping, seems most applicable to mares; and the mention of the calves, and the *asilus* soon after, and the time assigned for their copulation evidently belong to cows.

123. *Instant sub tempus. &c.* Varro says he used to feed his bulls well, for two months before the time: "Taurus duobus mensibus ante admissuram herba, et palea, ac fœno facio pleniores, et a fœminis secarno." Columella also says the bull should be well fed: "Pabulum . . . tauris adjicitur, quo fortius incant." He says the same of horses: "Eoque tempore, quo vocatur a fœminis, roborandus est largo cibo, et appropinquante vere ordeo, evoque saginandus, ut veneris supersit, quantoque fortior inierit, firmiora semina

and husband of the herd with firm fat: and cut tender grass for him, and give him plenty of water, and corn; lest he should be deficient in his pleasing labour, and lest the puny race should betray the weakness of their fathers. But as for the females, they purposely make them lean: and when now the new known desire solicits their first enjoyment,

Quem legere ducem, et pecori dixere maritum:  
Pubentesque secant herbas, fluviosque ministrant, 126

Farraque, ne blando nequeat superesse labori,  
Invalidique patrum referant jejunia nati.

Ipsa autem macie tenuant armenta volentes: 129  
Atque ubi concubitus primos jam nota voluptas

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“ semina præbeat futuræ stirpi:” and Palladius also: “ Hoc mense [Martio] saginati, ac pasti ante admissarii generosis equabus admittendi sunt.”

125. *Dixere.*] It is *duxere* in the Cambridge manuscript, and in an old edition, printed at Venice, in 1482.

126. *Pubentes.*] The King's, the Cambridge, the Bodleian, one of the Arundelian, and both Dr. Mead's manuscripts have *florentes*. Most of the old editions have the same reading. Pierius says it is *pubentes* in some ancient manuscripts; which reading is admitted also by Heinsius, Masvicius, Ruæus, and several other good editors. La Cerda has *florentes*, but he thinks *pubentes* better: “ Melius legas *pubentes*. “ Nam prata magis conveniunt, quæ delicatis et mollibus herbis abundant, quam proceris.” This agrees with what Columella says of the feeding of horses, who recommends tender grass, rather than that which is ripe: “ Gregibus autem spatiosa et palustria, nec non montana pascua eligenda sunt, rigua, nec unquam siccanea, vacuare magis, quam stirpibus impedita, frequenter molibus potius quam proceris herbis abundantia.”

127. *Nequeat.*] Pierius says it is

*nequeat* in the Roman and other most ancient manuscripts. The King's, one of the Arundelian, and one of Dr. Mead's manuscripts have *nequeant*. The same reading is admitted by Paul Stephens, Schrevelius, and several of the old editors, but *nequeat* is generally received.

129. *Macie tenuant armenta.*] This precept of making the females lean, is delivered also by the prose writers. Varro says he fed his cows sparingly for a month: “ Propter fæturam hæc servare soleo, ante admissuram mensem unum, ne cibo, et potione se impleant, quod existimantur facilius macræ concipere.” Columella says the cows are fed sparingly, lest too great fatness should make them barren: “ Sed et pabulum circa tempus admissuræ subtrahitur fæminis, ne eas steriles reddat nimia corporis obesitas.”

130. *Ubi concubitus primos jam nota voluptas sollicitat.*] The Critics are not agreed about the sense of this passage. Servius says that the word *nota* is put to signify that the mares had been covered before, because the first time a young mare is covered she ought not to be lean: “ Dicendo *nota* per transitum tetigit rem ab aliis diligenter expressam. “ Nam equæ pullæ cum primum coeunt



Sollicitat, frondesque negant, et fontibus  
arcent.

they both deny them fodder,  
and drive them from the  
springs.

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“ coeunt, si macrae sunt, et deli-  
“ tantur, et debiles creant: post  
“ primum autem partum tenues esse  
“ debent.” But I do not find this  
distinction made by the writers on  
Husbandry. Ruæus says *primos* and  
*jam nota* are inconsistent, unless *pri-  
mos* relates, not to the first covering,  
but to the beginning of the year:  
“ Pugnans hæc verba, *primos* et *jam*  
“ *nota*. Nisi juxta alios intelligamus  
“ *primos*, non omnino de primo con-  
“ cubitu; sed tantum de primo et  
“ novo anni cujusque redeuntis.”  
Accordingly his interpretation is,  
“ Et cum voluptas *prius cognita*  
“ suadet novum coitum.” Dr. Trapp  
translates Ruæus’s note, and adds  
“ and that is very untoward.” Gri-  
moaldus interprets it, “ ubi primum  
“ coire cupient:” and La Cerda,  
“ ubi jam sollicitantur voluptate ad  
“ coitum,” taking no notice either of  
*primos* or *jam nota*. Thus also May  
translates it;

“ — And when they have an ap-  
“ petite  
“ To venery.”

Dryden follows Ruæus:

“ When conscious of their past de-  
“ light, and keen  
“ To take the leap, and prove the  
“ sport agen.”

Dr. Trapp translates *jam nota*, but  
takes no notice of *concupitus primos*:

“ — When now the known delight  
“ Sollicits their desires.”

Mr. B——, in his preface to the  
Georgicks, prefixed to the second  
book, gives quite a new interpreta-  
tion of this passage. Mr. Dryden,  
“ says he, very unlearnedly applies  
“ *nota voluptas* to the mare, not  
“ considering that Virgil speaks here  
“ in the person of a Groom or  
“ Farmer, very well acquainted with  
“ the passion those creatures are most  
“ subject to; and therefore *nota vo-  
“ luptas* relates to the farmer’s know-  
“ ledge, beyond all manner of doubt;  
“ and it is worth observation, through  
“ all the Georgicks, that tho’ the  
“ piece is what the Grammarians  
“ call *Didactic*, yet the stile is ge-  
“ nerally Epic.” He then gives his  
own translation of the passage now  
before us, in the following words:

“ As for the herd, they strive to  
“ keep them bare,  
“ And pinch, and draw them down  
“ with scanty fare;  
“ And when the *well known passion*  
“ of their race  
“ Sollicits instantly the first embrace,  
“ Then they forbid them wandring in  
“ the woods,  
“ Cropping the brouze, and haunt-  
“ ing lonely floods:  
“ Oft in the scorching sun they  
“ waste their force,  
“ And urge them panting in the  
“ furious course:  
“ Then groans the floor, to pounded  
“ sheaves resign’d,  
“ And empty straws are spurn’d a-  
“ gainst the wind.”

The whole difficulty, about inter-  
preting

They often shake them also with running, and fatigue them in the sun, when the floor groans heavily with threshing, and when

Sæpe etiam cursu quatiunt, et sole fatigant,  
Cum graviter tunsis gemit arca frugibus, et cum

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preting this passage, seems to have risen from not considering, that *voluptas* signifies not only what we call *pleasure*, but also a *desire of enjoying*. In this sense it is plainly used in the second eclogue :

- “ Torva læna lupum sequitur, lupus  
“ ipse capellam :  
“ Florentem cytisum sequitur lasciva  
“ capella :  
“ Te Coridon, o Alexi : trahit sua  
“ quemque voluptas :”

And in the tenth *Æneid* :

- “ Tantane me tenuit vivendi, nate, vo-  
“ luptas ?”

where Ruæus interprets *vivendi voluptas*, *cupido vitæ* ; and Dryden translates it ;

- “ What joys, alas ! could this frail  
“ being give,  
“ That I have been so covetous to  
“ live ?

*Voluptas* therefore, in the passage now under consideration, signifies the *desire* which now first begins to be known by the young mare, and requires the care of the farmer, to keep her from growing fat. This would still be more evidently the sense of the passage, if we were to read *nata* instead of *nota*, as it is in the Cambridge manuscript.

131. *Frondesque negant, et fontibus arcent.*] This is put in opposition to

- “ *Pubentesque secant herbas, fluvios-  
“ que ministrant.*”

Pierius says that in some ancient manuscripts it is *frondibus*, instead of *fontibus* ; which he justly condemns.

133. *Cum graviter tunsis, &c.*] Pierius found *tunsis* in some manuscripts : I find the same reading in the Cambridge manuscript, and in some of the oldest printed editions.

The time here mentioned agrees better with cows than with mares. The beginning of the Roman harvest was about the latter end of their June ; and therefore we cannot suppose their threshing time to have been earlier than July. Now this was the very time, when they allowed the bull to be admitted to the cows. Varro says the time for this was from the rising of the Dolphin to about forty days afterwards : “ *Maxime idoneum tempus ad concipiendum a Delphini exortu, usque ad dies quadraginta, aut paulo plus. Quæ enim ita conceperunt, temperatissimo anni tempore pariunt. Vaccæ enim mensibus decem sunt prægnantes.*” This rising of the Dolphin mentioned by Varro, cannot be the morning rising, which began on the twenty-seventh of December, according to Columella : “ *Sexto Calendas Januariæ Delphinus incipit oriri mane.*” or on the fourth of January according to Pliny : “ *Pridie Nonas Delphinus matutino exoritur.*” It must be the evening rising, which was on the

Surgentem ad zephyrum paleæ jactantur inanes.  
 Hoc faciunt, nimio ne luxu obtusior usus 135  
 Sit genitali arvo, et sulcos oblimet inertes:

the empty chaff is tossed to the rising zephyrs. This they do that the use of the genial field may not be blunted with too much indulgence, and overspread the sluggish furrows;

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the tenth of June, according to both Columella and Pliny: "Quarto I. "dus Delphinus vespere exoritur." Therefore the time allotted by Varro is from the tenth of June to about the twentieth of July. The barley harvest was reckoned to begin about the latter end of June, or the beginning of July. Thus the cows might be employed in treading out the barley, before the bull was admitted to them. Columella expressly mentions July as the proper time: "Mense Julio fœminæ maribus plerumque permittendæ, ut eo tempore conceptos proximo vere adultis jam pabulis edant. Nam decem mensibus ventrem perferunt," Palladius also assigns the month of July as the proper season: "Hoc tempore maxime tauris submittendæ sunt vaccæ, quia decem mensium partus sic poterit maturo vere concludi." But the time for covering mares is much earlier, and by no means agrees with the time of harvest. According to Varro, it is from the vernal equinox to the solstice, that is, from the twenty-fourth or twenty-fifth of their March to the twenty-fourth or twenty-fifth of June: "Horum fœturæ initium admissionis facere oportet, ab æquinoctio verno ad solstitium, ut partus idoneo tempore fiat. Duodecimo enim mense, die decimo aiunt nasci." According to Columella, the time is about the vernal equinox: "Generosis circa ver-

"num æquinoctium mares jungentur, ut eodem tempore, quo conceperint, jam lætis et herbidis campis post anni messem parvo cum labore fœtum educent. Nam mense duodecimo partum edunt." Palladius sets down March as the season: "Hoc mense saginati, ac pasti ante admissarii generosis equibus admittendi sunt."

135. *Hoc faciunt*, &c.] In these lines the modesty of the Poet is very remarkable. His expressions are glowing and poetical; and at the same time not offensive to the chastest ear. Some of his commentators however have been careful to explain in the clearest manner what their author took care to veil decently with figures. Dryden's translation is abominably obscene, for which he has been justly corrected by Mr. B——. Dr. Trapp, thro' fear of offending in the same manner, has comprised these three in two very dull lines:

"Lest too much luxury and ease  
 "should close  
 "The pores, and dull the hyme-  
 "neal soil."

136. *Sit*.] In one of Dr. Mead's manuscripts it is *sint*, which cannot be right.

*Arvo*.] In an old edition, printed at Venice, in 1475, it is *auro*.

*Et sulcos*.] In the Basil edition of 1586. It is *sulcosque*.

137. *Rapiat*

but that it may greedily devour the joy, and receive it into the inmost recesses. Again the care of the sies begins to cease, and that of the dams to begin. When they rove about, in a state of pregnancy, and are near their time, let no one suffer them to draw the yokes of the heavy waggons, or leap across the way, and run swiftly over the meadows, and swim the rapid streams. Let them feed in open lawns, and near full rivers; where the banks are mossy, and green with grass; and let there be caves to shelter, and rocks to shade them. About the groves of Silarus, and Alburnus, green with holm-oaks, there is great plenty of a sort of flying insects, which the

Sed rapiat sitiens Venerem, interiusque recondat.  
Rursus cura patrum cadere, et succedere  
matrum

Incipit. Exactis gravidæ cum mensibus errant,  
Non illas gravibus quisquam iuga ducero  
plaustris, 140

Non saltu superare viam sit passus, et acri  
Carpere prata fuga, fluviosque innare rapaces.  
Saltibus in vacuis pascant, et plena secundum  
Flumina, muscus ubi, et viridissima gramine ripa:  
Speluncæque tegant, et saxea procubet umbra.  
Est lucos Silari circa, ilicibusque virentem 146  
Plurimus Alburnum volitans, cui nomen asilo

## NOTES.

137. *Rapiat Venerem.*] Thus Horace:

“ — *Venerem incertam rapientis.*”

138. *Rursus cura patrum, &c.*] The Poet having given us full instructions about the care of the male, now tells us that after conception, the whole care is to be transferred to the female. He then takes occasion to mention the Asilus, which is a terrible plague to the cows in Italy.

143. *Non illas gravibus quisquam iuga ducere plaustris . . . sit passus.*] Thus Varro: “Cum conceperunt equæ, videndum ne aut laborent pluscum, &c.”

In one of Dr. Mead’s manuscripts it is *gravidis* instead of *gravibus*.

143. *Saltibus.*] See the note on verse 471. of the second Georgick.

*Pascant.*] In one of the Arundelian manuscripts it is *pascunt*.

*Plena secundum flumina.*] The Poet recommends full rivers, that the pregnant cattle may not strain themselves with stooping to drink.

144. *Viridissima gramine ripa.*] Thus Varro, speaking of cows, “Eas pasci oportet in locis viridibus, et aquosis.”

In one of Dr. Mead’s manuscripts it is *germine* instead of *gramine*.

146. *Est lucos.*] Seneca reads *Et lucum*.

*Silari.*] *Silarus* was the name of a river, which divided the country of the *Picentini*, from that of the *Lucani*. Is now called *Selo*.

*Circa.*] Seneca reads *juxta*.

*Illicibusque virentem.*] The epithet *virentem* is very proper; for the *holm-oak*, or *ilex*, is an evergreen.

147. *Plurimus.*] “This *plurimus*,” says Dr. Trapp, may seem odd: for *Asilus* is plainly understood as agreeing with it. And then *Asilus*, *cui nomen Asilo* looks strange. But we must recur to the sense; which is the same, as if it had been *Plurima musca cui nomen Asilo*.” *Asilus cui nomen Asilo* is La Cerda’s interpretation, which, I must acknowledge, seems a little strange. But surely *plurimus* agrees with *volitans*, which



Romanum est, *Æstron Graii vertere vocantes*; Romans call Asilus, but the Greeks have formed the name *Æstros* for it:

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which is used here as a noun substantive. Thus Servius interprets this passage: "*Ordo talis est, circa lucos Silari, fluminis Lucaniae, et Alburnum ejus montem est plurimus volitans*: ac si diceret, *est multa musca*. "*Volitans* autem modo nomen est, non participium."

147. *Alburnum*.] *Alburnus* was the name of a mountain near the river *Silarus*.

*Cui nomen Asilo*.] *Asilo* is here put in the dative case, after the manner of the Greeks. Thus we find in the fourth Georgick:

"Est etiam flos in pratis, *cui nomen Amello*  
"Fecere Agricolaë:"

And in the first *Æneid*:

"At puer Ascanius, *cui nunc cognomen Iulo*  
"Additur:"

And in the ninth:

"——Fortemque manu fudisse Num  
"manum  
"*Cui Remulo cognomen erat*."

148. *Romanum est*.] *Est* is left out in the King's, in one of the Arundelian, and in one of Dr. Mead's manuscripts.

*Æstron Graii vertere vocantes*.] Servius understands these words to mean, that the Greeks called this

insect *οἰστρος*, from its whizzing noise: for he thinks it cannot be the Poet's meaning, that the Greeks translated it from the Latin, because the Greek is the more ancient language: "Vertere ex soni similitudine, onomatopoieam fecere. Non enim possumus accipere, ex Latina lingua mutavere, cum constet Græcam primam fuisse." It is probable however, that this insect might have been first taken notice of by the ancient inhabitants of Italy. For that country was anciently celebrated for the finest kine: and Timæus, as he is quoted by Varro, informs us, that the ancient Greeks called bulls *ἰταλούς*, and thence called the country Italy, because it abounded with the finest bulls and calves: "Vide quid agas, inquam, Vacci. Nam bos in pecuaria, maxima debet esse auctoritate: præsertim in Italia, quæ a bubus nomen habere sit existimata. Græcia enim antiqua, ut scribit Timæus, tauros vocabant *ἰταλούς*, a quorum multitudine, et pulchritudine, et factu vitulorum Italiam dixerunt." To this we may add, that Seneca understood the Poet to mean, that *Asilus* was the ancient name, but that the Greek name *æstrus* or *æstrum* was then received instead of it: "Hunc quem Græci æstrum vocant, pecora peragentem, et totis saltibus dissipantem, asilum nostri vocabant. Hoc Virgilio licet credas:

it stings, and makes a whizzing noise; with which whole herds being terrified fly out of the woods;

*Asper, acerba sonans; quo tota exterrita sylvis*

### NOTES.

- “ *Et lucum Silari juxta, ilicibusque*  
 “ *virentem*  
 “ *Plurimum Alburnum volitans, cui*  
 “ *nomen asilo*  
 “ *Romanum est, æstrum Græci ver-*  
 “ *tere vocantes,*  
 “ *Asper, acerba sonans, quo tota ex-*  
 “ *terrata sylvis*  
 “ *Diffugiunt armenta.*  
 “ Puto intelligi istud verbum in-  
 “ terisse.”

Varro calls this insect *Tabanus*:  
 “ Itaque quod eas æstate *tabani* con-  
 “ citare solent, et bestiolæ quædam  
 “ minutæ sub cauda, ne concitentur,  
 “ aliqui solent includere septis.” And  
 Pliny informs us, that it is called both  
*Tabanus* and *Asilus*: “ Reliquorum  
 “ quibusdam aculeus in ore, ut *asilo*,  
 “ sive *tabanum* dici placet.”

The history of this insect has been delivered in so confused a manner by authors, that I could meet with no satisfaction about it, till I was favoured by Sir Hans Sloane, Bart. with the perusal of a book intitled *Esperienze, ed Osservazioni intorno all' Origine, Sviluppo, e Costumi di varj Insetti, con altre spettanti alla Naturale, e Medica Storia, fatte da Antonio Vallisnieri, Publico Professore primario di Medicina Teorica nell' Università di Padova*: printed at Padua, in 1723, in 4to. This curious author informs us, from his own observation, that the *Assillo*, as he calls it, is a flying insect, in shape somewhat resembling a wild bee or wasp, without any sting, or proboscis in the mouth. It has two membranaceous wings, with which it makes a most

horrible whizzing. The belly is terminated by three long rings, one less than another, from the last of which proceeds a formidable sting. This sting is composed of a tube, thro' which the egg is emitted, and of two augres, which make way for the tube to penetrate into the skin of the cattle. These augres are armed with little knives, which prick with their points, and cut with their edges, causing intolerable pain to the animal, that is wounded by them. But this pain is not all; for at the end of the sting, as at the end of a viper's tooth, and of the sting of wasps, bees, and hornets, issues forth a venomous liquor, which irritates, and inflames the fibres of the wounded nerves, and causes the wound to become fistulous. This fistula seems to be kept open by the egg, after the manner of an issue.

The egg is hatched within the fistula, and the worm continues there, till it is ready to turn to a chrysalis, receiving it's nourishment from the juice, which flows from the wounded fibres. These worms remain nine or ten months under the skin, and then being arrived almost to perfection, they come out of their own accord, and creep into some hole, or under some stone, and there enter into the state of a chrysalis, in which condition they lie quiet for some time, and at last come forth in the form of the parent fly.

149. *Asper*.] I take this word to be designed to express the sharpness of the sting.

*Acerba*

Diffugiunt armenta; furit mugitibus æther 150  
Concussus, silvæque, et sicci ripa Tanagri.

their bellows furiously  
shake the sky, and the woods,  
and the banks of dry Tanagrus.

NOTES.

149. *Acerba sonans.*] This relates to the horrible whizzing of this animal.

*Quo tota exterrita sylvis, &c.*] Homer represents the suitors, who had long fought with Ulysses, on Minerva's raising up her shield, flying like oxen from the *æstrus*.

Δὴ τότε Ἀθηναίη Φηισίμβροτος Ἀιγὶδ' ἀνέσχευ  
ἤϊόθεν ἐξ ὕροφῆς τῶν δὲ φρένες ἐπ-  
τοίηθεν.  
Οἱ δ' ἐφίβοιο μετὰ μέγιστον βόες ὡς  
ἀγελαῖαι,  
Τὰς μὲν τ' αἰόλος οἴσιρ' ἐφορμηθεὶς  
ἰδούνησεν  
Ὡρῇ ἐν εἰαρινῇ, ὅτε τ' ἡμάτια μακρὰ  
πέλονται.

Now Pallas shines confess'd; aloft she spreads

The arm of vengeance o'er their guilty heads;

The dreadful Ægis blazes in their eye;

Amaz'd they see, they tremble, and they fly:

Confus'd, distracted, thro' the rooms they fling,

Like oxen madd'd by the breeze's sting,

When sultry days, and long, succeed the gentle spring.

MR. POPE.

Vallisnieri relates, that as four oxen were drawing a very heavy carriage, one of them being stricken in the

back by an Assillo, all four ran so furiously, that being come to a river's side, they threw themselves in headlong. The same author tells us, that in a fair of cattle, on the mountains of Reggio, the oxen hearing the noise of some of these animals, tho' they were tied, and had their keepers by them, began first to roar, then to toss, and wreath themselves about in a strange manner: at last they broke loose, did a vast deal of mischief, drove all the people out of the fair, and fled away themselves with horrid bellowsings.

He observes that these insects sometimes infest horses, that live in mountainous places, and feed at large, in the groves and fields: but not those which are kept in stables and curried. This confirms what Varro relates, that some keep their oxen in the stalls, to preserve them from these insects. Rubbing the cattle well preserves them from this plague: for, as Vallisnieri tells us, they are never found in the legs, or other parts, where the cattle can reach with their tongue or their tail; but on the back and flanks, and sometimes about the shoulders and on the neck.

151. *Sicci ripa Tanagri.*] The *Tanagrus* or *Tanager*, now called *Negro*, is a river of Lucania, rising from the mountain *Alburnus*.

Dryden's translation makes these words an extravagant rant:

"Tanagrus hastens thence: and  
"leaves his channel dry."

With this monster did Juno formerly exercise severe wrath, when she studied a plague for the Inachian heifer. Do you also take care to drive it from the pregnant cattle, and feed your herds, when the sun is newly risen, or when the stars lead on the night; for it is most severe in the noon-day heat. After the cow has brought forth, all the care is transferred to the calves: and first they mark them with burning irons, to distinguish their sorts; which they choose to keep for breeding, which they keep consecrated to the altars, and which to cleave the ground,

Hoc quondam monstro horribiles exercuit iras  
Inachiæ Juno pestem meditata juvenæ.

Hunc quoque, nam mediis fervoribus acrior  
instat,

Arcebis gravido pecori, armentaque pascas 155  
Sole recens orto, aut noctem ducentibus astris.

Post partum, cura in Vitulos traducitur omnis:  
Continuoque notas, et nomina gentis inurunt:

Et quos aut pecori malint submittere habendo,  
Aut aris servare sacros, aut scindere terram, 160

## NOTES.

152. *Hoc quondam monstro, &c.*]

Io the daughter of Inachus was beloved by Jupiter, who, to conceal her from Juno, turned her into a cow. But Juno discovering the deceit sent an *æstrus* to torment Io, with which being stung she fled into Egypt, where being restored to her former shape, she was married to king Osiris, and after her death was worshipped as a goddess, under the name of Isis.

155. *Pecori.*] In both Dr. Mead's manuscripts it is *pecorique*: but the *que* is injudiciously added, to avoid a Synalepha. See the note on book I. ver. 4.

156. *Astris.*] In the Cambridge manuscript, and in some of the old printed editions it is *austis*.

157. *Post partum, &c.*] The Poet having first described the care that is to be taken of the sire before copulation, then of the dam, during her pregnancy, now tells us, that all our care is to be bestowed on the young ones, as soon as they are brought into the world, and begins with the Calves.

Pierius reads

*Post partum in vitulos cura traducitur omnis:*

but he says it is

*Post partum cura in vitulos traducitur omnis*

in the Roman, the Medicean, the Lombard, and some other manuscripts. He says also, that in the oblong manuscript, which Pomponius Lætus called his *deliciæ*, it is *deducitur*, instead of *traducitur*; but he thinks the common reading is best.

158. *Continuo.*] See the note on ver. 75.

*Notas et nomina gentis inurunt.*] The burning marks upon cattle is a very ancient custom, to which we find frequent allusions.

159. *Malint.*] In one of Dr. Mead's manuscripts it is *malit*; in the other it is *malunt*.

160. *Sacros.*] The King's, the Bodleian, one of the Arundelian manu-



Et campum horrentem fractis invertere glebis.  
Cætera pascuntur virides armenta per herbas :

and turn up the rugged soil  
with broken clods. The rest  
of the herd graze in the green  
meadows :

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manuscripts, most of the old editions, and Paul Stephens, have *sacris*. Pierius reads *sacris* ; but he says it is *sacros* in the Roman and Medicean manuscripts, which he thinks a good reading. He adds, that it was *sacros* in the Lombard manuscript, but had been altered to *sacris*. *Sacros* is generally received, and is more poetical.

162. *Cætera pascuntur virides armenta per herbas.*] This is generally understood to mean : that the cattle which are not designed either for breeding, sacrifices, or labour, have no mark set upon them, and so are suffered to graze undistinguished. Thus Grimoaldus paraphrases it : “ At hæc quidem animalia domi, et ad manum servant, et custodiunt, cætera, quæ neque sunt admisuræ idonea, nec sacrificiis apta, nec agriculturæ accommodata, in agris, pratisque, sine ulla domandi cura, libere vagari sinunt.” Thus also Dryden translates it :

“ The rest for whom no lot is yet  
“ decreed,  
“ May run in pastures, and at pleasure feed :”

and Dr. Trapp :

“ The rest promiscuous, and unnoted  
“ feed  
“ On the green meadows.”

“ Unnoted, says he, for that is mani-

“ festly implied ; though not expressed. *Cætera pascuntur*, &c. subaud. *indiscriminatim*. Those of which he was speaking before were to have marks set upon them : and these by the word *cætera* are set in opposition to them.” La Cerda observes, that this is the general interpretation received by all the Commentators ; with which however he declares himself not to be satisfied. He is at a loss, to understand, what fourth sort is meant, that is not intended either for breeding, sacrifice or labour ; unless any one should pretend it is designed for the shamble. But then, says he, these are bred at home, and not suffered to feed at large. He then proposes a new interpretation, that by *armenta* the Poet means *cow-calves*. This he confirms by a preceding passage in this Georgick, where we are told that the bull is to be well fed, but the cow to be kept lean :

“ Ipsa autem macie tenuant armenta  
“ volentes.

Here, says he, the cows are called *armenta*, as distinct from the bulls. It is therefore this learned Commentator's opinion, that the Poet would have the bull-calves kept at home, and brought up with great care, but that he has no regard for the cow-calves, and allows them to ramble at large in the meadows. I take neither of these interpretations to be

but those which you would form for the design and use of agriculture, you must teach whilst they are yet but calves; and begin to tame them,

Tu quos ad studium, atque usum formabis agrestem, 163  
Jam vitulos hortare, viamque insiste domandi,

## NOTES.

the Poet's meaning. The first is sufficiently refuted already by La Cerda: and the other seems to labour under some difficulties. The cow-calves are surely as much to be preserved for breeding, as the bull-calves: and our Poet himself seems, in another place, to think the greatest regard is to be had to the cows:

“ — Seu quis fortes ad aratra ju-  
“ vencos;  
“ Corpora præcipue matrum legat.”

I have thought therefore of another interpretation, which seems to me to express the Poet's true meaning. He has just told us, the calves are to be distinguished into three classes, in ver. 159, 160, and 161. I take a new sentence to begin with ver. 162. *Cætera pascuntur, &c.* The rest of the herd, that is those which are designed for breeding, or sacrifice, may feed at large in the meadows, for they need no other care, than to furnish them with sufficient nourishment, till they arrive at their due age. But those, which are designed for agriculture, require more care: they must be tamed, whilst they are but calves, and tractable in their tender years. According to this interpretation, the Poet has mentioned how all the three sorts are to be treated, and has not omitted two of them, as La Cerda imagines: “Dixit destinandos  
“ alios ad sobolem, alios ad sacra,  
“ alios ad agriculturam: nunc, omissis

“ *primis et mediis*, loquitur de extre-  
“ *mis*, qui servantur ad agricultu-  
“ *ram*.”

163. *Tu quos ad studium, &c.*] Dryden's translation represents the Poet speaking after a manner most strangely figurative. He talks of sending the calf to school, keeping him from seeing the bad examples of the world, and instructing him with moral precepts. For all this he has not the least countenance from his author, except it be in the words *studium* and *juvenum*:

“ Set him betimes to school; and let  
“ him be  
“ Instructed there in rules of hus-  
“ bandry:  
“ While yet his youth is flexible and  
“ green;  
“ Nor bad examples of the world  
“ has seen.  
“ Early begin the stubborn child to  
“ break;  
“ . . . . .  
“ Thy flattering method on the youth  
“ pursue:  
“ Join'd with his school-fellows by  
“ two and two.  
“ . . . . .  
“ E'er the licentious youth be thus  
“ restrain'd,  
“ Or moral precepts on their minds  
“ have gain'd.

164. *Jam vitulos hortare.*] Columella says they ought not to be younger than three, or older than five years:

Dum faciles animi juvenum, dum mobilis ætas.  
 Ac primum laxos tenui de vimine circlos 166  
 Cervici subnecte ; dehinc, ubi libera colla  
 Servitio assuerint, ipsis e torquibus aptos  
 Junge pares, et coge gradum conferre juvencos.  
 Atque illis jam sæpe rotæ ducantur inanes 170

whilst their young minds are tractable, whilst their age is governable. And first hang loose collars of slender twigs about their necks ; and when their free necks have been accustomed to servitude, match bullocks of equal strength together, and take care to fasten them by the collars, and make them step together. And now let them often draw empty wheels

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years: " Verum neque ante tertium, neque post quintum annum juvencos domari placet, quoniam illa ætas adhuc tenera est, hæc jam prædura." That author gives a particular account of the manner in which the ancients tamed their bullocks, too long to be here inserted. The reader may consult the second chapter of the sixth book.

166. *Laxos.*] In the King's manuscript, it is *lapsos*.

167. *Dehinc.*] In one of Dr. Mead's manuscripts it is *deinde*.

168. *Ipsis e torquibus.*] This particular instruction, of fastening the bullocks by the collars, may seem superfluous to those, who are not informed, that it was a custom among the ancients, to yoke the bullocks together by the horns. This is mentioned by Columella, as being in use in his days, in some of the provinces ; tho', he says, it was justly condemned by most writers of agriculture : " Nam illud, quod in quibusdam provinciis usurpatur, ut cornibus illigetur jugum, fere repudiatum est ab omnibus, qui præcepta rusticis conscripserunt, neque immerito : plus enim queunt pecudes collo et pectore conari, quam cornibus. Atque hoc modo tota mole corporis, totoque pondere nituntur :

" at illa, retractis et resupinis capitibus excruciantur, ægreque terræ summam partem levi admodum vomere sauciant."

" In the most ancient oblong manuscript, it is *de torquibus*, in the Lombard manuscript, it is *ipsis et torquibus aptos*." PIERIUS. In the King's manuscript it is *ex torquibus*, and in one of Dr. Mead's, it is *cum torquibus*.

*Aptos.*] The Criticks agree, that *aptos*, in this place, signifies the same as *aptatos* or *ligatos* ; for it is derived from ἀπλω, to bind.

169. *Junge pares* ] Varro says you must yoke bullocks of equal strength, lest the stronger should wear out the weaker : " Ut viribus magnis sint, ac pares, ne in opere firmior imbecillior conficiat." Columella also delivers the same precept : " Item custodiendum est, ne in corporatione, vel statura, vel viribus impar cum valentiore jungatur : nam utraque res inferiori celeriter affert exitium."

170. *Rotæ ducantur inanes.*] In one of Dr. Mead's manuscripts it is *ducuntur*.

By empty wheels is meant either empty carriages, or wheels without any carriage laid upon them. Varro mentions drawing empty carts :

along the ground, and mark the top of the dust with their foot-steps. Afterwards let the beechen axle labouring groan under a heavy load, and let the brazen pole draw the joined wheels. In the mean time let the untamed bullocks not only be fed with grass, or the tender leaves of willows, or marshy sedge,

Post terram, et summo vestigia pulvere signent.  
Post valido nitens sub pondere faginus axis  
Instrepat, et junctos temo trahat æreus orbes.  
Interea pubi indomitæ non gramina tantum,  
Nec vescas salicum frondes, ulvamque pa-  
lustrem, 175

## NOTES.

“ Quos ad vecturas item instituen-  
“ dum, ut inania primum ducant  
“ plaustra.” Columella advises, that  
they should first draw only a branch  
of a tree, with sometimes a weight  
added to it, then be put to a cart,  
and, when they are quite tame,  
to a plough: “ Per hæc blandi-  
“ menta triduo fere mansuescunt,  
“ jugumque quarto die accipiunt, cui  
“ ramus illigatur, et temonis vice  
“ trahitur: interdum et pondus ali-  
“ quod injungitur, ut majore nisu  
“ laboris exploretur patientia, post  
“ ejusmodi experimenta vacuo plo-  
“ stro subjungendi, et paulatim lon-  
“ gius cum oneribus producendi  
“ sunt. Sic perdomiti mox ad ara-  
“ trum instituantur, sed in subacto  
“ agro, ne statim difficultatem operis  
“ reformident, neve adhuc tenera  
“ colla dura proscissione terræ con-  
“ tundant.”

171. *Summo vestigia pulvere signent.*] These words are used to express the lightness of the carriage, which the untamed bullocks are first put to draw. The weight is to be so inconsiderable, that it will not cause them to make deep impressions in the dust.

172. *Valido nitens sub pondere.*] After they have been tried with empty carriages, they are to be put to draw such as are heavy, as we

have seen just now, in the quotation from Columella.

173. *Junctos temo trahat æreus orbes.*] Pierius found *vinclos*, in the ancient manuscripts, instead of *junctos*.

*Brazen* is frequently used to signify *strong*. Dr. Trapp translates *æreus*, *bound with brass* :

“ Then let the beechen axis, bound  
“ with brass,

“ Move slow, and groan beneath the  
“ pond’rous load.”

175. *Ulvamque palustrem.*] “ It is *sylcam* in the Roman manuscript: but *ulvam* is generally received.” PIERIUS.

It is not certain what plant is the *ulva* of the Ancients: I have interpreted it *sedge*; which is a general name for large weeds, that grow in marshes, and near the banks of rivers. Most writers suppose the *ulva* to be much like the *alga*, or *sea-wrack*; and that they differ chiefly in this; that the *alga* grows in salt water, and the *ulva* in fresh. But this, I think, is certain; that there is no fresh-water plant, which resembles the *sea-wrack*, and at the same time agrees with what the Ancients have said of their *ulva*. Cæsalpinus supposes, and not without reason, that the *ulva* is the same with the  
the



Sed frumenta manu carpes sata : nec tibi foetæ, but gather corn for them with  
your hand; and let not your  
fruitful cows,

## NOTES.

the *typha*, which we call *cat's-tail*, or *reed-mace*. It is a very common weed with us, and in Italy also, in stagnant waters: it grows to a considerable height, and bears a head at the top of the stalk, which when ripe affords a great deal of down. In the passage now under consideration, it is called a marshy plant, "*ulvamque palustrem*." In the eighth Eclogue it is described as growing near a rivulet:

"Propter aquæ rivum viridi pro-  
"cumbit in *ulva*."

In the second Æneid Sinon mentions his lying hid amongst the *ulva*, in a muddy lake:

"Limosoque lacu, per noctem, ob-  
"scurus in *ulva*,  
"Delitui."

The *cat's-tail* grows only where there is mud, and is tall enough to conceal any person. In the sixth Æneid it is represented as growing by a muddy river's side, and the colour is said to be glaucous, or blueish green, which agrees also with the *cat's-tail*:

"Tandem trans fluxum incolumes  
"vatemque virumque  
"Informi limo, glaucaque exponit in  
"ulva."

Ovid makes frequent mention of the *ulva*, as a marshy plant. In the fourth book of the Metamorphosis, a pool is described as being re-

markably clear, by the negative quality of not having any *ulva* in it:

"—— Videt hic stagnum lucentis  
"ad imum  
"Usque solum lymphæ: non illic  
"canna palustris,  
"Nec steriles *ulvæ*, nec acuta cus-  
"pide junci."

In the sixth book, it is called *delightful to the marshes*:

"—— Agrestes illic fruticosa lege-  
"bant  
"Vimina cum juncis, gratamque  
"paludibus *ulvum*."

We find it mentioned also as a water plant, in the eighth book:

"—— Tenet ima lacunæ  
"Lenta salix, *ulvæque* leves:"

And in the fourteenth:

"—— Læva de parte canori  
"Æolidæ tumulum, et loca fœta  
"palustribus *ulvis*  
"Littora Cumarum, vivacisque an-  
"tra Sibyllæ  
"Intrat."

In the eighth book, he speaks of a bed being made of the *ulva*:

"—— In medio torus est de molli-  
"bus *ulvis*  
"Impositus lecto, sponda, pedibus,  
"que salignis."

This agrees with what Matthioli tells us, that the poorer people in Italy

as in the days of our fathers, fill the pails with snowy milk; but let them spend all their udders on their beloved offspring. But if your study bends rather to war, and fierce troops, or to whirl along the Alphean streams of Pisa,

More patrum, nivea implebunt mulctraria  
'vaccæ;

Sed tota in dulces consument ubera natos.

Sin ad bella magis studium, turmasque feroces,  
Aut Alpheæ rotis prælabi flumina Pisæ, 180

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Italy make their beds of the down of the cat's-tail, instead of feathers: and the same author informs us, that there is hardly a standing water in Italy, which does not abound with cat's-tail.

176. *Frumenta manu carpes sata.*] Servius interprets this *farrago*, that is, a mixt provender of wheat bran, and barley meal. Grimoaldus also paraphrases it *farra suppeditabis et ordea*. La Cerda is of the same opinion: which he strengthens by a quotation from Varro, where he tells us, a calf of six months old is to be fed with wheat bran, barley meal, and tender grass: "Semestribus vitulis obijciunt furfures triticeos, et farinam ordeaceam, et teneram herbam." Ruæus differs from the other Commentators: he understands the Poet to mean young corn. This he confirms by the words *carpes sata*, which plainly express the gathering of the tender blade; and by ver. 205, where he forbids giving *farrago* to the cattle before they are tamed. Hence he concludes, either that Virgil contradicts Varro, or else that he means that the *farrago* should be given sparingly to the cattle, before they are tamed, and plentifully afterwards. Dryden follows Ruæus:

" Their wanton appetites not only  
" feed  
" With delicates of leaves, and  
" marshy weed,

" But with thy sickle reap the rank-  
" est land:

" And minister the blade, with boun-  
" teous hand."

Dr. Trapp is of the same opinion:

" Mean-while with grass alone, and  
" leaves, and sedge

" Feed not thy untam'd bullocks;  
" but with corn

" Cropt in the blade."

*Nec tibi fætæ, &c.*] The people in the earliest ages lived much upon milk; and therefore defrauded their calves of great part of their natural nourishment. This practice Virgil condemns, and advises those, who breed calves, to let them suck their fill.

177. *Mulctraria.*] So I read with Heinsius, and some of the oldest editors. I find the same reading in the King's, the Cambridge, and both Dr. Mead's manuscripts. Pierius found *mulctraria* also in the Roman, the oblong, and some other manuscripts. In the Medicean and some others he found *multralia*. He found *mulgaria* also in some of the most ancient copies; and observes, that in the Lombard manuscript *mulctraria* had been slightly erased, and *mulgaria* substituted for it.

179. *Sin ad bella, &c.*] The Poet now proceeds to give an account of the breeding of horses.

180. *Alpheæ.*] See ver. 19.

*Pisæ.*]

Et Jovis in luco currus agitare volantes ;  
 Primus equi labor est, animos atque arma videre  
 Bellantum, lituosque pati, tractuque gementem  
 Ferre rotam, et stabulo frænos audire sonantes.  
 Tum magis atque magis blandis gaudere ma-  
 gistri 185

Laudibus, et plausæ sonitum cervicis amare.  
 Atque hæc jam primo depulsus ab ubere matris  
 Audiat, inque vicem det mollibus ora capistris  
 Invalidus, et jamque tremens, et jam inscius ævi.

and to drive the flying chariots in the grove of Jupiter; the first labour of the horse is to see the spirit and arms of warriors, and to endure the trumpet, and to bear the rattling wheel, and to hear the sounding bridles in the stable; then to rejoice more and more at the kind applauses of his master, and to love the sound of clapping his neck. Let him hear these, when he is first of all weaned from his dam, and let him yield his mouth to soft bits, whilst he is weak, and yet trembling, and yet of tender years.

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*Pisa.*] Strabo tells us, that it has been questioned, whether there ever was such a city as Pisa, affirming it to have been the name only of a fountain: Τινὲς δὲ πόλιν μὲν οὐδεμίαν γεγονέναι Πίσαν φασίν. εἶναι γὰρ ἂν μίαν τῶν ὀκλίω. κρήνην δὲ μόνην, ἣν νῦν καλεῖσθαι Βίσαν, Κυκησίου πλησίον πόλεως μεγίστης τῶν ὀκλίω. It is confessed however, that it was anciently the name of a country in that part of Elis, through which the river Alpheus flowed, and in which stood the famous temple of Jupiter Olympius.

181. *Et Jovis in luco.*] In one of Dr. Mead's manuscripts, it is *si* instead of *et*.

The Commentators seem to have passed over this grove of Jupiter in silence. We learn however from Strabo, that it belonged to the temple of Jupiter Olympius. He says the Olympian temple is in the Pisean region, not quite three hundred stadia from the city Elis; that it has a grove of wild olives before it in which is a place for races: Λοιπὸν δ' ἐστὶν εἰπεῖν περὶ τῆς Ὀλυμπίας καὶ τῆς εἰς τοὺς Ἡλείους ἀπάγων μελαπλῶσεως. Ἔστι δ' ἐν τῇ Πεισατίδι τὸ ἱερὸν

σταδίου τῆς Ἡλίδος ἐλάττους ἢ τριακασίους διέχον. πρόκειναι δ' ἄλλος ἀγριελαίων ἐν ᾧ στάδιον. παραρρεῖ δ' ὁ Ἀλφειὸς ἐκ τῆς Ἀρκαδίας ρέων εἰς τὴν Τριφυλίαν θάλασσαν μεταξὺ δόσεως, καὶ μεσημβρίας.

185. *Lituos.*] I have translated *lituos trumpets* for want of a proper English word. The *tuba* is generally thought to have been the same instrument with our *trumpet*: but the *lituus* was different from it, being almost straight, only turning a little in at the end: the *cornu* and the *buccinum* were bent almost round.

184. *Stabulo frænos audire sonantes.*] In one of Dr. Mead's manuscripts it is *stabulis*.

Varro also says the colts should be accustomed to the sight and sound of bridles: "Eademque causa ibi frænos suspendendum, ut equuli consuescant et videre eorum faciem, et è motu audire crepitus."

189. *Invalidus.*] In the King's manuscript it is *invalidusque*.

*Et jam.*] So I read with Heinsius. Pierius found the same reading in some ancient copies. The common reading is *etiam*.

190. *At*

But when three summers are past and the fourth is begun,

At, tribus exactis, ubi quarta accesserit æstas,

# NOTES.

190. *At tribus exactis.*] In the King's manuscript it is *ac* instead of *at*.

Varro says some would break a horse at a year and half old: but he thinks it is better to stay till he is three years of age: "Cum jam ad manus accedere consuerint, interdum imponere iis puerum bis, aut ter primum in ventrem, postea jam sedentem, hæc facere cum sit *trimus*: tum enim maxime crescere, ac lacertosum fieri. Sunt qui dicant post annum et sex menses equulum domari posse, sed melius post *trimum*, à quo tempore farrago dari solet." Columella makes a distinction between those which are bred for domestic labour, and those which are bred for races; he says the former should be tamed at two years, and the latter not till he is past three: "Equus bimus ad usum domesticum recte domatur, certaminibus autem expleto triennio, sic tamen ut post quartum demum annum labori committatur."

*Ubi quarta accesserit æstas.*] "Al- most all the ancient manuscripts have *ætus*, except only that most ancient one, which we call the Roman, in which we find *ubi quarta acceperit æstas*. But Servius acknowledges *ætus*, and explains it *quartus annus*. . . . But for my part I neither dislike *acceperit* nor *ætus*, as we have the testimony of so ancient a manuscript, which I think may be depended upon in whole words, tho' it is often very corrupt in letters." PIERIUS.

The King's, the Cambridge, the Bodleian manuscripts, and the old Nuremberg edition have *ætus*. Both the Arundelian, both Dr. Mead's manuscripts, several of the old editions, Heinsius, Masvicius, Ruæus, and most of the later editors read *ætus*. La Cerda reads *ætus*; but he thinks *ætus* not amiss, which he says is a phrase used by Virgil, twice in the first Æneid, and once in the fifth. The first of these passages is not to our purpose, for he does not use *ætus* for a year, but only for a summer:

"Tertia dum Latio regnantem vi-  
derit æstas,  
"Ternaque transierint Rutulis hy-  
berna subactis."

Here three summers are joined to three winters, in order to express three years. The second and third passages appear to me to come up to the point: tho' some Criticks contend that they mean only the summer season:

"— Nam te jam septima portat  
"Omnibus errantem terris et flucti-  
bus æstas:"

And

"Septima post Trojæ excidium jam  
"vertitur æstas."

Here *ætus* cannot, without great violence, be construed to signify the summer season. It was winter when Æneas was at Carthage:

"In-



Carpere mox gyrum incipiat, gradibusque sonare  
 Compositis, sinuetque alterna volumina crurum;  
 Sitque laboranti similis: tum cursibus auras  
 Provocet, ac per aperta volans, ceu liber habenis,  
 Æquora, vix summa vestigia ponat arena. 195  
 Qualis Hyperboreis Aquilo cum densus ab oris

let him immediately begin to run the round, and prance with regular steps, and let him bend the alternate foldings of his legs; and let him seem to labour; then let him rival the winds in swiftness; and flying thro' the plains, as if unbridled, let him scarce print his footsteps on the top of the sand. As when the strong North wind rushes from the Hyperborean coasts, and dissipates

## NOTES.

- “ Indulge hospicio, causasque innecte  
 “ morandi:  
 “ Dum pelago desævit hyems, et a-  
 “ quosus Orion;  
 “ Quassatæque rates, et non tracta-  
 “ bile cælum.”

And

- “ Nunc hyemem inter se luxu, quam  
 “ longa, foveret.”

And

- “ Quin etiam hyberno moliris sidere  
 “ classem,  
 “ Et mediis properas aquilonibus ire  
 “ per altum.”

The passage from Carthage to Sicily is very short, and the games in honour of Anchises, were celebrated on the tenth day after the arrival of Æneas in Sicily. Iris therefore, in the form of Beroë, could not mean it was the summer season, when these games were celebrated; since it has been evidently proved that it was the winter season, or, at most, early in the spring.

Æstas however, in the passage now under consideration, may mean only the summer, which is the very same, as if he had said *annus*. The time for covering mares, according

to Varro, as I have quoted him, in the note on ver. 133, is from the vernal equinox to the summer solstice; and the mares, according to the same author, bring forth in eleven months and ten days. The time therefore of a colt's coming into the world is from the beginning of March to the beginning of June. The summer was reckoned to begin a little before the middle of May. Thus the fourth summer of a colt's life will be when he is completely three years old.

191. *Gyrum*.] See the note on ver. 115.

193. *Cursibus*.] In the old Nuremberg edition it is *cruribus*.

194. *Provocet*.] In one of the Arundelian manuscripts it is *advocet*.

196. *Hyperboreis*.] The Hyperboreans are a people of whom not only the seat, but even the existence is called in question. The mention of them is very ancient, for we find Herodotus denying that there were any such people; and not without reason, if by Hyperborean be meant, as he understands the word, a people who lived beyond the rising of the north wind. But others, as Strabo tells us in his first book, call those Hyperboreans, who live in the most northern parts of the world: Τοῦ γὰρ Ἡροδότου μὴδέναι ὑπερβορέους εἶναι φησάμενος. . . . Ἐν δ' ἄρα, τοῦ Ἡροδότου τοῦτ'

the Scythian storms and dry Incubuit, Scythiæque hyemes atque arida differt

## NOTES.

τοῦτ' ἐχρῆν αἰτιαῖσθαι ὅτι τοὺς Ὑπερ-  
βορείους τούτους ἐπέλαβε λέγεσθαι, παρ'  
αἷς ὁ Βορέας οὐ πνεῖ. καὶ γὰρ εἰ ὁ ποιη-  
ταὶ μυθικώτερον οὕτω φασίν, οἱ τ'  
ἐξηγουόμενοι τὸ ὑγιὲς ἀν' ἀκούσαιεν, Ὑπερβο-  
ρείους Βορειοτάτους φασὶ λέγεσθαι. In his  
seventh book he treats them as fabu-  
lous: Διὰ δὲ τὴν ἄγνοιαν τῶν τόπων  
τούτων, οἱ τὰ Ῥιπαῖα ὄρη, καὶ τοὺς Ὑπερ-  
βορείους μυθοποιούητες. In his eleventh  
book he tells us that the ancient  
Grecians called all the northern  
nations Scythians and Celto-Scythi-  
ans; but that the most ancient of all  
called those which lie to the north  
of the Black Sea, the Danube, and  
the Gulph of Venice, Hyperboreans,  
Sauromatæ and Arimaspians: "Ἀπαίτας  
μὲν δὴ τοὺς προσβόρρους, κοινῶς οἱ παλαιοὶ  
τῶν Ἑλλήνων συγγραφεῖς, Σκύθας καὶ  
Κελτοσύθας ἐκάλουν. Οἱ δ' ἐπὶ πρότερον  
διελύντες, τοὺς μὲν ὑπὲρ τοῦ Ἐυξείνου,  
καὶ Ἰσθμοῦ, καὶ Ἀδρίου καλοικοῦντας,  
Ὑπερβορείους ἔλεγον, καὶ Σαυρομάτας, καὶ  
Ἀριμασπούς. Pliny mentions the  
Hyperboreans as fabulous, and pla-  
ces their supposed habitation at the  
very pole; "At per oram ad  
"Tanaim usque Mæotæ, a quibus  
"lacus nomen accepit: ultimique a  
"tergo eorum Arimaspi. Mox Ri-  
"phæi montes, et assiduo nivis casu  
"pinnarum similitudine, Pterophoros  
"appellata regio: pars mundi dam-  
"nata a natura rerum, et densa  
"mersa caligine: neque in alio  
"quam rigoris opere gelidisque Aquil-  
"lonis conceptaculis. Pone eos  
"montes, ultraque Aquilonem, gens

"felix, si credimus, quos Hyperbo-  
"reos appellavere, annoso degit ævo,  
"fabulosis celebrata miraculis. Ibi  
"creduntur esse cardines mundi, ex-  
"tremique siderum ambitus, semestri  
"luce et una die solis aversi: non,  
"ut imperiti dixere, ab æquinoctio  
"verno in autumnum. Semel in  
"anno solstitio oriuntur iis soles;  
"brumaque semel occidunt." We  
find here that the Arimaspians lived  
to the northward of the river Tanais,  
and the lake Mæotis. They in-  
habited therefore the country which  
is now called Muscovy. On the  
north part of this country were  
situated the Riphæan mountains,  
where the snow is continually fall-  
ling, in the shape of feathers, by  
which perhaps were meant the moun-  
tains of Lapland, on the north side  
of which the Hyperboreans were sup-  
posed to inhabit. Virgil also men-  
tions the Hyperboreans and the Ta-  
nais together, in the fourth Geor-  
gick:

"Solus Hyperboreas glacies, Tanaim-  
"que nivalem  
"Arvaque Riphæis nunquam viduata  
"pruinis  
"Lustrabat."

We find in the foregoing passage of  
Pliny, that the Riphæan mountains  
were imagined to be the source of  
the north wind, and that the Hy-  
perboreans dwelt still farther north-  
ward: which opinion, however ab-  
surd, seems to have been the origin  
of

Nubila: tum segetes altæ, campique natantes clouds; then the tall corn, and waving fields shake with

NOTES.

of their name. These Hyperbo- reans were said to live to a great age, in wonderful felicity, and to dwell in woods and groves, without diseases or discord. This is true of the Laplanders, as all travellers testify. I shall content myself with quoting the authority of my learned friend Dr. Linnæus of Upsal, who travelled thither in 1732, and was pleased to send me an excellent account of the plants of that country, under the title of *Flora Laponica*, printed at Amsterdam, in 1737, in 8vo. Speaking of a dwarf sort of birch, which is greatly used in the Lapland œconomy, he takes occasion to extol the felicity of the Laplanders. He says they are free from cares, contentions, and quarrels, and are unacquainted with envy. They lead an innocent life, continued to a great age, free from myriads of diseases, with which we are afflicted. They dwell in woods, like the birds, and neither reap nor sow: "O felix Lappo, qui in ultimo angulo mundi sic bene lates contentus et innocens. Tu nec times annonæ charitatem, nec Martis prælia, quæ ad tuas oras pervenire nequeunt, sed florentissimas Europæ provincias et urbes, unico momento, sæpe dejiciunt, delent. Tu dormis hic sub tua pelle ab omnibus curis, contentioneibus, rixis liber, ignorans quid sit invidia. Tu nulla nosti, nisi to nantis Jovis fulmina. Tu ducis innocentissimos tuos annos ultra centenarium nu-

"merum cum facili senectute et summa sanitate. Te latent myriades morborum nobis Europæis communes. Tu vivis in sylvis, avis istar, nec sementem facis, nec metis, tamen alit te Deus optimus optime. Tua ornamenta sunt tremula arborum folia, graminosique luci. Tuus potus aqua chrystallinæ pelluciditatis, quæ nec cerebrum insania adficit, nec strumas in Alpibus tuis producit. Cibus tuus est vel verno tempore piscis recens, vel æstivo serum lactis, vel autumnali tetrao, vel hyemali caro recens ran- giferina absque sale et pane, singula vice unico constans ferculo, edis dum securus e lecto surgis, dumque eum petis, nec nosti venena nostra, quæ latent sub dulci melle. Te non obruit scorbutus, nec febris intermittens, nec obesitas, nec podagra, fibroso gaudes corpore et alacri, animoque libero. O sancta innocentia, estne hic tuus thronus inter Faunos in summo septentrione, inque vilissima habita terra? numne sic præfers stragula hæc betulina mollibus serico tectis plumis? Sic etiam credidere veteres, nec male." The learned reader will compare this with the latter part of the twelfth chapter of the fourth book of Pliny's Natural History.

197. *Scythia*.] See the note on book. I. ver. 240.

*Arida differt nubila*.] Thus Lucetius.

"—Venti vis verberat incita pontum  
"Jugen-

gentle blast, and the tops of the woods rustle, and the long waves press towards the shore; the wind flies swift along, sweeping the fields and seas at the same time in his flight. Such a horse will either sweat at the goals and large rings of the Elean plain, and will champ the bloody foam; or will better bear the Belgic chariots, with his obedient neck.

Lenibus horrescunt flabris, summæque sonorem  
Dant sylvæ, longique urgent ad littora fluctus.  
Ille volat, simul arva fuga, simul æquora verrens.  
Hic vel ad Elei metas et maxima campi 202  
Sudabit spatia, et spumas aget ore cruentas :  
Belgica vel molli melius feret esseda collo.

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“ Ingentesque ruit naves, et nubila  
“ differt.”

In the most northern countries the mists hang about the tops of the mountains, till they are dispelled by the north wind. Thus M. de Maupertuis observed under the arctic circle: “ Je ne sçai si c’est parce  
“ que la présence continuelle du  
“ soleil sur l’horizon, fait élever des  
“ vapeurs qu’ aucune nuit ne fait  
“ descendre; mais pendant les deux  
“ mois que nous avons passé sur les  
“ montagnes, le ciel étoit toujours  
“ chargé, jusqu’ à ce que le vent de  
“ Nord vint dissiper les brouillards.”

198. *Tum.*] In the King’s manuscript it is *cum*; in one of the Arundelian, and in one of Dr. Mead’s manuscripts it is *dum*.

200. *Longi.*] Pierius says it is *longe* in the Medicean, and some other ancient manuscripts.

201. *Ille*] In one of the Arundelian manuscripts it is *ipse*.

*Arva.*] It is *arma* in the King’s manuscript; which must be an error of the transcriber.

202. *Hic vel ad.*] “ In the Lombard manuscript, and in another very ancient one, it is *hic vel ad*, as we read in the common copies. In the Roman manuscript it is  
“ *hinc et ad Elei*. In the oblong

“ manuscript also it is *et*, not *vel*.”  
PIERIUS.

*Elei campi.*] Servius tells us, that Elis is a city of Arcadia, where the chariot-races were celebrated: but it is certain that the Olympic games were celebrated, not at Elis, but at Olympia. The Pisæans, in whose country Olympia was situated, had many contentions with the Eleans, about the government of the Olympic games: but at last, the Eleans prevailing, the whole country between Achaia, Messenia, and Arcadia, came to be called Elis. The reader will find a long account of this in the eighth book of Strabo’s Geography. The plains of Elis therefore are not the plains about the city of Elis, as Servius erroneously imagines, but the plains about Olympia, in the region of Elis.

202. *Spatia.*] See the note on book I. ver. 513.

204. *Belgica vel molli melius feret esseda collo.*] This is generally understood to mean, that the horse will be better for drawing common carriages: thus Dryden translates it:

“ Or, bred to Belgian waggons, lead  
“ the way;  
“ Untir’d at night, and chearful all  
“ the day.”

But I think it is plain that the Poet speaks,



Tum demum crassa magnum farragine corpus  
Crescere jam domitis sinito; namque ante  
domandum 206

Ingentes tollent animos, prensique negabunt  
Verbera lenta pati, et duris parere lupatis.

Then at last when they are tamed, let their ample bodies be distended with plenty of mixt provender; for if they are high fed before they are tamed, they will be too full of mettle, and refuse to bear the tough whips, and to obey the biting curbs.

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speaks only of the generous horse, which is fit either for the races or war:

“Sin ad bella magis studium, tur-  
“masque feroces,  
“Aut Alphæa rotis prælabi flumina  
“Pisæ,  
“Et Jovis in luco currus agitare vo-  
“lantes.”

Here is no mention of domestic labour, but only of chariots and war. La Cerda observes that the *essedæ* were used by private persons, in travelling, as well as in war; as appears from one of Cicero's Epistles: “Hic Vedius venit mihi obviam  
“cum duobus *essedis*, et rheda equis  
“juncta, et lectica, et familia magna.” There is another passage of the same kind in the second Philippicoration: “Vehebatur in *essedo*  
“tribunus plebis.” But Virgil shews that he does not mean the common chariots, or *essedæ*, by adding the epithet *Belgica*, or perhaps *bellica*, as it is in one of Dr. Mead's manuscripts, for we do not find the chariots of war ascribed to the Gauls, but to the Britons. Cicero mentions them in some of his Epistles to Trebatius, who was in Britain with Cæsar: “Tu qui cæteris cavere  
“didicisti, in *Britannia* ne ab *essed-*  
“*dariis* decipiaris, caveto:” and  
“In *Britannia* nihil esse audio, ne-  
“que auri, neque argenti. Id si ita  
“est, *essedum* aliquod suadeo rapias,  
“et ad nos quam primum recurras:”

and “Sed tu in re militari multo es  
“cautior, quam in advocacionibus:  
“qui neque in oceano natare vo-  
“lueris, studiosissimus homo natandi,  
“neque spectare *essedarios*.” Cæsar does not once mention the *essedum*, in his war with the *Belgæ*: but we find them taken notice of, as soon as he approaches the British shoar: “At barbari, consilio Romanorum  
“cognito, præmisso equitatu, et  
“*essedariis*, quo plerumque genere in  
“præliis uti consueunt, reliquis co-  
“pis subsecuti, nostros navibus egre-  
“di prohibebant.” A little afterwards we find him describing the manner in which the Britons fought with these *essedæ*, as if he had not met with them in his other wars. I must therefore confess, I do not understand why Virgil calls them *Belgica*; and would willingly read *Bellica*, according to Dr. Mead's manuscript, if I did not think it too presumptuous to alter the text, which has been generally received, upon the authority of a single manuscript.

204. *Molli*.] “Domito: ut *molli-*  
“*colla* reflectunt.” SERVIVS.

“I take *molli* for *domito*, in opposition to *reluctanti*,” &c. Dr. TRAPP.

205. *Tum*.] It is *tu* in the King's manuscript.

208. *Lenta*.] In the King's manuscript it is *dura*.

*Lupatis*.] The curb is said to have been called *lupatum*, because it had unequal iron teeth, like the teeth

But no industry, that you can use, more confirms their strength, than to keep them from venery, and the stings of blind lust: whether you delight more in bulls or in horses: And therefore the bulls are removed to a distance, and into solitary pastures, behind the obstacle of a mountain, and beyond broad rivers; or are kept shut up within at full stalls. For the female by being seen consumes their strength, and wastes them by degrees, and makes them forget the groves and pastures. She also with sweet allurements often impels the proud lovers to contend with their horns. The beauteous heifer feeds in the spacious wood,

Sed non ulla magis vires industria firmat,  
 Quam Venerem et cæci stimulos avertere  
 amoris : 210  
 Sive boum, sive est cui gratior usus equorum.  
 Atque ideo taurus procul, atque in sola relegant  
 Pascua, post montem oppositum, et trans flumina lata :  
 Aut intus clausos satura ad præsepia servant.  
 Carpit enim vires paullatim, uritque videndo  
 Fæmina : nec nemorum patitur meminisse,  
 nec herbæ. 216  
 Dulcibus illa quidem illecebris, et sæpe superbos  
 Cornibus inter se subigit decernere amantes.  
 Pascitur in magna sylva formosa iuvenca :

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of wolves. This strongly expresses the mettle of a headstrong horse, that he cannot be governed by such severe curbs, as we find used by the Ancients. It is here put in opposition to *mollibus capistris*, mentioned before, by which perhaps is meant what we call a *snaffle bit*, as Dryden translates it:

“ And then betimes in a soft *snaffle*  
 “ wrought.”

239. *Sed non ulla magis, &c.*] Having just mentioned the strengthening of horses with rich food, the Poet takes occasion to tell us that nothing preserves the strength either of horses or bulls so much as keeping them from venery. Hence he slides into a beautiful account of the violent effects of lust on all the animated part of the creation. He first begins with bulls, describes their fighting for the female, and the various passions, with which the vanquished bull is agitated.

*Firmat.*] Pierius says it is *servat* in some ancient manuscripts: but that it

is *firmat* in much the greater number.

211. *Equorum.*] Columella advises, that the good horses should be kept separate from the mares, except at the time designed for covering: “ Equos autem pretiosos reliquo tempore anni removere oportet a fæminis, ne aut cum volent, ineant, aut si id facere prohibeantur, cupidine sollicitati noxam contrahant. Itaque vel in longinqua pascua marem placeat ablegari, vel ad præsepia contineri.” These last words are almost the same which Virgil has used, with relation to bulls:

“ Atque ideo tauros procul, atque  
 “ in sola relegant  
 “ Pascua. \_\_\_\_\_  
 “ Aut intus clausos satura ad præsepia  
 “ servant.”

216. *Meminisse nec herbæ.*] “ In the oblong manuscript it is *nèque*, which seems softer.” PIERIUS.

219. *Sylva.*] Servius says that some would read *Sila*, a mountain of Lúcania; which alteration he justly thinks unnecessary.

Illi alternantes multa vi praelia miscent  
Vulneribus crebris: lavit ater corpora sanguis,  
Versaque in obnixos urgentur cornua vasto  
Cum gemitu, reboant sylvæque et magnus  
Olympus.

Nec mos bellantes una stabulare: sed alter  
Victus abit, longeque ignotis exulat oris, 225  
Multa gemens ignominiam, plagasque superbi  
Victoris; tum quos amisit inultus amores;  
Et stabula aspectans regnis excessit avertis.  
Ergo omni cura vires exercet, et inter  
Dura jacet pernix instrato saxa cubili, 230  
Frondebis hirsutis, et carice pastus acuta:

whilst they mutually engage with great force in battle with frequent wounds; the black gore distains their bodies; their horns are violently urged against each other, with vast roaring, and the woods and great Olympus rebellow. Nor do the warriors use to dwell together; but the vanquished retires, and becomes an exile in unknown distant coasts, grievously lamenting his disgrace, and the wounds of the proud victor, and his loves which he has lost unrevenged; and casting his eye back at the stalls, departs from his hereditary realms. Therefore with all diligence he exercises his strength, and obstinately makes his bed on the hard stones, and feeds on rough leaves and sharp rushes;

NOTES.

220. *Illi alternantes multa vi praelia miscent.*] Thus in the twelfth Æneid:

“ Illi inter sese multa vi vulnera  
“ miscent,  
“ Cornuæque obnixi infigunt, et san-  
“ guine largo  
“ Colla armosque lavant: gemitu ne-  
“ mus omne remugit.”

It is *tollunt* instead of *miscent* in one of Dr. Mead's manuscripts.

226. *Multa.*] It is generally thought to be put adverbially: but La Cerdá is of another opinion, who thus paraphrases this passage: “ Gemit dolet-  
“ que multa, videlicet ignominiam  
“ amissæ gloriæ, acceptas plagas,  
“ amores perditos.”

230. *Pernix.*] So I read with Servius, who explains *pernix perseverans*, and derives it a *pernitendo*. Pierius says it is *pernix* in all the manuscripts which he had seen, and speaks of *pernox* as an innovation. The King's, and one of the Arundelian manuscripts, most of the old editions, Paul Stephens, La Cerdá, Heinsius,

and Masvicius, have *pernix*. The Cambridge, the Bodleian, the other Arundelian, and both Dr. Mead's manuscripts have *pernox*. Ruæus contends, that it ought to be *pernox*, and affirms that *pernix* has no where the signification which Servius assigns to it, but always means swift, as *pernix Saturnus*, and *pedibus celerem et pernicipibus alis*. He says it cannot be supposed that Virgil would call his wearied bull *swift*, and therefore he reads *pernox* with the two Scaligers. Grimoaldus also reads *pernox*. La Cerdá says all the old copies read *pernix*, which he explains *laboriosus, obstinatus, pertinax*, and derives from the old verb *pernit*, with Servius. If *pernox* be admitted, our translation must be: “ and makes his bed *all night* on the “ hard stones.”

231. *Carice acuta.*] This plant has so little said of it by the Roman writers, that it is hard to ascertain what species we are to understand by the name *carex*. It is here called *sharp*, which, if it be meant of the

and tries himself, and practises his horns against the trunk of a tree: and pushes against the wind, and spurning the sand prepares to fight. Afterwards, when his strength is collected, and his force regained, he marches on, and rushes headlong on his unsuspecting enemy. Just as when a wave begins to whiten far off in the middle

Et tentat sese, atque irasci in cornua discit  
Arboris obnixus trunco: ventosque lacessit  
Ictibus, et sparsa ad pugnam proludit arena.  
Post, ubi collectum robur, viresque receptæ,  
Signa movet, præcepsque oblitum fertur in  
hostem.  
236  
Fluctus uti medio cæpit cum albescere ponto

## NOTES.

end of the stalk, is no more than what Ovid has said of the *juncus*, or *common rush*; "*acuta cuspide junci*:" It is mentioned but once more by Virgil;

" ——— Tu post *carecta* latebas:

From which passage we can gather no more, than that these plants grew close enough together for a person to conceal himself behind them. Catullus mentions the *carex* along with the *juncus*, as being used to thatch a poor cottage:

" Hunc ego juvenes locum, villu-  
" lamque palustrem,  
" Tectam vimine junceo, *caricisque*  
" manipulis,  
" Quercus arida, rustica conformata  
" securi  
" Nutrivi."

Columella mentions the *carex* together with fern, and tells what season is best to destroy them: "*Filix quoque, aut carex ubicunque nascitur, Augusto mense recte extirpatur, melius tamen circa Idus Julias ante caniculæ exortum.*" Since therefore it is difficult to determine what the *carex* is, from what the Ancients have said of it; we must depend upon the authority

of Anguillara, who assures us that about Padua and Vincenza they call a sort of *rush*, *careze*, which seems to be the old word *carex* modernized. Caspar Bauhinus says it is that sort of rush which he has called *Juncus acutus panicula sparsa*. It is therefore our *common hard rush*, which grows in pastures, and by way sides, in a moist soil. It is more solid, hard, and prickly at the point, than our *common soft rush*, which seems to be what the ancients called *juncus*.

232. *Irasci in cornua, &c.*] Thus also in the twelfth Æneid:

" Mugitus veluti cum prima in prælia  
" taurus  
" Terrificos ciet, atque *irasci in*  
" *cornua* tentat,  
" *Arboris obnixus trunco, ventosque*  
" *lacessit*  
" *Ictibus, et sparsa ad pugnam pro-*  
" *ludit arena.*"

234. *Et.*] Pierius says it is *ant* in the Roman manuscript, but he does not approve of it.

235. *Receptæ.*] Fulvius Ursinus says it is *refectæ* in the old Colotian manuscript. Heinsius acknowledges the same reading, in which he is followed by Masvicius.

237. *Fluctus uti medio.*] So I find it in both the Arundelian, and in  
1 one



Longius, ex altoque sinum trahit; utque volutus of the sea, and swells up from the deep: and rolling to

## NOTES.

one of Dr. Mead's manuscripts. Pierius found the same reading in the Roman, the Medicean, the Lombard, and other very ancient manuscripts. In the oblong manuscript he found *Fluctus uti in medio*, which he seems to approve: it is the same in the King's manuscript. Dr. Mead's other manuscript has *fluctus aut in medio*, where *aut* no doubt is an error of the transcriber for *ut*. In the Cambridge and Bodleian manuscripts it is *Fluctus ut in medio*, which reading is received in almost all the printed editions. We have almost the same line in the seventh Æneid:

"Fluctus uti primo cœpit cum al-  
"bescere vento."

This simile seems to be taken from the fourth Iliad:

Ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυχηεῖ κύμα  
θαλάσσης  
"Ὅρνι' ἐπασσύτερον ζεφύρου ὑποκινή-  
σαντος,  
Πόντῳ μὲν τὰ πρῶτα κορύσσεται, αὐτὰρ  
ἐπειδὴ  
Χέρσῳ φηγυόμενον μεγάλα βρέμει, ἀμφὶ  
δὲ τ' ἄρ' αἶρας  
Κυρτὸν ἐὼν κορυφῶται, ἀποπλίνει δ' ἄλως  
ἄρην.  
Ὡς τότ' ἐπασσύτεραι Δαναῶν κίοντο  
φάλαγγες  
Νωλεμέως πόλεμόνδε.

"As when the winds, ascending by  
"degrees,

"First move the whitening surface  
"of the seas,

"The billows float in order to the  
"shore.

"The wave behind rolls on the  
"wave before,

"Till, with the growing storm, the  
"deeps arise,

"Foam o'er the rocks, and thunder  
"to the skies,

"So to the fight the thick battalions  
"throng,

"Shields urg'd on shields, and men  
"drove men along."

MR. POPE.

238. *Longius, ex altoque sinum trahit.*] The comma is generally placed at the end of the preceding verse, which makes the interpretation of these words very difficult. But I think all the difficulty is removed by placing the comma after *longius*. Virgil is here comparing the bull's first preparing himself to renew the fight, to a wave beginning to whiten and swell, at a great distance from the shore, in the middle of the sea. Then as the wave rolls towards the land, with a dreadful roaring among the rocks, and falls upon the shore like a huge mountain; so the bull comes furiously roaring against his unsuspecting enemy, and impetuously rushes upon him.

*Sinum trahit* is, I believe, a singular expression; and I do not find it explained by the Commentators. *Sinus* usually signifies some sort of cavity, as the bosom of any person, or a bay: it is used also to signify a waving line, like the motion of a  
x 3 snake.

the land, makes a dreadful roaring among the rocks, and falls like a huge mountain: the bottom of the water boils with whirlpools, and tosses the black sand on high. Every kind also of living creatures, both men and wild beasts, and the inhabitants of the seas, cattle, and painted birds, rush into fury and flames: lust is the same in all. At no other time does the lioness forgetting her whelps wander over the plains with greater fierceness; nor do the shapeless bears make such havoc in the woods; then is the boar fierce, and the tiger most dangerous. Then alas! it is ill wandering in the desert fields of Lybia.

Ad terras, immane sonat per saxa, nequē ipso  
Monte minor procumbit: at ima exæstuat unda  
Vorticibus, nigramque alte subjectat arenam.

Omne adeo genus in terris hominumque fera-  
rumque, 242

Et genus æquoreum, pecudes, pictæque vo-  
lucres,

In furias ignemque ruunt: amor omnibus idem.

Tempore non alio catulorum oblita læna 245

Sævior erravit campis: nec funera vulgo

Tam multa informes ursi stragemque dedere

Per sylvas: tum sævus aper, tum pessima tigris.

Heu! male tum Lybiæ solis erratur in agris.

#### NOTES.

snake. The Poet seems to conceive a wave to be a hollow body, and therefore calls the inner part of it its *sinus* or *bosom*. Thus in the eleventh Æneid, he speaks of a wave pouring its *bosom* over the farthest part of the shore:

- “Qualis ubi alterno procurrens gur-  
“gite pontus,  
“Nunc ruit ad terras, scopulosque  
“superjacet undam  
“Spumeus, extremamque *sinu* per-  
“fundit arenam.”

In the seventh Æneid, where we have a simile, not much unlike that now under consideration, we have *altius undas erigit*, which I take to mean the same with *ex alto sinum trahit*.

- “Fluctus uti primo cœpit cum al-  
“bescere vento:  
“Paulatim sese tollit mare, et *altius*  
“*undas*  
“*Erigit*, inde imo consurgit ad  
“*æthera fundo*.”

239. *Neque*.] Pierius says it is *neque* in the Lombard manuscript, which he approves. Heinsius also has

*neque*. In most editions it is *nec*. 240. *At*.] In the King's manuscript it is *ac*.

241. *Vorticibus*.] Heinsius and Masvicius read *verticibus*, which Pierius also observed in the Roman and Medicean manuscripts.

*Subjectat*.] Pierius found *subrectat* in the Roman manuscript, which he seems to approve.

242. *Omne adeo genus, &c.*] Having spoken of the fury which lust causes in bulls, he takes occasion to mention the violent effects of it in other animals, and also in mankind.

In this whole paragraph, the Poet seems to have had before him the eighteenth chapter of Aristotle's sixth book of the History of Animals.

248. *Sylvas*.] It is *sylvam* in one of the Arundelian manuscripts, and in some printed editions.

249. *Heu! male tum Lybiæ, &c.*] Aristotle speaking of bears, wolves, and lions, says they are dangerous to those that come near them, not having frequent fights between themselves, because they are not gregarious: Τὸν αὐτὸν δὲ τρόπον καὶ ἐπὶ τῶν ἀγρίων. καὶ γὰρ ἀρκτοὶ, καὶ λύκοι, καὶ λέοντες

Nonne vides, ut tota tremor pertentet equorum  
Corpora, sitantum notas odor attulit auras? 251  
Ac neque eos jam fræna, virum neque verbera  
sæva,  
Non scopuli, rupesque cavæ, aut objecta re-  
tardant  
Flumina, correptosque unda torquentia montes.  
Ipse ruit, dentesque Sabellicus exacuit sus, 255

Do you not see how the horse trembles all over, if he does but snuff the well known gales? And now neither bridles, nor the severe scourges of the riders, nor rocks and caverns, and rivers interposed, that whirl mountains along with their torrents, can restrain them. Even the Sabellian boar rushes, and whets his tusks,

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λέονες χαλεπαὶ τοῖς πλεσιάζουσι γίνονται περὶ τὸν καιρὸν τοῦτον. πρὸς ἀλλήλους δ' ἥτιον μάχουσαι, διὰ τὸ μὴ ἀγELAῖον εἶναι μηδὲν τῶν τούτων ζώων.

Lybia is the Greek name for Africa, according to Pliny: "Africa cam Græci Lybiam appellaverunt." This country abounds with the fiercest wild beasts.

249. *Erratur.*] Pierius says it is *versatur* in a very ancient manuscript, and *erravit* in the Medicean.

*Agris.*] It is *arvis* in the Cambridge, the Arundelian, and one of Dr. Mead's manuscripts.

252. *Ac.*] It is *at* in the old Nurnberg edition.

*Fræna, virum neque verbera sæva.*] The comma is usually placed after *virum*; I have ventured to place it after *fræna*.

253. *Non.*] It is *nec* in the King's manuscript.

254. *Correptosque unda torquentia montes.*] The common reading is *correptos* without *que*: but Pierius found *correptosque* in the Medicean, the Roman, the Lombard, and other ancient manuscripts. The same reading is in the King's, the Cambridge, the Bodleian, and both the Arundelian manuscripts. Heinsius, Schrevelius, Masvicius, and some others also admit *que*.

255. *Ipse ruit, &c.*] Aristotle speaking of the wild boars says, that at this time they rage horribly, and fight one with another, making their skins very hard by rubbing against trees, and by often rolling themselves in the mud, and letting it dry, make their backs almost impenetrable; and fight so furiously that both of them are often killed: Καὶ οἱ ὅς ἐν αἰσχροῖς χαλεπώτατοι, καίπερ ἀσθενέστατοι περὶ τὸν καιρὸν τοῦτον ὄντες, διὰ τὴν ὀχλείαν, καὶ πρὸς ἀλλήλους μὲν σπινυῖνες μάχας θανασιῶς θωρακίζουσαι αὐτούς, καὶ σπινυῖνες τὸ δέρμα ὡς παχύτατον ἐκ παρασκευῆς, πρὸς τὰ δένδρα διατρίβοντες καὶ τῷ πηλῷ μολύνουσαι πολλάκις, καὶ ξηραίνουσαι αὐτούς. μάχονται δὲ πρὸς ἀλλήλους ἐξελαύνουσαι ἐκ τῶν σφοδρεῶν οὕτω σφοδρῶς, ὥστε πηλάκις ἀμφότεροι ἀποθνήσκουσιν. La Cerda contends that the Poet is here speaking of the wild boar, contrary to the opinion of Servius and the other Commentators. But I believe they are in the right; for Virgil had spoken before of the wild boar; "*tum sævus aper*:" and here he says even the Sabellian boar rages; "*ipse Sabellicus sus*:" that is, not only the wild boar, but even the tame one rages at this time; and, to make his description the stronger, he ascribes to the tame boar,

and tears the ground with his feet, and rubs his sides backwards and forwards against a tree, and hardens his shoulders against wounds. What does the young man, in whose bones cruel love excites the mighty fire? In the dead of night he swims the seas tossed with bursting storms; over whom the vast

*Et pede prosubigit terram, fricat arbore costas  
Atque hinc atque illinc, humerosque ad vul-  
nera durat.*

*Quid juvenis, magnum cui versat in ossibus  
ignem*

*Durus amor? nempe abruptis turbata procellis  
Nocte natat cæca serus freta: quem super ingens*

### NOTES.

boar, what Aristotle has said of the wild one.

256. *Et pede prosubigit.*] In the old Paris edition of 1494, it is *Et pedibus subigit.*

*Fricat arbore costas atque hinc atque illinc, humerosque ad vulnera durat.*] So I read with the Bodleian, one of the Arundelian, and one of Dr. Mead's manuscripts. Pierius found the same reading in the Roman, the Medicean, and other ancient manuscripts. It is the same in the old Nuremberg edition, in an old edition by Jacobus Rubeus, printed at Venice in 1475, in the old Paris edition of 1494, and some other old editions. The common reading is thus, *fricat arbore costas, atque hinc atque illinc humeros ad vulnera durat.* I take *atque hinc atque illinc* to belong to *fricat arbore costas*; for the boar rubs his sides backwards and forwards against a tree; but the *humeros ad vulnera durat*, the hardening his shoulders against wounds, relates to the rolling in mud, and baking it upon his skin, so as to make a sort of coat of armour, as we read just now, in the quotation from Aristotle.

258. *Quid juvenis, &c.*] Here the Poet no doubt alludes to the well known story of Leander and Hero. But with great judgment he avoids mentioning the particular story,

thereby representing the whole species, as ready to encounter the greatest dangers, when prompted by lust. Dryden was not aware of this, who, in his translation, has put all the verbs in the preterperfect tense, and even mentions Sestos, the habitation of Hero:

- " What *did* the youth, when love's  
" unerring dart
- " *Transfixt* his liver; and *inflam'd*  
" his heart?
- " Alone, by night, his wat'ry way  
" he *took*;
- " About him, and above, the billows  
" *broke* :
- " The sluices of the sky *were* open  
" spread;
- " And rowling thunder *rattled* o'er  
" his head.
- " The raging tempest *call'd* him back  
" in vain;
- " And every boding omen of the main.  
" Nor *could* his kindred; nor the  
" kindly force
- " Of weeping parents, change his  
" fatal course.
- " No, not the dying maid, who must  
" deplete
- " His floating carcass on the *Sestian*  
" shore."

*Cui.*] It is *cum* in the King's manuscript.



Porta tonat cæli, et scopulis illisa reclamant

gate of heaven thunders; and  
whom the seas dashed on the  
rocks

NOTES.

261. *Porta tonat cæli*, &c.] The Commentators are greatly divided about the meaning of the *gate of heaven*. Servius interprets it the air full of clouds, thro' which the passage lies to heaven: "Aër nubibus plenus, per quem iter in cælum est." Grimoaldus paraphrases it according to this interpretation: "Cum inter rim aër (per quem iter est factum) nubibus erat obsitus." La Cerda's note on this passage deserves to be transcribed entire, and I shall here present the reader with a translation of it: "By the gate of heaven Turnebus understands the hemisphere: Manutius the air full of clouds, thro' which the passage lies to heaven. Others interpret it the east and west, of which notion I speak in another place: others a cloud, which is not much amiss; for as that noise is made in a cloud, which bursts out together with the thunder, it seems to have the appearance of a gate opening to let out the fire. You may take it for the north, where is the hinge of heaven, which the Greeks call *πύλον*, and by the help of imagination, may be called a gate and a threshold. Ovid will invite you to this interpretation, who makes Leander, in his Epistle, address himself to Boreas, which blows from that quarter of the heavens, as withstanding his attempt. But I have ventured to differ from all others, in explaining this passage of Virgil. Virgil, Ennius, Homer have spoken

" of the gate of heaven according  
" to the following notion: the An-  
" cients feigned Jupiter to be in a  
" certain temple of heaven, especia-  
" ally when he thundered and  
" lightened. Thus Varro, in *Satyra*  
" *Bimarco*:

" — *Tunc repente cælitum*  
" *Altum tonitribus templum tones*  
" *scit*:"

" for so we must read, and not *cæ-*  
" *lum*: and Lucretius, *lib. 1*.

" *Cæli tonitralia templa,*

" And *lib. 6*.

" *Fumida cum cæli scintillant omnia*  
" *templa.*

" Terence, in *Eunucho*,

" — — *Qui templa cæli summa so-*  
" *nitu concutit.*

" Hence I gather, that gates may be  
" imagined in heaven, temples being  
" feigned already: so that we may  
" understand that those gates of the  
" temples opened to let out the  
" thunderbolts. Hence Silius, *lib. 1*.

" — — — *Tonat alti regia cæli.*

" Therefore they understand by *tem-*  
" *plum cæli*; sometimes a particular  
" part of the heavens, as it were  
" the palace of Jupiter; sometimes  
" the whole heaven, which I rather  
" believe,

forbid ; nor can his miserable  
parents recall him

Æquora ; nec miseri possunt revocare parentes,

## NOTES.

“ believe, certainly it is natural, that  
“ they should ascribe doors to this  
“ temple. Not very different from  
“ this is the fiction of Homer, in the  
“ eight Iliad :

“ Ἀυτόματα δὲ πύλαι μῦκον οὐρανοῦ, ἃς  
“ ἔχον ἄραι  
“ Τῆς ἐπιτέτραπται μέγας οὐρανός, ὄλυμ-  
“ πός τε,  
“ Ἡμὲν ἀνακλῖναι πυκινὸν νέσος, ἥδ’  
“ ἐπιθεῖναι.

“ Heav’n gates spontaneous open to  
“ the pow’rs,  
“ Heav’ns golden gates, kept by the  
“ winged hours,  
“ Commission’d in alternate watch  
“ they stand,  
“ The sun’s bright portals, and the  
“ skies command ;  
“ Close, or unfold, th’ eternal gates  
“ of day,  
“ Bar heav’n with clouds, or roll  
“ those clouds away.”

MR. POPE.

“ As Virgil uses *porta cali*, so Catullus *cali janua*, and before them  
“ both Ennius ; *Mi soli cali maxima porta patet* : and before all  
“ Homer ; *αὐτόματα δὲ πύλαι μῦκον οὐρανοῦ* ” Ruæus highly approves  
“ of this interpretation. But Catrou thinks it means the east and west,  
“ and will have Virgil here be supposed to express, that the storm came from  
“ the west, because Sestos is to the westward of Abydos : “ Ces ex-  
“ pressions, *porta tonat cali*, merit attention. Par la porte du  
“ Ciel il faut entendre, ou celle

“ par où le soleil entre sur l’horison,  
“ et c’est l’Orient : ou celle par  
“ où il en sort, et c’est l’Occident.  
“ Ici Virgile semble vouloir dire,  
“ que l’orage venoit d’Occident,  
“ puisque Sestos est occidental, en  
“ egard à Abydos.” This is being  
“ very minute indeed : but I believe  
“ Virgil would not have used the *gate*  
“ of heaven, to express the *west*, when  
“ it might as well have signified the  
“ east, without adding some epithet,  
“ to make his meaning evident. Besides,  
“ it is the north wind that would  
“ have withstood Leander’s intent ; and  
“ Ovid, as La Cerda rightly observes,  
“ supposed the north wind to oppose  
“ his passage :

“ At tu de rapidis immansuetissime  
“ ventis,  
“ Quid mecum certa prælia mente  
“ geris ?  
“ In me, si nescis, *Borea*, non æ-  
“ quora, sævis.  
“ Quid faceres, esset ni tibi notus  
“ amor ?  
“ Tam gelidus cum sis, non te ta-  
“ men, improbe, quondam  
“ Ignibus Actæis incaluisse negas.  
“ Gaudia rapturo si quis tibi clau-  
“ dere vellet  
“ Aërios aditus : quo paterere  
“ modo ?  
“ Parce precor ; facilemque move  
“ moderatius auram.  
“ Imperet Hippotades sic tibi triste  
“ nihil.”

To conclude ; as Virgil did not design to give a minute account of  
“ Leander’s particular action, it cannot  
1 be

Nec moritura super crudeli funere virgo. 263  
 Quid Lynces Bacchi variæ, et genus acre luporum,  
 Atque canum? quid, quæ imbelles dant prælia cervi?

nor the maid whose death must be the consequence of his unhappy end. What do the spotted ounces of Bacchus, and the fierce kind of wolves, and dogs? What do the timorous stags, what fierce war do they wage?

## NOTES.

be imagined, that he would have taken pains to let his readers know, that the west wind was opposite to those who would sail from Abydos; if that had been true. But, in reality, it is the north wind, or Boreas, which was always reckoned to blow from Thrace; and Sestos is known to have been on the Thracian shore.

261. *Scopulis illisa reclamant aquora.*] Catrou interprets this of the waves pushing back Leander from the coast of Sestos; "Les flots repoussaient Leandre de la côte de Sestos, vers Abydos sa patrie." But surely the Poet's meaning is, that the waves dashing violently on the rocks in a storm ought not to prevent any one from venturing out to sea.

263. *Virgo.*] This word is not used by the Poets in so strict a sense, as we use the word *virgin*. Thus Pasiphaë is called *virgo*, in the sixth Eclogue, in two places:

"Ah, virgo infelix, quæ te demencia cepit:

And

"Ah, virgo infelix, tu nunc in montibus erras."

264. *Lynces Bacchi variæ.*] The ounce, the tiger, and the leopard, are said to be the animals, by which the chariot of Bacchus was drawn. Thus Ovid:

"Ipse racemiferis frontem circumdatus uvis,

"Pampineis agitat velatam frondibus hastam.

"Quem circa tigris, simulacraque inania lyncum,

"Pictarumque jacent fera corpora pantherarum."

The difference between these animals not being commonly well known, I shall here set down the marks by which they are distinguished. The tiger is as large, or larger than a lion, and marked with long streaks. The leopard is smaller than the tiger, and marked with round spots. The ounce or *lynx* is of a reddish colour, like a fox, marked with black spots: the hairs are gray at the bottom, red in the middle, and whitish at the top; those, which compose the black spots, are only of two colours, having no white at the top. The eyes are very bright and fiery; and the ears are tipped with thick shining hairs, like black velvet. It is an animal of exceeding fierceness.

265. *Quid, quæ imbelles dant prælia cervi?*] In the Cambridge, one of Dr. Mead's manuscripts, and several of the old printed editions, it is *quidque*.

Our great Harvey, who had particularly studied these animals, and had perhaps better opportunities of being acquainted with their nature, than any man, observes, in his treatise of the Generation of Animals, that stags are very furious about rutting.

But the rage of mares far exceeds all the rest; and Venus herself inspired them, when the Potnian mares tore Glaucus in pieces with their jaws. Lust leads them beyond Gargarus, and beyond roaring Ascanius: they climb over the mountains, and swim thro' the rivers; and no sooner has the flame insinuated itself into their marrow, especially in the spring, for in the spring the heat returns into their bones,

Scilicet ante omnes furor est insignis equarum:  
Et mentem Venus ipsa dedit, quo tempore  
Glauci

Potniades malis membra absumpsere quadrigæ.  
Illas ducit amor trans Gargara, transque so-  
nantem

269

Ascanium: superant montes, et flumina tranant.  
Continuoque avidis ubi subdita flamma medullis,  
Vere magis, quia vere calor redit ossibus, illæ

## NOTES.

ting time, and assault men and dogs, tho' at other times they are very timorous, and run away at the barking of the smallest dog: "Eo-  
" dem tempore, furore libidinis sæ-  
" viunt; canes, hominesque adori-  
" untur: alias vero timidi valde, et  
" imbelles sunt; ac vel a minimæ  
" caniculæ latratu, sese continuo in  
" fugam proripiunt." The same author observes, that after the stag has impregnated all his females, he grows exceedingly timorous: "Mas,  
" postquam fœmellas suas implevit,  
" defervescit; simulque timidior  
" factus; ac macilentior, gregem  
" deserit; vagatur solus; avideque  
" pascitur, ut attritas vires resarciat;  
" nec fœminam aliquam postea toto  
" anno aggreditur."

266. *Scilicet ante omnes.*] Having digressed, to give an account of the mischievous effects of lust on the whole animal creation; he now returns to speak of horses, which seem all this while to have been forgotten. Here he describes the extraordinary venereal fury of mares; and then corrects himself, for having spent so much time in excursions about this passion.

*Furor est insignis equarum.*] Aristotle says, that mares are the most libidinous of all female animals: that

this fury of theirs is called ἵππομανεῖν, whence that word is applied, by way of reproach, to lascivious women: τῶν δὲ θήλειῶν ὁρμητικῶς ἔχουσι πρὸς τὸν συνδυασμὸν, μάστιγα μὲν ἵππους, ἔπειτα βοῦς. αἱ μὲν οὖν ἵπποι αἱ θήλειαι ἵππομανοῦσιν. ἔθεν καὶ ἐπὶ τὴν βλάβημίαν τὸ ὄνομα αὐτῶν ἐπιφέρουσιν, ἀπὸ μόνου τῶν ζώων τὴν ἐπὶ τῶν ἀκολάσιων, περὶ τὸ ἀφροδισιάζεσθαι.

267. *Glauci Potniades malis membra absumpsere quadrigæ.*] Potnia was a town of Bœotia, near Thebes. Of this town was Glaucus the son of Sisyphus, who restrained the four mares, which drew his chariot, from the company of horses, in order to make them more swift for the race. Venus is said to have been so highly offended at this violation of her rites, that she raised such a fury in the mares, that they tore their master limb from limb.

269. *Gargara.*] See the note on book I. ver. 102.

270. *Ascanium.*] This is the name of a river of Bithynia. But Gargarus and Ascanius seem to be put here for any mountain and river.

271. *Continuo.*] See the note on ver. 75.

272. *Quia vere calor redit.*] Pierius says it is *quia vere redit calor*, in the Roman manuscript.

273. *Ore*



Ore omnes versæ in Zephyrum stant rupibus  
altis,  
Exceptantque leves auras: et sæpe sine ullis  
Conjugiis vento gravidæ, mirabile dictu! 275

but all turning their faces to  
the west wind, they stand on  
the rocks, and receive the  
gentle breeze; and often,  
wonderful to tell!

## NOTES.

273. *Ore omnes versæ in Zephyrum.*] The impregnation of mares by the wind is mentioned by a great variety of authors. Homer speaks of the horses of Achilles, as being begotten by the west wind. See the quotation from Homer, in the note on *magni currus Achilles*, ver. 91.

Aristotle says, that at the time the mares have this fury upon them, they are said to be impregnated by the wind: for which reason, in the island of Crete, they never separate the mares from the stallions. When they are thus affected, they leave the rest, and run, not towards the east or west, but towards the north or south, and suffer no one to come near them, till either they are quite tired down, or come to the sea. At this time they emit something, which is called Hippomanes, and is gathered to be used as a charm: λέγονται δὲ καὶ ἐξανεμοῦσθαι περὶ τὸν καιρὸν τοῦτον. διὸ ἐν Κρήτῃ οὐκ ἐξαίρουσι τὰ ὄρχεια ἐκ τῶν θηλειῶν, ὅταν δὲ τοῦτο πάθωσι, δέουσιν ἐκ τῶν ἄλλων ἵππων. ἔστι δὲ τὸ πάθος, ὅπερ ἐπὶ ὧν λέγεται τὸ καπρίζειν. δέουσι δὲ ὅτε πρὸς ἑω, ὅτε πρὸς δυσμᾶς, ἀλλὰ πρὸς ἄρκτον, ἢ νότον. ὅταν δὲ ἐμπέσῃ τὸ πάθος, οὐδένα ἔωσι πλησιάζειν, ἕως ἂν ἡ ἀπέλωσι διὰ τὸν πόντον, ἢ πρὸς θάλασσαν ἔλθωσι, τότε δ' ἐκδάλουσί τι. καλοῦσι δὲ καὶ τοῦτο, ὥσπερ ἐπὶ τοῦ τικτομένου, ἵππομανές. ἔστι δὲ οἶον ἡ καπρία. καὶ ζητοῦσι τοῦτο μάστιγα πάντων ἐν περὶ τὰς φαρμακείας. Varro affirms it is a certain truth, that about Lisbon some mares conceive by

the wind, at a certain season, as hens conceive what is called a wind egg, but that the colts conceived in this manner do not live above three years: “In fœtura res incredibilis est in Hispania, sed est vera, quod in Lusitania ad oceanum, in ea regione ubi est oppidum Olyssippo, monte Tagro, quædam e vento concipiunt certo tempore equæ, ut hic gallinæ quoque solent, quarum ova ἵπηνεμία appellant.” Columella says great care must be taken of the mares about their horsing time, because if they are restrained, they rage with lust, whence that poison is called ἵππόμανες which excites a furious lust, like that of mares: that there is no doubt, but that in some countries the females burn with such vehement desires, that if they cannot enjoy the male, they conceive by the wind, like hens: and that in Spain, which runs westward towards the ocean, the mares have frequently foaled, without having had the company of a stallion, but these foals are useless, because they die in three years: “Maxime itaque curandum est prædicto tempore anni, ut tam fœminis, quam admissariis desiderantibus coëundi fiat potestas, quoniam id præcipue armentum si prohibeas, libidinis extimulatur furiiis, unde etiam veneno inditum est nomen ἵππόμανες, quod equinæ cupidini similem mortalibus amorem accendat. Nec dubium quin aliquot regioni-  
bus

without the stallion's assistance, being impregnated by the wind, they fly over hills, and rocks,

Saxa per, et scopulos, et depressas convalles

## NOTES.

“bus tanto flagrent ardore coëundi  
 “feminae, ut etiam si marem non  
 “habeant, assidua et nimia cupiditate figurantes sibi ipsae venerem, cohortalium more avium, vento concipiant. Quae enim poeta licentius dicit: *Scilicet ante omnes*, &c. Cum sit notissimum etiam in Sacro monte Hispaniae, qui procurrit in occidentem iuxta oceanum, frequenter equas sine coitu ventrem pertulisse, foetumque educasse, qui tamen inutilis est, quod triennio prius quam adolescat, morte absumitur. Quare, ut dixi, dabimus operam, ne circa æquinoctium vernum equae deris naturalibus augantur.” Pliny mentions Lisbon as a place famous for mares conceiving by the west wind: “Oppida memorabilia a Tago in ora, Olisippo equarum e favonio vento conceptu nobile.” In another place he says, it is well known, that in Portugal, about Lisbon and the river Tagus, the mares turn themselves against the west wind, are impregnated by it, and bring forth colts of exceeding swiftness, but dying at three years old: “Constat in Lusitania circa Olyssiponem oppidum et Tagum amnem, equas Favonio flante obversas animalem concipere spiritum, idque partum fieri, et gigni perniciosissimum ita, sed triennium vitae non excedere.” These quotations are sufficient to shew, that it was generally believed by the Ancients that mares were impregnated by the western wind. We see that

even the gravest prose writers assert the truth of this, and that they even bring forth colts, which live three years. Virgil however is very cautious: he does not mention the colts; but supposes only a false conception, within which bounds Aristotle alone contains himself, of all the writers whom we have just now quoted. The west wind, or Zephyrus, was always reckoned to lead on the spring, and to infuse a genial warmth thro’ the whole creation. Pliny says this wind opens the spring, beginning usually to blow about the eighth of February; and that all vegetables are married to it, like the mares in Spain: “Primus est conceptus, flare incipiente vento Favonio circiter fere sextum Idus Februarii. Hoc enim maritantur vivescencia e terra, quo etiam equae in Hispania, ut diximus. Hic est genitalis spiritus mundi, a fovendo dictus, ut quidam existimavere. Flat ab ocasu æquinoctiali, ver inchoans. Catulitionem rustici vocant, gestiente natura semina accipere, eaque animam inferente omnibus satis.” Thus also our Poet, in the second Georgick:

“Parturit almus ager: Zephyrique  
 “tepentibus auris  
 “Laxant arva sinus: superat tener  
 “omnibus humor.”

How far the mares are really affected, we must leave to be decided by the Philosophers of Spain and Portugal, But that hens will lay eggs without the assistance of the cock, is a well known

Diffugiunt; non, Eure, tuos, neque solis ad  
ortus;

and dales; not towards thy  
rising, O Eurus, nor towards  
that of the Sun, nor towards

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known fact: and it is as well known, that such eggs never produce a living animal. These fruitless eggs are called by us *wind eggs*, as Varro calls them *ὕπνημινα*: and thus Aristotle uses a like expression with regard to the mares, *ἐξανεμοῦσθαι*.

277. *Non Eure, tuos, &c.*] Here Virgil widely differs from Aristotle; who says expressly that they run, neither towards the east, nor west, but towards the north or south. Hence some of the Criticks have taken great pains to draw the Philosopher and the Poet into the same opinion. In order to this, some have supposed the Poet's meaning to be that they run, not towards the east, but towards the north, west, and south. Thus Grimoaldus paraphrases it: "*Non orientem solem versus, sed in septentrionem, in occidentem, et in austrum nebulosum atque pluviosum.*" Thus also La Cerda: "*Quin uno excepto Euro, nam cum hoc nullus est illis amor, alios quoque amant ventos. Cur runt enim versus Septentrionem, unde flant Boreas et Caurus: cur runt versus Austrum, his enim ventis maritantur.*" This last Commentator, not content with straining Virgil, lays hold on Aristotle in the next place, and compels him to say the very same. Instead of *θεῖουσι δὲ ὅντι πρὸς ἑῷ, ὅντι πρὸς δυσμαῖς, ἀλλὰ πρὸς ἄρκτον, ἢ νότον*, he would fain read *θεῖουσι δὲ ὅντι πρὸς ἑῷ, ἀλλὰ πρὸς δυσμαῖς, ἢ ἄρκτον, ἢ νότον*. He might, with as little violence, have made Aristotle say *θεῖουσι*

*δὲ ὅντι πρὸς ἑῷ, ἀλλὰ πρὸς δυσμαῖς, ὅντι πρὸς ἄρκτον ἢ νότον*, which would have exactly agreed with the most obvious meaning of Virgil's words. Virgil says expressly, that they turn to the west; "*ore omnes versæ in Zephyrum*;" which seems the most probable, if he spake of the mares of Lisbon; for the nearest sea to them is the western ocean, and we have heard Aristotle say, that they run towards the sea. As for the mares which Aristotle mentions, they seem to have been those of Crete, and probably fed about mount Ida, the most celebrated place in that island. This being admitted, we need but consider, that as Crete extends in length, from east to west, and as Ida is in the middle of the island, the running directly to the sea, and to the north or south is exactly the same thing.

The *Eurus*, according to Pliny, is the south-east: "*Ab oriente æquinotiali Subsolanus, ab oriente brumali Vulturius: illum Apelioten, hunc Eurum Græci appellant.*" According to Aulus Gellius, *Eurus* is the east, and the same with the *Subsolanus* and *Apeliotes*: "*Qui ventus igitur ab oriente verno, id est, æquinotiali venit, nominatur Eurus, ficto vocabulo, ut isti ἐτυμολογικοὶ αἰνῶν, ἀπὸ τῆς ἑῷ ῥέων, is alio quoque a Græcis nomine ἀπηνιότης, a Romanis nauticis Subsolanus cognominatur. . . . Hi sunt igitur tres venti orientales, Aquilo, Vulturius, Eurus: quorum medius Eurus est.*"

Boreas or Caurus, or whence  
black Auster

In Boream, Caurumque, aut unde nigerrimus  
Auster

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278. *Boream*.] *Boreas* is frequently used to signify the north: but strictly speaking, it is the north-east. Pliny says the north wind is called *Septentrio*, and by the Greeks *Aparctias*, and that the *Aquilo*, called by the Greeks *Boreas* is the north-east: "A Septentrionibus septem-  
trio, interque eum et exortum solstitialem Aquilo, Aparctias dicti et Boreas." I believe there is an error in the copies of Pliny, and that instead of *interque eum et exortum solstitialem* we should read *juxtaque eum ad exortum solstitialem*: for the *exortus solstitialis* is the north-east; and therefore, according to the common reading *Boreas* will be in the north-north-east; whereas Pliny is evidently speaking of the compass, as divided only into eight points: "Veteres quatuor omnino servavere, per totidem mundi partes, ideo nec Homerus plures nominat, hebeti ut mox judicatum est ratione: seculæ ætas octo addidit, nimis subtili et concisa: proximis inter utramque media placuit, ad brevem ex numerosa additis quatuor. Sunt ergo bini in quatuor cæli partibus." Aulus Gellius says expressly, that *Boreas* is the north-east: "Qui ab æstiva et solstitiali orientis meta venit, Latine Aquilo, Boreas Græce dicitur: eumque propterea quidam dicunt ab Homero ἀπὸ ἡγεμένην ἀpellatum. Boream autem putant dictum ἀπὸ τῆς βοῆς, quoniam sit violenti flatus et sonori."

*Caurum*.] *Caurus*, or *Corus*, according to Pliny is the north-west: "Ab occasu æquinoctiali Favonius, ab occasu solstitiali Corus; Ze-

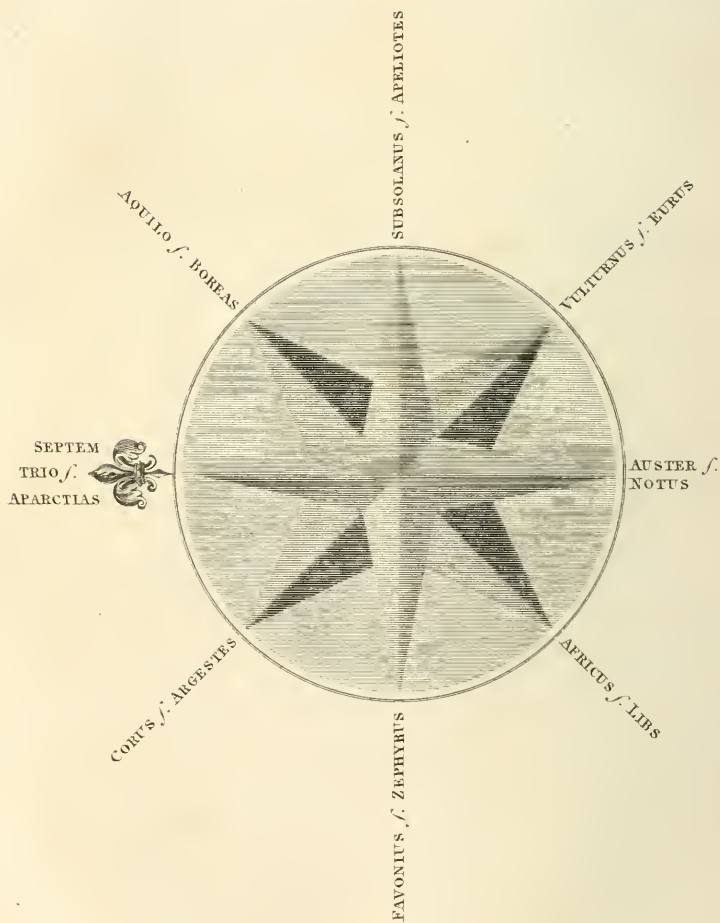
phyron et Argesten vocant . . . .  
Huic est contrarius Vulturnus . . .  
Ventorum frigidissimi sunt quos a Septentrione diximus spirare, et vicinus iis Corus." Aulus Gellius makes *Caurus* the south-west, for he places it opposite to *Aquilo*: "His oppositi et contrarii sunt alii tres occidui: Caurus, quem solent Græci ἀπὸ ἰσίου vocare, is adversus Aquilonem flat." But I believe Gellius is mistaken, for Virgil, in ver. 356, represents *Caurus* as an exceeding cold wind:

"Semper hyems, semper spirantes  
frigora Cauri."

It will not perhaps be unacceptable to the reader, if in this place I shew what names the Ancients gave to the points of the compass, as they are mentioned by Pliny. I have already observed that this author divided the compass into eight parts. These I think were evidently the North, North-East, East, South-East, South, South-West, West, and North-West. For in *lib. 18. c. 34.* where he is speaking of describing the parts of heaven in a field, he says the meridian line is to be cut transversely thro' the middle by another line, which will shew the place of the sun's rising and setting at the equinox, that is, due east and west. Then two other lines must be drawn obliquely, from each side of the north to each side of the south, all thro' the same centre, all of equal length and at equal distances: "Diximus ut in media linea designaretur umbilicus. Per hunc medium transversa currat alia. Hæc erit ab exortu







Nascitur, et pluvio contristat frigore cælum. 279 arises, and saddens all the sky with cold rain.

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“ exortu æquinoctiali ad occasum  
“ æquinoctialem. Et limes, qui ita  
“ secabit agrum, decumanus voca-  
“ bitur. Ducantur deinde aliæ duæ  
“ lineæ in decusseis obliquæ, ita ut  
“ a septentrionis dextra lævaque ad  
“ austri dextram lævamque descen-  
“ dant. Omnes per eundem cur-  
“ rant umbilicum, omnes inter se  
“ pares sint, omnia intervalla paria.”

The next line to the north, towards the east, that is the north-east, is called *Aquilo*, and by the Greeks *Boreas*: “ Ita cæli exacta parte,  
“ quod fuerit lineæ caput septentrioni  
“ proximum a parte exortiva, solsti-  
“ tialem habebit exortum, hoc est,  
“ longissimi diei, ventumque Aquil-  
“ lonem, Boream a Græcis dictum.”

The point opposite to this, that is, the south-west, is named *Africus*, and by the Greeks *Libs*: “ Ex  
“ adverso *Aquilonis* ab occasu bru-  
“ mali *Africus* flabit, quem Græci  
“ *Liba* vocant.” The wind which blows from the east point is called *Subsolanus*, by the Greeks *Apeliotes*; opposite to which is the *Favonius*, called *Zephyrus* by the Greeks: “ Tertia a septentrione linea, quam  
“ per latitudinem umbræ duximus,  
“ et decumanam vocavimus, exor-  
“ tum habet æquinoctialem, ven-  
“ tumque *Subsolanum*, Græcis *Apeliotes* dictum. . . . . Favonius ex  
“ adverso ejus ab æquinoctiali oc-  
“ casu, *Zephyrus* a Græcis nomina-  
“ tus.” Between the east and the south rises the *Vulturnus*, the Greek name of which is *Eurus*; and opposite to this, between the north

and west is the *Corus*, or as the Greeks call it, *Argestes*: “ Quarta  
“ a septentrione linea, eadem austro  
“ ab exortiva parte proxima, bru-  
“ malem habebit exortum, ventum-  
“ que *Vulturnum*, *Eurum* a Græcis  
“ dictum. . . . . Ex adverso *Vulturni*  
“ flabit *Corus*, ab occasu solstitiali et  
“ occidentali latere septentrionis, a  
“ Græcis dictus *Argestes*.” In lib. 2. c. 47. he says the south is called *Auster*, by the Greeks *Notus*, the north *Septem trio*, by the Greeks *Aparctias*: “ A meridie *Auster* et  
“ ab occasu brumali *Africus*, *Noton*  
“ et *Liba* nominant. . . . . A sep-  
“ tentrionibus *Septem trio*, interque  
“ eum et [or rather, as was observed  
“ before, juxtaque eum ad] exortum  
“ solstitialem *Aquilo*, *Aparctias* dicti  
“ et *Boreas*.”

278. *Nigerrimus Auster*.] The south wind is called black, because of the darkness it occasions, by means of the thick showers, which it brings with it. Thus in the fifth *Æneid*:

“ ——— Ruit æthere toto  
“ Turbidus imber aquis, densisque  
“ nigerrimus Austris.”

279. *Pluvio contristat frigore cælum*.] The South was always accounted a rainy wind. Thus in the first *Georgick*;

“ ——— Quid cogitet humidus  
“ Auster:”

And

“ ——— Jupiter humidus Austris  
“ Deus at erant quæ rara modo.”

Z

And

Hence a slimy juice at length  
distils from their groins,

Hinc demum, Hippomanes vero quod nomine  
dicunt

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And in the third ;

“ Vere madent udo terræ ac pluvi-  
“ alibus Austris.”

And in the ninth *Æneid* :

“ ——— Jupiter horridus Austris  
“ Torquet aquosam hyemem.”

But I think it seems not quite so plain, that it ever was accounted a cold wind. I have sometimes inclined to think, that we ought to read *sidere* instead of *frigore*, with the Roman and Cambridge manuscripts: but that will not fully answer our purpose, for we have another instance of the south wind's being called cold by Virgil. It is in the fourth Georgick, where he says,

“ *Frigidus* ut quondam sylvis immur-  
“ murat Auster.”

Macrobius endeavours to solve this difficulty, by saying the south-wind is cold at it's origin, and is only accidentally warm, by passing thro' the torrid zone. But this is a very trifling solution. For what signifies the coldness of this wind at it's origin, when it is warm with regard to us? Besides, if I am not much mistaken, the Ancients had no notion of it's coming from the pole, but thought it arose in Africa, which was the most southern part of the world, that they knew: *Lybiæ devexus in Austros*, says our Poet himself in the first Georgick. And Pliny speaks of a rock in the Cyrenaic province, which is in Africa, that

is sacred to the south wind: “ *Quia*  
“ *et in Cyrenaica provincia, rupes*  
“ *quædam Austro traditur sacrâ,*  
“ *quam profanum sit atrectari ho-*  
“ *minis manu, confestim austro vol-*  
“ *vente arenas.*” Ruzæus will have *frigus* in this place to stand only for a rainy season, as *hyems* is also used frequently. This I believe is only a conjecture of his own. The only way I can find to extricate us from this difficulty, is by observing that the south wind was not always accounted warm. Columella speaks of it's blowing in January and February, and bringing hail: “ XVII.  
“ Cal. Feb. Sol in Aquarium transit,  
“ Leo mane incipit occidere, Africus,  
“ interdum Auster cum pluvia....  
“ Cal. Feb. Fidis incipit occidere,  
“ ventus eurinus, et interdum Auster  
“ cum grandine est.....Nonas  
“ April. Favonius aut Auster, cum  
“ grandine.” Now it appears from the same author, that the time, when the mares are seized with this fury is about the vernal equinox: “ Ge.  
“ *nerosis circa vernal æquinoctium*  
“ *mares jungentur....Maxime ita-*  
“ *que curandum est prædicto tem-*  
“ *pore anni, ut....desiderantibus*  
“ *coëundi fiat potestas, quoniam id*  
“ *præcipue armentum si prohibeas,*  
“ *libidinis extimulatur furiis.*” Virgil therefore speaking of the south-wind about the beginning of our March calls it cold at that season, with great propriety.

280. *Hippomanes vero quod nomine dicunt.*] Servius speaks of an herb  
men.



Pastores, lentum destillat ab inguine virus. 281 which the Shepherds properly call Hippomanes.

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mentioned by *Hesiod*, under the name of Hippomanes; but I believe there is an error in the copy of *Servius*, which I make use of, for *Fulvius Ursinus* represents *Servius* as quoting *Theocritus*: "Putat *Servius* intelligendum hoc loco de Hippomane planta, cujus meminit *Theocritus*." I do not find the mention of any such plant in *Hesiod*, but it is spoken of in the *Pharmaceutria* of *Theocritus*:

Ἴππομανὲς φυτὸν ἐστὶ παρ' Ἀρκάσι. τῷ δ'  
ἐπὶ πᾶσαι  
καὶ πῶλοι μαίνονται ἂν ὄρεα καὶ θοὰ  
ἵπποι.

"Hippomanes, a plant Arcadia  
"bears;  
"This makes steeds mad, and this  
"excites the mares."

## GREEK.

The Scholiast upon *Theocritus*, as I find him quoted by *Fulvius Ursinus*, tells us that *Cratevas* described the plant Hippomanes, as having the fruit of the wild cucumber, and the leaves of the prickly poppy: *Κρατεῦας φασὶ τὸ φυτὸν ἔχειν καρπὸν ὡς σικυοῦ ἀγριοῦ. μελάντερον δὲ τὸ φύλλον ὥσπερ μήκωνος ἀκανθάδες*. It is plain however, that *Virgil* does not here speak of the plant. *Servius* thinks he adds *vero nomine*, to insinuate, that the plant is erroneously called Hippomanes, and that it belongs properly to the slime he is speaking of. The Poet might perhaps allude to the tubercle

said to be found on the forehead of a young colt, when he is just foaled, which is by some called Hippomanes, and was sought for in incantations, as we find in the fourth *Æneid*:

"Quæritur et nascentis equi de fronte  
"revulsus  
"Et matri præreptus amor."

*Pliny* says the mare licks this tubercle off, as soon as the colt is foaled; otherwise she does not love him, nor will she admit him to suck her: "Et sane equis amoris innasci veneficium, Hippomanes appellatum, in fronte, caricæ magnitudine, colore nigro: quod statim edito partu devorat facta, aut partum ad ubera non admittit, si quis præreptum habeat." *Aristotle* also mentions it in the eighth book of his *History of Animals*; but he treats it as an old woman's story: *Τὸ δὲ ἵππομανὲς καλοῦμεν ἐπιφύεται μὲν, ὥσπερ λέγεται, τοῖς πῶλοις· αἱ δὲ ἵπποι περιλείχουσιν καὶ καθαίρουσιν, περιτρώγουσιν αὐτό. τὰ δὲ ἐπιμυθεύόμενα πείρασται μᾶλλον ὑπὸ τῶν γυναικῶν καὶ τῶν περὶ τὰς ἐπιδράς*. *Virgil* therefore, who had *Aristotle* in his eye throughout this passage, says that this slime is properly called Hippomanes, in contradistinction to that fictitious tubercle, which has usurped that name.

281. *Destillat.*] It is generally printed *destillat*: but *Pierius* says it is *destillat* in the Roman, the Medicean, the Lombard, and other ancient manuscripts. *Heinsius* also admits *destillat*.

The *Hippomanes* is often gathered by wicked stepmothers, who mix herbs with it, and baleful charms. But in the mean while, time, irreparable time, flies away, whilst we, being drawn away by love, pursue so many particulars. Enough of herbs; there remains another part of our care, to manage the woolly flocks, and the shaggy goats. This is a labour: hence, ye strong husbandmen, hope for praise. Nor am I at all ignorant, how difficult it is to raise this subject with lofty expressions, and to add due honour to so low an argument. But sweet love carries me away thro' the rugged deserts of Parnassus; I delight in passing over the hills, where no track of the

*Hippomanes*, quod sæpe malæ legere novercæ,  
Miscueruntque herbas, et non innoxia verba.  
Sed fugit interea fugit irreparabile tempus,  
Singula dum capti circumvectamur amore. 285

Hoc satis armentis: superat pars altera curæ,  
Lanigeros agitare greges, hirtasque capellas:  
Hic labor: hinc laudem fortes sperate coloni.  
Nec sum animi dubius, verbis ea vincere mag-  
num

Quam sit, et angustis hunc addere rebus honorem.  
Sed me Parnassi deserta per ardua dulcis 291  
Raptat amor: juvat ire jugis, qua nulla prio-  
rum

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283. *Miscuerunt.*] It is *miscuerint* in one of Dr. Mead's manuscripts, and in the Roman manuscript, according to Pierius. This line is also in the second Georgick.

"Pocula si quando sævæ infecere  
"novercæ,  
"Miscueruntque herbas, et non in-  
"noxia verba."

286. The Poet, having now done with bulls and horses, proceeds to speak of sheep and goats. But being aware of the great difficulty in making such mean subjects shine in poetry, he invokes Pales to his assistance.

288. *Hic.*] Pierius says it is *hinc* in the Medicean, and in most of the ancient manuscripts, tho' many of them have *hic*. The King's, both the Arundelian, and both Dr. Mead's manuscripts have *hinc*. The Cambridge and the Bodleian copies have *hic*, which reading is admitted also by Heinsius, and most of the editors.

*Laudem.*] It is *laudes* in the King's and in one of Dr. Mead's manuscripts.

*Sperate.*] It is *sperare* in the old edition printed at Venice, by Jaco-

bus Rubeus, in 1475, and in that by Antonius Bartholomeus in 1476.

289. *Nec sum animi dubius, &c.*] This passage is an evident imitation of the following lines of Lucretius:

"Nunc age, quod superest, cognosce,  
"et clarius audi.  
"Nec me animi fallit quam sint ob-  
"scura, sed acri  
"Percussit thyrso laudis spes magna  
"meum cor,  
"Et simul incussit suavem mi in  
"pectus amorem  
"Musarum: quo nunc instinctus,  
"mente rigenti  
"Avia Pieridum peragro loca, nul-  
"lius ante  
"Trita solo: juvat integros acce-  
"dere fontes,  
"Atque haurire: juvatque novos  
"decerpere flores:  
"Insignemque meo capiti petere inde  
"coronam,  
"Unde prius nulli velarint tempora  
"Musæ."

291. *Parnassi deserta per ardua.*] Parnassus is a great mountain of Phocis,

Castaliam molli devertitur orbita clivo.

Nunc veneranda Pales, magno nunc ore sonandum,

Incipiens stabulis edico in mollibus herbam 295

Ancients turns with an easy descent to Castalia. Now, O adored Pales, now must I raise my strain. In the first place I pronounce that sheep should be foddered in soft cotes,

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Phocis, sacred to Apollo and the Muses. Near it was the city Delphi, famous for the temple and oracle of the Pythian Apollo. At the foot of this mountain was the Castalian spring, sacred to the Muses.

293. *Devertitur.*] In many copies it is *devertitur*: but Pierius says it is *divertitur* in all the ancient manuscripts which he has seen.

*Molli clivo.*] *Clivus* is used both for the ascent and descent of a hill. Servius understands it in this place to signify a *descent*: “facili itinere et *descensione.*” This interpretation seems to agree best with Virgil’s sense; for he speaks of passing over the mountain; and therefore he must descend again, to come to the Castalian spring. Grimoaldus however takes it to mean an *ascent*: “per quæ nemo veterum Poëtarum facili *ascensu* trajicere potuit hactenus. Of the same opinion is La Cerda: “Est Castalius fons Musarum, non in ipso vertice Parnassi, sed ad ima, ideo tantum per mollem quendam clivum *ascensus* est ad illum.” Dr. Trapp follows this interpretation:

“———— By soft *ascent*  
“Inclining to the pure Castalian  
“stream.”

We find an expression like this in the ninth Eclogue:

“———— Qua se subducere colles

“Incipiunt, *mollique jugum demitte-*  
“*re clivo,*

“Usque ad aquam, et veteris jam  
“fracta cacumina fagi.”

Here *molli clivo* plainly signifies an easy *descent*; and thus it is understood by La Cerda himself: “A clivo  
“quopiam molli leniterque subducto  
“usque ad aquam Mincii fluminis,  
“et fagum, cui præ senio fracta cacumina.” Thus also Dr. Trapp translates this passage:

“———— Where the hills begin  
“To lessen by an easy soft *descent,*  
“Down to the water, and the  
“stunted beech.”

294. *Pales.*] See the note on ver. 1.

*Sonandum.*] It is *canendum* in one of Dr. Mead’s manuscripts.

295. *Incipiens, &c.*] In this passage the Poet treats of the care of sheep and goats, during the winter season.

*Stabulis in mollibus.*] Servius interprets *mollibus* warm: “clementioribus et aëris temperati; vel  
“propter plagam australem, vel  
“propter suppositas herbas animalibus.” In this he is followed by Dr. Trapp:

“First, I ordain, that in warm huts  
“the sheep  
“Be fodder’d.”

till the leafy summer returns :  
and that the hard ground  
should be strewed with a good  
quantity

Carpere oves, dum mox frondosa reducitur  
aestas :

Et multa duram stipula filicumque manipulis 297

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I rather chuse, with La Cerda, to give *mollibus* it's usual sense *soft*, because he immediately tells us that the *hard* ground should be littered with straw and brakes. Thus also May translates it :

“ ——— But first I counsell to con-  
“ taine  
“ Your sheep within soft stals to feed  
“ at home.”

Besides, Columella expressly says, that this litter is used, that the sheep may lie soft: “ Deturque opera, ne-  
“ quis humor subsistat, ut semper  
“ quam aridissimis filicibus, vel cul-  
“ mis stabula constrata sint, quo pu-  
“ rius et mollius incubent fœtæ.” It is not very usual with us, to house our sheep, notwithstanding our climate is less mild than that of Italy. But Mr. Mortimer observes, that “ In  
“ Gloucestershire they house their  
“ sheep every night, and litter them  
“ with clean straw, which affords a  
“ great advantage to their land by  
“ the manure, and they say makes  
“ their wool very fine.”

*Herbam carpere.*] Cato says the sheep should be foddered with the leaves of poplars, elms, and oaks: “ Frondem populneam, ulmeam,  
“ querneam cædito, per tempus eam  
“ condito, non peraridam, pabulum  
“ ovibus.” Varro mentions fig-  
leaves, chaff, grape-stones, and bran: “ His quæcunque jubentur, vescun-  
“ tur, ut folia ficulnea, et palea, et  
“ vinacea: furfures objiciuntur mo-

“ dice, ne parum, aut nimium sa-  
“ turentur.” Columella speaks also  
of elm and ash leaves: “ Aluntur  
“ autem commodissime repositis ul-  
“ meis, vel ex fraxino frondibus.”

296. *Dum mox frondosa reducitur aestas.*] The meaning of this is, that the sheep are to be housed, till the warm weather has produced a sufficient quantity of fresh food for them in the open fields. We cannot suppose that summer is to be taken here in a strict sense; for that season began on the ninth of May: and surely they never housed their sheep till that time.

297. *Duram humum.*] He calls the ground hard, because it was usual to pave their sheep-cotes with stone: “ Horum præsepia ac stabula, ut  
“ sint pura, majorem adhibeant di-  
“ ligentiam quam hirtis. Itaque fa-  
“ ciunt lapide strata, ut urina ne-  
“ cubi in stabulo consistat.”

*Stipula filicumque manipulis.*] For *filix* see ver. 189. of the second book.

The writers of agriculture are particularly careful, to give instructions about keeping the sheep clean and dry in their cotes. Thus Cato: “ Pecori et bubus diligenter subster-  
“ natur, ungulæ curentur... Stra-  
“ menta si deerunt, frondem ilig-  
“ neam legito, eam substernito ovi-  
“ bus bubusque.” Varro says the pavement should be laid sloping, that it may easily be swept clean; because wet spoils the wool and disorders the sheep. He adds that fresh  
litter



Sternere subter humum, glacies ne frigida lædat  
 Molle pecus, scabiemque ferat, turpesque  
 podagras.

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of straw, and bundles of  
 brakes; that cold ice may not  
 hurt the tender cattle, and  
 bring the scab and foul gouts.

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litter should be often given them; that they may lie soft and clean: "Ubi stent, solum oportet esse erudatum, et proclivum, ut everri facile possit, ac fieri purum: non enim solum ea uligo lanam corrumpit ovium, sed etiam ungulas, ac scabras fieri cogit. Cum aliquot dies steterunt, subjicere oportet virgulta alia, quo mollius requiescant, purioresque sint: libentius enim ita pascuntur."

298. *Glacies ne frigida lædat molle pecus.*] Columella says that sheep, tho' they are the best clothed of all animals, are nevertheless the most impatient both of cold and heat: "Id pecus, quamvis ex omnibus animalibus vestitissimum, frigoris tamen impatientissimum est, nec minus æstivi vaporis."

299. *Scabiem.*] See ver. 441.

*Turpesque podagras.*] I have ventured to translate *podagra* the *gout*, tho' I have not been informed that our sheep are ever subject to such a distemper. The Poet certainly means some kind of tumour in the feet: and probably it is the same distemper with that, which Columella has described under the name of *clavi*. He says they are of two sorts: one is, when there is a filth and galling in the parting of the hoof; the other, when there is a tubercle in the same place, with a hair in the middle, and a worm under it. The former is cured by tar; or by alum and sulphur mixt with vinegar; or by a young pomegranate, before the

seeds are formed, pounded with alum, and then covered with vinegar; or by verdegris crumbled upon it; or by burnt galls levigated with austere wine, and laid upon the part. The tubercle, which has the worm at the bottom, must be cut carefully round, that the animalcule be not wounded, for if that should happen, it sends forth a venomous sanies, which makes the wound incurable, so that the whole foot must be taken off: and when you have carefully cut out the tubercle, you must drop melted suet into the place: "Clavi quoque dupliciter infestant ovem, sive cum subluviis atque intertrigo in ipso discrimine ungulæ nascitur, seu cum idem locus tuberculum habet, cujus media fere parte canino similis extat pilus, eique subest vermiculus. Subluviis, et intertrigo pice per se liquida, vel alumine et sulfure, atque aceto mistis rite eruentur, vel tenero punico malo, prius quam grana faciat, cum alumine pinsito, superfusaque aceto, vel æris æruginè infriata, vel combusta galla cum austero vino levigata, et superposita: tuberculum, cui subest vermiculus, ferro quam acutissime circumsecari oportet, ne, dum amputatur etiam, quod infra est, animal vulneremus: id enim cum sauciatur, venenatam sanie mittit, qua respersum vulnus ita insanabile facit, ut totus pes amputandus sit: et cum tuberculum diligenter circumcideris, candens serum vulnori per ardentem tæ-

Then leaving the sheep, I order the leafy arbutus to suffice the goats: and that they should have fresh water, and that the cotes should be turned from the winds opposite to the winter sun, being exposed to the south; when cold Aquarius now sets, and pours forth his water at the end of the year. Nor are these to be tended by us with less care, nor are they less useful; tho' the Milesian

Post hinc digressus jubeo frondentia capris 300  
Arbuta sufficere, et fluvios præbere recentes;  
Et stabula a ventis hyberno opponere soli  
Ad medium conversa diem; cum frigidus olim  
Jam cadit, extremoque irrorat Aquarius anno.  
Hæ quoque non cura nobis levioꝛe tuendæ, 305  
Nec minor usus erit: quamvis Milesia magno

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“dam instillato.” Perhaps Virgil means the first sort, and therefore gives this disease the epithet *turpis*.

300. *Frondentia arbuta*.] In the first book, Virgil uses *arbutum* for the fruit, and in the second, *arbutus* for the tree: but here *arbutum* is used for the tree. The epithet *frondentia* is a plain proof, that in this place he means the tree, which is an ever-green, and therefore supplies the goats with browse in winter, of which season Virgil is now speaking. Columella mentions the *arbutus* among those shrubs which are coveted by goats: “Id autem genus dumeta potius, quam campestre situm desiderat: asperisque etiam locis, ac sylvestribus optime pascitur. Nam nec rubos aversatur, nec vepribus offenditur, et arbusculis, frutetisque maxime gaudet. Ea sunt *arbutus*, atque alaternus, cytisusque agrestis. Nec minus ilignei, quæneque frutices, qui in altitudinem non prosiliunt.”

303. *Cum frigidus olim jam cadit*, &c.] In one of the Arundelian manuscripts it is *idum* instead of *cum*.

In this place, as Ruæus well observes, Virgil must mean that year, which began with March, for Aquarius was reckoned to rise about the middle of January, and to set about

the middle of February. Aquarius is represented pouring water out of an urn, and was esteemed a rainy sign.

305. *Hæ....tuendæ*.] Servius reads *hæc....tuenda*, and says the Poet uses the neuter gender figuratively. In this he is followed by several of the oldest editors. But Heinsius, and almost all the late editors read *hæ....tuendæ*, which reading I find also in all the manuscripts, which I have collated. In one of Dr. Mead's manuscripts, it is *nec* instead of *hæ*.

306. *Nec minor usus erit*.] Goats are of no less value than sheep: for they are very fruitful, and yield abundance of milk, which is very little, if at all inferior to that of the ass, in nourishing weak, and restoring wasting bodies. They are kept with very little expence, for they will feed on briars, and almost any wild shrubs. The kids are very good meat: they climb the steepest rocks and precipices: tho' their feet do not at all seem to be made for that purpose.

*Quamvis Milesia magno vellera mutantur*.] Miletus was a city on the borders of Ionia and Caria, famous for the best wool, of which the Milesian garments were made, which were

Vellera mutantur, Tyrios incocta rubores.  
 Densior hinc soboles; hinc largi copia lactis.  
 Quam magis exhausto spumaverit ubere mul-  
 tra;  
 Læta magis pressis manabunt flumina mammi-  
 Nec minus interea barbas incanaque menta,

fleeces being stained with Tyrian dye sell for a large price. These are more fruitful, these afford a greater plenty of milk. The more the pail froths with their exhausted udders, the larger streams will flow from their pressed dugs. Besides, the beards and hoary chins,

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were greatly esteemed by the ladies, for their delicate softness.

In *magno mutantur* the Poet alludes to the ancient custom of changing one commodity for another, before the general use of money.

307. *Tyrios incoctu rubores.*] See the note on *Tyrio conspectus in ostro*, ver. 17.

308. *Densior hinc soboles.*] Columella says a goat, if she is of a good sort, frequently brings forth two, and sometimes three kids at a time: "Parit autem si est generosa proles, frequenter duos, nonnunquam tri-geminos."

309. *Quam magis.*] Pierius says it is *quo magis* in the Roman, and other ancient manuscripts.

310. *Flumina.*] So I read, with Heinsius, and Rnæus. Pierius says it is *ubera*, in the Roman, the Lombard, and other very ancient manuscripts. He seems to think *ubera* the true reading; and that the transcribers, observing *ubere* in the preceding line, were afraid of repeating *ubera* in this; and therefore substituted *flumina*. La Cerda also thinks, that those who read *flumina*, deprive this passage of a great elegance. I find *ubera* in the King's, the Bodleian, both the Arundelian, and both Dr. Mead's manuscripts. In the Cambridge manuscript, and in most of the later editions, it is *flumina*, which appears to be no inelegant

reading. Pierius also allows that *flumina* is a metaphorical hyperbole, very proper in this place, to express an extraordinary abundance of milk.

311. *Barbas incanaque menta Cinyphii tondent hirci.*] Cinyphus, according to Strabo, is a river of Africa. According to Pliny, Cynips is the name both of a river and a country: "Auglæ ipsi medio fere spatio locantur ab Æthiopia, quæ ad occidentem vergit, et a regione quæ duas Syrtes interjacet, pari utrinque intervallo, sed littore inter duas Syrtes, ccl. M. pass. Ibi civitas Æensis, Cynips fluvius ac regio."

This country seems to be that which is now called Tripoly, Æa being one of the three cities, which were joined to make the city *Tripolis*. This country was famous for goats with the longest hair; whence these animals are often called Cinyphian. Thus Martial:

"Cujus livida naribus caninis  
 "Dependet glacies, rigetque barba,  
 "Qualem forficibus metit supinis  
 "Tonsor Cinyphio Cylix marito;

And

"Non hos lana dedit, sed olentis  
 "barba mariti:  
 "Cinyphio poterit planta latere  
 "sinu."

Some

and shaggy hairs of the Cyniphan goats are shorn, for the use of the camps, and for coverings to miserable mariners. But they feed in the woods, and on the summits of Lycæus, and browse on the prickly brambles, and the bushes that love high places. And the she-goats remember to return to their cotes of their own accord, and carry their kids with them, and can scarce step over the threshold with their swelling udders. Therefore, as they take less care to provide against want, you must be the more careful to defend them from ice and snowy winds;

Cinyphii tondent hirci, setasque comantes,  
 Usus in castrorum, et miseris velamina nautis.  
 Pascuntur vero sylvas et summa Lycæi, 314  
 Horrentesque rubos, et amantes ardua dumos.  
 Atque ipsæ memores redeunt in tecta, suosque  
 Ducunt, et gravido superant vix ubere limen.  
 Ergo omni studio glaciem ventosque nivales,  
 Quo minor est illis curæ mortalis egestas,

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Some Grammarians take *Cyniphii hirci* to be the nominative case, and *tondent* to be put for *tondentur*. But the general opinion is, that *Cinyphii hirci* is the genitive case; and that *pastores* understood is the nominative case before the active verb *tondent*. Perhaps *Cinyphii* is the nominative case to *tondent*: and then this passage should be thus translated: "the Cyniphians shave the beards and hoary chins of the goat." This sense is admitted by Grimoaldus: "*Libyci pastores* abradunt hircuinās barbas, &c." Cinyphius is used for the people by Martial:

- "Stat caper Æolio Thebani vellere  
 "Phryxi  
 "Cultus: ab hoc mallet vecta  
 "fuisse soror.  
 "Hunc nec Cinyphius tonsor violaverit, et tu  
 "Ipse tua pasci vite, Lyæe,  
 "velis."

Pierius says it is *hircis* in the Roman, and in some other ancient manuscripts.

313. *Usus in castrorum, et miseris velamina nautis.*] Varro says that goats are shorn for the use of sailors, and engines of war: "Ut fructum ovis

"e lana ad vestimentum: sic capra  
 "pilos ministrat ad usum nauticum, et  
 "ad bellica tormenta, et fabrilis vasa."

314. *Lycæi.*] *Lycæus* is a mountain of Arcadia. It seems to be put here for mountains in general.

315. *Horrentesque rubos.*] *Rubus* is the bramble or black-berry bush; for Pliny says they bear a fruit like mulberries: "*Rubi mora ferunt.*"

316. *Suosque ducunt.*] Servius interprets *suos* their young; in which he is followed by most of the Commentators and Translators. But La Cerda thinks it means their *pastors*.

319. *Minor.*] Servius reads *minor*. It is *minor* also in the Cambridge, the Bodleian, both the Arundelian, and in one of Dr. Mead's manuscripts. In the other manuscript of Dr. Mead, it is *minus*, which is admitted by Heinsius, and most of the editors. But the frequent repetition of *s* in this line induces me to believe, that Virgil rather wrote *minor*, to avoid a disagreeable sibilation. In the old Nuremberg edition it is *minor*. In the King's manuscript it is *major*, which cannot be right.

The sense of this passage seems to be, that as goats give us so little trouble, browsing upon any wild bushes



Avertes ; victumque feres, et virgea lætus 320  
 Pabula ; nec tota claudes fœnNia bruma.  
 At vero, zephyris cum læta vocantibus æstas,  
 In saltus utrumque gregem atque in pascua  
     mittes.  
 Luciferi primo cum sidere frigida rura  
 Carpamus, dum mane novum, dum gramina  
     canent, 225  
 Et ros in tenera pecori gratissimus herba.

and joyfully supply them with food, and twig pasture: nor must you shut up your stores of hay during the whole winter. But when the warm weather rejoices with inviting Zephyrs, you shall send both your flocks into lawns and into pastures. Let us take the cool fields at the first rising of Lucifer, whilst the morning is new, whilst the grass is hoary, and the dew upon the tender herbs is most grateful to the cattle.

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bushes, which sheep will not touch ; as they wander over the rocks and precipices, where other cattle cannot tread ; as they come home of their own accord, without requiring the care of a shepherd ; we ought in justice to take care of them, and allow them a sufficient quantity of food in winter.

322. *At vero, &c.*] In this passage we are informed how sheep and goats are to be managed, when the weather begins to grow warm.

*Zephyris cum læta vocantibus æstas.*] The west wind, called by the Romans Favonius, and by the Greeks Zephyrus, was thought to introduce the spring. Thus Pliny : " Tertia a septentrione linea, quam  
 " per latitudinem umbræ duximus,  
 " et decumanam vocavimus, exortum habet æquinoctialem, ventumque Subsolanum, Græcis Apelioten dictum. In hunc salubribus  
 " locis villæ vineaque spectent. Ipse leniter pluvius, tamen est siccior  
 " Favonius, ex adverso ejus ab æquinoctiali occasu, Zephyrus a  
 " Græcis nominatus. In hunc spectare oliveta Cato jussit. Illic vero inchoat, aperitque terras tenui frigore saluber. Illic vites putandi, frugesque curandi, arbores serendi,

" poma inserendi, oleas tractandi jus  
 " dabit asilatuque nutrimum exercebit."

I have translated *æstas* warm weather in this place. He means by this word, from the beginning of the spring, to the autumnal equinox. See the note on ver. 296.

323. *Mittes.*] Fulvius Ursinus says it is *mittet* in some ancient manuscripts, which he takes to be the true reading.

324. *Luciferi.*] The planet Venus, when she appears in the evening, is called Vesper or Hesperus ; in the morning she is called Lucifer. Columella approves of the time of feeding and watering, mentioned by the Poet : " De temporibus autem pas-  
 " cendi, et ad aquam ducendi per  
 " æstatem non aliter sentio, quam  
 " ut prodidit Maro : *Luciferi primo,*  
 " &c.

325. *Dum mane novum, &c.*] Here the Poet follows Varro : " Æstate . . . . . prima luce exeunt  
 " pastum, propterea quod tunc herba  
 " roscida meridianam, quæ est aridior,  
 " jucunditate præstat."

326. *Herba.*] Most of the editors have *est* after *herba* : I find it also in both Dr. Mead's manuscripts. It is wanting however in the King's, the Cambridge,

And then when the fourth hour of heaven shall have brought on thirst, and the complaining cicadæ shall rend the trees with their singing,

Inde, ubi quarta sitim cæli collegerit hora, 327  
Et cantu querulæ rumpent arbusta cicadæ ;

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Cambridge, the Bodleian, and both the Arundelian manuscripts. Hein-  
sius also and Masvicius leave out  
*est*.

This verse is also in the eighth Eclogue.

327. *Ubi quarta sitim cali collegerit hora.*] The Poet is thought to mean such hours, as divide the artificial day into twelve equal parts. Thus, at the equinox, the fourth hour will be at ten in the morning: but at the solstice, it will be at half an hour after nine in Italy, where the day is then fifteen hours long, according to Pliny: "Sic fit, ut vario lucis incremento in Meroë longissimus dies xii horas æquinoctiales, et octo partes unius horæ colligat, Alexandria vero xiv horas. In Italia quindecim. In Britannia xvii." In England, according to this interpretation, the fourth hour will be about nine.

Grimoaldus seems to understand the Poet to mean by the words now under consideration, *when the fourth hour has gathered the drought of the air*: "cum hora post exortum solem quarta siccitatem aëris contraxerit, roremque calore absumpserit." In this sense May translates it:

" — — — That dew away  
" Tane by the fourth houres thirsty  
" sun."

But I rather believe, with La Cerda, that Virgil's meaning is, *when the fourth hour of the day has made the*

cattle *thirsty*. Ovid uses *sitim colligere* not for *gathering up the dew*, but for *growing thirsty*:

" Jamque Chimærifera, cum sol  
" gravis ureret arva,  
" Finibus in Lyciæ longo dea fessa  
" labore,  
" Sidereo siccata *sitim collegit* ab æ-  
" stu."

Dr. Trapp's translation is according to this sense:

" — — — But when advancing  
" day,  
" At the fourth hour, *gives thirst* to  
" men and beasts."

Dryden comprehends both interpretations:

" But when the day's fourth hour has  
" *drawn the dews*,  
" And the sun's sultry heat *their*  
" *thirst renews*."

328. *Et cantu querulæ rumpent arbusta cicadæ.*] This line is an imitation of Hesiod, if Hesiod is the author of the Ἑσπέρης Ἡρακλέους:

Ἥμος δὲ χλοερῷ κυανόπτερος ἤχεται  
τέτιξ  
"Ὀζὼν ἐφ' ἐζόμενος θέρους ἀνθρώποισιν αἰεΐδειν  
" Ἀρχεται.

It has been usual to render *cicada* grass-hopper, but very erroneously: for

command the flocks to drink  
the running water in oaken  
troughs, at the wells, or at the  
deep pools; but in the heat of  
noon let them seek the shady  
valley, where some large old oak  
of Jupiter extends its spreading  
boughs, or where some dusky  
grove of thick holm-oaks lets  
fall its sacred shade. Then  
let them have clear water  
again, and be fed again at the  
setting of the sun; when cool  
Vesper tempers the air,

and the dewy moon now refreshes the lawns, and the shores resound with halcyons, and the bushes with goldfinches. Why should my verse proceed to tell you of the shepherds of Libya,

Temperat, et saltus reficit jam roscida luna,  
Litoraue Alcyonen resonant, acalanthida  
dumi.

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Quid tibi pastores Libyæ, quid pascua versu

## NOTES.

338. *Litoraue Alcyonen resonant.*] See the note on *dilectæ Thetidi Alcyones*, Book I. ver. 399.

*Acalanthida dumi.*] Most editors agree in reading *et Acanthida dumi*: but Pierius affirms, that is *acalanthida* in all the manuscripts, which is admitted by Heinsius and Masvicius. In the King's, and in one of Dr. Mead's manuscripts, it is *athlanthida*; in both the Arundelian copies, it is *athalantida*; in the old Nurenberg edition it is *uchantida*. *Acalanthis* is seldom to be met with in authors: Suidas mentions it as the name of a bird: Ἀκαλανθίς, εἶδος ὀρνέου. It is thought to be the same with ἀκανθίς, which seems to be derived from ἀκανθα, a *prickle*, because it lives amongst thorns, and eats the seeds of thistles. Hence in Latin it is called *carduelis*, from *carduus*, a *thistle*, in Italian *cardello* or *cardellino*, and is by us a *thistle-finch*, and, from a beautiful yellow stripe across it's wing, a *gold-finch*. Some take it to be a nightingale, others a linnet. May translates it a linnet:

“ — — Kings-fishers play on shore,  
“ And thistles tops are fill'd with lin-  
“ nets store.”

And Dryden:

“ When linnets fill the woods with  
“ tuneful sound,  
“ And hollow shoars the halcyons  
“ voice rebound.”

La Cerda thinks it is what they call in Spanish *silguero*, and Ruæus says it is the *chardoneret*, both which names belong to the bird, which we call a *gold-finch*. Thus also Dr. Trapp translates it:

“ — — — The shores halcyone re-  
“ sound;  
“ And the sweet goldfinch warbles  
“ thro' the brakes.”

As the Poet describes the evening by the singing of this bird, it is not improbable, that he might mean the nightingale: but as I do not find any sufficient authority to translate *acalanthis* a *nightingale*, I have adhered to the common opinion, in rendering it a *gold-finch*.

339. *Quid tibi pastores, &c.*] Having just mentioned the care of keeping sheep and goats within doors, he takes occasion to digress poetically into an account of the African shepherds, who wander with their flocks over the vast deserts, without any settled habitation.

Libya was used by the Ancients, to express not only a part of Africa, adjoining to Egypt, but also all that division of the world, which is usually called Africa. It is generally thought, that the Poet in this place, means the Numidians, or Nomades, so called from νομή *pasture*, who used to change their habitations, carrying their tents along with them, accord-  
ing



Prosequar, et raris habitata mapalia tectis? 340 and their thinly inhabited cottages?

## NOTES.

ing to Pliny: "Numidæ vero Nomades, a permutandis pabulis: mapalia sua, hoc est domus, plaustris circumferentes." Sallust also gives an account of the origin of these Numidians, and describes their *mapalia* or tents. He tells us that, according to the opinion of the Africans, Hercules died in Spain, upon which his army, that was composed of divers nations, dispersed and settled colonies in several places. The Medes, Persians, and Armenians, passed over into Africa, and possessed those parts, which were nearest the Tyrrhene sea. The Persians settling more within the ocean, and finding no timber in their own country, and having no opportunity of trading with Spain, on account of the largeness of the sea between them, and of their not understanding each other's language, had no other way of making houses than by turning the keels of their vessels upwards, and living under the shelter of them. They intermarried with the *Gætuli*, and because they often changed their seats, according to the difference of pasture, they called themselves *Numidians*. He adds that even in his time the wandering Numidians made their houses or tents with long bending roofs, like hulks of ships, which they call *mapalia*. "Sed postquam in Hispania Hercules, sicut Africani putant, interiit: exercitus ejus compositus ex gentibus variis, amissoduce, ac passim multis sibi quisque imperium petentibus, brevi dila-

bitur. Ex eo numero Medi, Persæ, et Armenii, navibus in Africam transvecti, proximos nostro mari locos occupavere. Sed Persæ intra Oceanum magis: lique alveos navium inversos pro tuguriis habuere: quia neque materia in agris, neque ab Hispanis emundi, aut mutandi copia erat. Mare magnum, et ignara lingua commercia prohibebant. Hi paulatim per connubia Gætulos secum miscuere, et quia sæpe tentantes agros, alia, deinde alia loca petiverant, semetipsi, *Numidas* appellare. Cæterum adhuc ædificia Numidarum agrestium, quæ *mapalia* illi vocant, oblonga, incurvis lateribus tecta, quasi navium carinæ sunt." The Numidians therefore being famous for feeding cattle, and having no settled habitation, the Poet is supposed to use Libya or Africa for Numidia. But perhaps he might allude to the ancient inhabitants of Africa; who were the *Gætuli* and the *Libyes*, and lived upon cattle, being governed by no law, but wandering up and down, and pitching their tents, where night overtook them. We learn this from the Carthaginian books, ascribed to king Hiempsal, as they are quoted by Sallust: "Sed qui mortales initio Africam habuerint, quique postea accesserint, aut quo modo inter se permixti sint; quamquam ab ea fama, quæ plerosque obtinet, diversum est; tamen uti ex libris Punicis. qui regis Hiempsalis dicebantur,

Their flocks often graze both day and night, for a whole month together, and go through long deserts, without any fixt abode; so far do the plains extend: the African shepherd carries his all with him, his house, his gods, his arms, his Amyclean dog, and his Cretan quiver.

Sæpe diem noctemque, et totum ex ordine  
menscm

Pascitur, itque pecus longa in deserta sine ullis  
Hospitiis: tantum campi jacet: omnia secum  
Armentarius Afer agit, tectumque, Laremque,  
Armaque, Amyclæumque canem, Cressamque  
pharetram.

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“ bantur, interpretatum nobis est;  
“ utique rem sese habere cultores ejus  
“ terræ putant; quam paucissimis  
“ dicam: cæterum fides ejus rei pec-  
“ nes autores erit. Africam initium  
“ habuere Gætuli, et Libyes, asperi  
“ incultique; queis cibis erat caro  
“ ferina atque humi pabulum, uti  
“ pecoribus. Hi neque moribus, ne-  
“ que lege, aut imperio cujusquam  
“ regebantur: vagi, palantes, quas  
“ nox coëgerat sedes habebant.” The  
nations, which in the most ancient  
times dwelled on the east of Egypt,  
seem to have been shepherds, as we  
may gather from many passages in  
the history of Abraham and his de-  
scendants. The religion and customs  
of these people were very opposite to  
those of the Egyptians, who were  
often invaded by them. Hence we  
find in the history of Joseph, that  
*every shepherd was an abomination  
to the Egyptians*. When the children  
of Israel departed out of Egypt, the  
inheritance which God gave them,  
was in the country inhabited by these  
shepherds; who being expelled by  
Joshua, invaded the lower Egypt,  
easily conquered it, and erected a  
kingdom, which was governed by a  
succession of kings of the race of these  
shepherds. They were afterwards  
expelled by the kings of the upper  
Egypt, and fled into Phœnicia, Ara-  
bia, Lybia, and other places, in the  
days of Eli, Samuel, Saul, and David.

This seems to be the most ancient  
account of the inhabitants of Libya;  
whom therefore we find to have been  
originally shepherds.

I am not ignorant that this system  
is contrary to the opinion of some  
Chronologers, who make the invasion  
of Egypt by the shepherds much more  
ancient, and suppose that king of  
Egypt, with whom Abraham con-  
versed, to have been of that race.  
But, as Sir Isaac Newton observes,  
it is plain that Egypt was not under  
the government of the shepherds in  
the time of Joseph, but were either  
driven out before that time, or did  
not invade Egypt till after the depar-  
ture of the children of Israel: which  
latter opinion seems most probable,  
as the best authorities place the time  
of their expulsion a little before the  
building of the temple of Solomon.

343. *Campi*.] In one of the Arun-  
delian, and in one of Dr. Mead's  
manuscripts, it is *campis*.

344. *Laremque*.] It is *laboremque*  
in the Roman manuscript, according  
to Pierius. But *laremque* is certainly  
the right reading: for it was custo-  
mary with these shepherds to carry  
their gods about with them. Thus  
we find in the book of Genesis, that  
Rachel had stolen her father's gods,  
and carried them with her in her  
flight.

345. *Amyclæumque canem*.] Amy-  
clæ was a city of Laconia, which  
region

Non secus ac patriis acer Romanus in armsi  
 Injusto sub fasce viam cum carpit, et hosti  
 Ante expectatum positus stat in agmine castris.  
 At non, qua Scythiæ gentes, Mæotique unda,  
 Turbidus et torquens flaventes Ister arenas: 350  
 Quaque redit medium Rhodope porrecta sub  
 axem.

Just as when the fierce Roman under arms takes his way under a heavy load, and pitches his camp against an enemy before he is expected. But quite otherwise, where are the Scythian nations, and the water of Mæotis, and where the turbid Ister rolls the yellow sands; and where Rhodope returns, being extended under the middle of the pole.

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region was famous for the best dogs. Thus in ver. 405. we have *veloces Spartæ catulos*. Varro also mentions the Laconian dogs in the first place: "Item videndum ut boni semini sint: itaque a regionibus appellantur *Lucones*, Epirotici, *Sallentini*."

346. *Non secus ac patriis*, &c.] The Poet here compares the African loaded with his arms and baggage to a Roman soldier on an expedition. We learn from Cicero, that the Romans carried not only their shields, swords, and helmets, but also provision for above half a month, utensils, and stakes: "Nostri exercitus primum unde nomen habeant, vides: deinde qui labor, quantus agminis: ferre plus dimidiati mensis cibaria: ferre, si quid ad usum velint: ferre vallum: nam scutum, gladium, galeam, in onere nostri milites non plus numerant, quam humeros, lacertos, manus."

347. *Injusto*.] It is used for very great: as *iniquo pondere rastroi*, and *labor improbus urget*.

*Hosti*.] Some read *hostem*.

348. *Agmine*.] Pierius tells us, that Arusianus Messus reads *ordine*.

349. *At non qua Scythiæ*, &c.] From Africa, the Poet passes to Scy-

thia, and describes the manners of the northern shepherds. The description of winter, in these cold climates, has been justly admired as one of the finest pieces of Poetry extant.

*Scythiæ gentes*.] The Ancients called all the northern nations Scythians.

*Mæotique unda*.] So I read with Heinsius and Masvicius. The common reading is *Mæoticaque unda*. Pierius says it is *Mæotia* in the Roman, the Medicean, and most of the ancient manuscripts. I find *Mæotia* in the Cambridge and Bodleian manuscripts.

The lake Mæotis, or sea of Azof, lies beyond the Black Sea, and receives the waters of the Tanais, now called Don, a river of Muscovy.

350. *Ister*.] He seems to mean Thrace and the adjoining countries; for it is only the lower part of the Danube, that the Ancients called Ister; as was observed in the note on ver. 497. of the second Georgick.

351. *Quaque redit medium Rhodope porrecta sub axem*.] "Rhodope" is a mountain of Thrace, which "is extended eastward, and is there joined with Hæmus; then parting from it, it returns to the northward." RUARTS.

There they keep their herds shut up in stalls; and no herbs appear in the fields, no leaves on the trees; the earth lies deformed with heaps of snow, and deep frost, and rises seven ells in height. There is always winter, always north-west winds blowing cold. And then the sun hardly ever dispels the pale shades;

Illic clausa tenent stabulis armenta; neque ullæ  
Aut herbæ campo apparent, aut arbore frondes;  
Sed jacet aggeribus niveis informis, et alto  
Terra gelu late, septemque assurgit in ulnas. 355  
Semper hyems, semper spirantes frigora cauri.  
Tum sol pallentes haud unquam discutit umbras;

## NOTES.

353. *Neque ullæ aut herbæ campo apparent, aut arbore frondes.*] Thus also Ovid:

“ Orbis in extremi jaceo desertus  
“ arenis:  
“ Fert ubi perpetuas obruta terra  
“ nives.  
“ Non ager hic pomum, non dulces  
“ educat uvas:  
“ Non salices ripa, robora monte  
“ virent.”

355. *Septemque assurgit in ulnas.*] It has been much controverted, what measure we are to assign to the *ulna*. Some will have it to be the measure from one long finger to the other, when both arms are extended, which we call an ell. Thus Dr. Trapp translates it:

“ ——— Ridgy heaps of snow  
“ Sev’n ells in height, deform the  
“ country round.”

Others are of opinion that it means no more than a cubit, or foot and half, being the measure from the elbow to the end of the long finger. This they confirm by the etymology of *ulna* from *ὠλήνη*. Thus Dryden translates it:

“ The frozen earth lies buried there,  
“ below  
“ A hilly heap, sev’n cubits deep in  
“ snow:

and before him, May:

“ The hidden ground with hard frosts  
“ evermore,  
“ And snow seven cubites deepe is  
“ cover’d o’er.”

356. *Cauri.*] See the note on ver. 278.

357. *Tum sol pollentes, &c.*] This and the following lines are an imitation of Homer’s description of the habitation of the Cimmerians:

“Εἴθε δὲ Κιμμερίῳσι ἀνδρῶν δῆμός τε  
πόλις τε  
Ἡέρι καὶ νεφέλῃ κεκαλυμμένοι. οὐδέ ποί’  
αὐτοῖς  
Ἡέλιος φαέθων ἐπιδέρκεται ἀκλίνεσσιν,  
“Οὐδ’ ὀπότε’ ἂν σείχησι πρὸς οὐρανὸν  
ἀσπερόεντα,  
“Οὐδ’ ὅταν ἅψ’ ἐπιγαῖαν ἀπ’ οὐρανὸς  
προτρέαπηται.  
Ἄλλ’ ἐπὶ νύξ’ ὅλοη τίταται δειλοῖσι  
βροτοῖσι.

*There in a lonely land and gloomy cells,  
The dusky nation of Cimmeria dwells;  
The*



Nec cum invectus equis altum petit æthera,  
nec cum  
Præcipitem Oceani rubro lavit æquore currum.

neither when being carried by his horses he mounts the sky ; nor when he washes his head-long chariot in the red waves of the ocean.

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*The sun ne'er views th' uncomfortable seats,  
When radiant he advances, or re-treats :  
Unhappy race ! whom endless night invades,  
Clouds the dull air, and wraps them round in shades.*

MR. POPE.

The habitation of the Cimmerians was near the Bosphorus, to the north-west, being part of the country here designed by Virgil. It cannot be imagined however, that Homer, in the passage just now cited, supposes that Ulysses sailed in one day from the island of Circe to the Bosphorus. It is more probable that he means the people mentioned by Ephorus, as he is quoted by Strabo, who were said to have their habitation near the lake Avernus, under ground, where they lived all the day long, without seeing the sun, not coming up till after sun-set. They conducted those who came to consult the infernal oracle, being a sort of priests to the Manes. Καὶ τοῦτο χωρίον Πλουτάρχου τε ἐπελάμβανον, καὶ τοὺς Κιμμερίους ἐνταῦθα λέγεσθαι. καὶ εἰσέπλεον γε οἱ προθυσάμενοι καὶ ἰλασόμενοι τοὺς καταχθονίους δαίμονας, ὅθων τῶν ἐφηγυμένων τὰ τοιαῦτα ἱερέων, ἐργολα-  
θηκότων τὸν τόπον . . . . . Ἐφορος δὲ τοῖς Κιμμερίοις προσοικειῶν φησὶν αὐτοὺς ἐν καταγείαις οἰκίαις οἰκεῖν, ὡς καλοῦσιν ἀργύλλας, καὶ διὰ τίνων ὀρυγμάτων παρ' ἀλλήλους τε φοιτᾶν, καὶ τοὺς ξένους εἰς τὸ μαντεῖον δέχεσθαι,

πολὺ ὑπὸ γῆς ἰδρυμένον. ζῆν δ' ἀπὸ μεταλλείας καὶ τῶν μαντινομένων, καὶ τοῦ βασιλέως ἀποδείξαντος αὐτοῖς συνάξεις. Ἔιναι δὲ τοῖς περὶ τὸ χρησίμηριον ἔθος πάντριον, μηδένα τὸν ἥλιον ὁρᾶν, ἀλλὰ τῆς νυκτὸς ἕξω παρεῖσθαι τῶν χασμάτων. καὶ διὰ τοῦτο τὸν ποιητὴν περὶ αὐτῶν εἰπεῖν, ὡς ἄρα

———οὐδὲ ποτ' αὐτοῖς  
Ἥλιος φαίθων ἐπιδέρεται.

359. *Oceani rubro æquore.*] The waves of the ocean seem to be called red in this place, on account of the reflection of the setting sun. It is however very frequent amongst the poets, to call the sea purple. Thus also our Poet, in the fourth Georgick :

“ Eridanus, quo non alius per pin-  
“ gua culta  
“ In mare purpureum violentior in-  
“ fluit amnis.”

Cicero, in a fragment of the second book of Academicks, preserved by Nonius, describes the waves of the sea as growing purple, when it is cut by oars: “ Quid? mare nonne cæ-  
“ ruleum? at ejus unda, cum est  
“ pulsa remis, purpurascit.” In the fourth book, he mentions the sea as being purple on the blowing of Favonius: “ Mare illud quidem, nunc  
“ Favonio nascente, purpureum vi-  
“ detur.”

Sudden crusts grow over the running river; and the water now sustains iron wheels on it's back, and what before admitted broad ships, now is made a road for carriages; and brass frequently bursts in sunder, their cloaths freeze on their backs, and they cleave the liquid wine with axes,

Concrescunt subitæ currenti in flumine crustæ,  
Undaque jam tergo ferratos sustinet orbes, 361  
Puppibus illa prius patulis, nunc hospita plaus-  
tris.

Æraque dissiliunt vulgo, vestesque rigescunt  
Indutæ, cæduntque securibus humida vina,

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360. *Concrescunt subitæ currenti in flumine crustæ.*] *In* is wanting in the King's manuscript.

This is meant of the sudden freezing of the rivers in the northern countries.

361. *Undaque jam tergo.* &c.] Ovid also speaks of the freezing of the Danube so hard, that carriages were drawn, where ships had sailed :

“ Quid loquar, ut vincti concrescant  
“ frigore rivi,

“ Deque lacu fragiles effodiantur  
“ aquæ?

“ Ipse, papyrifero qui non angustior  
“ amne

“ Miscetur vasto multa per ora  
“ freto,

“ Cæruleos ventis latices durantibus  
“ Ister

“ Congelat, et tectis in mare serpit  
“ aquis.

“ Quaque rates ierant, pedibus nunc  
“ itur: et undas

“ Frigore concretas ungula pulsât  
“ equi.

“ Perque novos pontes subter laben-  
“ tibus undis

“ Ducunt Sarmatici barbara plau-  
“ stra boves.”

Strabo mentions the freezing of the lake Mæotis so hard, that the lieutenant of Mithridates overcame the

Barbarians in a battle fought on the ice, in the very place where, in the following summer, he vanquished them in a sea fight: ‘Οἱ δὲ πάγοι παρ’ αὐτοῖς τοιοῦτοί τινές εἰσιν ἐπὶ τῷ στόματι τῆς λίμνης τῆς Μαιώτιδος, ὥστ’ ἐν χειρὶ, ἐν ᾧ χειμῶνος ὁ τοῦ Μιθριδάτου στρατηγὸς ἐνίκησε τοὺς βαρβάρους ἰππομαχῶν ἐπὶ τῷ πάγῳ, τοὺς αὐτοὺς καταναυμαχῆσαι θέρους, λυθίλος τοῦ πάγου :

363. *Æraque dissiliunt.*] *Æra* tostheneas, as he is quoted by Strabo, speaks of a copper or brazen vessel being placed in a temple of *Æsculapius*, in memory of it's having been bursten by frost: ‘Ο δ’ Ἐρατοσθένης καὶ τοῦτ’ ἐν τῷ γράμματι προφέρειται τὸ ἐν τῷ Ἀσκληπιεῖῳ τῶν Παννικαπαίων, ἐπὶ τῇ ῥαγείῃ χαλχῇ ὑδρία διὰ τὸν πάγον.

Εἴ τις ἄρ’ ἀνθρώπων μὴ πείθεται οἷα παρ’ ἡμῖν

Γίνεται, εἰς τήνδε γνώτω ἰδὼν ὑδρία”  
“ Ἦν ὅυχ’ ὡς ἀνάθημα θεοῦ καλὸν, ἀλλ’ ἐπίδειγμα

Χειμῶνος μεγάλου δήχ’ ἱερὺς Στράτιος.

164. *Cæduntque securibus humida vina.*] This freezing of wine has by some been supposed to be only a poetical fiction. But Ovid, who was banished into these countries, mentions it :

“ Uda-

Et totæ solidam in glaciem vertere lacunæ, 365  
 Stiriaque impexis induruit horrida barbis.  
 Interea toto non secius aëre ningit ;  
 Intereunt pecudes, stant circumfusa pruinis  
 Corpora magna bouum; confertoque agmine cervi

and whole pools are turned into solid ice, and rigid icicles harden on their uncombed beards. In the mean while it snows incessantly over all the air: the cattle perish: the large bodies of oxen stand covered with frost: and whole herds of deer lie

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“ Udaque consistunt formam ser-  
 vantia testæ,  
 “ Vina: nec hausta meri, sed da-  
 ta frusta bibunt.”

Captain James, who in his voyage to discover the north-west passage, wintered in Grœnland in 1631 and 1632, says their vinegar, oil, and sack, which they had in small casks in the house, was all hard frozen. Captain Monck, a Dane, who wintered there in 1619 and 1620, relates that no wine or brandy was strong enough to be proof against the cold, but froze to the bottom, and that the vessels split in pieces, so that they cut the frozen liquor with hatchets, and melted it at the fire, before they could drink it. M. de Maupertuis, who, with some other Academicians, was sent by the king of France, in 1736, to measure a degree of the meridian under the arctic circle, says that brandy was the only liquor, which could be kept sufficiently fluid for them to drink: “ Pendant un froid  
 “ si grand, que la langue et les lèvres  
 “ se gëloient sur le champ contre la  
 “ tasse, lorsqu’on vouloit boire de  
 “ l’eau-de-vie, qui étoit la seule li-  
 “ queur qu’on pût tenir assez liquide  
 “ pour la boire, et ne s’en arrachioient  
 “ que sanglantes.” And a little after-  
 wards he tells us, that the spirit of  
 wine froze in their thermometers.

The epithet *humida* does not seem to be an idle epithet here, as many have imagined. The Poet uses it to express the great severity of the cold; that even wine, which above all other liquors preserves it’s fluidity in the coldest weather in other countries, is so hard frozen in these northern regions, as to require to be cut with hatchets. Ovid also, in the verses quoted at the beginning of this note, uses the epithet *uda*, on the same occasion.

365. *Et totæ solidam in glaciem.*] “ In the Roman manuscript it is  
 “ *Et totæ in solidam*: but *solidam*  
 “ *in glaciem* is much more elegant.”  
 PIERIUS.

366. *Stiriaque impexis induruit horrida barbis.*] Thus Ovid :

“ Sæpe sonant moti glacie pendente  
 capilli,  
 “ Et nitet inducto candida barba  
 gelu.”

367. *Aëre.*] In one of the Arundelian manuscripts it is *æquore*.

369. *Confertoque agmine cervi.*] Pierius says it is *confecto* in the Roman manuscript. It is *conserto* in the King’s manuscript.

The Poet mentions herds of deer, because those animals do not live solitary, but in herds.

benumbed under an unusual weight, and scarce the tips of their horns appear. These are not hunted with dogs, or ensnared with toils, or affrighted with crimson feathers: but they are stabbed directly, whilst they vainly strive to move the opposing hill, and make a loud braying, and are carried home with a joyful noise. The inhabitants themselves live in secure rest in caves which they have digged deep in the ground; and roll whole oaks and elms to the hearth, and set them on fire. Here they spend the night in sport,

Torpent mole nova, et summis vix cornibus  
extant. 370

Hos non immissis canibus, non cassibus ullis  
Puniceæve agitant pavidos formidine pennæ:  
Sed frustra oppositum trudentes pectore montem  
Comminus obtruncant ferro, graviterque ru-  
dentes  
Cædunt, et magno læti clamore reportant. 375  
Ipsi in defossis specubus secura sub alta  
Otia agunt terra, congestaque robora, totasque  
Advolvere focus ulmos, ignique dedere.  
Hic noctem ludo ducunt, et pocula læti

## NOTES.

371. *Non cassibus.*] In one of the Arundelian manuscripts it is *nec cassibus*.

372. *Puniceæve agitant pavidos formidine pennæ.*] In one of Dr. Mead's manuscripts it is *puniceæque*. In the King's manuscript it is *pecudes* instead of *pavidos*.

It was the custom to hang up coloured feathers on lines, to scare the deer into the toils.

373. *Sed frustra.*] Pierius says it is *et frustra* in the Roman manuscript.

376. *In defossis specubus.*] Pomponius Mela, speaking of the Sarmatæ, says they dig holes in the earth for their habitations, to avoid the severity of winter: "Sarmatæ auri et argenti, maximarum pretium, ignari, vice rerum commercia exercent: atque ob sæva hyemis admodum assiduæ, demersis in humum sedibus, specus aut suffossa habitant, totum braccati corpus; et nisi qua vident, etiam ora vestiti." And Tacitus also says the Germans used to make caves to defend them from the severity of winter, and conceal their corn: "Solent et subterraneos spe-

cus aperire, eosque insuper multo fimo operant, suffugium hyemi, et receptaculum frugibus."

377. *Totasque.*] Pierius says *que* is left out in many ancient manuscripts. I find the same reading, in the King's, the Bodleian, and in one of Dr. Mead's manuscripts, and in some of the old printed editions.

379. *Pocula læti fermento atque acidis imitantur vitea sorbis.*] Ruæus interprets this passage to mean beer and syder. *Fermentum*, he says, signifies the fermentation of barley, wheat, or oats: when by a certain medicated heat the grain swells and grows acid, which are the two effects of fermentation; which is therefore named from *ferreo*, as it were *servimentum*: and thus beer is made. The other liquor is expressed from acid berries and fruits squeezed, such as apples, pears, cornels, services: and is called *syder*, &c. Dr. Trapp interprets *fermentum* yeast or barm, which, he thinks, is put for the liquor which it makes. But if *fermentum* means what we call yeast or barm, I should rather think the Poet speaks only of one sort of liquor, made of the juice of services, fermented with yeast;



*Fermento atque acidis imitantur vitea sorbis.* 380

and imitate the juice of the grape with barm and sour services.

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yest: not of two sorts, as Dr. Trapp translates this passage;

“ And *beer* and *cyder* quaff, instead  
“ of wine.”

Yest alone will not make any potable liquor. But let us see what the Ancients did really mean by the word *fermentum*. We shall find this in Pliny, who plainly enough describes it to be what we call leaven: for he says it is made of dough, kept till it grows sour: “ Nunc fermentum sit ex ipsa farina quæ subigitur, prius quam addatur sal, ad pulvis modum decocta, et relicta donec atescat.” I must acknowledge, that it is somewhat difficult to conceive what sort of liquor could be made of this leaven. Perhaps instead of *fermento*, we ought to read *frumento*, which will remove all the difficulty. It is certain that not only the northern people, but other nations also used drink made of corn. Thus Pliny ascribes this liquor to the western people, and to the Egyptians: “ Est et Occidentis populis sua ebrietas, fruge madida: pluribus modis per Gallias Hispaniasque nominibus aliis, sed ratione eadem. Hispaniæ jam et vetustatem ferre ea genera docuerunt. Ægyptus quoque e fruge sibi potus similes excogitavit: nullaque in parte mundi cessat ebrietas.” The same author tells us that various

liquors are made of corn, in Egypt, Spain, and Gaul, under different names: “ Et frugum quidem hæc sunt in usu medico. Ex iisdem fiunt et potus, zythum in Ægypto, cælia et cæria in Hispania, cervisia in Gallia, aliisque provinciis.” Tacitus, in his book *de moribus Germanorum*, says expressly, that the common drink of that people was made of corn, corrupted into a resemblance of wine: “ Potui humor ex hordeo aut frumento, in quamdam similitudinem vini corruptus.” Strabo mentions drink being made of corn and honey in Thule: Παρ’ οἷς δὲ σῖτος καὶ μέλι γίνεσθαι, καὶ τὸ πῶμα ἐντεῦθεν ἔχειν.

As for the drink made of services, I do not find it mentioned by any Roman writer, except Palladius, who speaks of it only by hearsay: “ Ex sorbis maturis, sicut ex pyris, vinum fieri traditur et acetum.” We find in the same author, that in his time wines were made of several sorts of fruit: “ Hoc mense [Octobri] omnia, quæ locis suis leguntur, ex pomis vina conficiuntur.” He mentions perry, or the wine made of pears, and describes the manner of making it: “ Vinum de pyris fit, si contusa, et sacco rarissimo condita ponderibus comprimantur, aut prælo.” He speaks also of syder: “ Vinum et acetum fit ex malis, sicut ex pyris ante præcepi.”

Such is the unbridled nation  
of men, who live under the  
north pole,

Talis Hyperboreo septem subjecta trioni,

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381. *Hyperboreo.*] See the note on ver. 196.

*Septem subjecta trioni.*] This *Tmesis*, as the Grammarians call it, or division of *septemtrio* into two words, is not infrequent. Thus Ovid:

“ ——— Scythiam, septemque trionem

“ Horrifer invasit Boreas :

And

“ Gurgite cæruleo septem prohibete triones;”

And

“ ——— Interque triones  
“ Flexerat obliquo plaustrum temone  
“ Bootes.”

Nay we often find *triones* without *septem*. Thus our Poet in the first and third *Æneids*:

“ Arcturum pluviasque Hyadas, geminosque triones.”

Thus also Ovid :

“ Tum primum radiis gelidi caluere triones :

“ ——— Interque triones  
“ Flexerat obliquo plaustrum temone Bootes.”

The *triones* or *septem triones* are the two northern constellations, commonly known by the names of the greater and lesser bear, in each of

which are seven stars placed nearly in the same order, and which were fancied by the Ancients to represent a waggon, and were therefore called *ἄμαξαι* and *plaustra*: whence we also call the seven stars in the rump and tail of the great bear *Charles's wain*. *Ælius* and *Varro*, as they are quoted by *Aulus Gellius*, tell us that *triones* is as it were *terriones*, and was a name by which the old husbandmen called a team of oxen: “ Sed ego quidem cum L. *Ælio* et “ M. *Varrone* sentio, qui *triones* “ rustico certo vocabulo boves appellatos scribunt, quasi quosdam “ *terriones*, hoc est arandæ colendæque terræ idoneos. Itaque hoc “ sidus, quod a figura posituraque “ ipsa, quia simile plaustrum videtur, “ antiqui Græcorum *ἄμαξαι* dixerunt, nostri quoque veteres a “ bus junctis *septentriones* appellarunt, id est, a septem stellis, ex “ quibus quasi juncti *triones* figurantur.” I believe that *Virgil*, by using *trioni* in the singular number, and adding the epithet *Hyperboreo*, means the lesser bear, under which are situated those who live within the arctic circle. *Dr. Trapp* seems to understand our Poet in this sense :

“ Such is th' unbroken race of men  
“ who live  
“ Beneath the pole.”

*Dryden* has introduced the Dutch in this place, and bestowed the epithet *unwarlike* upon them, which is not in the

Gens effræna virum Riphæo tunditur euro,  
Et pecudum fulvis velatur corpora setis:

and are pierced by the Riphæan east wind: and have their bodies covered with the yellow spoils of beasts.

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the least countenanced either by history, or the words of his author:

“Such are the cold Ryphean race,  
“and such  
“The savage Scythian, and *unclear*.  
“like Dutch.”

382. *Riphæo tunditur euro.*] It has been already observed, that the Riphæan hills are probably that great ridge of mountains which divides Lapland from the northern part of Muscovy.

Why the Poet mentions the east wind in this place, as blowing on the Hyperboreans from the Riphæan hills, seems not very clear. It has already been observed, that those people were supposed to dwell on the north side of those hills, which was imagined to be even beyond the rising of the north wind. Strabo seems to treat the Riphæan hills themselves as a fabulous invention: *Διὰ δὲ τὴν ἄγχιαν τῶν τόπων τούτων, οἱ τὰ Ῥιπαῖα ὄρη, καὶ τοὺς Ὑπερβορείους μυθοποιῶντες, λόγου ἡξίωται.* Pliny speaks of them as joining to Taurus: “Taurus mons ab Eois veniens lit-  
“toribus, Chelidonio promontorio  
“disterminat. Immensus ipse, et  
“innumerarum gentium arbiter dex-  
“tero latere septentrionalis, ubi  
“primum ab Indico mari exurgit,  
“lævo meridianus, et ad occasum  
“tendens: mediamque distrahens  
“Asiam, nisi opprimenti terras oc-  
“currerent maria. Resilit ergo ad

“septentriones, flexusque immensum  
“iter quærit, velut de industria re-  
“rum natura subinde æquora op-  
“ponente, hinc Phœnicium, hinc  
“Ponticum, illinc Caspium et Hyrcan-  
“icum, contraque Mæoticum  
“lacum. Torquetur itaque collisus  
“inter hæc claustra, et tamen victor,  
“flexuosus evadit usque ad *cognata*  
“*Riphæorum montium juga*, nume-  
“rosis nominibus et novis quacun-  
“que incedit insignis.” And in  
another place he says, “Subjicitur  
“Ponti regio Colchica, in qua juga  
“Caucasiad *Riphæos montes* torquen-  
“tur, ut dictum est, altero latere in  
“Euxinum et Mæotin *deversa*, altero  
“in Caspium et Hyrcanium mare.”

383. *Pecudum fulvis velatur corpora setis.*] I read *velatur* with Heinsius and Masvicius: the common reading is *velantur*. Pierius says it is *velatur* in the Roman manuscript, and in another of great antiquity, where *n* has been interlined by some other hand.

Ovid mentions the Getæ as being clothed with skins:

“Hic mihi Cimmerio bis tertia du-  
“citur æstas  
“Littore pellitos inter agenda  
“Getas.”

Tacitus also, speaking of the northern people, says, “Gerunt et fe-  
“rarum pelles, proximi ripæ negli-  
“genter, ultiores exquisitius, ut  
“quibus nullus per commercia cul-  
“tus,”

If wool is your care; in the first place avoid prickly bushes, and burrs and caltrops; and shun the fat pastures; and from the beginning choose for your flock those which are white with soft wool. Nay tho' the ram should be of the purest white, yet if his tongue be black under his moist palate,

Si tibi Lanicium curæ; primum aspera sylvæ,  
Lappæque tribulique absint: fuge pabula  
lætæ; 385

Continuoque greges villis lege mollibus albos.  
Illum autem, quamvis aries sit candidus ipse,  
Nigra subest udo tantum cui lingua palato,

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384. *Si tibi*, &c.] The Poet here gives directions about taking care of the wool: he observes, that prickly places and fat pastures are to be avoided; and then gives directions about the choice of the sheep, and particularly of the rams:

*Sit*.] It is *sit* in the old Nuremberg edition.

*Aspera sylvæ*.] All prickly bushes are injurious to sheep, by rending their fine wool, and wounding their flesh, which he mentions soon after amongst their diseases: "seuerunt corpora vepres."

385. *Lappæque tribulique*.] See the note on book I. ver. 153.

*Fuge pabula lætæ*.] The wool is thought not to be so good, if the cattle are very fat. Columella mentions the hungry lands about Parma and Modena, as feeding the most valuable sheep: "Nunc Gallicæ præciosiores habentur, earumque præcipue Altinates: item quæ circa Parmam et Mutinam macris stabulantur campis."

386. *Continuo*.] See the note on ver. 75.

*Greges villis lege mollibus albos*.] Varro mentions the softness of the wool, as essential in a good sheep: "De forma, ovem esse oportet corpore amplo, quæ lana multa sit et molli, villis altis et densis toto corpore, maxime circum cervicem

"et collum, ventrem quoque ut habeat pilosum, itaque quæ id non haberent, majores nostri apicatas appellabant, et rejiciebant." Columella says the whitest are most esteemed; "Color albus cum sit optimus, tum etiam est utilissimus, quod ex eo plurimi fiunt, neque hic ex alio." Palladius also observes, that regard is to be had to the softness of the wool: "Eligenda est vasti corporis, et prolixi velleris, ac mollissimi, lanosi, et magni uteri."

388. *Nigra subest udo tantum cui lingua palato*.] Aristotle affirms, that the lambs will be white, or black, or red, according to the colour of the veins under the tongue of the ram: λευκά δὲ τὰ ἔκγονα γίνεσθαι καὶ μέλαινα, εἰὰν ὑπὸ τῇ τοῦ κριοῦ γλῶττι λευκαὶ φλέβες ᾖσιν ἢ μέλαινα. λευκά μὲν, εἰὰν λευκαὶ, μέλαινα δὲ, εἰὰν μέλαινα. εἰὰν δὲ ἀμφοτέραι, ἀμφοτέρω. πυρρὰ δὲ, εἰὰν πυρρὰ. Varro also, from whom Virgil took this observation, gives a caution to observe if the tongue of a ram be black, or speckled, because the lambs will be of the same colour: "Animadvertendum quoque linguæ nigra, aut varia sit, quod fere qui ea habent, nigros aut varios, procreant agnos." Columella, who quotes our Poet on this occasion, enlarges on what he has said. He observes, that it is not enough for the fleece of  
a ram



Rejice, ne maculis infuscet vellera pullis

Nascentum : plenoque alium circumspice  
campo.

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Munere sic niveo lanæ, si credere dignum est,

reject him, for fear he should sully the fleece of his offspring with dusky spots ; and search all over the plain for another.

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a ram to be white, but his palate and tongue must be white also. For if these parts of the body are dark or spotted, the lambs will be dark and spotted too. He adds, that it is the same with black and red rams ; and that if any regard is had to the wool, the marks of the male parent are chiefly to be observed : “ Itaque non solum ea ratio est probandi arietis, si vellere candido vestitur, sed etiam si palatum, atque lingua concolor lanæ est. Nam cum hæ corporis partes nigræ aut maculosæ sunt, pulla vel etiam varia nascitur proles. Idque inter cætera eximie talibus numeris significavit idem, qui supra : *Illum autem, quamvis aries*, &c. . . . Una eademque ratio est in erythræis, et nigris arietibus, quorum similiter, ut jam dixi, neutra pars esse debet discolor lanæ, multoque minus ipsa universitas tergoris maculis variet. Ideo nisi lanatas oves emi non oportet, quo melius unitas coloris appareat : quæ nisi præcipua est in arietibus, paternæ notæ plerumque natis in hærent.” Pallasius also affirms, that if the tongue of the ram is spotted, the same defect will appear in his offspring : “ In quibus non solum corporis candor considerandus est, sed etiam lingua, quæ si maculis fuscabitur, varietatem reddit in sobole.”

390. *Nascentum.*] In one of Dr. Mead’s manuscripts it is *nascentis*.

*Pleno.*] In the King’s manuscript it is *plano*.

391. *Munere sic niveo*, &c.] This and the following line are transposed, in both Dr. Mead’s manuscripts.

Servius accuses Virgil of having changed the story, for it was not Pan, but Endymion, who was said to be beloved by the moon, on account of his milk white sheep, with which he bribed her to his embraces. But I do not remember to have read in any of the ancient authors, that Endymion had any occasion to take pains to seduce the Moon. On the contrary, she fell in love with him, as he lay asleep on the mountain Latmos, or, as Cicero relates the fable, threw him into a sleep on purpose that she might have that opportunity of enjoying him : “ Endymion vero, si fabulas audire volumus, nescio quando in Latmo obdormivit, qui est mons Carie, nondum opinor experrectus. Num igitur eum curare censes, cum Luna laboret, a qua consopitus putatur ut eum dormientem oscularetur?” This cannot therefore be the fable, to which Virgil alludes. Macrobius affirms, that Virgil took this fable of Pan and the Moon from the Georgicks of Nicander, which are now lost. The fable itself is variously related. Probus tells us, that Pan being in love with the Moon offered her the choice of any part of his flock : that she choosing the whitest,

Thus Pan the god of Arcadia, if we may give credit to the story, deceived thee, O Moon, being captivated with a snowy offering of wool; nor did you despise his invitation to come into the lofty woods. But those who desire to have milk, must give them with their own hands plenty of cytissus and water-lilies, and lay salt herbs in their cribs. This makes them fonder of drinking, and more distends their udders, and gives an obscure relish of salt to their milk. Many restrain the kids from their dams as soon as they are grown big, and fasten muzzles with iron spikes about their mouths. What they have milked at sun-rising and in the day time,

Pan deus Arcadiæ captam te, Luna, fefellit,  
In nemora alta vocans : nec tu aspernata vo-  
cantem.

At cui lactis amor, cytisos, lotosque frequentes  
Ipse manu, salsasque ferat præsepibus herbas.  
Hinc et amant fluvios magis, et magis ubera  
tendunt, 396

Et salis occultum referunt in lacte saporem.  
Multi jam excretos prohibent a matribus hædos,  
Primaque ferratis præfigunt ora capistris.  
Quod surgente die mulsero, horisque diurnis,

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whitest, was deceived, because they were the worst sheep. But surely, if the whitest sheep were the worst in the flock, it would not have answered Virgil's purpose, to have alluded to the fable. I rather believe the fable, which our Poet meant, was as Philargyrius and some others have related it; that Pan changed himself into a ram as white as snow, by which the Moon was deceived, as Europa was by Jupiter, in the form of a white bull.

394. *At cui lactis amor, &c.*] This paragraph informs us, that those who feed sheep for the sake of their milk, must afford them great plenty of proper nourishment.

394. *Cytissum.*] See the note on book II. ver. 431.

*Lotos.*] I have ventured to translate this water-lilies on the credit of Prosper Alpinus. See the note on book II. ver. 84. The great white water lily grows in rivers and deep ditches.

395. *Ipse.*] Pierius says it is *ille* in the Roman and Medicean manuscripts, but he justly prefers *ipse*, as being more emphatical. I find *ille* in the King's and both the Arundelian manuscripts, and some of the oldest printed editions.

*Salsasque ferat præsepibus herbas.*] Columella does not approve the giving of marsh herbs to sheep that are in health; he recommends salt to be given them when they are sick, and refuse their food and drink. "Ju-  
" cundissimas herbas esse, quæ ara-  
" tro proscissis arvis nascantur: dein-  
" de quæ pratis uligine carentibus :  
" palustres, sylvestresque minime ido-  
" neas haberi: nec tamen ulla sunt  
" tam blanda pabula, aut etiam pas-  
" cum, quorum gratia non exolescat  
" usu continuo, nisi pecudum fasti-  
" dio pastor occurrerit præbito sale,  
" quod velut ad pabuli condimentum  
" per æstatem canalibus ligneis im-  
" positum cum e pastu redierint oves,  
" lambunt, atque eo sapore cupidi-  
" nem bibendi, pascendique conci-  
" piunt."

398. *Jam.*] It is *etiam* in the King's and in both the Arundelian manuscripts.

399. *Ferratis capistris.*] These muzzles, of which the Poet speaks, are not such as confine the mouth of the lamb or kid, for then it could not eat. They are iron spikes fastened about the snout, which prick the dam, if she offers to let her young one suck.

Nocte premunt; quod jam tenebris et sole  
cadente,  
Sub lucem exportans calathis adit oppida pastor;  
Aut parco sale contingunt, hyemique reponunt.  
Nec tibi cura canum fuerit postrema; sed una  
Veloces Spartæ catulos, acremque Molossum

they press at night; but what they milk in the night and at sun-setting, the shepherd carries at day-break in baskets to the town, or else they mix it with a small quantity of salt, and lay it up for winter. Nor let your care of dogs be the last; but feed with fattening whey the swift hounds of Sparta, and the fierce mastiff of Molossia;

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402. *Calathis.*] Servius interprets *calathis* brazen vessels, in which they used to carry milk and new cheese to town. But it was certainly a vessel not at all fit to carry milk: for it was made on purpose for the whey to run thro' and leave the curd behind, in order to make cheese, as we find it described by Columella: Nec tamen admovenda est flammis, ut quibusdam placet, sed haud procul igne constituenda, et confestim cum concrevit, liquor in fiscellas, aut in *calathos*, vel formas transferendus est. Nam maxime refert pri-  
mo quoque tempore serum percolari, et a concreta materia separari."

404. *Nec tibi cura canum, &c.*] Immediately after sheep and goats, the Poet makes mention of dogs; some of which are necessary to defend the folds against robbers and wolves, and others are of service in hunting.

Hesiod also advises us to take good care to have our dogs well fed, least the man that sleeps by day should deprive us of our goods:

Καὶ κίνα καρχαρόδοιτα κομῶν. μὴ φεί-  
διο σίτου.  
Μὴ ποτέ σ' ἡμερόκοιτος ἀνὴρ ἀπὸ χρή-  
μαθ' ἔληται.

405. *Veloces Spartæ catulos.*] The dogs of Sparta were famous, thus we

have seen already *Taygetique canes* and *Amyclæumque canem*. I take these Spartan dogs to be what we call Hounds, for we find they were used in hunting; and Aristotle says they have long snouts, and a very quick scent: Διὸ ὅσων οἱ μυκτῆρες μακροί, οἷον τῶν Λακωνικῶν κυνιδίων, ὁσφραντικὰ. We may observe also that Aristotle calls them *κυνίδια*, and Virgil *catuli*, whence we may judge that they were a smaller sort of dogs, than those which were used for the defence of the folds.

*Acremque Molossum.*] This dog has its name from Molossia, a city of Epirus. I take it to be that sort which we call a mastiff. Aristotle says there are two sorts of Molossian dogs: that, which is used for hunting, is not different from the common sort; but that, which is used by the shepherds, is large, and fierce against wild beasts: Τὸ δ' ἐν τῇ Μολοσσίᾳ γένος τῶν κυνῶν, τὸ μὲν θηρευτικὸν οὐδὲν διαφέρει πρὸς τὸ παρὰ τοῖς ἄλλοις. τὸ δ' ἀκόλουθον τοῖς προβάτοις τῷ μεγέθει, καὶ τῇ ἀνδρίᾳ τῇ πρὸς τὰ θηρία. There is frequent mention of the loud barking of these dogs. Thus Lucretius:

"Irritata canum cum primum mag-  
na Molossum  
Mollia ricta fremunt duos nudan-  
tia dentes;

And

trusting to those guards you need never to fear the nightly robber in your fold, nor the incursions of wolves, nor the restless Spaniards coming upon you by stealth. With dogs you will often course the timorous wild asses,

Pasce sero pingui: nunquam custodibus illis  
Nocturnum stabulis furem, incursusque lupo-  
rum,

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Aut impacatos a tergo horrebis Iberos.  
Sæpe etiam cursu timidos agitabis onagros,

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And Horace :

“ — Simul domus alta Molossis  
“ Personuit canibus.”

Columella speaks of two sorts of dogs, one to guard the house, and the other to defend the folds. That which he recommends for the house, seems to be the mastiff, or *molossus*. He says it should be of the largest size, should bark deep and loud, that he may terrify the thieves with his voice as well as with his look, nay and sometimes without being seen affright them with a horrid growling: “Villæ  
“ custos eligendus est amplissimi corporis, vasti latratus, canorique, ut  
“ prius auditu maleficum, deinde  
“ etiam conspectu terreat, et tamen  
“ nonnunquam ne visus quidem horribili fremitu suo fuget insidiantem.”

408. *Iberos*.] The *Iberi* have by some been supposed to be a people of that name who anciently dwelt in Pontus. But we find in Pliny that these Iberians were some of the people, who settled in Spain: “In universam Hispaniam M. Varro per-  
“ venisse Iberos et Persas, et Phæ-  
“ nicias, Celtasque et Pænos tradit.” The same author soon after informs us, that all Spain was called *Iberia* from the river *Iberus*: “Iberus  
“ amnis navigabili commercio dives,  
“ ortus in Cantabris haud procul

“ oppido, Juliobrica, cccl. M. passus  
“ fluens, navium per cclx. M. a Varræ oppido capax, quem propter  
“ universam Hispaniam Græci appellavere Iberiam.” The Iberus is now called the *Ebro*, and has the city of *Saragossa* on it's banks. The Spaniards were so famous for their robberies, that the Poet makes use of their name, in this place, for robbers in general. It cannot be supposed, that he means literally the Spaniards themselves; for those people were too far removed from Italy, to be able to come by night to rob their sheep-folds. La Cerda has taken much pains to justify his countrymen, by shewing that it was anciently very glorious to live by rapine.

409. *Timidos*.] It is *timidos* in one of the Arundelian manuscripts.

*Onagros*.] The *Onager* or wild ass is an animal of Syria, frequent about Aleppo and Apamia. The skin of it is very hard, and is dressed into that sort of knotty leather, which we call *chagrîn*. Varro says the wild asses are very numerous in Phrygia and Lycaonia, and are easily made tame: “Unum ferum, quos vocant Onagros, in Phrygia et Lycaonia sunt  
“ greges multi. . . . . Ad seminationem onagrus idoneus, quod e-  
“ fero fit mansuetus facile, et e mansueto ferus nunquam.” We find that their flesh was in great esteem amongst the Ancients. Pliny mentions it as a singular taste in Mæcenæ,



Et canibus leporem, canibus venabere damas:  
 Sæpe volutabris pulsos sylvestribus apros 411  
 Latratu turbabis agens, montesque per altos  
 Ingentem clamore premes ad retia cervum.  
 Disce et odoratam stabulis accendere cedrum,  
 Galbaneoque agitare graves nidore chelydros.

with dogs you will hunt the hare and hind. Oftentimes also with the barking of your dogs you will rouse the wild boar from his muddy habitations: and with their noise drive the vast stag over the lofty mountains into the toils. Learn also to burn the odorous cedar in your folds, and to drive away the stinking chelydri with the strong smell of galbanum.

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cenæ, that he preferred the colts of the tame ass to those of the wild one: "Pullos earum epulari Mæcenas instituit, multum eo tempore prælatos onagris: post eum interiit autoritas saporis." The same author speaks of the wild asses of Africa, as excelling all others in taste: "Onagri in Phrygia et Lycaonia præcipui. Pullis eorum ceu præstantibus sapore, Africa gloriatur, quos lalisiones appellant." Virgil has been censured for mentioning the hunting of these animals, of which there were none in Italy. Varro indeed seems to speak as if there was no sort of asses in Italy, except the tame: "Alterum mansuetum, ut sunt in Italia omnes." But, as we have just now been told that Mæcenas preferred the flesh of the tame ass to that of the wild one, we may conclude, that the wild asses were in Italy in Virgil's time.

411. *Volutabris*.] This word properly signifies the muddy places in which the swine delight to roll. Thus Varro: "Admissuras cum faciunt, prodigunt in lutosos limites, ac lustra, ut volutentur in luto, quæ est illorum requies, ut lavatio hominis."

414. *Disce et odoratam*.] The Poet now proceeds to shew the injuries to which cattle are subject: and begins with a beautiful account of serpents.

*Odoratam cedrum*.] I have observed already, in the note on book II. ver. 433, that the Cedar of the Greek and Roman writers is not the Cedar of Lebanon, but a sort of Juniper. Thus May translates this passage:

"But learne to burne within thy  
 "sheltring roomes  
 "Sweet Juniper."

This tree was accounted good to drive away serpents with it's smook. Palladius says that serpents are driven away by burning cedar, or galbanum, or women's hair, or hart's horns: "Propter serpentes, qui plerumque sub præsepibus latent, cedrum, vel galbanum, vel mulieris capillos, aut cervina cornua frequenter uramus."

415. *Galbaneo nidore*.] *Galbanum* is the concreted juice of a plant called *Ferula*. It is probably taken from more than one species. Herman, in his *Paradisus Batavus*, has given us a figure and description of a plant, under the name of *Ferula Africana Galbanifera, ligustici foliis et facie*, which being wounded yields a juice in all respects agreeing with the *Galbanum*. "Acre dine aromatica sat pe-netranti gustantium linguam per-stringit. Sauciata lac fundit viscidum

Often under the neglected  
mangers either the

Sæpe sub immotis præsepibus aut mala tactu

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"cidum sed dilutius et paucum, in  
"lachrymam Galbano omnibus notis  
"respondentem concrescens. E tri-  
"muli quadrimulive caulis geniculis  
"sua sponte nonnunquam emanat."

Dioscorides says it is the juice of a  
sort of *Ferula*, growing in Syria, that  
it has a strong smell, and drives away  
serpents with its fume; Χαλβάνη ὀπὸς  
ἐστὶν Νάρθηκος ἐν Συρίᾳ γενηομένου . . . . .

ἄσμη βαρεῖα . . . . . ὀσφία τε θυμωμένη  
διδέκει. Pliny has almost the same

words: "Dat et Galbanum Syria in  
"eodem Amano monte e ferula. . . .

"Sincerum si uratur, fugat nidore  
"serpentum." Columella also re-

commends the smook of Galbanum,  
to drive away serpents: "Caven-

"dumque ne a serpentibus adlentur,  
"quarum odor tam pestilens est, ut

"interimat universos: id vitatur sæ-  
"pius incenso cornu cervino, vel

"galbano vel muliebri capillo; quo-  
"rum omnium fere nidoribus præ-

"dicta pestis submovetur."

*Graves.*] Servius reads *gravi*, mak-  
ing it agree with *galbano nidore*;  
which is not amiss: for the smell of  
galbanum is very strong. But the an-  
cient manuscripts have *graves*, which  
is generally admitted by the editors.  
And indeed this is a proper epithet  
for the *chelydri*, on account of their  
offensive smell, as will be seen in the  
next note.

*Chelydros.*] In the King's manu-  
script it is *chelindros*.

S. Isidore makes the *chelydros* and  
*chersydros* to be the same: "Chely-  
"dros serpens, qui et chersydros di-  
"citur, qui et in aquis et in terris

"moratur." But the *chersydros* is  
described by our Poet ten lines below.  
Lucan also makes the *chersydros* and  
*chelydros* two different sorts of ser-  
pents:

"Natus et ambiguae coleret qui Syr-  
"tidos arva

"Chersydros, tractique via fumante  
"chelydri."

The *Chelydros* seems to be that sort  
of serpent, of which we find frequent  
mention among the Greek writers  
under the name of *dryinos*. Nicander  
says the *dryinus* is called also *hydros*  
and *chelydros*, and that it has a strong  
smell. Galen says the bite of them is  
very venomous, and the smell so very  
offensive, that it causes those who at-  
tempt to destroy them, to think the  
most agreeable smells stinking. Æti-  
us says this serpent stinks so griev-  
ously, as even to discover the place  
where it lurks. Thus we see that  
Virgil might well give these serpents  
the epithet *graves*.

416. *Sub immotis præsepibus.*] Pi-  
erius says it is *ignotis* in the Roman  
manuscript; but he justly prefers  
*immotis*.

Columella recommends in a parti-  
cular manner, the diligent sweeping  
and cleansing of the sheepcotes, not  
only to free them from mud and dung,  
but also from noxious serpents:

"Stabula vero frequenter everrenda,

"et purganda, humorque omnis

"urinæ deverrendus est, qui com-

"modissime siccatur perforatis ta-

"bulis, quibus ovilia consternuntur,

"ut grex supercubet: nec tantum

"cæno

Vipera delituit, cælumque exterrita fugit :  
Aut tecto adsuetus coluber succedere et umbræ,  
Pestis acerba boum, pecorique adspargere virus,  
Fovit humum. Cape saxa manu : cape robora,  
pastor,

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viper of dangerous touch con-  
ceals it's self, and affrighted  
flies the light; or that snake,  
the dreadful plague of kine,  
which uses to creep into houses  
and shady places, and spread  
his venom on the cattle, keeps  
close to the ground; be quick  
with stones, shepherd; be  
quick with clubs;

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" cœno aut stercore, sed exitiosis  
" quoque serpentibus tecta liberen-  
" tur." *Immotis* therefore in this  
place means such places as have not  
been duly swept and cleansed.

417. *Vipera*.] Servius thinks that  
the *vipera* is so called *quod vi pariat*;  
others, with better reason, think it  
is so called *quod vivum pariat*. And  
indeed this animal differs from most  
other serpents, in bringing forth it's  
young alive; whereas the rest lay  
eggs. It is known in England under  
the name of Viper or Adder. The  
bite of it is very venomous; tho' it  
seldom, if ever, proves mortal in our  
climate. The most immediate re-  
medy for this bite is found to be olive  
oil applied instantly to the injured  
part. See *Phil. Trans.* N. 443. p. 313.  
and N. 444. p. 394.

418. *Coluber . . . . . pestis acerba  
boum*.] I take the serpent here meant,  
to be that which Pliny calls *boas*.  
This author affirms that they grow  
sometimes to a prodigious bigness,  
and that there was a child found in  
the belly of one of them, in the reign  
of Claudius. He adds that they feed  
on cow's milk, whence they have ob-  
tained their name. The words of  
Pliny are quoted in the note on book  
II. ver. 374.

420. *Fovit*.] Pierius says it is *fodit*  
in some ancient manuscripts. *Foveo*  
properly signifies to foment, cherish,

or embrace. In the twelfth *Æneid*  
it is used to express the fomenting of  
a wound:

" Fovit ea vulnus lympa longævus  
" Iapis."

In the second Georgick, it is used for  
chewing medicinally:

" ——— Animos et olentia Medi  
" Ora foveat illo.

In the fourth Georgick it is used for  
holding water in the mouth till it is  
warm:

" ——— Prius haustu sparsus  
" aquarum  
" Ora fove."

In the first *Æneid*, it is used for  
embracing:

" ——— Hæc oculis, hæc pectore  
" toto  
" Hæret et interdum gremio fo-  
" vet:"

And in the eighth:

" ——— Niveis hinc atque hinc  
" Diva lacertis  
" Cunctantem amplexu molli fo-  
" vet."

and, whilst he rises threatening, and swells his hissing neck, knock him down: and now he is fled, and hides his fearful head; and his middle folds, and the last wreath of his tail are extended, and his utmost spires are slowly dragged along. There is also that grievous snake in the Calabrian lawns, raising his breast, and waving his scaly back, and having his long belly marked with large spots, who, so long as any rivers burst from their springs, and whilst the lands are moist with the dewy spring and rainy south winds, frequents the pools, and making his habitation in the banks, greedily crams his horrid maw with fishes and loquacious frogs. But after the ten is burnt up, and the earth gapes with heat,

Tollentemque minas et sibila colla tumentem  
Dejice: jamque fuga timidum caput abdidit alte,  
Cum medii nexus, extremæque agmina caudæ  
Solvuntur, tardosque trahit sinus ultimus orbes.  
Est etiam ille malus Calabris in saltibus anguis,  
Squamea convolvens sublato pectore terga, 426  
Atque notis longum maculosus grandibus alvum:  
Qui dum amnes ulli rumpuntur fontibus, et dum  
Vere madent udo terræ, ac pluvialibus austris,  
Stagna colit, ripisque habitans, hic piscibus atram  
Improbis ingluviem ranisque loquacibus explet.  
Postquam exusta palus, terræque ardore de-  
hiscunt, 432

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Hence it signifies the assiduous attendance of a lover on his mistress, in the third Eclogue:

“ ————— Ipse Neæram  
“ Dum fovet.”

Thus also, in the ninth Æneid, it signifies the keeping close of an army within their trenches:

“ ————— Non obvia ferre  
“ Arma viros; sed castra fovere.”

In much the same sense it seems to be used here, for a serpent's keeping close to the ground, under the muck of an uncleansed sheep-cote. Besides it is usual for serpents to lay their eggs under dung, in order to be hatched.

*Cape saxa manu.*] The rapidity of this verse finely expresses the necessary haste on this occasion, to catch up stones and sticks to encounter the serpent. This is one of the many beautiful passages, which Vida has selected from our poet:

“ At mora si fuerit damno, properare  
“ jubebo.

“ Si se forte cava extulerit male vi-  
“ pera terra  
“ Tolle moras, cape saxa manu, cape  
“ robora pastor;  
“ Ferte citi flammæ, date tela, re-  
“ pellite pestem.”

422. *Timidum.*] It is *timidum* in the Bodleian manuscript, in the old Nuremberg edition, and in the Venice edition, of 1475.

425. *Est etiam ille malus, &c.*] It is universally agreed, that the Poet here describes the *Chersydrus*, which is so called from *χέρσος earth*, and *ῥόδω water*, because it lives in both these elements. The form and nature of this serpent are no where so well described, as in this passage of our Poet.

428. *Ulli.*] It is *ullis* in the King's manuscript.

431. *Explet.*] Pierius says it is *implet* in many of the ancient manuscripts.

432. *Exusta.*] It is generally read *exhausta*. Pierius found *exusta* in the oblong



Exilit in siccum, et flammantia lumina torquens  
 Sævit agris, asperque siti atque exterritus æstu.  
 Nemini tum molles sub dió carpere somnos, 435  
 Neu dorso nemoris libeat jacuisse per herbas:  
 Cum positis novus exuviis nitidusque juvena  
 Volvitur, aut catulos tectis aut ova relinquens,  
 Arduns ad solem et linguis micat ore trisulcis.  
 Morborum quoque te causas et signa docebo.  
 Turpis oves tentat scabies, ubi frigidus imber

he leaps on the dry ground, and rowling his flaming eyes rages in the fields, being exasperated by thirst, and terrified with the heat. May I never at such a time indulge myself in sleeping in the open air, or lie upon the grass on the edge of a wood; when renewed by casting it's slough, and glittering with youth, it leaves it's young ones or eggs at home, and slides along, raising it's self up to the sun, and brandishes it's three forked tongue. I will also teach you the causes and signs of their diseases. The filthy scab afflicts the sheep, when a cold rain,

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oblong, the Lombard, and some other ancient copies. It is *exusta* in the Bodleian manuscript, and in several of the oldest editions. Heinsius also, and after him Masvicius read *exusta*. I believe that Virgil wrote *exusta*, and that his transcribers have altered it to *exhausta*, imagining it to be sufficient to say the fens are exhausted, those watry places not being easily burnt up. But whosoever is conversant in fenny countries, must know that in dry seasons no lands are more scorched up than the fens. In the first Georgick we have

“ Et cum exustus ager morientibus  
 “ æstuat herbis.”

This whole 432d verse is wanting in one of Dr. Mead's manuscripts.

433. *Exilit.*] Pierius says it is *e iit* in the Lombard and Medicean manuscripts. I find the same reading in one of the Arundelian and in one of Dr. Mead's manuscripts. But *exilit* is generally received.

*Torquens.*] It is *linquens* in the King's manuscript: *et* also is there wanting between *siccum* and *flammantia*.

434. *Exterritus.*] Fulvius Ursinus says it is *exercitus* in the old Colotian manuscript, which is no inelegant reading.

435. *Ne.*] It is *nec* in one of the Arundelian and in one of Dr Mead's manuscripts, and in an old Quarto edition printed at Paris in 1494.

*Dio.*] It is *divo* in the King's, the Bodleian, one of the Arundelian, one of Dr. Mead's manuscripts, and in several of the old editions. In the other Arundelian copy, it is *clivo*.

437.] In one of the Arundelian manuscripts, after this verse follows

*Lubrica convolvens sublato pectore  
 terga,*

which is a repetition of *ver.* 426. there being only *lubrica* put for *squamea*.

The poet now describes the diseases, to which sheep are subject.

441. *Turpis oves tentat scabies.*] Columella observes, that no animal is so subject to the scab as sheep. He adds that it usually arises on their being injured by cold rain or frost; or after shearing, if they are not well washed, or if they are permitted to

and winter stiff with hoary frost, have pierced them to the quick: or when their sweat not being washed off after shearing has stuck to them, and rough thorns have torn their bodies. On this account the shepherds wash all their cattle in sweet rivers, and the ram is plunged in the river, and sent to float along the stream. Or else they anoint their shorn bodies with bitter lees of oil,

Altius ad vivum persedit, et horrida cano 442  
Bruma gelu; vel cum tonsis illotus adhæsit  
Sudor, et hirsuti secuerunt corpora vepres.  
Dulcibus idcirco fluviiis pecus omne magistri  
Perfundunt, udisque aries in gurgite villis 446  
Mersatur, missusque secundo defluit amni.  
Aut tonsum tristi contingunt corpus amurca,

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feed in woody places, where they are wounded with brambles and briars; or if they are folded where mules, or horses, or asses have stabled; or if they are lean for want of sufficient pasture, than which nothing sooner brings the scab. "Oves frequentius, quam ullum aliud animal infestantur scabie, quæ fere nascitur, sicut noster memorat poeta,

———— Cum frigidus imber  
Altius ad vivum persedit, et horrida cano  
Bruma gelu:

vel post tonsuram, si remedium prædicti medicaminis non adhibeas, si æstivum sudorem mari, vel flumine non ablueas, si tonsum gregem patiaris sylvestribus rubis, ac spuiis sauciari: si stabulo utaris, in quo mulæ, aut equi, aut asini steterunt: præcipue tamen exiguas cibi maciem, macies autem scabiem facit."

*Ubi.*] Pierius says it is *cum* in the Roman manuscript.

445. *Dulcibus idcirco fluviiis, &c.*] Columella says, that a sheep, as soon as it is sheared, should be anointed with a mixture of the juice of lupines, the lees of old wine, and the dregs of oil in equal quantities; and be

washed four days afterwards in the sea, or in rain water salted: and quotes the authority of Celsus, who affirms that a sheep treated after this manner will be free from the scab for a whole year; and that the wool will be the longer and softer for it. "Verum ea quandocunque detonsa fuerit, ungi debet tali medicamine, succus excocti lupini, veterisque vini fæx, et amurca pari mensura miscentur, eoque liquamine tonsa ovis imbuitur, atque ubi per triduum delibato tergo medicamina perbiberit, quarto die, si est vicina maris, ad litus deducta mersatur: si minus est, cælestis aqua sub dio salibus in hunc usum durata paulum decoquitur; eaque grex perluitur. Hoc modo curatum pecus anno scabrum fieri non posse Celsus affirmat, nec dubium est, quin etiam ob eam rem lana quodque mollior atque prolixior renascatur." Thus Columella recommends the salt water as a preservative against the scab; but Virgil advises the use of sweet river water, as a cure after the distemper has seized them.

448. *Aut tonsum tristi &c.*] We have seen already in the preceding note, the composition which Columella prescribes against the scab. The

Et spumas miscent argenti, vivaque sulphura, and add litharge, and native sulphur,

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The same author adds Hellebore to his liniment, when it is to be applied to a sheep in which the disease is already begun: "Facit autem com-  
"mode primum ea compositio, quam  
"paulo ante demonstravimus, si ad  
"facem et amurcam, succumque  
"decocti lupini misceas portione æ-  
"qua detritum album Elleborum." It must be allowed that the ointment which Virgil here describes is an excellent composition.

*Amurca.*] The lees of oil are much in use in Italy, and other countries where oil is made. We find it recommended by Cato for many purposes. We find the virtues of it collected by Dioscorides. It is, says he, the dregs of oil. Being boiled in a copper vessel to the consistence of honey, it is astringent, and has the other effects of Lycium. It is applied to the tooth-ach and to wounds with vinegar and wine: it is added to medicines for the eyes, and to those which obstruct the pores. It is the better for being old. It is applied with success to ulcers of the *anus* and *pudenda*. If it is boiled again with verjuice to the consistence of honey it draws out rotten teeth. It heals the scab in cattle, being made into a liniment with the decoction of lupines and chamæleon. It is of great service to anoint the gout and pains of the joints with dregs of oil. A skin with the hair on smeared with it, and applied to the dropsy diminishes the swelling: Ἀμόργη,

ἰπποστάθμη ἐστὶν ἑλαίας τῆς ἐκδιλυθεμένης, ἢ τις ἐψηθεῖσα ἐν χαλκῷ κυπρίῳ μέχρι μελιτῶδους συστάσεως, στίφει. ποιοῦσα πρὸς ἅ καὶ τὸ λίκιον. ἐκπερισσοῦ δὲ καὶ πρὸς ὀδοναλγίας καὶ τραύματι. ἐπιχρισμένη μετ' ὄξους ἢ οἴνου ἢ οἶνομέλιτος. μίγνυται δὲ καὶ ἰφθαλμικαῖς δυνάμεσι καὶ ἐμπλαστικάις. παλαιον- μένη τε βελτίων γίνεται. ἐγγλυσμά τε ἔδρα καὶ αἰδοῖα καὶ μήτρας εἰλωμένας ἐστὶ χρήσιμος. ἐκβάλλει δὲ καὶ τοὺς ἰφθαρμένους ὀδύνας σὺν ὁμφανίνῳ ἐψηθεῖσα ἄχρι μελιτῶδους συστάσεως, καὶ περιπλασθεῖσα. ψώρας τε κτηνῶν σὺν δέρμιν ἀφεψήματι καὶ χαμαιλέοντος καταχρησμένη θεραπεύει. ἡ δὲ ἀνέψητος καὶ πρόσφατος ποδαγκηκὸς καὶ ἀρθρῆτι- κὸς ὠφελεῖ. δερμὴ καταντληθεῖσα ἐγ- χρισμένη δὲ εἰς κώδιον καὶ ἐπιθεμένη ἐπὶ τῶν ὑδροπικῶν, σίλλει τὸν ὄγκον.

449. *Spumas argenti.*] Some have supposed the Poet to mean quicksilver, grounding their opinion on the following passage of Calpurnius:

" ——— Vиви quoque pondere  
" melle  
" Argenti coquito."

But quicksilver was never called *spuma argenti*, by which name the ancients seem to understand what we call litharge. It arises in the purification of silver, as is plainly enough described by Pliny: "Fit in iisdem  
"Metallis et quæ vocatur *Spuma*  
"*argenti*. Genera ejus tria....  
"Omnis autem fit excocta sua ma-  
"teria ex superiori catino defluens in  
" infe-

and Idæan pitch, and fat wax, and squill, and strong hellebore, and black bitumen.

Idæasque pices, et pingues unguine ceras, 450  
Scillamque, Helleborosque graves, nigrumque  
bitumen.

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“inferiorem, et ex eo sublata veruculis ferreis, atque in ipsa flamma convoluta veruculo, ut sit modici ponderis. Est autem, ut ex nomine ipso intelligi potest, fervescens et futuræ materiæ spuma. Distat a scoria, quo potest spuma a facie distare. Alterum purgantibus se materiæ, alterum purgatæ vitium est.”

*Vivæque sulphura.*] So Servius and most of the Commentators agree that it should be read. Pierius found *et sulphura viva* in the Roman, Medicæan, and Lombard manuscripts. I find the same reading in the King's, the Cambridge, the Bodleian, and in both the Arundelian manuscripts. It is *ac sulphura viva* in one of Dr. Mead's manuscripts, and in several of the oldest printed editions.

Sulphur is without doubt a good ingredient in this composition.

450. *Idæasque pices.*] Pitch is called Idæan, because pitch-trees abound on mount Ida. Pitch is of two sorts, *arida* or *sicca*, which we call properly *pitch*; and *liquida*, which we call *tarr*. I believe it is the *pix liquida* or *tarr*, which the Poet means. Pliny says it is an excellent remedy for the scab in cattle: “Præstantissimum ad canum et jumentorum scabiem.”

*Ceras.*] Wax seems to be added chiefly to give to the medicine the consistence of an ointment.

451. *Scillam.*] The Squill or sea onion is a bulbous root, like an onion,

but much larger. It is brought to us from Spain.

*Helleborosque graves.*] There are two kinds of Hellebore, the black and the white. I take it to be the white Hellebore, that Virgil means. Columella expressly mentions the white Hellebore, as we have seen already in the quotation from that author, in the note on ver. 448. Dioscorides however ascribes the power of curing this sort of diseases to the black Hellebore: Θεραπεύει δὲ καὶ ψώρας μετὰ λιθωντοῦ ἢ κηροῦ καὶ πίσεως καὶ κεδρίνου ελαίου καταχρίμενος. The white Hellebore is known to be serviceable in diseases of the skin, if it be externally applied; but it is too rough to be taken inwardly, as the black sort is. Hence perhaps Virgil added the epithet *graves*, to express the *white* Hellebore.

*Bitumen.*] *Bitumen*, or, as the Greeks called it, *Asphaltus*, is a fat, sulphureous, tenaceous, inflammable substance, issuing out of the earth or floating upon water, as at Pitchford in Shropshire, and in the island Barbadoes in America, whence it is brought hither under the name of *Barbadoes tar*. Sometimes it is found hardened into a substance like pitch. The most esteemed is that which is found in Judæa, and is called *Bitumen Judaicum*, or *Jews-pitch*. This is seldom if ever brought hither: what is generally sold for it being little different from common pitch. Pliny mentions a mixture of bitumen and



Non tamen ulla magis præsens fortuna laborum  
est, 452  
Quam si quis ferro potuit rescindere summum  
Ulceris os : alitur vitium, vivitque tegendo ;  
Dum medicas adhibere manus ad vulnera pastor  
Abnegat, aut meliora Deos sedet omnia poscens.  
Quin etiam ima dolor balantum lapsus ad ossa  
Cum furit, atque artus depascitur arida febris ;  
Profuit incensos æstus avertere, et inter 459  
Ima ferire pedis salientem sanguine venam :  
Bisaltæ quo more solent, acerque Gelonus,  
Cum fugit in Rhodopen, atque in deserta  
Getarum,

But there is no remedy so successful as to lay the sore open; the distemper increases, and gains strength by being covered; whilst the shepherd refuses to apply his healing hands to the wound, and sitting still begs the Gods to assist him. Moreover when the pain, reaching to the very bones of the bleating sheep, rages, and a parching fever consumes their limbs, it has been of service to avert the kindled heat, and pierce the vein spouting with blood between the under parts of the foot; just as the Bisaltæ use, and the fierce Gelonian, when he flies to Rhodope, and to the deserts of the Getæ,

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and pitch as good for the scab in sheep: "Est et Pissasphaltos, mixta bitumini pice, naturaliter ex Apollonatarum agro. Quidam ipsi miscent, præcipuum ad scabiem pecorum remedium."

452. *Non tamen ulla, &c.*] It has not without reason been said by the writers of Virgil's life, that our Poet had studied Physick. The respect with which he mentions the Physician lapis, and the many medicines occasionally mentioned in his works, greatly favour this tradition. He has just mentioned an ointment, compounded with greater skill, and described with greater propriety of expression, than any that we meet with in the other writers of Agriculture. He now adds with much judgment that no application is of so much service, as to lay open the ulcer, and give a free discharge to the corroding matter.

453. *Rescindere.*] It properly signifies *to open*; in which sense it is used also in the twelfth Æneid:

"Ense secant lato vulnus, telique  
latebram

"*Rescindant penitus.*"

In the same manner it seems to have been used by Lucretius:

"Propterea que solere vias rescindere  
nostris  
Sensibus."

454. *Alitur vitium, vivitque tegendo.*] Thus also Lucretius:

"Ulcus enim vivescit, et inveterascit  
alendo."

456. *Et.*] Pierius says it is *aut* in the Roman manuscript.

456. *Omina.*] It is *omina* in the Roman manuscript, according to Pierius. It is *omina* also in the Venice edition in *fol.* 1475. La Cerda reads *omina*.

461. *Bisaltæ.*] The *Bisaltæ* were a people of Macedon.

*Gelonus.*] See book II. ver. 115.

462. *Rhodopen.*] *Rhodope* is a mountain of Thrace.

*Getarum.*] The *Getæ* or *Dacians* dwelt near the Danube.

and drinks milk mixt with horse's blood. If you ever see one of your sheep stand at a distance, or often creep under the mild shade, or lazily crop the ends of the grass, or lag behind the rest, or lie down, as she is feeding in the middle of the plain, and return alone late at night; immediate-ly cut off the faulty sheep,

Et lac concretum cum sanguine potat equino.  
Quam procul aut molli succedere sæpius um-  
bræ,

Videris, aut summas carpentem ignavius herbas,  
Extremamque sequi, aut medio procumbere  
campo 466

Pascentem, et seræ solam decedere nocti;  
Continuo culpam ferro compesce, prius quam

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463. *Lac concretum cum sanguine potat equino.*] This custom of drinking milk and horse's blood is ascribed to the Massagetæ, a people of Scythia, by Dionysius.

Τοὺς δὲ μετ' ἀνατολήν δὲ, πέρην κε-  
λάδοντος Ἀράξου

Μασσαγέται ναίουσι, θοῶν ξυτῆρες  
ἔσλῶν.

Ἀνέρες οἷς μήτ' αὐτὸς ἐγὼ, μήθ' ἕσις  
ἑταῖρος

Ἐμπελάσαι· μάλα γάρ τε κακοξενότεροι  
ἄλλων

Οὐ γὰρ σφὶν σίτοιο μελίφρονος ἐσλὶν  
ἰδῶν,

Οὐδὲ μὲν οὐδ' οἶνος μεταδήμιος. ἀλλὰ  
γὰρ ἵππων

Ἄιματι μίσγοντες λευκὸν γάλα, δαῖτα  
τίθενται.

Pliny mentions the *Sarmatæ* as mixing millet with the milk of mares, or the blood drawn out of their legs: "Sarmatarum quoque gentes hæc maxime pulte aluntur, et cruda etiam farina equino lacte vel sanguine e cruris venis admixto." The same is said by other authors, of different nations inhabiting those parts.

464. *Aut.*] It is *ut* in the King's manuscript.

*Succedere.*] In one of the Arundelian manuscripts it is *succumbere*.

*Sæpius.*] In the King's manuscript it is *mollius*.

465. *Ignavius.*] Pierius found *segnius* in the Roman manuscript.

467. *Et.*] The conjunction is omitted in one of Dr. Mead's manuscripts.

*Seræ nocti.*] Pierius says it is *sera nocte* in the ancient manuscripts.

468. *Continuo culpam ferro compesce.*] Most of the printed editions, and all the manuscripts which I have collated, have *continuo ferro culpam*, which seems very unharmonious. Servius reads *continuo culpam ferro*, which order of the words Pierius also found in the Roman, the Medicean, and other very ancient manuscripts. I have found the same order in two old editions *in folio*, printed at Venice in 1475 and 1476, and in an old edition of the Georgicks *in octavo*, printed at Paris in 1495. The same is admitted also by La Cerda and Heinsius.

Servius interprets *culpam ferro compesce* to mean, that the shepherd by killing an infected sheep avoids being guilty himself of a crime, in suffering it to live to the damage of the whole flock: "Atqui habere morbum culpam non est: sed hoc dicit, occidendo eam, tuam culpam compesce, id est, vita crimen in quod potes incidere, si, dum uni parcis, fuerit

*Dira per incautum serpant contagia vulgus.*

*Non tam creber agens hyemem ruit æquore  
turbo,*

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before the dreadful contagion  
spreads itself over the unwary  
flock. The whirlwind which  
brings on a storm,

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“ fuerit totus grex ejus contagione  
“ corruptus.” Grimoaldus is of the  
same opinion: “ *Hæc inquam signa  
“ et indicia, quæ febrim solent an-  
“ tecedere, simul atque perceperis,  
“ crimen vitabis, in quod poteris in-  
“ cidere, si dum uni parcis, fuerit  
“ totus grex ejus contagione cor-  
“ ruptus.”* La Cerda gives the same  
interpretation: “ *Illud culpam ferro  
“ compesce* refertur ad eam culpam,  
“ quæ residebit in pastore, nisi utatur  
“ ferro.” Ruæus seems to think that  
by *culpam* is meant the disease of the  
sheep: “ *hujus morbum coercere sta-  
“ tim ferro.”* But Virgil is not here  
speaking of any partial disease, which  
might be restrained by being cut out,  
but of a general disorder which spreads  
itself over the whole body, making  
the sheep loath it’s food, and lag  
heavily behind the flock. I am per-  
suaded therefore, that by *culpam* he  
means the infected sheep, and by *fer-  
ro compesce*, that it should be killed,  
to prevent the contagion from spread-  
ing. Thus in the second Georgick,  
he uses *ramos compesce*, to express the  
pruning of trees, to hinder the too  
luxuriant spreading of the branches:

“ ———— Tum denique dura  
“ Exerce imperia, et ramos compesce  
“ fluentes.”

All the translators have concurred  
in understanding *culpam compesce*, to  
be meant of killing the sheep. Thus  
May:

“ ———— Straight kill that sheep  
“ Before th’ infection through th’  
“ whole flocke doe creepe.”

And Dryden:

“ Revenge the crime, and take the  
“ traytor’s head,  
“ E’er in the faultless flock the dire  
“ contagion spread:”

And Dr. Trapp:

“ Delay not, kill th’ infected; e’er  
“ thro’ all  
“ Th’ unwary flock the dire con-  
“ tagion spread.”

[470. *Non tam creber agens, &c.*] After these diseases, to which the sheep are subject, our Poet adds that the distempers of cattle are innumerable. Hence he takes occasion to speak of a great plague, by which all the country about the Alps was laid waste.

“ The words *agens hyemem*,” says Dr. Trapp, “are commonly explain-  
“ ed by *tempestatem ferens*. And  
“ then it should be rendered not *in*  
“ but *before* a storm. But I rather  
“ understand it, *agens* for *agitans*  
“ *hyemem*, or *aërem in hyeme*, i. e.  
“ *procella*. Surely a multitude of  
“ whirlwinds do not *precede* a storm;  
“ but *are themselves* one, or at least  
“ parts of one.”

I do not think that *creber agens  
hyemem turbo* is to be understood to  
mean

and rushes upon the main, is not so frequent, as the plagues of cattle are many; nor do these diseases prey on single bodies, but sweep off whole folds on a sudden, both lambs and sheep, and the whole flock entirely. This any one may know, who sees the lofty Alps, and the Noric castles on the hills, and the fields of lapidian Timavus, and the realms of the shepherds even now after so long a time deserted, and the lawns lying waste far and wide. Here formerly a most miserable plague arose by the corruption of the air,

Quam multæ pecudum pestes: nec singula morbi

Corpora corripunt; sed tota æstiva repente,  
Spemque gregemque simul, cunctamque ab origine gentem.

Tum sciat, aërias Alpes, et Norica siquis  
Castella in tumulis, et lapidis arva Timavi, 475  
Nunc quoque post tanto videat desertaque regna  
Pastorum, et longe saltus lateque vacantes.  
Hic quondam morbo cæli miseranda coorta est

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mean, that many whirlwinds precede one single storm, but that the sea is tossed by many whirlwinds, each of which precedes a storm. That a violent storm is usually preceded by a whirlwind is most certain: therefore to enter into a debate, whether the whirlwind is to be accounted a fore-runner of a storm, or a part of the storm itself, would be a mere logomachy.

471. *Quam multæ pecudum pestes.*] The Poet cannot mean that pestilences or murrains are as common among the cattle, as storms on the sea. *Pestis* is a more general word, and includes all the several great misfortunes that attend them. Thus a little before, he calls a serpent *Pestis acerba boum*.

472. *Æstiva.*] *Æstiva* are the "shady places, in which the cattle avoid the heat of the sun in summer; thus Statius:

"—— *Et umbrosi patuere æstiva  
"Lycæi."*

SERVIVS.

473. *Spemque gregemque.*] Servius interprets this, *agnos cum matribus*, which is generally received.

474. *Tum sciat, &c.*] "The sense is this, if any one knows what sort of places these were, when they were full of cattle, he may now see them empty, though it is a long time since the pestilence." SERVIVS.

*Aërias Alpes.*] The Alps are called *aëriæ*, from their great height: they divide Italy from France and Germany.

*Norica.*] *Noricum* was a region of Germany, bordering on the Alps. Great part of it is what we now call *Bavaria*.

*Lapidis arva Timavi.*] Some read *Iapygis*; but *Iapygia* was a part of the kingdom of Naples, far distant from the Alps, of which Virgil is here speaking. *Lapidis* is certainly the true meaning: for *Iapidia* was in the Venetian territory, where the river *Timavus* flows. This part of Italy is now called *Friuli*.

Schrevelius and Masvicius read *arma* instead of *arva*.

Timavus is a river of Carniola: it is now called Timavo.

478. *Hic.*] It is *hinc* in one of the Arundelian manuscripts.

Virgil is generally thought to speak in this place of the plague which broke



Tempestas, totoque autumni incanduit æstu,

and raged through all the heat  
of autumn,

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broke out in Attica, in the first year of the Peloponnesian war, which has been so accurately described by Hippocrates, Thucydides, and Lucretius. This last author, whom our Poet seems to emulate, derives this plague from Egypt:

“ Hæc ratio quondam morborum,  
“ et mortifer æstas

“ Finibu’ Cecropiis funestos reddidit  
“ agros,

“ Vastavitque vias, exhaustit civibus  
“ urbem.

“ Nam penitus veniens Ægypti e fi-  
“ nibus ortus,

“ Aëra permensus multum, campos-  
“ que natantes,

“ Incubuit tandem populo Pandionis:  
“ omnes

“ Inde catervatim morbo mortique  
“ dabantur.”

*A plague thus rais’d, laid learned  
Athens waste;*

*Thro’ ev’ry street, thro’ all the town  
it pass’d,*

*Blasting both man and beast with  
pois’nous wind:*

*Death fled before, and ruin stalk’d  
behind.*

*From Egypt’s burning sands the fever  
came,*

*More hot than those that rais’d the  
deadly flame.*

*At length the raging plague did  
Athens seize,*

*The plague; and death attending the  
disease.*

*Then men did die by heaps, by heaps  
did fall,*

*And the whole city made one funeral.*

CREECH.

But Thucydides says it began first in that part of Ethiopia, which borders upon Egypt, then it fell upon Egypt and Libya, and into the greatest part of the Persian territories; and then it suddenly invaded the city of Athens:

Ἡρξάτο δὲ τὸ μὲν πρῶτον, ὡς λέγεται, ἐξ Ἀιθιοπίας τῆς ἱπὲρ Αἰγύπτου, ἔπειτα δὲ καὶ ἐς Αἴγυπτον καὶ Λιβύην κατέβη, καὶ ἐς τὴν Βασιλείας γῆν τὴν πολλήν. ἐς δὲ τὴν Ἀθηναίων πόλιν ἐξαπναιώς ἐπέπεσε. But Virgil seems to make his pestilence much more ancient than that of Athens, for he mentions Chiron, who lived at least five hundred years before Hippocrates, who flourished about the beginning of the Peloponnesian war. Besides, Thucydides mentions the plague of which he speaks, as not proceeding even to the *Morea*; but depopulating only Athens, and the most populous cities in that neighbourhood: Καὶ ἐς μὲν Πελοπόννησον οὐκ ἐπῆλθεν, ὅ, τι καὶ ἄξιον εἰπεῖν, ἐπενείματο δὲ Ἀθήνας μὲν μάλιστα, ἔπειτα δὲ καὶ τῶν ἄλλων χωρίων τὰ πολυανθρωπάτατα. It does not seem therefore, that this pestilence invaded the Alpine countries, which were not so very populous, abounding only with large pastures. However, as Virgil no doubt had some view to the pestilence described by Thucydides and Lucretius, I shall lay the parallel places in those authors, before the reader.

479. *Totoque autumni incanduit æsta.*] Servius interprets this “ It burnt  
“ in the first part of the autumn,  
“ which always makes a pestilence  
“ grievous.” In this he is followed  
by

and destroyed all kinds of cattle, all kinds of wild beasts, and poisoned the lakes, and infected the pastures with it's venom. Nor did they die after the common manner, but when the burning draught insinuating itself into all the veins had contracted the miserable limbs, the corrupted moisture oozed out, and converted all the tainted bones into it's substance.

Et genus omne neci, pecudum dedit, omne  
ferarum; 480

Corrupitque lacus : infecit pabula tabo.

Nec via mortis erat simplex : sed ubi ignea  
venis

Omnibus acta sitis miseros adduxerat artus,

Rursus abundabat fluidus liquor ; omniaque in  
sc 484

Ossa minutatim morbo collapsa trahebat.

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by Grimoaldus, La Cerda, and almost all the Commentators. In this sense May translates it :

“ Hence by corruption of the ayre so  
“ strong  
“ A plague arose, and rag'd all au-  
“ tumne long.”

And Dryden :

“ During th' autumnal heats th' in-  
“ fection grew.”

Dr. Trapp seems to understand the Poet to mean that the plague raged with such heat, as is usual in autumn :

“ 'Twas here, long since, a plague  
“ from tainted air  
“ Rose, and with all the fires of au-  
“ tumn burn'd.”

481. *Corrupitque lacus.*] It is *corripuit* in the King's and in one of Dr. Mead's manuscripts. Pierius reads *corripuit*, but he says it is *corrupit* in the Medicean, and in some other ancient manuscripts. *Corrupit* is generally received.

482. *Nec via mortis erat simplex.*] The Commentators agree that these words mean, that they died after an

unusual manner. Thus Dryden translates them, *Strange death!*

483. *Sitis.*] A parching heat and thirst attends all malignant fevers. Thus Lucretius :

“ Intima pars homini vero flagravat  
“ ad ossa :  
“ Flagravat stomacho flamma, ut  
“ fornacibus intus :”

And

“ Insedabiliter sitis arida.”

Thucydides mentions a most intolerable thirst, and inward burning, in so much that those who were seized with the plague could not bear their cloaths, nor so much as any linnen thrown over them ; that they ran into the cold water, that some who were neglected threw themselves into wells, and that those who drank largely did not fare the better for it : τὰ δὲ ἐντός οὕτως ἐκαίετο ὥστε μήτε τῶν πάνυ λεπτῶν ἱματίων καὶ σινδό-νων τὰς ἐπιβολὰς, μήτ' ἄλλο τι ἢ γυμνὸν ἀνέχεσθαι, ἥδισιά τε ἂν ἐς ὕδαρ ψυχρὴν σφᾶς αὐτοὺς ῥίπτειν. καὶ πολλοὶ τοῦτο τῶν ἡμελημένων ἀνδρώπων καὶ ἑώρασαν ἐς φρέατα, ἀπαύσιμῃ τῇ δίψῃ ξυνεχόμενοι. καὶ ἐν

Sape in honore Deum medio stans hostia ad  
 aram,  
 Lanea dum nivea circumdatur infula vitta,  
 Inter cunctantes cecidit moribunda ministros.  
 Aut si quam ferro mactaverat ante sacerdos,  
 Inde neque impositis ardent altaria fibris ; 490  
 Nec responsa potest consultus reddere vates :  
 Ac vix suppositi tinguntur sanguine cultri,  
 Summaque jejuna sanie infusatur arena.  
 Hinc lætis vituli vulgo moriuntur in herbis,  
 Et dulces animas plena ad præsepia reddunt.  
 Hinc canibus blandis rabies venit, et quatit  
 aegros

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ἐν τῷ ὁμοίῳ καθεστῆκει τό, τε πλεον καὶ ἑλασσει πλῆν.

. 486. *Sape in honore Deum*, &c.] He comes now to relate particular instances of the dire effects of this pestilence. The victims dropped down dead suddenly before the altars: or if they lived to bear the knife of the sacrificer, their flesh would not burn; nor could the augurs divine any thing from the inspection of their entrails. He then mentions the effects of this disease on calves, dogs, and swine.

Thucydides says that prayers to the gods and inquiries at the oracles were of no service, and at last were laid aside: "Ὅσα τε πρὸς ἱεροῖς ἐκέλευσαν, ἢ καηλείαις καὶ ταῖς τοιούτοις ἐχρήσαντο, πάντα ἀνωφελῆ ἦν. τελευτῶντές τε αὐτῶν ἀπέσιπσαν, ὑπὸ τοῦ κακοῦ νικώμενοι.

*Aram.*] It is *aras* in several of the old editions.

487. *Lanea.*] Pierius reads *linea*; but he says it is *lanea* in the Mediccan, the Lombard, and in some other ancient manuscripts. I find *laurea* in some of the old editions; but *lanea* is generally received.

Oftentimes, in the midst of a sacrifice to the gods, the victim standing before the altar, whilst the woolly fillet is encompassed with a snowy garland, drops down dying amongst the delaying ministers. Or if the priest happened to stab any one, before it died, then the entrails being laid on the altars would not burn, nor could the augur give answers when he was consulted; but the knives with which they are stuck, are scarce tinged with blood, and the surface of the sand is but just stained with thin gore. Hence the calves frequently die in the plentiful pastures, and give up their sweet breath at full cribs. Hence the gentle dogs run mad,

*Infula.*] The *Infula* was a sort of diadem or fillet, with which the heads of the victims were bound. Ruæus says the *vittæ* were the ornaments which hung down from the *Infula*.

488. *Ministros.*] Pierius says it is *magistros* in the Roman manuscript.

489. *Mactaverat.*] It is *mactaverit* in the King's manuscript.

*Sacerdos.*] Dryden has grossly translated this word *holy butcher*.

491. *Nec responsa potest consultus reddere vates.*] The entrails of the victims were thought not to discover the will of the gods, unless they were sound.

492. *Ac.*] It is *aut* in the King's, both the Arundelian, one of Dr. Mead's manuscripts, and in several of the oldest editions. In some of them it is *at*.

493. *Jejuna sanie.*] In these morbid bodies, the liquids were almost wasted, and, instead of blood, there came out only a corrupted matter.

496. *Hinc canibus blandis rabies venit.*] The madness to which dogs are subject, is attended with most dreadful consequences. Their bite communicates the madness, not only  
 to

and a rattling cough shakes  
the wheezing swine, and tor-  
ments their swelling throats.  
The conquering horse is  
reized, unhappy in his toils,  
and forgetful of his food,

Tussis anhela sues, ac faucibus angit obesis.  
Labitur infelix studiorum, atque immemor  
herbæ  
Victor equus, fontesque avertitur, et pede  
terram

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to other animals, but to mankind also. The most terrible of all the symptoms of this distemper is the *Hydrophobia*, or dread of water: the patient, however thirsty, not being able to drink any sort of liquor, without being thrown into the most horrid convulsions. The reader may find the description of several cases, in the Philosophical Transactions. The best remedy for this disease was communicated to the Royal Society by Mr. Dampier, and has since been received by the College of Physicians into their Dispensatory, under the name of *Pulvis Antilissus*, being a composition of black pepper and the ash-coloured ground liver-wort, in equal quantities. The dose of this powder is four scruples. The person, who has the misfortune to be bitten, ought to bleed immediately, and wash the place carefully, where the bite was received, with salt water; and it is no bad precaution, to destroy all the cloaths which were worn at the time, when the accident happened. It should be taken fasting, for several mornings, in warm milk, beer, ale, broth, or other such like convenient vehicle. It must be taken before the symptoms of madness appear; for otherwise it will be ineffectual. See the Philosophical Transactions, No. 237, p. 49, or Lowthorp's Abridgment, Vol. III. p. 284.

Thucydides does not mention any thing of the dogs running mad: he only says they were more obnoxious

to this distemper than other animals, because of their greater familiarity with men: 'Οι δὲ κύνες μᾶλλον αἴσθησιν παρείχον τοῦ ἀποδαίνοντος, διὰ τὸ ξυδιατᾶσθαι.

497. *Faucibus angit obesis.*] Swine are subject to coughs, and inflammatory swellings in the throat; whence the Poet with great propriety uses the word *angit*, *angina* being the Latin name for a Quinsey.

498. *Labitur infelix studiorum, &c.*] Having briefly made mention of dogs and swine; he now speaks more largely of the violent effects of this distemper on horses:

*Infelix studiorum.*] Thus we have *victus animi, fortunatus laborum, lata laborum, &c.*

*Immemor herbæ.*] Some render this *unmindful of victory*, taking *herbæ* to express those herbs, which were used by the Ancients to denote conquest. But I rather believe, that Virgil means only *pasture*. Thus in the eighth Eclogue;

"Immemor herbarum quos est mira-  
"ta juvenca."

Dryden has introduced both senses:

"The victor horse, forgetful of his  
"food,  
"The palm renounces, and abhors  
"the flood."

499. *Pede terram crebra ferit.*] In the Lombard manuscript it is  
*crebro*



Crebra ferit: demissæ aures: incertus ibi-  
dem 500  
Sudor, et ille quidem morituris frigidus; ater  
Pellis, et ad tactum tractanti dura resistit.  
Hæc ante exitium primis dant signa diebus,  
Sin in processu cœpit crudescere morbus, 501  
Tum vero ardentes oculi, atque attractus abalto

and loaths the springs, and stamps frequently on the ground with his foot: his ears hang down; a doubtful sweat breaks out, which grows cold when they are dying; their skin grows dry, and feels hard and rough. These were the symptoms at the beginning, but when the disease began to increase, their eyes were inflamed, and their breath was fetched deep,

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“*crebro ferit*, nor need we be afraid  
“of the false quantity, for Carisius  
“acknowledges the adverb *tertio* for  
“a dactyl, and *sero* is in the measure  
“of a trochee in Statius.” PIERIUS.

The most violent diseases of horses are frequently attended with an unusual stamping on the ground.

500. *Demissæ aures.*] The hanging down of the ears is mentioned by Columellâ, as a symptom of pain in a horse's head: “*Capitis dolorem indicant lachrymæ, quæ profluunt, auresque flaccidæ, et cervix cum capite aggravata, et in terram summissa.*”

*Incertus sudor.*] By a doubtful sweat, he either means a sweat of which it may be doubted whether it is a good or a bad symptom, or else a sweat that comes and goes uncertainly and irregularly.

501. *Morituris frigidus.*] In the Cambridge, one of the Arundelian, and one of Dr. Mead's manuscripts it is *moriturus*.

A cold sweat is universally known to be a bad symptom.

*Ater pellis.*] The dryness of the skin is inconsistent with the sweating just mentioned. We must therefore understand the Poet, not to mean that all these symptoms were found in every horse, but that they were va-

riously affected. The cold sweat is a sign of a diminution of the vital powers; and the dryness and hardness of the skin shew that there is a great inward heat, and an obstruction of the matter, which ought to be perspired through the pores of the skin.

502. *Et ad tactum.*] In the Roman manuscript it is *at*; and in the Lombard it is *tractum*, according to Pierius.

503. *Dant.*] It is *dut* in one of the Arundelian manuscripts.

505. *Ardentes oculi.*] Thucydides, in his description of the plague at Athens, says they were at first seized with a heat and heaviness in the head, with a redness and inflammation of the eyes: *Πρῶτον μὲν τῆς κεφαλῆς δέμας ἰσχυραὶ καὶ τῶν ὀφθαλμῶν ἐρυθρίμαλα, καὶ φλόγῳσι ἐλάμβανε.* Thus also Lucretius:

“Principio, caput incensum fervore  
“gerebant:  
“Et duplicibus oculos suffusa luce ru-  
“bentes.”

*First fierce unusual heats did seize  
the head;*

*The glowing eyes, with blood-shot  
beams look'd red,*

*Like blazing stars, approaching fate  
foreshew'd.*

CREECH.  
*Attrac-*

and sometimes loaded with a groan, and their long sides heaved with sobs; black blood gushes out of their nostrils, and their rough tongue cleaves to their clotted jaws. At first it was of service to drench them with the

Spiritus, interdum gemitu gravis, imaque longo  
Ilia singultu tendunt : it naribus ater 507  
Sanguis, et obsessas fauces premit aspera lingua.  
Profuit inserto latices infundere cornu

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*Attractus ab alto spiritus.*] In the King's manuscript, it is *abstractus*.

Thucydides speaks of their fetching their breath with difficulty, and with a strong smell: πνεῦμα ἄτοπον, καὶ δυσῶδες ἰφίει.

506. *Imaque longo ilia singultu tendunt.*] Thucydides says that most of them had sobs or hiccups, attended with strong convulsions: Ἀγξ, τε τοῖς πλείοσιν ἐνέπιπτε κενή, σπασμὸν ἐνδιδοῦσα ἰσχυρὸν. Thus Lucretius :

" Intolerabilibusque malis erat anxius  
" angor  
" Assidue comes, et gemitu com-  
" mista querela,  
" Singultusque frequens noctem per-  
" saepe, diemque  
" Corripere assidue nervos et membra  
" coactans,  
" Dissolvebat eos, defessos ante, fa-  
" tigans.

To these fierce pains were join'd con-  
tinual care,  
And sad complainings, groans, and  
deep despair  
Tormenting, vexing sobs, and deadly  
sighs,  
Which rais'd convulsions, broke the  
vital ties  
Of mind and limbs.

507. *It naribus ater sanguis, &c.*] In one of Dr. Mead's manuscripts it is *autem* instead of *ater*.

Thucydides says their inner parts, their throat and tongue discharged blood: καὶ τὰ ἐντὸς, ἥ τε φάρυγξ καὶ ἡ γλῶσσα, εὐθὺς αἱματώδη ἦν. Thus Lucretius :

" Sudabant etiam fauces intrinsecus  
" atro  
" Sanguine, et ulceribus vocis via  
" septa coibat;  
" Atque animi interpres manabat  
" lingua cruore,  
" Debilitata malis, motu gravis, as-  
" pera tactu."

The mouth and jaws were filled with  
clotted blood;  
The throat with ulcers: the tongue  
could speak no more,  
But overflow'd, and drown'd in putrid  
gore,  
Grew useless, rough, and scarce  
could make a moan.

CREECH.

509. *Profuit inserto latices, &c.*] Wine was frequently given to horses by the Ancients. Virgil says this was found of service at first, but afterwards it proved destructive to them, throwing them into a fury, by increasing their spirits. Dryden understands our author to mean, that the wine was of service at the beginning of the distemper, but was destructive, if given too late :

" A drench

Lenæos; ea visa salus morientibus una. 510  
 Mox erat hoc ipsum exitio, furis que relecti  
 Ardebant, ipsique suos, jam morte sub ægra,  
 Dii meliora piis, erroremque hostibus illum!  
 Discissos nudis laniabant dentibus artus.  
 Ecce autem duro fumans sub vomere taurus 515

Lenæan liquor: this seemed the only hope to preserve them from death: but afterwards even this was their destruction: and being recruited with rage they burned: and, (oh! may the gods give a better mind to the pious, and that error to their enemies!) when they were in the pangs of death, they tore their own mangled flesh with their naked teeth. But lo the bull smoking under the weight

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“ A drench of wine has with success  
 “ been us’d;  
 “ And thro’ a horn the gen’rous  
 “ juice infus’d:  
 “ Which timely taken op’d his closing  
 “ jaws;  
 “ But if too late, the patient’s death  
 “ did cause.  
 “ For the too vig’rous dose too fiercely  
 “ wrought;  
 “ And added fury to the strength it  
 “ brought.  
 “ Recruited into rage he grinds his  
 “ teeth  
 “ In his own flesh, and seeds ap-  
 “ proaching death.”

This sense is very good; but I believe it is not that which Virgil meant.

513. *Dii meliora piis, &c.*] This was a frequent form among the Ancients of expressing their abhorrence of any great mischief, by wishing it from themselves to their enemies. Something like this is in the eighth Æneid:

“ Quid memorem infandas cædes?  
 “ quid facta tyranni  
 “ Effera? Dii capitî ipsius generique  
 “ resercent.”

*Errorem.*] Pierius says it is *ardorem* in the Roman manuscript.

514. *Discissos nudis laniabant dentibus artus.*] In one of Dr. Mead’s manuscripts it is *Diffissos*.

“ The word *nudis* seems to imply, “ that by tearing their flesh, they at “ the same time tore the gums from “ their teeth, *ut fœditatem exprimeret, adjecit nudis*; says a Commentator in the *Varior*. And “ what he means I know not,” Dr. Trapp.

This Commentator is Philargyrus. I take his meaning to be, that the gums being ulcerated, and rotted away from their teeth, was a filthy sight; which every one must allow that has seen it.

Though perhaps by *naked teeth* the Poet may intend to express the horrid grinning of the horse in the agonies of death: for Lucretius has used the same expression for the grinning of dogs:

“ *Mollia ricta fremunt duros nudantia dentes.*”

515. *Ecce autem duro fumans, &c.*] As the Poet had before spoken of bulls and horses together, when he treated of their generation, and the ways of managing them; so now he joins them in distress, and describes the misery of the bull immediately after that of the horse. This passage is

of the plough drops down, and casts out of his mouth blood mixt with foam, and gives his last groans: the melancholy ploughman goes away, unyoking the steer that grieves at his brother's death, and leaves the forsaken plough in the middle of his toil. But he can receive no pleasure from the shade of the lofty woods, nor from the soft meadows, no, nor from the river, which rolling over the rocks flows clearer than amber through the plain: his flanks grow flabby, a deadness seizes his heavy eyes, and his unwieldy neck hangs drooping to the ground. What do his toils and good services now avail? or what benefit is it to him to have turned the heavy clods with the share? he never suffered by the Massic gifts of Bacchus, or by luxurious banquets.

Concidit, et mixtum spumis vomit ore cruorem,  
Extremosque ciet gemitus: it tristis arator,  
Mœrentem abjungens fraterna morte juvencum,  
Atque opere in medio defixa relinquit aratra.  
Non umbræ altorum nemorum, non mollia possunt  
Prata movere animum, non qui per saxa volutus 521  
Purior electro campum petit amnis; at ina  
Solvuntur latera, atque oculos stupor urget inertes,  
Ad terramque fluit devexo pondere cervix.  
Quid labor aut benefacta juvant? quid vomere terras  
Invertisse graves? atqui non Massica Bacchi 526  
Munera, non illis epulæ nocuere repostæ:

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is wonderfully poetical. He represents the bull dropping down under the yolk, and the unhappy farmer leaving the plough in the middle of the field. Hence he slides into a beautiful digression, concerning the wholesome simplicity of the food of these animals, which he opposes to the luxurions and destructive diet of mankind. He represents the mortality among the kine to have been so great, that they were forced to use buffaloes for the sacrifices of Juno, to bury the corn in the ground with their hands, and to draw their waggons themselves, for want of cattle.

517. *Extremosque ciet gemitus: it tristis arator.*] The pause in this verse is too beautiful, not to be observed. The departure of the mournful ploughman, and the grief of the surviving bullock, for the death of his partner are exceedingly moving. The slow measure of the next line, consisting of spondees, is no less worthy of observation.

519. *Relinquit.*] It is *reliquit* in

one of Dr. Mead's manuscripts, and in several of the oldest editions.

520. *Non umbræ, &c.*] This relates to the surviving bullock, who is represented as inconsolable. He receives no satisfaction from shady woods, fine meadows, and clear streams: but he falls away, his eyes grow stupid and heavy, and his neck hangs down, not being able to support his head.

*Non mollia possunt prata movere animum.*] Pierius has *Non gramina possunt grata movere animum*; but he says the common reading is in all the ancient manuscripts.

522. *At.*] It is *et* in the King's manuscript.

524. *Pondere.*] It is *vertice* in the King's manuscript.

525. *Quid labor, &c.*] These six lines are not without reason admired by Scaliger, who declares he had rather have been the author of them, than to have had the favour of Cræsus or Cyrus.

526. *Massica Bacchi munera.*] See the note on book II. ver. 143.

528. *Victu.*]



Fronribus et victu pascuntur simplicis herbæ.  
 Pocula sunt fontes liquidi, atque exercita cursu  
 Flumina, nec somnos abrumpit cura salubres. 530  
 Tempore non alio dicunt regionibus illis  
 Quæsit ad sacra boves Junonis, et uris  
 Imparibus ductos alta ad donaria currus.  
 Ergo ægre rastris terram rimantur, et ipsi  
 Unguibus infodiunt fruges, montesque per altos 535  
 Contenta cervice trahunt stridentia plaustra.

His food was leaves and plain grass, and his drink the clear springs, and rivers exercised with running. Nor did care ever disturb his wholesome rest. At no other time do they say that kine were wanting for the sacrifices of Juno, and that the chariots were drawn by unequal buffaloes to the high temples. Therefore with difficulty they till the earth with harrows, and set the corn with their very nails, and draw the rattling waggons over the high mountains with strained necks.

NOTES:

528. *Victu.*] Pierius says it is *victum*, in the Lombard manuscript, which he thinks no inelegant reading.

529. *Atque.*] Schrevelius reads *aut*.

530. *Abbrumpit.*] Some read *abbrupit.*]

531. *Tempore non alio, &c.*] Servius, and after him many others imagine that the Poet here alludes to the famous story of Cleobis and Biton, the sons of a priestess of Juno at Argos, who, when the beasts were not ready at the time of the sacrifice, yoked themselves, and drew their mother to the temple. The priestess hereupon intreated the goddess, to reward the piety of her sons with the greatest good, that could befall men: which she granted by causing them to be found dead in their beds the next morning. The reader will find this story related by Herodotus, by Plutarch in his treatise of Consolation, addressed to Apollonius, and by Cicero, in his first book of Tusculan Questions. But I do not find any mention of a scarcity of cattle by means of any plague; but only that the mules or bullocks were either not ready soon enough, or were tired as

they drew the chariot. Besides, the scene of this story is laid at Argos, whereas Virgil is speaking of the Alps.

532. *Uris.*] See the note on book II. ver. 374.

533. *Alta ad donaria.*] “*Donaria* are properly the places where the gifts to the gods are laid up. Hence the word is transferred to signify temples. For thus *pulvinaria* also are used for temples, whereas they are properly the cushions or couches, which used to be spread in temples.” Servius.

534. *Ergo ægre, &c.*] The Poet describes the great mortality of cattle, by saying the people were forced to scratch the earth with their nails, in order to sow or rather set their corn, scarce being able to drag the harrows over the fields, and that they strained their own necks with the yokes.

536. *Contenta.*] This is generally interpreted *not contented*, but *trained*.

It will not, I believe, be disagreeable to the reader, if I now lay before him an abstract of the account of the disease which raged among the Kine in England, in the

The wolf does not now exercise  
his wiles around the folds,

Non lupus insidias explorat ovilia circum,

## NOTES.

year 1714. This account was drawn up by Mr. Bates, then Surgeon to his Majesty's household, who was appointed, together with four Justices of the Peace, by the Lords Justices, to inquire into this distemper, and by him communicated to the Royal Society. It is printed in the *Philosophical Transactions*, No. 358, p. 872. Jones's *Abridgment*, Vol. V. p. 48.

This Gentleman observes, that all Cows have naturally a purgation by the *Anus* for five or six weeks in the spring, from what the Cow-keepers call the *frimness* of the grass; during which time they are brisk and lively, their milk becomes thinner, of a bluish colour, sweeter to the taste, and in greater plenty. But the spring preceding this distemper, was unusually dry all over Europe. Hence there was but little grass, and that so dry, and void of that *frimness* which it has in other years, that Mr. Bates could not hear of one Cow-keeper, who had observed his Cows to have that purgation in the same degree as usual: and very few who had observed any at all. They all agreed that their Cows had not given above half so much milk that summer as they did in others; that some of them were almost dry; that the milk they did give was much thicker, and yellower than in other years. It was observed by the whole town, that very little of the milk then sold would boil without turning; and it is a known truth, that the weakest of the common purges deprive a Cow

entirely of her milk; from all which circumstances he thinks it evident, that the want of that natural purgation was the sole cause of this disease; by producing those obstructions, which terminated in a putrefaction, and made this distemper contagious.

The symptoms of this distemper were, that they first refused their food; the next day they had huskish coughs, and voided excrements like clay; their heads swelled, and sometimes their bodies. In a day or two more, there was a great discharge of a mucous matter by their nose, and their breaths smelled offensively. Lastly a severe purging, sometimes bloody, which terminated in death. Some Cows died in three days, and others in five or six, but the bulls lived eight or ten. During their whole illness, they refused all manner of food, and were very hot.

Of sixteen Cows which he dissected, the five first had herded with those that were ill, and the symptoms of this distemper were just become visible; in these, the gall-bladders were larger than usual, and filled with bile of a natural taste and smell, but of a greener colour. Their sweet-breads were shrivelled, and some of the glands obstructed and tumefied. Many of the glands in their mesenteries were twice or thrice their natural bigness. Their lungs were a little inflamed, and their flesh felt hot. All other parts of the bowels appeared as in a healthful state. The next six that he opened, had been ill about  
two

Nec gregibus nocturnus obambulat ; acrior illum

nor does he proul by night  
about the flocks : a sharper

## NOTES.

two days : in them the livers were blacker than usual, and in two of them there were several bags, filled with a petrified substance like chalk, about the bigness of a pea. Their gall-bladders were twice their natural bigness, and filled with a greener bile than the first. Their sweet-breads were shrivelled, some of their glands very large and hard, and of a blackish colour. The glands in their mesenteries were many of them five times as big as naturally, and of a blackish colour. Their lungs were inflamed, with several bags forming. Their intestines were full of red and black spots. Their flesh was very hot, though not altered in colour. The five last that he opened, were very near dying ; in them he found the liver to be blackish, much shrivelled and contracted, and in three of them there were several bags, as big as nutmegs, filled with a chalky substance. Their gall-bladders were about three times as big as usual, and filled with a deep green bile. Their sweet-breads were shrivelled and contracted, many of their glands very large and hard, and of a black colour. The glands in their mesenteries were many of them distended to eight or ten times their natural bigness, were very black, and in the pelvis of most of those glands in two Cows, there was a yellow putrefaction, of the consistence of a sandy stone. Their intestines were of the colour of a snake, their inner coat excoriated by purging. Their lungs

were much inflamed, with several bags containing a yellow purulent matter, many of them as big as a nutmeg. Their flesh was extreme hot, though very little altered in colour. These were the general appearances ; but in some other dissections, he observed the following remarkable particulars. In one the bile was petrified in its vessels, and resembled a tree of coral, but of a dark yellow colour, and brittle substance. In another there were several inflammations on the liver, some as large as a half-crown, cracked round the edges, and appeared separating from the sound part, like a pestilential carbuncle. In a third, the liquor contained in the *Pericardium*, appeared like the subsidings of lime-water ; and had excoriated, and given as yellow a colour to the whole surface of the heart and *Pericardium*, as lime-water could possibly have done.

All the medicines that were applied proved ineffectual, and the method by which the contagion was at last suppressed, was this : they divided their Cows into small parcels, by which means they lost only that parcel in which the contagion happened : for otherwise the disease would spread from one infected Cow, through a whole herd. They also brought all their Cows to be burned or buried with quick lime, to encourage which, the King allowed them a reward, out of his own Civil List, for every Cow so brought, which amounted in the whole to 677*l.* 1*s.* 1*d.* The number

care subdues him : the timorous deer and flying stags now wander among the dogs, and about the houses. Now the waves cast upon the shore the offspring

Cura domat ; timidi damæ, cervique fugaces  
Nunc interque canes, et circum tecta vagantur. 540  
Jam maris immensi prolem, et genus omne natantum

## NOTES.

number of Bulls and Cows lost by this disease were five thousand four hundred and eighteen, in the counties of Middlesex, Essex, and Surry ; and of calves, four hundred and thirty-nine.

537. *Non lupus insidias explorat*, &c.] The Poet having already mentioned the destruction which was made among the cattle, now represents this wasting pestilence as extending itself through earth, sea, and air : he observes that physic was of no service, and that even the divine masters of the art failed. To complete the horror of this pestilence, he represents Tisiphone, one of the Furies spreading death and destruction all around, the cattle falling by heaps, their hides useless, and the wool spreading the infection in those who presumed to weave it into garments.

Thucydides says, that the pestilence, which he describes, was more dreadful, than can be expressed by words, and was more grievous than could be borne by human nature, which shewed it plainly to be none of the common sort of diseases. For even beasts and birds of prey, which use to feed on human carcasses, would hardly touch the bodies of those, who lay unburied, and if they tasted them, they died themselves : Γενόμενοι γὰρ κρεῖσσον λόγου τὸ εἶδος τῆς νόσου, τὰ τε ἄλλα χαλεπωτέως ἢ καὶ τὴν ἀνθρωπείαν φύσιν προσέπιπτεν ἐκασίῳ, καὶ ἐν τῷδε ἐδήλωσε καλίστῃ ἄλλοι τε

ἐν ἡ τῶν ξυντρόφων τι. τὰ γὰρ ὄρεα καὶ τείραποδα ὅσα ἀνθρώπων ἀπίζεται, πολλῶν αἰσφρων γιγνομένων, ἡ οὐ προσήει, ἡ γυστάμενα διεφθείρετο. Thus also Lucretius :

“ Multaque humi cum inhumata  
“ jacerent corpora supra  
“ Corporibus, tamen alituum genus  
“ atque ferarum  
“ Aut procul absiliebat, ut acrem  
“ exiret odorem :  
“ Aut ubi gustarat, languebat morte  
“ propinqua.  
“ Nec tamen omnino temere illis  
solibus ulla  
“ Comparebat avis, nec noctibus  
“ sæcla ferarum  
“ Exibant sylvis : languebant plera-  
“ que morbo,  
“ Et moriebantur.”

541. *Jam maris immensi prolem.*] The Poet here openly contradicts Aristotle, who says, that a pestilential disease does not seem ever to invade fishes, as it often does men, horses, oxen and other animals, both tame and wild : Νόσημα δὲ λοιμῶδες μὲν ἐν οὐδενὶ τοῖς ἰχθύσι φαίνεται ἐμπύπτον, οἷον ἐπὶ τῶν ἀνθρώπων συμβαίνει πολλάκις, καὶ τῶν ζωότων καὶ τετραπόδων, εἰς ἵππους καὶ βοῦς καὶ τῶν ἄλλων εἰς ἕνα καὶ ἡμεῖς καὶ ἄγρια : and that the animals of the rivers and lakes are not subject to the plague : Τοῖς δὲ ποταμοῖς καὶ λιμναίοις,



Littore in extremo, ceu naufraga corpora, fluctus  
 Proluit : insolitæ fugiunt in flumina phocæ.  
 Interit et curvis frustra defensa latebris  
 Vipera, et attoniti squamis astantibus hydri. 545  
 Ipsis est ær avibus non æquus, et illæ  
 Præcipites alta vitam sub nube relinquunt.  
 Præterea jam nec mutari pabula refert,  
 Quæsitaque nocent artes : cessare magistri

of the vast ocean, and all sorts of fishes, like shipwrecked bodies; and unusual sea calves fly into the rivers. The viper perishes, in vain defended by its winding den; and the water snakes astonished with erected scales. The air no longer agreed even with the birds, but down they fell, leaving their lives under the lofty clouds. Moreover, it was of no service now to change their pasture, and the arts of medicine were injurious: the masters themselves failed,

## NOTES.

λοιμαίοις, λοιμῶδες μὲν οὐδὲ τοῦτοις οὐδὲν γινέσται.

543. *In flumina.*] In the King's manuscript it is *ad flumina*. Pierius found the same reading in the Lombard manuscript.

549. *Quæsitaque nocent artes.*] Thucydides says the Physicians at first could be of no service to the sick, because they did not know the nature of the distemper, but died themselves above all others, because of their greater communication with the sick: "Ουτε γὰρ ἱατροὶ ἤρουν τὸ πρῶτον θεραπεύοις ἀγνοίᾳ, ἀλλ' αὐτοὶ μάλιστα ἐθνησκον ὅσω καὶ μάλιστα προσήσαν, οὔτε ἄλλη ἀνδρωπεία ὑτέχνη οὐδεμία. And afterwards he says, those who were taken care of, and those who were not, died alike: that there could be found no remedy that was of service: that what did good to one did harm to another: "Ἐθνησκον δὲ, οἱ μὲν, ἀμελείᾳ, οἱ δὲ καὶ πάνυ θεραπευόμενοι. ἔν τε οὐδὲν κατέστη ἱαμα, ὡς εἰπεῖν, ὃ, τι χρεὶν προσφέροντας ὠφελεῖν. τὸ γὰρ τῷ ξυνοικῶν ἄλλοις τοῦτο ἐβλαπτε. Thus also Lucretius:

"Nec requies erat ulla mali, de-  
 "fessa jacebant

"Corpora, mussabat tacito Medi-  
 "cina timore:"

And again,

"Nec ratio remedî communis certa  
 "dabatur.

"Nam quod aliis dederat vitales aëris  
 "aurs

"Volvere in ore licere, et cæli  
 "templa tueri:

"Hoc aliis erat exitio, lethumque  
 "parabat."

Thus also Mr. Bates, in the account above mentioned, says, "several Physicians attempted the cure, and made many essays for that purpose; but the dissections convinced me of the improbability of their succeeding, with which I acquainted their Excellencies. However they having received a *Recipe* and directions from some in Holland, said to have been used there with good success, gave me orders to make trial of it: but the effect was not answerable to my expectation, for in very many instances I was not sensible of the least benefit. . . I think there is no one method in  
 "practice,

even Chiron the son of Philyra, and Melampus the son of Amythaon. The pale Tisiphone, being sent into the light from the Stygian darkness, rages: she drives diseases and fear before her, and rising, appears her devouring head higher every day. The rivers, and withering banks,

Phillyrides Chiron, Amythaoniusque Melampus. 550

Sævit et in lucem Stygiis emissa tenebris

Pallida Tisiphone, morbos agit ante metumque,

Inque dies avidum surgens caput altius effert.

Balatu pecorum, et crebris mugitibus annes,

## NOTES.

“ practice, but what was tried on  
“ this occasion, though I cannot say  
“ that any of them was attended  
“ with an appearance of success; ex-  
“ cept that of bleeding plentifully,  
“ and giving great quantities of  
“ cooling and diluting liquids. But  
“ by this method, the instances of  
“ success were so few, that they do  
“ not deserve any further mention.”

550. *Phillyrides Chiron, Amythaoniusque Melampus.*] Chiron was the son of Saturn and Philyra, as was observed in the note on ver. 92. When he was grown up, he retired to the woods, and having there learned the nature and virtues of plants, he became an excellent Physician; and the herb *Centaury* had its name from this famous Centaur. He instructed Æsculapius in Physic, Hercules in Astronomy, and Achilles in Music. He was a practical astronomer, and is thought, together with Musæus, to have framed the first sphere that was ever made among the Greeks, for the use of the Argonautic expedition, in which he had two grandsons engaged. He is supposed by Sir Isaac Newton, to have been about eighty-eight years old at that time.

Melampus was the son of Amythaon and Dorippe. He was said to be famous for augury, and to under-

stand the voices of birds and other animals. He was also a most famous Physician, and had a temple erected to him, with the institution of solemn feasts and sacrifices. He assisted Bias in taking away the oxen of Iphiclus, and cured the daughters of Prætus of their madness.

Hence we may observe, that Virgil did not suppose the pestilence here described to be the same with that at Athens, but several years more ancient, even before the Argonautic expedition. For we have seen already, that Chiron was an old man at the time of that expedition. Iphiclus, whose oxen Melampus took away, was the twin-brother of Hercules, who was an Argonaut. The age of Prætus is not very certain; only thus much we may affirm, that he lived many years before the Argonautic expedition. Chiron therefore and Melampus were contemporaries, and this pestilence happening in their time, was before the Argonautic expedition, not less than five hundred years before the famous Plague of Athens.

May has injudiciously represented these two great Physicians, as no better than Cow-leeches;

“ All arts are hurtful, *leeches* do no  
“ good;

“ Not

Arentesque sonant ripæ, collesque supini. 555  
 Jamque catervatim dat stragem, atque aggerat ipsis  
 In stabulis turpi dilapsa cadavera tabo :  
 Donec humo tegere, ac foveis abscondere discunt.  
 Nam neque erat coriis usus : nec viscera quisquam  
 Aut undis abolere potest, aut vincere flamma : 560  
 Nec tondere quidem morbo illuvieque peresa  
 Vellera, nec telas possunt attingere putres.  
 Verum etiam invisos si quis tentarat amictus ;  
 Ardentes papulæ, atque immundus olentia sudor

and bending hills resound with the bleatings of sheep, and frequent lowings. And now she destroys them by multitudes, and heaps up in the stalls the rotting carcasses : till at last they found the way to cover them with earth, and bury them in pits. For even their hides were of no use ; nor could any one cleanse their entrails with water, or purge them with fire. Nor could their fleeces corrupted with sores and filth be shorn, nor could any one touch the putrid wool : but if any tried the odious cloathing ; then carbuncles, and a filthy sweat overspread their stinking

# NOTES.

“ Not learned Chiron, nor Melampus  
 “ sage :”

In which he is followed by Dryden :

“ The learned *leeches* in despair de-  
 “ part :  
 “ And shake their heads, despairing  
 “ of their art.”

555. *Arentesque*.] Pierius says it is *horrentesque* in the Roman manuscript.

556. *Jamque catervatim dat stragem*.] Thus Lucretius :

“ Incubuit tandem populo Pandionis :  
 “ omnes

“ Inde *catervatim* morbo mortique  
 “ dabantur.”

*Aggerat*.] In the King’s manuscript it is *aggregat*.

558. *Foveis*.] It is *fossis* in the King’s manuscript. Pierius found the same reading in the oldest manuscripts ; and thinks it better than *foveis*. He observes that *fossæ* are the trenches or great ditches, which surround fortified places, and thence convey a more ample image of this

mortality than *foveæ*, which are only pits to catch wolves, or for other such like mean uses.

*Discunt*.] So I read with Hein-  
 sius, Paul Stephens, Masvicius, and others. The King’s manuscript also has *discunt*. The common reading is *discant*.

563. *Verum etiam*.] Pierius says it is *quin etiam* in the Roman manuscript.

564. *Ardentes papulæ*.] I have translated these words *carbuncles* ; which are enumerated among the symptoms of a Pestilence. Dr. Hodges, who was a Physician at London, in the time of the great Plague in 1665, and has left us the most authentic account of that disease, describes the carbuncle to be a small pimple, which on the wasting or evacuation of its liquor, becomes a crusty tubercle, something like a grain of millet, encompassed with a circle as red as fire, rising at first with an itching, and afterwards being accompanied with a vehement pain and intense heat : “ Est pustula minutula,  
 “ ejus liquore utpote paucissimo  
 “ ocys absumpto, vel evacuato, tu-  
 “ berculum se exerit crustosum, gra-  
 “ nulo

limbs: and in a short time the sacred fire consumed their infected members.

Membra sequebatur: nec longo deinde moranti 565  
Tempore contactos artus sacer ignis edebat.

## NOTES.

“ nulo milii haud absimile, furtim  
“ proropens, circulo rubicundissimo,  
“ velut igneo cincta, cum pruritu  
“ imprimis, dein cum vehementi do-  
“ lore, et ardore intensissimo orta,  
“ a lixivio venefico causticante.”

Servius also interprets *ardentes papulæ, carbunculi*. Dryden seems to have been led by the sound of the word *papulæ*, to place the seat of these carbuncles in the people's *paps*.

*Immundus sudor.*] Servius interprets this *morbis pedicularis*, in which he is followed by May;

“ Hot carbuncles did on their bodies  
“ grow,

“ And lice-engendring sweat did  
“ overflow:”

And Dryden:

“ Red blisters rising on their paps  
“ appear,

“ And flaming carbuncles; and noi-  
“ some sweat,

“ And clammy dews, that loathsome  
“ lice beget.”

But I do not find any sufficient authority for this interpretation.

566. *Contactos artus.*] In the King's manuscript, and in some of the old editions, it is *contractos*.

*Sacer ignis.*] By this seems to be meant an *Erysipelas*, or St. Anthony's fire. Thucydides mentions small pustules, and creeping tetters among the symptoms of the plague: Καὶ τὸ μὲν ἔξωθεν ἀπλομέτῳ σώματι, οὐκ ἄγαν θερμὸν ἦν, οὔτε χλωρὸν, ἀλλ' ὑπέρυθρον, περιδόνον, φλυκταίναις μικραῖς καὶ ἔλκεσιν ἐξενθηκός. Thus also Lucretius:

“ Et simul ulceribus, quasi inustis  
“ omne rubere

“ Corpus, ut est per membra sacer  
“ cum diditur ignis.”



# PUBLII VIRGILII MARONIS

## GEORGICORUM

### LIBER QUARTUS.

**P**ROTINUS aërii Mellis caelestia dona  
Exequar, hanc etiam, Mæcenas, aspice partem.  
Admiranda tibi levium spectacula rerum,

Next I shall pursue the celestial  
gift of aerial honey: and do  
you, O Mæcenas, vouchsafe to  
read this also. I shall lay be-  
fore you the wonderful actions  
of these small animals,

#### NOTES.

1. *Protinus aërii Mellis*, &c.] The Poet has devoted the whole fourth book to Bees, in which he treats of the surprising customs and manners of this wonderful insect.

Virgil calls honey *aerial* and *celestial*, because it was the opinion of the ancient Philosophers, that it was derived from the dew of heaven. Aristotle says it comes from the dew of the air, especially at the rising of the constellations, and the falling of the rainbow, Μῆλα δὲ τὸ σίτημα ἐκ τοῦ ὕδατος, καὶ μάλιστα τῶν ἀστέρων

ἀνατολῆς, καὶ ὅταν κατασκήψῃ ἡ ἕρως. Pliny has almost translated these words of Aristotle, but he seems to have read σείριος for ἕρως: “ Venit “ hoc ex aëre, et maxime siderum “ exortu, præcipueque ipso sirio ex- “ plendescente lit.” This author adds, that it is a doubt whether it is the sweat of heaven, or some *saliva* of the constellations, or an excretory juice of the air; “ sive ille est cæli “ sudor, sive quædam siderum saliva, “ sive purgantis se aëris succus.” This heavenly dew they thought was received

the bravery of their leaders, and the manners and employments, and people, and battles of the whole state. My subject is small, but my glory will not be small; if the adverse deities permit, and Apollo hears my invocation.

Magnanimosque duces, totiusque ordine gentis  
Mores, et studia, et populos, et prælia dicam. 5  
In tenui labor, at tenuis non gloria, si quem  
Numina læva sinunt, auditque vocatus Apollo.

## NOTES.

received by the flowers, and thence gathered by the Bees. This is certain, that there is a juice to be found at the bottom of all flowers, and that this liquor has a sweet taste like honey, even in such plants as afford the most bitter juices, not excepting the *Aloë* itself. It does not seem to fall from the air, but rather to exude from some fine secretory vessels adapted to this purpose. It is highly probable, that this sweet liquor is the matter from which the Bees extract their honey.

4. *Totiusque ordine.*] In the Bodleian, both the Arundelian, and in both Dr. Mead's manuscripts, it is *totiusque ex ordine*. Pierius found the same reading in several ancient manuscripts. It is admitted also by Paul Stephens, and several of the old Editors.

6. *At.*] It is *ac* in the King's manuscript, which is admitted also by Paul Stephens.

7. *Numina læva.*] In the King's manuscript it is *læta*.

The Commentators are divided about the sense of the word *læva*, which is sometimes taken in a good sense, and sometimes in a bad one. Servius takes it in a good sense; and supports his opinion by another passage, where *intonuit lævum* signifies a prosperous omen. In this he is followed by May :

“ ——— Nor thinke the glory  
“ slight,  
“ Though slight the subject be, to  
“ him, whom ere  
“ Th' invoked Gods, and pleas'd  
“ Apollo hear :”

And Addison :

“ A trifling theme provokes my hum-  
“ ble lays,  
“ Trifling the theme, not so the  
“ Poet's praise,  
“ If great Apollo, and the tuneful  
“ Nine  
“ Join in the piece, to make the  
“ work divine :”

And Dryden :

“ Slight is the subject, but the praise  
“ not small,  
“ If heav'n assist, and Phœbus hear  
“ my call.”

Aulus Gellius understands Virgil to mean *unpropitious* by *læva*; “ Prop-  
“ terea Virgilium quoque aiunt,  
“ multæ antiquitatis hominem sine  
“ ostentationis odio peritum, numina  
“ læva in Georgicis deprecari, sig-  
“ nificantem quandam vim esse hu-  
“ juscemodi Deorum in lædendo  
“ magis quam in juvando poten-  
“ tem. . . . . In istis autem diis,  
“ quos placari oportet uti mala a  
nobis

Principio sedes apibus statioque petendæ,

In the first place a seat and station are to be sought for the Bees,

NOTES.

“ nobis vel a frugibus natis amo-  
“ veantur, Averruncus quoque ha-  
“ betur et Robigus.” Grimoaldus  
also has paraphrased the passage be-  
fore us according to this interpreta-  
tion: “ Id quod præstare me posse  
“ reor, dummodo Dii adversi pla-  
“ cabuntur, ita ut ne obsint, et  
“ Apollo Poëtarum amicus, a me  
“ invocatus adesse voluerit, ita ut  
“ prosit.” This is also approved by  
La Cerda and Ruæus. Dr. Trapp’s  
translation also is in this sense:

“ — Small the argument: not  
“ small  
“ The glory; if the unpropitious  
“ pow’rs  
“ Oppose not, and Apollo hears  
“ our pray’r.”

“ The word *læva*,” says this learn-  
ed Gentleman, “ may signify either  
“ *propitious*, or the direct contrary.  
“ If the former; *sinunt* must mean  
“ *permit by assisting*: if the other;  
“ *permit by not hindering*. The  
“ latter is certainly, upon all ac-  
“ counts the better.”

The Romans generally esteemed  
omens appearing on the left hand, as  
good: but this rule did not obtain  
universally among their augurs; for  
Cicero in his first book *de Divina-  
tione*, informs us, that a raven on  
the right hand, and a crow on the left,  
were looked upon as sure omens:  
“ Quid augur, cur a dextra corvus,  
“ a sinistra cornix faciat ratum?”  
In his second book he speaks of thun-

der from the left being accounted  
prosperous in the Roman augury, and  
observes, that the Greeks and Bar-  
barians preferred the right hand, but  
the Romans the left: “ Quæ autem  
“ est inter augures conveniens et  
“ conjuncta constantia? ad nostri  
“ augurii consuetudinem dixit Eu-  
“ nius,

“ Cum tonuit lævum bene tempe-  
“ tate serena.

“ At Homericus Ajax apud Achil-  
“ lem querens de ferocitate Troja-  
“ norum nescio quid, hoc modo nun-  
“ tiat:

“ Prospera Jupiter his dextris fulgo-  
“ ribus edit.

“ Ita nobis sinistra videntur; Graiis  
“ et Barbaris dextra meliora. Quan-  
“ quam haud ignoro, quæ bona  
“ sint, sinistra nos dicere: etiam si  
“ dextra sint. Sed certe nostri si-  
“ nistrum nominaverunt, externique  
“ dextrum, quia plerumque melius  
“ id videbatur.” Thunder from the  
left was, I believe, always account-  
ed a good omen by the Romans.  
Thus we have just now seen that it  
was so accounted by Ennius: and  
Virgil has mentioned *Intonuit lævum*  
as a good omen in the second and in  
the ninth *Æneid*. Pliny tells us,  
that the East was accounted the left  
hand of heaven, which was divided  
by the augurs into sixteen points;  
that the eight eastern points were  
called

where the winds have no entrance,

Quo neque sit ventis aditus, nam pabula venti

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called the left, and the eight western points the right; and that the thunder which came from the eastern points was accounted prosperous, but that which came from the north-west was esteemed the worst: "Læva  
" prospera existimantur, quoniam  
" læva parte mundi ortus est. . . .  
" In sedecim partes cælum in eo  
" respectu divisere Tusci. Prima  
" est a septentrionibus ad æquinoc-  
" tialem exortum: secunda ad me-  
" ridiem, tertia ad æquinoctialem  
" occasum, quarta obtinet quod reli-  
" quum est ab occasu ad septentriones.  
" Has iterum in quaternas divisere  
" partes, ex quibus octo ab exortu si-  
" nistras, totidem e contrario appel-  
" lavere dextras. Ex his maxime  
" diræ quæ septentrionem ab occasu  
" attingunt." Notwithstanding these arguments, I believe Virgil has never used *lævus* in a good sense, except in the two places quoted above, where it relates to thunder. In the first *Eclogue* he plainly uses it in a bad sense:

" Sæpe malum hoc nobis, si mens  
" non *læva* fuisset,  
" De cælo tactas memini prædicere  
" quercus;

where Servius himself interprets *læva*, *stulta*, *contraria*. We find the same expression in the second *Æneid*:

" Et si fata Deum, si mens non *læva*  
" fuisset,  
" Impulerat ferro Argolicas violare  
" latebras."

Upon this passage Servius observes, that *lævum* signifies *adverse*, when it relates to human affairs, but *prosperous*, when it relates to the heavenly. But this criticism does not seem to agree with a passage in the tenth *Æneid*:

" Non secus ac liquida si quando  
" nocte cometæ  
" Sanguinei lugubre rubent: ac Si-  
" rius ardor,  
" Ille sitim morbosque ferens morta-  
" libus ægris  
" Nascitur, et *lævo* contristat lumine  
" cælum."

*Thus threat'ning comets, when by  
night they rise,  
Shoot sanguine streams, and sadden  
all the skies:  
So Sirius flashing forth sinister lights  
Pale human kind with plagues, and  
with dry famine frights.*

DRYDEN.

Here *lævum* is applied to the baleful light of Sirius or the Dog-star, which is sent by the Gods, as much as thunder and lightning. To conclude, I think it difficult to assign a true reason, why the Ancients used right and left in these different senses. Those which Plutarch has given are by no means satisfactory: and upon the whole, I rather believe that by *numina læva* the *adverse Deities* are here meant.

8. *Principio sedes apibus, &c.*] In this paragraph the Poet treats of a proper station for the Bees, and enumerates



Ferre domum prohibent, neque oves hædique petulci  
 Floribus insultent, aut errans bucula campo 11  
 Decutiat rorem, et surgentes atterat herbas.  
 Absint et picti squalentia terga lacerti  
 Pinguibus a stabulis, meropesque, aliæque volucres,  
 Et manibus Procne pectus signata cruentis. 15

for winds hinder them from carrying home their food, and where no sheep or wanton kids may insult the flowers, and where no heifer wandering in the plain may shake off the dew, and bruise the rising herbs. And let painted lizards with scaly backs be far from the rich hives, and bee-eaters and other birds, and Procne, whose breast is stained by bloody hands,

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merates what are to be avoided, and what are convenient for them.

*Statio.*] In this word the Poet alludes to military discipline, which figure he almost constantly preserves. Pliny pursues this metaphor saying "Interdiu statio ad portas more castrorum, noctu quies in matutinum, donec una excitet geminum, aut triplici bombo, ut buccino aliquo."

13. *Picti squalentia terga lacerti.*] Lizards are scaly four-footed animals, with long tails. There are many sorts of them, one of which is the most celebrated under the name of Crocodile or Alligator. The green lizard is the most common in Italy: that which we have in England is smaller, and of various colours: it is commonly called an Eft or Newt. We have also a water Eft, which is frequently seen in standing waters.

14. *Meropesque.*] Pierius found *meropes* without *que* in the Medicean manuscript: it is the same in one of Dr. Mead's copies.

The *Merops*, *Apiaster*, or *Bee-eater*, is shaped like a King-fisher. It is about the size of a Blackbird. Its feet are exactly like those of the Kingfisher, as is also its bill, only it bends a little more downward.

The top of the head is reddish; the neck and shoulders green, with a mixture of red. It is yellow under the chin, and its breast and belly are blue. It feeds on Bees and other insects. It is found in Italy, but has been observed to be most frequent in the island of Candy or ancient Crete. It builds in caverns, and is a bird of passage. May translates *meropes* *wood-peckers*; Addison *wood-pecks*; Dryden the *titmouse* and *the pecker's hungry brood*; and Dr. Trapp the *wood-pecker*. *Bee-eater* would not have sounded very elegantly in verse, but they might have preserved the original word *merops*. However, it is certainly wrong to call it by the name of another well known bird, to which it does not bear any resemblance.

15. *Manibus Procne pectus signata cruentis.*] It is *Progne* in the King's, both the Arundelian, one of Dr. Mead's manuscripts, and in several of the printed editions. But the most correct reading seems to be *Procne*, as it is in the Roman, and others of the most ancient manuscripts, according to Pierius. The same author found *Procne* also in some ancient inscriptions at Rome.

*Procne* and *Philomela*, according to the fable, were the daughters of Paudion,

For these make wide waste, and carry away the bees themselves, a grateful food to their cruel young. But let them have clear springs, and pools green with moss, and a small rivulet running through the grass: and let a palm or vast wild olive overshadow the entrance, that when their new kings lead the first swarms in the spring,

Omnia nam late vastant, ipsasque volantes  
Ore ferunt dulcem nidis immitibus escam.  
At liquidi fontes, et stagna virentia musco  
Adsint, et tenuis fugiens per gramina rivus, 19  
Palmaque vestibulum, aut ingens oleaster inumbret.  
Ut, cum prima novi ducent examina reges

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Pandion, King of Athens. Procne was married to Tereus, King of Thrace, by whom she had a son named Itys. Tereus afterwards violated Philomela, and cut out her tongue, to prevent her telling her sister: she found means however to discover his wickedness, to revenge which the two sisters murdered Itys, and gave his flesh to his father to eat. When the banquet was over, they produced the head of the child, to shew Tereus in what manner they had entertained him. He being highly enraged, pursued them with his drawn sword, and was changed into a Hoopoo. Philomela became a Nightingale, and Procne a Swallow, which has the feathers of its breast stained with red, to which the Poet here alludes. Thus also Ovid:

“ ——— Neque adhuc de pectore  
“ cædis  
“ Excessere notæ, signataque san-  
“ guine pluma est.”

The Swallow is known to feed on insects. Hence the Poet mentions it among those animals, which are dangerous to Bees.

18. *Liquidi fontes.*] Varro often inculcates this precept, that Bees should have clear water near them:

“ Quæ prope se loca habeat ea ubi  
“ pabulum sit frequens, et aqua  
“ pura:” and “ Cibi pars, quod  
“ potio, et ea iis aqua liquida, unde  
“ bibant esse oportet:” and “ In  
“ qua diligenter habenda cura, ut  
“ aqua sit pura, quod ad mellificium  
“ bonum vehementer prodest.”

20. *Palma.*] The Palm is of several sorts; but that which is cultivated in Italy is, I believe, chiefly the Date tree. Pliny says Judæa is most famous for Palms, which grow also in Italy, but do not bear fruit. He adds, that they do not grow spontaneously in Italy, but only in the hotter countries: “ Judæa inclyta  
“ est vel magis palmis. . . . Sunt  
“ quidem et in Europa, vulgoque  
“ Italia, sed steriles. . . . Nulla est  
“ in Italia sponte genita, nec in alia  
“ parte terrarum, nisi in calida: fru-  
“ gifera vero nusquam nisi in fer-  
“ vida.”

*Oleaster.*] See the note on book II. ver. 182.

*Inumbret.*] “ In the Roman and  
“ some other very ancient manu-  
“ scripts it is *inumbret*, but more  
“ have *obumbret*.” Pierius.

In the Bodleian manuscript it is *adumbret*. In the King's, the Cambridge, both the Arundelian, and in both Dr. Mead's manuscripts it is *obumbret*; which is admitted also by most

Vere suo, ludetque favis emissa juvenus,  
 Vicina invitet decedere ripa calori;  
 Obviaque hospitibus teneat frondentibus arbos.  
 In medium, seu stabit iners, seu profluit humor, 25  
 Transversas salices, et grandia conjice saxa:  
 Pontibus ut crebris possint consistere, et alas  
 Pandere ad æstivum solem; si forte morantes  
 Sparserit, aut præceps Neptuno immerserit Eurus.  
 Hæc circum casia virides, et olentia late 30

and the youth comes sporting out of their lives, the neighbouring bank may invite them to retire from the heat, and the tree may receive them in its leafy shelter. Whether the water is standing or running, throw willows across, and cast great stones in it: that they may have frequent bridges to rest upon, where they may expand their wings to the summer sun; if at any time those which tarry late have been dispersed or plunged into the water by the boisterous South-east wind. Round these places let green Casia,

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most of the old Editors, and by Paul Stephens, Schrevelius, and La Cerda. Heinsius, Ruæus, and Masvicius read *inumbret*.

22. *Ludetque*.] In one of Dr. Mead's manuscripts it is *laudetque*.

23. *Decedere*.] Pierius says it is *discedere* in the Roman manuscript.

26. *Transversas salices, et grandia conjice saxa*.] Varro would have a small stream drawn near the apiary; not above two or three fingers deep, with several shells or small stones standing a little above the surface of the water, that the Bees may drink: "Eamque propinquam, quæ præterfluat, aut in aliquem locum inundat, ita ut ne altitudine ascendat duo aut tres digitos; in qua aqua jaceant testæ, aut lapilli, ita ut extent paulum, ubi assidere et bibere possint." Dryden seems to understand the Poet to mean, that the willows are to be thrown into the standing water, and great stones into a running stream:

"With osier floats the standing  
 "water strow:

"Of massy stones make bridges if  
 "it flow."

29. *Immerserit*.] In one of Dr. Mead's manuscripts, and in some of the old editions it is *immiserit*.

30. *Casia*.] See the note on book II. ver. 213. to which I shall add in this place an argument, to prove that the *casia* is not *rosemary*, as some have supposed. Columella, speaking of the plants which ought to grow about an apiary, mentions *casia* and *rosemary* as two different plants: "Nam sunt etiam remedio languentibus cythisi, tum deinde *casia*, atque pini, et *rosmarinus*."

*Olientalateserpylla*.] *Serpyllum*, in Greek ἑρπύλλον, is derived from ἑρπω to creep, because part of it falling on the ground sends forth roots, and so propagates the plant. It was frequent with the Romans to change the Greek aspiration into S: thus from ἑρπω they formed *serpo*, from ἑρπύλλον *serpyllum*, from ὄσος *sus*, from ἑμί *semi*, from ἑ se, from ἑξ *sex*, from ἑπτά *septem*, from ἐπὶ *super*, &c.

The Ancients mention two sorts of *serpyllum*. one of the gardens, and the other wild. Our *serpyllum*, or *mother of thyme*, or *wild thyme*, which is common on ant hills in England,

and far smelling wild thyme, and plenty of strong scented savoury flower, and let beds of violets drink the copious spring. But whether your Bee-hives are made of hollow cork sewed together,

Serpylla, et graviter spirantis copia thymbrae 31  
Floreat, irriguumque bibant violaria fontem.  
Ipsa autem, seu corticibus tibi suta cavatis,

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and grows wild all over Europe, is probably that which Pliny calls the wild, and Dioscorides the garden *serpyllum*. The plant very much resembles thyme both in appearance and smell, and is certainly proper to be planted near Bees.

31. *Graviter spirantis copia thymbrae.*] The *thymbra* of the Ancients is generally thought to be some species of *satureia*, or savoury. To this opinion however it is objected, that Columella mentions *thymbra* and *satureia* as two different plants: “Eademque regio fecunda sit fruticis exigui, et maxime thymi, aut origani, tum etiam *thymbrae*, vel nostratis *cunilæ*, quam *satureiam* rustici vocant. . . . . Saporis præcipui mella reddit thymus. Thymo deinde proxima *thymbra*, serpyllumque, et origanum. Tertiarum notæ, sed adhuc generosæ, marinus ros, et nostras *cunila*, quam dixi *satureiam*.” He makes them also different in his poem on the culture of Gardens:

“Et *satureiu* thymi referens, *thymbraeque* saporem.”

Thus *thymbra* and *satureia*, according to this author, are different, and *satureia* is the same with what he calls *cunila nostras*. But in his eleventh book he mentions a foreign sort of *cunila*, *transmarina cunila*, which perhaps may be the same with the

*thymbra*. I believe *cunila* was the common Latin name for what the Greeks called *thymbra*, and that the *cunila nostras* or *satureia* was our winter savoury, and the *cunila transmarina*, for which they also retained the Greek name *thymbra*, was the *thymbra Græca* J. B. which is called also *thymbra legitima* by Clusius. This last plant is said to be still called *thymbri*, *thrybi*, and *tribi*, by the Cretans, in whose country it grows. The former grows wild in Italy. Both of them have a strong aromatic smell, like thyme.

32. *Violariu.*] This word signifies places set with violets.

33. *Ipsa autem, &c.*] Here the Poet speaks of the structure of the hives, and of the avoiding of some things which are offensive.

*Corticibus.*] The bark of the cork tree was called *cortex* by way of eminence. Thus Horace: “*Tu cortice levior.*” Pliny says the Greeks not inelegantly called this tree the *bark tree*. “Non infacete Græci corticis arborem appellant.” We learn from Columella, that it was this bark, which was used for Beehives: “*Igitur ordinatis sedibus, alvearia fabricanda sunt pro conditione regionis: sive illa ferax est suberis, hand dubitanter utilissimas alvos faciemus ex corticibus, quia nec hyme rigent, nec candent æstate, sive ferulis exuberat, iis quoque cum sint naturæ corticis similes,*”  
“e quibus



Seu lento fuerint alvearia vimine texta,  
 Angustos habeant aditus; nam frigore mella  
 Cogit hyems, eademque calor liquefacta remittit.  
 Utraque vis apibus pariter metuenda: neque illæ  
 Nequicquam in tectis certatim tenuia cera

35 or of bending twigs interwoven, let them have narrow entrances; for winter coagulates the honey with cold, and heat melts and dissolves it. The force of both these is equally dangerous to the Bees, nor is it in vain that they diligently smear the small chinks in their houses with wax,

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“e quibus commode vasa texuntur.” Varro says that those Beehives, which are made of Cork are the best: “Optimæ sunt corticæ, deterri-  
 mæ fictiles, quod et frigore hyeme, et æstate calore vehementissime hic commoventur.”

34. *Lento vimine.*] Columella having mentioned the excellence of Beehives made of cork or ferula, as he was just now quoted, adds, that the next in goodness are those made of basket-work; but if neither of these are conveniently to be had, he recommends timber hollowed, or cut into planks; and agrees with Varro, that those made of earthen ware are the worst, because they are too obnoxious to the extremities of heat and cold: “Si neutrum aderit, opere textorio salicibus connectuntur: vel si nec hæc suppetent, ligno cavatæ arboris, aut in tabulas desectæ fabricantur. Deterrima est conditio fictilium, quæ et accenduntur æstatis vaporibus, et gelantur hyemis frigoribus.” Varro also mentions all these sorts: “Alii faciunt ex viminibus rotundas; alii e ligno ac corticibus, alii ex arbore cava, alii fictiles, alii etiam ex ferulis quadratas, longas pedes circiter ternos, latas pedem, sed ita uti cum parum sit qua compleant, eas coangustent, ne in vasto loco et inanidespondeant animum.” Vir-

gil mentions only cork and basket-work, the first of which is undoubtedly the best, though not used in England, where it is less plentiful than in Italy, which abounds with cork-trees.

35. *Angustos habeant aditus.*] Thus also Varro: “Media alvo, in qua introeant apes, faciunt foramina parva, dextra ac sinistra;” and Columella: “Foramina, quibus exitus aut introitus datur, angustissima esse debent.”

37. *Utraque vis apibus pariter metuenda.*] The extremes of heat and cold are injurious to Bees, as we have seen in some of the preceding notes, where the earthen hives are mentioned. Varro also observes that the greatest care must be taken, lest the Bees should be destroyed by heat or cold: “Providendum vehementer, ne propter æstum aut propter frigus dispareant.”

38. *Ceraspiramenta linunt.*] The *cera* or *wax* is properly that substance of which the honeycomb is formed. Thus Varro: “Favus est, quem fingunt multicavatum e cera, cum singula cava sena latera habeant, quot singulis pedes dedit natura.” The *propolis* or *bee-bread* is a glutinous substance, which is found about the door of the hives; “De his *Propolim* vocant, e quo faciunt ad foramen introitus protectum in alvum maxime æstate.”

and stop the openings with fucus and flowers: and for these purposes gather and preserve a glue more tenacious than bird-lime or ladan pitch. Often also, if fame be true, they have cherished their families in caverns, which they have digged under ground: and have been found in hollow pumice-stones, and in the cavity of a hollow tree. Do you also smear their gaping chambers with smooth mud all round, and cast a few leaves upon them.

Spiramenta linunt, fucoque et floribus oras  
 Explent, collectumque hæc ipsa ad munera gluten, 40  
 Et visco et Phrygiæ servant pice lentius Idæ.  
 Sæpe etiam effossis, si vera est fama, latebris  
 Sub terra fovere larem, penitusque repertæ  
 Punicibusque cavis, exesæque arboris antro.  
 Tu tamen e lævi rimosa cubilia limo 45  
 Unge fovens circum, et raras superinjice frondes.

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The *erithace* is that with which they glue the honey-combs together, to keep any air from coming in between: "Extra ostium alvei obtu-  
 " rant omnia, qua venit inter favos  
 " spiritus, quam ἰριθᾶκην appellant  
 " Græci. . . . Erithacen vocant,  
 " quo favos extremos inter se con-  
 " glutinant, quod est aliud melle, pro-  
 " poli." It seems to be this *erithace* therefore, which Virgil means under the several appellations of *cera*, *fuco*, *floribus*, and *gluten*.

39. *Fuco et floribus*.] The *fucus* is properly a sort of sea-weed which was anciently used in dying, and in colouring the faces of women. Hence all kind of daubing obtained the name of *fucus*.

By *floribus* the Poet does not mean strictly, that the Bees plaster their hives with flowers, but with a glutinous substance gathered from flowers.

41. *Phrygiæ . . . pice . . . Idæ*.] Hence it appears, that it was not the Cretan but the Phrygian Ida which was famous for pitch trees.

43. *Sub terra*.] Pierius says it is *sub terram* in some manuscripts, *sub terras* in the Medicean. I find *sub terram* in the King's manuscript, and in an old edition in quarto, printed

at Paris in 1494; *sub terras* in one of the Arundelian manuscripts.

*Fovere larem*.] The common reading is *fodere*: but it seems to be a tautology to say *fodere effossis latebris*. I chuse therefore to read *fovere*, with the Medicean and King's manuscripts. The same reading is admitted also by Heinsius and Masvicius.

44. *Antro*.] Fulvius Ursinus says it is *alvo* in his ancient manuscript. Pierius also says it is *alvo* in several copies; but he prefers *antro*.

45. *E lævi*.] The common reading is *et*: but Servius, Heinsius, and Masvicius read *e*. It is *e* also in one of Dr. Mead's manuscripts, and in most of the old editions.

*Cubilia*.] It is *cubicula* in the Bodleian manuscript.

*Limo*.] Higinius, as he is quoted by Columella, directs us to stop the chinks with mud and cow-dung: "Quicquid deinde rimarum est, aut  
 " foraminum, luto et fimo bubulo  
 " mistis illinemus extrinsecus, nec  
 " nisi aditus quibus commeent re-  
 " linquemus."

46. *Raras superinjice frondes*.] Higinius also advises to cover the hives with boughs and leaves, to defend them from cold and bad weather:

Neu propius tectis taxum sine, neve rubentes  
Ure foco cancos, altæ neu crede paludi;  
Aut ubi odor cœni gravis, aut ubi concava pulsu  
Saxa sonant, vocisque offensa resultat imago. 50  
Quod superest, ubi pulsam hyemem sol aureus egit  
Sub terras, cælumque æstiva luce reclusit;  
Illæ continuo saltus sylvasque peragrant,

And do not suffer a yew tree near their houses, nor burn reddening crabs in the fire: nor trust them near a deep fen, or where there is a strong smell of mud, or where the hollow rocks resound, and return the image of your voice. Moreover, when the golden sun has driven the winter under ground, and has opened the heavens with summer light; they immediately wander over the lawns and groves,

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ther: "Et quamvis porticu protecta tet vasa, nihilo minus congestu culmorum, et frondium super te gemus, quantumque res patietur, a frigore et tempestatibus munie mus."

47. *Taxum*.] The yew has always been accounted poisonous. See the note on book II. ver. 257.

In the ninth Eclogue the Poet mentions the yews of Corsica, as particularly injurious to Bees:

"Sic tua Cynræas fugiant examina  
"taxos."

It does not appear from other writers, that Corsica abounded in yews: but the honey of that island was infamous for its evil qualities.

*Neve rubentes ure foco cancos*.] It is well known that crabs, lobsters, &c. are turned red by the fire. It was customary among the Romans to burn crabs to ashes, which were esteemed a good remedy for burns and scalds.

48. *Altæ neu crede paludi*.] In fens there are no stones for the Bees to rest upon: hence it appears that such places must be very dangerous to these insects.

49. *Ubi odor cœni gravis*.] Ill

smells are esteemed very pernicious to Bees: and none can be more offensive than that of stinking mud.

50. *Vocisque*.] In the old Nuremberg edition it is *vocique*.

51. *Quod superest*, &c.] This passage relates to the swarming of Bees, and the manner of making them settle.

*Ubi pulsam hyemem*, &c.] The time of the Bees going abroad according to Higinius, as he is quoted by Columella, is after the vernal equinox: "Nam ab æquinoctio ver-  
"no sine cunctatione, jam passim  
"vagantur, et idoneos ad foetum  
"decerpunt flores." Therefore by winter's being driven away, and the heavens being opened by summer light, we must understand the Poet to mean that time, when the spring is so far advanced, that the Bees are no longer in danger from cold weather.

53. *Continuo*.] See the note on book III. ver. 75.

*Peragrant*.] It is *pererrant* in the old Paris edition in quarto, printed in 1498.

*Purpleas flores*.] I have already observed, that purple is frequently used by the Poets to express any gay bright colour.

55. *Nescio*

and crop the purple flowers,  
and lightly skim the rivers.  
Hence delighted with I know  
not what sweetness, they cheer  
their offspring and young  
brood. Hence they artfully  
build new wax, and form the  
clammy honey. Hence when  
you shall see a swarm issuing  
from their cells fly aloft in the  
clear air, and like a dark cloud  
be driven by the wind; observe  
them. They always seek the  
sweet waters and leafy shades:  
here take care to scatter such  
odours as are directed; bruised  
baum, and the vulgar herb of  
honey wort.

Purpureosque metunt flores, et flumina libant  
Summa leves. Hinc nescio qua dulcedine lætæ 55  
Progeniem nidosque fovant: hinc arte recentes  
Excudunt ceræ, et mella tenacia fingunt.  
Hinc ubi jam emissum caveis ad sidera cæli  
Nare per æstatem liquidam suspexeris agmen,  
Obscuramque trahi vento mirabere nubem; 60  
Contemplator: aquas dulces et frondea semper  
Tecta petunt: huc tu jussos adasperge sapos,es,  
Trita melisphylla, et cerinthæ ignobile grameu:

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55. *Nescio qua dulcedine lætæ.*] Thus in the first Georgick:

“Nescio qua præter solitum dulcedine lætæ.”

57. *Fingunt.*] Servius, La Cerda, and many of the old Editors read *figunt*. The same reading is in one of Dr. Mead’s manuscripts.

58. *Hinc.*] It is *hic* in the King’s manuscript.

59. *Æstatem.*] It is *æstivam* in the King’s manuscript.

63. *Melisphylla.*] Servius, the old Nurenberg edition, Paul Stephens, La Cerda, and others read *meliphylla*, which reading I find also in the King’s manuscript. But in all the other manuscripts, which I have collated, and in most of the printed editions, it is *melisphylla*.

*Melisphyllon* seems to be a contraction of *melissophyllon*, by which name we find the plant described by Dioscorides, who says also, that some call it *melittæna*. He says it is so called because the Bees delight in this herb: it has stalks and leaves like black horehound, only they are bigger and narrower, not so rough, and smell-

ing like the citron: *Μελισσόφυλλον, ὃ ἐννοῖ μελίτλαιναν καλοῦσι, διὰ τὸ ἡδεσθαι τῇ πόσῃ τὰς μελίττας.* “Εοικε δὲ αὐτῆς τὰ φύλλα καὶ τὰ κανύλια τῇ προσηρημέῃ βαλλωτῇ, μίζονα δὲ ταῦτα καὶ λεπτότεζα, οὐκ οὕτω δασέα, ὅζονα δὲ κυτρομήλη.” This description agrees very well with the *Melissa* or *Baum*, which is a common herb in the English gardens. Varro informs us, that the Latin name for this plant is *apiastrum*: “Hos circum villam totam alveari-  
“um fecisse, et hortum habuisse,  
“ac reliquum thymo, et cythiso  
“obscuisse, et apiastro, quod alii  
“μελίφυλλον, alii μελισσόφυλλον, qui-  
“dam μέλινοι appellant.” Columella however speaks of *apiastrum* and *meliphyllum*, as of two different herbs: “Sunt qui per initia veris  
“apiastrum atque, ut ille vates ait,  
“trita melisphylla et cerinthæ ignobile  
“gramen aliasque colligant similes  
“herbas, quibus id genus animalium  
“delectatur, et ita alvos perfricent,  
“ut odor et succus vasi inhaereat.” Palladius seems to make *citreago* the same with *melissophyllon*, for under the title of April he mentions *citreago* as an herb in which Bees delight:  
“Vasa



Tinnitusque cie, et Matris quate cymbala circum. 64

Make also a tinkling, and beat the cymbals of Cybele round about.

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“Vasa autem, quibus recipiuntur, “perfricanda sunt *citreaque*, vel herbis suavis, et conspargenda imbre mellis exigui.” And under the title of June, he seems to mention *melissophyllon* for much the same purpose: “Ubi globos apium frequentiores videris, uncta manu succo *melissophylli*, vel apii reges requiras.” Perhaps instead of *apii* we should read *apiastri*, and then he will agree with Columella, in making *melissophyllon* and *apiastrum* different. It is not improbable however that he meant baum by *citreugo*, for, according to Matthioli, the Italians call that plant *cedronella*, and according to Cæsalpinus *citronella*, from the affinity between the smell of it, and that of a citron. Pliny also has been cited in contradiction to Varro, as making a distinction between *apiastrum* and *melissophyllon*, because he mentions them both in the twelfth chapter of the twenty-first book: “Harum ergo causa oportet serere thymum, *apiastrum*, rosam, violas, lilium, cythum, fabam, ervilium, annilam, papaver, conyzam, casiam, melilotum, *melissophyllum*, cerinthen.” But it may be observed, that Pliny more than once has mentioned the same plant under different names, one Greek, and the other Latin. For as his work was a compilation, he sometimes sets down what the Greek authors have said under the Greek name, and the account given by the Latin authors under the Latin name, though they are one and the same

plant. But with regard to the plant now under consideration, he plainly enough shews in other passages, that *melissophyllon* and *apiastrum* are the same. In the eleventh chapter of the twentieth book, he tells us that, according to Hyginus, *apiastrum* and *melissophyllon* are the same: “*Apiastrum* Hyginus quidem *melissophyllon* appellat;” and in the ninth chapter of the twenty-first book he says expressly, that the Latin name of *melissophyllon* is *apiastrum*: “*Melissophyllon*, quod *Apiastrum*, *meliloton*, quod *sertulam* Campanam vocamus.” I do not remember that *apiastrum* occurs any where in this author, except in the passages just now quoted. We may conclude from what has been said, that *apiastrum* was a name which the Romans had formed in imitation of *μίσσοςφυλλον*, both names signifying the *Bee-herb*. May has translated it *millfoile*, which is the English name of *millefolium* or *yarrow*; but this cannot be the plant intended. Addison also translates it *milfoil*. Dryden has used a word which I have not seen elsewhere, *melfoil*; but it is a very just translation of *μελίφυλλον*. Dr. Trapp has rightly rendered it *baum*.

[*Cerinthæ ignobile gramen.*] The name of this plant is derived from *κερίον*, a *honey-comb*, because the flower abounds with a sweet juice, like honey. La Cerda says we may see how this herb delights the Bees, in Aristotle, *lib. 9. Hist.* But what the Philosopher has there said does not appear

They will fasten to the medicated places : they

Ipsæ consident medicatis sedibus : ipsæ

## NOTES.

appear to me, to be concerning the plant *cerinthe*, but to relate to the *erithace*, spoken of already in the note on *ver.* 33. He says they have, besides their honey, another sort of food which some call *cerinthum*, which is not so good, and has a sweetness like that of a fig: "Ἐστὶ δὲ αὐταῖς καὶ ἄλλη τροφή, ἣν καλοῦσι τινες κήριθον; ἔστι δὲ τοῦτο ὑποδείξιτον, καὶ γλυκύτητα συγκάδῃ ἔχον." Now Pliny assures us that the *cerinthum*, which he says is also called *sandaraca*, is the same with the *erithace*; "Præter hæc convehitur *erithace*, "quam aliqui *sandaracam*, alii *cerinthum* vocant." Aristotle also mentions *sandaraca* in such a manner, that we may imagine it to be the same with that which he had before spoken of under the name of *cerinthum*: for he says it is a substance approaching in hardness to wax, and serves the Bees for food: Τροφή δὲ χρῶνται μέλιτι καὶ θέρους καὶ χειμῶνος, τίθενται δὲ καὶ ἄλλην τροφήν ἑμπερὴ τῷ κηρῷ τῶν σκληρότητα, ἣν διομάζουσιν τινες σανδαράκη. Thus we see that the *cerinthum* or *sandaraca* of Aristotle, is not the name of an herb, as La Cerda and others have imagined; but of a substance collected by the Bees, to serve them for sustenance. *Cerinthe* however is certainly the name of an herb, which grows common in Italy, whence the Poet calls it *ignobile gramen*. Theophrastus says no more of it, than that it flowers in summer. Dioscorides does not mention it. But Pliny has

given us a description of it. He says it is a cubit high, it's leaf white and bending, it's head hollow, and abounding with a juice like honey; and the Bees are fond of it's flower: "Est autem *cerinthe* folio candido, "incurvo, cubitalis, capite concavo, "mellis succum habente. Horum "floris avidissimæ sunt." There are several species of *Cerinthe* described by modern authors: but I believe that of the Ancients is the *Cerinthe flavo flore asperior* C. B. or *yellow flowered honey wort*. It is one of the most common herbs all over Italy and Sicily. In our gardens it grows to the height of a foot and a half or two feet. The stalks are about the thickness of one's finger, round, smooth, whitish, and divided into several branches. The leaves embrace the stalk and branches with their bases, and diminish gradually to a point: they are of a blueish colour, marked with white spots, set on both sides with prickles, and neatly indented. The flowers hang in bunches from the tops of the branches. The empalement is divided into five segments neatly indented about the edges: the petal is long, tubular, and of a yellow colour. The summits are of a dark colour, and are sustained by yellow chives, each flower is succeeded by two seeds. May, and after him all the other Translators have rendered *Cerinthe*, *honey-suckle*. Philargyrius says it derives it's name from *Cerinthus* a city of Bæotia, where it grows in great



CERINTHE.





Intima more suo sese in cunabula condent.  
 Sin autem ad pugnam exierint, nam sæpe duobus  
 Regibus incessit magno discordia motu,  
 Continuoque animos vulgi, et trepidantia bello  
 Corda licet longe præsciscere: namque morantes 70  
 Martius ille æris rauci canor increpat, et vox  
 Auditur fractos sonitus imitata tubarum.

will retire into the inmost chambers after their manner. But if they shall go out to battle, for discord often violently agitates two kings, you may from the beginning perceive a long time beforehand the tumultuous disposition of the populace, and their hearts beating with war: for a martial clangor of hoarse brass excites the sluggish, and a voice is heard that imitates the broken sound of trumpets,

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great plenty. But I believe the name is rather derived from κηρὶς, *war*.

64. *Tinnitusque cie.*] The making of a tinkling noise with brazen utensils is used among us, to cause the swarms of Bees to settle. Aristotle mentions this custom, and questions whether they hear or not, and whether it be delight or fear that causes the Bees to be quieted with these noises: Δοκοῦσι δὲ χαίρειν αἱ μέλισσαι καὶ τῷ κρότῳ. διὸ καὶ κροτούντες φασιν ἀθροίζειν αὐτάς εἰς τὸ σμήνος, ὁστράκοις τε καὶ ψάφοις. ἔστι μέλισσῶν ὅλως εἴτε ἀκούουσιν, εἴτε μὴ, καὶ πότερον ἢ δι' ἡδονὴν τοῦτο ποιῶσιν, ἢ διὰ φόβου. Varro ascribes it entirely to fear: "Cum a mellario id fecisse sunt animadversæ, jaciundo in eas pulverem, et circumtinniendo ære, perterritas quo voluerit perducet." Columella also is of the same opinion: "Quod si est abditum specu, fumo elicitur, et cum erupit, æris strepitu coercetur. Nam statim sono territum, vel in frutice, vel in editiore sylvæ fronde considet, et a vestigatore preparato vase reconditur." Pliny ascribes the effect of these noises on the Bees to pleasure: "Gaudent plausu at-

"que tinnitu æris, eoque convocantur."

*Matris quate cymbala.*] The priests of Cybele, the mother of the gods, used to beat brazen drums or cymbals, in the sacrifices to that goddess.

65. *Ipsæ considet medicatis sedibus.*] Thus Varro says the place where we would have the Bees to settle must be rubbed with *erithacc* and *baum*: "Quocirca examen ubi volunt considerare, eum ramum, aliamve quam rem oblinunt hoc, admixto apiastro."

67. *Sin autem, &c.*] These beautiful lines describe in a very poetical manner the fighting of the Bees. Nothing can be more lively and animated than this description. We here find represented the ardor of the warriors, the sound of the trumpets, the glittering of armour, the shouts of the soldiers, the fury of the battle, and the bravery of the leaders.

69. *Trepidantia bello corda.*] *Trepidare* signifies not only to *fear* and *tremble*, as it is commonly interpreted, but also to *hasten*. In the ninth Æneid it is used in this sense:

"Ne trepidate meas, Teucrici, defendere naves."

75. *Præ-*

Then hastily they assemble, and brandish their wings, and sharpen their stings with their beaks, and fit their claws, and crowd round their king, before his royal tent, and provoke the enemy with loud shouts. Therefore as soon as they find the weather clear, and the plains of air open, they rush forth from the gates: they engage: a noise is heard above in the sky: they are gathered into a vast orb, and fall headlong, as thick as hail from the air, or acorns from a shaken holm-oak. The kings themselves, in the midst of their armies, spread their glittering wings, having mighty souls in little bodies: and being resolved not to yield, till the dreadful victor has compelled either one side or the other to turn their backs in flight. These violent commotions, these fierce encounters, will cease, if you do but scatter a little dust among them. But when you have recalled both leaders from the battle, destroy him that appears the worst, lest he prove injurious by wasting the honey; and let the better king reign in his court without him. There are two sorts; the better glows with spots of gold,

Tum trepidæ inter se cœunt, pennisque coruscant,  
Spiculaque exacuunt rostris, aptantque lacertos,  
Et circa regem atque ipsa ad prætoria densæ 75  
Miscentur, magnisque vocant clamoribus hostem.  
Ergo, ubi ver nætæ sudum, camposque patentes,  
Erumpunt portis; concurritur; æthere in alto  
Fit sonitus, magnum mixtæ glomerantur in orbem,  
Præcipientes cadunt: non densior aëre grando, 80  
Nec de concussa tantum pluit ilice glandis.  
Ipsi per medias acies, insignibus alis,  
Ingentes animos angusto in pectore versant.  
Usque adeo obnixa non cedere, dum gravis aut hos,  
Aut hos versa fuga victor dare terga subegit. 85  
Hi motus animorum, atque hæc certamina tanta  
Pulveris exigui jactu compressa quiescent.  
Verum ubi ductores acie revocaveris ambos,  
Deterior qui visus, eum, ne prodigus obsit,  
Dede neci; melior vacua sine regnet in aula. 90  
Alter erit maculis auro squalentibus ardens,  
Nam duo sunt genera, hic melior, insignis et ore,

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75. *Prætoria.*] The *Prætorium* in a camp is the general's tent.

78. *Concurritur: æthere in alto fit sonitus.*] In some editions these words are thus pointed; *concurritur æthere in alto: fit sonitus.*

In the King's manuscript we find *ab alto.*

81. *Nec.*] It is *non* in the King's manuscript.

83. *Ingentes animos angusto in pectore versant.*] This line seems to be an imitation of that of Homer;

Τυδείης τοι μικρὸς μὲν ἦν δέμας, ἀλλὰ  
μαχητής.

85. *Subegit.*] Some read *coegit*; but Pierius found *subegit* in all the ancient manuscripts.

87. *Pulveris exigui jactu.*] This precept of scattering dust among the warring Bees is taken from Varro. See the note on *ver.* 64.

*Quiescent.*] Pierius says it is *quiescent* in the present tense, in the Medicean and in most of the ancient manuscripts. I find *quiescent* in one of the Arundelian manuscripts, and *quiescant* in the Bodleian.

88. *Verum ubi ductores.*] In this paragraph the Poet teaches how to distinguish the best sort of Bees.

*Ambos.*] Some read *ambo.*

91. *Squalentibus.*] Servius derives *squalentibus* from *squamis*, and renders it *splendentibus*.

92. *Duo sunt genera.*] Aristotle says there are two sorts of kings; the best is red, but the other is various, and

Et rutilis clarus squamis; ille horridus alter  
 Desidia, latamque trahens inglorius alvum.  
 Ut binæ regum facies, ita corpora plebis; 95  
 Namque aliæ turpes horrent; ceu pulvere ab alto  
 Cum venit, et sicco terram sput ore viator  
 Aridus; elucet aliæ, et fulgore cōfruscant  
 Ardentes auro, et paribus lita corpora guttis.  
 Hæc potior soboles: hinc cæli tempore certo 100  
 Dulcia mella premes; nec tantum dulcia, quantum  
 Et liquida, et durum Bacchi domitura saporem.  
 At cum incerta volant, cæloque examina ludunt,  
 Contemnuntque favos, et frigida tecta relinquunt;  
 Instabiles animos ludo prohibebis inani. 105

has a more beautiful person, and shines with bright scales; the other is filthy through sloth, and ingloriously drags a large belly after him. And as there are two forms of kings, so also do the bodies of their people differ. Forsome of them have a nasty roughness, like a parched traveller, coming along a dusty road, and spitting the dirt out of his dry mouth: the others shine, and glitter with brightness, being spangled with gold and equal spots. This is the best sort. From these at certain seasons you shall squeeze sweet honey, and not only sweet, but pure, and fit to mend the harsh taste of wine. But when the swarms fly dubiously, and sport in the air, and disdain their combs, and quit their cool habitations, restrain their wandering minds from their vain play.

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and twice as big as the good Bee: *Ἔισι δὲ γένη τῶν μελιτῶν πλείω, καθάπερ εἴρηται πρότερον. δύο μὲν ἡγεμόνων. ὁ μὲν βελτίων πυρρῆς. ὁ δ' ἕτερος μέλας καὶ σικκιώτερος. τὸ δὲ μέγεθος διπλάσιος τῆς χρηστῆς μελιττῆς.*

*Melior.*] In the King's manuscript it is *meliorque*.

95. *Plebis.*] It is *gentis* in the Bodleian manuscript, and in most of the printed editions. I find *plebis* in the King's, the Cambridge, both the Arundelian, and in both Dr. Mead's manuscripts. Several of the oldest Editors, Heinsius, and Masvicius read also *plebis*.

97. *Sicco terram.*] The common reading is *terram sicco*. Heinsius reads *sicco terram*. Pierius found the same order of words in several ancient manuscripts.

101. *Premes.*] It is *premens* in the King's and in one of the Arundelian manuscripts.

103. *At cum incerta volant, &c.*] This paragraph treats of the means

to prevent the Bees from leaving their situation.

101. *Frigida tecta.*] By *cool or cold hives* Servius understands *empty*; “*Melle vacua, inoperosa, contra ferret opus.*” La Cerda observes that the Greeks and Romans used *coldness* for *inactivity*. This seems to be the received interpretation. May translates it *cold*:

“ — — — Forsaking their *cold* hives.”

Addison renders it

“ And leave the *cooling* hive.”

Dryden's translation is

“ And loath their *empty* hives.”

According to Dr. Trapp it is

“ — — — And quit their *vacant* hives.”

He thinks they are called *cold*, because

Nor is it any great difficulty to hinder them: do but clip the wings of their monarchs: if they are kept at home, none will dare to attempt their airy journey, or move the standard from the camp.

Nec magnus prohibere labor: tu regibus alas 106  
Eripe: non illis quisquam cunctantibus altum  
Ire iter, aut castris audebit vellere signa.

## NOTES.

cause they grow *cool* by being left; "*Frigida tecta relinquunt*"; for they become *frigida* by being *relicta*." It is in summer that the Bees swarm, and as they are to be defended from the extremities of heat and cold, the hives may in this sense be accounted cool in summer and warm in winter.

106. *Tu regibus alas eripe.*] In the King's manuscript it is *rigidus* instead of *regibus*.

Dr. Trapp treats this precept of clipping the King's wings as impracticable, and makes himself merry on the occasion: "But how shall one catch them?" says he, "Or if one could seize them; would it not be difficult to *hold* and *handle* them, so as to *cut their wings*? And would not their majesties be apt to dart out their royal *stings*; and with them their royal *lives*? No Commentator takes the least notice of this strange difficulty; nor can I imagine what *Virgil* means. As if a Master-Bee were to be *singled out, laid hold of, and shorn*, with as much ease as the *bell-weaver* of a flock of sheep." This precept however has been laid down also by Columella; "Qui tamen et ipse *spoliandus est alis*, ubi sapius eum examine suo conatur eruptione facta profugere: nam velut quadam compede retinebimus erronem ducem detractis alis, qui fugæ de-

"stitutus præsidio, finem regni non audet excedere, propter quod ne ditionis quidem suæ populo permittit longius evagari." Nor did Pliny think it unworthy to be inserted in his Natural History: "Si quis alam ei detruncet, non fugiet eximen." Columella informs us how we may take hold of the king of the Bees with impunity: namely by perfuming the hand with balm, which will cause the Bees not to fly away or resist: "Succo prædictarum herbarum, id est melissophylli vel apiastri manu illita, ne ad tactum diffugiant, leviter inferes digitos, et diductas apes scrutaberis, donec auctorem pugnæ, quem elidere debes, reperias." Dryden's translation of the passage under consideration is very singular;

"The task is easy: but to clip the wings  
Of their high-flying arbitrary kings:  
At their command the people swarm away,  
Confine the tyrant, and the slaves will stay."

108. *Vellere signa.*] In one of Dr. Mead's manuscripts it is *tollere*: but *vellere signa* was used by the Romans, to express the moving of their camp. For when they pitched their camp they struck their ensigns into the ground before the general's tent; and plucked



Invitent croceis halantes floribus horti,  
 Et custos furum atque avium cum falce saligna 110  
 Hellespontiaci servet tutela Priapi.  
 Ipse thymum pinosque ferens de montibus altis  
 Tecta serat late circum, cui talia curæ;  
 Ipse labore manum duro terat; ipse feraces  
 Figat humo plantas, et amicos irriget imbres. 115  
 Atque equidem, extremo in jam sub fine laborum  
 Vela traham, et terris festinem advertere proram;

Let gardens breathing with saffron flowers invite them, and let the defence of Hellespontiac Priapus, the guard of thieves and birds with his wooden sword preserve them. Let him who has the care of Bees bring thyme and pines from the lofty mountains, and make large plantations of them round the hives: let him harden his hand with labour, let him plant fruitful trees in the ground, and bestow friendly showers upon them. And now indeed, were I not just striking sail toward the end of my labours, and hastening to turn my prow to the shore,

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plucked them up, when they decamped. Thus in the eleventh Æneid:

“ — — Ubi primum vellere signa  
 “ Annuerint superi, pubemque edu-  
 “ cere castris.”

109. *Croceis halantes floribus horti.*] Saffron flowers seem to be put here for odorous flowers in general.

In one of the Arundelian manuscripts there is *olentes* instead of *halantes*.

111. *Hellespontiaci servet tutela Priapi.*] The Poet does not mean that a statue of Priapus should be set up to defend the Bees: but that they should be invited by such gardens, as may deserve to be under the protection of that deity.

Priapus was worshipped principally at Lampsacum, a city on the Hellespont.

112. *Thymum.*] The Thyme of the Ancients is not our common Thyme, but the *Thymus capitatus*, qui *Dioscoridis C. B.* which now grows in great plenty upon the mountains in Greece. The Attic honey was accounted the best, because of the excellence of this sort of Thyme,

which grows about Athens. Thus our Poet:

“ *Cecropiumque thymum.*”

That also of Sicily was very famous, to which Virgil also alludes in the seventh Eclogue:

“ *Nerine Galatea thymo mihi dul-*  
 “ *cior Hyblæ.*”

This sort of Thyme has a most fragrant smell and agreeable taste; whence the Poet justly ascribes the fragrance of honey to this plant:

“ — — Redolentque thymo fragran-  
 “ tia mella.”

It is known among us under the name of the true *Thyme of the Ancients*.

*Ferens.*] In the King's manuscript it is *feres*.

116. *Atque equidem extremo, &c.*] The Poet having mentioned the advantage of Gardens with respect to Bees, takes occasion to speak of them cursorily; but in such beautiful terms, that every reader must wish that Virgil had expatiated on this subject.

117. *Vela traham, &c.*] A metaphor taken from sailing, as in the first Georgick;

“ — Ades

perhaps I might sing what care was required to cultivate rich gardens, and the roses of twice fertile Pæstum: and how endive, and banks green with celeri, delight in drinking the rills,

Forsitan et pingues hortos quæ cura colendi

Ornaret, canerem, biferique rosaria Pæsti;

Quoque modo potis gauderent intuba rivis, 120

Et virides apio ripæ, tortusque per herbam

## NOTES.

“ — — Ades et primi lege littoris  
“ oram :”

And

“ — — pelagoque volans da vela  
“ patenti.”

118. *Pingues hortos.*] It will not perhaps be disagreeable to the reader, if in this place I make some little inquiry into the gardens of the Ancients. Those of the Hesperides, those of Adonis, Alcinous, Semiramis, and Cyrus, have been celebrated with large praises. We may easily apprehend, what sort of gardens the most magnificent ones of ancient Greece were, by the description which Homer has left us of that of Alcinous. The whole garden was of no larger extent than four acres: and yet it is called by Homer a *large* garden or orchard:

Ἐκτόσθεν δ' αὐλῆς μέγας ἔρχατος ἄγχυ  
δυρῶν  
Τετραγώνος.

Our English word *orchard*, or perhaps rather, as Milton writes it, *orchat*, seems to be derived from the Greek word ἔρχατος, which Homer here uses to express the garden of Alcinous: and indeed it seems rather to have been an orchard than what we call a garden. It consisted of Pears, Apples, Pomegranates, Figs,

Olives, and Vines. Round these were beds of herbs and flowers, and the whole was fenced in with a hedge. The garden which Laërtes cultivated with his own royal hands, seems to have been much of the same sort. The Romans seem to have proceeded much farther in their taste of Gardening in Virgil's time. We here find not only fruit-trees, and roses, lilies, and daffodils, with some pot-herbs; but also rows of elms and planes for shade. Columella speaks of inclosing them with walls as well as with hedges: and a few years afterwards, we find them arrived to a degree of magnificence, equal to the finest modern gardens: as the reader may see in the fifth book of the Epistles of the younger Pliny.

119. *Biferique rosaria Pæsti.*] “ Pæstum is a town of Calabria, “ where the roses blow twice in a “ year.” SERVIVS.

120. *Quoque modo potis gauderent intuba rivis.*] Pierius says this verse is read differently in the Lombard manuscript:

“ Quoque modo *positis* gauderent in-  
“ tyba fibris.”

The plant which Virgil means in this place is Endive, that being the name of the garden σείρις, whereas the wild sort is our Succory. See the note on book I. ver. 120.

121. *Virides apio ripæ.*] *Apium* is allowed by all to be the Latin name

Cresceret in ventrem cucumis : nec sera comantem and how the cucumber creeping  
along the grass swells into  
a belly : nor would I have

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name for what the Greeks called σέλινον. Theophrastus speaks of several sorts : the σέλινον ἑμέρον, which is generally thought to be our common Parsley ; the ἵπποσέλινον, which seems to be what we call Alexanders, the ἐλειοσέλινον, which is what we call Smallage, and the ὄρεοσέλινον, or mountain Parsley. Virgil is generally thought by *apium* to mean the first sort, that being principally cultivated in gardens. But I rather believe he means the Smallage, of which an agreeable sort has been brought from Italy under the name of *Celeri*, and is now cultivated almost every where. The Smallage or *Celeri* delights in the banks of rivulets, and therefore our Poet says *virides apio ripæ*, and *potis gauderent rivis*. Columella must also mean the same herb under the name of *apium*, without any epithet, when he says it delights in water, and should be placed near a spring : “ *Apium quoque possis plantis serere, nec minus semine, sed præcipue aqua lætatur, et ideo secundum fontem commodissime ponitur.*” *Apium* is thought to be derived from *apes*, because Bees are fond of that plant.

*Tortusque per herbam cresceret in ventrem cucumis.*] In the King's manuscript, and in the old Paris edition, printed in 1494, it is *herbas*, instead of *herbam*.

The Poet gives a beautiful description of the cucumber in a few

words. The winding of the stalk along the ground, and the swelling of the fruit, excellently distinguish these plants.

122. *Sera comantem narcissum.*] *Sera* is here put adverbially, which is frequent in Virgil. Pierius however found *sero* in the Lombard and Medicean manuscripts : I find the same reading in the King's, the Bodleian, and in one of Dr. Mead's manuscripts.

We have no reason to doubt, but that the *Narcissus* of the Ancients is some species of that which we now call *Narcissus* or *Daffodil*. Theophrastus says it has its leaves spread on the ground like the *Asphodel*, but broader, like those of *Lilies* : its stalk is void of leaves, and bears at the top a herbaceous flower, and a large dark coloured fruit enclosed in a membranaceous vessel of an oblong figure. This fruit falling down sprouts spontaneously, though some gather it for sowing. The roots also are planted, which are large, round, and fleshy. It flowers very late after the rising of *Arcturus*, and about the vernal equinox : ὁ δὲ Νάρκισσος, ἢ τὸ λεί-  
μιν· οἱ μὲν γὰρ τοῦτο, οἱ δ' ἐκεῖνα  
καλοῦσι. τὸ μὲν ἐπὶ τῇ γῇ φύλλον  
ἀσφodelῶδες ἔχει, πλατύτερον δὲ πρὸς  
καθάπερ ἡ κρινία. τὸν δὲ καυλὸν  
ἄφυλλον μὲν, πρῶτον δὲ, καὶ ἐξ ἄκρου τὸ  
ἀνθός· καὶ ἐν ὑμένι τινὶ καθάπερ ἐν ἀγ-  
γείῳ καρπὸν μέγαν εὖ μάλα καὶ μέλα-  
να τῇ χροίῳ, σχήματι δὲ προμήκη.  
οἷτος δ' ἐκπύλων πρὸ βλάστησιν αὐτό-  
ματον.

passed over in silence the late Narcissum, aut flexi tacuisssem vimen acanthi,  
flowering daffodil,

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ματον. οὐ μὲν ἀλλὰ καὶ συλλέγεσθαι  
πηγούουσι, καὶ τὴν ῥίζαν φυτεύουσιν. ἔχει  
ῥίζαν σαρκώδη, στρογγυλὴν, μεγάλην.  
ὄψιον δὲ σφόδρα. μετὰ γὰρ ἀρκτουῦρον  
ἢ αἰθρῆσι, καὶ περὶ ἰσημερίαν. Dios-  
corides says it has leaves like those  
of the Leek, but smaller and nar-  
rower: the stalk is hollow, with-  
out leaves, above a span high, sup-  
porting a white flower, which is  
yellow on the inside, and sometimes  
purple, the root is white, round,  
and bulbous. The fruit is in a  
membranaceous vessel, dark-colour-  
ed and long. The best sort grows  
in mountainous places, of a good  
smell, the others have a smell of  
Leeks: Νάρκισσος· ἔνιοι καὶ τοῦτο  
ὡς περὶ τὸ κρίνον λείριον ἐκάλεσαν. τὰ  
μὲν φύλλα πράσινον ὅμοιον· λεπτὰ δὲ καὶ  
μικρότερα κατὰ πολὺ, καὶ στενότερα.  
καυλὸν κεῖον, ἀφυλλον, μείζω σπιθαμῆς.  
ἐφ' οὗ ἀνθὸς λευκός. ἴσων δὲ κροκώδες,  
ἐπ' ἐνίων δὲ πορφυροειδές· ῥίζα δὲ λευκή,  
ἐνδοθεν στρογγυλή, βολβοειδής· καρπὸς  
ὡς ἐν ὑμένι, μέλας, στρομήκης· φέεται ὁ  
καλλιῆτος ἐν ὄρεσιν τοῖς τόποις, ἐν δὲ  
δὲ λοιπὸν παρασίτῳ. Pliny says the  
Narcissus is a sort of purple Lily,  
with a white flower, and a purple  
cup: it differs from Lilies in that  
its leaves come from the root: the  
best sort grows in the mountains of  
Lycia. There is another sort with  
a herbaceous cup. All of them  
flower late; namely, after the rising  
of Arcturus, and about the autumnal  
equinox: "Sunt et purpurea lilia,  
" aliquando gemino caule, carno-  
" siore tantum radice, majorisque  
" bulbi, sed unius. Narcissum

" vocant hujus alterum genus flore  
" candido, calyce purpureo. Dif-  
" ferentia a liliis est et hæc, quod  
" narcissis folia in radice sunt, pro-  
" batissimis in Lyciæ montibus.  
" Tertio generi cætera eadem, calyx  
" herbaceus. Omnes serotini. Post  
" arcturum enim florent, ac per  
" æquinoctium autumnum." And  
in another place he says, there are  
two sorts of *Narcissus* used in me-  
dicine; one with a purple, and the  
other with a herbaceous flower:  
"Narcissi duo genera in usu Me-  
" dici recipiunt, unum purpureo  
" flore, et alterum herbaceum." From what these ancient authors  
have said, we may gather a pretty  
good description of their *Narcissus*.  
The roots are large, round, and fleshy,  
according to Theophrastus; white,  
round, and bulbous, according to  
Dioscorides. They all agree, that  
the leaves proceed from the root, and  
that the stalk is naked. According  
to Theophrastus, the leaves are like  
those of *Asphodel*; according to Dios-  
corides, like those of Leeks, but  
smaller and narrower, in which they  
agree very well. The flower, ac-  
cording to Theophrastus, is greenish,  
according to Dioscorides white, and  
either yellow or purple within; ac-  
cording to Pliny, it is white, with  
either a purple or greenish cup. What  
Dioscorides calls the inside, is what  
Pliny calls the cup; for the flowers  
of the Daffodil form a cup in the  
middle, which is sometimes different,  
sometimes of the same colour with  
the rest of the flower. The fruit, ac-  
cording



Pallentesque hederas, et amantes littora myrtos.

or the stalks of the bending  
acanthus, or the pale ivy, or  
the myrtles that love the shores.

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cording to both the Greek authors, is membranaceous, long, and of a dark colour, Hence we may be sure, that some species of our Daffodil is the *Narcissus* of the Ancients: and probably the *Narcissus albus circulo purpureo* C. B. and the *Narcissus albus circulo croceo minor* C. B. may be the two sorts. The last of these seems to be the flower, into which the youth Narcissus was changed, according to Ovid:

“ — Croceum pro corpore florem  
“ Inveniunt, foliis medium cingenti-  
“ bus albis.”

There seems to be but one difficulty attending this determination: the species of Daffodil known among us, flower early in the spring, and seldom later than in May; whereas Theophrastus, Virgil, and Pliny, place their season in September. But to this it may be answered, that in Greece, these flowers may appear much later in the year. Busbequius says he was presented with Daffodils near Constantinople, in December; and that Greece abounds with Hyacinths and Daffodils of a wonderful fragrance: “Unum diem Hadri-  
“ nopoly commorati progredimur  
“ Constantinopolim versus jam pro-  
“ pinquam, veluti extremum nostri  
“ itineris actum confecturi. Per  
“ hæc loca transeuntibus ingens ubi-  
“ que florum copia offerebatur, Nar-  
“ cissorum, Hyacinthorum et eorum  
“ quas Turcæ Tulipam vocant:

“ non sine magna admiratione nostra,  
“ propter anni tempus, media plane  
“ hieme, floribus minime amicum.  
“ Narcissis et Hyacinthis abundat  
“ Græcia miro fragrantibus odore.”  
Tournefort found the yellow Daffodil common on the banks of the Granicus, in December, and another sort about the same time, near Ephesus.

123. *Flexi vimen acanthi.*] I have already mentioned the *Acanthus*, in the note on book II. ver. 119. It has been there observed that there are two sorts of *Acanthus*; one an Egyptian tree, and the other a garden herb, which the poet means in this place. The *Acanthus* of Theophrastus is the Egyptian tree, of which we have spoken already. The herb *Acanthus* is described by Dioscorides. He says the leaves are much longer and broader than those of Lettuce, divided like Rocket, blackish, fat, and smooth: the stalk is two cubits high, of the thickness of one's finger, smooth, encompassed near the top at certain distances with long, prickly leaves, out of which proceeds a white flower: the seed is long and yellow: the roots are long, mucous, red, and glutinous: “Ακανθα· ἡ ἐρπᾶκανθα· οἱ δὲ μελάμφυλλοι, παιδέρωτα, φύεται ἐν παραδείσῳ, καὶ ἐν πωτρώδεσι, καὶ παρύροις χωρίοις· ἔχει δὲ πλατίτερα φύλλα πολλῶν καὶ μακρότερα δρίδακος, ἰσχυριμένα ὡς τὰ τοῦ εὐζώμου, ὑπομέναντα, λιπαρὰ, λεῖα· καυλὸν λεῖον, διπλὸν, πᾶσις δακτύλου ἐκ διαστημάτων πρὸς τῇ κορυφῇ περιελημμένον φύλλαρος·  
E e

For I remember that under the lofty towers of Æbalia, where black Galesus moistens the yellow fields, I saw an old Corycian who had a few

Namque sub Æbalia memini me turribus altis 125  
Qua niger humectat flayentia culta Galesus  
Corycium vidisse senem : cui pauca relict

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τισιν, οἷον ἐκ τῶν ἱστάρων, ὑπομήκεσιν, ἀκανθώδεσιν· ἐξ ὧν τὸ αὐτὸς προίεται λευκὸν σπέρμα ὑπόμνηες, μήλινον. θυρσοειδὴς δὲ ἡ κεφαλὴ. ῥίζαι δὲ ὑπὲρσι γλίσχραι, μιζώδεις, ἔμπυροι, μακράι. The *Acantha* of Dioscorides is generally allowed to be that plant which is cultivated in gardens, under the name of *Acanthus sativus* or *Brank-ursine*. Most Botanists also are of opinion, that it is the *Acanthus* of Virgil: but the chief difficulty is, to shew the reason, why he calls it *flexi vimen Acanthi*. These words seem to express a twining plant. I believe we must entirely depend upon a passage of Vitruvius, for the solution of this difficulty. This famous author tells us, that a basket covered with a tile having been accidentally placed on the ground over a root of *Acanthus*, the stalks and leaves burst forth in the spring, and spreading themselves on the outside of the basket, were bent back again at the top, by the corners of the tile. Callimachus, a famous Architect, happening to pass by, was delighted with the novelty and beauty of this appearance, and being to make some pillars at Corinth, imitated the form of this basket surrounded with *Acanthus*, in the capitals. It is certain that there cannot be a more lively image of the capital of a Corinthian pillar, than a basket covered with a tile, and surrounded by leaves of *Brank-ursine*,

bending outward at the top. To this Virgil may allude in the words now under consideration. But then we must not translate them with Dryden,

“ — — — The winding trail  
“ Of Bear’s foot.”

for it is by no means a *trailing* plant. 124. *Pallentesque hederas*.] In some of the old editions it is *pallentes* without *que*.

See the note on book II. ver. 258. *Amantes littora myrtos*.] Myrtles delight in growing near the sea-shore. Thus in the second Georgick :

“ *Littora myrtetis lætissima*.”

125. *Æbalia*.] “ *Æbalia* is Laconia, whence Castor and Pollux are called by Stæsius *Æbalidæ* *Fratres*.” SERVIVS.

The Poet means Tarentum by the *lofty Towers of Æbalia*, because a colony from Laconia, under the conduct of Phalantus, came to Calabria, and augmented the city of Tarentum.

126. *Niger*.] Schrevælius, following Erythræus, reads *piger*.

*Galesus*.] Galesus is a river of Calabria, which flows near Tarentum.

127. *Corycium*.] Some think that Corycius is the name of the old man here spoken of. But it seems more probable,

Jugera ruris erant; nec fertilis illa juvenis,

acres of forsaken ground; nor  
was his land rich enough for  
the plough,

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probable, that it is the name of his country: for Corycus is the name of a mountain and city of Cilicia. Pompey had made war on the Cilicians, of which people some being received into friendship, were brought by him, and planted in Calabria, about Tarentum. Virgil's old man may therefore reasonably be supposed to be one of Pompey's Cilicians, who had these few acres given him near Tarentum, and perhaps improved the culture of gardens in Italy, from the knowledge he had obtained in his own country.

127. *Relicti*.] Servius interprets this word *forsaken and contemptible*; which interpretation he confirms by observing that no land could be more contemptible, than that which is fit neither for wines, corn, nor pasture. Thus also Grimoaldus paraphrases it, "cui rus erat parvum atque desertum." La Cerda contends that it means *hereditary*, observing that *relinquere* is a word used in making wills, and confirms this interpretation by a passage in Varro, which he thinks the Poet here designs to imitate. That author speaking of two brothers, who had a small farm left them by their father, uses the word *relicta*. Ruæus however renders it *deserti*. May also follows Servius:

"Few akers of *neglected* ground undrest."

Addison also translates it

"A few *neglected* acres."

Dryden is of the same opinion:

"Lord of few acres, and those  
"barren too."

Dr. Trapp follows La Cerda:

"A few *hereditary* acres:"

"Left him, *says he*, by his relations.  
"This adds much to the grace of  
"the narrative. The little land he  
"had, and which he so improved,  
"was his own: he paid no rent  
"for it. This interpretation has  
it's beauty, but I believe it is not  
Virgil's meaning. The old Corycian, being one of the Cilicians settled in Calabria by Pompey, his land there could not be hereditary. Nor could the person here spoken of be the son of one of those Cilicians, born in Calabria, because he calls him an old man. Those people had not been brought over above forty years, when Virgil was writing his Georgics, and not quite fifty years, when the Poet died. And he speaks of his seeing this old man, as of a thing that had passed long ago. We must therefore, with Servius, translate *relicti*, *forsaken*. The land was neither fit for vineyards, corn, nor pasture, and therefore the Calabrians neglected it. But this old man knew how to make use of it, by converting it into a garden, and apiary. Virgil therefore shews the Romans, that a piece of land might be fit neither for corn, which is the subject of his first book,

nor good for pasture, nor proper for wines. Yet he planting a few potherbs among the bushes, and white

Nec pecori opportuna seges, nec commoda Baccho.  
Hic rarum tamen in dumis olus, albaque circum 130

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nor vines, of which he treats in his second, nor cattle, which take up the third; and yet that by the example of this foreigner, they might know how to cultivate it to advantage.

129. *Seges.*] See the note on book II. ver. 266.

130. *Hic.*] Pierius says it is *hinc* in the Lombard manuscript.

*In dumis.*] Ruæus, and after him Dr. Trapp, think *in dumis* is put for *in loco prius dumoso*.

*Albaque circum lilia.*] The white lilies are those, which were most celebrated and best known among the Ancients. Theophrastus speaks of red lilies only by hear-say: "Εἴπερ δὴ καθάπερ φασὶν ἓνα καὶ πορφύρεα ἤ. Thus our Poet celebrates them here for their whiteness, and also in the twelfth Æneid:

" — — Mixta rubent ubi Lilia

" multa

" Alba rosa."

In the tenth Eclogue he mentions the largeness of lilies:

" Florescentes ferulas et grandia Lilia  
" quassans."

This may be meant either of the flower, which is very large, or of the whole plant, which, according to Pliny, exceeds all other flowers in tallness: " Nec ulli florum excelsitas  
" major, interdum cubitorum trium."

This author has given an excellent description of the white lily, in the words immediately following. He says the neck is always languid, and unable to sustain the weight of the body, which elegantly describes the bending down of the flower. It is of a remarkable whiteness, the leaves [that is, the petals] being streaked on the outside, growing gradually broader from a narrow origin, in form of a cup, of which the brims bend outward, having slender threads, and saffron summits in the middle: " Languido semper collo, et non  
" sufficiente capitis oneri. Candor  
" ejus eximius, foliis foris striatis, et  
" ab angustis in latitudinem pau-  
" latim sese laxantibus, effigie cala-  
" thi, resupinis per ambitum labris,  
" tenuique filo et semine, stantibus in  
" medio crocis. Ita odor colorque  
" duplex, et alius calycis, alius sta-  
" minis, differentia angusta." By *crocis* I take this author to mean the yellow *apices* or *summits*; and by *tenui filo et semine* perhaps he means the *stile* and *ovary*. The lilies were planted by the old Corycian for the sake of his Bees: for Pliny mentions them among the flowers in which those insects delight: " Ve-  
" rum hortis coronamentisque ma-  
" xime alvearia et apes conveniunt,  
" res præcipui quæstus compendii-  
" que cum favit. Harum ergo causa  
" oportet serere thymum, apia-  
" strum, rosam, violas, lilium." Virgil also speaks of them in the  
sixth



*Lilia, verbenasque premens, vescumque papaver*, 131 lilies round about, and vervain, and esculent poppies,

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sixth *Æneid*, as being the delight of Bees :

“ *Ac veluti in pratis, ubi apes æstate*  
 “ *serena*  
 “ *Floribus insidunt variis, et candida*  
 “ *circum*  
 “ *Lilia funduntur.*”

*Thick as the humming Bees, that*  
*hunt the golden dew;*  
*In summer's heat on tops of lilies feed,*  
*And creep within their bells, to suck*  
*the balmy seed.*

DRYDEN.

131. *Verbenas.*] The *Verbena*, from whence our English name *Vervain* is derived, was a sacred herb among the Romans. We read in the first book of *Livy* how this herb was used in the most ancient league, of which the memory was preserved among them: that between *Tullus Hostilius*, the third king of Rome, and the *Albans*. The form was this: The *Fetialis* said to *Tullus*, *Do you command me, O king, to strike a league with the Pater patratus of the people of Alba?* when the King had commanded him, he proceeded thus, *O King, I demand the Sagmina of you.* The King answered, *Take it pure.* Then the *Fetialis* brought the pure herb from the Tower. . . . The *Fetialis* was *M. Valerius*, and he appointed *Sp. Fusius* to be the *Pater patratus*, touching his head and hair with the *Vervain*: “*Fœdera alia aliis*  
 “*legibus, cæterum eodem modo omnia*  
 “*fiunt. Tum ita factum accepimus:*

“*nec ullius vetustior fœderis memo-*  
 “*ria est. Fetialis regem Tullum ita*  
 “*rogavit: Jubesne me rex cum*  
 “*patre patrato populi Albani fœdus*  
 “*ferire?* jubente rege, *Sagmina,*  
 “*inquit, te, rex, posco.* Rex ait,  
 “*puram tollito.* Fetialis ex arce  
 “*graminis herbam puram attulit.*  
 “*. . . . Fetialis erat M. Valerius,*  
 “*is patrem patratum Sp. Fusium fe-*  
 “*cit, verbena caput capillosque tan-*  
 “*gens.*” *Pliny* says expressly, that by *sagmina* and *verbenæ* were meant the same thing, namely, the herb from the tower, pluckt up with it's earth: and that it was used by the ambassadors, when they were sent to reclaim any thing that had been carried away by the enemies; and that one of them was therefore called *Verbenarius*: “*Interim fortius*  
 “*augetur autoritas: quæ quanta*  
 “*debeatur etiam surdis, hoc est ig-*  
 “*nobilibus herbis perhibebitur. Si-*  
 “*quidem autores imperii Romani*  
 “*conditoresque immensum quiddam*  
 “*et hinc sumpserunt, quoniam non ali-*  
 “*unde sagmina in remediis publicis*  
 “*fuere, et in sacris legationibusque*  
 “*verbenæ. Certe utroque nomine*  
 “*idem significatur, hoc est, gramen*  
 “*ex arce cum sua terra evulsum: ac*  
 “*semper et legati cum ad hostes cla-*  
 “*rigatumque mitterentur, id est, res*  
 “*raptas clare repetitum, unus utique*  
 “*Verbenarius vocabatur.*” In another place he calls it *Hierobotane*, *Peristereon*, and *Verbenuca*; and there adds, that it was used in brushing the table of *Jupiter*, and in purifying houses. He says there are two sorts  
 of

equalled in his mind the wealth of kings : and returning home late at night, loaded his table with unbought dainties. He was the first to gather roses in the spring, and fruits in autumn :

Regum æquabat opes animis ; seraque revertens  
Nocte domum, dapibus mensas onerabat inemptis.  
Primus vere rosam, atque autumnos carpere poma ;

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of it, one full of leaves, which is called the female, and the male with fewer leaves. The branches of both are many, slender, a cubit long, and angular. The leaves are like those of the oak, but smaller, narrower, and more deeply divided. The flower is glaucous. The root long and slender. It grows in watry places. Some do not distinguish them, reckoning only one sort, because both of them have the same effects: "Nulla tamen Romanæ nobilitatis plus habet quam Hierobotane. Aliqui Peristereon, nostri Verbenacam vocant. Hæc est quam legatos ferre ad hostes indicavimus. Hac Jovis mensa veritur, domus purgantur, lustranturque. Genera ejus duo sunt: foliosa, quam fœminam putant: mas rarioribus foliis. Ramuli utriusque plures, tenues, cubitales, angulosi. Folia minora quam Quercus, angustioraque, divisuris majoribus, flos glaucus, radix longa, tenuis. Nascitur ubique in planis aquis. Quidam non distinguunt, sed unum omnino genus faciunt, quoniam utraque eodem effectus habeat." The Vervain was used in incantations, to which the Poet alludes in the eighth Eclogue:

"Effer aquam, et molli cinge hæc  
altaria vitta:  
Verbenasque adole pingues, et mas-  
cula thura."

It was thought to be good against ser-

pents and venomous bites, and was recommended as a sovereign medicine for a great variety of diseases.

131. *Premens.*] It has been observed, in the note on book II. ver. 316, that *virgulta premere* properly signifies the increasing of a plant by layers. But here *premens* must be understood of planting in general. Dryden seems to understand it *bruising*.

"Yet lab'ring well his little spot of  
ground,  
Somescatt'ring pot-herbs here and  
there he found.  
Which cultivated with his daily  
care,  
And bruised with Vervain, were his  
frugal fare.  
Sometimes white lilies did their  
leaves afford,  
With wholesom poppy-flowers, to  
mend his homely board."

This whole passage is erroneously translated; for the Poet does not speak of *bruising* Vervain, but of planting it. The Vervain and Lilies do not seem to have been planted for pot-herbs, but the Vervain for medicinal uses, and the Lilies for the Bees: nor were the Lilies planted for the sake of their leaves, but of their flowers. The Poppies also were not planted for their flowers, but for their seeds.

*Vescumque papaver.*] See the notes on book I. ver. 73 and 212.

135. *Etiam-*

Et cum tristis hyems etiamnum frigore saxa 135  
 Rumperet, et glacie cursus frænaret aquarum,  
 Ille comam mollis jam tum tondebat acanthi,  
 Æstatem increpitans seram, zephyrosque morantes.  
 Ergo apibus fœtis idem atque examine multo  
 Primus abundare, et spumantia cogere pressis 140  
 Mella favis: illi tiliæ, atque uberrima pinus;

and when sad winter even split the rocks with cold, and with ice restrained the course of the rivers, in that very season he could crop the soft acanthus, accusing the slow summer, and the loitering zephyrs. He therefore was the first to abound with pregnant Bees, and plentiful swarms; and to squeeze the frothing honey from the combs: he had limes and plenty of pines;

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135. *Etiamnum*.] The common reading is *etiam nunc*. I follow Heinsius.

“ In some manuscripts it is *etiamnum*, which word is frequently used by Pliny; from the Greek ἐτι, ἔτι, ἔτι νῦν.” Pierius.

137. *Ille comam mollis jam tum tondebat acanthi*.] “ Achilles Statius observes, that this verse is read in all the ancient manuscripts of Virgil thus:

“ *Ille comam mollis jam tondebat Hyacinthi*.

“ and the like number, that is, a short syllable being made long, after the fourth foot, is used by Virgil himself, in the sixth Eclogue:

“ — *Molli fultus Hyacintho*:

“ and by Catullus:

“ *Jam veniet virgo, jam dicetur Hymenæus*:

“ and

“ *Tum Thetis humanos non despexit Hymenæos*.” LA CERDA.

I have not met with this reading

in any of the manuscripts, that I have collated. Addison translates this verse;

“ He then would prune the tender’st  
 “ of his trees.”

But the *Acanthus* here spoken of is an herb, and by *comam* is meant the leaves. The epithet *mollis* is added, to express the softness and tenderness of these leaves. Thus also this herb is called by Theocritus ὕψος Ἀκανθός. Or it may serve to distinguish this *Acanthus* from another species, which grows wild, and has very prickly leaves.

139. *Ergo apibus fœtis*.] The Poet always takes care in his digressions, not to forget the principal subject. Therefore he mentions in this place the benefits, which accrued to the old Corycian, from this extraordinary care of his garden, with regard to his Bees.

141. *Tiliæ*.] Columella says limes are hurtful to Bees: “ At Tiliæ solæ ex omnibus sunt nocentes.”

*Pinus*.] Columella also mentions the Pine, as agreeable to Bees: “ Post hæc frequens sit incrementi majoris surculus, ut rosmarinus, et utraque cythisus. Est enim sativa, —  
 “ et

and as many fruits as shewed themselves in early blossom, so many did he gather ripe in autumn. He also transplanted into rows the far-grown elms, and hard pear-trees, and thorns when they were able to bear plumbs,

Quotque in flore novo pomis se fertilis arbos  
Induerat, totidem autumnos matura tenebat.  
Ille etiam seras in versum distulit ulmos,  
Eduramque pyrum, et spinos jam pruna ferentes, 145

## NOTES.

“ et altera suæ spontis, itemque sem-  
“ per virens *Pinus*.”

144. *Ille etiam*, &c.] Most of the Commentators and Translators seem not to have rightly apprehended the meaning of this passage. The Poet plainly designs to express the great skill of his old acquaintance, in removing large trees. Every one of the trees here mentioned has an epithet added to it, to signify its being well grown. The elms are called *seræ*, that is, *late*, *old*, or *far grown*: the pears are called *hard*; the thorns are said to be *already bearing plumbs*; and the planes are expressly said to be already so large, as to spread a shade, sufficient to cover those who sit under them. May seems to have understood the Poet's meaning:

“ He could to order old grown elms  
“ transpose,  
“ Old pear trees hard, and black  
“ thorne bearing sloes,  
“ The plaine tree too, that drinking  
“ shade bestowes.”

Dr. Trapp's translation is not very deficient:

“ He too in ranks dispos'd the late-  
“ grown elms,  
“ And the hard pear-tree, and the  
“ plumb ev'n then  
“ Laden with fruitage; and the plane  
“ which yields

“ To Bacchus's sons its hospitable  
“ shade.”

But Addison has quite lost the sense of his author:

“ In rows his elms and knotty pear-  
“ trees bloom,  
“ And thorns ennobled now to bear  
“ a plumb;  
“ And spreading plane-trees, where  
“ supinely laid  
“ He now enjoys the cool and quaffs  
“ beneath the shade:”

And Dryden:

“ He knew to rank his elms in  
“ even rows;  
“ For fruit the grafted pear-tree to  
“ dispose:  
“ And tame to plumbs the sour-  
“ ness of the sloes.  
“ With spreading planes he made  
“ a cool retreat,  
“ To shade good fellows from the  
“ summer's heat.”

145. *Eduram*.] See the note on book II. ver. 65.

*Spinus jam pruna ferentes*.] “The  
“ plumb-tree is called *spinus*, in the  
“ masculine gender; for thorns  
“ [*serentes*] are called *hæ spinæ*.”  
Servius.

I have translated *spinus* in this place  
*thorns*, because the plumb is a thorny  
tree



Jamque ministrantem platanum potantibus umbras.  
Verum hæc ipse equidem spatiis exclusus iniquis  
Prætereo, atque aliis post me memoranda relinquo.

and the plane-tree when it spread a shade over those who drank under it. But for my part, as I am confined in too narrow a space, I must pass over this subject, and leave it for others to treat of after me.

# NOTES.

tree ; and because our wild sort, which bears the sloes, is called the *black thorn*.

146. *Platanum*.] See the note on book II. ver. 70.

*Umbras*.] Schrevelius, Paul Stephens, and some others read *umbram*. Pierius found *umbras* in all the ancient manuscripts. It is *umbras* in all those, which I have collated.

Before we leave these verses, where in the Poet speaks of transplanting great trees, it may not be improper to set down what our famous Evelyn has said on this subject.

“ A great Person in Devon, planted oaks as big as twelve oxen  
“ could draw, to supply some defect  
“ in an avenue to one of his houses :  
“ as the Right Honourable the Lord  
“ Fitz-Harding, late Treasurer of  
“ his Majesty’s Household assured  
“ me ; who had himself likewise practised the removing of great Oaks by  
“ a particular address extremely ingenious, and worthy the communication. Chuse a tree as big as  
“ your thigh, remove the earth from  
“ about him ; cut through all the  
“ collateral roots, till with a competent strength you can enforce him  
“ down upon one side, so as to come  
“ with your ax at the top root ; cut  
“ that off, redress your tree, and so  
“ let it stand covered about with the  
“ mould you loosened from it, till  
“ the next year, or longer if you  
“ think good, then take it up at a fit

“ season ; it will likely have drawn  
“ new tender roots apt to take, and  
“ sufficient for the tree, wheresoever  
“ you shall transplant him. Some  
“ are for laying bare the whole root,  
“ and then dividing it into four parts,  
“ in form of a cross, to cut away the  
“ interjacent rootlings, leaving only  
“ the cross and master-roots that  
“ were spared to support the tree ;  
“ and then covering the pit with  
“ fresh mould (as above) after a year  
“ or two, when it has put forth,  
“ and furnished the interstices you  
“ left between the cross-roots, with  
“ plenty of new fibres and tender  
“ shoots, you may safely remove the  
“ tree itself, so soon as you have  
“ loosened and reduced the four decussated roots, and shortened the  
“ top roots ; and this operation is  
“ done without stooping or bending  
“ the tree at all : and if in removing  
“ it with as much of the clod about  
“ the new roots, as possible, it would  
“ be much better.”

147. *Equidem*.] In the King’s manuscript, and in the old Nuremberg edition it is *quidem*.

*Exclusus*.] It is *disclusus* in some old editions : but all the ancient manuscripts have *exclusus*.

148. *Aliis*.] Servius says the Poet means here Gargilius Martialis. This author is often quoted by Palladius ; but I do not remember that he is mentioned by Columella. Hence I conclude, that he did not exist

Now I shall proceed to shew what manners Jupiter has added to the Bees; for what reward they, following the loud sounds,

Nunc age, naturas apibus quas Jupiter ipse  
Addidit, expediam: pro qua mercede canoros 150

## NOTES.

exist in the days of Virgil, and therefore could not be particularly meant by our Poet, unless he had the gift of prophesy, as some have imagined. Columella, in his tenth book, has endeavoured to supply, what Virgil has omitted, concerning Gardening. His Poem begins thus:

“ Hortorum quoque te cultus, Syl-  
“ vine, docebo,  
“ Atque ea, quæ quondam spatiis ex-  
“ clusus iniquis,  
“ Cum caneret lætas segetes, et mu-  
“ nera Bacchi,  
“ Virgilius nobis post se memoranda  
“ reliquit.”

Among the Moderns, Rapin, a learned Jesuit, has written a fine Poem on Gardens, in four books. He also professedly treads in the footsteps of Virgil:

“ Vatribus ignotam nam me novus  
“ incitat ardor  
“ Ire viam, magno quæ primum o-  
“ stensa Maroni,  
“ Extremo cum vela trahens sub fine  
“ laborum,  
“ Italiæ pingues hortos quæ cura co-  
“ lendi  
“ Ornaret, canere agricolis, populo-  
“ que parabat.  
“ Fas mihi divini tantum vestigia  
“ vatis  
“ Posse sequi; summoque volans dum  
“ tendit Olympo,  
“ Sublimem aspicere, et longe obser-  
“ vare tuendo.”

148. *Post me memoranda.*] “In some manuscripts it is *post hæc memoranda*: but the Lombard, and some others have *post commemoranda*. In the Medicean and some others, it is *post me memoranda*, which reading seems to have been admitted by Columella.” PIERIUS.

I find *post memoranda* in one of the Arundelian manuscripts, *post hæc memoranda* in one of Dr. Mead’s, and *post commemoranda* in the Bodleian, and in the other Arundelian and Dr. Mead’s manuscripts. Ruæus, and most of the Editors has *post commemoranda*. But it is *post me memoranda* in the King’s, and in the Cambridge manuscripts, which reading is admitted also by Heinsius, Paul Stephens, Masvicius, and others.

149. *Nunc age, &c.*] Here the Poet begins to speak of the polity of the Bees, by which all their actions contribute to the publick good. He tells us in this passage, that Jupiter bestowed this extraordinary æconomical genius on the Bees, as a reward for the service they did him, when an infant, by feeding him with their honey, in the cave where he was concealed from the devouring jaws of his father Saturn.

150. *Addidit.*] This word expresses, that these manners did not originally belong to the Bees, but were added by the favour of Jupiter.

*Pro qua mercede.*] Servius interprets this, *for what favour or labour*. La Cerda interprets *mercede merit*, because

Curetum sonitus crepitantiaque æra secutæ,  
 Dictæo cæli regem pavere sub antro.  
 Solæ communes natos, consortia tecta  
 Urbis habent, magnisque agitant sub legibus ævum;  
 Et patriam solæ et certos novere penates : 155  
 Venturæque hyemis memores, æstate laborem

and tinkling brass of the Curetes, fed the king of heaven under the Dictæan den. They alone have children in common, and the united buildings of a city, and pass their lives under established laws; and they alone have a country of their own, and certain habitations: and being mindful of the future winter, they labour in summer,

NOTES.

because *merces* and *mercor* are derived from *mereor*. This interpretation, he says, is the only one that agrees with this passage, for the Poet is speaking of the *merit*, by which the Bees were admitted to assist the Curetes in nursing Jupiter. But, as was just now observed, the Poet seems rather to mean, that he will speak of the *reward* which they had for their service.

*Canoros Curetum sonitus crepitantiaque æra.*] According to the fable, Saturn intended to have devoured the infant Jupiter, to avoid which, he was concealed among the Curetes, the clangor of whose brassen armour and cymbals, as they danced, would drown his cries: thus Lucretius:

“ Dictæos referunt Curetas, qui Jo-  
 “ vis illum

“ Vagitum in Creta quondam occul-  
 “ tasse feruntur,

“ Cum pueri circum puerum pernice  
 “ chorea

“ Arnati in numerum pulsarent æri-  
 “ bus æra,

“ Ne Saturnus eum malis mandaret  
 “ adeptus,

“ Æternumque daret matri sub pec-  
 “ tore vulnus.”

*These represent those armed priests,  
 who strove*

*To drown the tender cries of infant  
 Jove;*

*By dancing quick they made a greater  
 sound,  
 And beat their armour, as they danc'd  
 around;  
 Lest Saturn should have found and  
 eat the boy,  
 And Ops for ever mourn'd her prattling joy.*

CREECH.

152. *Dictæo . . . . . sub antro.*] *Dictæ* or *Dictæus mons* is a mountain of Crete, where Jupiter was said to be concealed.

154. *Magnisque agitant.*] In one of Dr. Mead's manuscripts, and in some of the printed editions, it is *magnis agitant*, without *que*.

155. *Et patriam solæ et certos novere penates.*] “ In some manuscripts we read *a patriam solæ, et certos novere penates*. For *a* is not always an interjection of lamenting, but sometimes signifies admiration. But that *a* is written without an aspiration has been elsewhere proved from Probus. In the Lombard manuscript, there is no *et* in the second place; but it is read *Et patriam solæ certos novere penates*. But those who take away *et* here, deprive the verse also of all its elegance.” Pierius.

156. *Laborem.*] In one of the Arundelian manuscripts it is *labores*.

157. *In*

and lay up what they get for the public use. For some are employed in getting food, and by agreement labour in the fields: some within the house lay tears of daffodils, and tough glue from the barks of trees, for the foundations of the combs; and then suspend the tenacious wax: others bring up the growing young, the hope of the nation: others work the purest honey, and distend their cells with liquid nectar. There are some to whose lot is fallen the guarding of the gates: and these by turns consider the waters and clouds of heaven, or unlade the burdens of those who return, or forming a troop drive out the drones, a sluggish race, from the hives. The work glows, and the fragrant honey is scented with thyme.

Experientur, et in medium quæsita reponunt:  
 Namque aliæ victu invigilant, et fœdere pacto  
 Exercentur agris: pars intra septa domorum  
 Narcissi lacrymam, et lentum de cortice gluten 160  
 Prima favis ponunt fundamina: deinde tenaces  
 Suspendunt ceras: aliæ spem gentis adultos  
 Educunt fœtus: aliæ purissima mella  
 Stipant, et liquido distendunt nectare cellas.  
 Sunt, quibus ad portas cecidit custodia sorti: 165  
 Inque vicem speculantur aquas, et nubila cæli:  
 Aut onera accipiunt venientum, aut agmine facto  
 Ignavum fucos pecus a præsepibus arcent.  
 Fervet opus, redolentque thymo fragrantia mella.

## NOTES.

157. *In medium.*] See the note on book I. ver. 127.

158. *Victu.*] *Victu* is here put for *victui*.

*Pacto.*] In the King's manuscript it is *parco*.

159. *Intra.*] In one of the Arundelian manuscripts it is *inter*.

*Septa.*] In one of Dr. Mead's manuscripts it is *tecta*.

160. *Narcissi lacrymam.*] I have spoken of the *Narcissus*, in the note on ver. 122. It has there been observed that the flowers of *Narcissus* or Daffodil form a cup in the middle. These cups are supposed to contain the tears of the youth Narcissus, who wept to death. To this Milton alludes in his *Lycidas*;

“ Bid *Amaranthus* all his beauty  
 “ shed,

“ And *Daffodillies* fill their cups with  
 “ tears,

“ To strew the laureat herse where  
 “ *Lycid* lies.”

*Lentum de cortice gluten.*] *Pierius* found *lectum* in the Lombard and

some other ancient manuscripts. The same reading is in the King's manuscript.

165. *Portas cecidit.*] In one of the Arundelian manuscripts it is *portam tendit*.

167. *Aut onera accipiunt, &c.*] This and the two following lines are repeated in the first *Æneid*.

168. *Ignavum fucos pecus a præsepibus arcent.*] The Drones are a sort of Bees without stings, which do not assist the others in their labour. On this account it is generally thought, that they are expelled by the labouring Bees. Some affirm that the Drones are the males, and that, after the work of generation is over, they are driven from the hive by these amazons.

*Ruæus* renders *fucos*, *guespes*; but I believe *guespes* signify wasps. The *drones* are called *bourdons*.

In one of the Arundelian manuscripts it is *urgent* instead of *arcent*.

169. *Thymo.*] See the note on ver. 112.

*Fragrantia.*] *Pierius* found *fla-grantia* in the Lombard manuscript. The



Ac veluti, lentis Cyclopes fulmina massis  
 Cum properant, alii taurinis follibus auras  
 Accipiunt redduntque, alii stridentia tingunt  
 Æra lacu: gemit impositis incudibus Ætna.  
 Illi inter sese magna vi brachia tollunt  
 In numerum, versantque tenaci forcipe ferrum. 175  
 Non aliter, si parva licet componere magnis,

170 As when the Cyclops hasten to form thunder-bolts out of the stubborn mass; some receive the air and drive it out again from bellows made of bull hides: others plunge the hissing brass in water: Ætna groans with the weight of their anvils. They lift their arms with great force in tuneful order; and turn the iron with their griping tongs. Just so, if I may compare great things with small,

## • NOTES.

The same reading is in both Dr. Mead's manuscripts.

170. *Ac veluti*, &c.] The Poet compares the labour of the Bees to that of the Cyclops, in forming thunder-bolts; and then speaks of the various offices which are assigned to these political insects in their republick, and the cautions which they use in defending themselves against rising winds.

173. *Ætna*.] It is *antrum* in one of the Arundelian manuscripts.

175. *In numerum*.] That is, in a certain order, making a sort of harmony with the regular strokes of their hammers of different weights. We learn from Iamblichus, that the sound of the Smith's hammers taught Pythagoras to invent the monochord, an instrument for measuring the quantities and proportions of sounds geometrically. This Philosopher observing that the diversity of sound was owing to the size of the hammers, suspended four equal strings, sustaining weights of twelve, nine, eight, and six pounds. Then striking alternately the strings which sustained the twelve and six pounds, he found that the diapason or octave was formed by the proportion of two to one. The twelve and eight pound weights taught him that the diapente or fifth

was in the proportion of three to two; and the twelve and nine pounds that the diatessaron or fourth was as four to three. The whole passage is too long to be here inserted: therefore I must refer the curious reader, for farther satisfaction, to the twenty-sixth chapter of Iamblichus, *de vita Pythagoræ*.

176. *Non aliter, si parva licet componere magnis*.] This comparison of the Bees to the labouring Cyclops, has by some been thought very improper, as being rather ridiculous than great. But Mr. Pope is of another opinion, who, in his Postscript to the translation of the Odyssey, judiciously observes, that there is a great difference between the actions of irrational beings, and the low actions of such as are rational, when they are represented in a pompous style. "One may add, that the use of the grand style on little subjects, is not only ludicrous, but a sort of transgression against the rules of proportion and mechanics: It is using a vast force to lift a feather: I believe, now I am upon this head, it will be found a just observation, that the low actions of life cannot be put into a figurative style without being ridiculous, but things natural can. Metaphors raise the latter into

does an innate desire of growing rich prompt the Athenian Bees, each of them in their proper office. The elder have the care of their towns, repair the combs, and erect the artificial edifices. But the younger return wearied home, late at night, with their thighs laden with thyme. They feed also at large on arbutus, and hoary willows, and casia, and glowing saffron, and fat limes, and deep coloured hyacinths.

Cecropias innatus apes amor urget habendi,  
Munere quamque suo. Grandævis oppida curæ,  
Et munire favos, et dædala fingere tecta.  
At fessæ multa referunt se nocte minores, 180  
Crura thymo plenæ; pascuntur et arbuta passim,  
Et glaucas salices, casiamque, crocumque rubentem,  
Et pinguem tiliam, et ferrugineos hyacinthos.

## NOTES.

“into dignity, as we see in the  
“Georgicks; but throw the former into ridicule, as in the Lutrín.  
“I think this may be very well accounted for; laughter implies censure; inanimate and irrational beings are not objects of censure; therefore these may be elevated as much as you please, and no ridicule follows: but when rational beings are represented above their real character, it becomes ridiculous in art, because it is vicious in morality. The Bees in Virgil, would be ridiculous by having their actions and manners represented on a level with creatures so superior as men; since it would imply folly or pride, which are the proper objects of ridicule.”

177. *Cecropias*.] The Poet calls the Bees *Cecropias*, from Cecrops king of Attica, where the honey was famous.

178. *Grandævis oppida curæ*.] This passage is taken from Aristotle, who observes, that the older Bees work within doors, and thence become more hairy; but that the younger sort go abroad, and therefore are smoother: *Τῶν δὲ μελιττῶν αἱ μὲν πρεσβύτεραι τὰ εἶσω ἐργάζονται, καὶ δασυαῖα εἰσι διὰ τὸ εἶσω μένειν.*

*αἱ δὲ νέαι ἔξωθεν φέρουσι, καὶ εἰσι λειότεραι.*

179. *Fingere*.] In one of Dr. Mead's manuscripts it is *figere*.

181. *Crura thymo plenæ*.] The hairiness of the Bees legs serves to retain the juices which they gather from flowers.

*Arbuta*.] See the notes on book I. ver. 148, and on book III. ver. 300.

182. *Glaucas salices*.] See the note on book II. ver. 13.

*Casiam*.] See the note on book II. ver. 213.

*Crocumque rubentem*.] The petal of the saffron flower is purple, but the three divisions of the style, which are the only part in use, are of the colour of fire.

183. *Pinguem tiliam*.] See the note on book II. ver. 449.

*Ferrugineos hyacinthos*.] There are many flowers commonly known in gardens under the name of Hyacinth, but none of them agree with the description which we find of this flower among the Poets, who represent it as having the letters A I inscribed on it's petals. Thus Moschus, in his epitaph on Bion, calls upon the Hyacinth to take more marks of A I on it's petals:

Omnibus una quies operum, labor omnibus unus.

All of them labour together,  
and all rest at the same time.

NOTES.

Νῦν ἰάκινθε λάλει τὰ σὰ γράμματα, καὶ  
πλεόν ΑΙ, ΑΙ,  
Δάμνανε σοῖς πετάλοισι· καλὸς τίθηκε  
μελικτᾶς.

The Poets feign that the boy Hyacinthus, who was unfortunately killed by Apollo, was changed by that deity into a Hyacinth, which therefore was marked with these notes of lamentation to express Apollo's grief. Thus Ovid :

“ Semper eris mecum, memorique  
“ hærebis in ore.

“ Te lyra pulsa manu, te carmina  
“ nostra sonabunt :

“ Flosque novus scripto gemitus imi-  
“ tabere nostros.”

“ — Thou shalt with me abide  
“ And ever in my memory reside.

“ Our harp and verse thy praises  
“ shall resound :

“ And in thy flower my sorrow shall  
“ be found.”

SANDYS.

It is also feigned, that the same flower arose from the blood of Ajax, when he slew himself; those letters being half the name of that hero. Thus Ovid :

“ — Rubefactaque sanguine  
“ tellus

“ Purpureum viridi genuit de cespite  
“ florem,

“ Qui prius Cebalio fuerat de vulnere  
“ natus.

“ Litera communis mediis pueroque  
“ viroque

“ Inscripta est foliis : hæc nominis,  
“ illa querela.”

—— The blood that fell,  
A purple flower engendered on the  
ground :

Created first by Hyacinthus wound.  
The tender leaves indifferent letters  
paint ;

Both of his name, and of the gods  
complaint.

SANDYS.

To this Virgil seems to allude in the  
third Eclogue :

“ Dic quibus in terris inscripti no-  
“ mina regum

“ Nascantur flores ; et Phyllida solus  
“ habeto.”

Nay tell me first, in what new region  
springs

A flower that bears inscrib'd the  
names of kings :

And thou shalt gain a present as  
divine

As Phæbus self, for Phillis shall be  
thine.

DRYDEN.

I must not forget to observe, that the *vaccinium* mentioned by our Poet in the second and tenth Eclogues, is not different from what in other places he calls *hyacinthus* : the latter being the Greek name, and the former a Latin name derived from it. For the

In the morning they rush out  
of their gates without delay:  
and when

Mane ruunt portis; nusquam mora: rursus easdem 185

## NOTES.

the Æolians, who affected to change the *v* into the diphthong *ou*, as *δουγάρη* into *δουγάρης*, wrote *οὐακίνθιον* and *οὐακίνθιον* for the diminutive *ὕακινθιον*; and *οὐακίνθιον* in Roman letters is *vaccinium*. This opinion is confirmed by a line in the tenth Eclogue;

“ Et nigræ violæ sunt et vaccinia  
“ nigra;”

which is a literal translation of a line in the tenth Idyllium of Theocritus:

Καὶ τὸ ἴον μέλαν ἐνὶ, καὶ ἃ γραπτὰ  
ὕακινθος.

Here Virgil himself translates *ὕακινθος* *vaccinium*. The form of the Hyacinth is particularly described by Ovid:

“ Ecce cruor, qui fusus humi signat  
“ verat herbam,

“ Desinit esse cruor: Tyrioque ni-  
“ tentior ostro

“ Flos oritur, formamque capit quam  
“ lilia, si non

“ Purpureus color huic, argenteus  
“ esset in illis.

“ Non satis hoc Phæbo est; is enim  
“ fuit auctor honoris.

“ Ipse suos gemitus foliis inscribit;  
“ & A I, A I

“ Flos habet inscriptum, funestaque  
“ litera ducta est.”

*Behold! the bloud which late the  
grass had dide,  
Was now no bloud: from whence a  
flowre full blown*

*Far brighter than the Tyrian scarlet  
shone:*

*Which seem'd the same, or did re-  
semble right*

*A Lillie: changing but the red to  
white.*

*Not so contented (for the youth re-  
ceiv'd*

*That grace from Phæbus) in the  
leaves he weav'd*

*The sad impression of his sighs: A I!  
A I!*

*They now in funeral characters dis-  
play.*

SANDYS.

We here learn, that the flower in question was shaped like a lily, was of a red colour, and was marked with the letters A I. I have more than once mentioned the difficulty of precisely determining the colours mentioned by the Ancients. Ovid calls the flower of the Hyacinth *Tyrio nitentior ostro*, and *purpureus*. Virgil calls it in this place *ferrugineus*, and in the third Eclogue he calls it *suave rubens*; and in the eleventh Æneid he speaks of its great brightness:

“ Qualem virgineo demessum pollice  
“ florem

“ Seu mollis violæ, seu languentis  
“ Hyacinthi;

“ Cui neque fulgor adhuc, necdum  
“ sua forma recessit.”

Hence we can only gather, that the colour of this flower is a deep shining red. I take the epithet *ferrugineos* in this place only to express the deepness of the colour. Thus in the  
first







HYACINTHUS POETICUS

Vesper ubi e pastu tandem decedere campis

the evening admonishes them  
to return at length from feed-  
ing in the fields,

## NOTES.

first Georgick it is used to signify the dusky redness of the sun, after the murder of Julius Cæsar :

“ Cum caput obscura nitidum fer-  
“ ruginè textit.”

See the note on book I. ver. 467. In the sixth Æneid the boat of Chæron is called *ferruginea*, where no doubt it means *dusky* :

“ Et ferruginea subvectat corpora  
“ cymba.”

In the ninth Æneid the son of Arcens is said to be

“ ——— Ferrugine clarus Ibera ;”

That is, adorned with a deep purple garment dyed in Spain : and in the eleventh book it is joined with the Tyrian colour :

“ Ipse peregrina ferrugine clarus et  
“ ostro.”

It is probable that all these several epithets, *purpureus*, *suave rubens*, *ferrugineus*, mean a sort of crimson; the colour of human blood, the Hyacinth being feigned to have risen from the blood of Hyacinthus, and afterwards from that of Ajax.

Having said thus much of the Hyacinth of the Poets, it will be time to consider what flower will agree with

the description which they have given of it.

Various sorts of flowers have been proposed, by the Botanical Critics, for this Hyacinth, the discussing of all which would be too tedious in this place. Some insist on the Lark's-spur, which does not seem to me to bear any resemblance of a Lily, nor do the letters inscribed appear, till the flower has been curiously dissected. Others propose the red Lily, but this, as was observed before, was a flower little known among the Ancients, nor is the colour right. Others mention *Xyris*, or *stinking Gladdon*, the flowers of which are not sufficiently beautiful. Others, with more probability, think the *Gladiolus* or *Corn-flag* to be the flower in question ; but I have never been able to discover in that flower the letters A I. I am pretty well satisfied, that the flower celebrated by the Poets, is what we now are acquainted with under the name of *Lilium floribus reflexis*, or *Martagon*, and perhaps may be that very species which we call *Imperial Martagon*. The flowers of most sorts of Martagons have many spots of a deeper colour ; and sometimes I have seen these spots run together in such a manner, as to form the letters A I, in several places, which I have caused to be represented in the figure.

The Translators have grievously erred in translating the names of the plants here spoken of. May translates *arbata*, *wildings* ; and *casiam*,  
F f cinnamon,

then they seek their habitations, and then they take care of their bodies. They make a murmuring noise, and hum about the sides and entrance of the hives. Afterwards, when they are laid down on their beds, they are silent all night, and a sweet sleep possesses their wearied limbs. But when rain impends, they do not depart far from their hives, nor do they trust the sky, when east winds approach: but drink the water in safety near the walls of their city,

Admonuit, tum tecta petunt, tum corpora curant.  
Fit sonitus, mussantque oras et limina circum.  
Post, ubi jam thalamis se composuere, siletur  
In noctem, fessosque sopor suus occupat artus. 190  
Nec vero a stabulis pluvia impendente recedunt  
Longius, aut credunt cælo adventantibus Euris;  
Sed circum tutæ sub mœnibus urbis aquantur,

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*cinnamon*, and renders *ferrugineos* very improperly *pale*, and *glauca*, *green*. mon error of taking the *casia* to be *lavender*.

“ ————— They feed upon  
“ Wildings, green Willows, Saffron,  
“ Cinnamon,  
“ Pale Hyacinths, and fruitful Linden trees.

“ They suck the *Arbutus*, and Willows grey,  
“ Sweet Lavender, and *Crocus*’ yellow flow’r,  
“ The purple Hyacinth, and gummy Lime.”

Addison omits the *arbuta*, and inserts the *balmy reed* instead of them; he translates *casium*, *lavender*; and *hyacinthos*, *violets*:

“ On Lavender, and Saffron buds  
“ they feed,  
“ On bending Osiers, and the balmy Reed;  
“ From purple Violets and the Teile they bring  
“ Their gather’d sweets, and rifle  
“ all the spring.”

Dryden’s translation is not more exact.

“ He spoils the saffron flow’rs, he sips the blues  
“ Of Violets, wilding Blooms, and Willow dew.”

Dr. Trapp has succeeded much better, only he has fallen into a com-

184. *Omnibus una quies*, &c.] This passage is taken from Aristotle, who says, that in the morning they are all silent, till one of them calls the rest up with two or three hums: then they all go out to work. And when they return, they are at first tumultuous, but grow more quiet by degrees, till at last one flies buzzing round the rest, as if it commanded silence, upon which they are all immediately quiet: “Οφθαλμοὶ δὲ σιωπῶσιν, ἕως ἂν μία ἐγγείρη βομβήσασα δις ἢ τρίς· τότε δ’ ἐπ’ ἔργον ἀθρόοι παύονται, καὶ ἐλθόντες πάντες, θορυβίζουσιν τὸ πρῶτον κατὰ μικρὸν δ’ ἤττον, ἕως ἂν μία περιπετομένη βομβήσῃ, ὅσπερ σημαίνουσα καθύδινον. ἔτι’ ἐξαπίνης σιωπῶσι.

187. *Tum*.] In the old Nuremberg edition it is *dum*.

188. *Limina*.] In the old Nuremberg edition it is *lumina*.

190. *Sopor*



Excursusque breves tentant, et sæpe lapillos,  
Ut cymbæ instabiles fluctu jactante saburram, 195  
Tollunt: his sese per inania nubila librant.  
Illum adeo placuisse apibus mirabere morem,

and try short excursions; and take up little stones, as boats that totter on the tossing wave, take ballast: with these they poise themselves through the empty clouds. But of all the properties of Bees this most of all will cause your wonder,

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190. *Sopor suus.*] Servius interprets this *ipsis aptus*.

191. *Sæpe lapillos, &c.*] This is taken from Aristotle: "Ὅταν δὲ ἀνέμος ἢ μέγας, φέρουσι λίθον ἐφ' ἑαυτάς, ἵρμα πρὸς τὸ πνεῦμα."

197. *Illum adeo placuisse, &c.*] The Poet's account of the generation of Bees is by no means consistent with the doctrine of the modern Philosophers, who assert with great probability, that no animal, nor even plant, is produced without a concurrence of the two sexes. However the doctrine of equivocal generation was so generally admitted by the Ancients, that it is no wonder the Poet should assent to it. We find this opinion related by Aristotle, in his fifth book of the History of Animals. "There are various opinions," says the Philosopher, "concerning the generation of Bees. For some deny that they either copulate or bring forth their young, thinking that they gather their produce. Nor are these agreed about the flower from which they gather them: but some will have it to be from the honey-wort, some from the reed, and others from the olive; which last, in favour of their opinion, urge that there are more swarms of Bees in proportion as the olive-trees are fruitful. Some are of opinion, that only the Drones are

"produced after this manner; but  
"that the Bees are produced by  
"the leaders. . . . Others  
"will have it, that they are produced by copulation, and affirm that the Drones are the  
"males, and the Bees the females:" Περὶ δὲ τὴν γένεσιν τῶν μελιτῶν ἐν τὸν αὐτὸν τρόπον πάντες ὑπολαμβάνουσιν. οἱ μὲν γὰρ φασιν ἐν τίκτειν, οὐδὲ ἔχουσθαι τὰς μελίττας, ἀλλὰ φέρειν τὸν γόνον. Καὶ φέρειν οἱ μὲν ἀπὸ τοῦ αἵθους τοῦ καλύβριου, οἱ δὲ ἀπὸ τοῦ αἵθους τοῦ καλάμου, ἄλλοι δὲ ἀπὸ τοῦ αἵθους τῆς ἐλαίας, καὶ σήμεϊν λέγουσιν, ὅτι ἂν ἐλαίῳ φορὰ γένηται, τότε καὶ ἱσμὸι ἀφίστανται πλεῖστα· οἱ δὲ φασιν τὸν μὲν τῶν κηφῆων φέρειν αἰτὰς γόνου, ἀπὸ τινος ὕλης τῶν εἰρημέων, τὸν δὲ τῶν μελιτῶν τίκτειν τοὺς ἡγεμόνας. . . . οἱ δὲ φασιν ἔχουσθαι, καὶ εἶναι ἄρρενας μὲν τοὺς κηφῆνας, θηλείας δὲ τὰς μελίττας. Pliny has almost translated the words of Aristotle. But he has added, that the Bees certainly sit like hens, and that the young Bee at its first appearance is a worm: "Quod certum est, gallinarum modo incubant. Id quod exclusum est, primum vermiculus videtur candidus, jacens transversus, adhærensque ita ut pascere videatur." But the modern Philosophers have been more happy in discovering the nature of these wonderful insects. The labouring Bees do not appear to be of either

that they do not copulate, or enervate their bodies by lust, or labour to bring forth their young. But they themselves gather their young from leaves and sweet herbs. They themselves also produce their king, and their small citizens : and repair their palaces and waxen realms. Often also, whilst they wander over the hard rocks, have they battered their wings, and voluntarily yielded up their lives under their burthens : so great is their love of flowers : such their glory in making honey. Therefore, though their age has but a narrow bound,

Quod nec concubitu indulgent, nec corpora segnes  
In venerem solvunt, aut fœtus mixibus edunt ;  
Verum ipsæ e foliis natos et suavis herbis 200  
Ore legunt : ipsæ regem parvosque Quirites  
Sufficiunt, aulasque et cerea regna refingunt.  
Sæpe etiam duris errando in cotibus alas  
Attrivere, ultroque animam sub fasce dedere :  
Tantus amor, florum, et generandi gloria mellis. 205  
Ergo ipsas quamvis angusti terminus ævi

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either sex : the Drones are discovered to have the male organs of generation ; and the King is found to be of the female sex. This King, or rather Queen ; is wholly employed in the increase of the family, laying several thousand eggs every summer, from each of which is hatched a small white worm, which in due time changes either to a Bee or a Drone. The Kings, the labouring Bees, and the Drones, are all promiscuously hatched from these eggs : and the same order of nature has lately been observed in the Wasps.

198. *Concubitu.*] *Concubitu* is used for *concubitui*, as before *victu* for *victui*.

200. *Verum ipsæ e foliis natos.*] So I read with Heinsius, all the manuscripts that I have collated, and most of the editors. In several of the oldest editions it is *verum ipsæ natos foliis*. Paul Stephens and Schrevelius read *verum ipsæ foliis natos* without *e*, which reading Pierius also admitted ; who observes, that in some manuscripts it is *ipsæ natos foliis* ; and *ipsæ e foliis* in the Roman copy, which he thinks an elegant reading. La Cerda reads *ipsæ foliis natos*.

By *foliis* perhaps the Poet means the petals or leaves of flowers ; for Aristotle speaks wholly of flowers.

202. *Refingunt.*] Servius and Pierius read *refingunt*, but this last commentator thinks *refingunt* better, as he found it in the Roman, the Medicean, and in some other of the older manuscripts. It is *refingunt* in the Cambridge, the Bodleian, one of the Arundelian, and one of Dr. Mead's manuscripts, which reading is admitted by most of the oldest editors, and by Grimoaldus, Paul Stephens, La Cerda, Schrevelius, and others. But Heinsius, Ruæus, Masvicius, and most of the later editions have *refingunt*.

203. *Sæpe etiam duris, &c.*] These three lines seem to be misplaced : for here they interrupt the sense. They seem to come in more properly after ver. 196. I am indebted for this observation to the learned Sir Daniel Molyneux, Baronet, F. R. S.

206. *Angusti.*] Some read *angustus* ; but Pierius found *angusti* in all the manuscripts that he could procure.

Excipiat, neque enim plus septima ducitur æstas,  
At genus immortale manet, multosque per annos  
Stat fortuna domus, et avi numerantur avorum.  
Præterea regem non sic Ægyptus, et ingens

for they do not live above seven years, yet does the stock remain immortal, and the fortune of their family subsists for many years, and they can number grandfather of grandfathers. Besides neither Egypt, nor great

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207. *Neque enim plus septima ducitur æstas.*] Aristotle says that Bees live six years, and that some last seven; but if a swarm subsists nine or ten years, it is thought very happy: Βίος δὲ τῶν μελιτῶν ἔτη ἕξ· ἔτι δὲ τῶν μελιτῶν καὶ ἑπτὰ ἔτη ζῶσιν. Ἐπὶ δὲ σμήνος διαμένῃ ἔτη ἐνέα ἢ δέκα, εὖ δοκεῖ διαγεγενησθαι. Columella says that no swarms can be brought to live above ten years: “Durantque, si diligenter exultæ sunt, in annos decem, nec ullum examen hanc ætatem potest excedere, quamvis in demortuarum locum quotannis pullos substituant. Nam fere decimo ab interitione anno, gens universa totius alvei consumitur.”

“when he is unable to fly, the people carry him, and that they all depart when he dies: or if they do tarry, that they make only combs and not honey: and that nothing can hinder them all from departing in a short time: ‘Οὐδὲ βασιλεὺς οὐ πείνεται ἕξω, ἐὰν μὴ μετὰ ὅλου τοῦ ἔσμοῦ, οὐτ’ ἐπὶ βοσκῇ, οὐτ’ ἄλλως· φασὶ δὲ καὶ ἐὰν ἀποπλανηθῇ ὁ ἀφ᾽ ἐσμῶς, ἀνοχμεύσας μεταβῆναι εἰς ἄν ἔυρωσι τὸν ἡγεμόνα τῇ ὁσμῇ· λέγεται δὲ καὶ φέρεσθαι αὐτὸν ὑπὸ τοῦ ἔσμοῦ ὅταν πείτεσθαι μὴ δύνηται, καὶ ἐὰν ἀπώλυται, ἀπώλυσθαι τὸν ἀφ᾽ ἐσμὸν· ἐὰν δ’ ἄρα χροῖον τινα διαμείνωσι, καὶ κηρία οὐ ποιήσωσι, μέλι οὐκ ἐγγίεσθαι, καὶ αὐτὰς ταχὺ ἀπώλυσθαι. But notwithstanding the general opinion concerning the allegiance of these insects, Swammerdam, a Dutch writer, contends that their government is a republic, which subsists by mutual affection, without any despotic or monarchical power: “Non tamen sicco pede præterire potuimus *Rempublicam* Apum, quæ solo amore, sine ulla potestate despotica aut monarchica, continetur.” The French Academicians, under the reign of Louis XIV. remarked with much complaisance, that among the Bees the privilege of generation belongs only to the royal family; all the subjects being condemned

210. *Præterea regem, &c.*] In this paragraph the Poet compares the obedience of the Bees to their King, with that of the most servile nations, the Egyptians, Lydians, Parthians, and Medes; which he takes from Aristotle. “The Kings, says the Philosopher, “never go abroad to feed or on any other occasion, without being accompanied by the whole multitude: and if, when they are abroad, the King happens to stray, they all search after him with the utmost diligence, till they find him. We have been informed also, that,

Lydia, nor the people of the  
Parthians, nor the Median  
Hydaspes

Lydia, nec populi Parthorum, aut Medus Hydaspes

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demned to barrenness. Many observations equally useful might be made on the æconomy of these insects. I wonder none of our own writers will contend for a mixt government among them; or be polite enough to shew the happiness of being under a female administration.

*Ægyptus.*] The Egyptians were remarkable adorers of their monarchs; many of the heathen gods being the deified kings of that people.

*Ingens Lydia.*] Lydia was a region of Asia minor, famous for their rich King Cræsus, and their golden river Pactolus.

211. *Populi Parthorum.*] Parthia was a region of Asia, bounded on the west by Media, on the north by Hyrcania, on the east by Ariana, and on the south by the deserts of Carmania. These people are reported to have been so submissive to their King, as to kiss his foot, and to touch the ground with their mouths, when they approached him.

*Medus Hydaspes.*] The Hydaspes, of which we find such abundant mention among the ancient writers, was a river of India. But here Virgil seems to speak of a Median river of the same name, which however I do not find mentioned by any of the ancient Geographers. Servius says expressly it is a river of Media, but on what authority I do not know. La Cerda says that the Poet justly calls this river Median, because it washes Media before it empties it's

self into the Indus. If this were true, it would have been a river of too much consequence, to be passed over in silence, as it must flow through a greater extent of land than the Indus itself. But no such river seems to be known by any Geographer, either ancient or modern. Ruæus says that Virgil is singular in placing this river in Media, which I believe is true. But Catrou, in his note on this passage, says the Hydaspes was a river of Persia, and gives us a caution, not to confound this river with the Indian Hydaspes: "L'Hydaspe  
" étoit un fleuve de Perse, peu  
" éloigné de la ville de Susa, l'une  
" des capitales de la Perse. Il ne  
" faut pas confondre ce fleuve Hy-  
" daspe avec un autre de même  
" nom, qui fut dans les Indes, le  
" terme des conquêtes d'Alexandre."  
I wish this learned Father had favoured us with some good authority to support what he says. The river meant by him seems to be the Chodaspes, which perhaps Virgil might, with a poetical liberty, call the Hydaspes of the Medes. This river rising in Media flows through Susiana, near the city Susa, one of the capitals of the Persian empire. The water of it was so very famous, that according to Plutarch, the Persian kings would drink of no other.  
Ἔπειτα τῶν μὲν Περσῶν βασιλέων καταγελῶμεν, εἶγε δὲ ἀληθές, ὅτι τὸ τοῦ Χοάσπου μόνον ὕδωρ πίνοντες, ἀνδρῶν αὐτοῖς τῶν ἄλλων ποιοῦσιν αἰοομένην. The reader may find in  
Xenophon



Observant. Rege incolumi mens omnibus una est :  
 Amissio rupere fidem ; constructaque mella  
 Diripuerunt ipsæ, et crates solvere favorum.  
 Ille operum custos : illum admirantur, et omnes 215  
 Circumstant fremitu denso, stipantque frequentes ;  
 Et sæpe attollunt humeris, et corpora bello  
 Objectant, pulchramque petunt per vulnera mortem.  
 His quidam signis, atque hæc exempla secuti

are so obsequious to their King. Whilst the King is safe, they remain united ; but when he is dead, they dissolve their society, pull down the fabric of their honey, and tear in pieces the structure of their combs. He is the guard of their works : him they admire, and surround with frequent shoutings, and croud about him ; and often carry him on their shoulders, and for his sake expose their bodies in war, and seek a glorious death by wounds. Some being led by these appearances, and following these examples,

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Xenophon abundant instances of the extraordinary obedience which was paid by the Medes and Persians to their monarch.

212. *Mens omnibus una est.*] *Est* is wanting in one of Dr. Mead's manuscripts.

216. *Frequentes.*] It is *frementes* in the Bodleian manuscript.

219. *His quidam signis, &c.*] The Poet observes, that some Philosophers, considering the great sagacity of these insects, have supposed them to partake of the divine mind ; and hence takes occasion to speak of the Platonic system of a soul animating the universe.

At the latter end of the second book our Poet declares himself an admirer of Epicurus ; and in this place he plainly follows the doctrines of Plato, in which he has been accused of inconsistency. But let it be observed, that he has not shewn himself attached to the whole Epicurean Philosophy. The doctrine of that Philosopher, which Virgil adopts, is, that happiness consists in a constant tranquillity of mind ; and that a wise man ought to lay aside the fear of death. He had indeed in his younger days been a more strict

follower of Epicurus, as we may gather from the sixth Eclogue. But perhaps in his riper years he might, as well as his friend Horace, lay aside some of those doctrines. The belief of a divine mind governing the universe, and of a future state, plainly appears in this Georgick, and in the sixth Æneid. It may be objected, that he does not here propose the Platonic system as his own opinion, because he says only that *some* have advanced this doctrine. But then it must be considered, that he has put the same sentiments in the mouth of Anchises, in the Elysian fields, which he would not have done, if he had not thought them to be true. I know it will be replied, that the Commentators are almost unanimously of opinion, that Virgil himself declares what he has said of the future state, in the sixth Æneid to be a fiction, which he plainly expresses by the passage of Æneas through the ivory gate. But it seems improbable, that the Poet should bestow so much pains in composing that fine account of the infernal regions ; should take an opportunity of making so delicate a compliment to Augustus and the Roman people, and at last conclude

have said that the Bees are endowed with a part of the divine mind, and with ætherial influences. For their opinion is that the Deity passes through the whole -

Esse apibus partem divinæ mentis, et haustus 220  
Ætherios dixere. Deum namque ire per omnes

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conclude with giving them to understand, that there was no truth in what he had been saying. The transparent gate of horn was that through which the true shades were sent; and the opaque gate of ivory served for the passage of false visions:

“Sunt geminæ somni portæ; quæ  
“rum altera fertur  
“Cornea, qua veris facilis datur  
“exitus umbris:  
“Altera candenti perfecta nitens  
“elephanto;  
“Sed falsa ad cælum mittunt in-  
“somnia manes.”

*Two gates of sleep there are: the one  
of horn,  
Through which with ease the real  
fantoms pass;  
With polish'd elephant the other  
shines,  
Through which the Manes send false  
dreams to light.*

Dr. TRAPP.

Æneas therefore being a solid body, and no real shade, was not sent out at the gate appropriated to true visions, but at that through which false visions, being bodies of a more dense substance than the true, were accustomed to pass:

“His ubi tum natum Anchises una-  
“que Sybillam  
“Prosequitur dietis, portaque emit-  
“tit eburna.”

*Here then the sire Anchises with his  
son,  
And his prophetic guide, in such dis-  
course  
Confers; and sends them through the  
iv'ry gate.*

Dr. TRAPP.

Had he been let out at the horn gate, the whole must have been taken for a *Vision*, though a true one: but Æneas being yet a living body, and no proper inhabitant of those regions, had been admitted, before the separation of his soul from his body, to converse with spirits, not in a vision, but in reality. The opaque gate was therefore the most proper for the passage of a soul, whilst yet encumbered with a terrestrial body:

220. *Partem divinæ mentis.*] Ho- race uses an expression like this, for the human soul:

“——— Quin corpus onu-  
“stum  
“Hesternis vitiis mentem quoque  
“prægravat una,  
“Atque affigit humo divinæ par-  
“ticulam auræ.”

221. *Deum namque ire per omnes, &c.*] We are informed by Plutarch, in his second book of the opinions of Philosophers, that all of them, except Democritus, Epicurus, and the rest, who assert the doctrine of a vacuum and atoms, held the universe to be animated ‘Οι μὲν ἄλλοι πάντες ἐμψυχον τὸ κόσμον καὶ πρηνίαν δι-  
κούμεναι.

Terrasque, tractusque maris, cælumque profundum.  
Hinc pecudes, armenta, viros, genus omne ferarum,  
Quemque sibi tenues nascentem arcessere vitas.  
Scilicet huc reddi deinde ac resoluta referri 225  
Omnia: nec morti esse locum, sed viva volare

earth, the extent of the sea, and the height of heaven; That hence the flocks, the herds, men, and all sorts of wild beasts, nay all creatures, at their birth draw in their lives. That all of them, when dissolved, are hither returned: that there is no place for death, that they fly alive among the stars,

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κύριον. Δημόκριτος δὲ καὶ Ἐπίκουρος καὶ ὅσοι τὰ ἅτομα εἰσηγούνται, καὶ τὸ κενόν, ὅτε ἔμφυχον, ὅτε παροῦσα διοικῆσθαι, φύσει δὲ τινι ἀλόγῳ. This opinion of the soul of the universe is farther inculcated by our Poet in the sixth Æneid:

“ Principio cælum, ac terras, cam-  
“ posque liquentes,  
“ Lucentemque globum lunæ, Ti-  
“ taniaque astra  
“ Spiritus intus alit, totamque infusa  
“ per artus  
“ Mens agitat molem, et magno se  
“ corpore miscet.”

Know first, that heav'n, and earth's  
compacted frame,  
And flowing waters, and the sturmy  
flame,  
And both the radiant lights, one com-  
mon soul  
Inspires, and feeds, and animates  
the whole.  
This active mind infus'd thro' all the  
space,  
Unites and mingles with the mighty  
mass.

DRYDEN.

Thus also Æschylus:

Ζεὺς ἐστὶν αἰθέρ, ζεὺς δὲ γῆ, ζεὺς δ'  
οὐρανός,  
Ζεὺς τοι πάντα:

And Lucan,

“ Jupiter est quodcunque vides, quo-  
“ cunque moveris.”

224. *Arcessere vitas.*] Pierius found *uccersere* in some ancient manuscripts. In one of Dr. Mead's it is *accessere*. The King's manuscript has *vitam* instead of *vitas*.

225. *Ac resoluta.*] In the King's manuscript it is *ad resoluta*: in one of Dr. Mead's it is *are soluta*.

226. *Nec morti esse locum.*] According to Plutarch, it was the opinion of Pythagoras and Plato, that the soul did not die, but that, when it left the body, it returned to the kindred soul of the universe: the Stoics thought the souls of the ignorant perished with their bodies; and that those of the wise endured till the conflagration. Democritus and Epicurus were of opinion, that the soul and body died together: Pythagoras and Plato held, that the irrational part perished, but not the rational; the soul being (though not God himself yet) the work of the eternal God: Πυθαγόρας, Πλάτων, ἀφθαρτον εἶναι τὴν ψυχὴν· ἐξιῶσαν γὰρ εἰς τὸ τοῦ παντός ψυχὴν ἀαχωρεῖν πρὸς τὸ ὁμογενές· οἱ Στωϊκοί, ἐξιούσαν τῶν σωμάτων ὑποφέρεσθαι, τὴν μὲν ἀσθε- νεσίαν ἀμὰ τοῖς συγκεῖμασι γινέσ- θαι.

and rise up to the high heaven. If at any time you would open their august mansion, and the honey preserved in their treasures, first gargle your mouth with water and spirt it out, and drive in persecuting smook with your hand. Twice do they compress the plentiful honey; there are two seasons of taking it, one as soon as the Pleiad

Sideris in numerum, atque alto succedere caelo.  
Si quando sedem augustam, servataque mella  
Thesauris relines; prius haustu sparsus aquarum  
Ora fove, fumosque manu prætende sequaces. 230  
Bis gravidos cogunt foetus, duo tempora messis,

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θαι· (ταύτην δὲ εἶναι τῶν ἀπαιδευτῶν)  
τὴν δὲ ἰσχυροτέραν, οἷα ἐστὶ περὶ  
τοῦς σοφοὺς καὶ μέχρι τῆς ἐκπυράσεως.  
Δημόκριτος, Επίκουρος, Φαρτὴν. τῷ σώ-  
ματι συνδιαφθειρομένη. Πυθαγόρας, Πλά-  
των, τὸ μὲν λογικόν, ἀφθαρτον,  
(καὶ γὰρ τὴν ψυχὴν οὐ θεὸν ἀλλ'  
ἔργον τοῦ αἰθέριου θεοῦ ἱπάρχειν) τὸ  
δὲ ἄλογον, φαρτὸν.

227. *Succedere.*] Pierius found *se condere* in the Roman manuscript.

228. *Si quando, &c.*] In this paragraph the Poet speaks of the two seasons of taking the honey, and of the passionate temper of the Bees.

*Augustam.*] Most Editors read *angustam*, as Pierius found it in the Lombard and in some other manuscripts. It is *angustam* also in all the manuscripts which I have collated, except one of Dr. Mead's. But Servius, Grimoaldus, Paul Stephens, Heinsius, Schrevelius, and Masvicius read *angustam*. It is *angustam* also in the old Nuremberg edition, and in two old editions printed at Venice *in folio*, in 1475 and 1476.

229. *Prius haustus sparsus aquarum ora fove.*] This passage is very variously read. Servius, Grimoaldus, Heinsius, Ruæus, Masvicius, and some others, approve the reading which I have followed. Both Dr. Mead's manuscripts have *haustus* and *ore fove*, which are admitted by the

three old editions quoted in the preceding note, and by Paul Stephens, La Cerda, and Schrevelius. Servius says *sparsus* is used for *spargens*, one participle for another, which is not unusual among the Poets. The construction therefore will be *Prius fove ora haustu aquarum spargens, First gargle your mouth with water spirting it.* The same Commentator observes that some read *ore fave*, an expression used by the Ancients to command a religious silence, as *ore favete omnes* in the fifth *Æneid*, and *favete linguis* in Horace. According to this interpretation the sense will be, *First sprinkling them with a draught of water, observe silence.* In one of the Arundelian manuscripts it is *ore fave*, which I suppose was intended for *ore fave*.

230. *Fumosque manu prætende sequaces.*] It is a custom to drive Bees with smook. Columella speaks largely on this subject.

231. *Fatus.*] The Commentators agree, that by this word not the young Bees but the honey is meant.

*Duo tempora messis.*] The Poet seems to follow Aristotle, who says there are two seasons of making honey, in spring and in autumn: Τῇ δὲ τοῦ μέλιτος ἐργασία διττὴ καιροὶ εἰσιν, ἑὰρ καὶ μετόπωρον. Varro mentions three seasons; the first at



Taygete simul os terris ostendit honestum

Taygete has shewn her beautiful face to the earth,

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at the rising of the Pleiades, the second about the latter end of summer, before the whole constellation Bootes rises, the third after the setting of the Pleiades: "Eximendorum favorum primum putant esse tempus vergiliarum exortu; secundum æstate acta, ante quam totus exoritur arcturus; tertium post vergiliarum occasum." Columella mentions the twenty-second or twenty-third of April, and the twenty-ninth of June: "Tertio calendas Julii ventosa tempestas. His diebus eadem quæ supra. Sed et viciam in pabulum secare oportet. . . . alvos castrare, quas subinde nono quoque aut decimo die ad calendas Maias considerare et curare oportet." Pliny speaks of May and July: "Dies status inchoandi, ut quadam lege naturæ, si scire aut observare homines velint, trigesimus ab educto examine: fereque Maio mense includitur hæc vindemia. Alterum genus est mellis æstivi, quod ideo vocatur horæum, a tempestivitate præcipua, ipso sirio exulescente post solstitium diebus triginta fere." Palladius places the time of taking the honey in June.

232. *Taygete.*] Taygete was one of the Pleiades: see the notes on book I. ver. 138, and 221.

The Pleiades rise with the sun on the twenty-second of April, according to Columella: "Decimo calendas Maias Vergiliæ cum sole oriuntur."

I cannot help observing in this place, that Addison, in his translation, has given warmth and lustre to the Pleiades:

"Twice in the year their flow'ry  
"toils begin,  
"And twice they fetch their dewy  
"harvest in;  
"Once when the lovely Pleiades  
"arise,  
"And add *fresh lustre to the summer*  
"skies;  
"And once when hast'ning from the  
"watry sign  
"They quit their station, and forth  
"bear to shine."

And yet, in his letter from Italy, he represents them as a northern constellation:

"We envy not the warmer clime,  
"that lies  
"In ten degrees of more indulgent  
"skies,  
"Nor at the coarseness of our heads  
"ven repine,  
"Tho' o'er our heads the *frozen*  
"*Pleiads* shine."

But the Pleiades do not shine over our heads, but over those of the Egyptians and Indians. I believe the Pleiades being called the seven stars, occasioned this ingenious author to mistake them for the seven stars called Charles's wain, which do indeed shine over our heads, and may be called frozen, being so near the pole.

233. *Occani*

and has spurned the despised waters of the ocean : or when the same star, flying from the constellation of the watery fish,

Pleias, et oceani spretos pede reppulit amnes :  
Aut eadem sidus fugiens ubi piscis aquosi

## NOTES.

233. *Oceani amnes.*] Thus Homer :  
ῥόος, ὠκεανοῖο.

234. *Aut eadem, &c.*] It has been already observed, in the note on book I. ver. 221, that the morning setting of the Pleiades is about the latter end of October, or beginning of November.

*Sidus fugiens ubi piscis aquosi.*] The Commentators are greatly divided about the constellation, which the Pleiades are here said to avoid. Servius affirms it is the southern fish, that receives the water of Aquarius in his mouth, in which he is followed by May :

“ *Again when she the southern fish  
doth fly,  
To winter seas descending heavily :*

Catrou says it is the constellation *Piscis* : “fuyant la présence du signe des poissons.” He observes in his note, that the Pleiades set before the Fish arise : “ Les Pléiades se couchent avant que le signe des poissons se leve.” La Cerda was of the same opinion, but he says he will not dispute with any one, who shall suppose it to be the Dolphin. Ruæus contends that the *Hydra* is meant, which seems to follow the Pleiades, and hang over them. Dryden says it is the Scorpion :

“ *Again when their affrighted quire  
surveys*

“ The wat’ry Scorpion mend his  
pace behind,  
“ With a black train of storms and  
winter wind,  
“ They plunge into the deep, and  
safe protection find.”

The setting of the Pleiades is confessed to mean the latter end of October or beginning of November, perhaps the eighth, for on that day Columella says they set in the morning, and according to the same author, winter begins the next. This agrees very well with their descending into the wintery waters. Now we may reasonably suppose, that the constellation which they avoid, is one that rises in the morning about the same time, or soon after they set. The Scorpion, according to Columella, rises on the thirteenth of December : “ Idibus Decembris Scorpio totus manexoritur,” This is in favour of Dryden, only I can see no reason for calling the Scorpion by the name of *piscis aquosus*. The Scorpion is no fish, nor is it’s usual habitation in the water. The Dolphin rises on the twenty-seventh of December : “ Sex- to calendas Januarias Delphinus incipit oriri mane.” The sun does not enter Aquarius till the middle of January, nor Pisces till the middle of February. The Dolphin therefore seems to be the constellation meant, as it rises sooner after the setting of the Pleiades, than any other fish delineated on the sphere. As for the Hydra,

Tristior hyernas cælo descendit in undas.  
 Illis ira modum supra est, læsæque venenum  
 Morsibus inspirant, et spicula cæca relinquunt  
 Adfixæ venis, animasque in vulnera ponunt.  
 Sin duram metues hyemem, parcesque futuro,  
 Contusosque animos, et res miserabere fractas; 240  
 At suffire thymo, cerasque recidere iuanes

235 descends mournfully into the waters of winter. They are wrathful above measure, and if they are offended they breathe venom into their stings, and leave their hidden darts fixt to the veins, and part with their lives in the wounds that they inflict. But if you are afraid of a hard winter, and would provide for futurity, and take pity on their broken strength, and ruined affairs, yet who would hesitate to fumigate them with thyme, and cut away the empty wax?

# NOTES.

Hydra, which Ruæus thinks is the constellation intended, I cannot think Virgil would call it a fish.

236. *Illis ira modum supra est.*] He now assigns a reason for spiriting water and smoaking them: because otherwise, being animals of strong resentment, they would revenge their quarrel on the person who should offer to assail them.

Pierius found *super* instead of *supra* in some ancient manuscripts.

238. *Adfixæ venis.*] Pierius found *adfixa venis* in a very ancient manuscript, and *adnixæ venis* in the oblong one. It is *affixa in venis* in one of the Arundelian manuscripts, and *adfixa in venis* in the other, making *affixa* to agree with *spicula*, which is not amiss.

*Animasque in vulnera ponunt.*] So I read with one of the Arundelian manuscripts, and Heinsius. Pierius found the same in the Roman, and other manuscripts. The common reading is *vulnere*.

It is said to be a vulgar error, that Bees lose their lives with their stings.

239. *Sin duram metues, &c.*] The Poet now proceeds to speak of the manner in which those hives should be treated, where the honey is not

taken, but left to support the Bees in winter, and mentions the plagues that infest them.

*Metues.*] Pierius found *metuens* in some ancient manuscripts. It is *metuens* also in the King's manuscript.

240. *Contusosque.*] In the King's manuscript it is *concussosque*.

*Miserabere.*] In the King's manuscript it is *miserabile*.

241. *At suffire thymo.*] Pierius found *aut* in some of the old manuscripts.

The sense seems to be, tho' you think fit not to benefit yourself by depriving them of their honey, yet it will be worth the while to take some pains about preserving them.

This fumigation is recommended also by other authors. Varro says it should be twice or thrice in a month, during the summer: "Ver-  
 "no tempore et æstivo fere ter in  
 "mense mellarius inspicere debet fu-  
 "migans leviter eas, et a spurcitiis  
 "purgare alvum, et vermiculos ej-  
 "cere."

*Cerasque recidere inanes.*] Servius seems to understand the Poet to mean, that some wax should be cut into small pieces, and given the Bees for nourishment; in which he is followed by May:

"Give

for often the skulking lizard has eaten the combs, and the chambers are full of beetles that avoid the light, the drone also that sits, without labouring, at the repast belonging to another, or the fierce hornet has engaged them with unequal arms, or the dreadful race of moths, or the spider hated by Minerva hangs her loose nets at their doors. The more they are exhausted, the more pains

Quis dubitet? nam sæpe favos ignotus aledit  
Stellio, et lucifugis congesta cubilia blattis,  
Immunisque sedens aliena ad pabula fucus,  
Aut asper crabro imparibus se immiscuit armis; 245  
Aut dirum tineæ genus, aut invisæ Minervæ  
Laxos in foribus suspendit aranea casses.  
Quo magis exhaustæ fuerint, hoc acrius omnes

## NOTES.

“ Give them cut waxe.

But he is certainly to be understood of taking away the superfluous wax, lest the empty cells should afford room for noxious animals. Thus Columella: “ Higinus quidem in eo libro, quem de apibus scripsit; “ Aristomachus, inquit, hoc modo “ succurrendum laborantibus existimat: Primum, ut omnes vitiosi “ favi tollantur, et cibus ex integro “ recens ponatur: deinde ut fumigetur.”

242. *Ignotus stellio*.<sup>7</sup> The *stellio* is a small spotted lizard, called also a *swift*. The Poet calls it *ignotus*, because of its creeping into holes and corners.

*Adedit*.] Pierius found *adhesit* in the Roman manuscript, which he takes to be a corrupt reading.

243. *Et*.] *Et* is left out in some editions; but Pierius says it is retained in all the ancient manuscripts.

*Lucifugis blattis*.] The *blattæ* is an insect something like a beetle: some take the cock-roach to be the *blattæ*. They are called *lucifugæ*, because they do not appear by daylight.

245. *Crabro*.] The hornet is an insect like a wasp, but twice as big.

*Imparibus armis*.] This insect is too large and strong, for the Bees to encounter with it.

*Immiscuit*.] In one of Dr. Mead's manuscripts it is *miscuit*.

246. *Dirum tineæ genus*.] Many read *durum*: but Pierius found *dirum* in most of the ancient manuscripts. In the King's, the Bodleian, and in one of the Arundelian manuscripts it is *durum*. But *dirum* is generally received. Either of these readings seems to be good.

The *tinea* is the moth, that eats garments and many other things.

*Invisæ Minervæ aranea*.] Arachne, a Lydian maid, disputed with Minerva the preference in weaving tapestry. Arachne performed her work to admiration. But as she had represented in it the crimes of several of the Gods, Minerva in a rage destroyed it: at which Arachne, being grieved, hanged herself. The Goddess in compassion changed her to a spider. This fable is related in the fifth book of Ovid's *Metamorphoses*.

Servius and other Grammarians observe, that we ought to write *araneus*, in the masculine gender: but both Virgil and Ovid use *aranea*.

248. *Quo magis exhaustæ*, &c.] It has been observed by the writers on



Incumbent generis lapsi sarcire ruinas,  
 Complebuntque foros, et floribus horrea texent. 250  
 Si vero, quoniam casus apibus quoque nostros  
 Vita tulit, tristi languebunt corpora morbo,  
 Quod jam non dubiis poteris cognoscere signis;  
 Continuo est ægris alius color: horrida vultum  
 Deformat macies; tum corpora luce carentum 255  
 Exportant tectis, et tristia funera ducunt.  
 Aut illæ pedibus connexæ ad limina pendent,  
 Aut intus clausis cunctantur in ædibus omnes,  
 Ignavæque fame et contracto frigore pigræ.

will they take to repair the ruins of their falling family, and will fill up their cells, and form their combs of flowers. But, seeing life afflicts Bees also with our misfortunes, if their bodies shall languish with a sad disease, which you may know by certain signs; immediately the sick change their colour; a horrid leanness deforms their countenances; then they carry the bodies of the dead out of their houses, and make mournful processions. Or else they hang at the entrance with clinging feet, or all of them loiter within their closed up doors, being faint with hunger, and sluggish with contracted cold.

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on Agriculture, that if the Bees have too much honey left them, they will be idle; whereas if you leave them but little, they will be diligent in repairing their loss.

251. *Si vero, &c.*] He speaks of the diseases of Bees, and the remedies for them, whence he takes occasion to give a beautiful description of a plant, which he calls *Amellus*.

According to Pierius, the oblong manuscript has *sin* instead of *si*.

254. *Horrida vultum deformat macies.*] In one of the Arundelian manuscripts it is *difformat*.

Varro observes, that a rough look is a sign that the bees are sick, unless it is about the time of their beginning to work; for then they look rough with labour, and grow lean: "Minus valentium signa si sunt pigrosæ et horridæ, ut pulverulentæ, nisi opificii eas urget tempus: tum enim propter laborem asperantur, ac macescunt."

256. *Tristia funera ducunt.*] Aristotle only says the Bees bring out those which die in the hive: *Τὰς δ' ἀποθνήσκουσας τῶν μελιτῶν ἔκκερμι*

ζυτῶν ἔξω. Pliny says they accompany the dead bodies after the manner of a funeral procession: "Quin et morbos suapte natura sentiunt. Index eorum tristitia torpens, et cum ante fores in teporem solis promotis aliæ cibos ministrant, cum defunctas progerunt, funerantiumque more comitantur exequias." Dryden has amplified what the Poet says of the funeral procession:

"And crowds of dead, that never  
 " must return  
 " To their lov'd hives, in decent  
 " pomp are borne:  
 " Their friends attend the herse,  
 " the next relations mourn."

257. *Pedibus connexæ.*] "I do not think that a cluster is meant in this place, which is afterward mentioned as a sign of joy: it seems rather to be meant of a few Bees, which being either dead or faint, hang by their feet about the entrance." RUELIS.

Then a deeper sound is heard,  
and they make a drawing  
hum; as when a cold south-  
wind sometimes rustles in the  
woods, or the troubled sea mur-  
murs at the reflux of the wa-  
ters, or as fire roars in a pent  
up furnace. In this case I  
would advise to burn strong  
scented galbanum, and to put  
in honey thro' canals of reed,  
softly

Tum sonus auditur gravior, tractimque susurrant, 260  
Frigidus ut quondam sylvis immurmurat auster;  
Ut mare sollicitum stridet refluentibus undis,  
Æstuat ut clausis rapidus fornacibus ignis.  
Hic jam galbancos suadebo incendere odores,  
Mellaque arundineis inferre canalibus, ultro 265

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260. *Tractimque.*] In the Bodleian manuscript it is *tractuque*.

*Frigidus ut quondam, &c.*] For the epithet *frigidus*, see the note on book III. ver. 279. For *quondam*, see the note on book III. ver. 99.

These three similes are taken from the fourteenth Iliad:

οὐτε θαλάσσης κῆρυ τόσον βοᾶν  
ποτὶ χέρον  
Ποντοῦθεν ὀρνέμενον πνοιῇ βορέω ἀλι-  
γινῇ,  
οὔτε πυρὸς τόσσος γε ποτὶ βρόμος αἰ-  
θομέσιοι,  
οὔτεος ἐκ βήσσης ὅτε τ' ἄρετο καίμεν  
ῥῆν.  
οὔτ' ἄνεμος τόσσος γε ποτὶ δρυὸν  
ἰψικόμοισιν  
ἥπει, ὅσοι μάλιστ' ἀνέγα βρέμεται  
χαλεπαίων.

“Not half so loud the bellowing  
“deeps resound,

“When stormy winds disclose the  
“dark profound;

“Less loud the winds, that from th'  
“Æolian hall

“Roar thro' the woods, and make  
“whole forests fall;

“Less loud the woods, when flames  
“in torrents pour,

“Catch the dry mountain, and its  
“shades devour.”

• Mr. PORE.

Here, as Mr. Pope observes, Virgil has beautifully softened these similes, and, by a kind of parody, applied them to the buzzing of a Bee-hive.

*Sylvis.*] Pierius found *sylvas* in the Lombard manuscript.

262. *Ut.*] Pierius found *aut* in the Medicean manuscript. It is *aut* also in the King's manuscript. But *ut* is certainly the true reading.

264. *Hic.*] In the King's, and in one of Dr. Mead's manuscripts, it is *hinc*.

*Galbancos odores.*] See the note on book III. ver. 415.

Columella has mentioned Galbanum and the other medicines here spoken of, which he seems to borrow from Virgil: “Nec non etiam  
“ille morbus maxime est conspicuus,  
“qui horridas contractasque carpit,  
“cum frequenter alia mortuarum  
“corpora domiciliis suis efferunt,  
“alia intra tecta, ut in publico  
“luctu, mæsto silentio torpent. Id  
“cum accidit, arundineis infusi ca-  
“nalibus offeruntur cibi, maxime  
“decocti mellis, et cum galla vel  
“arida rosa detriti. Galbanum eti-  
“am, ut ejus odore medicentur, in-  
“cendi convenit, passoque et defruto  
“veteri fessas sustinere.”

265. *Mella.*] We learn from the passage just now cited from Columella, that the honey should be boiled.

267. *Tun-*

Hortantem, et fessas ad pabula nota vocantem.  
 Proderit et tunsum gallæ admiscere saporem,  
 Arentesque rosas, aut igni pinguia multo  
 Defruta, vel psythia passos de vite racemos,  
 Cecropiumque thymum, et grave olentia centaurea.  
 Est etiam flos in pratis, cui nomen amello

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persuading the weary Bees, and inviting them to their well known food. It will be of service also to add the taste of pounded galls, and dried roses, or wine thickened over the fire, or raisins from the Psythian vine, and Cecropian thyme, and strong smelling centaury. We also have a flower in the meadows, which the country people call Amellus:

## NOTES.

267. *Tunsum*.] It is *tonsum* in the Bodleian, and in one of Dr. Mead's manuscripts, and in several of the old editions.

*Gallæ*.] The gall is an excrement or nest of an insect, formed on the oaks in Italy, after the same manner that oak-apples are in England. All parts of the oak, especially the galls are astringent, they are very proper therefore for the purging, to which Bees are subject in the spring, occasioned by their feeding greedily upon spurge after their winter penury, according to Columella: "Maximus autem annuus earum labor est initio veris, quo tithymalli floret frutex, et quo sameram ulmi promunt: namque sicut novis pomis, ita his primitivis floribus illectæ, avidè vescuntur post hybernâ famem, nil alioquin citra satietatem, tali nocente cibo, quo se cum affatim repleverint, profluvio alvi, nisi celeriter succurritur, intereunt: nam et tithymallus majorum quoque animalium ventrem solvit, et propriè ulmus apium."

*Admiscere*.] In the King's manuscript it is *immiscere*.

268. *Arentesque*.] In one of Dr. Mead's manuscripts it is *ardentesque*, which is manifestly wrong.

269. *Psythiæ passos de vite racemos*.] See the note on book II. ver. 93.

270. *Cecropiumque thymum*.] See the notes on ver. 112, and 177.

*Grave olentia centaurea*.] Lucretius has *tristia centaurea*. This herb was so called from the Centaur Chiron, who was said to be thereby cured of a wound accidentally inflicted by an arrow of Hercules, according to Pliny: "Centaurea curatus dicitur Chiron cum Hercules excepti hospitio pertractant arma, sagitta excidisset in pedem, quare aliqui Chironion vocant." There are two sorts of centaury, the greater and the less, which have no other similitude, than in the bitterness of their taste. The greater is cultivated in gardens, the less grows wild in England in many places, and is the best known.

271. *Et etiam flos in pratis, &c.*] I think we may venture to affirm, that the plant here described is the *Aster atticus*, or purple Italian Starwort. But let us see how Virgil's description agrees with the *Aster atticus*. Ray says it is common in the uncultivated vallies of Italy, Sicily, and Narbonne. "Nascitur incultis et asperis convallibus, in Italia, Sicilia, et Gallia Narbonensi"

The herb is very easy to be found, for the root, which consists of a great bunch of fibres, sends forth a vast number of stalks. The flower itself is of a golden colour, surrounded

*Fecere agricolæ, facilis quærentibus herba.* 272

*Namque uno ingentem tollit de cespite sylvam,*

*Aureus ipse; sed in foliis, quæ plurima circum*

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“ nensi passim obuius.” Therefore it is very easy to be found, *facilis quærentibus herba*. The root consists of a great bunch of fibres, as I have rendered *uno de cespite*, for I take *cespes* in this place not to signify the earth or turf, but *radix cespitosa*, a root whose fibres are thick matted together so as to form a kind of turf. *Non de terra, sed de radice*, says Philargyrius. From this root arise a vast number of stalks, which Virgil poetically calls a great wood, *ingentem sylvam*. The flower is of that sort which Botanists call a radiated discous flower: the disk is yellow, and the ray purple. To make this plain to those who are not acquainted with Botany, I have added a figure of this plant. A, represents the yellow disk, which Virgil calls the flower itself: *aureus ipse*. B, represents the rays or purple leaves which surround the flower; *foliis, quæ plurima circumfunduntur, violæ subluceat purpurea nigra*.

*Cui nomen amello.*] He uses the dative case here after the manner of the Greeks; as in other places, “ *Cui nomen Iulo,*” and “ *Cui Remulo cognomen erat.*”

272. *Fecere agricolæ.*] The Poet tells us *Amellus* is a rustic name, not that by which it was known at Rome, and among the writers of Natural History.

273. *Uno.*] It is *imo* in one of Dr. Mead’s manuscripts, and in se-

veral old printed editions, and in most manuscript copies, according to Pierius: but *uno* is generally received, as the true reading.

274. *Aureus ipse, &c.*] Virgil plainly speaks of the flower, as being golden or yellow, which Columella mistook, not being acquainted with this herb himself; for he makes it a yellow shrub with purple flowers: “ *Optime tamen facit amelli radix, cujus est frutex luteus, purpureus flos.*” Ruæus rightly interprets this description of Virgil: “ *Quippe uno de cespite erigit magnam copiam caulium: aureus ipse est, sed purpurea violæ nigricantis subluceat in foliis, quæ multa in orbem ambiunt floscula.*” But our Translators have greatly erred: for May represents the leaves of the stalk as being purple:

“ For from one roote he spreads a  
“ wood of boughes,  
“ Whose many leaves, although the  
“ flower be gold,  
“ Black violets dimme purple colour  
“ hold.”

Addison has very much deviated from the sense of his author:

“ A mighty spring works in its root,  
“ and cleaves  
“ The sprouting stalk, and shews it  
“ self in leaves:

“ The





ASTER ATTICUS.



|                                                |     |                                                                                                                                                                                                                                                                                                                    |
|------------------------------------------------|-----|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Funduntur, violæ subluceat purpura nigræ.      | 275 | with a great number of leaves, which are purple, like violets.                                                                                                                                                                                                                                                     |
| Sæpe deum nexis ornata torquibus aræ.          |     | The altars of the gods are often adorned with wreaths of these flowers. It has a bitterish taste. The shepherds gather it in the open vallies, and near the winding stream of the river Mella. Boil the roots of this herb in the best flavoured wine, and place baskets full of them before the door of the hive, |
| Asper in ore sapor. Tonsis in vallibus illum   |     |                                                                                                                                                                                                                                                                                                                    |
| Pastores, et curva legunt prope flumina Mellæ. |     |                                                                                                                                                                                                                                                                                                                    |
| Hujus odorato radices incoque Baccho,          |     |                                                                                                                                                                                                                                                                                                                    |
| Pabulaque in foribus plenis appone canistris.  | 260 |                                                                                                                                                                                                                                                                                                                    |

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“ The flow’r itself is of a golden  
 “ hue,  
 “ The leaves inclining to a darker  
 “ blue.  
 “ The leaves shoot thick about the  
 “ flow’r, and grow  
 “ Into a bush, and shade the turf  
 “ below.”

Dryden took the *folia quæ plurima circumfunduntur* to be the branches of the plant :

“ For from one root the rising stem  
 “ bestows  
 “ A wood of leaves, and *violet purple*  
 “ boughs :  
 “ The flow’r itself is glorious to be-  
 “ hold,  
 “ And shines on altars like refulgent  
 “ gold.”

Dr. Trapp supposes the stem to be golden, and the leaves to be purple :

“ For from one turf a mighty grove  
 “ it bears :  
 “ Its stem of golden hue, but in its  
 “ leaves,  
 “ Which copious round it sprout, the  
 “ purple teint  
 “ Of deep-dy’d violets more glossy  
 “ shines.”

275. *Violæ nigræ.*] The com-

mon violet. It is called black, from its dark purple colour. Thus Theocritus: καὶ τὸ ἴον μέλαν ἐστὶν.

277. *Tonsis in vallibus.*] Servius interprets this *non sylvosis*. “ Unde, “ *says he*, est contra intonsi montes.” La Cerda takes it to mean *after mowing*: “ Cum valles jam sunt “ tonsæ, & demessæ segetes.” Servius’s sense agrees best with the account which Ray gives of the place where it grows. Ruæus follows La Cerda, rendering this passage *in pratis demessis*. Dr. Trapp adheres to this interpretation.

“ ————— the swains,  
 “ In new mow’d vales, near Mel-  
 “ la’s winding stream  
 “ Gather this herb.”

Tho’ perhaps it may mean *in vallies where cattle have grazed*; for *tondeo* is used for grazing; as “ Tondent “ dumeta juvenei.”

278. *Flumina Mellæ.*] One of the Arundelian manuscripts, and the Cambridge manuscript have it *Amellæ*. La Cerda reads *Melæ*. There are several rivers of this name; but that which Virgil means here is a river of Lombardy.

280. *Appone.*] Pierius tells us that it is *expone* in the Roman, and some other manuscripts.

But if the whole stock shall fail any one on a sudden, and he shall not know how to repair his loss by a new family, it will be time to unfold the memorable discovery of the Arcadian master, and how by slaying bullocks Bees have often been produced from their corrupted gore, I shall mention the whole story at large, tracing it back from its first source. For where the happy nation of PellaanCanopus

Sed si quem proles subito defecerit omnis, 281  
Nec, genus unde novæ stirpis revocetur, habebit,  
Tempus et Arcadii memoranda inventa magistri  
Pandere, quoque modo cæsis jam sæpe juvenis  
Insincerus apes tulerit cruor, altius omnem 285  
Expediam prima repetens ab origine famam.  
Nam qua Pellæi gens fortunata Canopi

## NOTES.

281. *Sed si quem proles, &c.*] The Poet having already spoken of the ways of driving noxious animals from the Bees, and of the method of curing their diseases, now proceeds to describe the manner after which the total loss of them may be repaired, which he tells us was practised by the Egyptians.

*Si quem.*] Pierius found *siquidem* in the Medicean and other ancient manuscripts. I find it also in the Bodleian, and in one of the Arundelian manuscripts, and in some printed editions.

283. *Arcadii magistri.*] The Arcadian master is Aristæus. See the note on ver. 317.

287. *Nam qua Pellæi &c.*] These seven verses have greatly exercised the skill of the Commentators, who have given very different interpretations of them. La Cerda contends, that the Poet, in the three first lines, describes Egypt; and in the rest, Persia. That the three first relate to Egypt, is universally agreed: the difficulty consists in solving the other. He takes the *amnis devertex ab Indis* to be the Indus, to which Ptolomy has assigned seven mouths, as well as to the Nile. Now as the Indus does without doubt descend

from the Indians properly so called, as it really presses the borders of Persia, and as it has seven mouths, he thinks it agrees better with the Poet's description than the Nile, between which and Persia all Arabia is interposed. As for ver. 291, he gets clear of that by endeavouring to prove it not to be genuine, and excluding it from the text. Hardouin also understands the Poet to speak of the Indus, but retains the verse which La Cerda rejects. He observes, that there was an Island called Prasiane, formed by the mouths of the Indus, as the Delta was by those of the Nile. He derives the name of Prasiane from *πράσιος*, *viridis*, and thence imagines, that Virgil meant this island by *viridem Ægyptum*. Huët opposes his learned countryman, and understands the whole passage to relate to Egypt. As for the Nile being derived from India, he tells us it was the universal opinion of the Ancients, that this river rose in India, which he confirms by the authority of Alexander, who thought he had found the source of the Nile, when he arrived at the Indus. Ruæus also rejects the Indus, interpreting the whole passage concerning the Nile, deriving it from the Ethiopians, who were called  
Indians



Accolit effuso stagnantem flumine Nilum,  
Et circum pictis vehitur sua rura faselis;

288 inhabits the banks of the Nile, stagnating with its overflowing waters, and is carried round about its own fields in painted galleys;

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Indians by the Ancients. He interprets

“*Quaque pharetrata xicinia Persidis urget,*”

“where the countries bordering  
“on the quivered Persians touch  
“Egypt.” These countries, he says, are Arabia, Syria, &c. all which are comprehended by the Poet under the name of Persia, because they were all subdued by Cyrus, and his son Cambyses. Catrou proposes a new solution of this difficult passage. He supposes Virgil to mean the whole course of the Nile, the lower Egypt in the three first verses, the upper Egypt in the two next, and the source of the Nile in the two last, concluding with ver. 294, which plainly shews that the Poet intended to describe only one country. For my own part, I take Virgil, by all that he has here said, to mean only a description of the Delta, or lower Egypt. Canopus is the west angle of that triangular region, Pelusium is the east angle, being nearest to Persia, and the south angle is the point, where the Nile is divided, to form the Delta. I shall endeavour to explain what has been said, in the following notes on the particular expressions.

*Pellæi Canopi.*] Strabo tells us, that this city was so called from Canopus the pilot of Menelaus, who died there, and that it is a hundred and twenty *stadia* distant from Alex-

andria: Κάωπος δ' ἐστὶ πόλις ἐν εἰκυσὶ καὶ ἑκατὸν σιαδίσις ἀπὸ Ἀλεξανδρείας περὶ ἑνὸς ἡμέρας, ἐπὶ ὧν ὁ Κανώπου τοῦ Μεγαλίου κυβερνήτου, ἀποθανόντος αὐτοῦ. Pella, according to the same author, was accounted the metropolis of Macedonia, being the birth-place both of Philip and Alexander: Τὴν δὲ Πέλλαν ὥσπερ μητρόπολιν γεγονέναι τῶν Μακεδόνων τὴν Φιλίππου καὶ Ἀλεξάνδρου πατρίδα. The city Canopus gives name to one of the most considerable mouths of the Nile, being the nearest to the city, which Alexander built in Egypt, and called from his own name Alexandria. Therefore Virgil describes the west side of the Delta, by calling it the Pellæan Canopus, on account of the neighbourhood of Alexandria.

*Gens fortunata.*] The inhabitants of this part of Egypt are called happy on account of the great fertility of their country.

288. *Accolit effuso stagnantem flumine Nilum.*] Strabo tells us, that when the Nile overflows, the whole country is covered with water, except their habitations, which are built either upon natural hills, or upon banks raised by art, which at that time have the appearance of so many islands: Ἐν δὲ ταῖς ἀναβάσει τοῦ Νείλου, καλύπτεται πᾶσα, καὶ λαγύξει, πλὴν τῶν οἰκήσεων. αὗται δ' ἐπὶ λόφων αὐτοφωῶν, ἢ χωμάτων ἵδρυνται, πόλεις τε ἀξιόλογοι καὶ κῆμαι, νησιζομεναι κατὰ τὴν πάροιθεν ἔψιν.

and where the river that flows down even from the sun-burnt Indians presses the borders of quivered Persia, and fertilizes green Egypt with black ooze,

Quaque pharetratæ vicinia Persidis urget,  
Et viridem Ægyptum nigra fecundat arena,

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290. *Pharetratæ vicinia Persidis.*] The Persians were famous for riding, hunting, and shooting arrows. We are not to understand the Poet in this place, as speaking of Persia strictly so called, which was bounded on the west by Susiana and Media, on the north by Parthia, on the east by Caramania, and on the south by the Persian gulph, but of the empire of those people extended by Cyrus. Xenophon tells us that great monarch left behind him an empire bounded on the east by the *mare erythraum*, on the north by the Black sea, on the west by Cyprus and Egypt, and on the south by Ethiopia: Καὶ ἐκ τούτου τὴν ἀρχὴν ὥριζεν αὐτῷ πρὸς ἑὸν μὲν, ἢ ἐρυθρὰ θάλαττα· πρὸς ἀρκίον δὲ, ὁ Ἑξέως πόντος. πρὸς ἐσπέραν δὲ, Κύπρος καὶ Αἴγυπτος. πρὸς μεσημβρίαν δὲ Αἰθιοπία. Here then we see plainly how the Nile may press the borders of Persia, since the Persians had extended their dominion as far as to Egypt. The Poet had before spoken of the west side of the Delta under the name of Canopus: and now he expresses the east side, or Pelusian mouth of the Nile, as bordering on the empire of the Persians. Catrou finds some colonies of Persians seated on each side of the Upper Egypt, which he thinks the Poet means in this verse.

291. *Viridem Ægyptum.*] Har-douin thinks the epithet *viridis*, applied to Egypt, is cold and inanimated: this being added to another

observation, that Virgil does not use to be guilty of such tautology, as to make a double description of the same place, he concludes, that the Poet must speak of two different countries. Then finding mention in Pliny of a triangular island at the mouth of the Indus, he ventures to affirm, that Virgil meant this island by *viridem Ægyptum*, because it resembled the lower Egypt or Delta, in its triangular shape, and that the epithet *viridis* is only a translation of Prasiane. But *viridis* is by no means a cold epithet for Egypt, being very proper to express the great fertility of that country, when overflowed by the Nile. As for the island Prasiane, Pliny does not say it is triangular. I do not find any mention of it, except in the twentieth chapter of the sixth book, where he says it is a very large island, and that there is another near it named Patale: “Amplissimam insulam efficiens, quæ Prasiane nominatur, et aliam minorem quæ Patale.” As for Patale, he says in the next chapter, that it is triangular: “Sed ante sunt aliæ, Patale, quam significavimus, in ipsis fauibus Indi triquetra figura cccx. M. pass. latitudine.” But he nowhere says any thing of its greenness or fertility. And to me it appears a great violence to make Virgil call two Indian islands *green Egypt*, because one of them resembles it in shape, and the other is derived from a Greek word signifying *green*; which etymology

Et diversa ruens septem discurrit in ora

292 and pouring along divides it-  
self into seven mouths:

### NOTES.

etymology, however, is not very certain, since the learned Father himself confesses in another place, that Prasiane is derived from the name of the inhabitants, who were called Prasii: "Prasiane, a Prasiis, Indi  
" amnis accolis, quorum ditiois  
" fuit, nomen invenit." As for the imaginary tautology, it has been observed already, that Virgil does not describe the same place twice; but only distinguishes Egypt, by describing the two sides of the triangle, within which it is contained.

*Nigra arena.*] La Cerda thinks these words are a proof, that Virgil did not mean Egypt, because the soil of the Nile is ooze, and not sand. But *arena* is frequently used for any sort of soil; and besides it has been observed by travellers of the best credit, that the natural soil of Egypt is sand.

292. *Septem discurrit in ora.*] The seven mouths of the Nile are so very famous, and so frequently spoken of, that it may seem unnecessary to say any thing here concerning them. But as the sense of this passage very much depends on a right understanding of the form of the lower Egypt, I shall follow the description given of it by Strabo. This famous Geographer observes, that the Nile flows directly northward, from the borders of Ethiopia, till it comes to the Delta, where being divided as from a *vertex*, it makes a triangular figure: the

sides of the triangle are two channels of the Nile, running down on each side of it to the sea; that on the right hand to Pelusium, and that on the left to Canopus and Heraclium: and the base is the sea-coast between Pelusium and Heraclium. Thus the island is encompassed by the sea, and two channels of the Nile; and is called Delta, because it resembles the Greek letter Δ: Ἀπὸ γὰρ τῶν Αἰθιοπικῶν τερμῶ-  
νων, ῥεῖ ἐπ' εὐθείας πρὸς ἄρκτους ὁ  
Νεῖλος, ἕως τοῦ κλυομένου χωρίου  
Δέλτα. εἴτ' ἐπὶ κορυφὴν σχιζόμενης  
ὁ Νεῖλος, ὥς φησιν ὁ Πλάτων, ὡς ἂν  
τριγώνου κορυφὴν ἀποτελεῖ τὸν τόπον  
τοῦτον· πλευρὰς δὲ τοῦ τριγώνου τὰ  
σχιζόμενα ἐφ' ἑκάτερα ῥεῖθα καθή-  
κοντα μέχρι τῆς θαλάττης, τὸ μὲν  
ἐν δεξιᾷ τῆς κατὰ Πηλούςιον. τὸ δ'  
ἐν ἀριστερᾷ τῆς κατὰ Κάνωσον, καὶ  
τὸ πλεῖστον Ἡράκλειον, προσαγορεύο-  
μενον· βάσιν δὲ τὴν παραλίαν τὴν  
μεταξὺ τοῦ Πηλουσίου καὶ τοῦ Ἡρα-  
κλείου· γίγνεται δὲ ἡ γῆς ἕκ τε τῆς  
θαλάττης, καὶ τῶν ῥευμάτων ἀμφοῖν  
τοῦ ποταμοῦ. καὶ καλεῖται Δέλτα,  
διὰ τὴν ὁμοιότητά τοῦ σχηματός.  
A little afterwards he sets down the names of the seven mouths of this river: Μετὰ δὲ σῆμα τό Κανωσι-  
κὸν ἔστι τὸ Βολεϊτικόν· εἴτα τὸ Σε-  
βαστικόν καὶ τὸ Φατικόν. . . .  
Τῷ δὲ Φατικῷ συνάπτεται τὸ Μενδῆ-  
σιον· εἴτα τὸ Ταυτικόν, καὶ τελευ-  
ταῖον τὸ Πηλουσιакόν. I wonder  
none of the Commentators have pro-  
posed the Ganges, as the river here  
meant; for Virgil himself, in the  
ninth

all this country places a sure expectation in this art.

Usque coloratis amnis devexus ab Indis :

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Omnis in hac certam regio jacet arte salutem.

## NOTES.

ninth Æneid, describes it as having seven mouths like the Nile :

“ ————— Medio dux agmine

“ Turnus

“ Vertitur arma tenens, et toto ver-  
“ tice supra est.

“ Ceu septem surgens sedatis amni-  
“ bus altus

“ Per tacitum Ganges: aut pingui  
“ flumine Nilus,

“ Cum refluit campis, et jam se con-  
“ didit alveo.”

293. *Coloratis amnis devexus ab Indis.*] Huet, to solve the difficulty of the Nile's being said to flow from the Indians, has discovered, that the Ancients imagined the source of the Nile to be in India properly so called, which doctrine he supports by a relation, that Alexander thought he had found it in India. But this was far from being a received opinion in Virgil's time. For Strabo informs us, that Alexander himself was convinced of his error. When Alexander, says he, saw Crocodiles in the Hydaspes, and Egyptian beans in the Acesine, he fancied he had found the source of the Nile, and prepared a fleet in order to invade Egypt that way. But he soon found it was impossible to put it in execution. For there are many rivers and dangerous channels between, and above all the ocean, into which all the rivers of India empty themselves, and then there is Ariana, and the Persian and

Arabian gulphs, and all Arabia and Troglodytica : Ἀλέξανδρον δ' ἐν μὲν τῷ Ὑδάσπῃ κροκοδείλους ἰδόντα, ἐν δὲ τῷ Ἀκείνῃ κυάνους Ἀιγυπτίους, εὐρηκέναι δόξαί τας τοῦ Νείλου πηγὰς, καὶ παρασκευάζεσθαι σόλον εἰς τὴν Ἀιγυπτὸν, ὡς τῷ ποταμῷ τούτῳ μέχρι ἐκεῖσε πλευσόμενον μικρὸν δ' ἴσμεν γῶναι, διότι οὐ δύναται ὁ ἥλπισε. Μέσον γὰρ μεγάλοι ποταμοί, καὶ δεῖνα ῥέθρα. Ὁκεανὸς μὲν πρῶτον, εἰς δὲ ἐκλιδοῦσιν αἱ Ἰνδοὶ πάντες πόλιαί. ἔπειτα, ἡ Ἀριανή, καὶ ὁ Περσικὸς κόλπος, καὶ ὁ Ἀράβιος, καὶ αὐτὴ ἡ Ἀραβία, καὶ ἡ Τρωγλοδυτική. But there is no occasion to have recourse to so absurd an opinion, if any did entertain it, since it is easy to prove that the Ethiopians, from whose country the Nile is allowed to descend, were frequently called Indians by the Ancients. Thus our Poet himself in the eighth Æneid, mentions Indians among the nations that assisted Anthony and Cleopatra :

“ ——— Omnis eo terrore Ægypt-

“ tus et Indus,

“ Omnis Arabs, omnes verterunt

“ terga Sabæi.”

Here the Indians are generally allowed to be the Ethiopians, for it does not appear, that there were any Oriental Indians in that army,

294. *Omnis regio.*] By these words the Poet plainly shews that he has been speaking only of one country.

295. *Exi-*



Exiguus primum, atque ipsos contractus ad usus 295  
 Eligitur locus : hunc angustique imbrice tecti  
 Parietibusque premunt arctis, et quatuor addunt,  
 Quatuor a ventis obliqua luce fenestras.  
 Tum vitulus, bima curvans jam cornua fronte,  
 Quæritur; huic geminæ nares, et spiritus oris 300  
 Multa reluctanti obstruitur, plagisque perempto  
 Tumsa per integram solvuntur viscera pellem.  
 Sic positum in clauso linquunt, et ramea costis  
 Subjiciunt fragmenta, thynum, casiasque recentes.

First they choose out a small place, that is contracted within a narrow compass for this purpose: this they streighten with a narrow roof, and confined walls: and add four windows receiving an oblique light from the four quarters. Then they seek a steer of two years that just bends his horns: and whilst he struggles mightily they close up both his nostrils, and the breath of his mouth; and when he is bruised to death, his crushed bowels putrify, the skin remaining entire. Being thus placed, they leave him shut up: and put sprigs under him, thyme and fresh casia.

## NOTES.

295. *Exiguus primum*, &c.] It was the general opinion of antiquity, that Bees were produced from the putrid bodies of cattle. Varro says they are called *βουγύναι* by the Greeks, because they arise from putrified bullocks: “Denique ex hoc putrefacto nasci dulcissimas apes mellis matres, a quo eas Græci βουγύναι appellant.” And in another place he mentions their rising from these putrid animals, and quotes the authority of Archelaus, who says Bees proceed from bullocks, and wasps from horses: “Apes nascuntur partim ex apibus, partim ex bubulo corpore putrefacto. Itaque Archelaus in epigrammate ait eas esse

“ — — Βοδὸς φθινομένης πεπονημένα  
 “ τέκνα.

“ Idem :

“ Ἰππων μὲν σφῆκες γενεὰ, μόσχων δὲ  
 “ μέλισσαι.”

Above all, we have the authority of the Holy Scriptures, that Bees will proceed from the putrid carcase of an

animal. For, as we read in the fourteenth chapter of the book of Judges, “Samson went down, and his father, and his mother, to Timnath, and came to the vineyards of Timnath: and behold a young lion roared against him. And the spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid . . . . and after a time . . . . he turned aside to see the carcase of the lion, and behold there was a swarm of Bees, and honey in the carcase of the lion.” It is not however to be imagined, that insects are generated from a putrefaction. The truth is, such carcasses are a proper receptacle for their young; and therefore the female parent chooses there to lay her eggs, that the warmth of the fermenting juices may help to hatch them.

301. *Obstruitur*.] Fulvius Ursinus says it is *obsuitur* in the old Colotian manuscript.

304. *Thynum*.] See the note on ver. 122.

*Casias*.] See the note on book II. ver. 213.

This is done when the zephyrs first begin to stir the waters, before the meadows blush with new colours, before the chattering swallow hangs her nest upon the rafters. In the mean time the moisture, growing warm in his tender bones, ferments; and animals, wonderful to behold, are formed, at first without feet, but in a little while having also buzzing wings, and continually more and more try the thin air: till at last they burst out like a shower pouring from the summer clouds; or like arrows driven from the impelling string, when the light Parthians enter into the battle. What god, O ye Muses, who invented this art for us? whence did this new experience of men take its rise?

Hoc geritur, zephyris primum impellentibus undas,  
Ante novis rubeant quam prata coloribus, ante 306  
Garrula quam tignis nidum suspendat hirundo.  
Interea teneris tepesfactus in ossibus humor  
Æstuat, et visenda modis animalia miris,  
Trunca pedum primo, mox et stridentia pennis 310  
Miscentur, tenuemque magis magis aëra carpunt;  
Donec, ut æstivis effusus nubibus imber,  
Erupte; aut ut nervo pulsante sagittæ,  
Prima leves ineunt si quando prælia Parthi.  
Quis deus hanc, Musæ, quis nobis extudit artem?  
Unde nova ingressus hominum experientia cepit? 316

## NOTES.

205. *Zephyris primum impellentibus undas.*] This wind is said by Pliny to begin to blow about the eighth of February. See the note on book III. ver. 273.

307. *Hirundo.*] The time of the swallows coming is said by Columella, to be about the twentieth or twenty-third of February: “Decimo Calendas Martii leo desinit occidere, venti septentrionales, qui vocantur ornithiæ, per dies tringinta esse solent, tum et hirundo advenit:” and “Septimo Calendas Martii ventosa tempestas, hirundo conspicitur.” Pliny says it is on the twenty-second: “Octavo calendas Martii hirundinis visus.”

311. *Tenuemque magis magis.*] The King’s, the Bodleian, one of Dr. Mead’s manuscripts, and most of the old editions have *tenuem magis ac magis*. In the other of Dr. Mead’s manuscripts, it is *tenuemque magis ac magis*, where *que* is redundant.

*Carpunt.*] Pierius found *captant* in

an old manuscript, which reading is countenanced by *frigus captabis opacum*, and by *captavit naribus auras*.

312. *Ut.*] It is *et* in one of Dr. Mead’s manuscripts.

313. *Erupte; aut ut.*] Pierius found *eripere* in some ancient manuscripts, and in others *erupte velut*. The last reading he thinks more sweet, and the former more numerous. In one of the Arundelian manuscripts it is *velut*, and in one of Dr. Mead’s *vel ut*.

314. *Parthi.*] See the note on book III. ver. 31.

315. *Quis deus, &c.*] The Poet concludes the Georgicks with the fable of Aristæus, which includes that of Orpheus and Eurydice. This paragraph contains the complaint of Aristæus for the loss of his Bees, and his mother’s permission to him to enter the sources of the rivers.

*Extudit.*] In the Bodleian, one of the Arundelian, and in both Dr. Mead’s manuscripts, it is *excudit*.

Pastor Aristæus fugiens Peneïa Tempe,

The shepherd Aristæus flying  
from Peneïan Tempe,

## NOTES.

317. *Pastor Aristæus.*] I have already said something of Aristæus, in the notes on ver. 14. of the first Georgick; but as the fable of him takes up so considerable a part of the fourth, I shall say something more of him in this place.

It is generally agreed, that he was the son of Apollo, though Cicero, in one of his orations against Verres, makes him the son of Bacchus: "Aristæus, qui, ut Græci ferunt, *Liberi filius*, inventor olei esse dicitur, una cum *Libero patre* apud illos eodem erat in templo consecratus." And yet Cicero himself, in his third book *de Natura Deorum*, allows him to be the son of Apollo: "Aristæus, qui olivæ dicitur inventor, Apollinis filius." He was born in Libya, whither Apollo transported his mother, in order to enjoy her, according to Pindar: Νῦν δ' εὐρυλείμων πώτνιά σοι Λιβύα δέξεται εὐκλέα νόμφαν δώμασιν ἐν χρυσοῖσι; ἀρόφρων . . . . . τίθι παῖδα τέξεται . . . . . μέγαν ἐν πολυχρύσῳ Λιβύας. He married Autonoe the daughter of Cadmus, by whom he had Acteon. After the death of this son, being informed by the oracle of Apollo, that he should receive divine honours in the island Cea, he removed thither, where, offering sacrifice to Jupiter, he obtained the ceasing of a plague, and was therefore honoured by them as a god after his death. He is said also to have visited Arcadia, Sardinia, Sicily, and Thræce, in all which countries he was adored, for having

taught mankind the uses of oil and honey, and the manner of curdling milk. The scene of the fable, as it is here related by Virgil, is placed in Thessaly.

*Peneïa Tempe.*] *Tempe*, as was observed in the note on book II. ver. 469, is used by the Poets to express any pleasant plain; but here the epithet *Peneïa* plainly determines, that the real Thessalian Tempe is meant. The river Peneus rises in Pindus, a great mountain of Thessaly, and flows through the delightful plains of the Thessalian Tempe. Thus Ovid:

"Est nemus Hæmoniae, prærupta  
"quod undique claudit  
"Sylva; vocant Tempe: per quæ  
"Penæus ab imo  
"Effusus Pindo spumosis volvitur  
"undis;  
"Dejectuque gravi tenues agitantia  
"fumos  
"Nubila conducit, summasque asper-  
"gine sylvas  
"Impluit; et sonitu plus quam vi-  
"cina fatigat."

*A pleasant grove within Æmonia  
grows,  
Call'd Tempe; which high ragged  
cliffs inclose,  
Through this Peneus, pour'd from  
Pindus, raves,  
And from the bottom roxles, with  
foaming waves,  
That by steep down-falls tumbling  
from on high,  
Engender mists, which smoke-like,  
upward flie,*

That

his Bees, as is reported, being lost by disease and famine, stood mournful at the sacred head of the rising stream, grievously complaining; and thus addressed his parent: O mother, Cyrene, O mother, who inhabitest the bottom of this spring, why did you bear me detested by the fates, and yet sprung from the glorious race of gods, if, as you pretend, Thymbræan Apollo is indeed my father? or whither is your love for me fled? why did you bid me hope for heaven? See, I lose, whilst you are my mother, even this glory of mortal life, which trying all things I had scarce struck out from the diligent care of fruits and cattle.

Amissis, ut fama, apibus morboque fameque,  
 Tristis ad extremi sacrum caput adstitit annis,  
 Multa querens, atque hac affatus voce parentem : 320  
 Mater Cyrene, mater, quæ gurgitis hujus  
 Ina tenes, quid me præclara stirpe decorum,  
 Si modo, quem perhibes, pater est Thymbræus Apollo,  
 Invisum fatis genuisti? aut quo tibi nostri  
 Pulsus amor? quid me cælum sperare jubebas? 325  
 En etiam hunc ipsum vitæ mortalis honorem  
 Quem mihi vix frugum et pecudum custodia solers  
 Omnia tentanti extuderat, te matre relinquo.

## NOTES.

*That on the dextery tops of trees dis-  
 till,  
 And more than neighbouring woods  
 with noises fill.*

SANDYS.

Theocritus also mentions the beautiful Peneian Tempe and Pindus together:

Ἡ κατὰ Πενειῶν καλὰ Τέμπεια, ἡ κατὰ Πίνδου.

319. *Extremi.*] Pierius found *extremum* in some ancient manuscripts.

*Caput.*] Some understand this of the mouth of the river; but that was near Tempe, where Aristæus was supposed to dwell. He forsook the plains, and retired to the springs of the river, and the mountain Pindus.

321. *Mater Cyrene.*] Virgil makes Cyrene the daughter of Peneus; but Pindar makes her the daughter of Hypseus, king of the Lapithæ, son of the Naiad Creusa, by Peneus: *Ξυδὸν ἀρμόζουσα θεῶ τε γάμον μιχ-  
 θέντι κόρυς δ' ὕψος εὐρυΐα· ὃς  
 Λαπιθᾶν υπέρπλυν τρυτάκις ἦν βα-*

σιλεύς, ἐξ Ὀκαιοῦ γένος ἦρας δέυτε-  
 ρος, ὃν ποτε Πίνδου κλεινναῖς ἐν πλυ-  
 χαῖς Ναῖς ἐυφρανθεῖσα Πηνειοῦ λείχε-  
 κρέουσ' ἔτικτεν Γαίας θυγάτηρ. Al-  
 most the whole ninth Pythian ode is taken up with the account of Cyrene, of which I shall give an abstract. This beautiful young lady was educated by her father, in the vallies of Pindus. Her whole delight was in hunting wild beasts, which greatly tended to the security of her father's cattle. Apollo happened to see her fighting with a lion, and fell in love with her, in consequence of which he carried her into Africa, where she was delivered of our Aristæus, and gave her name to the famous city Cyrene.

323. *Thymbræus Apollo.*] Apollō had this surname from Thymbra, a town of Troas, where he had a famous temple.

328. *Extuderat*] In the King's, one of the Arundelian manuscripts, and in some of the old editions, it is *excuderat*: in both Dr. Mead's manuscripts it is *excuterat*.

331. *Bipen-*



Quin age, et ipsa manu felices erue sylvas :  
 Per stabulis inimicum ignem, atque interface messes :  
 Ure sata, et validam in vites molire bipennem ;  
 Tanta meæ si te ceperunt tædia laudis.  
 At mater sonitum thalamo sub fluminis alti  
 Sensit : eam circum Milesia vellera Nymphæ  
 Carpebant, hyali saturo fucata colore :  
 Drymoque, Xanthoque, Ligeaque, Phyllodoceque,

329 But proceed, and with your  
 own hand root up my happy  
 groves : set hostile fire to my  
 stalls, and dest'roy my harvests :  
 burn down my plantations, and  
 exercise a strong bill against  
 my vines ; if you have taken  
 such great offence at my praise.  
 But his mother heard the voice  
 under the bed of the deep ri-  
 ver : the Nymphs were carding  
 the Milesian wool, died with a  
 full sea-green colour, around  
 her ; both Drymo and Xantho,  
 and Ligea and Phyllodoce,

335

NOTES.

331. *Bipennem*.] The *bipennis* is a sort of bill with two edges.

334. *Sensit*.] Pierius found *sensit* in some ancient manuscripts.

*Milesia vellera*.] See the note on book III. ver. 306.

335. *Hyali*.] This colour is a sea-green, or glass colour, ὑαλος signifying glass.

336. *Drymoque, &c.*] The Poets seem fond of making long catalogues of nymphs ; as may be seen in Hesiod, Homer, and others.

Ruæus gives the following etymology of their names : Drymo from δρύμος, a wood of oaks ; Xantho from ξανθῆ, yellow or golden : Ligea from λίγεια, canorous : Phyllodoce from φύλλον, a leaf, and δέχομαι, I take ; Nesæe from νῆσος, an island ; Spio from σπείον, a den ; Thalia from θάλλω, I flourish : Cymodoce from κύμα, a wave, and δέχομαι, I take ; Cydippe from κύδος, glory, and ἵππος, a horse ; Lycorias from λύκος, a wolf : Clio from κλέω, I praise ; Ephyre from φύρω, I water ; Opis from ὤψ, ὤπος a countenance ; Deiopeia from δῆϊος, ardent, and ὤψ, ὥπος, a voice. Dryden has added epithets to several of these names,

which are not warranted either by the original, or their etymologies :

“ Spio with Drymo brown, and  
 “ Xanthe fair.

“ And sweet Phyllodoce.

“ Opis the meek, and Deiopeia  
 “ proud,

“ Nisea lofty.

“ Thalia joyous, Ephyre the sad.”

Grimoaldus has given a large paraphrase on all these names, which it may not be amiss to translate :  
 “ In the first place Drymo, so called from a grove of oaks. Then Xantho, named either from a yellow colour, or from a river of Troy of the same name, which is called also Scamander. Afterwards Ligea, who had her name from the sound of flowing waters, or from a tree or herb, called by the Greeks Ligeon. Then Phyllodoce, so called from receiving leaves. And Nesæa, who had her name either from spinning, swimming, or washing. Speio also, so called from dens and caverns of rivers. Thalia also, named from greenness, joy, and mirth.

having their shining hair diffused over their snowy necks; Nesæe, and Spio, and Thalia, and Cymodoce, and Cydippe, and golden Lycorias, the one a virgin, the other having just experienced the first labours of Lucina; and Clio and her sister Beroë, both daughters of Oceanus: both begirt with gold, both with painted skins; and Ephyre, and Opis, and Asian Deïopeia, and Arethusa having at length laid her shafts aside.

Cæsariem effusæ nitidam per candida colla :  
 Nesæe, Spioque, Thaliaque, Cymodoceque,  
 Cydippeque, et flava Lycorias ; altera virgo,  
 Altera tum primos Lucinæ experta labores : 340  
 Clioque et Beroë soror, Oceanitides ambæ,  
 Ambæ auro, pictis incinctæ pellibus ambæ ;  
 Atque Ephyre, atque Opis, et Asia Deïopea ;  
 Et tandem positis velox Arethusa sagittis.

## NOTES.

“ mirth. And Cymodoce, so called from receiving and quieting “ waves. Also Cydippe, a riding “ virgin, who had her name from “ the excellence and glory of her “ horses. Also Lycorias, who was “ married, and had the manners of “ a wolf. And Clio, who uses to “ bring praise and glory to men. “ And her sister Beroë, who retained the name of an old woman of “ Epidaurus, into whom Juno “ changed herself, to persuade Se- “ mele, to entreat of Jupiter, that “ he would appear to her with his “ full glory. Ephyre also was pre- “ sent, from whom the city Corinth “ took it’s ancient name. Opis “ also, a nymph full of care and con- “ sideration. There was Asian “ Deïopeia also, a warlike and “ strong virago. And lastly Are- “ thusa, a huntress, and companion “ of Diana, who took her name “ from a Sicilian fountain, who “ throwing away her arrows fled “ from Alpheus pursuing her.”

336. *Phyllodoce*.] In both the Arundelian, and in one of Dr. Mead’s manuscripts, it is *Phyledoce*. In Dr. Mead’s other manuscript it is *Phil-  
lidoce*.

338. *Nesæe, &c.*] This verse is omitted in one of Dr. Mead’s manu-  
scripts: and in some others, accord-  
ing to Pierius, and Fulvius Ursinus.

*Cymodoce*.] In one of the Arunde-  
lian manuscripts it is *Cynodoce*.

339. *Cydippeque et flava Lycorias*.] In the King’s, the Cambridge, one of the Arundelian manuscripts, and in the old Nuremberg edition it is *Cy-  
dippe et flava Lycorias*. Pierius found *Cydippeque et flava Lycorias* in the Lombard manuscript, which he thinks is Virgil’s manner. This read-  
ing is generally admitted.

343. *Et Asia Deïopea*.] Paul Ste-  
phens and Schrevelius read *atque Asia  
Deïopea*. Some read *atque Asia et  
Deïopeia*, making Asia and Deïopeia  
two nymphs. But I believe *Asia* is  
an adjective, meaning that she be-  
longed to the *Asian fen*: see the note  
on book I. ver. 383.

344. *Tandem positis velox Are-  
thusa sagittis*.] The nymph Arethusa,  
according to the fable, was the daugh-  
ter of Nereus and Doris, and one of  
Diana’s companions. Being pursu-  
ed by the river god Alpheus, she  
was changed into a fountain by  
Diana.

345. *Curam*

Inter quas curam Clymene narrabat inanem  
 Vulcani, Martisque dolos, et dulcia furta :  
 Aque Chao densos divum numerabat amores.  
 Carmine quo captæ, dum fuis mollia pensa  
 Devolvunt ; iterum maternas impulit aures

345 Among whom Clymene was relating the vain care of Vulcan, and the deceits of Mars, and his sweet thefts, and enumerated the frequent amours of the gods down from Chaos. Whilst the Nymphs were hearkening to this song, as they turned the soft work, again the lamentations

## NOTES.

345. *Curam Clymene narrabat inanem Vulcani, &c.*] This story of the amour of Mars and Venus, and their being caught in a net by Vulcan is sung by Demodocus, in the eighth *Odyssey*. The Poet calls Vulcan's care *vain*, either because it did not hinder the lovers from enjoyment, or perhaps because, according to the song in Homer, the discovery of Mars seemed to be envied by the gods :

Ἑρμῆν δὲ προσέειπεν ἄναξ Διὸς υἱὸς  
 Ἀπόλλων.

Ἑρμείᾳ Διὸς υἱὸν, διάκτορι, δῶτορ  
 ἱάων.

Ἥ ῥά κεν ἐν δεσμοῖσι θείοις κρατεροῖσι  
 πεισθεῖς

ἔυδειν ἐν λέκτροισι παρὰ χρυσῇ  
 Ἀφροδίτῃ·

Τὸν δ' ἡμίβειτ' ἵππειτα διάκτορος Ἀρ-  
 γειφώτης.

Αἱ γὰρ τοῦτο γένοιτο, ἄναξ ἱκατηΐδ'·  
 Ἀπόλλων.

Δεισμὸν μὲν τρεῖς τόσσοι ἀπίρρονες ἀμ-  
 φίς ἔχουσιν,

Ἵμῶν δ' εἰσορόωτε θεοὶ, πᾶσαι τε  
 θάιναι,

Ἄυτάρ ἐγὼν εὐδοίμῃ παρὰ χρυσῇ  
 Ἀφροδίτῃ.

Ὡς ἔφατ' ἐν δὲ γίγως ὄρετ' ἀθανά-  
 τοισι θεοῖσιν.

“ — — — He who gilds the skies,  
 “ The gay Apollo thus to Hermes  
 “ cries.  
 “ Wou'dst thou enchain'd like Mars,  
 “ oh Hermes, lie  
 “ And bear the shame like Mars, to  
 “ share the joy ?  
 “ O envy'd shame ! (the smiling  
 “ youth rejoin'd)  
 “ Add thrice the chains, and thrice  
 “ more firmly bind ;  
 “ Gaze all ye gods, and ev'ry god-  
 “ dess gaze,  
 “ Yet eager I would bless the sweet  
 “ disgrace.  
 “ Loud laugh the rest.”

MR. POPE.

347. *Aque Chao.*] According to Hesiod, Chaos was before the other gods ; and from him the rest were generated :

Ἦτοι μὲν πρῶτιστ' Ἥος γένετ'.

Ἐκ Χάος δ' Ἐρεβός τε μέλαινά τε  
 Νύξ ἐγένοντο.

*Numerabat.*] It is *narrabat* in one of Dr. Mead's manuscripts, and in the old Venice edition of 1476 and 1482.

§ 50. *Vitreis-*

of Aristæus struck his mother's ears; and all were astonished in their glassy seats: but Arethusa looking forwards beyond the other sisters, raised her golden head above the top of the water; and called from afar; O sister Cyrene, not in vain astonished at so great a walling; your own Aristæus, your greatest care, stands gleefully lamenting, by the spring of your father Peneus, and calls you cruel by name. Hence the mother having her mind smitten with a new dread, cries, Come, bring him, bring him to us; it is lawful for him to touch the thresholds of the gods. At the same time she commands the deep river to open wide, for the youth to enter: and the water stood round him heaped up like a mountain, and received him into it's vast bosom, and admitted him under the river. And now admiring the habitation of his mother, and the watery realms,

Luctus Aristæi, vitreisque sedilibus omnes 350  
 Obstupuere: sed ante alias Arethusa sorores  
 Prospiciens, summa flavum caput extulit unda,  
 Et procul: O gemitu non frustra exterrita tanto,  
 Cyrene soror; ipse tibi tua maxima cura  
 Tristis Aristæus Penei genitoris ad undam 355  
 Stat lachrymans, et te crudelem nomine dicit.  
 Huic percussa nova mentem formidine mater,  
 Duc age duc ad nos; fas illi limina divum  
 Tangere, ait: simul alta jubet discedere late  
 Flumina, qua juvenis gressus inferret: at illum 360  
 Curvata in montis faciem circumstetit unda,  
 Accepitque sinu vasto, misitque sub amnem.  
 Jamque domum mirans genetricis, et humida regna,

## NOTES.

350. *Vitreisque sedilibus.*] In the King's manuscript it is *vitreis quoque sedibus*.

352. *Flavum.*] Pierius reads *placidum*: but he is better pleased with *flavum*, which he found in most of the ancient manuscripts.

355. *Penei genitoris.*] We have seen already, that Peneus, according to Pindar, was the grand-father of Cyrene.

357. *Huic.*] In one of the Arundelian, one of Dr. Mead's manuscripts, and in some old printed editions, it is *hinc*.

359. *Discedere.*] It is *descendere* in one of Dr. Mead's manuscripts.

361. *Curvata in montis faciem.*] Thus Homer:

Πορφύρεον δ' ἄρα κύμα περιστάθη οὐ-  
 ρει ἴσον  
 Κυρτωθέν, κρύψεν τε δέον.

Thus also Ovid:

“Cum mare surrexit; cumulusque  
 “immanis aquarum

“In montis speciem curvari, et cres-  
 “cere visus.”

363. *Jamque domum, &c.*] This paragraph contains the entrance of Aristæus within the earth, and his astonishment at the sight of the sources of the several rivers.

Servius observes, that what is here said is not by a poetical liberty, but is taken from the sacred mysteries of the Egyptians. For on certain days sacred to the Nile, some boys, born of holy parents, were delivered to the nymphs by the priests. Who, when they were grown up and returned back, related that there were groves under the earth, and an immense water containing all things, and from which every thing is procreated. Whence, according to Thales, *Oceanumque patrem rerum*.

Homer



Speluncisque lacus clausos, lucosque sonantes,  
Ibat, et ingenti motu stupefactus aquarum, 365  
Omnia sub magna labentia flumina terra  
Spectabat diversa locis, Phasimque, Lycumque,  
Et caput, unde altus primum se erumpit Enipeus,

and the lakes shut up in dens,  
and the sounding groves, he  
went along, and astonished at  
the vast motion of the waters,  
he surveyed all the rivers glid-  
ing under the earth in different  
places, Phasis and Lycus, and  
the head whence great Enipeus  
first breaks forth,

NOTES.

Homer makes the ocean to be the  
source of all rivers :

Ὠκεανὸς,  
Ἐξ οὗπερ πάντες ποταμοὶ καὶ πάντα  
θάλασσα  
καὶ πάντα κρῆναι καὶ φρεῖατα μακρὰ  
ναυσίν.

*Th' eternal ocean, from whose foun-  
tains flow*

*The seas, the rivers, and the springs  
below.*

MR. POPE.

But Plato, whom Virgil seems to fol-  
low here, as he did before concerning  
the soul of the world, supposes all  
the rivers to rise from a great cavern,  
which passes through the whole earth,  
and is called by the poets *Barathrum*,  
and *Tartarus*: "Ἐν τι τῶν χασμάτων  
τῆς γῆς, ἄλλως τε μέγιστον τυγχά-  
ναι ἔν, καὶ διαμπερὲς τετραμένον δι' ἅλης  
τῆς γῆς· τοῦτο ὅπερ Ὀμήρως εἶπε λέγων  
αὐτό,

Τῆλε μάλ', ἧχ' βαθίστην ὑπὸ χθονὸς ἐστὶ  
βέρεθρον.

ὁ καὶ ἄλλοι καὶ ἐκεῖνος καὶ ἄλλοι  
πολλοὶ τῶν ποιητῶν τάρταρον κεκλή-  
κασιν. This opinion of Plato is  
largely opposed by Aristotle, in his  
second book of *Meteorology*; τὸ δὲ

ἐν Φαίδῳ γεγραμμένον περὶ τῶν  
ποταμῶν καὶ τῆς θαλάττης, ἀδύνα-  
τόν ἐστι. The doctrine however of  
a subterraneous abyss of waters has  
been of no small use to some modern  
Philosophers in the construction of  
their theories.

357. *Phasimque Lycumque.*] These  
rivers, according to Strabo, are two  
of the most famous of Armenia, and  
fall into the Black sea: Ποταμοὶ δὲ  
πλείους μὲν εἰσιν ἐν τῇ χώρᾳ. γω-  
ριμώτατοι δὲ Φάσις μὲν καὶ Λύκος, εἰς  
τὴν Περσικὴν ἐκπίπτοντες θάλατταν.  
(Ἐρατοσθένης δ' ἀντὶ τοῦ Λύκου τί-  
θησι Θερμάδινα οὐκ ἔν.) εἰς τὴν  
Κασπίαν δὲ Κύρος, καὶ Ἀράξης· εἰς  
δὲ τὴν Ἐρυθρὰν ὅ τε Εὐφράτης, καὶ ὁ  
Τίγρις.

368. *Primum se erumpit Enipeus.*] *Pierius* found *primum se rumpit* in the  
Roman manuscript: and *primum*  
*erumpit* in that oblong one, which  
*Pomponius Lætus* used to call his  
darling, also in the *Medicean* it had  
been altered from the same reading.  
I find *primus erupit* in the *King's*  
manuscript, *primum erupit* in one of  
*Dr. Mead's*, and *primum se erupit*  
in the *Cambridge* manuscript, and  
in the old *Venice* edition of 1475.

*Pierius* found *Enipeus* in some  
old manuscripts. It is *Enitheus* in  
one of *Dr. Mead's*.

*Enipeus* is a river of *Thessaly*  
flowing through *Pharsalus*, and fall-

whence father Tyber, and whence the floods of Anio, and Hypanis sounding over the rocks, and Mysian Caicus, and Eridanus having the face of a bull with gilded horns; than which no river rushes more violently through the fruitful fields into the shining sea. After he was arrived under the roof of the chamber hanging with pumice stones, and Cyrene knew the vain lamentations of her son; her sisters in order pour pure water on his hands,

Unde pater Tiberinus, et unde Aniena fluente,  
Saxosumque sonans Hypanis, Mysusque Caicus, 370  
Et gemina auratus taurino cornua vultu  
Eridanus; quo non alius per pingua culta  
In mare purpureum violentior effluit amnis.  
Postquam est in thalami pendentia pumice tecta  
Perventum; et nati fletus cognovit inanes 375  
Cyrene; manibus liquidos dant ordine fontes

## NOTES.

ing into Peneus, according to Strabo :  
Ὁ δ' Ἐνιπέυς ἀπὸ τῆς Ὀθρυῆς παρὰ Φαι-  
σάλλον ῥέει, εἰς τὸν Ἀπιδανὸν παραβάλλει,  
ὁ δ' εἰς τὸν Πηνειόν.

Homer calls this river the divine Enipeus, and the beautiful streams of Enipens :

Φῆ δὲ Κρητῆος γυνὴ ἔμμεναι Αἰολίδαο,  
Ἥ ποταμοῦ ἡράσσαντ' Ἐνιπῆος θεῖοιο  
Ὅς ποτὶ κάλλιστος ποταμῶν ἐπὶ γαῖαν  
ἦσιν.  
Καί ρ' ἐπ' Ἐνιπῆος πωλίσκετο καλὰ  
ῥέεθρα.

369. *Pater Tiberinus.*] The Tyber, on the banks of which Rome is built.

One of Dr. Mead's manuscripts has *caput* instead of *pater*.

*Aniena fluente.*] The Anio is a river of Italy.

370. *Hypanis.*] The Hypanis is a river of Scythia.

*Mysusque Caicus.*] The Caicus rises in Mysia.

371. *Gemina auratus taurino cornua vultu Eridanus.*] The Eridanus, called also the Po, is a great and famous river of Italy. It is common with the Poets to represent great rivers with the face of a bull.

373. *In mare purpureum.*] Victorinus, according to Servius, imagined the Poet to mean the Red sea: a monstrous supposition, that a river should rise in Italy, and have its outlet near India. Purple is an epithet frequently given to the sea by the Ancients. See the note on book III. ver. 359.

*Effluit.*] I follow Heinsius; though *influit* is the common reading. Pierius found *effluit* in the Roman and other most ancient manuscripts.

374. *Postquam est, &c.*] This paragraph contains the reception of Aristæus by his mother, her instructions, and the character of Proteus.

375. *Perventum et nati fletus.*] In the King's manuscript it is *Perventum nati flentes*; where *flentes* is manifestly a mistake.

*Inanes.*] Servius says these lamentations were *vain*, because they were moved by things easy to be repaired, in which he is followed by Grimoaldus and La Cerda. Ruarus interprets *inanes, immoderatos*: but on what authority I do not know.

376. *Manibus liquidos dant ordine fontes.*] *Dare aquam manibus* is a frequent Latin expression. Thus our Poet again in the first Æneid :  
“ Dant

Germanæ, tonsisque ferunt mantelia villis.  
 Pars epulis onerat mensas, et plena reponunt  
 Pocula. Panchæis adulescunt ignibus aræ.  
 Et mater, cape Mæonii carchesia Bacchi; 380

and bring smooth towels: some load the tables with viands, and place full cups; the altars blaze with Panchæan fires: Then, says the mother, take these goblets of Mæonian wine:

## NOTES.

“Dant famuli manibus lymphas,  
 “Cereremque canistris  
 “Expediunt, tonsisque ferunt man-  
 “telia villis.”

*tenendo*; “Mantelium quasi manu-  
 “terium, ubi manus terguntur,”  
 says Varro.

*Mantelium* certainly signifies a towel, and it seems to have been made of some woolly or nappy sort of cloth, which nice people had shorn or clipped, for the greater smoothness and delicacy. Our *napkins* were probably of the same sort formerly, the word seeming to have been derived from *nap*.

377. *Tonsisque ferunt mantelia villis.*] It is commonly spelt *mantilia*: but Heinsius and Masvicius read *mantelia*, which I find also in the Bodleian, and in one of Dr. Mead's manuscripts. Vossius also prefers *mantelia*, and observes that this word is written *mantelum*, *mantellum*, and *mantelium*. He also quotes a comment of the Servius of Fabrieius, for it is not in that of Daniel, which I have by me, wherein Servius observes, that Varro called them *mantelia*, as it were *manutenia*, and that Plautus used *mantellum*, and Lucilius *mantella*: “Varro appellat  
 “mantelia, quasi manutenia. Cæ-  
 “terum Plautus hujus singulare  
 “mantellum posuit in Captivis:

379. *Panchæis ignibus.*] Panchæa is a country of Arabia felix, famous for frankincense. Thus our Poet in the second Georgick:

“Totaque thuriferis Panchaïa pin-  
 “guis arenis.”

“Nec his sycophantiis, nec fucis  
 “ullum mantellum inveniam.  
 “Lucilius autem mantella dicit:  
 “—— Mappas, mantella, me-  
 “rumque,

“quæ Græci *μάνδρα* vocant.” Vossius farther observes, that there is probably an error in this note of Servius, and that it should be *manuteria*, rather than *manutenia*, because Varro derives it *a tergeculo*, and not a

380. *Mæonii carchesia Bacchi.*] Servius interprets *Mæonii*, *Lydiæ*. Philargyrius adds, that Lydia was anciently called Mæonia, and that the mountain Timolus, famous for good wine, is in that country. Strabo mentions a country called Catacecaumene, which is otherwise called Mysia and Mæonia, and was remarkable for affording no other tree than that sort of vine from which the catacecaumenian wine is obtained, which yields to none in elegance: Μετὰ δὲ ταῦτ' ἐστὶν Κατακεκαυμένη λεγόμενη χώρα, μήκος μὲν καὶ πεντακοσίων σταδίων, πλάτος δὲ τετρακοσίων, εἰτε Μυσίαν ἢ καλὴν, ἥτε

let us make a libation to Oceanus. At the same time she prays to Oceanus, the father of all things, and to the sister nymphs, of whom a hundred preserve the groves, a hundred the rivers. Thrice she poured liquid nectar on the burning fire; thrice the rising flame shone up to the top of the roof. With which omen being confirmed, she thus began: There is a prophet in the Carpathian gulph of Neptune, blue Proteus, who measures the great sea with fishes, and with his chariot drawn by two-legged horses.

Oceano libemus, ait, simul ipsa precatur  
Oceanumque patrem rerum, Nymphasque sorores,  
Centum quæ sylvas, centum quæ flumina servant.  
Ter liquido ardentem perfudit nectare Vestam;  
Ter flamma ad summum tecti subjecta reluxit. 385  
Omine quo firmans animum, sic incipit ipsa,  
Est in Carpathio Neptuni gurgite vates,  
Cæruleus Proteus, magnum qui piscibus æquor  
Et juncto bipedum curru metitur equorum.

## NOTES.

εἴτε Μεσσηνίαν λέγεται γὰρ ἀμφοτέρως·  
ἁπασίᾳ ἀδελφός, πλὴν ἀμπέλου τῆς  
τὸν Κατακαυραμένητην φερούσης οἶνον,  
οὐδενὸς τῶν ἰλλογύμων ἀρετῇ λειπόμε-  
νος.

The *carchesium* was an oblong sort of cup, a little flatted about the middle, and having the handles reaching from top to bottom.

382. *Oceanumque patrem rerum.*] This expression is according to the philosophy of Thales, who was of opinion, that all things were originally derived from water. Homer makes Oceanus the father of all the gods:

ᾠκεανὸν τε θεῶν γένεσιν, καὶ μητέρα  
Τηλέην.

384. *Perfudit nectare Vestam.*] In one of Dr. Mead's manuscripts it is *perfundit*.

Nectar is here used for wine, as in the fifth Eclogue:

“Vina novum fundam calathis Ar-  
“visia nectar.”

The Ancients had two Vesta's, one the mother of Saturn, who is the same with the earth; and the other

the daughter of the same deity, who presides over hearths. See the note on book I. ver. 498.

387. *Carpathio.*] Carpathus, now called Scarpanto, is an Island of the Mediterranean, over against Egypt, from which the neighbouring sea was called Carpathian.

388. *Proteus.*] It does not appear certainly from ancient history, who this Proteus really was. Homer makes him an Egyptian. Herodotus represents him as a king of Egypt. Some suppose him to have been a sophist, others a tumbler, &c. Sir Isaac Newton, finding him to have been contemporary with Amenophis or Memnon, takes him to have been only a viceroy to Amenophis, and to have governed some part of the lower Egypt, in his absence. The Poets however have made him a sea-god, and servant to Neptune. This whole fable of Proteus is an imitation of the fourth Odyssey, where Homer represents Menelaus consulting this deity, by the advice and with the assistance of his own daughter Eidothea.

389. *Et juncto.*] It is *evincto* in one of Dr. Mead's manuscripts.



Hic nunc Emathiæ portus patriamque revisit 390  
 Pallenen : hunc et nymphæ veneramur, et ipse  
 Grandævus Nereus : novit namque omnia vates,  
 Quæ sint, quæ fuerint, quæ mox ventura trahantur.  
 Quippe ita Neptuno visum est : immania cujus  
 Armenta, et turpes pascit sub gurgite phocas. 395  
 Hic tibi, nate, prius vinclis capiendus, ut omnem

He now revisits the ports of Emathia, and his own country Pallene; him we nymphs reverence, as does also aged Nereus; for the prophet knows every thing, what is, what was, and what is to come. For so Neptune has thought fit: whose monstrous herds, and ugly sea calves he feeds under the gulph. Him, my son, you must first take in chains, that he may

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*Bipedum equorum.*] These fictitious sea-horses are supposed to resemble horses in their foreparts with two legs, and to end in a tail like fishes. Therefore Virgil calls them both fishes and horses.

390. *Emathiæ.*] See the note on book I. ver. 489.

391. *Pallenen.*] Pallene is a peninsula of Macedon. Virgil makes this the native country of Proteus, though it has been already observed, Homer calls him an Egyptian. He might perhaps be born in Macedon, and then travel into Egypt; for according to Herodotus, he was an obscure person in that country.

*Veneramur.*] It is *venerantur* in the King's and in one of the Arundelian manuscripts, and in the old Paris edition of 1494.

393. *Sint.*] It is *sunt* in one of Dr. Mead's manuscripts.

*Fuerint.*] It is *fuerant* in one of the Arundelian manuscripts.

*Trahantur.*] It is *trahuntur* in the King's manuscript.

394. *Ita Neptuno visum est.*] Homer makes Proteus a servant of Neptune :

Πάσης βέβηκα ὀδῇ. Ποσειδάωνος ὑποδ-  
 μῶς.

“ Proteus a name tremendous o'er  
 “ the main,

“ The delegate of Neptune's watry  
 “ reign.”

MR. POPE.

396. *Vinclis capiendus.*] Homer says he must be seized, in order to make him discover what is required of him :

Τόν γ' ἔπῳς σὺ δύναιο λοχησάμενος λελα-  
 βῆσθαι,

“Ὅς κ' ἐπὶ τοῖς ἔπῃσι δὸν καὶ μίτῃ κιν-  
 λεύθου

Νόστοιθ' ὡς ἐπὶ πόντον ἐλεύσειαι ἰχθυ-  
 ῶντα.

“ Watch with insidious care his  
 “ known abode ;

“ There fast in chains constrain the  
 “ various god :

“ Who bound obedient to superior  
 “ force,

“ Unerring will prescribe your des-  
 “ tin'd course.”

MR. POPE.

399. *Flectes.*]

Ἀθάνατος Πρωτεύς Αἰγύπτιος ὃς τε θα-  
 λάσσης

discover the whole cause of the disease, and give you good success. For without force, he will not give you any advice, nor can you win him by prayers: when you have taken him, use violence and chains; against these his tricks will be vain. When the sun has scorched the middle of the day, when the herbs wither, and the shade is grateful to the cattle, then I mys If will lead you to the senior's retirement, where he withdraws from the waters; that you may easily attack him whilst he is overcome with sleep. But when you hold him fast with your hands and chains;

Expediat morbi causam, eventusque secundet.

Nam sine vi non ulla dabit præcepta, neque illum

Orando flectes: vim duram et vincula capto

Tende: doli circum hæc demum fraugentur inanes.

Ipsa ego te, medios cum sol accenderit æstus, 401

Cum sitiunt herbæ, et pecori jam gratior umbra est,

In secreta senis ducam, quo fessus ab undis

Se recipit; facile ut somno aggrediare jacentem.

Verum ubi correptum manibus, vinclisque tenebis; 405

## NOTES.

399. *Flectes.*] Pierius found *vinces* in the Medicean manuscript. It is the same in the King's, the Cambridge, the Bodleian, and in both the Arundelian manuscripts.

401. *Medios cum sol accenderit æstus.*] It is *accederit* in one of Dr. Mead's manuscripts.

The heat of the day is mentioned also by Homer.

Ἡμῶς δ' ἡέλιος μέσον οὐρανὸν ἀμφιέζει—  
και.

“When thro’ the zone of heav’n the  
“mounted sun  
“Hath journey’d half, and half re-  
“mains to run.”

MR. POPE.

403. *Senis.*] Thus Homer:

ὁλοφώτεια τοῦ γέροντος.

405. *Verum ubi correptum, &c.*] These changes of Proteus are evidently taken from Homer:

Πάντα δὲ γινώμενος περιφύσεται ὅσος ἐπὶ  
γαῖαν

Ἐρπετὰ γίνονται, καὶ ὕδωρ, καὶ θεσπιδαῖς  
πύρ.

Ἵμῶς δ’ ἀσφύτως ἐχέμεν, μᾶλλον τε  
περιέζειν.

Ἀλλ’ ὅτε κεν δῇ σ’ αὐτὸς ἀνείρηται ἐπίε-  
σσιν,

Τόσος ἔων οἶόν κε κατευνηθῆναι ἴδῃσθε,  
Καὶ τότε δῇ σχίσθαι τε βίης, λῦσά τε

γέροντα  
Ἡρώς.

“Instant he wears, elusive of the rape,  
“The mimic force of every savage  
“shape:

“Or glides with liquid lapse a mur-  
“m’ring stream,

“Or wrapt in flame, he glows at  
“ev’ry limb.

“Yet still retentive, with redoubled  
“might

“Thro’ each vain passive form con-  
“strain his flight.

“But when, his native shape re-  
“sum’d, he stands

“Patient of conquest, and your cause  
“demands,

“The cause that urg’d the bold at-  
“tempt declare,

“And sooth the vanquish’d with a  
“victor’s pray’r.

“The

Tum variæ eludent species atque ora ferarum.  
 Fiet enim subito sus horridus, atraque tigris,  
 Squamosusque draco, et fulva cervice læna:  
 Aut acrem flammæ sonitum dabit, atque ita vinclis  
 Excidet, aut in aquas tenues dilapsus abibit. 410  
 Sed quanto ille magis formæ se vertet in omnes,  
 Tanto, nate, magis contende tenacia vincla;  
 Donec talis erit mutato corpore, qualem  
 Videris, incepto tegeter cum lumina somno.  
 Hæc ait, et liquidum ambrosiæ diffundit odorem;  
 Quo totum nati corpus perduxit: at illi 416  
 Dulcis compositis spiravit crinibus aura,  
 Atque habilis membris venit vigor. Est specus ingens  
 Exesi latere in montis, quo plurima vento  
 Cogitur, inque sinus scindit sese unda reductos; 420  
 Deprensus olim statio tutissima nautis.  
 Intus se vasti Proteus tegit objice saxi.

then will he deceive you with various forms and appearances of wild beasts. For on a sudden he will become a bristly boar, and a fell tyger, and a scaly dragon, and a lyon with a yellow mane: or else he will make a roaring like fire, to escape the chains, or glide away in the form of flowing water. But the more he varies himself into all shapes, do you, my son, so much the more straiten the binding chains: till he shall transform his body into the same shape that you saw him have when he first went to sleep. Having said thus, she poured the liquid odour of Ambrosia upon her son, anointing his whole body with it; whence a fragrant gale breathes from his hair, and strong vigour is infused into his limbs. There is a great den in the hollow side of a mountain, where much water is driven in by the wind, and is divided into many bays, sometimes a most safe station for mariners in distress. Within this place Proteus hides himself behind a vast rock.

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“The bands relax’d, implore the  
 “seer to say  
 “What Godhead interdicts the wat’ry  
 “way.”

Mr. POPE.

406. *Eludent*.] So I read with the Cambridge and one of Dr. Mead’s manuscripts, with most of the old editions, and Heinsius and Masvicius. Pierius found *ludent* in the Roman manuscript, *eludent* in the old oblong one, *eludent* in the Lombard, the Medicean, and most of the ancient ones. It is *illudent* in both the Arundelian, and in the other manuscript of Dr. Mead, which is admitted by La Cerda, Schrevelius, and Ruæus. Many read *illulunt*.

407. *Atra*.] *Id est sæva*, says Servius.

411. *Vertet*.] It is *vertit* in one of the Arundelian, and in one of Dr. Mead’s manuscripts.

415. *Hæc ait*.] This paragraph contains the seizing of Proteus.

*Ambrosiæ*.] Pierius found *ambrosia*, in the ablative case, in some manuscripts.

*Diffundit*.] Pierius says it is *depromit* in the Roman manuscript. I find *diffudit* in the King’s, both Dr. Mead’s manuscripts and in some printed editions.

416. *Perduxit*.] Pierius found *perfulit* in the Roman manuscript.

417. *Aura*.] It is *aureus* in the Roman manuscript, according to Pierius.

421. *Deprensus*.] It is *depressis* in the Cambridge manuscript.

422. *Intus*.] In some copies it is *inter*.

*Vasti*.] In the old Nuremberg edition it is *casti*.

*Objice*.] In all the manuscripts that I have collated, and in many of the printed editions, it is *obice*.

423. *Aversum*

Here the Nymph places the young man in ambush concealed from the light, and stands herself at a distance involved in a cloud. Now rapid Sirius, scorching the thirsty Indians, blazed in the heavens, and the fiery sun had finished half his course: the herbs were parched, and the rays boiled the hollow rivers to mud being heated with dry channels: when Proteus went to his accustomed den from the waves: the watery race of the vast sea rolling about him, scattered the bitter spray farabout. The sea calves spread themselves asleep on the floor. He, like a herdsman on the mountains,

Hic juvenem in latebris aversum a lumine Nympha  
Collocat: ipsa procul nebulis obscura resistit.

Jam rapidus, torrens sitientes Sirius Indos, 425

Ardebat cælo; et medium sol igneus orbem

Hauserat: arebant herbæ, et cava flumina siccis

Faucibus ad limum radii tepefacta coquebant.

Cum Proteus consueta petens a fluctibus antra

Ibat: eum vasti circum gens humida ponti 430

Exultans rorem late dispersit amarum.

Sternunt se somno diversæ in littore phocæ.

Ipse, velut stabuli custos in montibus olim,

## NOTES.

423. *Aversum alumine.*] In one of Dr. Mead's manuscripts, it is *aversum lumine* without *a*. Pierius found the same reading in most of the ancient manuscripts.

424. *Resistit.*] Some read *recusat*; but all the ancient manuscripts, according to Pierius, have *resistit*. It is *resistit* in all the manuscripts that I have seen.

425. *Jam rapidus, &c.*] Here the Poet uses a beautiful circumlocution, to express the middle of one of the hottest days in summer. Sirius, a star of the first magnitude in the mouth of the dog, rises about the time of the sun's entering into Leo, towards the latter end of July, making what we call the dog days. He shews it to be the time of noon, by saying the sun had finished the middle or half of his course. All these words, *rapidus, torrens, sitientes, Indos, ardebat, igneus*, are expressive of great heat. He enlarges the idea, by representing the grass burnt up, and the rivers boiled to mud. It was the violent heat that caused Proteus to retire into his cave, where he would be the more easily

surprised, being fatigued and glad to sleep.

427. *Arebant.*] It is *ardebant* in the King's manuscript.

431. *Dispersit.*] It is commonly read *dispergit*: but Pierius found *dispersit* in the Medicean and other manuscripts. I find *dispersit* in the King's, both the Arundelian, and in both Dr. Mead's manuscripts. This reading is admitted also by Heinsius and Masvicius.

*Amarum.*] The sea water is really bitter as well as salt. Homer has used the same epithet:

Περὶ δὲν ἀποπνείουσαι ἄλως πολυβέβητος ὕδ-  
μιν.

432. *Diversæ.*] So Pierius found it in the Roman and other manuscripts of greater note. In one of the Arundelian manuscripts, in the old Nuremberg edition, and in Schrevelius, it is *diverso*. But *diversæ* is received by Heinsius, and most of the good Editors.

433. *Ipse, velut stabuli custos, &c.*] This simile also is in Homer:



Vesper ubi e pastu vitulos ad tecta reducit,  
Auditisque lupos accunt balatibus agni,  
Considit scopulo medius, numerumque recenset.  
Cujus Aristæo quoniam est oblata facultas ;  
Vix defessa senem passus componere membra,  
Cum clamore ruit magno, manicisque jacentem

435

when evening brings home the calves from feeding, and the lambs sharpen the wolves with loud bleatings, sits in the midst on a rock, and reviews his number. As soon as Aristæus had got this opportunity, scarce suffering the old deity to compose his wearied members, he rushes upon him with a great shout, and

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Αέξεται ἐν μέσσοισι νομῆς ὡς πῶϊσι  
μήλωι.

“ — — Repos’d in sleep profound  
“ The scaly charge their guardian  
“ god surround :  
“ So with his batt’ning flocks the  
“ careful swain  
“ Abides, pavilion’d on the grassy  
“ plain.”

Mr. POPE.

434. *Reducit.*] It is *reduxit* in one of the Arundelian manuscripts.

435. *Auditisque.*] So Pierius found it in the Roman and Medicean manuscripts. It is the same in the Cambridge manuscript. All the other copies have *auditique*. Heinsius and most of the editors read *auditisque*.

436. *Considit.*] Pierius reads *consedit*, and mentions *considit*, as being only in the Roman manuscript. It is *consedit* in both the Arundelian, and in both Dr. Mead’s manuscripts; *conscondit* in the King’s, but *considit* in the Bodleian and Cambridge copies; which last is admitted by Heinsius, and most of the Editors.

439. *Cum clamore ruit magno, &c.*] Thus Menelaus in Homer :

Ἡμεῖς δ’ αἰψ’ ἰάχοντες ἐπισσύμεθ’.  
ἀμφὶ δὲ χεῖρας  
Βάλλομεν, οἳ δ’ ὁ γέρων δαλῆς ἐπε-  
λήθειο τέχνης.

Ἄλλ’ ἦτοι πρῶτιστ’ ἄγων γέρετ’ ἡὺ-  
γένοιος,  
Αὐτὰρ ἔπειτα δράκων, καὶ πάρδαλις,  
ἡδὲ μίγας σῦς.  
Γίνετο δ’ ὑγρὸν ὕδαρ, καὶ δένδρεον  
ὑψιπέτλον.  
Ἡμεῖς δ’ ἀσιμφέως ἔχομεν τετληότε  
δυμῶ.  
Ἄλλ’ ὅτε δὴ ῥ’ ἀνὰ ζ’ ὁ γέρων ὀλοφώϊα  
εἰδῶς,  
Καὶ τότε δὴ μ’ ἐπέσσω ἀνειρόμενος  
προσέειπε,  
Τίς νύ τοι Ἀτρεΐος υἱὲ θεῶν συμφράσσατο  
βουλᾶς,  
Ὅφρα μ’ ἔλκοις ἀέκοντα λοχησάμενος;  
τέο σε χρεή.

“ Rushing impetuous forth we strait  
“ prepare  
“ A furious onset with the sound of  
“ war,  
“ And shouting seize the god : our  
“ force t’ eyade  
“ His various arts he soon resumes  
“ in aid :  
“ A lion now, he curls a surgy  
“ mane;  
“ Sudden, our bands a spotted pard  
“ restrain ;  
“ Then arm’d with tusks, and  
“ light’ning in his eyes,  
“ A bear’s obscener shape the god  
“ belies :

“ Oa

binds him. He on the other side, not forgetful of his wonted art, transforms himself into all sorts of wonderful shapes, a fire, a dreadful wild beast, and a flowing river. But when his deceit found no escape, being conquered, he returned to his own form and at length spoke with human voice: Who, O most presumptuous youth, who commanded you to approach my habitation? or what do you want here? says he. To which he answered, you know, O Proteus, you know yourself; nor is it in any one's power to deceive you. But do you cease to do so: I came by the command of the gods, to consult you about my ruined affairs. When he had thus spoken, the Seer, with great violence, rolled his eyes flashing with blueish light; and grinding his teeth, thus opened his mouth to reveal the fates.

Occupat. Ille suæ contra non immemor artis, 440  
Omnia transformat sese in miracula rerum,  
Ignemque, horribilemque feram, fluviumque liquentem.

Verum ubi nulla fugam reperit pellacia, victus  
In sese redit, atque hominis tandem ore locutus :  
Nam quis te, juvenum confidentissime, nostras 445  
Jussit adire domos? quidve hinc petis? inquit. At ille :  
Scis, Proteu, scis ipse: neque est te fallere cuiquam.  
Sed tu desine velle: deum præcepta secuti  
Venimus hinc lapsis quæsitum oracula rebus.  
Tantum effatus; ad hæc vates vi denique multa 450  
Ardentes oculos intorsit lumine glauco,  
Et graviter frendens, sic fatis ora resolvit :

## NOTES.

- “ On spiry volumes there a dragon  
“ rides :  
“ Here, from our strict embrace a  
“ stream he glides :  
“ And last, sublime his stately growth  
“ he rears,  
“ A tree, and well dissembled foliage  
“ age wears.  
“ Vain efforts! with superior power  
“ compress’d  
“ Me with reluctance thus the seer  
“ address’d ;  
“ Say, son of Atreus, say what god  
“ inspir’d  
“ This daring fraud, and what the  
“ boon desir’d?”

Mr. POPE.

439. *Manicisque.*] It is *vincisque* in the King’s manuscript.

443. *Pellacia.*] The common reading is *fallacia*. I have restored *pellacia*, on the authority of Heinsius. Pierius also found *pellacia* in some manuscripts. In the second *Æneid* we find

“ — — Invidia postquam *pellacis*  
“ *Ulyssæi.*”

447. *Scis Proteu, scis ipse.*] Thus also Menelaus.

Οἷσθαι γέρον τί με ταῦτα παρατροπῶν  
ἐπελβεῖς.

*Neque est te fallere cuiquam.*] A Græcism, for *nec licet cuiquam*; thus in the second *Eclogue*, *nec sit mihi credere*. Thus also Horace, *quod versu dicere non est*.

449. *Venimus, hinc lapsis.*] This reading was found by Pierius in the Roman and other ancient manuscripts. It is the same in one of the Arundelian, and in both Dr. Mead’s manuscripts. It is admitted also by Heinsius, Masvicius, and several of the old editors.

450. *Tantum effatus, &c.*] The Poet now proceeds to the answer of Proteus, wherein he tells Aristæus, the cause of his disaster was the injury offered by him to Eurydice, the wife of

Non te nullius exercent numinis iræ.

Magna luis commissa : tibi has miserabilis Orpheus

Haudquaquam ob meritum, pœnas, ni fata resistant,

Suscitat ; et rapta graviter pro conjuge sævit. 456

Illa quidem, dum te fugeret per flumina præceps,

Immanem ante pedes hydrium moritura puella

Servantem ripas alta non vidit in herba.

At chorus æqualis Dryadum clamore supremos 460

It is not without some deity that you are punished: you suffer for a great crime: Orpheus not miserable for any desert of his, calls for these punishments on you, unless the lates resist, and grievously rages for his ravished wife. Whilst she fled hastily from you along the river's side, the dying maid did not see cruel water snake before her feet, that was guarding the banks in the high grass. But the choir of her sister Dryads filled the tops

# NOTES.

of Orpheus. This whole story is told by Virgil in so beautiful a manner, that it does not seem unworthy of the mouth of a deity.

453. *Non te nullius.*] Servius interprets this *non humilis sed magni*; but the Nymphs, who were offended with Aristæus, were not great deities: and as for Orpheus and Eurydice, they were no deities at all.

454. *Magna luis commissa.*] La Cerda reads *lues*, and interprets it *nam commissa quidem est magna lues tuarum apum, deletæque omnes ingenti occidione*. But *luis* is generally understood to be a verb, which seems to be the best interpretation.

*Orpheus.*] He was the son of Œaërus, a king, or, according to Servius, a river of Thrace, by the muse Calliope. Some will have him to be the son of Apollo: but I believe Virgil was not of that opinion; because, in the fourth Eclogue, he derives the poetical skill of Linus from his father Apollo, and that of Orpheus from his mother Calliope:

“ Non me carminibus vincet nec  
“ Thracius Orpheus,

“ Nec Linus: huic mater quamvis,  
“ atque huic pater adsit,

“ Orphei Calliopea, Lino formosus  
“ Apollo.”

*Not Thracian Orpheus' self should  
me excel,*

*Nor Linus: tho' his mother him  
should aid,*

*His father him; Calliope inspire  
Orpheus, Apollo dictate Linus' verse.*

Dr. TRAPP.

He is highly celebrated for his extraordinary skill in Musick and Poetry, and was one of the Argonauts.

455. *Haudquaquam ob meritum.*] Some refer these words to *pœnas*, in which sense they are understood by May:

“ — — — To thee this punishment  
“ Though not so great as thou de-  
“ serv'st is sent.”

Others refer them to *miserabilis Orpheus*. Thus Dryden:

“ For crimes, not his, the lover lost  
“ his life:”

And Dr. Trapp:

“ Orpheus, unhappy by no guilt of  
“ his.”

461. *Rhodopeiæ.*

of the mountains with their cries: the rocks of Rhodope wept, and high' Pangæa, and the martial land of Rhesus, and the Getæ, and Hebrus, and Attic Orithyia. He assuaging his love-sick mind with his hollow lyre, lamented thee, sweet wife, thee on the solitary shore, thee when day approached, thee when it disappeared. He also approached the jaws of Tænarus, the lofty gates of Pluto,

Implerunt montes : flerunt Rhodopeïæ arces,  
Altaque Pangæa, et Rhesi Mavortia tellus,  
Atque Getæ, atque Hebrus, et Actias Orithyia.  
Ipse cava solans ægrum testudine amorem,  
Te, dulcis conjux, te solo in littore secum, 465  
Te veniente die, te decedente canebat.  
Tænarias etiam fauces, alta ostia Ditis,

## NOTES.

461. *Rhodopeïæ arces.*] Rhodope and Pangæa are mountains of Thrace.

462. *Pangæa.*] Some copies have Panchaia, but it is an absurd reading; for Panchaia belongs to Arabia, whereas Orpheus was confessedly a Thracian.

*Rhesi Mavortia tellus.*] Mars was said to be born in Thrace. Rhesus was the son of Mars, and king of Thrace in the time of the Trojan war, which was after the death of Orpheus.

463. *Getæ.*] The Getæ were a people dwelling in the neighbourhood of Thrace.

*Hebrus.*] A river of Thrace.

*Et Actias Orithyia.*] Some read *atque* instead of *et*.

Orithyia was the daughter of Erechtheus, king of the Athenians. She was ravished by Boreas, and carried into Thrace.

464. *Cava testudine.*] The Poet calls he lyre *cava testudo*, because the ancient lyres were really made of the shells of tortoises. It was a received story among the Ancients, that Mercury, finding accidentally a dead tortoise on the banks of the Nile, made a lyre of it: whence Horace calls him *curvæ lyræ parentem*. To this story the same Poet also alludes, in the eleventh ode of the third book:

“ Tuque, Testudo, resonare septem

“ Callida nervis,

“ Nec loquax olim, neque grata :

And in the third Ode of the fourth book :

“ O Testudinis aureæ

“ Dulcem quæ strepitum, Pieri, tem-

“ peras !

“ O mutis quoque piscibus

“ Donatura cygni, si libeat, sonum !”

See the Philosophical Transactions, numb. 282. pag. 1267. Jones's Abridgment, Vol. IV. pag. 474.

465. *Te, dulcis conjux, &c.*] There is something wonderfully pleasing in the repetition of *te* in these lines. But Dryden has omitted it in his translation :

“ On thee, dear wife, in deserts all  
“ alone.

“ He call'd, sigh'd, sung, his griefs  
“ with day begun,

“ Nor were they finish'd with the  
“ setting sun.”

467. *Tænarias fauces.*] Tænarus is a promontory of Peloponnesus, fabled to be the entrance into the infernal regions.



Et caligantē nigra formidine lucum  
 Ingressus, Manesque adiit, regenique tremendum,  
 Nesciaque humanis precibus mansuescere corda. 470  
 At cantu commotæ Erebi de sedibus imis  
 Umbrae ibant tenues, simulachraque luce carentum :  
 Quam multa in foliis avium se millia condunt,  
 Vesper ubi, aut hybernus agit de montibus imber :  
 Matres atque viri, defunctaque corpora vita 475  
 Magnanimum heroum, pueri, innuptæque puellæ,  
 Impositique rogis juvenes ante ora parentum,  
 Quos circum limus niger, et deformis arundo  
 Cocyti, tardaque palus inamabilis unda  
 Alligat, et novies Styx interfusa coercet.  
 Quin ipsæ stupuere domus, atque intima Lethi  
 Tartara, cæruleosque implexæ cribribus angues  
 Eumenides, tenuitque inhians tria Cerberus ora,  
 Atque Ixionii cantu rota constitit orbis.

and entering the grove gloomy with black horror, he approached the Manes, and the tremendous king, and the hearts that know not how to relent at human prayers. But the thin shades being stirred up by his song from the lowest mansions of Erebus moved along, and Ghosts, deprived of light : innumerable as birds when they hide themselves in the leaves by thousands, at the approach of Evening, or driven from the hills by a wintry storm : mothers and husbands, and the departed bodies of magnanimous heroes, boys and unmarried girls, and youths laid on funeral piles before the faces of their parents, whom the black mud and squalid reeds of Cocytus, and the lake hateful with stagnant water incloses around, and Styx nine times interfused restrains. But the very habitations, and deepest dungeons of death were astonished, and the furies having their locks twisted with blue snakes, and gaping Cerberus restrained his three mouths, and the whirling of Ixion's wheel rested at his singing.

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469. *Manes.*] This word is used for departed souls, for the places where they dwell, and also for the infernal deities.

471. *Erebi.*] Erebus, according to Hesiod, was the son of Chaos ;

Ἐκ Χαίος δ' Ἐρεβός τε μέλαινά τε Νύξ  
 ἐγένοντο :

but according to some, it is the name of the profoundest mansion of hell.

472. *Ibant.*] In the King's manuscript it is *stant*.

473. *Foliis.*] The common reading is *sylvis* ; but Pierius found *foliis* in all the ancient manuscripts. I find *foliis* in one of the Arundelian, and in one of Dr. Mead's manuscripts. Heinsius also reads *foliis*.

479. *Cocyti.*] Cocytus and Styx are rivers of hell.

480. *Inamabilis.*] Some read *inamabilis*, as I find it in the King's and in one of Dr. Mead's manuscripts. But *inamabilis* seems to be the true reading, and is generally received.

481. *Stupuere.*] It is *obstupuere* in one of Dr. Mead's manuscripts.

482. *Implexæ.*] Pierius found *amplexæ* in the Lombard and other manuscripts, and *innexæ* in the Roman. It is *amplexæ* in the King's manuscript, and in the old Nuremberg edition.

481. *Cantu.*] The usual reading is *vento*, which I do not find any of the Commentators can make tolerable sense. Servius says *cum* is understood, and therefore the meaning is, that Ixion's wheel stood still with it's wind, that is, with the cause of it's volubility. Philargyrius thinks *vento* is put for *ventu*, and that for *adventu*, and

And now returning he had escaped all dangers; and his restored Eurydice was coming to the upper air following behind; for Proserpina had given those conditions: when a sudden madness seized the unwary lover, pardonable however, did the Manes know how to pardon. He stopped, and now, even at the confines of light, thoughtless alas! and deprived of understanding, he looked back at his Eurydice: there all his labour vanished, and the conditions of the cruel tyrant

Jamque pedem referens casus evaserat omnes, 485  
 Redditaque Eurydice superas veniebat ad auras,  
 Pone sequens; namque hanc dederat Proserpina legem:  
 Cum subita incautum dementia cepit amantem,  
 Ignoscenda quidem, scirent si ignoscere Manes.  
 Restitit, Eurydicenque suam jam luce sub ipsa, 490  
 Immemor heu! victusque animi respexit. Ibi omnis  
 Effusus labor, atque immitis rupta tyranni

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and so the sense will be, the wheel stood still at his approach. La Cerda interprets *vento*, *in aëre*, in the air. Ruæus strains it to *plante vento contrario*, a contrary wind blowing. If the reader approves of any of these interpretations, he is welcome to restore *vento*. For my own part, I find them so unsatisfactory, that I have thought it necessary to read *can-tu*, which Pierius found in several manuscripts, and seems to approve; only he is weighed down by the authority of Servius, who read *vento*. But surely Servius was not infallible.

The story of Ixion is, that he was condemned to a perpetual turning upon a wheel in hell, for attempting to violate the chastity of Juno.

485. *Jamque pedem referens*, &c.] The Poet proceeds to relate the return of Eurydice to light, the unhappy impatience of Orpheus to gaze at her, his lamentations for his second loss, and the miserable death of that great Poet, which concludes the speech of Proteus.

487. *Namque hanc dederat Proserpina legem*.] The condition of not looking at his wife, till they were quite retired from the infernal domi-

nions, is inferred, tho' not directly expressed by the Poet. Ovid has mentioned it more at large:

“ Hanc simul et legem Rhodopæius  
 “ accipit heros,  
 “ Ne flectat retro sua lumina; donec  
 “ Avernas  
 “ Exierit valles; aut irrita dona fu-  
 “ tura.”

*Given Orpheus with this law; till  
 thou the bound*

*Of pale Avernus passe, if back thou  
 cast*

*Thy careful eyes, thou loosest what  
 thou hast.* SANDYS.

488. *Subita*.] Pierius found *subito* in the Roman, and in some other manuscripts.

489. *Ignoscenda quidem*.] Ovid says Eurydice herself did not blame him, because his error proceeded from love of her:

“ Jamque iterum moriens non est de  
 “ conjuge quicquam  
 “ Questa suo: quid enim sese quere-  
 “ retur amatam?”

Fœdera, terque fragor stagnis auditus Avernis.  
 Illa, quis et me, inquit, miseram, et te perdidit Orpheu?  
 Quis tantus furor? en iterum crudelia retro 495  
 Fata vocant, conditque natantia lumina somnus.  
 Jamque vale: feror ingenti circumdata nocte,  
 Invalidasque tibi tendens, heu! non tua, palmas.  
 Dixit, et ex oculis subito, ceu fumus in auras  
 Commixtus tennes, fugit diversa: neque illumi 500  
 Prensantem nequicquam umbras, et multa volentem  
 Dicere præterea, vidit: nec portitor Orci  
 Amplius objectam passus transire paludem.  
 Quid faceret? quo se rapta his conjuge ferret?

were broken, and a groan was thrice heard in the Avernian lake. Then she; who is it, O Orpheus, that has destroyed miserable me, and thee also? What great madness was this? Lo, again the cruel Fates call me back, and sleep seals up my swimming eyes. And now adieu; I am carried away encompassed with thick darkness, and stretching out my hands to you in vain alas! being no longer yours. She said, and fled suddenly from his sight a different way, like smoke mixing with the thin air: nor did she see him catching in vain at shadows, and desiring to say a great deal more; nor did the ferry-man of hell suffer him again to pass over the withstanding lake. What should he do? whither should he betake himself having twice lost his wife?

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Nor did she, dying twice, her spouse reprove:  
 For what could she complain of but his love?

“Sighing thro’ all her works gave  
 “signs of woe  
 “That all was lost.”

SANDYS.

And again,

493. *Fragor*.] Servius understands *fragor* to mean an exultation of the shades at the return of Eurydice, and quotes a passage of Lucan in confirmation of his opinion:

“— Gaudent a luce relictam  
 “Eurydicen, iterum sperantes Or-  
 “pheia Manes.”

But I think *fragor* is not used for a sound of joy: at least I am sure Virgil never uses it in that sense, but for some great crash, or horrid noise. I take it in this place to mean a dismal sound given by the earth, or perhaps a clap of thunder, to signify the greatness of the misfortune. Milton has a thought like this, on our first parents tasting the forbidden fruit:

“Earth felt the wound, and nature  
 “from her seat

“Earth trembled from her entrails,  
 “as again  
 “In pangs, and nature gave a second  
 “groan.  
 “Sky low’r’d, and muttering thun-  
 “der, some sad drops  
 “Wept at completing of the mortal  
 “sin  
 “Original.

*Stagnis auditus Avernis*.] Pierius found *stagni est auditus Averni* in the Roman manuscript. It is the same in one of Dr. Mead’s. In the other, and in one of the Arundelian copies it is *stagnis auditur Averni*. In the old Paris edition of 1494, and in some others, it is *stagnis auditus Averni*. In the old Nuremberg edition it is *stagnis auditur Avernis*.

504. *Rapta bis conjuge*.] Pierius says it is *bis rapta conjuge*, in some of the ancient manuscripts.

508. *Strymonis*.

with what complaint should he move the Manes, with what song the deities? she already sat shivering in the Stygian boat. It is said that he lamented seven whole continued months under a lofty rock, by the waters of deserted Strymon, and that he sung his misfortunes under the cold caves, appeasing tygers, and leading oaks with his song. So the mourning nightingale, under a poplar shade,

Quo fletu Manes, qua numina voce moveret? 503  
 Illa quidem Stygia nabat jam frigida cymba.  
 Septem illum totos perhibent ex ordine menses  
 Rupe sub aëria deserti ad Strymonis undam  
 Flevisse, et gelidis hæc evolvisse sub antris,  
 Mulcentem tigres, et agentem carnine quercus. 510  
 Qualis populea mœrens Philomela sub umbra

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508. *Strymonis.*] Strymon is a river of Macedon, on the borders of Thrace.

509. *Flevisse.*] Pierius found *flesse sibi* in the Roman manuscript.

*Antris.*] Pierius says it is *astris* in the Roman and in some other manuscripts.

511. *Qualis populea, &c.*] This simile is no less justly than generally admired, as one of the most beautiful that ever came from the mouth of a Poet. None that ever attempted to translate it, seem to come up to the original. May's is not worth repeating. Dryden's is not contemptible:

"So close in poplar shades, her  
 " children gone,  
 " The mother nightingale laments  
 " alone:  
 " Whose nest some prying churl had  
 " found, and thence  
 " By stealth convey'd th' unfeather'd  
 " innocence.  
 " But she supplies the night with  
 " mournful strains,  
 " And melancholly musick fills the  
 " plains."

Dr. Trapp's translation is thus:

"As when, complaining in melodious  
 " groans,

" Sweet Philomel, beneath a poplar  
 " shade,  
 " Mourns her lost young, which some  
 " rough village hind  
 " Observing, from their nest, un-  
 " fledg'd, has stole:  
 " She weeps all night: and perch'd  
 " upon a bough,  
 " With plaintive notes repeated fills  
 " the grove."

Lee also has attempted it, in the last act of his tragedy of Theodosius:

"As in some poplar shade the nightingale  
 " With piercing moans does her lost  
 " young bewail,  
 " Which the rough hind, observing  
 " as they lay  
 " Warm in their downy nest, had  
 " stol'n away;  
 " But she in mournful sounds does  
 " still complain,  
 " Sings all the night, tho' all her  
 " songs are vain,  
 " And still renews her miserable  
 " strain."

To these I shall add another translation, which was made by a lady, and has not yet I believe appeared in print:



Amissos queritur fœtus; quos durus arator  
Observans, nido implumes detraxit: at illa

laments her lost young, which  
some hard-hearted ploughman  
observing, has taken from their  
nest unfeathered; but she

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“ So Philomel, beneath a poplar  
“ shade,  
“ Laments her young by some rude  
“ hand betray’d.  
“ All night in mournful notes she  
“ seeks relief,  
“ And the wide woods re-echo to her  
“ grief.”

*Populea.*] The poplar is judiciously chosen by the Poet, on this occasion, because the leaves of this tree trembling with the least breath of air, make a sort of melancholy rustling.

*Philomela.*] Servius thinks the Poet puts the nightingale here for any bird: but surely what the Poet says here could not be applied to any other bird.

We have already seen the story of Philomela and Procne, in the note on ver. 15. There is a different story of Philomela, which is related by Mr. Pope, in a note on the nineteenth Odyssey, in the following manner: “ Pandareus, son of Merops, had “ three daughters, Merope, Cleo- “ therā, and Aëdon: Pandareus “ married his eldest daughter Aëdon “ to Zethus, brother of Amphion, “ mentioned in the eleventh Odyssey; “ she had an only son named Itylus; “ and being envious at the numerous “ family of her brother-in-law Am- “ phion, she resolves to murder Ama- “ leus, the eldest of her nephews; “ her own son Itylus was brought up “ with the children of Amphion, and

“ lay in the same bed with this Ama- “ leus. Aëdon directs her son Ity- “ lus to absent himself one night “ from the bed, but he forgets her “ orders; at the time determined she “ conveys herself into the apart- “ ment, and murders her own son “ Itylus, by mistake, instead of her “ nephew Amaleus: Upon this, al- “ most in distraction, she begs the “ gods to remove her from the race “ of human-kind, they grant her “ prayer, and change her into a “ nightingale.” Aëdon is the Greek name for a nightingale, and is there- fore the same with Philomela. It is to this story that Homer alludes in the nineteenth Odyssey:

Ὡς δ' ὅτε Πανδάρειοι κούρη χλωρῆϊς  
ἀηδὼν  
Καλὴν αἰδέσθην ἕαρος νέον ἰσλαμένοιο,  
Δενδρέων ἐν πετάλοισι καθεζομένη πυκ-  
νοῖσιν,  
Ἥ τε θαμὰ τρωπῶσα χεῖρ πολυνηχία φω-  
γῆν,  
Παῖδ' ἑλοφυρομένη Ἰτυλον φίλοι, ὃν ποτε  
χαλκῶ  
Κτεῖνε δὲ ἀφραδίας, κοῦρον Ζήθου ἀνακ-  
τορ.

“ As when the months are clad in  
“ flow'ry green,  
“ Sad Philomel, in bow'ry shades un-  
“ seen,  
“ To vernal airs attunes her varied  
“ strains,  
“ And Itylus sounds warbling o'er  
“ the plains:

wails all night, and sitting on a bough continues her melancholy song, and fills the places all around with her complaints. No love, no marriage rites could bend his mind. Alone he surveys the Hyperborean ice, and snowy Tanais, and the plains never free from Riphæan frosts; lamenting his ravished Eurydice, and the fruitless gift of Pluto. The Ciconian dames enraged at his neglect of them,

Flet noctem, ramoque sedens, miserabile carmen  
Integrat, et mœstis late loca questibus implet. 515  
Nulla Venus, non ulli animum flexere Hymenæi.  
Solut Hyperboreas glacies, Tanaiumque nivalem,  
Arvaque Riphæis nunquam viduata pruinis  
Lustrabat, raptam Eurydicen, atque irrita Ditis  
Dona querens: spretæ Ciconum quo munere matres,

520

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- “ Young Itylus, his parent’s darling  
“ joy!  
“ Whom chance misled the mother  
“ to destroy:  
“ Now doom’d a wakeful bird to  
“ wail the beauteous boy.”

Mr. PORE.

Virgil seems also to allude to the same story in this place, the grief of the nightingale being for the loss of her young. According to the other fable, Philomela was not a mother.

514. *Sedens.*] It is *canens* in one of Dr. Mead’s manuscripts.

516. *Non ulli.*] The common reading is *nullique*; but Heinsius and Masvicius read *non ulli*. Pierius found *non ulli* in the Roman, Medicæan, and other ancient manuscripts.

517. *Hyperboreas glacies.*] See the note on book III. ver. 196.

*Tanaium.*] The Tanais or Don is a river of Muscovy, which empties itself into the lake Mæotis, and divides Europe from Asia.

518. *Riphæis.*] See the notes on book III. ver. 196, 382.

520. *Spretæ Ciconum quo munere matres.*] In the Bodleian manuscript, and in many printed editions, we read *spreto*, which Pierius also

found in some ancient manuscripts. But the King’s, the Cambridge, both the Arundelian, and both Dr. Mead’s manuscripts have *spretæ*, which is admitted also by most of the old editors, and by Paul Stephens, Heinsius, La Cerda, Schrevelius, and Masvicius.

The Cicones were a people of Thrace, living near the mountain Ismarus, and the outlets of the river Hebrus.

Some authors have related, that the Thracian women had a more just cause of resentment against Orpheus; his being guilty of an unnatural vice, and even of teaching it to the Thracians. With this he is charged by Ovid:

- “ ———— Omnemque refugerat  
“ Orpheus  
“ Fœmineam Venerem: seu quod  
“ male cesserat illi;  
“ Sive fidem dederat. Multas tamen  
“ ardor habebat  
“ Jungere se vati: multæ doluere  
“ repulsæ.  
“ Ille etiam Thracum populis fuit  
“ auctor, amorem  
“ In teneros transferre mares: ci-  
“ traque juventam  
“ Ætatis breve ver, et primos car-  
“ pere flores.”

But

Inter sacra deum, nocturnique orgia Bacchi,

tore the young man in pieces, even at the sacred rites of the gods, and nocturnal orgies of Bacchus,

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But it is not probable, that this vice should have it's rise in Thrace, as it is known to be the growth of warmer climates. Nor is such a guilt consistent with the extraordinary passion of Orpheus for his Eurydice. Our Poet himself has been accused of the same unnatural inclinations, but, I think, without any good reason. The principal argument is taken from the second Eclogue, where the Poet describes the passion of Corydon for Alexis. Here he is supposed to mean himself under the name of Corydon, which however cannot be proved. Nor is it at all to be wondered at, that he should describe his shepherds as subject to that vice, which is still too common in the country where he lived. A Poet must represent mankind as they are, given up to various follies, vices, and passions. Therefore he makes his shepherds subject to such passions, as he elsewhere sufficiently shews that he does not approve. And at the close of that very Eclogue, Corydon begins to discover his folly, and repent of it:

“ Ah Corydon, Corydon, quæ te  
“ dementia cepit!

Dryden endeavours to vindicate his author from this censure, but at the same time takes pains to shew that he was averse from the fair sex, which, if true, would strengthen the accusation. He adds, that there is hardly the character of one good woman in

all his poems. But notwithstanding these concessions of his celebrated translator, I shall venture to affirm, that Virgil had other thoughts of women. He has indeed represented Dido under no very advantageous character. But this was not with any design of casting a slur upon the sex, but on the Carthaginians, the most inveterate enemies of the Roman people. And, on the other side, Virgil never fails of setting conjugal love in a beautiful light. In the passage before us, we have a husband venturing even to the infernal regions, to fetch back his wife, totally inconsolable for the loss of her, and invoking her with his dying lips. His heroë, the great Æneas, leaves his father and son, and rushes through the flames of Troy, and the victorious enemies, to seek his lost Creüsa, and continues his pursuit of her, till her ghost appears, and exhorts him to desist. Thus, though our Poet condemns impure and idle passions, yet he applauds the love of women, when it does not deviate from virtue: and this, I hope, will not be imputed to him as a crime. The virgin Camilla is far from a bad character; and the description of Lavinia shews, that the Poet was by no means insensible of the charms of beauty, when supported by modesty. To conclude this digression, I shall beg leave to observe, that had our Poet been thought fond of the vice of which he is accused by the defaming pens of some later writers; those of

and scattered over the wide plains his limbs. Even then, whilst *Ægrian Hebrus* bore his head, and rolled it down the middle of the tide, his voice and even his cold tongue called *Eurydice*,

*Discerptum latos juvenem sparsere per agros:*

*Tum quoque marmorea caput a cervice revulsum*

*Gurgite cum medio portans Ægrius Hebrus*

*Volveret, Eurydicen vox, ipsa et frigida lingua, 525*

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his own and the next succeeding ages, would never have celebrated him as a pattern of modesty and virtue. Ovid indeed, who was under the displeasure of Augustus Cæsar, on account of the obscenity of his verses, excuses himself by the example of Virgil, who described the flames of *Amaryllis* and *Phyllis*, and the unlawful commerce of *Æneas* and *Dido*:

“ Et tamen ille tuæ felix *Æneïdos*  
“ author

“ Contulit in *Tyrios* arma virum-  
“ que toros.

“ Nec legitur pars ulla magis de cor-  
“ pore toto,

“ Quam non legitimo fœdere junc-  
“ tus amor,

“ *Phyllidis* hic idem, teneræque  
“ *Amaryllidis* ignes

“ *Bucolicis* juvenis luserat ante  
“ modis.”

Had this contemporay Poet known, and he could not but have known it if it had been true, that Virgil described his own impure thoughts under the fictitious name of a shepherd, he would not have failed to mention it on this occasion. But we find that Ovid had not the least suspicion of any such thing, and therefore charged him only with the mention of such passions as are according to

nature, however criminal they are in other respects.

521. *Nocturnique orgia Bacchi.*] Some read *nocturnaque*, which seems to be approved by Pierius. But he found *nocturnique* in the Medicean and other ancient manuscripts, which last reading is generally received.

The Orgies were a mad solemnity sacred to *Bacchus*, which was celebrated with a kind of drunken fury. The word is derived from *ὄργη*, *fury*. It was in one of these drunken fits it seems, that *Orpheus* was torn in pieces.

524. *Ægrius Hebrus.*] The *Hebrus* is called *Ægrian*, from *Æagrus* the Thracian king or river mentioned before to be the father of *Orpheus*.

525. *Eurydicen.*] The repetition of the name of *Eurydice*, in this and the following verses, is exceedingly beautiful.

The reader will not be displeased perhaps, if I give him the satisfaction of knowing, that *Orpheus* soon after found his *Eurydice* in the happy mansions of the other world, where he could gaze on her incessantly, without any fear of losing her, as it is beautifully described by Ovid:

“ Umbra subit terras: et quæ loca  
“ viderit ante,

“ Cuncta recognoscit. Quærensque  
“ per arva piorum

“ Inven-



Ah miseram Eurydicen anima fugiente vocabat :  
 Eurydicen toto referebant flumine ripæ.  
 Hæc Proteus, et se jactu dedit æquor in altum ;  
 Quaque dedit, spumantem undam sub vertice torsit.  
 At non Cyrene : namque ultro affata timentem : 530  
 Nate, licet tristes animo depellere curas.  
 Hæc omnis morbi causa : hinc miserabile Nymphæ  
 Cum quibus illa choros lucis agitabat in altis,  
 Exitium misere apibus. Tu munera supplex  
 Tende petens pacem, et faciles venerare Napæas. 535  
 Namque dabunt veniam votis, irasque remittent.  
 Sed, modus orandi qui sit, prius ordine dicam.  
 Quatuor eximios præstanti corpore tauros,  
 Qui tibi nunc viridis depascunt summa Lycæi,

ah! poor Eurydice, as his life departed, and all the rocks repeated Eurydice thro' the whole river. Thus spake Proteus; and threw himself into the deep sea, and as he went, the water foamed about his head. But Cyrene did not plunge into the sea: for she came and spoke to her trembling son, and bid him lay aside his vexatious cares. Hence, says she, is all the cause of your disaster: hence the Nymphs, with whom she was dancing in the thick groves, have sent a miserable destruction on your Bees. But do you in a suppliant manner offer gifts, and ask peace, and worship the favourable wood Nymphs. For prayers will move them to pardon, and they will remit their anger. But first I will tell you in order, in what manner they must be intreated. Pick out four chosen bulls of the largest size, that now graze on the summit of green Lycæus,

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- “ Invenit Eurydicen, cupidisque am-  
 “ plectitur ulnis.  
 “ Hic modo conjunctis spatiantur pas-  
 “ sibus ambo :  
 “ Nunc præcedentem sequitur, nunc  
 “ prævius anteit :  
 “ Eurydicenque suam jam tuto res-  
 “ picit Orpheus.”

*His ghost retires to under shades:  
 once more  
 He sees and knows what he had seen  
 before.  
 Then through the Elysian fields among  
 the blest  
 Seeks his Eurydice. Now repossess  
 With strict imbraces, guided by one  
 minde,  
 They walke together: oft he comes  
 behinde,  
 Oft goes before: now Orpheus safely  
 may  
 His following Eurydice survey.*

529. *Vertice.*] Some read *vortice*’

530. *At non Cyrene.*] Proteus having delivered his oracular answer, Cyrene advises her son to offer sacrifices to the offended Nymphs, and to appease the Manes of Orpheus and Eurydice. Aristæus follows the instructions of his mother, and is surprised to see a swarm of bees come out of the carcasses of the sacrificed oxen.

531. *Deponere.*] In one of Dr. Mead’s manuscripts it is *depellere*.

535. *Napæas.*] The *Napææ* have their name from *νάπη*, a grove; they are the same with the Dryades.

537. *Qui.*] It is *quis* in one of Dr. Mead’s manuscripts, and in most of the old editions.

538. *Eximios præstanti corpore.*] Pierius found *eximio præstantes corpore* in the Roman manuscript.

La Cerda observes that *eximios* is no superfluous epithet, being a sacerdotal word, and derived from *eximere*, to pick or choose.

and as many heifers untouched by the yoke. Raise four altars for them at the high temples of the goddesses, and let out the sacred blood from their throats, and leave the bodies of the cattle in the shady grove. Afterwards when the ninth morning has appeared rising, you shall offer Lethæan poppies to the manes of Orpheus, and worship appeased Eurydice with a slain calf, and sacrifice a black sheep, and revisit the grove. Without delay, he immediately obeys his mother's commands: He comes to the temple, and raises the altars as directed, he leads four chosen bulls of the largest size, and as many heifers untouched by the yoke. Afterwards as soon as the ninth morning appeared rising; he offers to the manes of Orpheus, and revisits the grove. And now they behold a sudden sight, and wonderful to relate; Bees humming in the putrid bowels of the victims thro' all their bellies, and bursting out of their sides; then forming thick clouds; and settling on the top of a tree, and hanging like a cluster of grapes from the bending boughs. Thus did I sing of the management of fields, of cattle, and of trees; whilst great Caesar thunders in war at deep

Delige, et intacta totidem cervice juvenecas. 540  
 Quatuor his aras alta ad delubra dearum  
 Constitue, et sacrum jugulis demitte cruorem:  
 Corporaque ipsa boum frondoso desere luco.  
 Post, ubi nona suos Aurora ostenderit ortus;  
 Inferias Orphei lethæa papavera mittes, 545  
 Placatam Eurydicen vitula venerabere cæsa,  
 Et nigram mactabis ovem, lucumque revises.  
 Haud mora: continuo matris præcepta facessit:  
 Ad delubra venit; monstratas excitat aras;  
 Quatuor eximios præstanti corpore tauros 550  
 Ducit, et intacta totidem cervice juvenecas.  
 Post ubi nona suos Aurora induxerat ortus,  
 Inferias Orphei mittit, lucumque revisit.  
 Hic vero subitum ac dictu mirabile monstrum  
 Aspiciunt, liquefacta boum per viscera toto 555  
 Stridere apes utero, et ruptis effervere costis;  
 Immensasque trahi nubes: jamque arbore summa  
 Confluere, et lentis uvam demittere ramis.  
 Hæc super arborum cultu pecorumque canebam,

## NOTES.

540. *Intacta.*] Pierius found *intactas* in the Roman manuscript.

542. *Corporaque.*] In the King's manuscript it is *corpora quaque*.

545. *Ostenderit.*] In one of the Arundelian manuscripts it is *induxerit*.

545. *Inferias.*] The *inferiæ* were sacrifices offered to the Manes.

*Lethæa papavera.*] See the note on book I. ver. 78.

546 and 547.] These two lines are transposed in both the Arundelian, both Dr. Mead's manuscripts, in the old Nuremberg edition, those of Paul Stephens, Schrevelius, and others.

550. *Ad delubra venit.*] In one of the Arundelian manuscripts, it is *at delubra petit*.

552. *Intacta.*] It is *intactas* in the old Venice edition of 1482.

552. *Induxerat.*] It is *induxerit* in one of the Arundelian, and in one of Dr. Mead's manuscripts.

556. *Et ruptis.*] It is *eruptis* in the King's; and in the Cambridge manuscripts.

558. *Uvam.*] See the note on book II. ver. 60.

559. *Hæc super, &c.*] Virgil having now finished this noble Poem, takes care to inform the reader of the time when it was written, and of the name of the author, asserting it to himself, that no future plagiary might pretend to so great an honour.

560. *Cæsar dum magnus, &c.*] These lines are a fresh argument, that

Etsuper arboribus : Cæsar dum magnus ad altum 560  
 Fulminat Euphraten bello, victorque volentes  
 Per populos dat jura, viamque affectat Olympo.  
 Illo Virgilium me tempore dulcis alebat  
 Parthenope, studiis florentem ignobilis oti :  
 Carmina qui lusi pastorum, audaxque juvena, 565  
 Tityre, te patulæ cecini sub tegmine fagi.

Euphrates, and being conqueror gives laws through the willing people, and affects the way to heaven. At that time did sweet Parthenope nourish me Virgil, flourishing in the studies of ignoble ease: who recited the verses of shepherds, and, being bold in youth, sung thee, Tityrus, under the covering of a spreading beech.

NOTES.

that Virgil continued the care of his Georgicks, as long as he lived, for the time here mentioned is the year before his death. It was then that Augustus Cæsar was at the head of the Roman legions in person, on the banks of the Euphrates, and compelled Phraates to restore the Eagles, which the Parthians had taken from Crassus, and drew the neighbouring nations, and even the Indians to make a voluntary submission to him,

See the notes on ver. 27, 30. book III.

563. *Alebat.*] In the King's manuscript it is *habebat*.

564. *Parthenope.*] This was the name of an ancient city, which when rebuilt was called Naples.

565. *Audaxque juvena.*] According to Servius, Virgil was twenty-eight years old when he wrote his Eclogues.

The following REMARKS were sent me, after the Publication of the Third Georgick, by the learned EDWARD KING, *Esq*; in a Letter dated from Bromley in Kent, Nov. 20, 1740.

**G**EORGICK I. *ver.* 48. It is the cheapest and best way of improving land in the old husbandry: but then it must be ploughed more than four times.

*Ver.* 97. Mr. B—'s remark is wrong in another particular; for when these chinks are thus filled up, and then corn sowed, there will not be fine mould enough to cover the seed. Virgil does not speak of sowing in this place.

*Ver.* 208. When *Libra* has made the day and hours of sleep equal.

*Ver.* 337. The limbs of the trees being dry increases the friction and noise, when they rub against each other, and makes this *aridus fragor*. There would be no *fragor* if the trees were wet: for that would take off the friction.

*Ver.* 403. Virgil here speaks of the signs of fair weather. *Nequicquam* translated *in vain*, and applied to the owl's singing, suits but ill with Virgil's exactness; for that would be making him say, that the owl's singing, which is a sign of foul weather, is a vain omen, because it will be fair: it is saying that one sign of foul weather, is not a sign of foul weather. But Virgil has not been guilty of any thing like this in his tokens of foul or fair weather. He says before *Nec fratris radiis ob-*

*noxia luna*: which in the familiar English expression is, *The moon rises as bright as day*. It seems to me therefore, that there should be a stop at *nequicquam*, and then the sense will run thus; *The owl from the top of the roof observes (or waits) the setting of the sun in vain, because the night will be poetically as bright as day*. *Seros cantus* is peculiar to the owl, I know no bird besides, that sings only in the night. The nightingales with us sing in the day-time from about the middle of May, to the time they leave us. This perhaps has not been attended to, because her voice in the day-time is drowned in the neighbouring chorus. Thus most will readily say that blossoms are antecedent to leaves, but upon examination will find, that leaves are equally forward (at the same time) in proportion to their full growth, with blossoms in respect to the fruit that follows them as in the Peach, Nectarine, Almond, &c. The glaring appearance of the bloom takes up all the common attention; as the chirping, whistling, discord notes of various other birds divert the undistinguishing ear from attending to the single part of the musical nightingale. We are only apt to consider her Solo part per amica silentia Luna,



*næ*, and with the best Poets listen to her chiefly, when she does *flere noc-tem*, Virg. *sing darkling*, Milt.

*Ver.* 416. *By the fate of things a greater prudence*; and this carries on the Epicurean principle.

*Ver.* 419. *Aut quæ densa relaxat*; for it is impossible that both should happen in the same instant.

*Ver.* 462. I never could be reconciled to *quid cogitet humidus Auster*. I had rather read *cogat et or concitet* (*contra omnes codices*) than *cogitet*.

*Georg.* II. *ver.* 10. Those that rise from suckers, or from scattered seeds. There is no occasion, I think, to resort to the old opinion of spontaneous generation.

*Ver.* 20. *Hos natura modos primum dedit*, are those which rise *spon- te sua*.

*Ver.* 22. I cannot construe this line without reading *Sunt alii queis ipse viam sibi repperit usus*. The *alii* (*viz. modi*) *queis*, &c. answers what went before, *His genus omne*.

*Ver.* 59. This relates to the *semi- nibus jactis*. The apples produced from kernels do not taste like the apples that produced the kernels.

*Ver.* 60. So the kernels of a bunch of grapes produce *turpes racemos*. I never saw a vine raised from a kernel; but a curious friend of mine informed me he had seen in Barbadoes vines raised from the kernels of raisins.

*Ver.* 149. It would somewhat abate Virgil's compliment to his own country, if, with Mr. B — we were to attribute the *Ver assiduum* only to foreign grasses.

*Ver.* 357. *Presso vomere* signifies deep plowing. Mr. Dryden translates it *loosens it* (the earth) *above*; but that would be by pressing the handles, not by pressing the share.

*Georg.* III. *ver.* 52. I think none of the quotations expound *turpe caput*. But if it is like the bull's, which Virgil recommends, *ver.* 58. it will be *turpe*. The curling of the hair upon the head will retain more dust and chaff than is lodged upon a smooth headed cow; so that the meaning is rather rough or shock-headed than large. A cow with a large long neck and a great head would be a monstrous unproportionable figure.

I take *plurima cervix* to be thick necked. Virgil says *omnia magna*; that is, proportionably, so.

*Ver.* 85. But what *ignis* is this? It is either the smoke of his nostrils, or the remarkable flame colour of the fine membrane within them. The action of neighing throws the blood over the membrane, and makes the flame colour appear more red and lively; and this answers every part of the verse, *viz. premens collectum ignem volvit sub naribus*. This I take to be the *glory of his nostrils*.

*Ver.* 87. *Duplex spina*, a kind of furrow thrown up on each side of the spine, by which the spine itself would not be seen, but each furrow would look like a spine.

*Ver.* 106. *Verbere torto* rather describes the manner of lashing, than the whip or lash.

*Ver.* 130. Dryden and B — have manifestly mistaken this. I shall only add to your just observation upon this line, a representation of this desire in Proserpina, *Claud. de Rapt. Proserp.*

“ Jam vicina toro plenis adoleverat  
“ annis

“ Virginitas: tenerum jam prouu-  
“ ba flamma pudorem

“ Sollicitat; mistaque tremat formi-  
“ dine votum,

*Ver.* 134. The *surgens zephyrus*, I believe, means the spring, as in *G.*  
*II. ver.* 330.

“ — — Zephyrique tepentibus au-  
 “ ris  
 “ Laxant arva sinus.”

*Ver.* 147. I should be glad to read

“ — — — Illicibus virentem  
 “ Pluribus.”

It seems forced to make *volitans* a substantive.

*Ver.* 219. This line is much below Virgil, is a very bad one, and breaks the context to no purpose.

*Ver.* 471: He seems to mean, that the plagues of different cattle were more numerous than the storms before winter; as *ver.* 480.

“ Et genus omne neci pecudum de-  
 “ dit, omne ferarum.”

*Ver.* 482. *Nec via mortis erat simplex*: I take this to mean that the manner of their death was various; *ver.* 496.

“ — — Canibus blandis rabies ve-  
 “ nit, & quatit ægros  
 “ Tussis anhela sues.”

Speaking of the horse, *ver.* 501.

“ — — — — — Aret  
 “ Pellis, et ad tactum tractanti dura  
 “ resistit.”

According to your note on this verse, horses were differently affected.

*Ver.* 513. I cannot help thinking *errorem illum* signifies some mistake in the practice or application, and do somewhat incline to Dryden's interpretation; for if the giving wine was always bad in it's consequence, he would hardly have said *profuit*. But

there may be another interpretation, which will favour my opinion, *viz.* That wine, which was of service to some of them, (or which was sometimes of service) increased the distemper of others to madness (or at other times increased the distemper to madness). And this comes to what Lucretius says in his sixth book, and is in your note upon *ver.* 549. And the Criticks agree, that Virgil had Lucretius in his eye, when he wrote this account of the Murrain. The difficulty was to know when to apply this medicine, and the misapplication of it is what Virgil deprecates: *Erroremque hostibus illum*. Either of these interpretations naturally introduces the exclamation of this line: *Let the gods deal better with good men, and let their enemies only suffer by such a mistake.*

*Ver.* 536. I fancy *contenta* signifies *yoaked*, which is a natural signification of the word, from the manner of using oxen in a team, at the time when Virgil wrote. And it conveys a melancholy idea, when we consider men drawing the waggon, in the place of oxen. *Stridentia plaustra* I would translate *creaking waggons*; the *stridor* I imagine to proceed from the inequality of the motion, and the inequality of the motion from the weakness of those who drew them, in proportion to the weight they drew.

I had marked several lines that Mr. B—— had taken notice were an echo to the sense. He seemed to me too fond of attributing to the sound, Virgil's great care of conveying the idea of the thing spoken of, by strength of expression. Much of this depends upon fancy; but I will mention an instance or two, in which I think Mr. B—— carries this much too far.

*Georg.* II. *ver.* 153.

“ Nec

“ Nec rapit immensos orbes per hu-  
 “ mum ueque tanto  
 “ Squameus in *gyrum* tractu se col-  
 “ lit anguis.”

Here Mr. B—— says the beginning and ending of the first line are snatched up like the motion of that frightful creature; and the *immensos orbes* betwixt makes the dreadful circle. No doubt of it, Virgil designed it should: but leaves this to the sound, and *immensos orbes* are full as like a square as a circle.

*Ver. 247.*

“ Illic, ut perhibent, aut intempesta  
 “ silet nox  
 “ Semper, et obtenta densentur noc-  
 “ te tenebræ.”

Mr. B—— not content with having observed, and kept to the beauty of the first line in his translation, injudiciously observes a palpable dark-

ness in the second; thus it is, says he, wove closer with thickening letters than any other line in the Latin language that I can recollect. I suppose he means chiefly the letter *e* (or his observation is nothing); and he has used one too many in *densentur*. But to my ear the night would be full as dark, and more still, if four of the *e*'s were not in the verse: thus

“ Et circumfusa densantur nocte te-  
 “ nebræ.”

*Ver. 441.* Mr. B—— says the storm *roars* through the line. To me it sounds whistling. *Quas animos' Eur' assidue* is strong sibilation.

I believe Virgil, in some instances, designed the sound should answer the sense; but not in near so many as Mr. B—— imagined he did. I shall mention no more, as I find you have avoided following him where he is wrong.

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