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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.

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1811.
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
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,

Humble Servant,

JOHN MARTYN.
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 lie 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 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 everywhere 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 nequiequam spectat Olympos;
Et qui, prosisso quae suscitat aquore terga,
Rursus in oblique 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,_
  _Agricola: hyberno lātissima pulvere farra,_
  _Lātus 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 arene?_
  _Deinde satis fluvium inducit rivosque sequentes?_
  _Et, cum exustus ager morientibus aestuat herbis;_
  _Ecce supercilio clivosi tramitis undam_
  _Elicit; illa cadens raucum per laevia murmur_
  _Saxa ciet, scatbrisque 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 *esculus*, 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

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* Ter sunt conati imponere Pelio Ossam.

† Omne quotannis

Terque quaterque solum scindendum, glebaque 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

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* - - - - Fretae ponti
Incipiunt agitata tumescere, et aridus altis
Montibus audiri fragor: aut resonantia longe
Littora miseri, et nemorum increbrescere murmure.

† Ille volat, simul area fuga, simul aqua verrens.

‡ - - 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 disappointed
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.
Quid faciat laetas 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.

Latas segetes.] Seges 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."
Conveniat: quae cura boun, 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 antient 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 antient 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 pases."

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 alani-" tur apes frugales." But in his notes he proposes another sense, making experientia to signify the experience, prudence, or ingenuity, of the Bees. "Praeter interpretationem nem jaim traditam afferri potest "haec 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 ve-"ry harsh; and not to be support-"ed 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, ó clarissima mundi Lumina, labenteém célo quae ducitis autüm:

hence, Maecenas, will I begin to sing. Ye most shining lights of the world, who lead the year sliding through the sky:

NOTES.

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 queniam (ut aiunt) Dei facientes adjuvant, prius invocabo cos, nec ut Homerus, et Ennius, Musas, sed XII. deos, consensus neque tamen eos urbanos, quorum imagines, ad forum auratae stant, B 2 sex"
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 Acheloia miscuit uvis:

NOTES.


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.

Monere.] 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. Chaonium 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 Acheloia.] The river Achelois 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 Achelois, chiefly in oaths, prayers, and sacrifices: Μάλιστα γὰς τὸ ὕδωρ ἄχελων σφοσαγορίζειν ἐν τοῖς ἄροισιν, xai
Et vos agrestum præsentia numina Fauni, 10 And ye Fauns, the Deities who Ferte simul Faunique pcedem, Dryadesque puellæ: assist husbandmen, come hi- Munera vestra cano. Tuque ó, cui prima fre- 
mentem And the Dryads, the Nymphs who preside over trees: I sing your
gifts. And thou, O Neptune,

NOTES.

"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 amenum sépe Lucretilem 
Mutat Lycaeo Faunus;"

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

"Ipse nemus linquens patrium, sal-
tusque Lycaei, 
Pan ovium custos."
The Dryads had their name from ἁγια, an oak.

12. Prima.] Various are the opin-
ions 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.
Fudit equum magno tellus percussa tridenti,

NOTES.

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 serum:

"Stare Deum pelagi, longoque ferre "
tridente
"Aspera saxa facit, medioque e vul- "
"neri saxi
"Exiluisse 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 pingua Ceea
Ter centum nivei tendent dumeta juvenici: 15
Ipse nemus linquens patrium, saltusque Lycae, Pan ovium custos, tua si tibi Mænala cura, Adsis o Tegæae favens: oleæque Minerva

NOTES.

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

"Et patriam Epirum referat, fortés-
que Mycenas;
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 Lycaeus and Mænalous, and the city Tegæa.

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

Mænalous, 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 Mænalous, Lycaeus, 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. Tegææ.] Servius and Heinsius read Tegææ; one of the Arundelian manuscripts has Tegæche; in the Cambridge, the Bodleian, and one of Dr. Mead’s manuscripts it is Tegœæ; in the King’s manuscript, and in some of the old printed editions, it is Tegœæ; La Cerda and Ruæus read Tegœæ, which seems to be right, for the two first syllables are always short; the Greek name of the city being Trya.

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.

B 4

19. Un-
Uncique puer monstrator aratri:
Et teneram ab radice ferens, Sylvane, cupressum:
Dique Decaque omnes, studium quibus arva tucri,

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 granda 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 Decaque 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:

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

22. Non
Quique novas alitis, nonullo semine fruges, 
Quiquesatis largum caelo demittitis imbrem. 7
Tuque adeo, quem moxque sit habitura deorum
Concilia incertum est, urbesei invisere, Cæsar, 25
Terrarumque veliscus curam, et te maximum orbis

NOTES.

22. Nonullo.] So I find it in the Cambridge, and in one of Dr. Mead's manuscripts. Heinsius, Mavicius, and several good editors have the same reading. Servius, Grimaldus, La Cerda, Rœus, 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 nonullo 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 mieć.

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 explotive here, others interpret it also. Servius, and after him most of the commentators, take it to signify chiefly.

Mor.] It is generally agreed that mor in this place signifies hereafter; as in Horace:

"Etas parentum, pejor avis, tulit
"Nos nequiores, mor latus
"Progenem vitiosiorem."

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

"Serus in calum redeas, diunque
"Laetus intersis populo Quirini;
"Neve te nostris vitii iniquum
"Occur aura
"Tollat."

25. Urbes.] Almost all the editions have urbis; some read urbeis. It is certainly
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 declar'd,"  
"The patron of the world, and Rome's peculiar guard."

[Invisci_Handle] 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 quodcumque hoc regni, " tu sceptra, Jovemque " Concilias: tu das epulis accumbere " divum, " Nimborumque facis, tempestatum- " que potentem."

Pliny explains tempestates, hail, storms, and such like: "Ante omnia autem duo genera esse caelestis injuriae meminisse debeamus. Unum quod tempestates vocamus, in quibus grandines, procellae, caeteraque 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 myrtu.] The myrtle was sacred to Venus, as Virgil tells us himself in the seventh Eclogue:

"Populus Alcidae gratissima, vitis " laccho, " Formosae 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 " myrtu."
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 part 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 Bedleian 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 Romanis classis circumvexit, insulam esse Britanniam affirmavit, ac simul incognitas ad id tempus insulas, quas Orcadas vocant, invenit, donec minus. Dispecta est et Thule, quam hactenus nix, et hyems ab debat."

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 cons juncta repugnant," "Et quasi seditione cælum tenet. As pice Taurum Clunibus, et Geminiis pedibus, testudine Canerum, Surgere; cum rectis orientur cæ tera membris. Ne mirere maras, cum Sol adversa per astra Estivum 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

NOTES.

signs of the Zodiac, 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 arcanus 
 Scorpionis; et cauda flexisque utrinque que lacertis,
 Porrigit in spatium signorum membra duorum."

It is certain that Libra was not universally received as a sign amongst the Antients; and that the Chaldeans, 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 ferit 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 Scorpio; 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 ipsc be joined with Scorpius, than if it be made to agree with locus.

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

" Pugnax Mavorti Scorpius 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:

" Scorpius armata violenta cuspide cauda, 
 Qua sua cum Phæbi currum per sidera ducit, 
 Rimatur terras, et sulcis semina mistet. 
 In bellum ardentes animos, et mar- tia castra 
 Efficit, et multo gaudentem san- guine civem, 
 Nec præda quam caeda 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 placet, et ludus in armis.

" Tantus
Scorpius, et cæli justa plus parte reliquit. Quicquid eris, nam te nec sperent Tartara regem, Nec tibi reguandi veniat tam dira cupido, Quamvis Elysios miretur Graecia campos, Nec repetita sequi curet Proserpina matrem, Da facilem cursum, atque audacibus aunue cóeptis, Ignarosque viae mecum miseratus agrestes, 41

NOTES.

"Tantus amor pugnae est, discutant que per otia bellum, Et quodcunque pari studium pro-ducit arte."

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

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

"The Scorpion ready to receive thy laws, Yields half his region, and contracts his claws." And Mr. B—

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

Dr. Trapp understands it in the latter sense:

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

36. Sperent.] It is sperent 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 viae mecum miseratus agrestes.] Servius mentions two ways of interpreting this verse. One is agrestes mecum ignaros; in which sense Dryden has translated it:

"Pity the Poet’s and the Plough-mans cares."

The other is rusticis ignaris fave mecum; which seems to be much the best sense; for Virgil would hardly have
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 Pea-"
"sant's cares."

And Dr. Trapp:

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

42. Ingredere, et votis jam nunc assuesce vocari.] Ruaeus interprets this ingredere eiam, 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 Georgics. Thus Horace:

"Prasentí tibi maturos largimur ho-
"nores,"

NOTES.

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 dis-
"cedamus ab optimo vate qui ait, "
"ille vere novo terram proscindere "
"incipiat. Novi autem veris prin-
"cipium non sic observare rusticus "
"debit, quemadmodum astrologus, "
"ut expectet certum diem illum, "
"qui veris initium facere dicitur. "
"Sed aliquid eiam sumat de parte "
"hyemis, quoniam consumpta bru-
"ma, jam intepescit annus, permit-
"tique elementior dies opera moliri. "
"Possunt igitur ab idibus Januarii, "
"ut principem mensem Romani anni "
"observe, auspiciari culturarum of-
"ficia."

48. Bis que solem, bis frigora sensít.] The King's, the Cambridge,
At prius ignotum ferro quam seindicibus equor, 50
Ventos, et variam celli prae dicere morem

Cura sit, ac patrios cultusque habitusque locorum,

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 Ancients, 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 existit; matur voluisse, cum dixit opti-

"mam esse segetem, quæ bis solemn, "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.

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

"In hoc *caelo* qui dicitur *aër.*"

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

Et quid quaque serat regio, et quid quaque recuset.

Hic segetes, illic veniunt felicius uvae:
Arborei foetus alibi, atque injussa virescunt 55
Gramina. Namque vides croceos ut Tmolus odores,
India mittit ebur, molles sua thura Sabæo?

NOTES.

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

' Præterea tam sunt Arcturi sidera
nobis
Hædorumque dies servandi, et lu-
ridus anguis;
Quam quibus in patriam ventosa
peti aqua vextis
Pontus et ostrileri faeustentantur
Abydi.'

53. Et quid quaque serat regio, et quid quaque recuset.] Pliny alludes to this line, when he says, Lib. 18.
cap. 18. "In omni quidem parte
cultura, sed in hac quidem max-
imae valet oraculum illud, Quid
quaque 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-
siteri, sit oportet rerum natura sa-
gacissimus, declinationum mundi
non ignorus, ut exploratum habe-
at, quid enique plague 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
quaque serat regio, et quid ferre
recuset."

56. Croceos ut Tmolus odores.] One
of the Arundelian manuscripts has
croceos Tmolus odores. The name of
this mountain is sometimes indeed
spelt Tmolus or Tymolus; but then
the first syllable is short, as in the
sixth book of Ovid's Metamorpho-
sis.

"Deseruer e sui nymphæ vineta Ti-
moli."

One of Dr. Mead's manuscripts has
croceos ut Tmolus, which cannot be
right: the other has ut Molus Tmo-
lus 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 coun-
try; 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 ima-
gined.

Molles sua thura Sabæi.] The Sa-
beans are a people of Arabia Felix,
in whose country only the frankinc-
ense-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. Bodasus a 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
"Delicious."

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: Τὸς δὲ Τραπεζοῦσα υπέρευκα, καὶ τὸν Φαρακια, Τιθαρνοὶ τε καὶ Χαλ-

δαῖοι. — Οἱ δὲ νῦν χαλδαῖοι, χάλδες τὸ παλαιὸν ὄσμολο, καὶ οὔς μάλιστα η

οὐρακία ἱδύτε, καὶ θάλαττα μὲν ἔχουσα ἐνφυήν τὴν ἐκ τῆς σπασαμβάς.

σφόντα γὰς ἀλησκεῖν ἑκαθεῷ τὸ ἐξον

to τοῦ ἐν θή γῆς τὰ μέταλλα, νῦν μὲν

σεθυρεῖ, σφόντον δὲ καὶ ἄρχεσθω. "Οὐκ ὃ

κατὰ τοὺς τόπους τούτους ἡ σπαρακία συν
tὴν τίτλον ἔστω" ὑπέρευκα γὰς εὐθὺς τὰ ὅρη

μετάλλων θαληκο καὶ ὀρηπήδους, γεγορεῖ δὲ οὐκ

σεθυρεῖ δὲ τοὺς μὲν μεταλλεῖαις ἐκ
tῶν μετάλλων ὁ βίος. He thinks also

that they are the Halizones of Homer; and that Alyba in that Poet is the same with Chalyba:

Αὐτὰς Ἀλιζώνων Ὀδὺς καὶ Ἐπίστροφος ἢσ-
"κος

Τηλοθείς εἰς Ἀλυβάς, οἴνων ἄφρον ἐλα

γείη-

θῆκος.

Justin makes them a people of Spain, and says they take their name from the river Chalybes, 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
"membræ Pyraeemon.

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:

"Has
"Has herbas, atque hæc Ponto mihi
"lecta venena
"Ipsededit Mæris: nascuntur plur-
"rima Ponto.
"His ego sœpe lupum fieri et se con-
"dere sylvis
"Mærin, sœpe 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 testi-
cle of that animal, and that, when it
is close pursued, it bites off its testi-
cles, leaves them for the hunters, and
so escapes. To this story we find
frequent allusions amongst the an-
cients; thus Juvenal:

"----- Imitatus castora, qui se
"Eunuchum ipse facit, cupiens eva-
"dere damno
"Testiculorum."

Pliny takes the castor to be the tes-
ticles 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
"medicinae. Quinimo parvos esse

"substrictosque, et adhaerentes spinae,
"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 Amphrysiaque 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 him-
self into a wolf, raise spirits, and re-
move 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, æternaque foedera certis
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

NOTES.

Mr. B— translates virosa, heady. Dr. Trapp observes that virus and venenum sometimes carry the sense of φάγων, 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 Olympus, 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 its name, from בֵּית abir, which signifies strong; whence bulls and horses are called בֵּית 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, experist enim 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 clouds 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.

ve ne 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 "cæperit, non utique vi. Idus "Febr. sed sive ante, quando præ- "vernatis, sive post, quando hyemat: "post eam diem, inquam, innu- "mera rusticos cura distingat, et "prima quaque peragantur quæ "differrri nequeunt.—Terra in futu- "rum proscinditur, Virgilio maxi- "me autore, ut glebas sol coquant. "Utilior sententia, quæ non nisi "temperatūm solum in medio vere "arari jubet: quoniam in pingui "statim sulcos occupant herbae, gra- "cili insecuti aestus exiccat: tum "namque succum venturis semini- "bus auferunt. Talia autumno me- "lius 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 cali, siccitasque regionis sua- "debit, Februario statim proscin- "dendi sunt."

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

"Depresso incipiat jam tum míhi "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 cos, rursus "Austri frequentes, usque ad sidus "Arcturi, quod exoritur undecim "diebus ante æquinocium autom- "ni." In another place he tells us,
Alternis idem tonsas cessare novales,
Et segnem patiere situ duescere campum.
Aut ibi flava seres mutate sidere farra,
Suffice 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 Caesar, on the twelfth: "Vindemiator Ægypto nonis exoritur. Attice Arcturus matutino, & sagitta occidit mane. Quinto Idus Septembris bris Caesaris capella oritur vesperti. Arcturus vero mediis pridie Idus, vehemensissimo significat terra marique per dies quinquae." 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 aestate arandi, sed circa Septembres calendas; quoniam si ante hoc tempus prosceeditur, effeta et sine succo humus aestivo sole peruritur, nullasque virium reliquias habet. Iaque optime inter Calendas, et Idus Septembris aratur, ac subinde iteratur, ut primis pluis aquinoctialibus conscripit: 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 12½ of Virgo; but at Rome three days sooner, the sun being in 9½ 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: "Novales 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 saturn est; arvum quod aratum nec dunt, saturn est: novales ubi satur 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 demessas, 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 juvenci."

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 C 3
Unde prius lactum 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 ζεα or ζία 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 ζία, which the Romans call far. The principal objection to this seems to be that Pliny treats of ζεα 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 ζεα 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 ubi: neque ubi eadem sunt, iis..." "Farva" is the name, Vulgatissima far, "quod adorem veteres appellavere, siligo, triticum. Hac plurimis terris communia. Arinca Gal-liarum propria, copiosa et Italiae est. Aegypti autem ac Syriae, Ciliacae et Asiae, ac Graeciae peculiares ζεα, olyra, tiphe." In cap. 10, he says, "Apud Graecos "est ζεα." Thus we may reasonably suppose that what Pliny says of ζεα 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 farva; which is the very same that Theophrastus has given to ζεα: Των δε θρίσιντων, και θρίσμοις, οίοι ζίας, τίφες, θλίσας, βρώμων, άγιλατος, ισχυρότερα και μάλιστα καρπονομων, η ζία. 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 Latii ci-bus." That it was used in sacrifices, I shall quote only the authority of Virgil himself, in the fifth Æneid:

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

"Latam siliqua quassante legumen.] Picrius seems to approve of lectum
Aut tenues fœtus viciae, tristisque lupini
Sustuleris fragiles calamos, sylvamque sonantem.

NOTES.

lectum instead of latum; as it is in
the Roman manuscript: but I take
lectum to be the true reading. By
lectum legumen Virgil intends to ex-
press beans; which were esteemed as
the principal sort of pulse. Thus
Pliny: "Sequitur natura legumini-
um, inter quae maximus honos
"fabis." The same author, quoti-
ing 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 lupiteri-
"num, aut vicia, aut faba sublata
"sint, et quæ terram faciant le-
"tiorem." He mentions beans also
in another place, as fattening the
soil, instead of dung: "Solum in
"quo sata est lactificat stercoris
"vice." Cato also, where he is
speaking of what enrich the earth,
begins with lupinum, faba, vicia. Legumen is derived à legendo, be-
cause pulse are gathered by hand,
and not reaped according to Varro:
"Alii legumina, aliis, ut Gallicani
"quidam, tegaria appellant, utaque
"dicta a legendo, quod ea non so-
cantur, 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 quass-
sante 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 shak-
ing the beans out of the pods. Plin-
y just mentions it in his eighteenth
book, where he says faba metitur,
deinde concutitur. Columella has giv-
en 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 ca,
"et sine jumentis teri, et sine vento
"purgari expeditissime sic poterit.
"Modicus fasciculorum numerus re-
solutus in extrema parte aræ col-
locetur, quem per longissimum
"ejus, mediumque spatium tres vel
"quatuor hominum promoveant pe-
dibus, & baculis furcillisse con-
tundant: deinde cum ad alteram
"partem aræ pervenerint, in acer-
vum culmos regerant. Nam semi-
"na excussa in aræ jacebunt, su-
"perque ea paulatim codem modo
"reliqui fasciculi excutientur. Ac
C 4 "durissi-
Urit enim lini campum seges, urit avenae,
Urunt lethæo perfusa papavera somno.

NOTES.

durissimæ quidem acus resecta;
"separataque erunt a cudentibus:
"minuta vero, quæ de siliquis
"cum faba resederunt, alter secer-
"nentur. Nam cum acervus pa-
"leis, granisque mistus in unum fu-
"erit conjectus, paulatim ex eo ven-
"tilabris per longius spatiurn jacta-
"tur, quo facto, palca, quæ leviors
"est, citra decidet: faba, quæ lon-
"gus emitteatur, pura eo perventic,
"quo ventilator cam jaculabitur."
I have rendered quassante, shattered,
which I take to be the true meaning
of the word: for it appears by Colu-
mella's account, that the pods are
broken and shattered to let the beans
come out. Quassu is frequently used
in this sense; and our English word
to quash is derived from it.

73. Tennes factus viciae.] The
seeds of vetches, or tares, are very
small in proportion to beans and lu-
pines; and therefore the Poet has dis-
tinguished them by the epithet of
tennes. They are also reckoned to
fertilize the fields: Et vicia pingues-
cunt arva, says Pliny.

Tristis lupini.] This epithet is
well chosen, for lupinus is derived
from lupus, tristitia. The ancient
writers of agriculture agree that lu-
pines 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 deficia-
tur omnibus rebus agricola, lupini
"certe expeditissimum prasidium
"non deesse, quod cum exilí loco

circa Idus Septembris sparserit, et
"inaraverit, idque tempestive vo-
"mere vel ligone succiderit, vim
"optimæ stercorationis exhibebit." Pliny also mentions lupine as an ex-
cellent manure: "Inter omnes au-
tem constat nihil esse utilius lupini
"segete, priusquam siliquetur, arat-
"tro vel bidentibus versa, mani-
pulsive desectae circa radices ar-
borum ac vitium obrutis. -- Se-
getem stercorant fruges, lupinum,
"faba, vicia." And in the eigh-
teenth book, speaking of lupine, he
says: "Pinguescere hoc satu arva
"vineasque diximus. Itaque adeo
"non egit fimo, ut optimi vicem re-
"presentet."

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." Pallad-
ius observes also that it exhausts the
ground: "Hoc mense lini semen
"seremus, si placet, quod pro mali-
tia sui serendum non est, nam ter-
"rae uber exaurit." Pliny quotes
Virgil, for this observation: "Vir-
gilius et lino segetem exuri, et a-
"vena, et papavere arbitratur."

78. Urunt lethæo perfusa papave-
ra somno.] Poppies were commonly sown by the ancients; not that with
the
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 its 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 caput; 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 rhei, 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 rhei. 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, cuius semen tostum in secunda mensa, cum melle apud antiquos dabatur. Ioc et panis rustici crustae inspersitur affuso ovo inhaerens, ubi inferius rem crustam apium githque cereali sapore condunt. Alterum genus est papaveris nigrum, cuius scapo inciso lacteus succus excipiatur. Tertium genus rhoeam vocant Graeci, id nostri erraticum. "Sponte quidem, sed in arvis, cum hordeo maxime nascitur, erucae similis, cubitali altitudine, flore rufio et protinus deciduo, unde et nomen a Graecis 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, procures sleep, hardly requires to be mentioned. On this account Virgil says they are lethico perfuso somno: and in the fourth Georgick he calls them lethica papawera: and in the fourth Aeneid he has sopariferum 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 letheam to sleep.

79. Sed tamen alternis facilis labor.] He returns to his first precept, about plowing every other year, and observes:
Ne saturare fimo pingui pudeat sola; neve
Effetos cinerem immundum pactare per agros.
Sic quoque mutatis requiescunt foetibus arva:
Necuulla interea est inarata gratia terre.
Sape etiam steres incendere profuit agros,

NOTES.

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 requiescent foetibus 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 inaratae gratia terre.] By inaratae 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 immensa ruperunt horrea "messes."

84. Sape 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 proposes so 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 superfluos 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 Bers-manus 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 ae." cendunt in arvo et stipulas, mag-"no Virgili praeconio." Servius in his comment, on these words, in-
"cendere profuit agros, says, "Non "agros, sed ea quae in agris sunt, id "est stipulas vel quisquillas: hoc est "purgamenta terrarum, et alia inu-"tilia
Atque levem stipulam crepitantibus urere flammis:
Sive inde occultas vires, et pabula terrae
96
Pinguia concepiunt: sive illis omne per ignem
Excoquitur vitium, atque exudat inutilis humor:
Seu plures calor ille vias, et caeca relaxat
Spiramenta, novas veniat qua success 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 re-
moved by the heat, and the super-
fluous 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.

NOTES.

"tilia concremare." Grimoaldus also
interprets this passage; "Sapenu-
mero etiam herbas, frutices,
est stipulam igne absumpsisse, ad repa-
randam sterilium agrorum fecun-
ditatem nonnihil conert." 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 stipulae." 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.

Sepe.] Servius tells us that some
join sepe 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."

86. 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 sepe
"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-
derived 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.

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

NOTES.

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 scourch the ground. La Cerda interprets it "ne "pluvias, que tenuitate sua penetrant, herbas pendant." Dryden translates it:

"Lest soaking showers 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 *que tenuitate sua penetravit*; but as Servius tells us, some interpret it, *inutiles, jejuna, mauer*, 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 scourching 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 Lucrètius:

"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 Ὑ σφάρχεται ὁ ἄρματος, ὅ ὡς καὶ ἔτοιμον, ἔτοιμον βλαστάται τρόπον·* καθώς ἄρκτος και καταπνεύσει καὶ σφάρχεται το *φυρχίνην*, ἐκ ὁ ὅ τὸ ῥηχόν, ἀλλὰ τὸ συνάγει, ἀντιπεριτίσαται τὸ ῥηχόν. Pliny also applies *aduravit* to cold: "Aduri quaque fervore, aut flatu frigide diore:"

"Olei libra, viniqve sextrio illinitur cum oleo coctis foliis partibus quas frigus adussisset:" and in another place; "Leonis adipes cum rosa cecutem in facie custodiunt a vitiss, candoremque servant, et sanit adusta nivibus:" and in another
Multum adeo, rastris glebas qui fragit inertes, Vimineasque trahit crates, juvat arva: neque illum Flava Ceres alto nequicquam spectat Olympo: 96 Et qui, prosciesso quae suscitat a quoque terga,

NOTES.

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 rustri, 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 arbutece crates, in this Georgick; and crates salignas, in the seventh Æneid; and in the eleventh,
"——— Crates et molle feretrum "Arbuteis 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-
ligne, 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 ξιαρίδα Δήλωτος.
97. Et qui, &c.] "Repusus," 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 exerc-" 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.

NOTES.

"ciscs 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, prorsisso, &c. must be construed qui et perrumpit, "et exercent, 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. Grimaldus 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 furrow'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 illux 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 prorsindere means the first plowing of the land; "Quod vece semel aratum est, a temporis argumento verum vocatur, dicitur et proscessum, "et prorsindere appellant, cum "primum arant terram." Servius gives us the same interpretation: "Propria voce usus est, cum enim "primo agri arantur, quando duri "sunt, prosceindi dicuntur; cum iterantur, "obfringi; cum tertian tur, "litaris.

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 prorsum. Piarius owns that many of the ancient manuscripts have perrumpit; but admits prorsum, on the authority of the Medicean manuscript, in which prorsum is altered to perrumpit with a different ink. "The Cambridge Manuscript has perrumpit; and in the Bodleian manuscript, it is perrumpit.

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 moistsummers and fair winters;

NOTES.

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 quae vos rara viridis tegit arbus-
tus umbra;

Solstitium pecori defendite: jam ve-
nit astas

Torrida: jam lato turgent in pal-
imite gemme."

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 aequata nocte dici, vero et autumno, et in centrum incidens terrae octavis in partibus arietis ac librae: bis permutatis spatis, in auctum diei, bruma octava in parte capri-

corni: noctis vero, solstitio totidem in partibus cancri." In *lib.* 18. cap. 23. he says; "Cardo temporum qua-dripartiita anni distinctione constat, per incrementa lucis. Angetur hae a bruma, et equatur noctibus verno aequinoctio diebus xc. horis tribus. Deinde superat noctes ad solstitium diebus xcii. horis xvi. usque ad aequinoctium autumni. Et tum aequata die procedit ex eo ad brumam diebus LXXXIX. horis iii.

Hore nunc in omni accessione aequinoctiales, non cujuscunque dici significatur: omnesque ex differentiis funt in octavis partibus signorum, Bruma capricorni, ab VIII. calend. Januarii fere: aequinoctium vernum, arietis: solstitium, cancri: alterumque aequinoctium, librae, qui et ipsi dies raro non aliquos tempestatum significat, habent. Rursus hic cardines singulis eiamnum articulis temporum dividuntur, per media omnes dierum spatia. Quoniam inter sol-

stitionem et aequinoctium autumni fideicula occasus autunnmum in choot die XLV. At ab aequinoctio co ad brumam, vergiliarium matutinus occasus hyemen die XLIII. Inter brumam et aequinoctium die XLV. flatus tavonii vernum tempus." In cap. 28. of the same book he says; "Solstitium peragi in VIII. parte cancri, et VIII. calendas Julii diximus. Magnus hic anni cardo, magna recta mundi. In hoc usque a bruma dies creverunt sex mensibus." Servius therefore must be mistaken, who takes *humida*
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 quae humida sunt naturaliter, id est hyberna, O Agricola; hyberno lactissima pulvere farra, Lætus ager: nullo tantum se Mysia cultn Jactat, et ipsa suas mirantur Gargara messe.

Quid dicam, jacto qui semine continus arva Insequitur, cumulosque ruit male pinguis arenæ?

NOTES.

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 Myssia, 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 Panonia, and running down with the Danube to the Euxine sea. But Myssia 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 Metethyma racemos:”

“Equora quot pisces, fronde te guntur aves;”

“Quot caelum 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.*] Ruaeus says, that *male pinguis* is not put for *sterilis*
Deinde satis fluvium inducit, rivosque sequentes;
Et cum exustus ager morientibus aequat herbis,
Ecce supercilio clivosi tramitis undam
Elicit: illa cadens raucom per levia murmurus
Saxa ciet, scatebrisque arenia tempcrat arva. 110
Quid, qui, ne gravidis procumbat culmus aristis,
Luxurium segetum tenera depascit in herba;

and then brings down rills of
water over it. And when the
parceled field lies gasping with
dying herbs, behold he draws
down the water from the brow
of a hill by descending chan-
nels: the water, as it falls,
makes a hoarse murmurs along
the smooth stones, and refreshes
the thirsty fields with its
bubbling streams. Why should I
speak of him, who, lest the
heavy cars should weigh down
the stem, feeds down the luxu-
riant corn in the tender blade.

NOTES.
sterilis in this place, but that it signi-
fies male, tempestive, et frustra com-
pacta 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 fæ-
cundat 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:

'Ως δ' ὄτ' ἀνήρ ὀχυρυχός ἀπὸ κρήνης μελα-
νίδος
'Αμφυτά καὶ κύπες υδάτων ἱοῦν ἤγερ-
μίνες,
Χείρι μάκαλαν ἤκιμων, ἀμάρσες δ' ἵππο ἐλλ' ἤχυ-
ματα
Τῷ μὲν τε σπερφόντος, ἵππο ψαρίδις ἄπα-
σιν

'Oxleyntai, tó t' ἲκα κατεβομενοι κι-
λαρύβης
Χώρω εἰς σπαραί, φθάνει δὲ τε καὶ τῶν
ἀγνώτα.

" 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 eli-
git, in the Roman manuscript.

112. Luxurium segetum tenera de-
pasceit in herba.] The former pre-
cept, of breaking the clods, and wa-
tering
Cum primum sulcos æquant sata? quique paludis
Collectum humorem bibula deducit arena?
Præsens incertis si mensibus annmis abundans 115
Exit, et obdecto late tenet omnia limo,
Unde cæae tepido sudant humore lacunæ.
Nec tamen, haec cum sint hominumque boumque
labores
Versando terram experti, nihil improbus anser,
Strymoniæque grues, et amaris intuba fbris 120

NOTES.

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 quiquid tenerum contingere postet 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 lcedit 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. Strymoniæ grues.] The cranes are said to come from Strymon, a river of Macedon, on the borders of Thrace.

Amaris intuba fbris.] Intybus, or Intybus, is commonly translated Endive: but the plant which Virgil means is Succory. Columella, when he recommends intubum to be sown for
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Officium, aut umbra nocet. Pater ipse colendi Haud facilem esse viam voluit, primusque per 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 what the minds of mortals with care; and would not suffer his reign to rust in sloth.

Movit agros, curis acuens mortalia corda: Nec torpere gravi passus sua regna veterno.

NOTES.

for geese, tells us, it must be that sort which the Greeks call σῆμα: "Sed "præcipue genus intubi, quod σῆμα " Greci appellant." Dioscorides tells us there are two sorts of σῆμα, one wild, and the other cultivated: the wild sort is called σῆμα and succory: Σῆμα ἄνθρακα καὶ ὑδάτων ἐν ἑ μὲν ἄγρια σῆμας, ἦς καὶ νικήσας καταμελεῖν. It is called σῆμα no doubt from it's bitterness: whence Virgil describes it to be amaris fbris. 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—arates, anseres, caste-"raque aquaticae herba siderite." That judicious commentator observes that we ought to read seride instead of siderite.

121. Umbra nocet.] That trees overshading 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 umbra."

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 aterm 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:"

D 2

"Prima
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 prowl, 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.

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

"Ipsa quoque impossis rastroque
" intacta, nec uillis
" Sautia 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 naturae promiscue utenda:" and after having quoted this passage from Virgil, he adds: "Quid hominis num illo genere felicis? In commune rerum natura fruebantur: sufficiet illa, ut parents, in tute lamine omnium."

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

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 φάρμακα in the same manner: thus we find in Homer

Φάρμακα, σολεὶ μὲν έσθίλα μμυγώς, σολεὶ δὴ λεγώ. 

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 duæ 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.

132. Et passim rivis currentia vina repressit.] It is feigned that there were
Ut varias usus meditando extunderet artes
Paulatim, et sulcis frumenti quereret herbam:
Ut silicis venis abstrusum excuderet ignem. 135
Tunc alnos primum fluvii sensere cavatas:
Navita tum stellis numeros et nomina fecit,
Pléiadas, Hyadas, claramque Lycaonis Arcton.

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 Nurenb erg edition, it is *dum.*

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

*Πλειάδες ᾦ, Ἠδές τε, τό, τε οἴνοις
*᾿Ομήρους.*

Or of Homer

*Πλειάδας ᾦ, Ἠδές τε, τό, τε οἴνοις
*᾿Ομήρους.

"Arcton ᾦ, ἧν καὶ ἄμαξαν ἵππον ἐπίλησεν.

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 appellavere vergilias.*" They are fabled to have been the seven daughters of Atlas, king of Mauritania, whence they are called also by Virgil *Aldantides.* The Latin writers generally call them Vergilias, from their rising about the vernal equinox. *Pleiades* is generally thought to be derived from *πλῆκαω, to sail,* because their rising pointed out the time in those days proper to adventure to sea. Others derive this name from *πλῆκος, many,* because they appear in a cluster; thus we find Manilius call them *sidus glogerabile.* The Hyades are seven stars in the head of the bull. This name
Then was the taking of wild beasts in toils, and the deceiving with birdlime, 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 saltus.

Atque alius latum funda jam verberat annem,
Alta petens; pelagoque alius trahit humida lina.
Tum ferri rigor, atque argutae lamina serrae;

NOTES.

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

"Haec Graci stellas: Hyadas voci-
tare sucrunt:

"A plundo: ɛw enim est pluere.
"Nostri imperite suculas; quasi a suibus essent, non ab imbribus non-
minatae." Pliny makes the same observation: "Quod nostri a simili-
tudine cognominis Graci propter sues impositionem arbitrantes, impe-
rita appellavere suculas." Servius mentions another etymology, that these stars represent the form of the Greek letter Τ, and are therefore called τέαδης. 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 ψηρως, by the Romans Ursae 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 inventum: magnos. In one of Dr. Mead's, it is inventum est: magnos.

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

" — Non me uilla vetabunt
Frigora Parthenios canibus circum-
dare saltus."

141. Verberat annem.] 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 annem; and make alta petens to belong to the sea-fishing. But in this case, I believe Virgil would hardly have put the que after pelugo: 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 Fisher-
man's employment seems to be no-
thing else but trahit humida lina." Whether Virgil intends, by these words, to express the drag-net, or
Nam primi cuneis scindebant fissile lignum. Tum variæ venere artes: labor omnia vicit 145
Improbus, et duris ursis in rebus egestas.
Prima Ceres ferro mortales vertere terram
Instituit: cum jam glandes atque arbuta sacræ

NOTES.

fishing with the book, I shall not venture to determine.
144. Primi.] The King’s, the Cambridge, and one of the Arundelian manuscripts have primus: 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 vicit. Pierius says it is vicit in the Roman manuscript; and adds, that it is vicit 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 vicit. 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 νόμαργος and the fruit μυκτζίνην. 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 arbutes in the woods, before the discovery of corn. Thus Lucretius:

"Quod sol, atque imbres dederant, quod terra crearat

D 4

"Sponte
Deficerent sylvaë, et victum Dodona negaret.
Mox et frumentis labor additus: ut mala culmos
Esset robigo, segnisque horreret in arvis

NOTES.

"Sponte sua, satis id placabat pecto-
ra donum,
Glandiferas inter curabant pectora querucus
Plerumque, et quæ nune hyberno tempore cernis
Arbuta phæniceo fieri matura colo.

And Ovid:
Arbuteos fetus montanaque fraga legebant.

149. Deficerent.] Picrius 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 Chlorion glandem, ver. 8.

151. Robigo.] The blight is a disease, to which corn is very subject: Theophrastus calls it ipsoe. 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: "Caeleste 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 tempes-" 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 intervalllo res summà vi-" tium agitur, decretorio uvis sidere illo, quod caniculam appellavimus. "Unde carbunculare dicuntur, ut quodam uresinis carbone exustae. "Non comparantur huic male, gran-"dines, procellæ, quæque nunquam "annona intulere caritatem. A-"grorum quippe mala sunt illa: car-"bunculus autem regionum late pa-
"tentium."

Segnisque horreret in arvis cardus.] 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 hun-
dred 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, "Monspeili in satis nihil abundantis, nec minus fre- quens in Italia, unde incremento segetum aliquando officit, et mes- sorum manus pedesque vulnerat." The epithet segnis is generally interpreted inutilis, infacundus: 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 horret, abundaret, ut totum agrum impleeret: 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- "minas 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 thorac 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
"Ferrea."

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. Lappa.] 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
NOTES.

word burr in the same manner: tho' what is properly so called is the head of the Burdaca 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: "θεῖον δὲ καὶ τὸ περὶ τινὸς ἀπαρίνης, ἣ καὶ τῶν ἰματίων αὐτέχειαι διὰ τῶν ταχέωτά, καὶ ἐστὶ δυσαρεστόν, ἐκείνη γὰρ ἐγίνεται τῷ τραχύτι τῷ ἄθος ὑπό περίδο, καὶ ἐκείνων, ἀλλὰ ἐκατον πεταλομενον καὶ σπερμασαι εἰς παρόμοιο ἔνακτι τὸ συμβαλλόν ἀπόστι εἰς τῶν γαλέων καὶ χίουν. The words of Pliny are "No-" tabile et in Lappa quae adhaerescit, "quomiam in ipsa flos nascitur, non "evidens, sed intus occultus, et intra "se germinat, velut animalia quae "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: "Ενα δὲ τηροικόντα, καθάπερ ἡ σπατινή, καὶ ἡ ἀπαρίνη, καὶ ἀπλάδις ὃν καινός λεπτός, καὶ μαλακάς, καὶ μαχίς δὲ καί φύσιν ταῦτα ὡς ἂν τῷ τῶν ἦλθος. Dioscorides is so particular in his description of the ἀπαρίνη, that he leaves no room to doubt of its 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 ἀμφιλάκαρτον, οἱ δὲ ὅμφαλοκαρτον, οἱ δὲ φιλάνθρωπον καλέσαι, οἱ δὲ ἰζών, κλώνις σπώλαις, μυκροί, πτειγώνει τραχείς. Φύλλα δὲ εἰς διαστάματος κυκλοτερίζουσι· σφερήματα, ὅπερ ταῦ τῷ τῇ ἱρυθράνθρῳ, ἀνθὶ λευκά. σπήμα σκαλρόν, λευκόν, φρογγέλον, υπόκαλον, ἐν μίας ἕν ὅμφαλος, πορεῖχεται δὲ καὶ ἵματις καὶ τῷ σώμα. χρήσται δὲ αὐτὴ καὶ δὲ σωματές ἀπει ἐζών ἐπὶ τῷ γάλακτος, πρὸς ἐκλάψις τῶν ἐν αὐτῷ τριχῶν. Pliny says almost the same words concerning the aparine: "Aparine aliqui om- "phalocarpon, allii philanthropon "vacant, ramosam, hirsutam, qui- "nis sensive in orbem circa ramos "folis per intervalla: semem rotun- "dum, durum, concavum, subdulce. "Nascitur in frumentario agro, aut "hortis pravisce, asperate 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 avenae.
Quod nisi et assiduis 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 dif-
genously 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 in-
strument has τριήσεις βολός, three spikes,
whence the Greek name τριήλος is
derived.

This fiction of the Poets, that Jupi-
ter 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 ἀκαίνης καὶ τριήλος.
The Hebrew words seem to signify
any prickly, troublesome weeds: for
ἱερά, which is rendered a thorn, is de-
rived from the verb ἱερά, which signi-
fies to make uneasy; and ἰηνία, which
is rendered a thistle, or τριήλος, is de-
rived from ἰηνία, freedom, because it
grows freely in uncultivated places.

154. Infelix lolium, et steriles dom-
inantur avenae.] Virgil has this very
line in his fifth Eclogue:

"Grandia sepe quibus mandavimus
" hordea sulcis
" Infelix lolium, et steriles dominan-
" tur avenae."

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 dege-
nerated 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 gen-
eral opinion of the ancients that wheat
and barley degenerated into these
weeds: but they are specifically dif-
f erent, 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 assiduis &c. ]
Here the Poet concludes with a par-
ticular injunction to avoid the plagues
which he mentioned about the begin-
ning of this article. He mentions
the diligent harrowing, to destroy the
weeds, because succory is injurious,
amaris intuba fibris officient. Picius
says, that in the Medicean manus-
script, 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: improbus an-
ser Strymoniacque gravis officient. 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 wea-
ther.

" Humida
Hec magnum alterius frustra spectabis acervum;  
Concussaque famem in sylvis solabere quercu.  
Dicendum et quae sint duris agrestibus arma: 160  
Qucis sine nec potuere seri nec surgere messes.  
Vonis, et inlucti primum grave robur aratri,  
Tardaque Eleusina matris volventia planstra,  
Tribulaque, tralicæque, et iniquo ponderè rastri:

NOTES.

"Humida solstitia atque hyemem  
"orate serenas  
"Agricola."  
158. Spectabis.] It is exspectabis  
in the Medicean manuscript, according  
to Pircius. 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  
instrumens, with which a husband-  
man 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  
"amaries  
"Hic 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. Tardaque Eleusina matris  
volventia planstra.] This line beau-  
tifully 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 Husbando  
try. 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  
tribuia 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 auri-  
gà, aut pondere grandi, trahitur  
"jumentis junctis, ut discutiat e spica  
"grana." Tribulum is derived from  
τρῆσω, 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 it's having τρῆσ  
ς, three spikes. Now the com-  
pounds of τρῆσι have the first syllable  
short; as τρῆνης, of which we have  
frequent instances in Homer. I shall  
men-

Huic a stirpe pedes temo protentus in octo, Binae aures, duplici aptantur dentalia dorso.

**NOTES.**

mention only one, in the twenty-third Iliad:

*Τὸ μὲν νικασντι μέγαν τρίποδ' ἐμπυρέθην.*

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

*Μοιὲτ' ἵππεσθον, μηδὲ τρίποδε κακοίς.*

*Trakeæ.*] The *trakea* or *traka* 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 bubas ea res conficiatur. et si paucà juga sunt, adijere tribulum et traham possis; qua res utraque culmos facile cillum comminuit.”

*Iniquo pondere rastrì.*] See the note on ver. 95. 165. *Celei.*] Celes was the father of Triptolemus, whom Ceres instructed in husbandry.

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

*Mystica vannis Iacchi.*] The fan is an instrument used to cleanse the corn: thus Columella: “Ipse autem spicæ melius fustibus tundundur, tur, 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 *ἰρόσον*, which is derived from *ἰρέ-, a must, and ὀξ, an ox. He says it is made either of bay or elm:

*Δάφρες δ' ἦ πιθόκες ἀνώτατάς ἑρόσον.*

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
Cæditur et tilia ante jugo levis, altaque fagus,
Stivaque, que currus a tergo torqueat imos:

NOTES.

some ploughs had earth-boards, and others not. “Aratra simplicia, vel "si plana regio permittit, aurita, "quibus possint contra stationes hu- "moris hyberni, sata celsiore sulco "attoll.”

Duplìci 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 emi- "net 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 γέν, which all interpret dentale, says it is fastened to the plough-tail, and at the same time nailed to the pole:

--- Φίλων δὲ γέν, ἐν· αἱ ἰδίαις
Εἰς ωκεν, κατ' ὄρος διχόμαι ἡ κατ' ἄρμαν,
Πρόνοιας, ὅς γὰρ θεοὶ ἀροῖν ἐχερέσωσι εἰσ,

"Εἰ τ' ἀπιλαίκες ἐδιώκας ἐν ὑλήματι πίθας, Ἄμφως πλεῦσας προσαφείται ἰσθοῖν.

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.

Δεῖ δὲ Ἱεσσίων ἄφετα, πυκνάμανος κατὰ ὄρον,
Αἰτόγονον, καὶ πνευμόν. ἢπὶ πολὺ λαυτὸν ἔτος.
Εἰ χ’ ἄφετον γ’ ἀξίως, ἄφετον γ’ ἢπὶ βεσι βάλοι.

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 bu- ris, 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 fumus.

175 and the wood is hung up in

NOTES.

The grammatical construction of this passage does not seem very clear. 

Cæditur is made to agree with tilia, fagus, and stīca. We may say tilia cæditur, and fagus cæditur; but to say at the same time stīca cæditur seems to be absurd: for this makes the staff of a tree, by coupling it with lime and beech. Besides que and que, 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 stīcaque we ought to read stīce; which will make the sense clearer, and the verse the better:

"Cæditur et tilia ante jugo levis, 
altaque fagus 
Stīce, qua currus a tergo torqueat 
inos."

"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 stīca que currus.

"Curris." "I do not know whether any edition justifies the alteration I have made in this line, of "curris to currus. The reason of "my doing it is because currus is in- 
telligible, and explains the use of "the handle, or plough staff; currus "torqueat inos, the handle serves to "keep the plough up, which other- "wise 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 perplexis." Mr. B——.

The Poet is thought by some to mean a wheel plough, by the word currus, which is derived from currus, 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 explorat. Servius, 
La Cerda, Schrevelius, and several 
printed editions have the same read- 
ing. Pius seems willing to admit 
explorat: tho’ at the same time he 
says it is explorat in the Roman ma- 

nuscript, and in the very ancient ob- 

long one. Heinsius and Rutæus 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 stīca, distinct from the bu- 
rìs; and it has a coulter, which Vir- 

gil 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, praedensam, prius "quam proscondatur, terram secans, 
"futurisque soleis vestigia præscri- 
bens incisuris, quas resupinus in "arando mordeat vomer."

After my notes on this passage 
were printed, I had the favour of a
I can recite to you many precepts of the ancients;

Possum multa tibi veterum praecpta referre;

NOTES.

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 Vertica, 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 fastened 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 prickt 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 Stica, 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
Nick refugis, tenuesque piget cognoscere curas. Area cum primis ingenti æquanda cylindro, Et vertenda manu, et creta solidanda tenaci: Ne subeunt herbæ, neu pulvere victa fatiscat. 180

NOTES.

"Huic a stirpe pedes temo protentus " in octo:
"Binæ aures, duplici aptantur den- " talia dorso."

"From the bottom of this a beam " is pretended, 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 curras, 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 con-
cerning 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 consporgatur, ut com- " bibat quam plurimum. Commi-
"nito terram, et cylindro aut pa-
"vicula coæquato. Ubi coæquata

"erit, neque formicæ molestæ erunt, " et cum plerusì 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 paëminosa, in primis cfus grana " oblitæscant, et recipiant aquam, "et ostia aperiant muribus ac for-
"miscis. Itaque amurca solent per-
fundere: ea enim herbarum est ini-
"mica 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 crebris est: cum prime " rarius: traductumque 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 Medician, 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. "Ju-
nio mense arca paranda est ad tri-
turam, cfus primo terra radatur, " deinde effossa leviter mistis paleis, " et amurca aquatur inculsa. Quæ " res a muribus et formicis frumenta
E " defendit.
Tum variae illudunt pestes: saepe exiguus mus
Sub terris posuitque domus, atque horrea fecit:
Aut oculis capti sedere cubilia talpa:
Inventusque cavis bufò, et qua plurima terrae
Monstra ferunt: populatque ingentem farris acer-
vum

185
Curculio, atque inopi metuens formica senectae.
Contemplator item, cum se nux plurima sylvis

NOTES.

"defendit. Tunc premenda est ro-
tundo lapide, vel columnae quo-
cunque fragmento, cujus volutatio
possit ejus spatia solidare."
181. Illudant. 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 express-
es the littleness of the animal:

"Risimus, et merito, nuper poëtam
qui dixerat,

"Prætextam in cista mures rosere
Camilli.

"At Virgillii miramur illud,

"Sæpe exiguus mus.

"Nam epitheton exiguus, aptum
proprium efficit ne plus expectare-
mus, et casus singularis magis de-
cuit, et clausula ipsa unius syllabæ
non usitata, addit gratiam."
183. Oculis capti talpe.] 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 Cur-
gulio: 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 epit-
thet, 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 ingrafted 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 its 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 arbute: “Insertur, ut ple-“rique asserunt, mense Februario, “in Arbuto.” We have nux but once more in all Virgil: it is in the eighth Eclogue:

“Mops novas incite faces: tibi du-“cituxor.
“Spargi marite nuces: tibi descri-“sit Hesperus Ætam.

“——— Prepare the lights,
“O Mopsus, and perform the bridal “rites.
“Scatter thy nuts among the scram-“bling 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 am-“plitudine vindicaverunt, qua ces-“serit autoritati, nuces juglandes, “quauquam et ipsæ nuptialium Fes-“ccenniorum comites, multum pineis “minores univeritate, cædemque “portione ampliores nucleo. Nec-“non et honor his naturæ peculiaris, “gemino pro tectis operimento, pul-“vinati primum calycis, mox lignei “putaminis. Quæ causa eas nup-“tiis fecit religiosas, tot modis factu “munito, quod est verisimilium, 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:

“Haec eadem argentì rivos, ærisque “metalla “Ostendit venis, atque auro plurima “fluxit.”

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

“The same blest region veins of sil-“ver shews, “Rivers of brass; and flows in co-“pious 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 mediate 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 fructus, pariter frumenta sequuntur, 
Magnaque cum magno veniet tritura calore. 190
At si luxuria foliorum exuberat umbra, 
Nequiequam pingues palea teret area culmos.
Semina vidi equidem multos medicare serentes 
Et nitro prius, et nigra perfundere amurca, 
Grandior ut fectus 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 plurina the true sense, 
in the passage under our considera-
tion:

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

188. Ramos olerentes.] The strong 
smell of the branches is more appli-
cable to the walnut than to the al-
mond. 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 quedam 
"umbrarum proprietas, Juglandium 
"gravis et noxia, etiam capit hu-
"mano, omnibusque juxta satis." 
And in lib. 23. cap. 8. he says, "Ar-
"borum ipsarum foliorumque vires 
"in cerebrum penetramnt."

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

"Sanguineæ exsperant undas."

192. Nequiequam.] Servius, and 
after him La Cerda, interprets ne-
quiequam pingues to be the same as 
non pingues: which I believe is not 
the sense in this place. Nequiequam 
frequently occurs in Virgil: but sel-
dom is used for not. See the note on 
ver. 403.

Palaè.] Some copies have palaæ: 
but palaè 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 
atfult 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 ni-
"tro et anurca perfundi jubet fa-
"bam: sic etiam grandescere pro-
"mittit."

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.

197. Vidi
Et quamvis igni exigno 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:
Non aliter, quam qui advero vix flumine lembum
Remigiiis subigit; si brachia forte remisit,
Atque illum in preceps prono rapit alveus anni.
Præterea tam sunt Arcturi sidera nobis,
Hædorumque dies servandi, et lucidus anguis; 205
Quam quibus in patriam ventos per æquora vectis

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 Æncid:

"Ex illo fluere ac *retro sublapsa referri*"

"*Spes Danaum."

203. *Atque.]* Aulus Galliüs observeth that *atque* is to be rendered *statim* in this passage: "Et præterea "pro alio quoque adverbio dicitur, id "est *statim* quod in his Virgilii versos "sibus existimatur obscure et inaequiter 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 *ἀρκτος*, a bear, and *ωτός*, a tail. The weather is said to be tempestuous about the time of it’s rising: "vehementissimo significatu, says *Pliny,* "terra marisque per dies quinque:* and in another place; "*Arcturi vero sidus non ferme sin procellosa* "grandine emergit."

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

'Ei dε τον ἤλωξα εν και ασθενας ἤλωξα
Σκύπτοιοι δοκει και τοι τατις ἑλθειν ἄγιος
'Αυτης η ση εμφαν, εντ ειν αλαι σεβασμονη
Παλικαις επέκαυτο καιδαιμονες ἀλισταραγες:

And *Pliny:* "Ante omnia autem "duo genera esse cælestis injuria "meminisse debemus. Unum quod "tempestates vocamus, in quibus "grandines, procellae, cæteraque similia intelliguntur: quae cum acci- "derint vis major appellatur. Haec "ab horridis sideribus excurt, ut sæpius diximus, veluti Arcturo, Ori- "one, Hædis."

*Anguis.]* The dragon is a northern constellation. See the note on v. 244.
Pontus, et ostriferi fauces tentantur Abydi.
Libra dies somnique pares ubi fecerit horas,
Et medium luci, atque umbbris jam dedit 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 ostrea plu-
"rima Abydi."

And Catullus:

"Hunc lucum tibi dedico, consecro-
"que, Priape,
"Qua domus tua Lampasaci est, qua-
"que sylva Priape,
"Nam te praecipe in suis uribus
"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 die. 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 longinquâ dies confecerit 
"ætas.

"Ciceronem quoque affirmat Cæsel-
"lius in oratione, quam pro P. Sestio 
"secit, dies scripsisse, pro diei, quod 
"ego impensa opera conquisitis vete-
"ribus libris plusculis ita, ut Cæsel-
"lius ait scriptum inveni. Verba 
"sunt hæc Marci Tullii: Equites 
"vero daturus illius dies pænas. Quo 
"circa factum hercle est, ut facile iis 
"credam, qui scripserunt idiogra-
"phum librum Virgilii se inspexisse; 
"in quo ita scriptum est:

"Libra dies somnique pares ubi fece-
"rit 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 brumae intractabilis imbrem.
Nec non et lini segetem, et Cereale papaer

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 brumae 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 aestibulum noctium 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, ta, 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. January narae 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 adsert, pinguntque rigorem,
"Reddit, Hyems sequitur, crepitans "ac dentibus Algus."

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 Calendis Octobris in ortum Aquila, "qui est viii. Idus December."

Palladius says the time for sowing of it is October: "Hoc mense lini seminatum." And again, under December, he says, "Hoc etiam mense
"mense adhuc lini semen spargi po-
"terit, usque ad vi. Idus Decem-
"bris." Pliny differs from all these writers, and says it is sown in the spring: "Vere linum, et arenam, "et papaver," and in another place, "Vere satum aestate velliturn." The time of sowing flax with us is in March.

*Cercale 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: "Charophyl-
"lum, itemque olus atriplicis, quod "Græci vocant ἄτράφαξι, circa ca-
"lendas Octobris obrui oportet non "frigidissimo loco. Nam si regio "sævas hyemes habet, post Idus Fe-
"bruarias semine disserenda sunt, "suaque de sede partienda. Papaver "et anethum eandem habent condi-
"tionem sationis, quam charophyl-
"lum et ἄτραφαξι;" Palladius says the time of sowing poppies is in September: "Nune papaver seritur locis "siccis, et calidis: potest et cum alis "oleribus seminari."

Many are the reasons assigned by the commentators for the epithet cera-

cale being added to *Papaver.* Servius assigns the following reasons: either because it is eaten like corn; or because Ceres made use of pop-

pies 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 be-

cause 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 Por-

phyry, where he says the statues of Ceres are adorned with ears of corn, and that poppies are added, as a sym-

bol of fruitfulness: Διό καὶ κατιστίκα

† βείτας ἀντίς της τάχυς, μῆκανες τε εξη

εἰ ὑπὸ τῆς πολυγονίας σύμβολον. La Cerda gives another reason: that Ceres relieved her hunger with pop-

pies, 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 de-

clined eating with Celeus, and gave the poppies to the boy with warm milk:

"Dux comiti narrat, quam sit sibi "filius aeger;

"Nec capiat somnus, invigileteque "malis.

"Illa
NOTES.

"Illa soporiferum, parvos initura
penates,
Colligit agresti lene papaver
humo.
Dum legit; oblitus sertus gusasse
palato,
Longamque imprudens exuluisse
famem.

"Mox epulas ponunt, liquefacta coa-
gula lacte,
Pomaque, et in teneris aurea
mella favis.
Abstinet alma Ceres, somnique pa-
pavera causas
Dat tibi cum tepido lacte bi-
benda puer."

La Cerda quotes Brodaeus for an-
other reason: that poppies were sown
among the corn, for the sacrifices of
Ceres. Again he quotes Brodaeus,
and also Turnebus, who observe that
the statues of that goddess are fre-
quently adorned with poppies. Last-
ly, He quotes a reason assigned by
Mancinellus, that there is a sort of
poppy called *e\x{9a}d\x{9a}r\x{80}ta\x{80}, of which a
wholesome sort of bread may be
made. The reason assigned by Pro-
bus; 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. Ræwus thinks the best rea-
son is because it appears from Pliny, that
the seeds of white poppies were fre-
quently eaten by the ancients: "Vel
potius, quia papaveris candii se-
men tostum in securum medusa cum
melle apud antiquos dabatur, et pa-
nis rustici cruta eo insin gebatur,
juxta Plin. lib. 19. S. idque ad de-
licias et famem excitandum: unde
vescam pepaver, id est, edule dici-
tur G. 4. 131." This indeed shews
why our Poet called the poppy ves-
cum papaver: but I think it does not
seem to explain the epithet Cereale.
This is certain that poppies were con-
secrated 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 Medi-
can, and several other ancient copies.
Servius, Heinsius, and most of the
editors read aratri. Virgil had al-
ready 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 manu-
scripts, we understand him to speak of
harrowing. Mr. B— has trans-
lated 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 aratri.

214. [Dum sicca tellure licet, dum
nubila pendent.] Ræwus differs from
the rest of the commentators, in his
inter-
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 Ser-
vium, interpretatur: antequam pluat, dum imber imminet, nec-
dum venit pluviosa tempestas. Ego sic: quoties, in illa ipsa pluviosa tempestate, terra erit paulo sicciar, et imber suspensus. Et vero poëta sationem illam assignat Autumno, cujus ultima pars pluviosa est: endemicque sationem profert usque sub extremum bruma imbrem: nonigitur jubet praeveniri tempestatem imbriferam; sed illius tempestatis eos eligi dies qui sicci magis ac sereni crunt.”

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 seri 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, qua 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 tabam spargimus.” Pliny mentions their being sown in October: “Seritur ante vergiliarum oc-
casum, leguminum prima, ut an-
tecedat hyemem.” But Pliny’s words, which follow immediately, shew that, in Virgil’s own country, beans were sown in the spring: “Virgilius cam per ver seri jubet, circumpadanæ Italici 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 it’s 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 Græcae, ut a Me-
dis adventa per bella Persarum, quæ Darius intuit.” 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 Onobry-
chis, 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 Trefle. 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 Tour-
nefort has given Luzerne for the French
Accipiunt sulci; et milio venit annua cura; clods receive, and millet requires an annual care.

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French name of Medica, and Saintfoin for that of Onobrychis. The names by which our English Botanists have called the Medica, are Bur- gundy 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, preparasti, 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 glæba " 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-

" tescere sinito—Postea circa Mar- " tium mensem tertiatto, et occato.— " Deinde vetus stercus injictito." In another place he says pinguis and pu- tris 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: " So- " lurn, in quo seratur, elapidatum " purgatamque subigitur autumno: " mox aratum et oecatum integitur " crate iterum et tertium, quinquis 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 Fe- bruary: " Nunc ager, qui acceptu- " rus est Medicam, de cujus natura, " cum eit serenda, dicemus, iteran- " dus est, et, purgatis lapidibus, dili- " genter occandum. Et circa Mar- " tias Calendas, subacto sicut in hor- " tis solo, formandæ sunt aræe latæ " pedibus decem, longæ pedibus " quinquaginta, ita ut eis aqua minis- " trectur, et facile possint ex utraque " parte runcari. Tunc injecto anti- " quo stercore in Aprilem mensem " reserventur parata." 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 mil- let 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-"
when the bright bull opens the year with his golden horns, Candidus auratis aperit cum cornibus annum

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"mia, says Columella, est herba me-
dica, quod cum semel scritur, de-
cum annis durat." The words of Palladius are, "Quæ semel scritur, dececum 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: "Virgilus noster non quid verissime, sed quid decentissime, dicere, adspexit; nec agricolas docere voluit, sed legentes deflectare. Nam, ut omnia alia transferam, hoc quod hocie milii necesse fuit reprehendere, scribo:

"Verc fabis satio est: tum te quoque Medica putres
"Accipiant suli, et milio venit annua cura.

An uno tempore ista ponenda sint: et an utriusque verna sit satio, hinc aestimae licet. Junius mensis est quo tibi scribo, jam proelius 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: " Frumentis ipsius totidem genera per tempora satum divisa. " Hyberna, quæ circa vergiliarum occasum sata terræ per hyemem nutriuntur, ut triticum, far, hordeum. "Estiva, quæ aestate ante vergiliarum exortum seruntur, ut milium." Palladius says that in warm and dry countries, millet is sown in March: "Calidis et siccis regionibus panicum serenus, et milium," but that in cold and wet places it is sown in May: "Maio mense, locis trigidis, et humectis, panicum serenus, 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 to calendas Maias 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.

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: summitt-
"tit aratris
"Colla, jugumque suis poscit cer-
"viciibus ipsae.
"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 tuliit, facilesque
"per arva
"Tradidit, eque suo dictator venit
"aratro.
"Lauidis amor, tacita mentes, et
"corpora tarda
"Mole valent, habitatque puer sub
"fronte cupidio."

218. Averso cedens canis occidit astro.] Servius says some read averso, others averso. Pictius says it is averso 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 averso. The other Arundelian, and the Cambridge manuscript have averso. The Bodleian has verso. La Cerda and several of the old editors read averso. Heinsius, 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 averso, it is to be rendered the dog with the adverse constellation, because with the dog rises 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 backwards. Grimoaldus seems to understand it to mean that the dog is obscurèd by the sun when he enters Taurus: ** Cum canis in scorpionem constitutus propter tauri solem te nentis vicinitatem occultur et ob idem cupido.** According to this interpretation, the sun must be the adversum astrum. La Cerda seems to adhere to the first interpretation of Servius: **Cum canis heliace occidit, qui habet astrum adversum con tractuque mortalibus.** Ruæus, according to Servius’s second interpretation, takes the ship to be the adversum astrum: but instead of understanding 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,
At si triticeam in messem, robustaque farra

NOTES.

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

"Aversus venit in calum."

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 unsbars the year;
And fright'en'd flies the dog, and shuns the adverse star."

Dr. Trapp has followed Ruxæus:

"... 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 velère celat." Pliny says, that according to the Boeotians and Athenians, it is on the twenty-sixth of April; but, according to the Assyrians, on the twenty-ninth: "Sexto calendas Maii Boeotiae et Atticæ canis vesperti occultatur, fidicula mane oritur: quinto calendas Assyria Orion totus absconditur, tertio autem canis."

219. *Triticum 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 terrae vis, ac natura delectat: quæ cum gremio mollito ac subacto semen sparsum acceptat: primum oecæatum cohibet: ex quo occasio, quæ hoc officio, nominata est: deinde tepfectatum vapore, et complexu suo, diffundit, et elicit herbescentem ex eo viriditatem: quæ nixa fibris stirpium, sensim adolescit, culmoque erecta geniculato, vaginis jam quasi pulsant capitales includitur, e quibus cumbemersit, fundit frugem, spicæ ordine structam, et contra avium minorum..."
Exercibus humum, solisque instabris aristis: 220 and for strong spelt, and labour
Ante tibi Eoë Atlantides absconduntur, only for the bearded ears, let

the morning Pleiades first be

hidden,

NOTES.

"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 that is bearded.

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

220. *Aristis.*] *Arista* is the beard
of corn: "Spica ca, qua munitata
"non est, in ordeo et tritico, tria ha-
"bet continentia, granum, glumam,
"arista: et etiam primitus cum-
spica oritur, vaginam. Granum
"dictum quod est intimum solidum:
"gluma, qui est folliculus ejus: arista,
"que, ut acus tenuis, longa eminet
"e gluma; proinde ut grani theca
"sit gluma, apex arista.— *Arista*
dicta quod asrescit prima." *Varro
de Re Rust.* lib. 1. cap. 48.

221. *Eoë Atlantides absconduntur.*] Atlas
had seven daughters by Pleione.
Their names, according to Aratus,
are Alcyone, Merope, Celaeno, Elec-
tra, Sterope, Taygete, and Maia;

*Alcyona, Me ropet, Kela uno τ', Hle-
tripti, Kai  S t e r o p e, και  T a y g e t e, και  π τη
Maïa.*

See the note on ver. 138.

By the epithet *Eoë,* 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, com-
puted this to be at the autumnal equi-
nox: Thales, twenty-five days after,
Anaximander twenty-nine, and Eu-
temon forty-eight: "Occasum ma-
tinum Vergilarum Hesiodus,
"nam hujus quoque nomine extat
"Astrologia, tradidit fieri, cum æ-
"quinoctium autumni conficeretur,
"Thales xxv die ab æquinocio,
"Anaximander xxix, Euctemon
"xlviii." Columella, in the se-
cond chapter of his eleventh book,
says they begin to set at sun-rising,
on the 21st of October: "Duode-
cimo Calendas Novembris solis ex-
"ortu Vergilæ incipient ociddere."

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 Sep-
ember: 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 equinoctium, quod fere
"conficitur nuna calendas Octobris,
"propert quod intelligi debet tritici
"satio dierum sex, et quadraginta ab
"occasu vergiliarum, qui fit ante
"diem nonam calendarum Novem-
"bris,
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 coronae, 
Debita quam sulcis committas semina, quamque
Iuvite properes anni spem credere terre.

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 brumalæ "solstitium, sicut Chaldæi observant." According to Pliny the winter solstice is December the twenty-fifth.

222. Gnosiaque ardentis decedat stella corone.] 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 corone clara stella exoritur.—Ter-

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

'Αυτοῦ κάκείως σέφαιος, τὸν ἁγανὸς ἔθηκεν
Σῆμα, ίμαναι Δίος ὅστις, ἀποιχομένως Ἀριάδνου,
Νάτῳ ἑπταχρήσται κεραυκάτος ἱδαλίο
Νάτῳ μὲν σέφαιος 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 ardenti distinguat 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
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 Olympos:"*

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 occultatur stellae et conspici desiunt, aut ejusdem abscessu profertur 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 Gnossian 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* *"Gnossiaque ardentis decedat stella coronae."*

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 Gnossian crown."*

225. *Ante occasum Maiae.*] Maia 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 proverbum, maturam sationem sepe 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.
Si vero vicianque seres, vilemque faselum,
Nec Pelusiaca curam aspernabere lentis;
Haud obscura cadens mittet tibi signa Bootes.

NOTES.

" decipere solere, scram 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. Prierius 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:

" Ne seges eludat messem fallax-
" bus herbis."

227. Vilcm 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: "Silique —— faseo-
" lorum cum ipsis manduntur gra-
" nis. Serere eos qua velis terra li-
" cet ab Idibus Octobris in calendas 
" Novembris."

228. Pelusiaca lentis.] Pelusium is a town of Egypt, which gives name to one of the seven months of the Nile. He calls the Lentil Pelusian, or Egyptian, 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:

The time of the setting of Arcturus, according to Columella, is on the twenty-ninth of October: "Quarto 
" calendas Novembris Arcturus ves-
" pere 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 equi-
Incipe, et ad medias sementem extende pruinias. 230
Idcirco certis dimensum partibus orbem

NOTES.

nox, the second for seed, about January: "Viciae autem duae sationes sunt. Prima quam pabuli causa circa equinoctium autunnale serius, septem modios ejus in unum jugerum. Secunda quae sex modios, mense Januario, vel etiam serius jacimus, semini progeneran-do." 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, tune 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 sunrise, of Arcturus then happened in March. Palladius follows Columella: for he mentions September as the first time of sowing: "nunc vicia prima satio est, et feni græci cum pabuli causa seruntur:" and January, as the other time: "hoc mense ultimo, col legendi seminis causa, non pabuli secandii, 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: "Se remus 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 a maturam per medium semen-tim, seriorem alteram mense Februario." Pliny's words are: "Ex leguminibus autem Novembris seruntur lens, et in Graeciapismus." Palladius, under the mouth of November, says: "Nunc seritur prima lenticula." 230. | After this line, in one of the Arundelian manuscripts is added, "Tempus humotegere, et tandemum incumbere aratris," which is a repetition of ver. 213. It is observable, that this very manuscript, in the proper place of this verse, has rastris instead of aratris.

231. [Idcirco, §c.] In these lines the Poet
thirteen twelve constellations.
Five zones go round the heavens, of which one is always

Per duodena regit mundi Sol aureus astra. Quinque tenent cœlum Zoneæ: quarum una consuco

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. Mundì.] 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 ciro, says he, sol aureus mundi" (as in the beginning of this book, clarissima mundi lumina) regit orbem [suum] dimensum certis partibus, 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. Ruaeus places mundi after astra, in his interpretation: Dr. Trapp says, "it may refer late either to orbem or astra: rather 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 revolutubilis 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, non men in primis et consensus in eo mortalium, orbem appellantium, sed et argumenta rerum docent... Hanc ergo formam ejus, aeterno et irrequieto ambitu incenarrabili celeritate, viginti quatuor horarum spatio circumagni solis exortus et occasus haud dubium reliquere... Nec de elementis video dubitari, quatuor ea esse. Ignium summum, inde tot stellarum collucen
tium illos oculos. Proximum spiritus, quam Graeci nostique codem vocabulo aëra appellant. Vitalem hunc, et per cuncta rerum meabili
tem, totoque consertum: hujus ví suspensam, cum quarto aquarum elemento, librari medio spatio tellurem... Inter hanc cœlumque, codem spiritu pendent, certis discretas spatiiis, septem sidera, quæ ab incessu vacans errantia, quas errent nullaminus illis: eorum medi
dius Sol furtur amplissima magnitudine ac potestate: nec temporum modo terrarumque, sed siderum etiam ipsorum calique rector. Hunc mundi esse totius animum: ac planius mentem, hunc principaliter nature regimen ac numer eredere decet opera ejus aestimantes..."

233. Quinque tenent cœlum Zoneæ.] This description of the five Zones is thought to be taken from Eratosthenes. I shall set down his words as
Semper sole rubens, et torrida semper ab igni:
Quam circum extremae dextra lavaque trahuntur,
Carulea glacie concretae atque imbrisbus atris. 236

NOTES.

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

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, Greenland, &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 Anti-podes.

234.] The old Nuremberg edition has est after igni.

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

"Quam circum extremae, dextra lavaque trahuntur
"Caruleae: glacie concretae atque
"imbrisbus atris."
P. VIRGILII MARONIS

Has inter medianque duas mortalibus aëris
Manere concessæ divium. Via secta per ambas,
Obliquus qua se signorum verteret ordo.
Mundus ut ad Scythiam Riphæasque arduus arces 240
Consurgit, premitur Lybæ de vexus in austros.
Hic vertex semper nobis sublimis; at illum
Sub pedibus Styx atra videt, Manesque profundi.

NOTES.

So glacic concrete atque imbribus atris must be understood as the cause, that these zones are blue. Pierius farther observes, that some manuscripts have cœrulea et glacie; which reading, tho' he does not approve, yet he thinks it a confirmation of cœrulea. In the King's manuscript it is cœrulea et glacie.

238. Manere concessæ divium. 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 divium. 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 Ariœ, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpion, 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 Arcos: now that constellation cannot be said to twine thro' the two Bears, but between them. The Zo- diack 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:

Καὶ μὴ σπαράνουσ’ ὑμὶν πάλαι ἄμμοτι
'Αλλ' ὃ μὴ ἔχει ἐπίθετο, ὃ δ' ἄπτει ἰκέβις,
'To δέν ὤκεανον, ὡς ὑμὶν ἄμφτι ἔχουσι
'Aρχαι ἄμα τροχόσω, τὸ δ' ἀκίλλοντι ἀμαξί...

The ancient Scythia was the most northern part of the known world; being what we now call Muscovy, and the Muscovite Tartary. Lybía 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, Arctos Oceani metuentes æquore tingi.
Illic, ut perhibent, aut intempesta silet nox
Semper, et obtenta densantar nocte tenebrae;

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:

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 habitur.

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 occani 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:

\[\text{Plaut.} \text{S}, \text{ id. a}, \text{ to the} \text{ Oeious Virgil.}

"Hec autem græcat, kai \text{ to} \text{'Oriena de-kevai.}
\]

"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 golden eye;
"Still shines exalted on the ærial plain;
"Nor hathes 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 Epiporus, 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 opinion
Or the 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 fires.

Aut rexit a nobis Aurora, diemque reducit:
Nosque ubi primus equis orients afflavit anhelis, 250
Illic sera rubens ascendit lumina Vesper.

NOTES.

union of Epicurus is to be found in his epistle to Pythocles, preserved by Diogenes Laërtius: *'Ev τοῖς τειχ. φύσεις βιόλεις δίκυμεν, άκαταλ.: καὶ δύσις ἥλιος καὶ στιχών καὶ τώ. λυπάτω ώραν, καὶ κατά ύπνον γνώσθαι δύσιμον καὶ κατά σέθες. 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 rexit 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 calagine terras,"
"Aut ubi de longo cursu Sol extima celi"
"Impulit, atque suos sflavat linguas dus ignes"
"Concussos itere, et labefactos aere multo:"
"Aut quia sub terras cursum vertere cogit"
"Vis eadem, supra terras quæ pertus.
it, orbem.

And day may end, and tumble down the west,
And sleepy night fly slowly up the east;
Because the sun having now performed his round,
And reach'd with weary flames the utmost bound
Of finite heav'n, he there puts out the ray,
Weary'd and blunted all the tedious day
By hindering 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 asflavit anhelis."

251. AscenditluminaVesper.] Virgil is commonly understood to speak here of lighting candles: because Vesper, or the evening star, is the fore-runner
Hinc tempestates dubio praediscere calo
Possimus: 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.

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 anti-climax. 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.
Praediscere.] Pierius says it is praedicere 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.

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.

Dryden has translated these words; or when to fell the furzes. 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 fue-“rit ad brumam semper tempesta “est. Caetera materies quae semen “ habet, cum semen maturum habet, “ tum tempesta est.” Dr. Trapp has translated tempestivam, seasoned.

“Or when in woods to fell the sea-“soned 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 touts out of trees:

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

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 brumae intractabilis imberem.

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: “Maturum nunc significat propera etceito, contra ipsius verbi sententiam. Aliud enim est mature quam quod dicitur propera. Propterea P. Nigidius homo in omnium bonarum artium disciplinis egregius, Maturum, inquit, est quod neque citius est neque verius: sed medium quidem tempore stat. Bene atque propri Nigidius. Nam et in frugibus et in pomis matura dicuntur quæ neque cruda et immitia sunt, neque caduca et decoeta, sed temperata suo adulta maturaque. Quoniam autem id, quod non sequitur fecit, maturum fieri dicebatur, progressa plurimum verbi significatio est, et non jam quod non sequi, sed quod festinatus fit, et fieri maturum dicitur, quando ea, quæ præter sui temporis modum properata sunt, immatura verius dicuntur. Illud vero Nigidium rei atque verbi temperamentum divus Augustus duobus Grecics verbis elegantissime exprimbat. Namque et dicere in sermonibus et scribere in epistolis solitum esse aiunt, σοιειδὲ βραδᾶς. Per quod monebat ut ad rem agendum simul adhiberetur et industria celeritas et diligentia tarditas, ex quibus duobus contrariis fit maturitas. Virgilius quoque, siquis animum attendat, duo ista verba propera et maturare tanquam plane contraria se sitisse seminavit in hisce versibus: Frigidus agricolam, &c. elegantissime ista due verba divisit. Namque in preparatu rei rusticae per tempestates pluvias, quoniam otium est, maturari 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
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Aut pecori signum, aut numeros impressit acervis.
Exacuunt alii vallos, furcasque bicornes,
Atque Amerina parant lentae retinacula viti. 265
Nunc facilis rubea texatur fiscina virga:

NOTES.

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

"Tune alnos primum fluvii sensere
"cavatas."

But I believe navigation was so far improved in Virgil’s time, that the Romans made no use of hollowed 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: "Fosses et muros de terra factos, et glebis, qui fiunt in circitu cohor-
"tium et vinearum." He takes exacuant 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. Amerina retinacula.] 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 precipue salicis, Graeae,
"Gallica, Sabinae, quam plurimi vocant Ameriam. Graeca flavi coloris est, Gallica obsoleti purpu-
"re, et tenuissimi viminiis. Ame-
"rina salix gracilem virgam, et ruti-
"lam gerit."

266. Rubes viriqa.] Rubi was the name of a city of Apulia. It is mentioned by Horace:

"Inde Rubos fessi pervenimus."
P. VIRGILII MARONIS

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 forbade to drain the fields, to defend the corn with a hedge,

Nunc torrete igni fruges, nunc frangite saxo.
Quiuppe etiam festis quædam exercere diebus
Fas et jura sinunt. Rivos deducere nulla
Religio vetuit, segeti prætendere sephem, 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, Americâ 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 geniste, et populi, et ulmi, et sanguinei frutices, et betulae, et harundo fissa, et harun- dinum 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 torrette parant flammis, et frangit
"gere saxo."

268. Quiuppe 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: "Feris autem ritus majorum etiam illa permittit. —Piscinas, lacus, fossas veteres ter- gere, 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 prætendere sephem.] Columella differs from Virgil, in this particular: "Quaoad Pontifices negent segetem feri notice debere."

272. Bala—.
Insidias avibus moliri, incendere vapres, 
Balantumque gregem fluvio mersare salubri.
Sæpe oleo tardi costas agitator aselli 
Vilibus aut onerat pomis; lapidemque revertens
Incusum, aut atræ massam picis urbe reportat. 273
Ipsa dies alios alio dedit ordine Luna
Felices operum. Quintam fugse: pallidus Orcus,
Eumenidesque satæ: tum partu terra nefando
Cœumque Iapetumque creat, sœvumque Typhoëa,
to lay snares for hinds, to ßere the 
thorns, and to dip the bleating 
slock in the wholesome river.
The drider 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 mistone, 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 Cœus and 
Iapetus, and ßerce Typhoëa.

NOTES.

272. Balantumque gregem fluvio mersare salubri.] Columella ob-
serves, 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 lanà-
rum causa lavari ovès, nisi propter 
medicinam. Virgilius, quod liceat 
feriis flumine ablure gregem, 
præcepsit, et idcirco adjicit; fluvio 
mersare salubri. Sunt enim vitia, 
quorum causa pecus utile sit la-
vare.” 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.] Vitis signifies common, mean, or cheap. Po-
mum 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 An-
cients meant by Pomum. See my 
First Lecture of a Course of Botany, 
page 19, 20, 21.

Lapildem 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 incusum.

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

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

Πηληθα; γ' εξαλισθαι, ἑπὶ γαλατικε πε 
καὶ ἄνω.

Ἐν σαέμη γας φασιν Ἐρμίης; ἀμφιπο-
λεῖως,

"Ορκον τυμημας, τὸν Ἐρις τις τὸν οἴκου 
ἐπισκοπον.

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

279. Cœumque, Iapetumque create, 
sœvumque Typhoëa.] These are said 
also by Hesiod, to be the sons of the 
earth. Virgil imitates the Greek 
Poet in mentioning Cœus and Iape-
tus without any epithet.

Κοῖν τε, Κρεῖδος ἔτ', Ὄπεροι ιότ' ἦν ἦθ' 
τίτων τε.

But
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 among the heaped mountains with his thunderbolt.

Et conjuratos caelum rescindere frateres. 280

Ter sunt conati imponere Pelio Ossam

Scilicet, atque Ossae frondosum involvere Olympum: Ter pater extractos disjecti fulmine montes.

NOTES.

But he bestows the epithet of savus on Typhoeus: 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:

Ossa...tv, Ossae frondosum involvere Olympum:

Heav’d on Olympus tottering 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 νῦν ἕτερον ἵκον. 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 νῦν ἔτερον ἵκον: μέτρον ἵκον.

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

Ille flagranti

Aut Atho, aut Rhodopen, aut alta

Ceraunia telo

Dejicit.”

But
Septima post decimam felix et ponere vitem,
Et prensos domitare boves, et licia telae
Addere: nona fugae 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. *Disjicit* seems more proper in this place, to express the scat-
tering asunder of these mountains. And we find in Strabo, that Ossa was really thought to have been torn from Olympus: 'Υπὸ δὲ σεισμῶν ἐγκέ-
ματος γενομένου (τὰ νῦν καλούμενα Τέμπ-
πυ) καὶ τῶν Ὀσσων ἀποχέτευτος 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 decimum.*] 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 anything so obscure. It must however be confessed that Hesiod has set down the fourteenth day as lucky for taming cattle:

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 ἐνυ, τετράς τι, καὶ ιδέματη, ἱερὸν ἄμαρ.

and

'Εσθαλ β' ἄνδρογυνὸς δεκάτω.

But he no where says that the se-
venth is inferior to the tenth; nor
does he mention either of them as for-
tunate for any part of husbandry. I pre-
fer the first interpretation, be-
cause it seems the most plain. Hesiod
allows it also to be one of the lucky
days:

Μέση δ' ἱδέματη Δημήττερος ἴππον ἀκ-
τὶν
Ἐν μάλ' ὀπτπίνωυτα ἰστροχάλυ ἐν ἀλών
Βάλλειν. ὑποτόμω τε ταῖς ἔλαμμιν δεῦρα,
Νοίᾶ τε ἵλα πολλὰ, τά τ' ἄμενα νυνὶ
σῶλονται.

*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.

287. Multa
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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 stumbles, 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, casing their long labour with singing, run thro’ the boon with the carting 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 pra
tondentur: noctes lentus non deficit humor.
Et quidam seros hyberni ad luminis ignes
Pervigilat, serroque faces inspicat acuto.
Interea longum cantu solata laborem
Arguto conjux percurrit pectine telas:
Aut dulcis musti Vulcano decoquit humorem.

NOTES.

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. Hennisius, La Cerda, Ruaeus, 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.

Irroral.] 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 Aethon,
“Solis equi, quartusque Phlegon.”

289. Nocte leves melius stipulae.] Hennisius 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 prata tondentur.] Pliny also observes that a dewy night is fittest for mowing: “Noctibus roscidis secaris 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
GEORG. LIB. I.

Et foliis undam trepidi despumat aheni.

At rubicunda Ceres medio succiditur aestu,
Et medio tostas aestu terit area fruges.

297

and seem with leaves the wave 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.

NOTES.

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 Vulcan 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. Piersius says it is trepildis despumat aenifs in the Roman manuscript, and trepiti in the Medicean and some other manuscripts. The Cambridge manuscript has trepiti: in the other manuscripts which I have consulted it is trepiti. Servius, Heinsius, La Cerda, Masvicius, and several good editors read trepiti. Ruaeus and many others prefer trepiti.

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 succingilur. "Several copies, " says he, have succiditur, 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 succingilur. 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 Enedid, to a flower cut down by a plough:

"Purpureus veluti cum flos succisus "aratro "Languscit moriens."

Cedo and its 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 fienum tractari et condì debeat. In that chapter we find cum fienum cecidimus. In the twenty-first chapter, which treats of harvest, we find si tempestive decisa sint: and sin autem spice tantummodo recisae sunt.

298. Et medio tostas aestu terit area fruges.] Thus Columella: "Quod "si falcius seges cum parte culmi "demessa
P. VIRGILII MARONIS

Flow naked, and now 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 agricolae plerumque fruuntur, 300
Mutuaque inter se laeti convivia curant.
Invitat genialis hyems, curasque resolvit:
Cen presse cum jam portum tetigere carinae,
Puppibus et laeti nautae imposuere coronas. 304
Sed tamen et quernas glandes tum stringere tempus,

NOTES.

"demessa sit, protinus in acervum,
vel in nubilarium congeritur, et sub
binde opportunitis 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 ex-teritur grege jumentorum inacto, et ibi agitato perticis, quod ungulis espica exteruntur grana." Columella mentions all these ways, of threshing, treading, and rubbing with the *tribulum*. "Sin autem spi-ca tantummodo recisae sunt, pos sunt in horreum conferri, et deinde per hyemem, vel baculis existi vel exteri pecudibus. At si com-petit, ut in area teratur frumentum, nihil dubium est, quin equis melius, quam bubus ca res con-fi-ciatur, et si paucus juga sunt, adjiciere tribulam et traham possis, quae res utraque culmine comminuit."

299. *Nudus ara, sere nudus.*] Thus Hesiod:

" - - - Γυμνὸν σπέιειν, γυμνὸν δὲ βοισίν,
Γυμνὸν δὲ ἁμεσοιαν."

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 quo-tum sua jugera in Vaticano, quæ prata Quintia appellantur, Cincinnato viator attulit dictaturam, et quidem, ut traditur, nudus, 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 laeti nautae 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*: "Pagi 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, "que 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 Agricolae 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 posite, quoniam suaves miscet
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 ignem, Uritur ingentii sonitu succensa re pente:
"Lauricemos ut si per montes flammam, ma vagetur,
"Turbine ventorum comburens im pete magno.
"Nec res u1la magis, quam Phoebi 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 Phoebus' love; still flies the flames' embrace.

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 doves, 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 funde,
Cum nix alta jacet, glaciem cum flumina trudunt.
Quid tempestates autumni, et sidera dicam?

Atque ubi jam breviorque dies, et mollior aestas,

NOTES.

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 ἕλλας.

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 fides occidit mane, et autumnus incipit. "...Idibus Augusti delphini occasus "tempestatem significat. Decimo "novo Calendas Septembris ejusdem "sideris matutinus occasus tempe- "statem significat. Decimo tercio "Calendas Septembris sol in virgi- "nem transitum factit. Hoc et se- "quenti die tempestatem significat,

"interdum et tonat. Hoc codem "die sidis occidit. Decimo Calen-
"das Septembris ex codem sidere "tempestas plerumque oritur et plur- "via." Homer mentions the Au-

One of the Arundelian manuscripts has frigora instead of sidera.

312. Atque ubi jam breviorque dies, et mollior aestas.] One of Dr. Mead's manuscripts has

"Atque ubi jam breviorque dies, "jam mollior aestas,

which is not amiss. Servius thinks the latter end of Autumn is meant: but that interpretation will not agree with mollior aestas, unless we suppose aestas to be put poetically for warm weather, as it seems to be in the second Georgick:

"Prima
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Quae vigilanda viri: 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

NOTES.

"Prima vel autunni sub frigora, " cum rapidus sol
" Nondum hyemem contingit equis, " jam praeerit aestas."

313. Vel cum ruit imbriferum ver.] One of Dr. Mead's manuscripts has et instead of vel. Servius interprets ruit, precipitatur, 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 tau- " rum transitum facit, pluviam signifi- " cat. Decimo quarto Calendas " Maias sueule se vesperi celant, " pluviam significat. Undecimo " Calendas Maias ver bipartitur, pluvia " et nonnunquam grando. Decimo " Calendas Maias vergiliae cum sole " oriuntur, africus vel auster, dies " humidus. Novo Calendas Maias " prima nocte sidicula appareat, tem- " pestatem significat. Quarto Calen- " das Maias auster fere cum plu- " via. Tertio Calendas Maias mane " capra exoritur, austrinus dies, in- " terdum pluviae....Quinto Noi as " Maias centaurus totus appareat, " tempesatem significat. Tertio No- " nas Maias idem sidus pluviam sig- " nificat....Septimo Idus Maias Ae- " statis initium, favonius, ant cornus, " interdum etiam pluvia." Lucre- " tius mentions both Autumn and " Spring, as stormy seasons:

" Autumnnoque magis stellis fulgen- " tibus alta
" Concititur caeli domus undique, " totaque tellus;
" Et cum tempora se Veris florentia " pandunt."

"Now spring and autumn frequent " thunder's hear;
" They shake the rising and the dy- " ing year."

CREECH.

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 intremiscat, in which he is followed by Ruaeus. Dr. Trapp adheres to this interpretation:

" - - - When the trembling cars " Wave with the wind."

He observes upon this passage, that " Trembling in animals being the ef- " feet of fear; the word inhorruit is " elegantly transferred to corn, &c. " trembling with the wind." See the note on segnique horreit in arvis carduas, 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 messorem induceret arvis
Agricola, et fragili jam stringeret hordea culmo,

NOTES.

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 spreading the sea in a storm:

"— Cæruleus supra caput asstitit
     "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. Fragilī 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 fragi-
   "libus." 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 cul-
mu~, and uses the epithet fragili 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."

May
Omnia ventorum concurrere praelia vidi,
Quae gravidam late segetem ab radicibus imis
Sublime expulsam eruerent: ita turbine nigro 320
Ferret hyems culmumque leven, stipulasque volantes,
Sæpe etiam immensum caelo venit agmen aquarium;
Et fecdam glomerant tempestatem imribus atri
Collectae ex alto nubes: ruat arduus aether,

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,

NOTES.

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, ac-
cording to Pierius. But concurrere
is a better word: and we have the au-
thority of Pliny that it is the word
which Virgil used in this place:
"Etenim predicta ratione vento-
rum, no saepius eadem dicantur,
"transire convenit ad reliqua tem-
pestatum praesagia, quoniam et
"hoc placcissae Virgilio magnopere
"video. Siqnidem in ipsa messe
"sepe concurrere prævia ventorum
"damnosa imperitis refert."

320. Ita turbine nigro, &c.] This
no doubt is to be understood as a si-
mile. 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. Ruaeus 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 radicitus, tam denso

"nimbo jactabat procella calamos
"leves, et stipulas volantes.” Dry-
den follows Ruaeus:

"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 gusta a hurricane would
"drive
"Light, flying stubble.”

321. Collectae ex alto nubes.] Ser-
vius thinks that by ex alto is meant
from the north; because that pole
appears elevated to us. But, as Ru-
æus justly observes, storms generally
come from the south; and the Poet
a few lines afterwards says ingemiant
austri. Some take ex alto to mean the
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
"sluey rain,
"Suck'd by the spongy clouds from
"off the main."

and Mr. B.— —

"Oft gather from the deep the
"thick'ning clouds."

Ruit ardus ather.] Servius takes this to signify thunder: Tontribus 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 imbribus atra
"Tempestas sine more furit: toni-
"traque tremiscant

"Ardua terrarum, et campi: ruit
"adhiceto
turbidus imber aqua, densisque
"nigerrimus austris."

Martial uses calum ruebat, when he is speaking of a very great shower of rain:

"Imbribus immodicis calum nam
"forte ruebat."

Virgil is thought, in this description of a flood, to have had in his mind a passage in the sixteenth Iliad:

"Tων ὅ τε πάντες μὲν ποταμοὶ πλη-

πουσαι θυκτη,
Πολλαὶ δὲ καλύτερα ἄτοπορνοιοι
χαράδραι,
'E; δὲ ἄλα πορφυρίνιοι μγάλα για-

χυσι θεοῦ,
"Εξ ἥσιαν ἐπὶ κάθι μνύουν δὲ τε ἔρη
"αἰθρῶν.

"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 de-
struction of the fields, and labours of husbandry,
Diluit: impleatur fossae, et cava flumina crescent
Cum sonitu, fervetque fretis spirantibus æquor.
Ipse pater, media nimborum in nocte, corusca 328
Fulmina molitur dextra: quo maxima motu

NOTEs.

husbandry, and at last the deluge
spending its force upon the sea.

325. *Satula* lata, bonique labores.*] We
find the same words in the sec-
ond Æneid, where he alludes to a
torrent rushing down from the moun-
tains:

"—Rapidus montano flumine
torrens
"Sternit agros, sternit *sata lata 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 hor-
or 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 Lu-
cretius:

"Usque adeo tetra nimborum nocte
cororta."

In is wanting in one of the Arunde-
lian manuscripts. Picarius observed
the same in some ancient manuscripts:

but he says it is *nimborum in nocte*
in the Medicean and most other co-
pies; and prefers that reading as
much more numerous and elegant.

*Corusca* fulmina molitur dextra.*] Servi-
us, and after him some other
commentators make *corusca* agree
with *fulmina.* Thus we find in Ho-
race:

"Igni corusco nubila dividens."

Ruæus joins it with *dextra.* This
also has a parallel in Horace:

"—Rubente
"Dextera sacras jaculatus arces."

It appears to me more poetical to say
that *Jupiter lance the thunders with
his fiery right hand,* than that he
lance 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
"forky fire."

Dryden
Terra tremuit: fugere fææ: mortalia corda 330

Per gentes humilis stravit pavor: ille flagranti

Aut Atho, aut Rhodopen, aut alta Ceraunia telo

NOTES.

Dryden seems to follow the other interpretation:

"The father of the gods his glory
"shrouds,
"Invol'ld in tempests and a night
"of clouds,
"And from the middle darkness
"flushing out
"By fits he deals his fiery bolts about."

and Mr. B——

"Amidst a night of clouds his glit-
"tring fire,
"And rattling thunder hurls th' eter-
"nal sire."

330. Fugere fææ: mortalia corda, &c.] So I venture to read it with the Cambridge and one of the Arun-
delian manuscripts. The common reading is fugere fææ, et mortalia corda, &c. But the making a pause at fææ, and leaving out the conjunc-
tion, seems to me more poetical:

Dr. Trapp justly observes that fug-
ere 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 pre-
save 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 fæ-
ææ, 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 fææ, they are all vanish-
ed in an instant. But in Mr. Dry-
den's translation, one would ima-
gine 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 departs."

332. Atho.] The King's, the
Cambridge, the Bodleian, one of the Arun-
delian, and both Dr. Mead's ma-
uscripts have Atho, the other Arun-
delian manuscript has Aton. Pierius
observes that it is Athon in the Ro-
am, the Medicean, and some other
ancient manuscripts. Servius, Hein-
sius, la Cerda, Ruæus, and most of
the good editors have Atho. It is
certain that the accusative case of
Dejicit: ingeminent austri, et densissimus imber:
Nunc nemora ingenti vento, nunc litora plangunt.
Hoc metuens, cæli menses et sydera serva: 335
Frigida Saturni sese quo stella receptet:

\[\text{NOTES.}\]

\[\text{a} \delta \omega; \text{ is generally } \delta \omega, \text{ though sometimes it is } \delta \sigma \omega. \text{ Theocritus has } \delta \omega, \text{ in a verse of the seventh Idyllium, which Virgil is thought in this place to have imitated:}\]

\[\text{H } \delta \omega, \text{ το } \text{ Ροδόπαι, } \text{ καικατον } \text{ ἱσχα-} \]

\[\text{H} \delta \omega, \text{ t} \text{ Ροδόπαι, } \text{ καικατον } \text{ ἱσχα-}\]

\[\text{Athos is a mountain of Macedonia, making a sort of Peninsula in the Æ-} \]

\[\text{genian sea, or Archipelago. Rhodopen.} \text{ Rhodope is a mountain of Thrace.}\]

\[\text{Alta Ceraunia.} \text{ The Ceraunia are some high mountains in Epirus, so called because they are frequently stricken with thunder; for } \text{κεφανίς} \text{ signifies a thunderbolt.}\]

\[\text{333.} \text{ Densissimus imber.} \text{ One of Dr. Mead's manuscripts has } \text{den-} \]

\[\text{sissimus other.}\]

\[\text{334.} \text{ Plangunt.} \text{ Servius reads } \text{plangit, and interprets it } \text{resonare} \]

\[\text{facit: but he acknowledges that others read } \text{plangunt. Pierius says it is}\]

\[\text{plangit in the Roman and some other very ancient manuscripts; and seems to suppose } \text{densissimus imber to be} \]

\[\text{the nominative case to } \text{plangit. If this interpretation be admitted, we must render the passage now under consideration thus:} \text{“The south winds }\]

\[\text{“redouble; and the exceeding thick }\]

\[\text{“shower now makes the woods, and}\]

\[\text{“now the shores resound.” He adds “that in the Medicean copy } \text{“plangunt is paraphrased scindunt;}\]

\[\text{“thus the verb must agree both with “auster and imber.” But to say either that the shower, or the south wind and the shower make the woods and shores resound with a great wind, seems to me to be a tautology. If we were to admit } \text{plangit, I should rather with Mr. B——, understand Jupiter: though I think he is mistaken in ascribing this interpretation to Pierius. Masvicius also has admitted } \text{plangit: but as } \text{plangunt seems to be full as good as the other reading, and as it is generally received, I have chosen to adhere to it.}\]

\[\text{335.} \text{ Hoc metuens.} \text{ After this description of a tempest, the Poet proposes two methods of avoiding such misfortunes: one by a diligent observation of the heavens; the other by a religious worship of the gods, especially of Ceres.}\]

\[\text{Cæli menses.} \text{ By the months of heaven, I take the Poet to mean the twelve signs of the Zodiack, through each of which the sun is about a month in passing.}\]

\[\text{336.} \text{ Frigida.} \text{ Thus Pliny, “Sa-} \]

\[\text{“turni autem sidus gelidæ ac rigen-}\]

\[\text{“tis esse naturæ.” Saturn may well deserve the epithet of cold, its orb being at a greater distance from the sun than that of any of the other planets.}\]

\[\text{Recptet.} \text{ Servius commends the skill of Virgil in making choice of this verb, which he thinks is designed to express Saturn's returning twice} \]
P. VIRGILII MARONIS

Quos ignis caeli Cyllenius erret in orbis.
In primis venerare Deos, atque annua magnae
Sacra refer Cerei, latis operatus in herbis,
Extrema sub casum hyemis, jam vere sereno. 340
Tum pingues agni, et tum mollissima vina :
Tum somni dulces, densaque in montibus umbrae.
Cuncta tibi Cerearem pubes agrestis adoret:

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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 quod, wandering.

338. Annua magna sacra refer Cerei.] The Poet here gives a beautiful description of the Ambara-

lia; so called because the victim was led round the fields: quod victima arbret arva. In ver. 345 Virgil men-
tions it being led three times round.

340. Casum.] All the ancient manuscripts which Pierius had seen, except 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 tune and others tum. He observes also that in the Medicean copy it is tune in this verse, but in the next it is Tum somni dulces. In one of the Arundelian manuscripts it is Tune pingues agni tum sunt. In one of Dr. Mead's it is Tum pingues agni tum sunt. In the other it is Tum pingues agni, et tum: which reading is admitted by Heinsius, from whom I seldom deviate. The other man-

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
Falce 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
three round the new fruits,
accompanied by the whole
crowd of shouting companions;
and let them loudly invite Cerce
under their roofs; nor let any
one put the sickle to the ripe
corn, before he has crowned
his head with wreaths of oak,

scripts which I have collated, and most
of the common editions, have Tunc
agni pingues et tunc.

324. *Mitii dilue Baccho.] Mont-
faucon quotes this passage, to shew
that Ceres and Bacchus were wor-
shipped 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 ayant 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 Bac-
cho is here put figuratively for wine,
and that it is the ablative case, cou-
pied with lacte. Nor could that
famous antiquary be easily led into
this mistake, if he took Bacchus in
this place to signify wine, by con-
cluding 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 de-
ties, to whom they sacrificed on that
occasion. "Priorsquam messim fa-
cies, porcam praeidaneam hoc
modo fieri oportet. Cereri porca
præcidae, porco fæmina, prius-
quam hasce fruges condantur, far,
triticum, ordeum, fabam, semen
rapicium, thure, vino, Javo, Jovi,
Junoni praefato. . . . Postea por-
cam præcideaneam immolato. Ubi
extra proscccta erunt, Javo struem
commorato, maclatoque item uti
prius obmoveris. Jovi feretum ob-
moveo, maclatoque item uti prius
feceras. Item Jano vinum dato,
et Jovi vinum dato, Juto uti prius
datum ob struem obmovendam, et
feretum libandum. Postea Cereri
extra, 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.

340. *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
Chzoniam 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

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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 opera rarii ex Saturni cætororumque siderum conversionibus parum aut nihil possunt colligere, ea de tempestatum indiciis, ac praeventiibus bus dicam, quæ sunt pene ad vulgarem populairemque sensum commodata, &c.”

352. Pluviasque. [It is pluvias without que, in one of Dr. Mead’s manuscripts, and in the old Nureenberg 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 Sesquiulysse, to confirm this interpretation: Adversi venti ceciderunt, quod si pergunt inferioris 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 aequor, et omnes, Aspice, ventosi ceciderunt muris muris aurae.”

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
Continuo ventis surgentibus aut freta ponti
Incipiunt agitata tumescere, et aridus altis
Montibus audiri fragor; aut resonantia longe 358
Littora miseri, et nemorum increbescere murmure.
Jam sibi tum a curvis male temperat unda carinis,
the husbandman often observ-
ing, 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 crack-
ling is heard in the mountains;
or the far resounding shores be-
gin to echo, and the murmur
of the groves to thicken. Now
can the wave hardly forbear the
bending ships,

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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 de-
scribe the beauty of these lines of our
Poet. The very motion of the swell-
ing 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 moun-
tains in

Aridus altis
Montibus audiri fragor:
and the rustling of the woods in

Nemorum increbescere mur-
“mur.”

These beauties are too frequent in
Virgil to escape the observation of
most readers; but it would be un-
pardonable in a commentator not to
take notice of them.
The swelling of the sea, the re-
sounding of the coasts, and the roar-
ing of the mountains are mentioned
as prognosticks of wind by Aratus,
whom Virgil has imitated in his pre-
dictions of the weather :

Σῆμα δὲ τοι οὔτω καὶ οὖσαυσα θά-
λασσα
Γρυνίζων καὶ μακρῶν ε'τ' αἰγιαλῶν βιόων-
tης,
'Ακταί τ' ικίλαιον, οποτ' εὐδοί οὐχίσ-
σαι
Πηγγοται, κοζυφαί τι βούμωνα θείος
ακραί.

357. Aridus fragor.] Pierius says
it is ardus in the Roman manuscript.
Aridus fragor means a dry crack-
ling 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 ma-
nuscript. Heinsius retains the pre-
position: 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,
Mnymidonum Dolopum aut du-
iri miles Ulysses
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 for-
sakes the well known tens 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 white after
them through the shade of
night. Often shall you see the
tight chaff and falling leaves
fly about.

Cum medio celeres revolant ex aëro se mërgí;
Clamoremque serunt ad littora: cunquæ marinae
In sicco ludunt fulicæ: notasque paludes
Deserit, atque altam supra volat ardea nubem.

Sæpe etiam stellas, vento impendente, videbis
Præcipites cælo labi, noctisque per umbram
Flammarum longos a tergo albscere tractus.
Sæpe levem paleam et frondes volitare caducas,

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361. Mergi.] What Virgil says
of the cormorant, Aratus ascribes to
the ifodés.

Kai δ' ἄν ἐπὶ ξηρῆν ότι ίρωδές καυὰ κέσ-
τοι.

'Εξ ἀλι; ιξηντι, φωνὴ περὶ τολμᾶ λαυ-
πώς,
Kυπαλέναι κε θάλασσαν υπερφόσσι' άπ-
ρέως.

Now ifodés is generally understood
to mean a heron: but La Cerda in-
terprets it a mergus or cormorant.
It is said to be called ifodés quasi
 thrive, because it delights in fenny
places; but this agrees with the her-
on, as well as with the cormorant.
The same author will have the αἰθέα
of Aratus to be the fulica of Virgil,
because they are so called, as he says,
a fuligine; from their blackness:
though the αἰθέα is generally thought
to be the same with the mergus. The
πέρας of Aratus he takes to be the
heron. For the learned reader's sa-
tisfaction I shall set down what Ar-
tus has said of these sea fowl, imme-
diately after the three verses just now
quoted:

Kai ποτε καὶ πέρας, ὅποτ' ήδειν ποτέω-
tαι,

'Αστια μιλλάτων αἵμων ἵππων φίδων.
Pολλάκι δ' ἀγριάδες ισσας, η ἐν αἷ

"Αἰθέας κεινίαυ τινάσσωται πέραν
σον.

365. Sæpe etiam stellas, &c.] This
prognostick of wind taken from
the stars seeming to fall is borrowed
also from Aratus:

Kai διὰ νύκτα μπάνατο ὣτι ἀετὸς ἀίτ-
στει.

Ταρδία, τοι δ' ὀπίθιον ἐκοι ὑπολοίκαι-
ντας,

και αἰθέας κίνοις άυτὸν ὅδειν ἐφχρη-
τοι.

Pνέματος;

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. Priorius says
it is umbram in the Roman and Me-
diccan manuscripts; and prefers that
reading.

368. Sæpe levem paleam, &c.] What
Virgil says of chaff, falling
leaves,
Aut summâ nantes in aqua colludere plumas.
At Boreœ de parte trucis cum fulminat, et cum 370
Eurique Zephyrique tonat domus; omnia plenis
Rura natant fossis, atque omnis navita ponto
Humida vela legit. Nunquam imprudentibus imber
Obsuit: 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 Eurus 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 warn-
ing: either the airy cranes
avoided it in the bottom of the

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leaves, and feathers, Aratus has said
of the down of thistles.

"Hæn kai πάπτων, λευκὰς γῆρειν αὐξα-
νεις,
Σμιμ' αγατόν' αἵματιν, καφής ἀλός ἐπέπτη
tοὶ φοῖνικ." 
Αμφί ἑτυπλαιῶσι, τὰ μὲν πάροι, ἄλλα δ' ἐπίστων.

370. At Boreœ, &c.] In these
lines we have the prognostics of
rain, in which lines the Poet plainly
imiteres Aratus:

Αὐτὴ ὦ τ' ἵν' ἐν τότε τοῖς τελέµιοι, καὶ ἐκ νότον ἀφράπ-
ησιν,
Ἀλλοτε δ' ἵν' ἔρις ἐν, καὶ ἐλπίζει σὺς ἐν
Δὴ τότε τις πτελεύοι ἐν δείδει καινιθρο-
ωίς.
Μὴ μὲν, τῇ μὲν ἵν' τιλεύοι, τῇ δ' ἵν' 
Δὴς ἐναὶς
"Υδητι γαρ τοσσαίδε περὶ τοποῖ ποισί-
ται."

The Cambridge, one of the Arun-
delian, and one of Dr. Mead's ma-
nuscripts have aut instead of at, at
the beginning of ver. 370.

373. Legit.] Heinsius has legunt,
in which, I think, he is almost sin-
gular.

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 im-
prudent or unwise, but also unad-
vised, uninformed, or unawares,
in which sense this passage is gene-
really 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 inter-
preted. Some take the prognostic of
rain to be the cranes leaving the val-
lies, and flying on high, reading this
passage græcis fugere eximis vallibus.
Of this opinion are Servius, Grimo-
aldus, Ræus, 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:"

and
Aëriæ fugere grutes: aut bucula cælum

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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 valleys; interpreting it thus: " Grues " volatu suo altissimo indicant im-
" brem surgere ab imis vallibus."

In this sense May translates it:

" 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 ὄψιν τιτωται, πρὸς τὸ καθέξον τα σέβεσιν. Καὶ ἐὰν ἵπποι ἤπο, καὶ χειμάρα, κα-
tουπᾶσαι ηὐχάλοισιν. 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 winding mazes:

'Oub' ὑψὸν γεράνων μακραί σῖχες αὐτὰ κέλευθα

Τείνοντας σφεδάδες ὡς παλαιτὶς ἀπο-νέονται.

Thus also Aratus:

Καὶ βας Ṽὴν τοι πάρος ἐβατος ἐν λιοίοιν,
Οὐραῖον εἰσανδώντες ἀπ' αἰθήρος ὁφθή-

Aëriæ fugere grutes: aut bucula cælum, &c.] 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-
" dæque paludis
" Cernere inexpleto studio certare " lavandi:
" Et velut insolitum pennis infundere " rorem:
" Aut arguta lacus circumvolitavit " hilarundo:
" Et bos suspiciens cælum, mirabile " visu,
" Naribus ærium patulis decerpsit " odorem:
" Nee tenuis formica cavis non ex- " tulit ova.

These
Suspiciens patulis captavit naribus auras:
Aut arguta lacus circumvolavit hirundo:
Aut veterem in limo Ranae cecinere querelam.
Sæpius et tectis penetrabilibus extulit ova
Angustum formica terens iter: et bibit ingens

**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:

*H λίμνην ἔπει ἔθει κυλίδες ζέττοντας,
Γατέβι τόπτος τα ἄνυτως εἰλυμάνως ἔψω.*

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:

*H μᾶλλον ἔπει ἐνερχαστα, ἐδροσίον ὑμέρας,
Αὐτίκως ἐν ὑμένας, πατέρας βοώσας γυ-ρίως.*

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:

"H μᾶλλον ἔπει ἐνερχαστα, ἐδροσίον ὑμέρας,
Αὐτίκως ἐν ὑμένας, πατέρας βοώσας γυ-ρίως.*

See also the last of the verses quoted from Varro, in the note on ver. 375.

380. *Et bibit ingens arcus,* &c.] 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:

"H μᾶλλον ἔπει ἐνερχαστα, ἐδροσίον ὑμέρας,
Αὐτίκως ἐν ὑμένας, πατέρας βοώσας γυ-ρίως.*

Aratus mentions the rainbow appearing double, as a sign of rain:

"Ecce autem bibit arcus!"
"Pluet"
"Credo hercle hodie."
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 quae Asia circum
Dulcibus in stagnis rimantur prata Caystri,

NOTES.

"H δίψυχη ἢξωτε διὰ μέγαν δύσασθε ἱππας.
in which he is followed by Pliny:
" Arcus, cum sunt duplices, pluvias
" nunciant."

382. Corvorum increpuit densis exercitus alis.] Thus also Aratus:

Δό ποτε καὶ γεναι κοράκων, καὶ Φῦλα
coloeiv,

"Αδατος ἐρχομένου Δὸς πάρα σήμ' ἐν

υντο,

Φυϊόμενοι ἀγέλαδα, καὶ ἵμηρισαν ὁμοῖοι

Φιδιγόξιμων καὶ πως κάρακες δίους σα-

λαγμούς,

Φωνή ἐρωμάνωτο σύν ηδατος ἐρχομένω

υντο.

"Η ποτε καὶ κρέβαν τε βαριὰ δισάκη

Φ珖η

Μακρὸν ἐπιζηδόζετο τυχάζομεν πληρὶ

τυκνα.

383. Jam varias pelagi volucre, &c.] Pierius says that in some
ancient manuscripts, the words are
placed thus : Jam volucre pelagi
varias; and that in some it is atque
Asia for et quae Asia. He observes
also that it is varius 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 varius. The other
Arundelian manuscript has tum in-
stead of jam.

Aratus has mentioned this prog-
nostick also of the water-fowl duck-
ing themselves before rain:

Πολλάκια λιμαναία τη ἱιάλαι γρυνίσι

"Ανθιον κλυζοντα ἑἱμενιν ἠδατοσια

Virgil seems to have imitated this
verse of the second Iliad:

'Ατρί'ιο ἐν λειμώνι, Καῦριον ἐμφί ἐμδρα.

The Asia palus or Asius campus is
the name of a fenny country, which
receives the overflowings of the Cay-
ster. The first syllable of this
adjective is always long; as in the pas-
sage now before us; and in the fourth
Georgick:

" Atque Ephyre, atque Opis, et Asia

" Deiopeia ;"

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 Asia 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; Nunc caput objectare fretis, nunc currere in undas, Et studio incassum videas gestire lavandi. Tun cornix plena pluviam vocat improba voce, Et sola in sicca secum spatiatur arena. Nec nocturna quidem carpen
tes pensa puellæ

385. Nunc caput objectare fretis, nunc currere in undas, Et studio incassum videas gestire lavandi. Tun cornix plena pluviam vocat improba voce, Et sola in sicca secum spatiatur arena. Nec nocturna quidem carpen
tes pensa puellæ

NOTES.

into the Αἰgean 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:

Thus Lucretius, speaking of the different voices of birds:

"Et partim mutant eum tempestati
tibus una
Raucisonos cantus, cornicum ut
sæcla vetusta,
Corvorumque greges, ubi aquam
dicuntur et imbres
Poscere, et interdum ventosaurus-
que vocare."

Sometimes at change of air, they change their voice:
Thus dazs, and om'ous 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

"Ant caput objectat querulum ve-
nientibus undis."

The King's and one of Dr. Mead's manuscripts have et caput, &c. In the
Nescivere hyemem: testa cum ardente viderent
Scintillare oleum, et putres concrescere fungos.
Nec minus eximbres soles, et aperta serena
Prosipere, et certis poteris cognoscere signis.
Naim neque tum stellis acies obtusa videtur; 395

NOTES.

the Cambridge manuscript this verse is mutilated; Aut caput querulum iactab, &c. In the old Nuremberg edition et caput, &c. is added after ver. 389.
392. Scintillare oleum, et putres concrescere fungos.] This also is mentioned by Aratus:

"H lūχιον μάκκατε ἀγείρανται πετρι μύξαν,
Νύκτα κατὰ σκιών, μηδ' ἐν ὑπὸ ἱείμα-
τος ἀφη
Δύναν ἀλλοτε μὲν τι φῶς κατὰ κόσμον
δραβε,
'Αλλετε δ' αἴσσεων ἀπὸ φλάγες, ἡπτι
κοῦφασ"
Ποιμένες.

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 eximbris; 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
"foresce."

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 ex-
imbreus;

"Nor from less certain signs, the
"swain descrys
"Unshow'ry suwe, 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:

"Ημιτ δ' ἀπερβαί ἀκάφροι φῶς ἐκπληκτον
νεται."

396. Nec
Nec fratris radiis obnoxia surgere Luna: 
Tenuia nec lanae per caelum vellera ferri. 397 
Non tepidum ad solem pennas in littore pandunt 
Dilectæ Thetidi Alcyones: non ore solutos 

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 lanae per caelum vellera ferri.] By thin fleeces of wool the Poet means the fleecy clouds, which Aratus mentions as a sign of rain:
Παλαιάς δ' ἐξορμάνων ὑπών νίφας προπαξι
Οία μάλιστα πόκυτον ιοικότα ἱδάλλονται.

398. Non.] In one of Dr. Mead's manuscripts it is nec.

399. Dilectæ Thetidi Alcyones.] The fable of Ceyx and his wife Alcyone 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:


--The gods commiserate: And change them both, obnoxious to like fate. As erst they love: their nuptial faiths they show In little birds: ingender, parents grow. Seven winter days with peaceful calms possest; Alcyon sits upon her floating nest. Then safely sail: then Æolus incaves For his the winds; and smooths the stooping waves.

SANDYS.

Hence
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' ἀλκυίας γορησθεῖτι τὰ κύρατα, τῶν τα
Σαλαστων>,
Τῶν τε φύτων, τῶν τ' ἑβρων ὡς ἵσκητα φυκία
κυνιν,
'Αλκυίας, γλαυκαίς Νερινίς ταίτε μάλιστα
'Ορέσθων ἱφιλαθέν, ὡσαίς τέ περ ἐξ ἄλος
ἀγρα.

"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. Orem solutos.] Servius says that some read orem 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:

———— Νυκτίφιν γλαιξ
'Ησυχον αἰῶνιον, μαραμόμαντον χυμά
νος
Γνίσων τοι σήμα.

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 [præsagiant] serenitatem. "Sic noctua in imbres, at sereno, tempestatem." We have seen already, in the note on ex-
imbris, that the prognosticks here set down relate to the continuance of fair weather, not of its suc-
cceeding 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 Ne-
quicquam 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
Apparat liquido sublimis in aëre Nisus,
Et pro purpureo pœnas dat Scylla capillo:

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 considering the obscurity of that writer, 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 complaint, not of joy (for ’tis a dismal ditty indeed) at the approach of fair weather: but does it nequicquam, 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 subject in a very extraordinary manner. 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 superstitions. 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 aether: it is the same also in the Roman manuscript, according to Persius.

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 Alcathoë 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 Haliaëtos, 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 atroxy magno stridore per auras 
Insequitur Nisus, qua se tert Nisus ad auras, 
Illa levem fugiens raptum secat æthera pennis. 
Tum liquidas corvi presso ter gutture voces, 
Aut quater ingeniinant; et sæpe cubilibus altis, 
Nesco qua præter solitum dulcedine lati, 
Inter se foliis strepitant: juvat imbribus actis 
Progeniem parvam, dulcesque revisere nidos. 
Haud equidem credo, quia sit divinitus illis

Ingenium, aut rerum fato prudentia major:

NOTES.

410. quae sit divinitus illis. Virgil's phrase is interpreted by the commentators. Servins interprets it, "prudentia quae 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 caeli mobilis humor
Mutavere vias, et Jupiter uvidus austris
Densat erant quae rara modo, et quae densa relaxat;
Vertuntur species animorum, et pectora motus 420
Nunc alios, alios dum nubila ventus agebat,
Concipiunt. Hinc ille avium concentus in agris,
Et lacte pecudes, et ovantes gutture corvi.
Si vero solem ad rapidum, lunasque sequentes

NOTES.

"quibus fata superent;" a knowledge by which they surpass fate. Ruinus follows Servius: "prudentia quae potentior 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 wisedome than the fates to mankind gave."

Dryden's translation is scarce sense:

"Not that I think their breasts with heav'ly souls
Inspir'd, as man, who destiny coursing."

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 discerning 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 vires.

Jupiter uvidus.] So I read it with Heinsius: almost all the editions have Jupiter humidos. Masvicens reads uvidus.

419. Densat.] La Cerda 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. Piorius 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 snare of a fair night. When
the moon first collects the re-
turning rays, if she incloses
black air with darkened horns,
a great storm of rain will in-
vade both land and sea. But
if she spreads a virginy blush
over her face, there will be
wind; for golden Phoebe al-
ways reddens with wind. But
if at her fourth rising, for that
is the surest sign,

P. VIRGILII MARONIS

Ordine respicies; nunquam te cristina fallet 425
Hora, neque insidiis noctis capiere serena.
Luna revertentes cum primum colligit ignes,
Si nigrum obscuro comprenderit aëra cornu,
Maximus agricolis pelagoque parabitur imber.
At, si virgineum sustulerit ore ruborem,
Ventus erit: vento semper rubet aurea Phoebe.
Sin ortu quartus, namque is certissimus auctor,

NOTES.

explain the prognosticks from the sun
and moon; and begins with the
moon:

428. Aëra.] Pierius would fain
read aëra; 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 obscuro
will agree with aëra. The horn of the
moon black with dark air would cer-
tainly not be amiss; but then there
is some difficulty in making cornu fol-
low comprenderit. For tho' we may
say the moon contains or incloses
dark air with her horns; yet we can-
not say that the moon contains or in-
closes her horns with dark air. Var-
ro, as he is quoted by Pliny, speaks
of the dark part of the moon's orb
inclosing a cloud: Si caligo orbis nu-
ben inclusurit. This seems to be the
same with the horns inclosing black
air; si nigrum comprenderit aëra cor-
nu. Soon after he says; if the moon
rises with the upper horn blackish,
there will be rain after the full;
inclusurit. This I suppose is the passage to which Pe-
rius alludes. Virgil has com-
prehended both these presages in one
line: the latter being fully expressed
by the epithet obscuro added to cornu.
The most that we can grant to Pie-
rius seems to be, that his reading
might be admitted, if there were
good authority for it. But, as he
cannot produce one manuscript to jus-
tify it, and as the common reading is
sense, and very intelligible, I see no
reason to make such an alteration.

429. Agricollis.] La Cerda reads
Agricola.

430. Virgineum.] La Cerda reads
virgineo.

432. Sin ortu quarto.] La Cerda,
Rieuus, 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 en-
suing weather. The Poet follows
the opinion of the Egyptians, ac-
cording
GEORG. LIB. I.

Pura, neque obtusis per calum cornibus ibit,
Totus et ille dies, et qui nascentur ab illo,
Exactum ad mensem, pluvia ventisque carebimt:
Votaque servati solvent in litore nautae
Glauco, et Panopeæ, et Inoo Meliceræ.

NOTES.

According to Pliny: *Quartum cum maxime observat Aegyptus.*

434. *Nascentur.*] It is *nasceetur* in the Roman, and *nascuntur* in the Lombard manuscript, according to Pierius. It is *nasceetur* in the King's manuscript: La Cerda also has the same reading.

436. *Votaque servati solvent in litore nautae.*] Pierius says it is *ad litora* 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 *Aeneid*:

"Quin ubi transmissae 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.

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,
Vobis laetus ego hoc candaentem in littore taurum

"Constituam ante aras voti reus, ex
taque saltos
Porriciam in fluctus, et vina li-
quentia fundam.

Ye gods, who rule the ocean which I sail;
Victor, before your altars on this shore,
To you a snow white bull I will present,
Oblig'd by vow; and on the briny deep
Scatter the entrails, pouring purest wine.

Dr. Trapp.

437. *Glauco, et Panopeæ, et Inoo Meliceræ.*] This verse is taken from Parthenius, according to Aulus Gellius:

*Glaucus, καὶ Νήφω, καὶ ἐναλίῳ Μιλησίτη.*

Macrobius reads Ἴνας instead of Ἰναλίς. Lucilius also has almost the same words in one of his epigrams:

*Glaucus, καὶ Νήφω, καὶ Ἰον, καὶ Μιλησίτην*

Καὶ ἑβδομὸν Κροῖδη, καὶ Σαμίδην Ἴνας, Σωθίνιοι, τινάγουσι λουκίλλος, ἢ δι' ξέναμαι
Τὰς τρίχας ἐν κεφαλῇ. ἀλλο γὰρ ὅπερ ὑδέ έχω.

Virgil
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; cumque imis sub fluctibus
"auditi omnis
"Nereidum Phorcique chorus, Pa-
"nopque 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 Palámon, 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:

'Heiáio de toi mèlètov ékáte8éin ión-

'toys';

'Heiáy kai melèlvou ioxipta sínmatas
keítas

'Amphiéterov, dúnonti, kai i kipátis
aouów."

Condit. *] It is cndet 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:

'Mη τι σημα ϕέροι, ϕαύνουτο δε λυτος
απάντη.

442. Conditus in nubem. *] Thus Aratus:

'Mηδ
Suspecti tibi sint imbræ; namque urget ab alto Arboribusque satisque Notus pecore sine sinister.
Aut ubi sub lucem densa inter nubila sese Diversi rumpent radii, aut ubi pallida surget Tithoni croceum linquens Aurora cubile; Heu male tum mites defendet pampinus uvas.

NOTES.

See the note on collecta ex alto nubes, ver. 324.

445. Sese diversi rumpent radii.] Pierius says it is rumpent 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, Mav vicius, and several other editors, have the same reading. Servius, La Cerda, Ruaeus, and others read erumpent.

This prognostick of the scattering of the rays of the sun is taken also from Aratus:

443. Ab alto.] La Cerda explains this ab alto aere. Ruaeus interprets it e mari. Mr. B— seems to follow La Cerda:

"— The south comes pow'r'ring " down."

and Dr. Trapp:

" — — Notus from above " Threatens."

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:

448. Defendet.] Servius read defendit: but Pierius has observed, that it 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.
Tam multa in tectis crepitans salit horrida grando.
Hoc etiam, emenso cum jam decedet Olympo, 450
Profuerit meminisse magis: nam sape videmus
Ipsiis in vultu varios errare colores.
Cæruleus pluviam denunciat, igneus Euros:
Sin maculae incipient rutilo immiserier igni;
Ommia tunc pariter vento nimbisque videbis 455
Fervere. Non illa quisquam me nocte per altum
Ire, neque a terra moneat convellere funem.
At si, cum referetque diem, condetque relatum,
Lucidus orbis erit, frustra terrebere nimbis,
Et claro sylvas cernes aquilone moveri. 460

NOTES.

it is the future tense, in the Media-
can, and almost all the other ancient
manuscripts.
449. Tam.] It is tam in several
manuscripts: but tam is generally re-
ceived.
450. Emenso cum jam decedet
Olympo, profuerit meminisse magis.] Thus Aratus:
'Espetéios kal μάλλοις ἀλιβεά τεκμήριας.
'Espetéios γάρ ὅμως σημαίνεται ἐμμείζα
aii.'

452. Varios errare colores.] The
various colours of the sun are men-
tioned also by Aratus: only, where
Virgil speaks of blue, the Greek Poet
mentions black:

'Ἡ ἐν τον μελανίη, καὶ σοι τὰ μὲν ὄθαντος'
'Εν
Σύμματα μίλλοτος: τὰ δ' ἵερθεία πάντ' 
ἀνέκρειο.
'Εγὼ μὲν ἄμφατέριος ἀμοῦς θετυμομεῖνος
'Εν
Kai μὲν ὄθωρ Φανέοι, καὶ υπνίμης παίουι-
to.

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 somnors,
"Neu dorso nemoris libeat jacuisse
"per herbas."

458. At si, &c. Thus Aratus:
Εἰ 诮 ἀυτάς καθαρῶν μὲν ἱχοι βουλόσις
'Εν,
Δίνοι 诮 ἀγρίφας μαλακῆν ὑποδίλεος δι' 
γλαυ,
Kai μὲν ἐπεξομεῖνος νοῦς ἔδρ' ὑπευδίδο
'sin.'

461. Vehat.]
Denique, quid vesper serus vehat, unde serenas Ventus agat nubes, quid cogitetur 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 Casare Romam,

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 falsehood? 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 Caesar,

NOTES

461. Vehat.] Pierius says it is forat 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 cogitetur 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 Caesar. 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 Caesar; 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 Caesar; 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 Caesiare in Senatu, pridie Idum Mar. tiam Solis fuisse defectum, ab hora sexta usque ad noctem. Quod quia multis protractum est horis, dicit in sequentibus, aeternam inhabitum, mortuent saecula noctem. Ovid relates these prodigies, as preceding Caesar'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, I that
Cum caput obscura nitidum ferrugine texit, 
Impiaque aeternam timuerunt secula 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 Caesar's murder. Ovid speaks of a paleness of the sun:

“—— Phœbi quoque tristis imago
Lur'ia sollicitis praebat lumina
“ terris.”

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-
cfectus, qualis occiso dictatore Cæ-
sare, et Antoniano bello, totius
“ pene anni pallore continuo.” Ti-
bullus also says the misty year saw the darkned sun drive pale horses:

“Ipsum etiam. solem defectum lu-
mine vidit
“ Jungere pallentes nubilus annus
“ equos.”

Plutarch, in his life of Julius Caesar, goes farther. He not only mentions the paleness of the sun, for a whole year after Caesar'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 Caesar's death:

“ He first the fate of Caesar did
“ foretell,
“ And pitied Rome when Rome in
“ Caesar 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 secula.] By secula 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 secula:

“ Quod si forte suisse antehac eadem
“ omnia credis:
“ Sed periisse hominum torrenti sax-
“ cla vapore.”

In the fourth book he calls the female sex muliebre seculum:

“ Et muliebre oritur patrio de semine
“ seculum.”

In the second book, secula is used for the several kinds of animals:

“—— Estque tellus
“ Vix animalia parva creat, quæ
“ cuncta creavit
“ Sæcla, deditque ferarum ingentia
“ corpora partu,
“ Haud ut opinor enim mortalium sæ-
“ cla superne
“ Aurea de caelo desinit funis in
“ arva.”

In
Tempore quamquam illo tellus quoque, et æquora ponti,
Obsceniqœ canes, importunaœ volucres 470
Signa dabant. Quoties Cyclopum effervere in agros
Vidimus undantem ruptis fornicibus Ætnam,
Flammarumque globos, liquefactaque volvere saxa!

Armorum sonitum toto Germania caelo

NOTES.

In the same book sæca sæcla is used for beasts of prey, and bucera sæcla for bulls and cows:

"Principio genus acre leonum, sæca sæcla"
"Tutata 'st virtus, vulpes dolus, et fuga cervos;"
"At levisomna canum fido cum pec. tore corda,"
"Et genus omne, quod est veterino semine partum,"
"Lanigerae simul pecudes, et bucera sæcla"
"Omnia sunt hominum tutela trita, Memmi."

Cornicum sæcla vetusta is used also in the same book for the species of cows. In the second book sæcla pavonum is used for peacocks:

"Aurea pavonum ridenti imbuta l Kore
"Sæcla novo rerum superata colore jacerent."

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 humorum, &c."

Virgil seems to have used sæcula for mankind also, in the first Æneid:

"Aspera tum positis mitescant sæcula bellis."

470. Obsceniqœ canes.] Heinsius reads obsceniœ, in which he is almost singular. Obsceniœ amongst the Augurs 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:

"Inque foro, circumque domos, et templa Deorum Nocturnos ululasse canes."

Importunaœ volucres.] Ovid mentions the owls as giving omens.

"Tristia mille locis Stygius dedit omen bubo."

Some omens of birds are mentioned by the Historians, as preceding the death of Cæsar.

474. Armorum sonitum toto Germania caelo audiit.] Ovid speaks of the clashing of arms, and the noise of trumpets and horns:

"Arms"
the Alps trembled with unusual shakings. A mighty voice also was frequently heard through the silent groves, and spectres horribly pale were seen in the dusk of evening, and cattle spoke.

**NOTES**

"Arma ferunt inter nigras crepitantia nubes,
Terribilesque tubas, auditaque corruere
Praemonuiisse 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;

"Audiit, insolitis tremuerunt motibus Alpes. 475 Vox quoque per lucos vulgo exaudita silentes ingens, et simulacra modis pallentia miris Visa sub obscum noctis, pecudesque locutae,

--- 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 "strepitantium caelo
"Audita, et lucos praecipuissae fu- "gam."

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 obscum noctis.*] Thus Lucretius;

"Sed quaedam simulacra modis pal- "lentia miris."

Plutarch speaks of ghosts walking in the night, before Caesar's death. Ovid also mentions the same thing:

"Umbrasque silentum "Erravisse ferunt."

478. *Pecudesque locutae.*] By *pecudes* the Poet seems to mean oxen:
Infandum! sistunt amnes, terraque dehiscent: Et moestum illacrymat templis ebur, æraque sudant.

Proluit insano contorquens vortice sylvas Fluviorum Rex Eridanus, camposque per omnes

NOTES.

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 præmonuississe bo- "ves."

479. Sistunt amnes.] Horace mentions the overflowing of the Tiber at this time:

"Vidimus flaurus Tiberim, retortis Littore Etrusco violenter undis, Ire dejectum monumenta regis "Templaque Vesta: Ilia dum se nimium querenti Jactat ultorem; vagus, et sinistra Labitur ripa, Jove non probante, "Uxoriis annis."

Terraque dehiscent.] Ovid mentions an earthquake at Rome:

"—— Motamque tremoribus ur- "bem."

480. Et moestum illacrymat templis ebur æraque sudant. ["In the an- cient oblong manuscript it is lacri- mat. But in the Roman, Medi- cean, and some other ancient man- uscripts 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." Pile- rius.]

Appian says that some statues sweated, and that some even sweated blood. Ovid mentions the ivory images sweating in a thousand places:

"Mile 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 Vesu- lus, one of the highest mountains of the Alps, and passing thro’ the Cisal- pine 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 ri- vers, see Pliny, lib. 3, c. 16.
Cum stabulis armenta tulerit: nec tempore eodem Tristibus aut extis fibrae apparere minaces; 
Aut puteis manare cruor cessavit; et alte 485 
Per noctem resonare, lupis ululantibus, urbes. 
Non alias caelo ceciderunt plura sereno Fulgura; nec diri toties arsere cometae.

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483. Tulit.] In the King's manuscript it is trahit.
484. Tristibus aut extis fibrae 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 latit: magnosque " instare tumultus
" Fibra monet."

485. Puteis manare cruor.] Ovid speaks of it's raining blood:

"Sæpe inter nimbos gutæ cecidere " cruenta."

Alle per noctem resonare lupis ululantibus urbes.] Servius reads alta, and interprets it magna. 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 caelo 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 sacræ 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 cometae.] Comets are to this day vulgarly reputed dreadful presages of future wars. Thus Tibullus:

"Ha& 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 " astra."

Besides, the famous comet, which is said
Ergo inter sese paribus concurrere telis

Therefore did Philippi a second time

NOTES.

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:
Emisitque sinu. Luna volat altius
illa:
Flamminefumque 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 heaven, nor suffer'd to resolve to aire.
And, as in her soft bosom borne, she might
Perceive it take a pozure, and gather light,
Then once let loose, it forthwith upward 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 die-bus, sidus "crinitum per septem dies in regione "caeli, quæ sub septentronibus est, "conspectum. Id oriebatur circa "undecimam horam diei, clarumque "et omnibus terris conspicuum fuit. "Eo sidere significari vulgus creditid, "Cæsaris animam inter deorum im-
mortalium numina receptam: que "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 relatunt est, non ore "modo decernentium, sed et persua-
sione vulgi. Siqwidem ludis, quos "primo consecratos ei hares Augustus "tus edebat, stella crinita per sep-
tem dies continuos fulsit, exoriens "circa undecimam horam. Credi-
tumque est, animam esse Cæsaris in "caelum recepti: et hae 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 predictions of great calamities: "Stel-
lis iis, quas Graeci cometas, nostri "crinitas vobant: quæ nuper bello "Octaviano, magnum calamitantum
NOTES.

"fuerunt prænuntiae," 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 sese, &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 Haemus were twice fatted with Roman blood. Ruaeus 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 fatted 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 Thessal.," "in qua primo Caesar et Pompeius, postea Augustus et Brutus cum Cassio dimicaverunt." Some others, as Ruaeus 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,
Thassus, which is an island between Lemnos and Abdara, 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 Caesar 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. Ruesus has thought of a new way to resolve the difficulty. He refers iterum, not to Philippus, 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 Philippus 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 Emathia: *Macedonia postea el populorum, duobus inclyta regibus quondamque terrarum imperio, Emathia* “antea dicta.” Ruesus 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. It 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: *καὶ συμπάσχοι τοις μνημείοις, Μακεδονίας περισαγραφημένη:* and Pomponius Mela seems to speak of Thessaly as a part also of Macedon: *In Macedonia prima est Thessalia; deinde Magis nesia, 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 Caesar, and telling her that Pharsalia shall feel Augustus, and that Philippus shall be moistened with a second Emathian slaughter: *— Pharsalia.*
Pharsalia sentiet illum,
Æmathiaque iterum madefient cæde
Philippi."

Lucan mentions the seat of the war between Caesar and Pompey, sometimes under the name of Emathia, and sometimes of Thessaly. He begins his Poem with

"Bella per Emathios plus quam cives
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:

"Emathis aequorei regnum Pharsa-
los Achillis."

In the seventh book, when the trumpets sound to battle, he makes not only Pelion, Pindus, and Æta, but also Æmus and Pangæa, which are mountains of Thrace, to re-echo:

"Excepit resonis clamorem vallibus
Æmus,
Peliacisque dedit rursus geminare
cavernis:
Pindus agit gemitus, Pangæaque
saxa resultant,
Ætæaque 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 it's fields will be fattened a second time with Roman blood:

"Latia pars maxima turbae
Fastidita jacet; quam sol, nimbi-
que, diesque
Longior Æmathis resolutam mis-
cuit arvis.
Thessalica infelix, quo tanto cri-
mine tellus
Læstiti superos, ut ne tot morti-
bus unam,
Tot secerum 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 nova venient acies, scelerique
secundo
Præstabis nondum siccos hoc san-
guine campos."

In the eighth book he calls Philippi Emathian:

"Credet ab Æmatiis primos fugisse
Philippis."

In the first book he had described that place to lie under Mount Æmus:

"Latosque Æmi sub rupe
Philippos:
and in the tenth book he calls Æmus Thessalian:

"Thessalici qui nuper rupe
sub Æmi."
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.

NOTES.

Thus we find he speaks of Emathia, Thessaly, Haemus, 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 praecipitatus fatis, praelio 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 Caesar's own account of that war, that it extended over all those countries. Soon after Caesar 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 Caesar's horse, and those of Pompey, who pursued him. We find Domitian marching as far as Heraclia Sentrica, which is in the farther part of Macedon, towards Thrace, whence, being closely pursued by Pompey, he narrowly escaped, and joined Caesar at Aegium, on the borders of Thessaly. Presently after Caesar 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 Caesar 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.
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-ent,
Qualia nunc hominum producit
corpora tellus.
Ille manu rapturn trepida torquebat
in hostem.”

Then, as he rowld his troubled eyes around,
An antique stone he saw; the com-
mon bound
Of neighboring fields; and barrier of the ground.
So vast, that twelve strong men of modern days,
The enormous weight from earth cou’d hardly raise.
He heav’d it at a lift; and poiz’d on high.
Ran stagger’ring on against his enemy.

Dryden.

In the passage now before us he re-
resents their degenerate posterity astonished at the bones of the Ro-
mans, who fell at Pharsalia and Philippi, which in comparison of those of later ages may be accounted gi-
gantick.

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 pa-
trii, 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 Pe-

nates 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-
triosque Penates:”

Ovid, at the end of his Metamorpho-

sis, 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, Æneas comites, quibus ensis et ignis
Cesserunt, Diiique indigetes, geni-
torque, Quirine,
Urbis, et invicti genitor, Gradive,
Quirini,
Vestaque
NOTES.

"Vestaque Cæsareus inter sacra "Penates;"
"Et cum Cæsarea tu, Phæbe domes- "tice, Vesta,
"Quique tenes altus Tarpeias, Jupi- "ter, arces,
"Quosque alios vati fas appellare pi- "unque,
"Tarda sit illa dies, et nostro serior "aevo,
"Qua caput Augustum, quem tem- "perat, orbe relieto,
"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 Caesar's household gods inshrín'd;
Domestick Phæbus, with his Vesta join'd;
Thou Love, who in Tarpeian towers we adore;
And you, all you, who Poets may implore:
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 Caesar's family: but this seems to be a poetical compliment, making her peculiar to Augustus, who was publicly to all Rome; as appears from Cicero's second book de Natura Deorum: "Nam Vesta nomen Græcis: "ea est enim, quæ ab illis Æneas dicitur. 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: "Susceptit autem vita hominum, con- "suetudoque communis, ut beneficii cæsarum bestiores viros in celum "fama, ac voluntate tollerent. Hinc "Hercules, hinc Castor, et Pollux, "hinc Æsculapius ...... Hinc eti- "am Romulus, quem quidem eum- "dem esse Quirinum putant: quo- "rum cum remanentem animi, atque "æternitate fruerentur, dixi rite sunt "habiti, cum et optimi essent, et "æterni." And in the third book he speaks of them as strangers natu- "raliz in heaven: "In Græcia "multos habent ex hominibus deos. "..... Romulum nostris, aliosque "complures: quos quasi novos et ad- "scriptitios
P. VIRGILII MARONIS

Hunc saltem everso juvenem succurrere sæculo
Ne prohibete. Satis jam pridem sanguine nostro
Laomedoneæ luimus perjuria Trojæ. 502
Jam pridem nobis cali te regia, Caesar,
Invidet, atque homium queritur curare triumphaes.
Quippe ubi fias versum atque nefas: tot bella per orbem:
Tam multis scelerum facies: non ullus aratro

NOTES.

"scriptitios cives in cælum receptos "
"putant." Ovid mentions Aeneas 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 receptit.

— 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 Aeneas was called Jupiter Indiges: "Situs est, quem-
cunque cum 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 Ty-
ber 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 Caesar: hence the word Palatium came to signi-
ify a royal seat or palace.

500. Juvenem.] He means Au-
gustus Caesar, who was then a young man, being about twenty-seven years of age, when Virgil began his Geor-
gicks, which he is said to have finish-
ed in seven years. But Mr. B—
and Dr. Trapp seem not very exact,
who call him a youth in their transla-
tions.

502. Laomedonteæ luimus per-
juria Troje.] Laomedon King of Troy, when he was building a wall round his city, hired the assistance of Ne-
tune and Apollo, and afterwards de-
ceived the reward he had promised.

506. Non ullus aratro dignus honos.] Here again the Poet slides beautifully into his subject. When he is speak-

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 curvae 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 Georgics 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. Vicinae ruptis inter se.] The Cambridge manuscript has Vicina inter se ruptis jam.

512. Ut cum carceribus sese effundere quadrige.] Thus Horace:

Ut cum carceribus missos rapit ungula currus.

513. Addunt in spatio.] This passage 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 spatiiis 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."

In
but is carried away by the horses, nor does the chariot regard the bridle.

Furtur 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
"Corripuunt 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 corripuunt spatia or campum, as he expresses it in the third Georgick:

"—— Cum praecipiti 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 "ev'ry pace."

Mr. B—— reads addunt se in spatia, and translates it thus:

"As when the cars swift pow'ring "tho' 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.
HACTENUS arvorum cultus, et sidera caeli: Nunc te, Bacche, canam, nec non sylvestria tecum

NOTES.

1. Hactenus arvorum, &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 Baccheia dona tulerunt?

This is not easily understood, without observing in how particular 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, 

dam arbitratus vitam, negavit 

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 olivae.] The ancient Greek writers of agriculture speak of the olive as a very slow grower; whence they have given it the epithets of \( \psi \gamma \omega \nu \nu \omicron \sigma \), \( \psi \omega \kappa \pi \rho \sigma \), \( \psi \kappa \lambda \alpha \kappa \rho \xi \), \( \psi \omega \nu \omega \zeta \). 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 " Olea satorum fructum ex ea per- " cepisse quenquam. Tam tarda " tunc res erat. At nunc etiam in " plantariis serunt, translatarumque " altero anno decerpuntur baccae." 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 Oleae semen cum " sit nucleus, quod ex eo tardius " enascebatur colis, quam e taleis, " ideo potius in seminariis taleas, " quas dixit, 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 pro- " pagating olives.

4. Pater O Lenæ.] Bacchus is " peculiarly called Pater; thus Horace: " " Romulus et Liber Pater, et cum " Castoris Pollux." " Virgil very judiciously makes use of " the name Lenæus for Bacchus in this " place,
Muneriebus; tibi pampineo gravisbus autumno 5
Floret ager, spumat plenis vindemia labris.
Huc, pater O Lenae, veni; nudataque musto
Tinge novo mecum direptis crura cothurnis.

NOTES.

place, Lenaeus being derived from ἅρπ; 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 huc.

Tuis muneriebus.] 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
“nerc tellus
“Chaoiam pingui glandem muta-
“vit arista,
“Poculaque inventis Aekeloia mis-
“cult usis.”

7. Hic.] 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. Bacchus is represented frequently with buskins. Thus we find in Tacitus, that Silius wore buskins in imitation of Bacchus: “At Messallina non alias solutor luxu, adulto autumno,
“simulacrum vindemia: per damnum
“celebrat; urgeri praela, fluere la-
cus, et feminae pellibus accinctae
“assaltabant, ut sacrificantes vel in-
sanientes Bacche: Ipsa crine
“fluxo, thyrsus quatiens, juxtaque
“Silius hedera vinctus; serere cothur-

“nos, jacere caput, strepente circump
“procaci choro.” Velleius Patern-
culus also tells us, that Mark An-
thony would have himself be called a
new Father Bacchus, and was car-
rried at Alexandria in a chariot, like
Father Bacchus, crowned with ivy,
adorned with a golden crown, hold-
ing a thrysse, 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, vectus esset Alex-
andria.

“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
rare,

“Come strip with me, my God, come
“drench all over
“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
Principio, arboribus varia est natura creandis; Namque aliae, nullis hominum cognetibus, ipsae

Sponte sua veniant, camposque et fluminis late
Curva tenent; ut moilee siler, lentaeque genistae,

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"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 imi-
tates Theophrastus, who, at the beginning of the second book of his history of plants, says, "The gene-
eration of trees and plants in ge-

eral, is either spontaneous, or

by seed, or by root, or by suck-
ers, 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 in-
dustry of man." 
Ai proiectis twn

Einaivn kai olhws twn fytwn, h avto-

matov, h apò skeriato, h apò fikov,

h apò parastatdov, h apò skeriato,

h apò klovidov, h apa autoi tov stei-

chrous estin, h estin tov xipov katapropi-

tos eis mikr. kai gara òntos anafér-

tai, tovton òde h mi òn avtòmatos

pevt tis. h de apò skeriato kai

fikov, fusiaktato dixavon an òstis

gar avtòmatov kai autai, did kai

tois aerieis upáxhoun, òde alla
tics, h apò preseisow.

11. Sponte sua veniant.] 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 Caesarion should imagine it to be the Euonymus Theophrasti, or Spindle-tree, which grows usually in hedges. La Cerda fancies it to be the Siler montatum, 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.

Lentaeque genistae.] I take the Genista to be what we call Spanish broom; which grows in great plenty, in most parts of Italy. The Italians weave
Populus, et glauca canentia fronde salicta.

Pars autem posito surgunt de semine; ut altæ Castaneæ, nemorumque Jovi quæ maxima frondet

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 Genista,
" Aut ilia 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 cas coronas,
" quaæ varietate sola placent. Duo
carum genera, quando alia flore
constant, alia folio. Florem esse
dixerim Genistas: namque et ipsis
deceptur luteus." In lib. 21. 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 praestat.
" 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 it is called by other authors Genista tinctoria, Ge-
nistella tinctoria, and Tinctorius flores.

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 trin gubernatur, minima folio, ac nigera-
" rima, fungisque enascentibus lauda-
tissima."

Glauea 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 Saliculum or Salicetum the place where willows grow, for Salices, the trees themselves.

15. Castaneæ.] The Castaneæ no doubt is our chestnut. Pliny describes the fruit very plainly: 
" Nucæ vo-
camus et Castaneæ, quanquam ad
commodatiores glandium generi:
" armatum iiis echinato calyce vallum,
" quod inchoatum glandibus."

Nemorumque Jovi quæ maxima frondet Esclus.] It is no easy matter to determine certainly what the Esclus 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 oc-
casion to this mistake, is that Esclus seems to be derived from esca, food, as φύγω is from φεύγω, to eat; whence many learned authors have thought,
and the oaks which were reputed oracular by the Greeks.

Esculus, atque habitae Graiis oracula quercus.

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and not without reason, that φύτευς and Esclusus are the same plant. This being supposed, it has been imagined that Fagus is only φύτευς expressed in Roman characters, and o that Esclusus is the same with Fagus. It is very plain, from Pliny, that Fagus is the beech: "Fagi glans nuclei similis, folium, triangula cute incliditur. pulo simile." But it is no less plain that the Esclusus is a sort of oak; for Pliny reckons it amongst those trees which bear acorns: "Glandem, quae proprie intelligitur, gerunt Robur, Quercus, Esclusus, Cerrus, Ilex, Suher." Theophrastus also makes the φύτευς to be a species of oak. Thus the φύτευς and Fagus are two different trees: the first being a sort of oak, and the other a beech. The Esclusus 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:

"Escoleae frondosus ab arbores ra-
"mus:

and

"Frondibus Esclusus altiss." Wii
gil 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 Esclusus is next in size and goodness to that of the Quercus: "Glans optima in Quercu atque grandissi-
"ma, non Esco1." He says also that it is not so common in Italy as the Quercus: "Quippe cum Robur,

"Quercumque vulgo, nasci vident.
"mus, sed Esclusum non ubique."

Horace however seems to speak of it, as common in Daunia:

"Quale portentum neque militaris
"Daunia in latis alit Eisculetis."

The same Poet represents the wood of the Esclusus, as being very hard:

"—— Nec rigida mollior Esco1."

This tree was sacred to Jupiter, thus Pliny: "Arborum genera numini-
"has suis dicata perpetuo servatur,
"ut Jovi Esclusus." We find also in the same author, that the Romans made their civick crowns of it: "Civica iigna prima fuit, postea
"magis placuit ex Escluso Jovi sacra.
"Variaturque et cum Quercu est,
"ac data ubique quae fuerat, custo-
"dito tantum honore glandis." I think it not improbable that the Esclusus 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 muchsinuated about the edges, as that of the common oak. It is called by C. Bauhinus Quercus latifolia mas, quae brevipediculo 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 Matthielius.

16 Huitit Graiiis oracula quercus.] "It is very well known how fond the Romans were of their gods,
Pullulat ab radice aliiis densissima sylva; 
Ut cerasis, ulmisque: etiam Parnassia laurus
Parva sub ingenti matris se subjicit umbra.
Hos natura modos primum dedit: his genus
omne
Sylvarum, fruticumque viret, nemorumque sa-
ecorum.
Sunt alii, quos ipse via sibi repperit usus.

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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 habita Graeis 
oracula quercus: he smiles at the 
Greeks, as he calls them, for their 
superstition; but Mr. Dryden un-
happily applies this passage serious-
ly, in these words,
Where Jove of old oraculatay 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 
vevit e Ponto, annisque cxx trans 
Oceanum in Britanniam usque 
pervenere."

Ulmis.] Elms were in great re-
quest amongst the ancients, they be-
ing 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, ac-
cording to Pliny: "Spectatissimsa in 
"monte Parnasso." I have endea-
voured 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 de-
dit.] By this the Poet means, that 
these are the ways, by which trees are 
naturally propagated, without the as-
sistance 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 it-
self into branches, as soon as it rises 
from the root. Thus Theophrastus : 
Δέντρων μὲν ένν πέντε τυμπάνων 
χεις, πολύκλαδον, οὔτων, δικ χαράλακ 
tων ένιοί τελεία, συν, άμπελος. Φρύγαιον 
δις, τυμπάνων καλι πολύκλαδον διον βά 
τος, παλιόρρος.

22. Sunt alii &c.] Haring already 
mentioned the several ways by which 
plants naturally propagate their spe-
cies; he now proceeds to mention 
those methods, which are used by 
human industry. These are by suck-
ers, setts, layers, cuttings, pieces of 
the cleft wood, and ingrafting.

Pierius says it is viam in the Lom-
bard manuscript. If this reading be 
admitted the passage must be ren.
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 sh:peing the foot. Other trees expect the bent down arches of a layer.

Hic plantas teneras abscindens de corpore matrum

Deposuit sulcis: hic stirpes obtuit arvo, 24
Quadrifidasque suedes, et acuto robore vallos:
Sylvarumque alia pressos propaginis arcus

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ordered 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 παραποιήσεως. 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. Tremenii Scrofam video vire, unum cujus majores de modo "agri legem tulerunt. Nam Stolo... "uis illa lex, quæ vetat plus D. ju... "gara habere civem Romanum, et "qui propter diligentiam culturæ "Stolonum confirmavit cognomen, "quod nullus in ejus fundo reperiri "poterat Stolo, quod effodiebat circ... "cum arboribus, e radicibus, quæ nas... "cerentur e solo, quos Stolones ap... "pellabant." Pliny calls this way of planting Avulsio, and usesvellere in the same sense, that Virgil here uses abscindere: "Et alius genus "simile natura monstravit, avulsique "arboribus Stolones vivere. Quo in "genere et cum perna sua avellun- "tur, partemque aliquam e matris "quoque corpore auferunt secum ſim... "briato corpore."

24. Hic stirpes obtuit arvo, quadrifidasque suedes, et acuto robore vallos.] This is fixing the large branches, like stakes, into the earth. It is what Theophrastus calls ἀπὸ ἀνπειροῦς. Rua... divises this passage, and makes the stirpes obtuit arvo to be one way of planting; and the suedes and valli to be another. The first he takes to be stocks, the other sets.

"This line, says Mr. B———, has "very much puzzled the Commen "tators, but there is no great diffi... "culty in it, to any one that is the "least versed in husbandry, and con... "sequently knows that there are two "ways of planting settlers. The "quadrifidas suedes is when the bot... "tom 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 alia, &c.] This is propagating by layers: which are called propagines. It is to be ob... served that, tho’ we use the word propagation for any method of increasing the species, yet amongst the Ro... man 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 aliae: summumque putator
Hand dubitat terrae 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 graci
ditate, et simul proceritate nimia,
defigunt rursus in terram capita.
iterumque nascuntur ex sese reple-
turi omnia ni resistat cultura, pra-
sus ut possint videri homines terrae
causa geniti. Hae pessima atque
execranda res, Propaginem tamen
docuit, atque radicem acquiri viri-
dem." This method of planting I take to be what Theophrastus means by ἀπὸ κλαυδίας. 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 arbores per Surculos defer-
fur 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; τὸ ἐξὸς κατακαταπάτως ἵς μικρῶ. 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 its 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 caudici-
bus loci Virgilium de Insitione, "et una cum illis Beroaldus. Nihil "unquam magis adversum menti "Virgili. Testes suntoculi scien-
tissimorum agricolarum, a quibus "id quasivi: testis ars ipsa, qua "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 grow upon plum-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 hand may be idle. It is worth the while to plant Ismarus with vines, Truditur e sicco radix oleagina ligno.

Et sape alterius ramos impune videmus
Vertere in alterius, mutatamque insita mala
Ferre pyrum, et prunis lapidosa rubescere corna.

Quare agite O proprios generatim discite cultus,
Agricolæ, fructusque feros mollite colendo, 36
Neu segnes jaceant terræ. Juvat Ismarus Baccho

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" sum, viget. Secant agricolæ, scint.
duntque in partes plures caudicem
Oliva, cui amputata radix, cui
amputati rami: ita consequens in.
sodyunt, 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. Mutatamque insita mala ferre
Pyrum.] He speaks of grafting apples upon a pear stock, not of pears upon an apple stock, as Dryden has translated it, who has added 'quinces also,' yet not in the original:

" Thus pears and quinces from the " crab-tree come."

Mutatam 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 explains the meaning of this passage.

34. Prunis lapidosarubescere Corna.] It is a doubt whether Virgil means, that Cornels are ingrafted upon plum-stocks, or plums 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 plum'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 cornels 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 natural fruit. Besides the epithet 'stony belongs very properly to the fruit of the Cornel, not to the tree: wherefore if Virgil speaks of that fruit, he must mean the stock of the plumb. Columella says the Cornelian cherries were used for olives: "Corna, " quibus pro olivis utamur."

37. Juvat Ismarus Baccho conse-
vere.] Ismarus is a mountain of Thrace, not far from the mouth of Hebrus.
Conserere, atque Olea magnum vestire Tabor-
nun.
Tuque ades, inceptumque una decurre laborem,
O decus, O famæ meritum pars maxima nostræ. 40
Mæcenas, pelagoque volans da vela patenti.

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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:

"Then took a goat-skin fill'd with precious wine,
"The gift of Maron, of Evan.
"The priest of Phæbus at th' Is.
"marian shrine."

Mr. Pope.

38. Olea magnum vestire Tabor-
nun.] 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 Mæcenas, to give him his assistance.

"This allegory, says Ruæus, is generally thought to allude to the Cirque, which opinion is strengthened by the last verses of this book:

"Sed jam tempus equum fumantia
"solvere colla, &c.

"but I think that this, and the following lines allude to Navigation.
"And indeed the verb decurro is used with water: Thus Catullus

"Ausi sunt vada salsa cita decurrere 'puppi.'
"And Virgil, in the fifth Æneid;
"Prona petit maria et pelago decur. - rit aperto.'"

40. O decus, O famæ meritum pars maxima nostræ.] "In some ancient manuscripts it is nostri: if this be admitted, we must necessarily read, as some think it should be,

"O decus, O fama, et meritum pars maxima nostri.

"But in the Medicean, and other correct copies it is famæ nostræ.
"... The reading in some copies is extravagant,

"O Deus, O famæ meritum 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
Non ego cuncta meis amplecti versibus opto:
Non, mihis linguae centum sint, oraque centum,
Ferre vox. Ades, et primi lege litoris oram:
In manibus terrae: non hic te carmine facto, 43
Atque per ambages, et longa exorsa tenebo.
Sponte sua qua se tollunt in luminis oras,

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these words to signify, that the Poet
begs Mæcenas to favour him: Sim-
plci generi carminis praeda favo-
rem: ut Vela favorem accipiat.
"mus," says Servius. "Ut Mæ-
cenas favoris vela explicit, aspi-
rans in patenti pelago totins 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 under-
taken: "inceptumque una decreta 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 copious-
ness of his subject, comparing the
immensity of his undertaking to that
of the ocean. For he adds immedi-
ately, that Mæcenas may not be dis-
couraged by the vastness of the la-
bour, 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:

Πλείστων ηε' οικάν αν γιώ μεθίσωμαι, οδη
ονομαι.
'Οντ' αν μοι δικα μιν γλύσσαι, δικα δε
τιματ έτεν,
Φανχ' α' αίφνησαν, Κάλκενθ δε μοι οτος
ευνή.

41. Primi lege litoris 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 con-
tradiction. Mr. B—— would have
primo 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 Lat-
in for coasting, whence, as La Cerda
observes, pelagus legere, which some
write, is barbarous.

45. Non hic te carmine facto, &c.]
"Ruæus and Mr. Dryden understand
non hic te carmine facto 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 re-
flection 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;
Infécunda quidem, sed laeà et fortitia 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 patris custodem Di "generunt?
"Tu produxisti nos inter luminis "oras.

And Lucretius:

"Nec sine te quicquam dias in lum-
"inis oras
"Exoritur."

And

"At nunc seminibus quia certis "quidque creatur,
"Inde nascitur, atque oras in luminis "exit,
"Materies ubi inest conjusque et cor-
"pora prima."

And

" — —— Vivida tellus
"Tuto res teneras effert in luminis "oras."

And

" — —— Miscetur funere vagor,
"Quem pueri tolluunt visentes lumin. "nis oras."

And

"Significare volunt indignos esse pu-
"tandos,
"Vivam progeniem qui in oras lu-
"minis edant."

And

"Tum porro puer, ut savis 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 fætu quid primum in
"luminis oras
"Tollere, et incertis tentarit cre-
"dere ventis."

And

"Sic unum quicquid paulatim 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 auræ. 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 scorched uhen 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 hae quoque si quis
Inserat, aut scrobibus mandet mutata subactis,
Exuerint sylvestrem animum: cultuque frequenti
In quascunque voces artes, hand tarda sequentur.

Nec non et sterilis, quae stirpibus exit ab mis,
Hoc faciet, vacuos si sit digesta per agros.
Nunc alta frondes, et rami matris opacant,
Crescentique adimunt fastus, uruntque ferentem.
Jam, quae seminibus jactis se sustulit arbos,
Tarda venit, seris factura nepotibus umbrae.
Pomaque degenerant succos oblita priores:

NOTES.

"Sponte sua nequeunt liquidas exis-
"tere 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 hae 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 voles, 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 scorched 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. Pomaque 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 demandæ.
Sed truncis Oleæ melius, propagne Vites

NOTES.

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 arborum 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 degener’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 translation 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 signifies the whole cluster of grapes, as well as racemus, not a single grape, which is properly called actinus or vinaceum. Thus, at the latter end of the fourth Georgick, we find uva used to express a swarm of bees hanging on the branches of a tree:

“—— Liquefacta boun per viscera toto
“Stridere apes utero, et ruptis efferentia vere costis,
“Immensasque trahi nubes; jamque arbore summa
“Confluaer, et lentis uam demittet 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 beautiful 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 repetition 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
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 planis, his 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 *talea* or truncheons of olive-trees. "*Tum ramos novellos, proceros, et nitidos, quos comprehensos manus possit circumvenire, hoc est manubri crassitudine feracissimos arboribus adimito, et ex his quam recentissimas taleas recidito, ita ut ne cortice, cem, aut ullam aliam partem, quam que serra praecedet, lassas: hoc autem facile contingit, si prius varam feceris, et eam partem supra quam ramum secaturas es, faeno, aut stramentis texeris, ut mollitor, et sine noxa corticis taleas superpositae secentur. Taleas deinde sesquipedales serra prae- cidantur, atque in carum plagae utrque 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 scrobes saturus eris, tripe- danens decidito, diligenterque tractato, ne liber laboret. *Cum sola- ""his aut secabis, quas in seminario," "saturus eris, pedales facito."

*Truncus* is properly a stock of a tree, divested of its head: hence these *talea*, or branches, with their heads cut off are called *trunci*. The French derive their word *tronceau* 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.

*Propaginæ vitis 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 edurae Coryli nascentur, et ingens Fraxinus, Herculeæque arbos umbrosa coronæ, Chaoniique patris glandes: etiam ardua palma

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.

NOTES.

“inches long.” This is the way which Columella recommends; who calls this sort of cutting malloclus, because it bears no ill resemblance to a little hammer. I do not know that we have any proper English word for malloclus, 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 Paphie de robore Myrtus.] In one of the Arundelian manuscripts it is melleus instead of solidó.

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 means 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 edurae Coryli nascentur.] 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 edurae with Heinsius, and several other good editors. Servius reads et dura; but he says that some read edurae, as it were non durae; like enodes for sine nodis. Pierius says that in some ancient manuscripts it is edurae, but in the greater part et durae. One of the Arundelian manuscripts has et durae, and the other edurae. The King’s, the Cambridge, and the Bodleian manuscripts have edurae. Both Dr. Mead’s manuscripts have edurae. Grimoaldus, Paul Stephens, La Cerda, Schrevelius, and several other editors read et durae. Ruaeus, and many others read edurae. This last Commentator interprets edurae, valde durae: 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 nascentur.

66. Herculeæque arbos umbrosa coronæ.] The tree of Hercules was the poplar: Thus Theocritus, in his second Idyllium:

“—— Δέσποινης Ερευνῆς νεμονείν.”

and our Poet, in his seventh eclogue:

“Populus Alcideæ gratissima.”

It is certain that the poplar puts forth suckers in great abundance.

67. Chaoniique patris glandes.] See the note on ver. 8. of the first Georg. Lib. II.
which is to try the dangers of the sea. But the rugged arbutus is ingrafted with the offspring of the walnut-tree,

\[Nascitur, et casus abies visura marinos.\]

\[Inseritur vero ex foetu Nucis arbutus horrida,\]

NOTES.

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 Chitonii 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 arbutus, 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 very 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:

NOTES.

"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 "cleft 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 meth-"od 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 com-
municate the following observations.

"The ancients used two different "methods of grafting: the first is "by approach; the other is what the "Gardeners term clift-grafting. It "is the former method which Colu-"mella has described, where he di-
rects the stock, on which the graft "is to be inserted, to be planted so "near the tree designed to be propa-
gated, as that the branches may be "drawn down, and inserted in the "stock, without being cut from the "parent tree: for he directs the let-
ting 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 ap-
pellation, 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 con-
firm 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 sup-
pose these things were practicable, "there could no advantage arise "from it to the practitioner, and it "would be only a matter of curio-

L 2 " sity,
chamnut trees have borne beeches, and the mountain ash has been leery with the white

Castanæ fagos, ornusque incanuiit albo

NOTES.

"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. Ex.] 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 be-
lieve it is because of the ruggedness of it's bark. Servius seems to take it in this sense: "horrida autem his-
pida," says he. The branches also of the arbutus are very unequal, which the Poet seems to express in the num-
ers 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 ori-
ental 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:

Pliny also says that the Peloponnesus is shaped, by the number of it’s bays, like a plane leaf: “Platani folio si- milis, 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 πλατάς 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 umbrae gratia tantum ex alieno petitam orbe? Platanus haec est, per mare Ionium in Diomedis insulam ejusdem tumuli gratia primum inventa, inde in Sicилиam transgressa, atque inter primas donata Italiam.” It seems the ancients had so profuse a veneration for this tree as to irrigate it with wine; thus Pliny: “Tantum que postea honors increvit, ut mero infuso enuntius: compen tum id maxime prodese radicibus, documusque 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 castaneæ: 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 va- lentes
“Castaneæ: fagos, ornusque inca-
“nuit,” &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. Picius says he has seen castaneæ marked for the genitive case, in some ancient copies: and Ascensius, as he is quoted by Ruxæus, 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 Ruxæus 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 blooms of chesnuts, and the mountain ash with those of the pear-tree.” Ruxæus follows this interpretation, and Mr. B—

“Thus chesnut plumes on beech surprise the sight,
“And hornbeam blows with pear-
tree flowers all white.”

L 3

Grimoal-
Nec modus inserere, atque oculos imponere simplex.

NOTES.

Grimoaldus reads castaneae fagos, and thinks the Poet means a wild sort of 
chesnuts, 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 "chesnut bears."

Dr. Trapp also highly approves of this 
reading: "I entirely agree, says he, "with those who read castaneas fagus, or castaneae fagus, in Abra-
mus's sense [See Ruaeus]: not "castaneae fagos. No body in his "wits would graft a beech upon a "chesnut." His translation is ac-
cording to this latter sense :

"—Chesnuts bloom'd on beech."

For my part I see no reason to reject 
the common reading, castaneae fagos. Thus Pierius found it in the Medi-
can 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 
esteed, 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 men-
tions 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 iiis echinato calyce "vallum, quod inchoatum glandi-
bus. Mirumque vilissima esse quae "tanta occultaverit cura nature." 
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, excellenteriibus satu "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 om-
nium fagi, says Pliny, ut qua ob-
"sessos etiam homines durasse in op-
"pido Chio, tradat Cornelius Alex-
"ander." 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. Orinusque incanuant albo flore Pyri.] 
What the Romans called Orinus 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 coun-
ties, of England, where it is com-
monly called the Mountain Ash.
Columella says the Orinus is a wild 
sort of Ash, and that it's 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. Ex syl-
"vestres
Nam qua se medio trudunt de cortice genune, 75
Et tenues rumpunt tunicas, angustus in ipso:
Fit nodo sinus: hoc aliena ex arbore germin
Includunt, udoque docent inolescere libro.
Aut rursum enodes trunci resecantur, et alte
Finditur in solidum cuneis via; deinde feraces
Plante immittuntur: nec longum tempus, et in-
gens
Exiit ad calum ramis felicibus arbos,
Miraturque novas frondes, et non sua poma.

NOTES.
"vestes Fraxini sunt, paulo latioribus"
"tamen foliis quam caeterae Fraxini,"
"nee deteriorem frondem quam Ul-
"mi pristant."

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 Cas-
par 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 rotundior folio.
72. Glandemque sues frigere sub
Ulmis.] In the King's, and one of
Dr. Mead's manuscripts, I find
frondes 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 ulnum dicat."
73. Insere re atque oculos imponere.] Here the Poet shews the difference
growing between grafting and inoculating.
Inoculation, or budding, is per-
formed 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 trunus is not
used for the body, unless the head be
cut off. The body of a tree, when
it is adorned with its branches, is
called caudex or codex.
82. Miraturque.] Servius reads
mirata estque.

To conclude the notes on this pas-
sage 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 speak-
ing of the different sorts of ingrafted
trees, and the various epithets he be-
stows 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 in-
structions, and convey the plainest
L 4
precepts
precepts in the most agreeable manner. Thus Virgil, after he had said that walnuts are ingrafted on arbutes, apples on planes, and beeches on chesnuts, 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,

Λωτόν ἱερόθεμενον ἐλεοδραπίον τε σίλινων.

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’ αὖθ’ ἰχθύμενοι μίγην ἀνδράσις Λωτοφάγους.

"They went, and found a hospitable "race:

"They eat, they drink, and nature "gives the feast;

"The trees around them all their "food produce,

"Lotos, the name, divine, nectareous "juice!

"(Thence call'd Lotophagi) which "whoso tastes,

"Insatiate riots in the sweet repasts, "Nor
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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 its 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; "Esti δε του Δωτοϋ το μεν ίδιον γίνεται τωι ομοίω μενικος, ιτικος μάτως, η μυρικα ιλικον. Φύλλων χωρίς ιτομας έχον και πρι- κάλας ••••• γίνεται μεν τον ουοί διαφοράς άρχοντα τοίς καρπώις. δε δε καρπώι ιτικος κέρας ••••• φύλων δε κατάπετα τα μέση παράδολα, πυκνόν ἅπτε τωι διακαταυιν. 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 arborim " Loton gignit, quam vocant celtin, " et ipsam Italiae familiarim, sed " terra mutata." 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 πρικάλας instead of πρικάδες, 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 ιτομας έχον cut about the edges, and πρικάδες 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 πρικάδες; for he translates this passage: "Incisurœ " folio crebriores, alloquin ilicis vis- " derentur.

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 Δωτος. 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 μελισσής καρπων. 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 orchides, and the radii, and
the pavis with bitter berries,
grow in the same form:

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calls also παξίοντος. This is thought,
not without reason, to be that which
Prosper Alpinus tells us the Egyptians call Nabea. It is described and
figured by that learned author, in his
book de Plantis Αιγυπτι, page 7, 8.
This is thought also to be the lutos
described by Polybius, as we find
him quoted by Athenaeus. Virgil has
mentioned the Paliurus, in his fifth
Eclogue:

“——Spinis surgit Paliurus acutis.”

Ideis cyparissis.] He calls the cypress
Idca, 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: Ἑπα-
γηγοντ οὗτοι υπηρτάσονται καὶ καύσωσις,
εἰδές ἀνθλασταίοι πα αἰκεια τὶς χήρας.
κατερ εις Κρήτην κυπάρισσιν.

85. Nee pingues unam in faciem
uscantur olivae.] 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, radian majo-
rem, sallentiam, orchitem, paseam,
sergiam, columinianam, albiccrem.
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, ser-
gia, nevia, columinia, orchis, regia, cir-
cites, murtta. He mentions the ra-
dius 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 obtain-
ing, 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 Sab-
ines: and yet Columella sets these
down as two different sorts. Matthi-
lus informs us, that there were no
more than three sorts known in his
time in Tuscany: “Virgilius trium
tantum generum meminerit, que-
madmodum etiam plura non novit
hac nostra aetate Hetricia, præser-
timque nostrar Senensis ager.”

86. Orchites.] Most of the manu-
scripts I have seen have orchades.
The same reading is in the Medi-
canean, and other ancient manuscripts.
Heinsius also, La Cerda, Ruaeus,
and most of the editors read orchades.
One of Dr. Mead’s manuscripts has
orchades, radiique, making the mid-
dle syllable of orchades long. Ser-
vius 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 Plin-
y, when he quotes this very pas-
sage of Virgil: “Genera earum
tria dixit Virgilius, orchites, et
radios, et pavis.” The orchis is
a round olive, being so called from
ἐχῖς, a testicle. Columella says that
it is fitter for eating, than to make
oil: “Orchis quoque et radius me-
lius ad escam, quam in liquorem
stringitur.” Pliny says the orchis
abounds most in oil: “Prima ergo
ab
Pomaque, et Alcinoi sylvae: nee surculus idem 87 neither do apples, nor the woods of Alcinoi: nor are the

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"ab autumno colligitur, vitio operii non natura, pausia cui plurimis carnis: mox orchites, cui olei." It seems to be the same with that which Casalpinus, who was of Arezzo in Tuscany, tells us the modern Italians call Olivola, being a small round olive, yielding abundance of oil. "Nostratum, quae minores, rotundioresque, plurimum olei habentes, olivae vaginae." Matthiolus 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; "Proxime, tum colore, tum magnitudine præstantes, quamvis preictis longe minores sint, sunt talia quæ 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 hac a procerissimis oleis, praegrandibus, jugandium nucum instar, ramos in altum latumque amplissime fundentibus, eas rura nostra olivastre vulgo vocant." Hence I take the orchis of Virgil, the olivola of Casalpinus, and the olivastre of Matthiolus to be the same sort of olive.

Radius.] 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. Cesalpinus mentions only the large sort, which he says, are large and long, yielding a very sweet oil, but in small quantities, and are called raggiarische from radius: "Quae majusculæ et oblonge, dulcissimum oleum redent, dentes, sed parcus, raggiarische a radis nomine deflexo." These seem to be the same with the first sort mentioned by Matthiolus, which he says are large olives, produced from small trees, and are generally pickled, because they yield but a little oil: "Primum harum genus cas nos tri faciunt, quæ licet a minoribus olearum plantis proferantur, sunt tamen spectata forma et magnitudinis Bononiensibus non quidem inferiores: his tantum muria asservatis utuntur in cibus: quodem oleæ minus aptæ sunt, quod multo plus amureæ quam olei fundant." Anara 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 pausia." Cato, when he is speaking of making green oil, says you must choose the roughest olive: "Quam acerbissima olea oleum facies, tum oleum optum est." Pliny has almost the same words: "Oleum quam acerbe bissima oliva optimum fieri." And Columella calls the Paussian olive acerba: "Acerbam pauseam mense Septembri vel Octobri, dum adhuc vindemia est, contundisse." 87. Poma.] Columella mentions nine
nine sorts of apples, as the most excellent: "Quaerea malorum genera exquirenda maxime scandiana, ma- tiana, orbiculata, sextiana, peluviana, siana, amerina, sytica, malimela, "cydonia." Pliny mentions twenty-nine sorts; but in these are included citrons and several other fruits which we do not now call apples.

Αλευμον συλβος.] The gardens of Alcinous, in which were groves of fruit trees, are celebrated in the seventh Odyssey.

88. Crustumii, 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 volemis are so called, quia volam manus impleant; because they fill the palm of the hand. Ruaeus thinks they are the boh chretien, and that those are mistaken, who confound them with the libralia of Pliny, which are the pound pears. Dryden however differs from Ruaeus:

"Unlike are bergamots and pounder "pears."

And Mr. B——

"The same variety the orchard bears, "In warden, bergamot, and poun- "der pears."

90. Methymnæo.] Methymna is a city of Lesbos, an island of the Αἰgean sea, famous for good wine.

91. Thasie 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 Homerica illa, de qui- "bus supra diximus, fuere Thasium, "Chiumque."

Marotides albae.] It is disputed whether these vines are so called from Marcia, or Mareotis, a lake near Alexandria; from Mareotis, a part of Africa, called also Marmarica, and now Barca; or from Mareotis, a part of Epirus. Columella seems to be of the latter opinion, for he calls them Greek vines: "Nam quæ Graecu- "lae vites sunt, ut Maroticeæ, Tha- "siae, Psychiae, &c." Athenæus is of the former opinion, and says the best Mareotic or Alexandrian wine is white. But Pliny expressly says the Alexandrian grape is black. "Alexandrina appellatur vitis circa "Phalacram brevis, ramis cubitali-

"bus,
Pinguibus ha terris habiles, levioribus illae:
Et passo psythia utilior, tenuisque lageos,

the one thrives in a fat soil, and
the other in a light one: and
the Psytalian, 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
Mareoticck was an Egyptian wine;
for he represents Cleopatra as inebriated
with it:

" Mentemque lymphatam Mareoticco
"Redegit in veros timores
"Caesar."

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: Meta-

di πρώτον μὲν ἄκρα λειχώγεος, λειχή

cαλούμενα. ἔπιστα φοινικοὶ λυμαῖ, καὶ
πυρηνικὸς κυμή. ἦντα κύσεως πεδινὰ λίμεα
ἐχοντα. ἦν αὐτήρει, μικρὸν ἀπωτέρω τῆς
Σαλατίνης. ἀπασα μὲν ἡ χώρα ἀνυκ ὑπὶ
ἔνων, πλεῖο διχομοῦ τοῦ κράμου Σαλα-
τιν, ἡ ὀινον, ὅν δῆ καλούσιν Λαυκόν. ὅ δὲ
cαὶ τῷ ζηύῳ τὸ πολὺ φόλον ἥρπεται 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 Ma-
reotic wine to the country about the
lake Mareia: 'Η δὲ Μαρεία θυμω παρα-
τεινοῦσα μάχει καὶ δύσοι, πλάτος μὲν ἐχει
πλεῖόν, ἡ πετακτὴν καὶ ἰκατὸν πτασίαν,
μάκας δ' ἰκατήν ἡ πρακτοκουσί. 'Εκεῖ δὲ
ὀστῷ νύσσων, καὶ τὰ κέντρα πᾶλα ἐκομμένα
καλῶς. Ἠαιοινα τα ἑστὶ περὶ τούς τύπους;

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 pa-
tientia nomen acinis datur passis."

Tenuis lageos.] The Lageos is so
called from λαγώς a hare, on account of
of its colour. This was not an Italian, but a foreign wine, as we are informed by Pliny: "Dixit Virgilius Thasias et Marcotidas, et Ita geas, compluresque externas, quae non repeririuntur in Italia." Servius interprets tenis, penetrabilis, que cito descendit ad venas. Some think that tenis signifies weak, and therefore that the Poet uses olim, to signify that it will be long before it affects the head. I take tenis in this place to signify what we call a light wine. Dioscorides opposes the light wines to the thick black wines: Οἱ δὲ παχίς καὶ μίλαιος κακόσταμαχοὶ, φυσσώδεις, σαφεῖς μείναι γενικῶς, οἱ μείναι λεπτὸς καὶ μικράς ἤσταμαχοὶ.

95. Precie,] "Preciæ, quasi praecox, says Servius, quod ante alias coquotur."

Quo te carmine dicam, Rhaetica?] Rhaetia 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 imporimus? An faccio quod Virgilius, qui dubitavit de nomine, dein de id quod dubitaverat, poe sit?"

"— — Et quo te nomine dicam "Rhaetica? nec cellis ideo contendite "Falern.""

Here Seneca certainly understood Virgil's meaning to be, that he was in doubt what to say of this sort of wine. 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 Ραητοί μέγας τὴν Ἱταλίας καθικούν, τὴν υπὲρ Οἰδηπόν καὶ Κάμπου, καὶ ὑπὲρ Ραητικοῦ δῖον τῶν ἐν τοῖς Ἱταλικοῖς ἱπανομενῶν ὅπως ἀπολυπτικὰ δικάων, ἐν ταῖς τοιαύτας ἱπανομενίς γίνεται. 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 Rhaetica. Faciam tantum posthabita a Virgilii "lio."
Rhætica: nec cellis ideo contende Falernis.
Sunt etiam Ammineæ vites, firmissima vina, 97
Tmolius adsurgit quibus, et rex ipse Phænæus,

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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 laudatae 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 fabrit, "isque gloriam praecipuam in formenibus Africae Tiberii Cæsaris "auitorias fact. Ante eum Rhæticis "prior mensa erat, et uis Veronensis "siam argo." 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 Caesar: "Maxime delectatus est Rhaetico." 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 Ammineæ. 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 Ammineæ, which is an easy mistake of the transcribers for Ammineæ. The old Nuremberg edition has suntque Ammineæ. 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. Ammineæ 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 Phænæus.] Most of the editors read Tmolius et adsurgit. Some have Tmolius 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 Medicæan, 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:

"Africa
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 nominæ quae
sint,
Est numeros; neque enim numero comprehendere
revert:
Quem qui scire velit, Lybici velit æquoris idem 105

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"Africa quot segetes, quot Tmolia
" terræ 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 Morea, or ancient
Peloponnesus. Some think it is de-
rived from ἀργίτος, 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 Bod-
leian, and one of the Arundelian ma-
uscripts. 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 ma-
uscripts he has seen; and this read-
ing is approved by Heinsius, and Mas-
vicius.

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 hu-
masti are so called, because they are
large clusters, swelling like great
udders: thus Pliny: "Tument vero
mammarummodo bumasti."

103. Sed neque quam multæ spe-
cies, nec nominæ qua sint, est nume-
rus.] Pliny tells us that Democritus
alone thought, that the different sorts
of vines were to be numbered, but
that others thought they were in-
finite: "Genera vitium numero con-
prehendi posse unus existimavit
" Democritus, cuncta sibi Græciæ
cognita professus. Caeteri innu-
méra atque infinita esse prodide-
runt, quod verius apparebit ex vi-
nis."

105. Velit.] It is volet in one of
Dr. Mead's manuscripts.
Lybici velit æquoris idem, &c.] This
Discere quam multae Zephyro turbae ventur arenae: Aut ubi navigiis violentior incidit eurus, Nosse, quot Ionii veniant ad litora fluctus. 
Nec vero terrae ferre omnes omnia possunt. 
Fruminitibus salices, crassisque paludibus alni 
Nascuntur: sterile saxosim montibus orni: 
Littora myrtetis latissima: denique apertos Bacchus amat colleis, aquilonem et frigora taxi. 
Aspice et extremis domitum cultoribus orbem,

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This seems to be an imitation of Theocritus, in his sixteenth Idyllium.

109. Nec vero terrae, &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: Τνα μαν ζωον εν τοτοις εγγοηι, ταλε δε ξηεις, 
τιαν ει εκασηης, ας η ινεα. 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, lutosis stuprater: Gromoaldus's paraphrase is, "Alni gau-"dent paludibus, et luto repletis loc-"cis." Mr. Evelyn says, "The Al."der is of all the other the most faith-"ful 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 con is to be understood here, and that these words are to be rendered "the farthest part of the earth "subdued together with it's hus-"bandmen." He supposes the Poet designs a compliment to the Romans, who had subdued those nations. Gromoaldus, 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
P. VIRGILII MARONIS

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
Divisae arboribus patriae: sola India nigrum

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"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 [sus] 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'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 barba-
rous nations, to make themselves ap-
pear 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 Gelenus,
" Cum fugit in Rhodopem, atque in " desertarum 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 confes-
sedly 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 Ge-
tæ, he should mean flying out of
their own country; whence it will
follow that they were neither Getæ
nor Thracians, but Scythians.

116. Divisae.] In the King's and
one of Dr. Mead's manuscripts it is
diversæ.

Sola India nigrum fert ebenum.] Our
Poet has been accused of a mis-
take in saying that only India pro-
duces 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. He-
rodotus says expressly that Ebony
grows in Ethiopia, and we find him
quoted to this purpose by Pliny:
" Unam e peculiaribus Indiæ Virgi-
" lius celebravit Ebidden, nusquam
" alibi nasci professus. Herodotus
" eam Æthiopiam intelligi maluit,
" tributis vice regibus Persidis e mate-
" rie ejus centenas phalangas tertio
" quoque anno pensitasse Æthiopias
" cum
Fert ebenum: solis est thurea virga Sabæis. 117
Quid tibi odorato referam sudantia ligno
Balsamaque, et baccas semper frondentis acanthi?

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"cum auro et ebole, prodendo."
Dioscorides mentions an Indian Ebony, but he says the best comes from
Ethiopia: "Exerc heauton & áúνιτικήν. — ἐστι δὲ τῆς καὶ ἣδυκ. Lucan is
quoted for saying it is an Egyptian plant:

"— Ebenus Mareotica vastos
Non operit postes, sed stat pro robore vili
Auxilium."

But it has, not without reason, been
supposed, that we ought to read Mareotica 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
Ambiturn nigris Meroæ facunda co-
— Ionis,
Laeta comis Ebeni: que, quam—
vis arbore multa
Frondes, 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: ἥνειν ἐκ
Μεροι τῆς φύσες ταῦτας.

117. Solis est thurea virga Sabæis.] See the note on molles sua thura Sa-
baei, 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.
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' οτι και την του διπαλάτουμεν ἥζης ην ητι τωι ήμων η χώρα θρησ, ἀλλις ταύτης της γυναικος ἔχωμεν. 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:

"Et molli circum est ansas amplexus "Acantho."

This verse is taken from the first Idyllium of Theocritus:

Πατᾶ δ' ἁμφ' δίπας περιπλεταυ ἡγης ἄκανθος.

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 Acan-"tho."

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?

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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: "Hdi "Ακανθος καλεσται μην δη το Ακανθόδες ὄλον το δέντος ἵναι, πλην τού στεφάνους, καὶ γὰρ ἐπὶ τῶν βλαστῶν καὶ ἐπὶ τῶν φύλλων ἤγει. Megisth δε μέγα, καὶ γὰρ δακτυλάπτυχας εἰς αὐτῶν ἱερώμες ὑλὲ τεμνεται. —— O δι καρπὸς ἵλλος, καδάπερ τῶν χείρισμῶν, ὃ κεῖται οἱ ἄγχωμει πρὸς τὰ δέματα ἀπὶ κικίς. Το δ' ἄνδρα καὶ τῇ ὤψιν καλὸν, ἀστε καὶ στεφάνους πολὺς εἰς αὐτω τ. καὶ φερμακώδας, δι καὶ συλλέγουσιν οἱ Ιατροί. Ποιστι δε ἐκ ταύτων καὶ τὸ σῶμα, καὶ κεί, καὶ πυρηνίσας, καὶ ἀντόματων ἄνω σχάτες. Οταν δι νοτῳ, μετὰ τρίτον ἢ τότε ἱερὸς ἀναλέασθε. Πολύ δε τὸ δίνοντο ἐστι, καὶ ὅμοιος μέγας περὶ τὸν ιδήμαν νόμαν. 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 lance floccos "imitantes, platani fructibus forma "plane similes, his tamen longe minus "nores, et nihil aliud flos hujusce "arboris videtur, quam mollis lanugo "parvum rotundumque globulum ef "formans, 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."

M 3 We
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 proprior gerit India lucos, Extremi sinus orbis ubi aeria vincere summum Arboris haud ullae jactu potuere sagittae: Et gens illa quidem sumptis nontardapharetris. 125 Media fert tristes success, tardumque saporem

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We shall consider the other Acaulis, 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. *Vellerague ut foliis depectant tenedia 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 noscan tur, Seres, lanicio sylvarum nobiles, perdusam Aqua depectentem fons, dium canicem."

122. *Propior.*] In the Cambridge, and in one of Dr. Mead's manuscripts, and in the old Nurenbeg edition, it is propior.

123. *Æra vincere summum, &c.*] The vast height of the Indian trees is mentioned also by Pliny, *lib. 7. c. 2.* "Arbores quidem tanta proceritatis traduntur, ut sagitis superari nequeant."

126. *Media fert tristes success, &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*: *Tā di Med dccα λυγόνα*; *h περινινα, h κεφόμενα, πυμαετί di Kitra, αταν γναίμα.*

*Tristis* signifies bitter, as *tristica* 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 pro duce, And bitter too; but of a happy use."

Dryden renders *tristes success, sharp tasted, and tardum saporem, bitter*; which he applies to the rind:

"Sharp
Felicis mali, quo non presentius ullum, 
Pocula si quando saeae infeceret noverce, 
Miscueruntque herbas, et non innoxia verba, 
Auxilium venit, ac membriis agit atra venena. 130 
Ipsa ingens arbos, faciemque simillima lauro:

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"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 Philargyrus, 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 it’s great virtues. Some of the Commentators think it is so called, because the tree enjoys a continual succession of fruits.

127. Presentius.] Pierius says it is prestantius, in the Lombard manuscript; but he adds that presentius 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 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: "Exce de te aivδερω "teto feli7x μεν ἁμοιον καὶ σχέδον ἱσων "τό τῷ Δάφνης. But it must be observed that in the common editions we find αἰβάξων, which is a corrupt reading for Δάρξων; 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 αἰβάξων for αἰβάξων. But I think I have restored the true reading; for so Athenæus, lib. 3. "informs
et si non alium late jactaret odorem, 
Laurus erat: folia haud ullis labentia ventis: 
Flos ad prima tenax: animas et olentia Medi 
Ora fovent 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 δαφ- " νος, instead of ἁδράγχιας. As for " the words ἁδράγχιας, κάταγω, which " follow δαφνίς, I take them to be " the gloss of some idle Commenta- " tor, 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. 'Et: τα πρώτα is no in- " elegant Greek figure," PIERIUS.

Servius reads apprime, which he " says is put adverbially, like Et pede terram crebra fert, for crebro. The " King's, the Cambridge, and the Bod- " leian manuscripts have ad prima, " which is acknowledged also by Hein- " sius.

134. Animas et olentia Medi ora fovent illo.] Grimoaldus refers illo to " the flower; but it is generally thought " to refer to the fruit. Theophrastus " ascribes this virtue to the fruit: 'Εκα " γάρ τις ἵππις ἐν τῷ κρυμμὶ ἐν ἀλλῳ τῷ, " τὸ ἱσωδει τῶν μέλων ισπισι ς εἰς τὸ στόμα " καὶ καταραφην, τοιτὶ τὸν ὄσμην ἰδίως. " 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. " Anima leonis virus " grave ... Hominis tantum natura " insici voluit pluribus modis, et cibo- " rum ac dentium vitis, sed maxime " senio. Dolorem sentire non poterat, " tactu sensuque omni carebat; sine " qua nihil sentitur. Eadem com- " mebat recens assidue, exitura su- " premo, et sola ex omnibus super- " futura. Denique haec trahebatur e " caelo. Hujus quoque tamen reperta " poena est, ut neque ad ipsum quo " vivitur, in vita juvaret. Parthorum " populis hoc praecipue, et a juventa, " propter indiscretos cibos: nanque " et vino factent ora nimio. Sed sibi " proceres medentur grano Assyrii " mali, cujus est suavitatis præcipua, " in esculentu addito." The same " author, in another place, speaks of " the Citron, as the most salutary of " exotic fruits, and a remedy for poi- " son. He there compares the leaves " of it to the arbute: he says the fruit " is not eaten, which we find also in " Theophrastus, but it has an agree- " able smell; as also the leaves, which " preserve garments from being eaten. " The tree is laden with a continual " succession of fruits. Several nations " have
Sed neque Medorum sylva, ditissima terra, 136
Nec pulcher Ganges, atque auro turbidus Hermus,
Laudibus Italæ certent: non Bactra, neque Indi,

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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 praesentia externas persequemur, a salutari maxime orsi. Malus Asia, quem ali vocant Medicam, venenis medetur. Foliolum ejus est Unedonis, intercurrentibus spinis. "Pomum ipsum alias non manditur: odore praecellit foliorum quoque qui transit in vestes una conditus, arcetque animalium noxia. Arbor ipsa omnibus horis pomifera est, alis cadentibus, alis mature centibus, aliis vero subnascentibus. "Tentavere gentes transferre ad se, propter remedii præstantium, fictilibus in vasis, dato per cavernas radicibus spiramento: qualiter omnian transitur longius, seri arctis simse transferrique meminisce conveniet, ut semel quæque dicantur. "Sed nisi apud Medos et in Perside nasci noluit. Hæ autem est cujus grana Parthorum proceres inco quere 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 acid: which confirms what Theophrastus and Pliny have said of it; that it was not esculent: "Fe-" runtur acres medullas mutare dul-
cibus, si per triduum aqua mulsa semina ponenda macerentur, vel "ovillo lacte, quod praestat." 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 its 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 singu-la 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
already of India properly so called, in mentioning the Ganges.

139. *Thuriferis Panchaïa pinguis arenis.*] Panchaïa or Panchea is a country of *Arabiae felix.* See the note on ver. 57, of the first Georgick. The sand 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 Panchaïa, pars *Arabiae soli subjecta et consecrata, ubi tanta thuris affluentia est, ut non solum in arborum cor- ticibus, sed in areis etiam legi queat." I believe areis 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 Panchaïa, dives solo tu-riferó:" and Dr. Trapp:

"— Nor Panchaïa 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 Panchaïa'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 so- lum, signifies lands well manured; "but where it once implies dives by "it's produce, as Ruæus and his fol- lowers understand it, I have not "been able to discover."

140. *Hæc loca non tauri spirantes naribus ignem.*] 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 Masciius humor.*] Massicus is the name of a mountain of Campania, celebrated for wine.

144. *Oleæ, armentaqua.*] It is generally
Hinc bellator equus campo sese arduus infert:
Hinc albi, Clitumne, greges, et maxima taurus
Victima, sepe tuo perfusi flumine sacro,
Romanos ad templ a deum duxere triumphos.
Hic ver assiduum, atque alienis mensibus astas:

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nerally read *ulixaque, armentaque.* But Pierius informs us, that in the Mediccan and other ancient manuscripts *que* is left out after *oleae.* I find it so in the King's manuscript. Heiniius also, and Masvicius follow this reading.

146. *Hinc albi Clitumne greges,* 
[\*c.] Clitumnum 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 *taurus* instead of *tauris.*

149. *Hic ver assiduum, atque alienis mensibus astas.*] 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 *messibus,* 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 ver- "dure 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 gra-"mine,* Virgil expresses by *aliena"messe.* What the former describes "by *menses quí rubent,* the latter "paints in a finer manner by *astas.* "That this passage relates to the "*foreign grasses,* can hardly be dis-"puted, for another reason, because "otherwise Virgil would have left "them out of his praises of Italy, "which would have been no incon-"siderable omission." In pursuance of this criticism, his translation of this passage is

"Here everlasting spring adorns the "field,
"And *foreign harvests constant sum-"mer 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 arbos. 150

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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 vi-""rires, et poma ex arboribus re-""centia semper alienis mensibus præ-""buit." 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 gra-"“mine 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 un-""usual shine."

Dr. Trapp’s translation is not very different:

"—— And summer shines
"In months not her’s."

159. Bis gravidæ pecudes, bis po-"nisspace arbos.] 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 meas Siculis errant in mon-""tibus agnae :
"Lac mihi non æstate novum, non "frigore defit."

What stores my dairies, and my folds contain;
A thousand lambs that wander on the plain:

New
At rabidæ tigres absunt, et sáva leonum
Semina: nec miseros fallunt aconita legentes:
Nec rapit immensos orbes per humum, neque tanto
Squameus in spiram tractu se colligit anguis.
Adde tot egregias urbes, operumque laborem: 155
Tot congesta manu praeruptis oppida saxis;

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:

Τρὶς γὰς τίτικε μῆλα τιλεσπῆρον εἰς ἐναντόν:

which is impossible, if the sheep be
of the same species with those of Eu-
rope; which go 150 days with young,
according to Pliny; "Gerunt par-
"tum 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
rapidae, according to Pierius.

152. Nec miseror fallunt aconita
legentes.] The Aconite or Wolfsbane
is a poisonous herb, which was found
in Heraclea Pontica. We have se-
veral sorts in our gardens, one of
which is very common, under the
name of Monkshood. There are se-
veral 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 insin-
uates, that it is so well known to the
inhabitants, that they are in no dan-
ger of being deceived by it. Dry-
den's translation seems to be accord-
ing to this interpretation:

"Nor pois'nois Aconite is here pro-
duced,"

"Or grows unknown, or is, when
known, refus'd."

I do not find however that this
poisonous plant is now found com-
mon in Italy: or that it was deemed
a plant of that country by the An-
cients.

153. Nec rapit immensos, &c.] He
does not deny that there are ser-
pents in Italy, but he says they are
not so large or so terrible as those of
other countries.

155. Laborum.] In the King's ma-
nuscript it is laboros.

156. Congesta manu praeruptis op-
pida saxis.] This is generally un-
derstood to mean towns built on rocky
cliffs, as I have translated it. Thus
Grimoaldus paraphrases: "Extant
towns non paucas, hominum in-
dustriis, et laboribus, in promon-
"torii
P. VIRGILII MARONIS

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 clastra,

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"terris collocata," Rucæus also interprets it, "Oppida manu extracta
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 aedificia
instar praecipitii et rupium efformata at humana industria." May interprets it towns fortified with rocks:

"——— Towns, that are
"Fenced with rocks impregnable."

Mr. E—— gives it yet another sense:

"Add towns unnumber'd, that the "land adorn,
"By toiling hands from rocky quarries 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, tencant, quodque 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 clastra, &c.] Lucrinus and Avernus are two

lakes
Atque indignatum magnis stridoribus aequor, Julia qua ponto longe sonat unda refuso, Tyrrhenusque fretis immittitur aestus Avernis? 

Hae eadem argenti rivos, aequisque metalla

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 streights: The same country has dissolved veins of silver and copper,

NOTES.

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 Caesar made a haven of them, to which he gave the name of his predecessor Julius: as we are informed by Suetonius: “Portum Julius apud Baias, immisso in Lucrino et Avernum lacum mari, efficet.” This great work seems to have been done about the time that Virgil began his Georgics. 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 Tyrrhenian 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: ‘O die Aurostis kaptos plastitant undis Baias, xemati irigmasis apò tois tis xalatich ekstapadid to mikas, plastos òl òmaizeto plastias, d phasi Heraklia diakwsta, tais bess eilamonta tais Tirones irigmasis ò epitasta tis xematos, òste òpiestizai edias, Agrippia irsipkiasin. 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 harbour. Hence it appears that we are to understand these words of Pliny, mare Tyrrhenum a Lucrino molibus seculsum 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 streights. We find in Strabo, that the lake Avernus lay near the Lucrine bay, but more within land: Tais òl Hekias einychis ò to Aurostis kaptos, pai òpoti tâte ò Aéris. Hence it seems probable, that a cut was made between the two lakes, which the Poet calls the streights of Avernus. Philargyris, 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 stridoriibus aequor.”

165. Hae eadem argenti rivos, òcc. Pliny tells us in lib. iv. cap. 20. that Italy abounds in all sorts of metals,
Ostendit venis, atque auro plurina fluxit.

Hæc genus acre virum Marsos, pubemque Sabellam,
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, "Italicæ parci jubentium." In lib. xxxii. 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: "Italicæ parcitum est vetere interdicto patrum, ut diximus, aliquin nulla fæcundior metallerum 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 aurì, 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 Calamina- ris. In the Cambridge manuscript it is metalli, which is wrong: for the ancient Romans did not say as metal- lum, but æris metalla. We find æri metalla, argenti metalla, and æris me- talla 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 Fuci- nus, now called Lago Fucino, or Lago di Celano. It is now part of the kingdom of Naples.

Pubem Sabellam.] The Sabellii were anciently called Ausones. They inhabited that part of Italy, which was called Sumnium.

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, frustraque animis elate superbis,
Nequicquam patrias tentasti lubri-
"cus artes:
"Nec fraus te incolorem 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
Extended: haec Decios, Marios, magnosque Camillos, 
Scipiadas duros bello: et te, maxime Caesar, 170 
Qui nunc extremis Asiae jam victor in oris 

NOTES.

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.] "Armatos verubus, that is, according to Nonius, armed with short and sharp darts. Lipsius reads," Assuetumque malo Ligurem, Volscos cique veruto: "and verutum and veru is the same: but I prefer the common reading, "verutos from veru, as scutatos from "scutum; cinctutos from cinctus." Ruæus.

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 puissant mucrone, veru-que Sabello." And with round pointed Sabine javlins fight.

Dr. Trapp.

169. Decios.] The Decii were a famous Roman family, three of whom, the father, son, and grand-

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."
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 mode-
rationisque fama, Indos etiam ac
"Scythas, auditu modo cognitos,
"pellexit ad amicitiam suam popu-
"lique Romani ultero per legatos pe-
tendam." 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 septentronem quoque "duntaxat intra Rhenum atque Da-
"nubium; item ad orientem intra "Taurum et Euphratem, illi quoque "reliqui, qui immunes imperii erant, "sentiebant tamen magnitudinem, et "victorem gentium Populum Ro-
manum reverebantur. Nam et "Scythæ misere legatos, et Sarmatæ "amicitiam petentes. Seres etiam "habitantesque sub ipso sole Indi,
"cum gemmis et margaritis, Ele-
"phantes quoque inter muncra tra-
hentes, nihil magis quam longin-
quitatem viæ imputabant, quam "quadriennio iempleverant: et ta-
"men ipse hominum color ab alio "venire caelo fatebatur." These "things happened in the year of Rome 724, about the time that Virgil finished his Georgics, as he himself testifies at the end of the fourth book:

"Hæc super arvorum cultu, peco-
"rumque canebam,
"Et super arboribus: Cæsar dum "magnus ad altum
"Fulminat Euphratem bello, victor-
"que volentes
"Per populos dat jura, vianque af-
fectat 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 antiquae laudis et artis
Ingredior, sanctos ausus recludere fontes:

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:

"Excedunt alii spirantia mollius æra,
"Credo equidem: vivos ducent de marmore vultus;
"Orabunt causas melius; cælibique meatus
"Describent radio, et surgentia si dera dicent:
"Tu regere imperio populos, Romane, memento:
"Hæ tibi crunt artes; pacisque impone morem,
"Parcere subjectis, et debellare superbos."

Let others better mould the running mass
Of metals, and inform the breathing 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.

DRAVEN.

173. Salve, magna parens, &c.] Pliny has concluded his Natural History, much after the same manner: "Ergo in toto orbe et quae cunque cæli convexitas vergit, pul cherrima est omnium, rebusque merito principatum obtinens, Ita lia, rectrix paresque mundi altera, viris, fæminis, ducibus, militibus, servitis, artium praestantia, inguniorum claritatis, jam situ ac salubritate cæli atque temperie, accessu cuncarum gentium facilii, litoribus portuosis, benigno ven torum aslata. Etenim contingit recurrentis positio in partem utilissimam, et inter ortus occasus mediam, aquarium copia, nemo rum salubritate, montium articulis, ferorum animalium innocentia, soli fertiltate, pabuli ubertate. Quicquid est quo carere vita non debet, nusquam est praestantius: fruges, vinum, olea, vellera, lina,
Ascræaunque cano Romana per oppida carmen.
Nunc locus arvorum ingenii; quæ robora cuique, Quis color, et quæ sit rebus natura ferendis.
Difficiles primum terre, collesque maligni, Tenuis ubi argilla, et dumosis calculus arvis, 180 Palladia gaudent sylva vivacis olivæ.
Indicio est, tractu surgens oleaster codem

**NOTES.**

"vestes, juvenci. Ne quos quidem " in trigariis præferri ullos vernacu-
"lis animadverte. Metallis auri, " argenti, aëris, ferri, quamdiu libuit
"exercere, nullis cessit. Et iis nunc " in se gravida pro omni dote varios
"succos, et frugum pomorumque " saporis fundit."

176. *Ascræaurn carmen.*] By As- 

177. Nunc locus, &c.] Here the 

178. Et.] In one of the Ar-

179. *Difficiles primum terre.*] 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 Venafra, pinguissimum in Bæ-

tica."

The soil where Virgil lived is damp, being subject to the inun-
dations 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 La-

This 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 hun-
gry as sand: " Creta, qua utuntur " fujuli, quamque nonnulli argillam " vocant, inimicissima est [viti]; nec " minus jejuna sabulo."

181. *Palladia.*] Pallas or Minerva 

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 Elaeagnus. It grows in
GEORG. LIB. II.

Plurimus, et strati baccis sylvestribus agri.
At quæ pinguis humus, dulciœque ulagine lœta,
Quique frequens herbis, et fertilis ubere campus,

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,

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in Syria, Æthiopia and mount Lebanon, Cælius 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 Ju-jubs, 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 Eleagnus are much like those of the olive; but the ovary of the Eleagnus 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. Cælius, 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 "vincis locus, et status cali sicut " censet verissime Cælius, optimum " est solum, nec densum nimis, nec " resolutum, soluto tamen propius: " nec exile, nec latissimum, 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 latissimum, tamen " lato 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 queque Lyca; 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 Tremelliuss and HIGINIUS, who agree with our Poet, in recommending the foot of a hill, which receives the soil from above, and vallies, which have re-ceived their soil from the overflowings of rivers: " HIGINIUS quidem " secutus Tremelliuss præcipue mon-N 3 " tiuS
Et filicem curvis invisas pascit aratis:
Hic tibi prævalidas olim multoque fluentes
Sufficit Baccho vites: hic fertilis uuae,
Hic laticis, qualem pateris libamus et auro,
Inflavit cum pinguis ebur Tyrrenhus ad aras,
Lancibus et pandis fumantia reddimus exta.
Sin armenta magis studium vitulosque tueri,

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"tium ima, quæ a verticibus deflu-
"entem humum receperint, vel eti-
"am valles, quæ fluminum alluvic,
"et inundationibus concreverint, ap-
"tas esse vineis asseverat, me non
"dissentiente."
189. Filicem.] There are several
sorts of Filex or Fern. I take that of
which the Poet speaks to be our fe-
male Fern, or Brake, which covers
most of the uncultivated, hilly
grounds in Italy.

Masvicius has silicen for filicem,
whether by design, or by an error of
the Press, I am not sure. This read-
ing 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 cani-
"culæ non patitur sìtiure 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 al-
"ways 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: “Vir-
"giliius et quæ filicem ferat non im-
"probat vitibus.”
191. Vites.] In the King’s ma-
uscript it is vires.
192. Pateris libamus et auro.] It
is agreed by the Grammarians, that
pateris et auro is the same with aures
pateris.
193. Pinguis Tyrrenhus.] The
antient Tuscans were famous for in-
dulging their appetites, which made
them generally fat; thus Catullus
also calls them obesus Etruscus. Or
perhaps he might allude to the bloat-
ed 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 mar-
ginal comment.
195. Studium vitulosque.] In one
of Dr. Mead’s manuscripts it is stu-
dium est vitulosque.
196. Urentes
Aut foetus ovium, aut uren tes culta capellas:
Saltus et saturi petit o longinqua Tarenti,
Et qualem infelix amisit Mantua campum,
Pascentem niveos herboso flumine cynos. 199
Non liquid i gregibus fontes, non gran im a deerunt:

NOTES.

196. Uren tes culta capellas.] We
find in Varro that the ancient Ro-
mans, 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 quedam, quod
potius sylvestribus saltibus delec-
tantur, quam pratis. Studiose enim
de agrestibus fruticibus pascuntur,
atque in locis cultis virgulta car-
punt: itaque a carpendo caprae
nominate. Ob hoc in lege loca-
tionis fundi excipi solet, ne colonus
"capra natum in fundo pascat: ha-
rum 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 en-
dangers the whole; then reason is,
"for that the natural sap's recourse
"to the stem communicates the ve-
nom 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 Graecia, part of the king-
dom of Naples, famous for fine wool,
according to Pliny: "Lana autem
laudatissima Apula, et que in Ita-
lia Græci pecoris appellatur, elibi
Italica.—Circa Tarentum Ca-
nusiumque 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 so-
"lemn, as it is remarkably so in the
"original. There the verse com-
"plains, and every word seems to
"sigh." Mr. B——.
Augustus Caesar 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 sub-
ject of the first eclogue.
199. Herboso flumine.] In one of
Dr. Mead's manuscripts, and in seve-
ral of the old printed copies it is her-
bo so 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.
N 4 201. Quan-
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 Caesar Vopiscus affirmed, that at Rosea, a vine-pole being stuck in the ground would be lost in the grass the next day: "Cæsar Vopiscus Ėdilicius, causam cum agent apud Censores, campos Rosææ Italicæ dixit esse sumen, in quo rclicta pértica post ridie non apparet 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 scripscrunt, memoria repetò, quasi confessà, nec dubia signa pinguis, ac frumentorum fertilis agri prodidisse, dulcedinem soli propriam herbarum et arborum pröventum, nigrum colorem vel cineream. De ceteris ambi-gó, de colore satis admirari non possum cum alios, tum Cornelium Celsum, non solum agricolationis, sed universalis naturæ prudentem virum, sic et sententian, et visu deerrasse, ut oculis ījustot paludes, tot etiam campi salinarum non oc-current, quibus fere contribuuntur prædicti colores. Nullum enim temere videmus locum, qui modo pingrum continent humorem, non eundem vel nigri, vel cinerei colo-

"ris, nisi forte in cafallor ipse, quod non putem aut in solo limosæ pa-ludis, et uliginis amaræ, aut in maritimis arcis salinarum gigni posse jacta frumenta: sed est maniféstior hic antiquorum error, quam ut pluribus argumentis vincedus sit: non ergo color, tanquam certus autor, testis est bonitatis arvorum." 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, ris
ing in pretty gross clods at the first breaking up of the plough; but with little labour and exposure falling to pieces, but not crumbling alto-gether into dust, which is the de
ect 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.

204. Patre
Et cui putre solum, namque hoc imitamur arando, Optima frumentis: non ullo ex a quore cernes. Plura domum tardis decedere planstra juvencis: Aut unde iratus sylvam deexit 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 wagons 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 it's own nature loose, and crumbling: because we endeavour to make other sois 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 exter- narum gentium agricola: quae tam men ipsa pene supervacua est ii locis, quibus solum putre, et per se resolutum est: namque hoc imitamur arando, ut ait Virgilius, quod etiam pastinando. Itaque Campania, quoniam vicinum ex nobis capere post test exemplum, non utitur hac molitione terrae, 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.

Deexit.] It is deciejit, 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
Erut: illæ altum nidis petiere relictis:
At rudis enuitit impulso vomere campus.

NOTES.

211. At rudis enuitit, &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 Commentators have misunderstood, more or "less, for want of some knowledge "of country affairs. Ruaeus, accor-
ding 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 enuitit, &c. "The loose rich ground, first men-
tioned, looks dark, and fat, even be-
low the piercing of the share, but "the hard rough field, quite contra-
ry, is all white and shining, impulso "vomere, because the plough must "be drove into it; such ground not "being

"— 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 interpre-
tation of stirpibus ininis, Virgil is not "made guilty of tautology: for nemora "evertit does not necessarily signify "grubbed up the groves, but may be in-
terpreted felled the groves. Evertere "is rendered to fell, in the first Geor-
gick, by Mr. B— himself:

"Aut tempestivam sylvis evertere pi-
"num;"

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 ininis. "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, solemnque novum, "nova sidera cernunt.
"Pellitum omne loco volucrum genus, "atque ferarum,
"Antiquasque domos, et nota cubilia "linquunt."
“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 uberi rioris soli memincerimus, cujus de monstranda est duplex ratio, culti et sylvestris: de sylvestri regione in arorum formam redigenda prius dicemus. — Incultum igitur locum consideremus. — Sed jam expediti enti rudis agri rationem sequitur cultorium 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; whilst eruditus signifieth 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 agmina jungit.

“Qualis, ubi hybernam Lyciam, " Xanthique fluenta
“Deserit, ac Delum maternam in " visit Apollo,
“Instauratque choros, mixtique al- " taria circum
“Cretesque Dryopesque fremunt, " pictique Agathyrsi:
“Ipse jugis Cynthia graditur, mol- " lique fluentem
“Fronde premit crinem fingens, at- " que implicat auro:
“Tela sonant humeris. Haud illo " segnior ibat
“Æneas, tantum egregio decus eni et " 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 hands,
Before the joyful altars join their hands.
Himself, on Cynthia walking, sees below
The merry madness of the sacred show.
Green wreaths of bay, his length of hair inclose,
A golden fillet binds his awful brows:
His quaker sounds. Not less the Prince is seen
In manly presence, or in lofty mien.

DRYDEN.

Enituit
Vix humiles apibus casias, roremque ministrat:

NOTES.

Enuitat 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 jejunia 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: 

\[\text{σμύρνις ἡ \text{κασία} \text{καὶ \κασίας \ταῦτα \λέγει: \τὸν ἐν ἑκάστῳ, καὶ \τὸ σμύρνις, καὶ \τὴν \κασία, καὶ \ἐπὶ τὸ κανάμους, ἐν τῇ τῶν Αράβων χρύσῃ μίσῃ.}\]

In the fifth chapter he seems to describe it as a sort of cinnamon, or a plant not very unlike it: Περὶ \καναμώμου καὶ \κασίας ταῦτα λέγει: Σάμυρες μὲν \άμφοτέρα \τάντα \ίναι \ἐν μεγάλας, \άλλα \πληκτὰ \γέρων \πολυκλάδες δὲ καὶ \ξυλώδες.

Pliny has translated great part of what Theophrastus speaks 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 \άλλα \πάντα \τὰ \ἴνας \οῖς \πρὸς \τὰ \άρωμα \χρύσῃ αἰ \Ιοῦον \καὶ \καὶ \καί \δι \θάλασσαι, \καὶ \δὲ \πρὸς \θάλασσαι, \καὶ \δὲ \πρὸς \τὰ \καναμώμους, καὶ \τὴν \κασία.

—οίς \μὲν \ἐν \εἰς \τὰ \άρωμα \χρύσῃ, \σχεδόν \τάδε \ἐν \κασία, καὶ \καναμώμους, \&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 unus "olivi."

Columella speaks of it amongst other exotics which had lately been introduced into the Roman gardens; "Mysiam Lybiamque largis aiant "abundare frumentis, nec tamen "Appulos, Campanosque agros opii "mis defici segetibus. Tmolon et "Corycion florere croco. Judæam "et Arabiam pretiosis ordoribus il- "lustrem haberi, sed nec nostram "civitatem prædictis egere stirpibus, "quippe cum pluribus locis urbis, "jam Casiam frondentem conspici-

"mus, jam thuream plantam, flo- "rentisque 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, hya- cythns, 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 chelydris

NOTES.

"——— Tibi lilia plenis
" Ecce ferunt nymphæ calathis: tibi
" candida Naïs
" Pallentes violas et summa papavera
" carpens,
" Narcissum et florem jungit bene
" olentis anethi.
" Tum Casia, atque aliis interexens
" 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 Casia virides, et olentia late
" Serpylla, et graviter spirantis copia
" thymbrae
" 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 Panchaean 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 coro-

nary Casia is the same with what the Greeks call Theoror: "Sunt et "alia genera nominibus Græcis in- "licanda, quia nostris majore ex "parte hujus nominaturæ defuit "cura. Et pleraque eorum in exte- "ris terris nascuntur, nobis tamen "consecdanta, quoniam de natura "sermo, non de Italia est : Ergo in "corona-
"coronamenta folio venere melo-" thron, spirrean, trigonon, encoron, "quod casiam Hyginus vocat." This therefore is the casia, which he mentions a little afterwards, in the twelfth chapter of the ninth book, as good for bees: "Verum hortis corona-"mentisque maxime alvearia et apes "convenient, res praecipui quaestus "compendiique cum havit. Harum "ergo causa oportet serere thymum, "apiastrum, rosam, violas, liliu, "cytisum, fabam, ervilium, cun-
liam, papaver, conyzam, casiam, "melilotum, melissophyllum, ce-
"rinthen." In the twenty-first chap-
ter of the thirteenth book he tells us, that the Thymelea, which bears the granum Gnidium, is called also encoron; and describes it to have leaves like the wild olive, but narrower, and of a gummy taste: "Et "in quo nascitur granum Gnidium, "quod aliqui linum vocant; frutic-
"cem vero thymeleaum, alii chame-
laem, alii pyros achnen, alii "cnestron, alii encoron. Est similis "oleastro, foliis angustioribus, gum-
mosis, si mordeantur, myrti mag-
nitidine, semine, colore, et specie "farris, ad medicinam tantum usum." Dioscorides, in his chapter about Thymelea, tells us expressly that the leaves of that plant, which, he says also, bears granum gnidium, are peculiarly called encoron: 'Ex taunti
δι κυδινς κικτης καρπως ουν συλλεγηται. — τι δε φιλα ἄπεις ἱδίως καλεῖται κύνυρον, συλλεγει δει στις τεις πυραμι-
των και ἀποτιθεται σερατος ες συκε: Theophrastus makes no mention at all of thymelea, and seems not to have known the plant which affords the granum gnidium. But in the second chapter of his sixth book he mentions two sorts of encoron, black and white; the white one, he says, has leaves something like an olive; which agrees with what Pliny has said of the thymelea. Therefore it is scarce to be doubted, that the white encoron of Theophrastus is the same plant with the thymelea of Pliny and Dioscorides, and consequently the encoron, which, according to Pliny, was called casia: and hence we may conclude that the herb Casia of Virgil is the encoron, or thymelea, which bears the granum gnidium. The plant from which we have the grana gniadia, or cvidia, is the Thymelea 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 cvidia from the Mezercon, which is a species of Thymelea. I have not seen the Thymelea in any of our gardens.

Rorem.] Dryden takes rorem to mean dew:

"The coarse lean gravel, on the "mountain sides, "Scarcely dewy be'rage for the bees "provides."
Dulcem ferre cibum, et curvas praebere latebras.
Quae tenuem exhalat nebulam, fumosque volucres,
Et bibit humorem, et, cum vult, ex se ipsa remittit,
Quaeque suo viridi semper se gramine vestit,
Nec scabie et salsa laedit rubigine ferrum: 220
Illa tibi latus interex vitibus ulmos:
Illa ferax oleo est: illam experiere colendo,
Et facilem pecori, et patientem vomeris uiici.
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 efts: 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.**

rinos, 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 cede 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 laevis:
" Ut modo rore maris, modo se vio-
" lave rosave
" 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. Quae 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 quae bibit.

219. Quaeque suo viridi, &c.] Pierius observes, that in the most ancient Roman manuscript this verse runs thus:

" Quaeque suo semper viridi se gramine vestit."

220. Nec.] In one of Dr. Mead’s manuscripts it is hec, which must be an error of the transcriber.

221. Illa tibi latis.] In one of Dr. Mead’s manuscripts it is Illa tibi in latis.

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 oleae.

224. Capua.] The capital city of Campania.

Veseno.] "Servius is mistaken, " when he affirms, that Vesecus is a " mountain of Liguria, under the " Alps:
Ora jugo, et vacuis Clanius non aequus Acerris. 225
Nunc, quo quamque modo possis cognoscere, dicam.
Rara sit, an supra morem si dense re quiras,
Àlera frumentis quoniam favet, altera Baccho,
Densa magis Cerei, rarissima queque Lyao,
Ante locum capies oculis, alteque jubebis 230
In solido puteum demitti, omnemque repones
Rursus humum, et pedibus summas aquabis arenas.
Si decreunt, rarum, pecorique et vitibus almis

NOTES.

"Alps: for that is called Vesulus, "and is mentioned by Virgil in another place: Vesulus quem pinifer "affect. But the Vesvus, of which "Virgil speaks in this place, is a "mountain of Campania, called also "Vesvius and Vesvius." PIERIUS.

225. Ora.] Aulus Gellius tells us, that he had met with an account, that Virgil wrote at first vicina Vesvno 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 Clanius non aequus Acerris.] Acerrum is the name of a very ancient city of Campania, which was almost depopulated by the frequent inundations of the river Clanius. 226. Nunc, quo quamque modo, &c.] The Poet having, in the preceding paragraph, informed us of the benefits and disadvantages of the several 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 Gracinus, 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 cae- lestes aquas non sorbere, nec fa- cile perlari, facillime perrumpi, "et praebere rimas, quibus sol ad radices stirpiun penetret: cadem- que velut conclausa, et coarctata "semina comprimere, atque strangulare. Raram supra modum velut "per infundibulum transmittere im- bres, et sole ac vento penitus sic- cari, atque exaerescere." 230. Jubebis.] Pierius says it is videbis in the Medicean manuscript. I find the same reading in the old Nureberg 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. Decrunt.] It is decrunt in one of Dr. Mead's manuscripts, and decrunt in the old Nureberg edition: but decrunt
Aptius uber erit. Sin in sua posse negabant
Ire loca, et scrobibus superabit terra repleitis,
Spissus aget: glebas cunctantes, crassaque terga
Expecta, et validis terram proscinde juvencis.
Salsa autem tellus, et qui perhibetur amara,
Frugibus infelix: ea nec manusceicit arando, 239
Nec Bacchogenus, aut pomis sua namina servat:
Tale dabit specimen: tu spisco vimine qualos,
Colaque pralorum famosis deripe tectis.
Huc aget ille malus, dulcesque a fontibus undae
Ad plenum calcentur: aqua eluctabitur omnis
Scilicet, et grandes ibunt per vimina guttae. 245
At sapor indicium faciet manifestus, et ora
Tristia tentantium sensum torquebit amaror.

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 manu-
scripts which I have collated.

237. Validis terram proscinde ju-
vencis.] He mentions the strength of
the bullocks, to signify that this soil
must be plowed deep. Thus we have
in the first Georgick, fortès inver-
tant tauri, in the same sense.

241. Tu spisco vimine qualos.] In
one of Dr. Mead’s manuscripts it is
tum spisco, &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 sal.

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 Lucre-
tius, and the true reading; tho’
many read amaro, making it agree
with sensu,” Servius.

“Tho’ Servius, and some others
affirm amaror to be the true read-
ing, and taken from Lucretius,

“Cum tuimur miseri absinthia,
tangit amaror:

“and tho’ Aulus Gellius has col-
lected 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 in facet and torquebit. In
the Lombard and Medicean manu-
scripts it was written amaro, but
r has been added with another
hand and ink,” Pierius.
The passage of Aulus Gellius to
which Pierius alludes, is the twenty-
O first
P. VIRGILII MARONIS

Punguis item quae sit tellus, hoc denique pacto
Discimus: haud unquam manibus jacetata fa-
tiscit,
Sed picis in morem ad digitos lentescit habendo.
Humida majores herbas alit, ipsaque justo
Lætior: ah nimium ne sit mihi fertilis illa,
Nun 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 tentantium sensu torquebit
amaro.

Higinus autem non hercle ignobi-
lis grammaticus, in commentariis,
quæ in Virgilio fecit, confirmat
et perseverat non hoc a Virgilio
relictum: sed quod ipse invenerit
in libro, qui fuerat ex domo atque
familia Virgili,

_________________ et ora
Tristia tentantium sensu torquebit
amaror.

neque id soli Higino, sed doctis
quibusdam etiam viris complaci-
tum. Quoniam videtur absurde
dici: sapor sensu amaro torquet:
quum ipse, inquiunt, sapor sensus
sit, nou alium in semetipso sen-
sum habeat: ac inde sit quasi di-
catur, sensus sensu amaro torquet.

" Sed enim quum Favorinus Higini
commentarium legisset: atque ei
statim displicita esset insolentia et
insuavitás 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 autoritatem
poëta ingenio et facundia pra-
cellentis. Verba ex quarto Lu-
cretii hæc sunt,

——— Dilutaque contra
Quum tuimur miserè 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 Aru-
delian manuscripts.

253. Neu.] It is nec in the Roman,
the Medicean, and some other ma-
uscripts, and ne in others, accord-
ing to Pierius. I find nec in one of
the Arundelian, and one of Dr.
Mead's manuscripts. In the other
Arundelian
Quae gravis est, ipso tacitam se pondere prodit: Quaeque levis, Promptum est oculis prae-discere nigrum,

Etquis cui color. At sceleratum exquirere frigus
Difficile est: piceæ tantum, taxique nocentes
Interdum, aut hederae pandunt vestigia nigrae.
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.

255. Et quis cui color. At sceleraturn. So I read with Heinsius, Schrevelius, Masvicius, and others. Pierius says it is et quis cuive color. Sceleratum, in some very antient manuscripts; and et quis cuive color at in the Medicean. In one of Dr. Mead's manuscripts it is et quis cuibe color. Sceleratum, in the other, et quis cuive color. At sceleratum. Servius approves of the common reading, which is et quisquís 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 in- "est." Julius Caesar also tells us that Cativulcus poisoned himself with yew: "Cativulcus rex dimidiae "partis Eburonum, qui una cum "Ambiorige consilium inierat, æ- "tate jam confectus, quam laborem "aut bellii aut fuge ferre non posset, "omnibus precibus detestatus Amb- "biorigem, qui ejus consiliu auctor "fusisset, luxo, cujus magna in Gal- "lia Germaniaque 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. Hederae nigrae. 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 cyanis, hedera formo- "sior 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.

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 dug deep: Τοὺς δὲ γεφυρὰς προσφέρετιμ ὡς "αἵλισσον οὖν καὶ μαθυίροις αὐτῷ." 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 scrobos et sulci plurimum prosunt, si in locis temperatis, in quibus æstas non est "perfervida, ante annum flant, 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:

"Pulverulentæ coquat maturis solis."

Mr. Evelyn says "the longer you "expose the mould, and leave the receptacles open (were it for two "whole winters) it soon would re-"compease 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 conciderere; and that et is left out in the Medicean copy; which, in truth is not very unlike Virgil's style:

"Terram modo ant me mento"

"Excoquere: magnos scrobibus concidere montes:"

"Ante supinatas aquiloni ostendere glebas"

"Quam latum infodias vitis genus:"

without any conjunction copulative.

263. *Gelidæque.*] In one of the Arundelian manuscripts it is geli-"dave; but I take gelidæque to be the true reading.

264. *Robustus.* I have more than once observed already, that when Virgil
At si quos haud ulla viros vigilantia fugit; 265
Ante locum similem exquirunt, ubi prima
paretur
Arboribus seges, et quo mox digesta feratur:
Mutatam ignorant subito ne semina matrem.

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 seminarianum, 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
"arari
"Agricolae, bis quae solem, bis fri-
"gara 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
"commoda 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 ignorant 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, Heiusius, Ruæus, Masvicius, and several other good editors read mutatum.

"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 corte signant:
Ut, quo quæque modo steterit, qua parte colorum.

Australinos tulerit, quæ terga obverterit axi,
Restituant: adeo in teneris consuescere multum est.

NOTES.

"accustomed. As for their inter…
"pecting semina mutata, the removing 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 manuscripts we have new, and in one of Dr. Mead's nec, instead of nc.

269. Cæli regionem in corte signant.] Theophrastus says the position of trees must be regarded, as to north, east, or south: "Hanc ob…
"servationem non solum in vitium positione, sed in ulmorum, cæsaring, rarumque arborum præcipio, et uti cum de seminario eximuntur, "rubrica notetur una pars, quæ nos admoreat, ne alter arbores consti-tamus, quam quemadmodum in seminario steterint. Plurimum enim "refert, ut cæm partem caeli spect "tent, cui ah tenero consueverunt."

Pliny thinks this care not to be requisite, because the mention of it has been omitted by Cato; and adds that some affect the very contrary position, in vines and figs; thinking that by this means the leaves grow thicker, 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 "corte, ut translata in isdem et "assuetis statueretur horis: ne aqui. "lonia meridianis oppositæ solibus "fìnderentur, et algeret meridianæ "aquilonibus. Quod e diverso af-fectant etiam quidam in vite ficoc-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 foundation. 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 frequent losses of his own, and by particular trials; having sometimes transplanted great trees at midsummer, with success (the earth adhering to the roots) and miscarried in others, where this circumstance on-"
"ly was omitted."

271. Quæ.] Both the Arundelian manuscripts, Servius, La Cerda, and Schrevelius read qua.
Collibus, an plano melius sit ponere vitem,  
Quaere prius. Si pinguis agros metabolere campi,  
Densa sere: in denso non sequior ubere  
Bacchus.

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 sequior ubere._] _Denso_ is generally thought to agree with _ubere_; so that the construction must be _Bacchus non est sequior in denso ubere_. But then what is meant by _in denso ubere_? Grimoaldus explains it _parvis intervallis positae in ubere latoque et campestri solo_; but then Virgil should have said _densus non sequior ubere Bacchus_. Ruesus 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 necessarily requires that construction: 'Tho' none of the commentators but De La Cerda, seem to have understood 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 vitium nihil impediet, quo minus fer-tilissime proveniant vina." His note is upon _non sequior ubere Bacchus_; which he compares with

"—— Non sequior agris  
Emergitque Ceres, nec sequior ubere:  
ubere Pallas._"

Here is no mention of _denso_, and it is plain that _ubere_ is the ablative case after the adjective _sequior_, and not after the preposition _in_. I take the construction to be _Bacchus non est sequior 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 _Aeneid_, it is used for the breast of a woman:

"Cressa genus, Pholoe, geminique  
sub ubere nati._"

And again, in the sixth:

"Infan-"
Sin tumulis acclive solum, collesque supinos;

NOTES.

"Infantumque animæ flentes in li.
"mine primo,
"Quos dulcis vitae 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, frusta pressabimus ubera
"palmis:

And in the third Georgick:

"Hinc et amant fluvios magis, et
"magis ubera tendunt;"

And again:

"— Exhausto soqmailerit 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
"capelle
"Ubere ;"

For that of a cow, in the third Eclogue:

"— Ego hanc vitulam, ne forte
"recuses,
"Bis venit ad mulctram, binos alit
"ubere foetus,
"Depono ;"

And in the ninth:

"Sic cytiso pastæ distentent ubera
"vaccæ:

And in the second Georgick:

"— Ubere vaccæ
"Lactea demittunt,"

And in the third Georgick:

"— Nec tibi foetæ
"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 illicibus 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 ;"
Indulge ordinibus: nec secius omnis in unguem
Arboribus positis secto via limite quadret.

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;

" Quae vos a stirpe parentum
Prima tuit tellus, eadem vos ubere
lato
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 ren-
dered literally “Bacchus is not more “backward in fruitfulness in a close “planted vineyard.”

277. Secius.] In the Bodleian manuscr ipt it is segnius, and in one of the Arundelian copies it is seri us.

Omnis in unguem arboribus pos-
itis 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 bet-
ter 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 sāpe ingenti bello cum longa cohortes 279
Explicit 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:

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* * * * *
* * * * *
* * * * *
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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 agricultores sive aratris "vinum cultūrā sunt; laxiora inter- "ordinia relinquant, sive bidentim "bus angustiora: sed neque spatio- "siora, quam decem pedum, neque "contractiora, quam quátor."

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 ungum 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 sedo "limite, arboribus positis in ungum; "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 in- genti in bello.
Directaque acies, ac late fluctuat omnis
Ære renidenti tellus, nec dum horrida miscent
Prælia, sed dubius mediis Mars errat in armis.

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
renidenti. 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 disorder-
ed by fighting. The shining beauty
of the clusters is unly 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 pros-
pect: but because it is most proper
for the use, for which they are in-
tended.

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 vine-
yard 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 raising 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
Omnia sint paribus numeris dimensa viarum:
Non animum modo uti pascat prospectus
inanem:
Sed quia non aliter vires dabat omnibus aquas
Terra, neque in vacuum poterunt se extendere
rami.
Forsitan et scrobibus que sint fastigia quarras.
Ausim vel tenui vitem committere sulco.
Altius ae penitus terrae desfigur arbos:

NOTES.

284. Numeris.] "The word "numerus" in the singular, and "num
meri" in the plural, has a great va
riety of significations, and means "quantity" as well as "num
ber"; 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.

Dimens.] In one of the Arun
delian manuscripts it is demensa.

287. Poterunt se extendere.] "In
the Roman manuscript it is pote
runt extendere, without the pro
noun se: as elsewhere, ferro ac
cingunt, 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 con
siderable depth, of these he gives the
Æsculapius for an example, and thence
takes occasion to give a noble de
scription of that tree.

289. Ausim vel tenui vitem com
mittere 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, accord
ing to the goodness of the soil: but we
find in that author, that some of
his contemporaries blamed him, think
ning he had assigned too great a depth.
Virgil seems to approve of a shallow
trench, but he speaks of it with
cautions. 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 dif
ferent.

290. Altius ae penitus terrae des
figur arbos.] Pierius says it is altior
in some ancient manuscripts. Hein
tsius.
Æsculcus in primis, quæ, quantum vertice ad auras
Ætherias, tantum radice in Tartara tendit.
Ergone hyemes ilam, non flabra, neque imbræ
Convellunt : immota manet, multosque nepotes,
Multa virum volvens durandosæcula vincit. 295
Tum fortes late ramos et brachia tendens
Huc illic, media ipsa ingentem sustinet umbram.
Neve tibi ad solem vergant vineta cadentem:

NOTES.

sius has embraced this reading; but I take it to be corrupt. Ausim vitam 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 use- less epithet. I take allius to have been altered to altior, by some taste-less transcriber, who taking a vine to be a tree, thought there wanted an epithet to make a distinction between vitis and arbus. But vines were not accounted trees; but shrubs, or some- thing of a middle nature between trees and shrubs. Thus Columella:
"Nam ex surculo vel arbor procedit,
"ut olea : vel frutex, ut palma cam-
"pestris: vel tertiam quiddam, quod
"nec arborem, nec fruticem proprio
"dixerim, ut est vitis."

Ac velut anno suo validam cum ro-
"bore quercum
"Alpini Boreæ, nunc hinc, nunc
"flatibus illinc
"Erure inter se certant; it stridor, 
"et alta;
"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 fla-

294. Multosque nepotes.] So I read with Heinsius and Masvicius. The same reading is in the Roman manu-

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 de-

Columella, speaking of the aspect of a vineyard, tells us that the an-

He
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 Bætica: in which case, he says, they are better opposed to the north, or west: "Cæli
" . . . . . regionem, quam spectare
debeant vinaeas, vectus est dissensio,
" Saserna maxime probante solis or-
tum, mox deinde meridiem, tum oc-
casum, Tremellio Scrofa precipuam
positionem meridianam censente,
" Virgilio de industria occasum sic
repudiante,

" Neve tibi ad solem vergant vineta
cadentem.

" Democrito et Magone laudantibus
cæli plagam septentrionalem, quia
existimt ei subjectas feracissimas
fieri vinaeas, quæ tamen bonitate
vini superentur. Nobis in univer-
sum praecipere optimum visum est,
" ut in locis frigidis meridiano vineta
subjiciantur, tepidis orienti adver-
tantur, si tamen non infestabuntur
austris, eurisque, velut ora mariti-
mæ in Bætica. Sin autem regiones
praedictis ventis fuerint obnoxiae,
melius aquilioni, vel valorio commit-
tentur, nam ferventibus provinciis,
" ut Ágyptio, 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,
"Pinguiaque in verubus torribimus
"extra coloruis."

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 rubca, 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 sum-
na 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-
ten 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 terrae: nee ferro laede retuso 301
Semina: nee oleae sylvestres inseres truncos.

NOTES.

"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 de-
stringe, Pierius says it is summas de-
stringe 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 Nureenberg, 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 lecia, quae celerrime
comprehendunt, et sunt feracios;
"sed et quam celerrime senescunt."

301. Tantus amor terrae.] 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 laede retuso.] In the
Bodleian manuscript it is ne ferro lade
retuso: in the King's it is neu ferro
lade 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 Colu-
mella has observed: "Super cætera
illud etiam censemus, ut duris, te-
nuissimique et acutissimis ferra-
mentis totum istud opus exequa-
mur: obtusa enim, et hebes, et
mollis falx putatorem moratur,
eoque minus operis efficit, et plus
laboris affert vinitori. Nam sive
curvatur acies, quod accidit mollis,
sive tardius penetrat, quod event
in retuso et crasso ferramento, ma-
jore nisu est opus. Tum etiam
plagæ asperæ, atque inæqualæ,
vites lacerant. Neque enim uno
sed saepius repetito iatu res transi-
gitur. Quo plerumque fit, ut quod
præcidi debat, perfringatur, et sic
vitæ laniata, scabratæque putrescat
humoribus, nec plagæ cansentur.
Quare magnopere monendumputator
est, ut prolixet aciem ferramenti, et
quantum possit, novacula similem
reddat.

302. Neve olea sylvestres inseres
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 unwaried 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 te’d pest 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.

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 vertece.] Servius, Grimoaldus, and, after them, Ruaeus, think that by a vertece 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 satisbus 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. Movere.] 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 terrae.
Optima vinetis satio, cum vere rubenti
Candida venit avis longis invisa colubris: 320
Prima vel autumni 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

NOTES.

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 Mas-
vicius 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, ac-
cording to Pliny: “Ciconiae quo-
nam e loco veniant, aut quo se re-
ferant, incomportum adhuc est. E
longinquum venire non dubium, eo-
dem quo gruus modo: illas hyemis,
has aestatis advenas.”

Longis invisa 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 is serpen-
tium exitio tantus, ut in Thessa-
ilia capitale fuerit occidisse, eadem-
que legibus pena, quae in homi-
cidam.”

321. Prima vel autumni sub frigora.] The time which the Poet
means in this place, must be the lat-
ter end of autumn, which the Romans
declined 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 cli-
nate, 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: “Sequitar opus
vinæ conserendæ, quæ vel aut vel
vel autumno tempestive deponitur.
Vere melius, si aut pluvius, aut
frigidus status cali est, aut ager
pinguis, aut campestris, et uligii-
osa planicies: rursus autumno si
sicca, si calida est æcris qualitas, si
exilis, atque aridus campus, si ma-
cer praæruptære collis: veramine
positionis dies fere quadraginta
sunt ab Idibus Februarii usque in
æquinocium: rursus autumnalis
ab Idibus Octobris in Calendas
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
P
twentieth.
Nondum hyemem contingit equis, jam praeterit aestas.

Ver adeo frondi nemorum, ver utile sylvis:

Vere tument terrae, et genitalia semina poscunt.

Tum pater omnipotens foecundis imbibus aether

Conjugis in gremium late descendit, et omnes

**NOTES.**

from the sky: which the Poet expresses by Aëther 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 percutunt imbre, ubi eos pater Aëther"

"In gremium matris Terrai praecipitavit."

"At nitidæ surgunt fruges, ramique virescunt."

"Arboribus; crescent ipsæ, factae que gravantur:"

"Hinc alitur porro nostrum genus, atque ferarum:"

"Hinc laetas urbes pueros florere vi demus,"

"Frondiserasque novis avibus canere undique sylvas,"

"Hinc fessæ pecudes pingues per pabula late"

"Corpora deponent, et candens lac teus humor"

"Uberibus manat distentis; hinc nova proles"

"Artubus infirmis teneras lasciva per herbas"

"Ludit, lacte mero mentes percussa novellas."

326. *Late.* 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, foetus.
Avia tum resonant avibus virgulta canoris,
Et venerem certis repetunt armenta diebus:
Parturit almus ager, zephyrique tepentibus
auris

NOTES.

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 concurrens praec.-
“ilia vidi,
“Que 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 late descendet plurimus
“imbris”

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 ar-
menta 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 Philoso-
pher uses on this subject, will, I believe, not be disagreeable, in this place, to the learned reader: Eclita, 

finit. In the Smith of the Smiths, etc.

\"Amnis abundans\" is a favourite adverb with Virgil, in this sense. Thus we find in the first Georgick:

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And

“Omnia ventorum concurrens praec._
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“Que gravidam late segetem ab ra-
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328. Tum.] It is cum, in the Cambridge manuscript.
Laxant arva sinus: superat tener omnibus humor:

Inque novos soles audent se gramina tuto
Credere: nec metuit surgentes pampinus austros,
Aut actum caelo maginis aquilonibus imbre:
Sed trudit gemmas, et frondes explicat omnes.
Non alios prima crescentis origine mundi
Illuxisse dies, aliumque habuisse tenorem
Crediderim: ver illud erat: ver magnus agebat
Orbis, et hybernis parcebant flatibus euri:
Cum primae lucem pecudes hausere, virumque

NOTES.

"Aerie primum volucres te; Diva,
"tunique"
"Significant initium percussae corda
"tua vi;"
"Inde ferae pecudes persultant pabu-
"la lata;"
"Et rapidos tranant amnes; ita cap-
"ta lepore,
"Illecebрисque tuis omnis natura ani-
"mantum
"Te sequitur cupidie, quo quamque
"inducere pergis;"
"Denique per maria, ac montes,
"fluviosque rapaces,
"Frondiferasque domos avium, cam-
"pose virentes,
"Omnibus incutiens blandum per
"pectora amorem,
"Efficiis ut capide generatim saecla
"propagat."

330. Parturit almus aeger. 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 sea- son should begin.

Dryden has greatly debased the elegance of these lines, by making use of vulgar, and, in this place, ridiculous expressious:

"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 primae. 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 primum. Pierius says it is cum prima, in the Roman and Medicean manuscripts. Heinsius, Masvicius, and some old editions
Ferrea progenies duris caput extulit arvis:  
Immissæque fææ sylvis, et sidera calo.  
Nec res hunc teneræ possent perferre laborem,  
Si non tanta quies iret frigusque caloremque  
Inter, et exciperet cali indulgentia terras. 345  
Quod superest, quæcunque premes virgulta per  
agros,

NOTES.

editions have cum primæ. The common reading is cum primum.  
341. Ferrea.] Some read terreâ, 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:


Duris.] In some of the old editions it is durum.  
Arvis.] In the Bodleian manuscript it is armis.  
Ruanæ thinks the Poet here alludes to the iron age, and the restitution 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 Nuremberg edition it is  
“Si non tanta quies inter frigusque”

345. Exciperet.] In one of Dr. Mead’s manuscripts it is hæc pæveret.  
346. Quod superest, &c.] The Poet now proceeds to give directions,  
about layers: and recommends dunging, and laying stones and shells at  
the roots.

Premes.] Servius interprets this demerges, infodices. Hence most of  
the Commentators have agreed to understand the Poet to speak of planting in general. Mr. B— is singular in understanding virgulta premer 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 beginning of this book, that he recommends layers, as the best way of propagating vines: Propagin vites respondent: to this method of propagating therefore it is most probable that he should allude. And besides premer 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 premer, infodere surculos in scrobibus, and endeavours to strengthen it with two quotations, neither of which seem to me to answer his purpose. The first is from Caius: “Quod “si vicini arboræ 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 down, and to cover them with a good deal of earth; or bury spongy stones or rough shells about their roots.

Sparge fino pingui, et multa memor occule terra:
Aut lapidem bibulum, aut squalentes infode conchas.

NOTES.

311. [Sparge fino 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 disponi; sitis paucis lapidibus, qui singuli non excedant quinque librale pondus. Hi videntur, ut Mago pro. dit, et aquas hyemis, et vapores æstatis propulsari radicibus. quem secutus Virgilius tutari semina, et muniri sic praecipit:"

"Aut lapidem bibulum, aut squalentes infode conchas:
en paulo post:"

"— Jamque reperti,
"Qui saxo super, atque ingenti pon. dere testæ"

"Urgerent: hoc effusos munimen ad imbres,"

"Hoc ubi hiulca siti findit canis æ stirfer arva."

"Idemque Pænus autor probat vi. nacœ permista stercori depositis sem. minus in scrobem vires movere,"

"quod illa provocent, et eliciant novas radiculas: hoc per hyemem frigen-"
Inter enim labentur aquæ, tennisque subbit
Halitus: atque animos tollent sata. Jamque
reperti,
350
 Qui saxo super, atque ingenti pondere testa
Ugerent: hoc effusos munimen ad imbres:
Hoc, ubi hiulca siti findit canis æstifer arva.
Seminibus positis, superest deducere terram
Sépius ad capita, et duros jactare bidentes;
Ant presso exercere solum sub vomere, et ipsa
Flectere luctantes inter vineta juvenços. 357
Tum læves calamos, et rasaæ hastilia virgæ,
Fraxineasque aptare sudes, furcasque bicornes:
Viribus eniti quarum, et contemnere ventos

NOTES.

"frigeutem, et humidad scroebibus"
" infere calorem tempestivum, ac"
"per æstatem virentibus alimentum,"
"et humorem praebere. Si vero so-
" lum, cui vitis committitur, vide-
"tur exile, longius accersitam pin-
"guem humum scrobibus infere"
"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 a-
greed 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 bidens 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 conjunc-
tion que is wanting in the King's
manuscript.

Bicornes.] Pierius says it is furcas-
que valentes in the Roman manuscript.
We find the same reading in the Cam-
bridge, and in one of the Arundelian
manuscripts.
Assuescant; summasque sequitur tabulata per ulmos. Ac dum prima novis adolescit frondibus ætias, 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, falle " formandae, et tabulata instituenda " sunt: hoc enim nomine usurpant " agricolae ramos truncaque promi- " nentes, cosque vel propius ferro " compescunt, vel longius promit- " tunt, ut vites laxius diffundantur: " hoc in solo pingui, melius illud in " gracili: tabulata inter se minus " ternis pedibus absint, atque ita for- " mentur, ne superior ramus in ea- " dem linea sit, qua inferior: nam " demissum ex eo palmitem germi- " nantem inferior alteret, et fructum " decutiet."

363. Parcendum teneris: et dum se latus ad auras.] In one of Dr. Mead's manuscripts it is parcendum est teneris; et dum se latus ad auras. In the other it is parcendum est tene- " ris: dum sese latus ad auras."

364. Agit.] It is aget in the Medicæan manuscript, according to Pierius. 

Laxis.] It is lapsis 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 immisis 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 " Egis equos."

365. Ipsa acies nondum falcis tent- " tanda.] 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 manu- " scripts, Servius, Heinsius, Ruesus, 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 admonea- " mus indignum est, ingenia puero- " rum nimia interim emendationis " severitate desicere: nam et despe- " rant, et dolent, et novissime ode- " runt :"
Carpendae manibus frondes, interque legende. 
Inde ubi jam validis amplexae stirpibus ulmos 
Exierint, tum stringe comas, tum brachia tonde. 
Ante reformidant ferrum: tum denique dura 
Exerce imperia, et ramos compesce fluentes. 
Texende sepes etiam, et pecus omne tenendum: 
Præcipue dum frons tenera, imprudensque laborum: 
Cui, super indignas hyemes solemque potentem,

NOTES.

" runt: et quod maxime nocet, dum " omnia timent, nihil conantur. " Quod etiam rusticis notum est, qui " frondibus teneris non putant adhib.- " bendum esse falcem, quia reformi- " dare ferrum videntur, et cicatrificem " 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 observ- 
ed also in the old Colotian manuscript.

370. Ramos compesce fluentes.] 
Pierius says it is ramos compesce va-
tenes 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 vinca fieri, 
" Pampinare est ex sarmento coles, 
" qui nati sunt, de iis, qui plurimum 
" valent, primum ac secundum, 
" nonnunquam etiam tertium reli-
quere, r-liquos decerpere, re ne-
lictis colibus sarmentum nequant 
" ministrare succum." 

371. Texende 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 sa-
crifices to Bacchus.

In one of the Arundelian manu-
scripts it is et jam pecus omne temen-
dum. In the Bodleian it is etiam 
et pecus omne tuendum. Pierius says 
it is tuendum in the Roman manu-
script. 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, inter-
woven with dry sticks.

373. Super indignas hyemes.] 
Grimaudus and Ruæus interpret 
super, prater: 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: " Etiamse hyemes in- " digne,
NOTES.

"dignæ, id est magnæ, nocent
"novellis vitibus, et sol, cum potens
"est, id est, cum est astivus: ta-
"men magis nocentum accipiant
"ab uris, ovibus, capreis, juvencis."
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 sour
"winter's prey,
"But oft by summer's suns are
"scorch'd away;
"And worse than both, become th' un
"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.

Indignus is generally thought to
signify only great, in which sense it
seems to have been used in the tenth
elegy:

"—— 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 eo-
"rum, qui Uri appellantur. "I sunt
"magnitudine paulo infra elephan-
tos; specie, et colore, et figura
"tauri. Magna vis est corum, et
"magna velocitas. Neque homini,
"neque ferar, quam conspexerint,
"parcunt." 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 Her-
cyniae Sylvæ, quæ supra demon-
strata est, latitudo rx dierum iter
expedito patet. Non enim alter
finiri potest, neque mensuras iti-
erum noverunt. Oritur ab Hel-
vetiorum, et Nemetum, et Rau-
racorum finibus, rectaque fluminis
Danubiis regione pertinet ad fines
Dacorum, et Anartium. Hinc
se lecit sinistrorsus, diversis a
fluminis regionibus, multarumque
gentium fines propter magnitudi-
nem attingit. Neque quisquam
"est hujus Germaniae, qui se adisse
"ad
GEORG. LIB. II.

Illudunt: pascuntur oves: avidæque juvenca. them; and sheep and greedy heifers browse 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 siunt:
ex quibus quæ maxime differant
ab caeteris, et memoria prodata
videantur, haec sunt." After these
words Caesar describes a bull shaped
like a stag, the elk, and theurus,
as in the former quotation. Servius
thinks the uris are so called ᾠτὸς τῶν
ῄφωρ, 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 uris 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 uris: but then what shall
we do with ver. 532. of the third
Georgick?

"Quæsitas 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 uris: but this
is a mere conjecture. Ruæus inter-
prets syntestres uris " Bubali quos
vulgus cum Urís confundit. Plin.
1. 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: paucà contermina illi
"Germania: insignia tamen boun
"ferororum genera, jubatos, bisontes,
"excellentiæque 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 casci 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 Italia; im-
mens mole: persequitur greges
armentorum et bubalos: et plurimo
lacte irriguis uberibus se infectit,
et surgens interimit, atque inde a
boum populatione boas nomen ac-
" ceptit."
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 aestas,
Quantum illi nocuere greges, durique venenum
Deutis, et admonso 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 ampliudinem excutentes, ut, Divo Clau. dio principio, occisa in Vaticanò solidus in alvo aspectatus sit infans. "Aluntur primo babali lactis succo, unde nomen traxere." It is highly probable, that the good bishop read babali in Pliny, instead of the adjective babuli: and therefore we cannot infer that the Bufalo was anciently called Babalus.

Capreae sequaces.] It is capre 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 quomque 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 winters, 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 ardentibus aestas.] In the Cambridge manuscript it is ardentibus instead of arentibus. In the King's, and one of Dr. Mead's manuscripts it is astus instead of aestas. 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 Ruaæus 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
GEORG. LIB. II.

Non aliam ob culpam Baccho caper omnibus aris Caeditur, et veteres incunct prosenienia ludi:

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 caeditur.] 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: "Quedam enim pecudes culture sunt inimicae, ac veneno, ut istae, quas dixiste, capræ. Eae enim omnia novella sata carpendo corrupuntu, non minimum vites, atque oleas. Itaque propter ea institutum diversa de causa, ut ex caprino genere ad aliis dei aram hostia aduceretur, ad alii non sacrificaretur, cum ex eoodem odio alter videre nollet, alter etiam videre pereuntem vellet. Sic factum, ut Libero patri repertori vitis hirci immolarentur, proinde ut capite darent pateras. Contra ut Minervae caprini generis nihil im-molarent, propter oleam, quod eam, quam lasserit, fieri dicunt sterilum. Eius enim salvam esse fructui venenum."

381. Prosenienia. ] "The ancient theatre was a semicircular building, appropriated to the acting of plays, the name being derived from Sisoeus, to behold. It was divided into the following parts, 1. The Porticus, scala, 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 ιπέστος, 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 prosenium, which was a place drawn from one horn of the theatre to the other, between the orchestra and the scene, being higher than the orchedra, 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 scene was the opposite part to the audience; decorated with pictures and co-
Præniaque ingeniiis pagos et compita circum
Theseidæ posuere, atque inter pocula lāti

NOTES.

"lunus, and originally with trees,
"to shade the actors, when they
"performed in the open air: so called
"ed from τάφν, a shade. 5. The
"poscenium, or part behind the
"scenes." Rūēus.

382. Ingeniiis.] It is usually printed
ingenentes, which seems to be an useless epithet in this place. Rūēus refers it to Theseidæ, making the sense to be, "the great Athenians instituted "rewards about the villages and cross-
"roads." Servius, Grimoaldus, and
La Cerda take no notice at all of in-
genentes. 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 ingeniiis instead of ingenentes
on the authority of Pierius, who says it is ingeniiis 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:

"Carmine qui tragico vīlem certavit
"ob hircum."

Hence this sort of poetry came to ob-
tain the name of tragedy from τάγως,
a goat, and ἕλξ, 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 τάφν, 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 Tragicae genus invenisse
"Camœnae
"Dicitur, et plaustris vexitse poë-
"mata Thespis,
"Post canerent agerentque peruncti
"facibus ora."

When Thespis first exposed the Tra-
gick 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 carrying 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:  
Ette, Bacche, vocant per carmina lāta, tibique  
Oscilla ex alta suspendunt mollia pinu.  
Hinc omnis largo pubescit vinea fētus:  
Complentur vallesque cavae, saltusque profundi,  
Et quocunque deus circum caput egit honestum.

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 Theseidae by Virgil.

384. Unctos 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 ca-
nunt.

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, lanceisque et liba feremus; Et ductus cornu stabit sacer hircus ad aran, 395 Pinguiaque in verubus torribimus exa columnis. Est etiam ille labor cura adis vitibus alter.

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 Drag'd by the horns be to his altar brought."

And Mr. B——:

"——— And a hallow'd goat Drag'd by the horns be to his altar brought:"

And Dr. Trapp:

"And at his altar kill the victim goat, Drag'd by the horns."

396. Verubus columnis.] See the note on ver. 299.

397. Est etiam, &c.] He now returns to the vineyards, and shows what labour farther attends the culture of them, in frequent digging, dressing, and pruning.

399. Versis
Cui nunquam exhaustis est: namque omne quotannis
398
Terque quaterque solum scindendum, glebaque versis
Æternum frangenda bidentibus: omne levandum Fronde nemus. Redit agricolis labor actus in orbem,
Atque in se sua per vestigia volvitur annus.
Ac jam olim seras posuit cum vinea frondes,
Frigidus et sylvis Aquilo decussit honorem;
Jam tum acercuras venientem extendit in annum Rusticus, et curvo Saturni dente relictam 406

NOTES.

399. Versis bidentibus.] I have shewn what instrument the bidens 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-dined 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.] Annum is said by some to be derived from annulus, a ring: 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,
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 persecutes the naked vine with Saturn’s


405. Curas venientem extendit in annum.] This autumnal pruning is really providing for the next year. Thus Columella: “Quandocunque igitur visitor hoc opus obitit, trite praecipue custodiat. Primum ut quam maxime fructui consulat; deinde, ut in annum sequentem quam laetissimas jam hinc eligat. materias: tum etiam ut quam lon- gissimam perennisatem stirpi acquirat. Nam quicquid ex his omitit, titur, magnum afferit domino dispendium.”

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. Command a large farm, Persequitur vitem attundens, fingitque putando. Primus humum fodito, primus devecta cremato Sarmenta, et vallos primus sub tecta referto: 409 Postremus metito. Bis vitibus ingravit umbra: Bis segetem densis obducent sentibus herbae: 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 paule ante desertam.” In this sense Mr. B—— has translated it:

“He seeks the vine which he had just forsook.”

Raeus 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. Raeus renders it by nudatam; which is very strange.”

407. Persequitur vitem attundens, fingitque putando.] In one of Dr. Mead’s manuscripts it is prosequitur instead of persequitur.

Grimoaldus, La Cerda, Raeus, and some others understand this verse not to mean only pruning, but to consist of two parts. They interpret vitem attundens 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 lops.

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 ingravit 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, exigum colito.] This is an imitation of the following verse of Hesiod:

Νυφόλυγα αὖνις, μεγάλη δ’ ἐν φοιτία
Σίτιδι.

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
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 vincimum suum duas filias, et vineis consitum habuisse fundum, cujus partem tertiam nubenti majori filia de disse in dotem, ac nihil 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 con jicit? nisi melius scilicet postea cultum 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 cetera præcepta illud adjicimus, quod sapiens unus de septem in perpetuum posteritati pronuntiavit, μίσθων ἀμοιβῶν, adhibendum modum mensuramque rebus, idque ut non solum aliud acturis, sed et agrum paraturis dictum intelligatur, ne majorem quam ratio calculorum patiatur, emere velit: nam huc pertinet præclara nostri poëtae sententia:

—Laudato ingentia rura, Exiguum colito.

Quod vir eruditissimus, ut mea fert opinio, traditum vetus præceptum numeris signavit: quippe acutissimum gentem Pænos dixisse convenit, Imbecilliores agrum, quam agricolam esse debere: quoniam cum sit colluctandum cum eo, si fundus prævaleat, alldi dominum. Nec dubium quin minus reddat laxus ager non recte cultus, quam angustus eximie. Ideoque post reges exactos Liciniana illa septena jugera, quæ plebis tribunos viribus tim dividerat, majores quaestus antiquis retulere, quam nunc nobis præbent amplissima verracta."

413. Aspéra ruscæ vimina.] We learn from Pliny that the rusci is the same with the oxymyrsine: "Castor q 2 oxymyr-
Vimina per sylvam, et ripis fluvialis arundo Caeditor, incultique exercet cura salicti. 415
Jam vincit vites: jam falcem arbusta reponunt:
Jam canit extremos effectus vinitor antes:

NOTES.

"oxymyrsinen myrti folis acutis, " ex qua hunt ruri scopae, ruscum " vocavit." Oxymyrsine signifies sharp-pointed myrtle; and is therefore the same with the κεφρομυρίσιν, or prickly myrtle of Theophrastus, to which he compares the Alexandrian laurel, on account of the berries growing upon the leaves: "İdi a i kai tado σωμη την "ιδην εγει, oixen η ται Αλεξανδρια καλωμην δαμη, και συνη της και αμυπελος. της μεν εν δαμης εν τετω το ιδουν, ητι επιφυλακατον ισιων, ασφερε και νεκτρομυρίσιν. αμφιντεραιας των καρπων έχουσι εν της ραχης τη φυλαε. Dioscorides plainly enough describes our butcher's broom under the name of μορφινη άγια, 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: Μορφινη άγια το μεν φύλλων μορφινην γειτει ροιδοιν σπατυ τερειν δει, λαγχαιοιοιει, οξοι επι ξέρπει, τον δε καρπων φρογγηλον, εν μισωδι τω σιταλω σι εμφερη, έμιθρον εν τω σιπανωσκει, έχουσαι το εντος οκωδεις. κλαως λυγκαιοι πωληλα εκ της ρήσης αυτης δυσθραυαται, οσον σωχης φυλλων μετα ρίζαιν σταφαλησαι άγρωτει,

γειομενω γραφην, ὑπόπτενον... φυτευειν τεν τραυχητον τον κηρυλωσιν. 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. Sylvas.] It is sylvas in the King's manuscript.

416. Jam vincit 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 junctae instead of vincit.

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 "antes"
Sollicitanda tamen tellus, pulvisque movendus,
Et jam maturis metuendus Jupiter uvis. 419
Contra, non ulla est oleis cultura: neque illae
Procurvam expectant falcem, rastrosque teneraces;
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 conit effætus 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 hooks; 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, longinquus; et quae ex omnibus stirpibus minorem impensam desiderat olea, quam prima omnium arborum est, nam quamvis non continuis annis, sed fere altero quoque fructum asserat, eximia tamen ejus ratio est, quod levi cultu sustinetur, et cum se non induit, vix ullam impensam poscit; sed et siquam recipit, subinde frucibus multiplicat: neglecta com pluribus annis non ut vinae deficit, eoque ipso tempore aliquid etiam interim patrifamilias praestat, 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; vorem to be put for per vorem; 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 Grimolaldus, except that he interprets dente uno a spade, and he paraphrases it thus: "Olivetum, si ligone soditur, ad oleas, caete rasque in eo satas arbores irrigant das aptum redditur, sin aratro q 3 quoque
and weighty fruits when it is
turned up with the share.

P. VIRGILII MARONIS

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 itselfe, when furrow’d by
"the plough,
"Doth food enough on her, and corne
"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 inverterat (adeo non ne-
cessarii rastris) praebet humorem,
qui satis ad oleas. Illud gravidæ
fruges sunt ipsissimæ oleæ. ....
"Male enim aliqui per fruges ca-
pient frumenta. Male etiam per
vocem satis accipiant sata, cum
hic sit adverbium." Ruaeus fol-
lows Servius as to satis, and Gri-
moaldus as to dente unco; but he
gives quite a new interpretation of
cum vomere: "Id est statim atque
aperitur vomere, sine mora, pro-
ducit fructus. Exaggeratio, que
certum et celerem proventum in-
dicat." Dr. Trapp approves of
this new interpretation:

"The earth itself, when by the bi-
ting share
"Upturn’d, sufficient moisture will
supply;
"And full fruit, with the labour of
"plough
"Coeval."

"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
astibus 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, be-
ing loosened, will let as much
moisture soak to them as is suf-
ficient: 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 trunços sensere valentes,
Et vires habuere suas, ad sidera raptim
Vi propria nituntur, opisque haud indigna nostræ.
Nec minus interea fœtu nemus omne gravescit,
Sanguineisque inculta rubent aviania baccis.
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,
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 vamere, 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 au-
thors to be the cytisus here spoken of: but the Cytisus Maranthæ is gen-
erally 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 capella
Florentem cytism, et salices car-
petis amaras;"

And in the Second:

"Torvalæna lupum sequitur, lupus " ipse capellam:
"Florentem cytism sequitur lasciva " capella:
"Te Corydon, o Alexi:"

which seems to be an imitation of the following lines, in the tenth Idyllium
of Theocritus:

'A aiξ τον κύτισον, ο λίκνος ταν αίγα, δίωκει;
'A γερανος τομποτρον, ιγκ' οι τίν μιμα υμακα.

The Greek Poet also mentions the goats as eating cytisus, in the fifth
Idyllium:

Τα λιν ιπαί κάτισον τε και άγιλοι άιγες
ιόντι,

In
and the nocturnal fires are fed, 
and spread their light.

Pascunturque ignes nocturni, et lumina fun-
dunt.

NOTES.

In the ninth eclogue the cytisus is mentioned as increasing milk:

"Sic cytiso pastæ distintent ubera " vaccae:"

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 
" graminia rivis,

" Nec cytisio saturantur apes, nec 
" fronde capelle."

From these passages we collect, that the cytisus 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 cytisus is hard and thick: Διαφέρουσι δὲ καὶ ταῖς μύτραις ... τῶν δὲ ἐν κυπαρίσσι καὶ σκινῖσι καὶ κραισίς, σπινθρίῳ, δρυσῖ, κυτίσι, κυκάρισι, ἐδείχθη τοῖς.

He says the same in the fourth chapter of the fifth book, and adds, that it comes nearest to ebony: συνείδητα μὲν ἐν δοκι καὶ παραίτατα σῖκος ἵναι καὶ ἀιφές, ἀδὴ γὰρ ἐπὶ τῷ δοκατὸς παύνει, καὶ ἡ μὲν σφίξος ἰχν. τὸς ἔδειξε ἡ μύτρα ἐν καὶ τῇ μυκατίς ἐρι μελαινίᾳ. τῶν δὲ ἀλλῶν ἡ λυπός συκοῦ δὲ καὶ τῆς ὀρνίδος μύτρα, ἡ καλύπτει μελανθρέυν καὶ ὑπὶ μᾶλλον τῇ κυτίσι. σιφαμοία γὰρ αὐτὴ δοκεῖ τῇ ἐδείχθῃ ἐξαι. This hardness, like ebony, agrees very well with the Cytisus Maronith, 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: Χαλίμου δὲ καὶ τοῦ κυτίσου, ἀπόλειπεν ὁ χαλίμος τὸν ἐν τῆς ἀλιμον, ἀπόλειπεν γὰρ τὸν κυτίσου. 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, cloathed 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: Κύτισος δάμινος ἢ τοι λευκός ὀξυς ἢ λαμύς; κλάδος ἀνείς σκυρμάχος καὶ μείζων: σωρι ἐν τὰ φύλλα, ὄμοια τῖμει, ἢ λαύτη τριζύλων, μικρότερα δὲ καὶ ὀρχίῳ ὧδη καὶ μείζων ἐν τῷ διατριβέω τοῖς δακτύλοις ὀξώνα ἡυθύμων, ἢ τῇ νεφέλῃ ὀμοία ἐρείπεσοι χλαροῖς. This also agrees with the Cytisus Maronith: for the leaves are trifoliated, and smell
Et dubitant homines serere, atque impendere curam?

Quid majora sequar? salices, humilesque genista,

smell very like rocket, especially about Naples, and the plant is very hoary in its 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 Amphilochoius wrote a whole book about the *medica*, and the *cytisus*; " Unum de ea, et cytisо " volumen Amphilochoius fecit confusissim. " He says it is a shrub, and greatly commended by Aristomachus, the Athenian, as a good fodder: " Frutex est et cytisus, ab Aristo... " macho Atheniensi miris laudibus " praedicatus pablo 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; "... nus aspectu, breviterque signis ex... " primere similitudinem velit, an... " gustioris trifoli frutex. " The *Cytisus Maranthæ* is the *Cytisus incanus*, *siigus falcatis* of C. Bauhin, and the *Medicago trifolia*, *frutescens*, in... *canæ* of Tourenfort. May translates *cytisi*, low shrubs, and Dryden, *vile shrubs* are shorn for browse: 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, *tudantur cytisi*:

"The Cytisus, with constant verdure " crown'd " Oft feels the hook, and shoots at " ev'ry wound."

*Tædus sylva 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, parcior liquidiorque quam " picea, flammis ac lumini sacrorum " etiam grata."

*432. Pascenturque ignes nocturni.*] In one of Dr. Mead's manuscripts it is *Pascentur nocturni ignes.*

*433. Et dubitant homines serere atque impendere curam.*] Fulvius U... sinus 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 *genista*, *furze*, and says he has taken the liberty to paraphrase a little upon *genistæ*, *sepenque 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 /other to the bee-fold " yields."

*It*
Aut illæ pecori frondem, aut pastoribus umbras

Sufficiunt; sepemque satis, et pabula melli.
Et juvât undantem buxo spectare Cytorum,

NOTES.

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 lentaque genistâ, ver. 12.

435. Aut illae.] Servius says many read et tilia.

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 Cerda, Ruscus, and several other editors have umbrum.

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 Pyælameniam aliiquid dixerunt, includat sam a tergo Galatia. Oppidum "Mastya Milesium, deinde Cromia "na. Quo loco Henetos adjicit "Nepos Cornelius, a quibus in Italia ortos cognomines eorum "Venetus credi postulat. Sesamum "oppidum, quod nunc Amastris. "Mons Cytorus, a Tio lxiii M. pass." Ruscus 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: "H de pycναις μεγάλης, μεγάλης, τοί δὲ φύλλαν ὄμοιον ἕξεν μεμφύλης, φυτεύει δὲ τῶν φύνχαριν τόπων καὶ τραχίνα, καὶ γαρ τὰς τὸν τόπον, ὅ τε αὐτήματα γίνεται. He immediately adds that Olympus of Macedonia is cold, for it grows there also, the not very large, but the largest and fairest trees of it are in Cyrene: "ψυκρατικὴ δὲ τὸ "Ολυμποτος τοῦ Μακεδονίας, καὶ γαρ εἰς τὰ δασικά γίνεσθαι πλέον ὅ μεγαλάματων. But Servius reads 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 Bercynthia: "Buxus Pyrenaeis, a Cytoro montibus plurima, ac Bercynthia "tractu." La Cerda 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 χαρία is an error in the copies of Theophrastus, and that it should be χαρια, Corsica. It is certain, that Pliny uses Corsica, where the editions of Theophrastus have χαρίζειν: "Cras, "sissima in Corsica. Hæc in "Olympo Macedonice 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
Narycianque picis lucos: juvat arva videre
Non rastris, hominum non ulli obnoxia curæ.
Ipsæ Caucasian steriles in vertice sylvae, 440
Quas animosi Euri assiduè franguntque seruntque,
Dant alios alia: sœtus: dant utile lignum
Navigiis pinos, domibus cedrumque cupressoque.

NOTES.

fairest and strongest in Cyrene, a country of the scorching Lybia.

438. Narycianque picis lucos.] Naryx or Naryx 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:

"Hie antem terras, Italique hanc " littoris oram
"Effuge: cuncta malis habitantur " møenia Graiiis.
"Hic et Narycii posuerunt møenia " 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 Mariciav.

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 care. 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. Caucasian.] 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: "Ευόσιφωπος 납 ἀθλη
παλαιατῇ τῇ τῇ ἀλη, καὶ τῇ κάπη-
γατunix.

443. Cedrumque cupressosque.] Pierius found it thus in the Roman, the Medicean, and other very antient manuscripts: but he says it is cupressos in the Lombard manuscript, without, 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 cedru-
que cupressosque: Grimoldus, La Cerda, and Ruxus cedrosque cupressosque: and Masvicius cedrumque cupressumque. Most of the editions, which,
Hinc radiostivere rotis, hinc tympana plaustris
Agricolae, et pandas ratibus posuere carinas. 445
Viminibus salices secundae, frondibus ulmi:

NOTES.

which are not here excepted, have
cedrosque cupressosque.

It is much to be questioned, whe- ther 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 encompass them: Εκάστο έλες των ὑλης, οὕσιν κα θέτοιον ἐλεύθην, διαφειε κατά τοὺς τό- πους. ἦδα μη γὰς λυτος, ἦδα δε Κέ- 
δρος γίνεται θαμμαζο, καθάπει καὶ περί 
Συριαν. Ἐν Συρια γὰρ ἐντε τοὺς δρει 
διαψυχοις γίνεται τα δύω τῆς κέδρος 
καὶ τῷ ἔλες καὶ τῷ πάχυ /εικερατα γάρ 
ἐγι, οδ' ἐναι μη μὴ δύναται τεις δι- 
δρας πιελαβάνειν. These large Sy- 
rian trees are probably the cedars of 
Lebanon, which I believe Theophras- 
tus had only heard of, and took to be the same with the Lycian cedars, only larger: for in the twelfth chap- ter of the third book, where he de- scribes 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 rufescence by Caspar Baulin, Oxycedrus by Parkinson, and Oxycedrus Phoenicea by Gerard. What Pliny and Dioscorides have said of the cedar is very confused.

446. Viminibus salices secundae.] 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 Co- 
lumella: “Est autem ulmus longa 
laetior et procervior, quam nostras,
frondemque jucundiorem bubus 
praebet; qua cum assidue pecus 
auceris, 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 re-
lief to cattle in winter, and scorch-
ing summers, when hay and fod-
der is dear they will eat them be-
fore 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: Ityraeos taxi torrentur in arcus.
Nec tiliae laeves, aut torno rasile buxum 449
Non formam accipiant, ferroque cavantur acuto.
Nec non et torrentem undum levis innatat alnus
Missa Pado: nec non et apes examina condunt
Corticibusque cavis, vitiosaeque ilicis alveo.

**NOTES.**

"and sweet corner of your barn. It
" was for this the Poet praised them,
" and the epithet was advised, Fruit-
" ful in leaves the elm. In some
" parts of Herefordshire they gather
" them in sacks for their swine and
" other cattle, according to this hus-
" bandry."

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
" quoccunque in opere fraxinus, eac-
" demque hastis corylo melior, corno
" levior, sorbo lentior."

In one of Dr. Mead's manuscripts
it is at bona bello cornus.

448. Ityraeos taxi torrentur in arcus.] The Ityrai or Iturawi were a
people of Cæle Syria, famous for
shooting with a bow.

Pierius says that in some ancient
manuscripts it is curvabant instead of
torrentur. Serviues, and some of
the old editors, and Schrevelius have cur-
vantur.

449. Tilic laeves.] Pliny says
mollissima tilia, and tilic ad mille
usus petendae.

Torno rasile buxum.] Box is well
known to be turned into a great va-
riety of utensils.

451. Alnus.] See the note on ver.
136. of the first Georgick.

452. Missa Pado.] The Po is a fa-
mous river of Italy. Alders are said
to grow in abundance on it's banks.

453. Ilicis.] Mr. Evelyn asserts,
that the Esclus of the ancients was
a species of Hex: "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
" Esclus of the ancients, the food
" of the golden age." But it is plain,
that the very tree of which this learn-
ed gentleman speaks, was called Hex
by Pliny, for this author says expressly
that the Hex bears the coccus or
cermes berry: "Omnes tamen has
" ejus dotes Hex solo provocat coco."

The same author says the leaves of
the Esclus are sinuated, whereas
those of the Hex are not sinuated;
" Folia præter ilicem gravia, car-
" nosa, procera, sinuosa lateribus."

Besides the very name of dwarf-oak
shews this sort of Hex cannot be the
ancient Esclus, which is described
as a very large tree. Mr. Evelyn
seems to have thought the dwarf-oak
or scarlet-oak to be the Esclus, be-
cause its acorns are so good to eat: but
Quid memorandum æque Baccheïa dona tu-
lerunt?

Bacchus et ad culpam causas dedit: ille furentes
Centauros letho domuit, Rhætumque Pho-
lumque,

NOTES.

but this is no good proof neither: for
Pliny says the acorns of the Esclusus
are inferior to those of the common
oak: "Glans optima in quercu atque
grandissima, mox esculo."

Alveo.] Servius reads alve. 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 exclama-
tion 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. Pir-
thous, king of the Lapithæ, had
married Hippodamia. At these nup-
tials Eurytus, a Centaur, being in-
flamed with lust and wine, attempted
to ravish the bride; which example
was followed by the rest, who endea-
voured each to seize upon such young
ladies as they chose. Thesens 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:

"—— Vidès ipse furentem
"Cúde Neoptolemnm.

"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
dejecere 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 oman-
"tem,
"Qua juncta est humero cervix, sude
"figis obusta.

"Inge.
Et magno Hylæum Lapithis cratere minantem.
O fortunatos nimium, sua si bona norint,

NOTES.

" Ingemuit, duroque sudem vix osse " revellit
" Rhætus; et ipse suo madefactus " sanguine fugit.
" Fugit et Orneus, Lycaenasque, et " saucius armo
" Dextiore Medon, et cum Piseneor Thaumas :
" Quique pedum nuper certamine " vicerat omnes
" Mermeros; accepto nunc vulnere " tardius ibat:
" Et Pholus, et Melaneus, et Abas " praedator aprorum."

For through his shoulder, who had triumphed long
In daily slaughter, Dryas fixt his prong,
Who groning, tugs it out with all his might:
And soil'd with blood, converts his heels to flight.
So Lyceidas, Arnaus, Medon (sped
In his right arme) Pisenor, Caumas fled:
Wound-tardy Mermerus, late swift of pace:
Meneleus, Pholus; Abas, us'd to chase
The Bore.

Sandys.

457. Cratere minantem.] Ovid
tells us, they began to fight with drinking 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 goblet, 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 cadibus aptæ."

Wine courage gives. At first an uncouth flight
Of flaggons, 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 shewing,
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 wickedness
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,
Illusasque auro vestes, Ephyreiaque aera;
Alba neque Assyrio fuscatur lana veneno, 463
Nec casia liquidi corrumpitur usus olivi;
At secura quies, et nescia fallere vita,

NOTES.

ness proceed from the luxury of cities; but that the country life is the mistress of frugality, diligence, and justice: "In urbe luxuriae creatur: ex luxuria existat avaritia necesse est: ex avaritia erumpat audacia: inde omnia sce1era, ac maleficia gignuntur. Vita autem hac rustica, quam tu agrestem vocas, parsimonia, diligentiae, justitiae 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. Illusas.] In the Cambridge and Bodleian manuscripts it is inclusas. Pierius says it is inclusus in some manuscripts, but illusas in the most ancient. Servius takes notice, that some read inclusas; but he condemns it. Ephyreiaque aera. 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 Ccele 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 fuscatur, 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 secura quies.] Pierius says it is ac in the Lombard manuscript. But
Dives opum variarum: at latis otia fundis,  
Speluncae, vivique lacus: at frigida Tempe, 469  
Mugitusque boun, mollesque sub arboire somni  
Non absunt. Illic saltus, ac lustra ferarum,  
Et patiens operum, exiguoque assueta juventus,  
Sacra deum, sanctique patres: extrema per illos  
Justitia excedens terris vestigia fecit.

NOTES.

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 Cam-  
bridge manuscript, and in some  
printed editions. Pierius says it is  
illac 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,  
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.

Thus we have in the third Geor-  
gick:

"Saltibus in vacuis pascunt."

Lustra ferarum.] By the habita-  
tions 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 designes to express,  
that amongst the uncorrupted coun-  
trymen 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 reli-  
gion, this duty to parents is stiled  
honour.

Extrema per illos Justitia excedens  
terris vestigia fecit.] In the Cam-  
bridge manuscript it is sigit.

R Astræa
But in the first place, above all things, may the sweet Muses, whose priest I am, being smitten with great love of poetry, 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 monstrant:
Defectus solis varios, lunæque labores:
Unde tremor terris: qua vi mària alta tumescant
Objicibus ruptis, rursusque in se ipsa residant:
Quid tantum Oceano proerent se tingere soles
Hyberni, vel quæ tardiis mora noctibus obstet. 482
Sin, has ne possim naturæ accedere partes,
Frigidus obstiterit circum præcordia sanguis;
Rura mihî et rigui placeant in vallibus amnes;
Flamina amem, sylvasque inglorius: O! ubi
campi,

NOTES.

Astraea 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, Phæbique
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 retire-
Sperchiusque, et virginibus bacchata Lacænis

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 philosoph-" er; the second, a good Hus-" brandman, and God, whom he " seemed to understand better than " most of the learned heathens, dealt " with him just as he did with Solo-" mon; because he prayed for wis-" dom 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 a-" dorn 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 quis tua nostrit?" "

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 " running 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 dwel-" 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 Hemus 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:

---O!
Taygeta: o, qui me gelidis in vallibus Haemi
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 Lacennis Tay-
geta.] 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 Lacedaemonian women.

488. Gelidis in vallibus Haemi.]
Haemus is a mountain of Thrace.
Servius calls it a mountain of Thes-
saly: "Haemi: montis Thessaliae:
"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 Ilemus hilly
"crown,"
for the cool vallies of Haemus.

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 Philoso-
pher 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 shown the
happiness of the country life, in op-
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 considera-
tion, 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.] Epi-
curus wrote thirty-seven books of
Natural Philosophy, which Diogenes
Laertius says were excellent: Καὶ τὰ
συγγραμματα μὲν Επικούρῳ τουσαίτα καὶ
τηλικραίτα, οὐ τὰβ ἐλίτηα ἐγι τάδι. Περὶ
φύσεως, λ&c. &c.

491. Atque metus omnes, &c.]
Epicurus, in his epistle to Meneceus,
exhorts his friend to accustom him-
self not to be concerned at the
thoughts
Subjecit pedibus, strepitumque Acherontis avari!

NOTES.

thoughts of death: seeing all good and evil consists in sensation; and death is a privation of sense: "Solvit \( \delta \xi \) in \( \tau \) νομίζειν μηδεν σε δες \( \varepsilon \) μας ειτι τον \( \Theta σκολο \). \( \varepsilon \tau \) \( \pi \) των \( \alpha \gamma \) \( \theta \) και \( \kappa \) \( \kappa \) \( \iota \) \( \theta \) \( \tau \) \( \varepsilon \) \( \iota \) \( \alpha \) \( \alpha \) \( \iota \) \( \theta \) \( \sigma \) \( \sigma \). 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: "\( \varepsilon \tau \), \( \tau \) \( \iota \) \( \iota \) \( \theta \) \( \tau \) \( \varepsilon \) \( \iota \) \( \alpha \) \( \alpha \) \( \iota \) \( \theta \) \( \sigma \) \( \sigma \), \( \tau \) \( \varepsilon \) \( \iota \) \( \alpha \) \( \alpha \) \( \iota \) \( \theta \) \( \sigma \) \( \sigma \) \( \iota \) \( \alpha \) \( \alpha \) \( \iota \) \( \theta \) \( \sigma \) \( \sigma \). Lucretius extols Epicurus for dispelling the terrors of the mind, and removing the fears of Acheron:

"Cana cadens violat: semperque " innubilis æther
"Integit, et large diffuso lumine " ridet.
"Omnia suppediit porro natura, " neque ulla
"Res animi pacem deliberat tempore " in ullo.
"At contra musquam apparent Ache- " rusia templo."

Thou, parent of Philosophy, hast shown
The way to Truth by precepts of thy own:
For us from sweetest flow'rs the lab'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 apace;
Thro' parted heav'ns I see the mighty space,
The rise of things, the gods, and happy seats,
Which storm or violent tempest never beats,
Nor snow invades, but with the purest air,
And gaudy 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 deities, Pan, and old Sylvanæ, 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 fasces, non purpura regum 495
Flexit, et infidos agitans discordia fratres;
Aut conjurato descendens Dacus ab Istro:

NOTES.

But that which senseless we so grossly fear,
No hell, no sulphurous lakes, no pools appear.
Creech.

Inerorabile.] Pierius says it is inerorabile in the Roman manuscript.
492. Strepitumque Acherontis avar.] In the King's and one of Dr. Mead's manuscripts it is strepitusque.
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 dubiata tatione proxima, et quasi consan- guinea sapientiae 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 fasces.] The fasces were bundles of birch 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 publick offices out of modesty: 'Non ego non agres, sed in hortulis qui escet suis, ubi vult; ubi etiam recubans, molliter, et delicate, nos avocat a rostris, a judiciis, a curia: fortasse sapienter, hac præsertim 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 Isto.] 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 Romanae, perituraque regna: neque ille Aut doluit miserans inopem, aut invidit habenti.

NOTES.

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 τῶν γενέων ἵππασιν, καὶ ἡ πρός τοὺς ἀδελφοὺς ἀντιποινία, πρὸς τί τοὺς οἰκίστας ἡμέρας... καλήνυ ὦ ἡ πρός σπάντας ἀντὼν πλανήτων. 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 "praestabunt, misericordiam autem "vitabunt. Est enim vitium pusillani "animi, ad speciem alienorum ma- "lorum 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 justly translated this passage:

"Nor envies he the rich their heavy "store, "Nor his own peace disturbs with "pity for the poor."
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,

**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 traduced 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 wascontented with bread and water, and, when he had a mind to gratify his appetite, he added a piece of cheese: "Autòs té φυσιν ἐν ταῖς ἐπισολαίς, ὑδατί μόνον ἐκχειναι, καὶ ἀμφίλητη, καὶ πέμψαν μοι τυρέων, φυτή, κυνοδίναν, ἵδ᾽ ὅταν βοῦλακαὶ, πολυτελέσασθαι δώμασι. Epicurus himself, in his epistle to Menecceus, 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: "Οταν εἰνελαγωμεν ἢδοναν τέλος ὑπάρχειν, ἐν ταῖς τῶν ἁπάνω ἠδονάς, καὶ ταῖς τῶν ἐν ἀπολαυσίᾳ κειμέναι λεγομεν, ἂς τίνις ἀγνοοῦσι καί ἐνοχῇ ὠμολογούσι τά κακάς ἐκδεχομαι νομίζοντες, ἀλλὰ τὸ μόνο ἁλγείν κατὰ κόμα, μὴ παρατίθεσθαι κατὰ ψυχήν, ἐν γὰς σπέττοι καί κυμοὶ συνεζήσετες, οὕτω ἀπολαύσεις παιδόν καὶ γυναικῶν, οὕτω ἰχθίων καὶ τῶν ὀλίγων ὡσα φερεῖ σολυτελέσα τράπεζα, τον ὄδων γενικò βιον, ἀλλὰ ἐκφέτω λογισμὸς, καί τας αἰτίας ἐξερευνῶν σάφος αἱρέσεως καί φυγῆς, καί τὰς δικας ἐξελέουσιν, ἄστων πλεῖστος τὰς πυξίς καταπλακαίες ὑποθούσ. 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 Epicurus:

“When
Insanumque forum, aut populi tabularia vidit.
Sollicitant alii remis freta caeca, ruuntque
In ferrum; penetrant aulas et limina regum:
Hic petit excidii urbem, miseroseque 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 pe-
etrate 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.
"Whatever a true Epicure would be,
"May there find cheap, and virtuous
"luxuric."

502. Tabularia.] The Tabula-
rium 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 employ-
ments and desires of men.
506. Sarrano.] Tyre was an-
tiently called Sarra. Servius says it
had it’s name from the fish Sar, with
which it abounds. "Sarrano dor-
miat ostro. Tyria purpura. Quæ
"eunm 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 de-

erives Sarra from the Hebrew name
"Tyre, which he had read of Sidon:
"Virgilis vetus Scholiastes schollis
"suis Punica quaedam interspergit,
"sed pleraque pessimæ notæ. Tale
"illud in lib. 2. Georg Quæ nunc
"Tyros dicitur, olim Sarra vocabu-
tur, a pisce quodam qui illic abun-
dat, quem lingua sua Sar appellant.
"Verum quidem est Romanus veteres
"pro Tyro dixisse Sarram. Ita in
"Gellio legitur, et in Festo, et in
"Paulo: et in Fragmentis Ennii,
"Panos Sarra oriundos. Unde est
"quod pro Tyrio poëta dixit Sarr-
num ostrum; et Juvenalis Sarrana
aulæa; et Silius, lib. 6. Sarra-
nam Junonem, et Sarranam cedem;
"et lib. 7. Sarranum navitam; et
"lib. 8. Sarrana numina; et lib. 9.
"Sarranum nomen, et Sarrenam
"numum; et lib. 11. Sarrana ca-
stra; et lib. 15. Sarranum muri-
com; et lib. 3. Sarranum Leptin;
"et Columella Sarranam violam, id
"est purpuream, quia purpura e
"Tyro; et fortasse apud Stephanum
"Phœnicis πῆλος Σάρα, unde gentile
"Σαραίος, id ipsum erat Græcis
"quod Romanis Sarra et Sarranus.
"Σαραία saltem plurimum accedit ad
"Hebræum ἤς Tsor, quo nomine
"Tyrum appellant sacræ Scriptores,
"sed piscis sar, unde Sarra, si qui
"dem Servio fides, non extat ullibi
"gentium. Et Sarra nomen deduci
"notum
Condit opes alius, defossoque incubat auro.
Hic stupet attonitus rostris: hunc plausus hiantem
Per cuneos, geminatus enim, plebisque, patrumque

NOTES.

"notum est ex Hebraeo Tyri nomine
"ny T'sor; in quo literam tsade,
"quae mediis est soni inter T et S
"Græci in T mutarunt, et Romani
"in S. Ita factum ut ex eodem ny et
"TyRos nasceretur et Sarra. Sed
"Servium verissime est; cum alienbi
"legisset quod in Trego habetur, Si-
"donem a pisce dici, titubante me-
"moria id de Tyro scrississe quod
"de Sidone legerat. Non dispari er-
"rore Origenes Tyrus, inquit, apud
"Hebraeos sonat idem quod nobis ve-
"nantes. Imo Tyrus ruper sonat;
"sed Sidon vel a venatone vel a pis-
"cations dicitur."

[Indormiat.] I follow Heinsius, Ruaeus, and Masvicius. All the manuscripts which I have collated, Servi-
"nus, 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 astonish-
"ment 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 be-
"coming 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 my-
"self at a loss to comprehend. Dr. Trapp seems to understand this ex-
"pression of the Poet in the same sense with me:

"That doats with fondness on the
"Rostrum's fame."

Hunc plausus, &c.] This is ge-
"nerally understood to be meant of
dramatic Poets, who are ambitious
of a general applause of the whole
audience. The Patricians and Ple-
bians 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 ancient manus-
"cripts.
Corripuit: gaudent perfusi sanguine fratrum,
Exilioque domos et dulcia limina mutant; 511
Atque aho patriam quarunt sub sole jacentem.
Agricola incurvo terram dimovit aratro:
Hinc anni labor: hinc patriam, parvosque nepotes
Sustinet; hinc armenta boum, meritosque juvencos.
Nec requies, quin aut pomis exuberet annus,
Aut foetu pecorum, aut Cerealis mergite culmi:
Proventuque oneret sulcos, atque horrea vincat.
Venit hyem, teritur Sicyonia bacca trapetis,

**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 patrium.

We have a passage not much unlike this in Lucretius;

"Sanguine civili rem conflant: dividit
tiasque
Conduplicant avidi, caedem caedi
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 kinsmen's feasts.

CREECH.

513. Agricola incurvo, &c. In opposition to all these vexations and solicitudes the Poet tells us the husbandman has only the labour of plowing, which supports his country and his own family. And, to compensate 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.


519. Venit hyem.] Mr. B—— will have hyem, 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 Decem-
bris." The same author places the beginning of winter on the ninth of November: "Quinto Idus No-
"vembris hyemis initium." Pallas-
dius 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 arbutes; 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 the, O Lenæus, and places a mark on an elm, for the herdsmen to throw their swift javelins; and strips their hardy bodies, for wrestling in the rustic ring.

Glande sues lati redeunt, dant arbuta sylvae: Et varios ponit foetus autumnus, et alte
Mitis in apricis coquitur vindemia saxis.
Interea dulces pendent circum oscula nati:
Casta pudicitiam servat domus: ubera vaccae
Lactea demittuat; pinguesque in gramine lato
Inter se adversis luctantur cornibus hædi. 526
Ipse dies agitat festos: fususque per herbam,
Ignis ubi in medio, et socii cratera coronant,
Te libans, Lenææ, vocat, pecorisque magistris
Velocis jaculi certamina ponit in ulmo; 530
Corporeaque 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 oliviera quondam Sicyone
" fugato,

Trapétis.] 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:

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 Medicean, and other very ancient manuscripts. It is nudant in the King's,
the Bodleian, and in one of Dr. Mead's manuscripts: but _nuclat_ 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 _Sébini_ from _worshipping_. Thus Pliny: "Sabini, ut quidam existimaverat, 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 "Domum, 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 moderate 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, Romulim Remumque cupido cepit, "in ii locis ubi exposito, ubique "educati erant, urbis condenda: 

"et supererat multitudo Albanorum "Latinorumque: ad id pastores quoque accesserant, qui omnes facile 

"spem facerent, parvam Albam, "parvum Lavinium, prae ea urbe quae conderetur fore._ They were educated themselves amongst the shepherds, and were employed in tending the sheep, according to the same author: "Tenet fama, cum fluitan tem alveum, quo expositi erant pueri, tenuis in sicco aqua destri tuisset, lupam sitientem, ex monstribus qui circa sunt, ad puerilem vagitum cursum flexisse: eam summissas infantibus adeo mitem praebuisse mammas, ut lingua lam bentem pueros magister regii pecorum ris invenerit. Faustulo fuisse no men ferunt; ab eo ad stabula Lan rentiæ uxorii educandos datos... "Cum primum adolevit atas, nec in stabulis, nec ad pecora segnes, venando peragrare circa saltus, "hinc robore et corporibus animis que sumto, jam non feras tantum subsistere, sed in latrones prada "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 _marn_
and thus Rome became the most glorious of things,

Scilicet et rerum facta est pulcherrima Roma,

NOTES.

mare inferum, or Tyrrenhe 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 Tyrrenhe, 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 Agricolam, bonum que colonum. Amplissime laudari existimatatur, 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, quia præces agro colendo flagitium putes, profecto ilum Attium, quem sua manu spargente semen, qui missi erant, consecravert, hominem turpissimum, atque inhonestissimum judicaret. At hercule majores nostri longe aliter et de illo, et de caeteris talibus viris existimabant. Itaque ex minima, tenissimique Re. publica maximam et florentissimam nobis reliquerunt. Suos enim agros studiose colebant: non alienos cum pide appetebant: quibus rebus, et "agris, et urbibus, et nationibus, rem publicam atque hoc imperium, et Populi Romani nomen auferunt." 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 scripto rum admonere, apud antiquos nostros fuisse gloriae curia rustica: tiones, ex qua Quintius Cincinnatus, obsessi Consulis et exercitus liberator, ab aratro vocatus ad Dictaturam venerit, ac nursus, fascibus depositis, quos festinantus victor reddiderat, quam supperat Imperator, ad eosdem juvenes, et quattuor jugerum avium harediosum redierit Itemque C. Fabri cius, et Curius Dentatus, alter Pyrrho sabinus Italie pulso, domi tis alter Sabiniis, accepta qua vi ritim dividebantur captivi agri, "septem..."
Septemque una sibi muro circumdedit arces. 
Ante etiam sceptrum Dictaei Regis, et ante Impia quam casis 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.

"te di S. Maria maggiore; and the "Viminalis; to which seven were "added the Janiculus, now Monte- "rio, and the Vatican. \textit{Rexus}.

536. \textit{Dictaei Regis.} Dictae 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. \textit{Casis juvencis.} In the first ages it was thought unlawful to slay their oxen, because they assisted mankind in tilling the ground. Thus Cicero: \textit{Quid de bobus loquar? quibus cum terræ subigerentur fis- sione glebarum, ab illo aureo ge- nere, ut Poëta loquentur, vis nunquam ualla afferebatur.} Varro says it was anciently made a capital crime to kill an ox: \textit{Hic socius ho- minum in rustico opere, et Cereris minister. Ab hoc antiqui manus ita abstineri voluerunt, ut capite sanct- erint, siquid 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: \textit{Cujus tanta fuit apud antiquos veneratio, ut tam capitale esset bovem ne- casse, 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 spatios confectionamus aequor; Et jam tempus equum fumantia solvere colla.

NOTES.

'Αλλ' ὅτε δὴ καρυίναι ἔτιΘμασαν, οἱ δὲ ἐγκέφαλοι, Χαλκεία γενέθ, προτέρων ἐλούτεροι ἄνθρακες, Οἱ πρῶτοι κακόνισαν ἵξαλχείσαντο μάχαραν Ἠνδούν, πρῶτοι δὲ βοῶν ἑπάσασθ' ἀροτρόφων.

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.
Te quoque, magna Pales, et te memorande, canemus, Pastor ab Amephyso: vos, sylvae, amnesque Lycae.

Cetera, quae vacuas tenuissent carmina mentes,

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 Amephyso, and of the woods and rivers of Lyceus, 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.

2. *Pastor ab Amephyso.*] Amephyso is a river of Thessaly, where Apollo fed the herds of king Admetus. *Lyceus.*] Lyceus is a mountain of Arcadia, famous for sheep, and sacred to Pan, being accounted one of his habitations.

3. *Cetera, quae vacuas tenuissent carmina mentes, omnia jam vulgata.*] "Tho' I do not dislike carmina, yet in some manuscripts it is carmine, S
Omnia jam vulgata. Quis aut Eurysthean 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 Athenaeus. 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.

Eurysthean 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 Myceum, 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, Nisus, 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.
cursed by all mankind: "Nonnulli Grammatici ætatis superioris, in quibus est Cornutus Anæus, haud same indocti neque ignobiles, qui commentaria in Virgilium composuerunt, ... illaudat parum idoneum esse verbum dicunt, neque id satis esse ad faciendam seculerati hominis detestationem: qui quod hospites omnium gentium immolare solitus fuit, non laude indignus, sed detestatione, execratione totius generis humani dignus esset." Aulus Gellius indicates the use of this word two different ways. In the first place he says, hardly any man is so prodigal, 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 vi dentur responderi posse. Unum est ejusmodi: nemo quisquam tam express est moribus, quin faciat aut dicat nonnunquam aliquid quod laudari quae. Unde hic antiquis: simus versus vice proverbii celebratius est, "Πολλαύς γὰρ δὲ μηρίς ἀνῆς μάλα "καχίειν εἶπεν."

"sed enim qui omnis in re atque omni ni tempore laude omni vacat, is illaudatus est: isque omnium pessimius determinusque est: sicut omnis culpa privatio inculpatum facit. Inculpatus autem instar est absolutæ virtutis: illaudatus igitur quoque finis est extreme malitiae. Itaque Homerus non virtutibus appellandis, sed vitius detrahendis laudare ampliter solet. Hoc enim est"

" — — κυδα μάζης ἀμύμων."

"—— τῷ δ' οὖν ἀκοῦσε νωτίσθρν."

"Et item illud, "Εὖ ὁ εὖ ἐν βεβεῖς ζῶεις Ἁγαμίμων "δεῖν, "Οὖ ὡν καλαπάσσοντι, οὐδὲ εἰκ ἄθλοσα "μάχσοθαι."

"Epicurus quoque simili modo maximam voluptatem detractionem prævationemque omnis doloris definì vit his verbis: ἔρως τῶν μεγάλων τῶν ἑνδομά, ἡ παιδία τῶν ἀνδρών ἐνζείσθαι. Eadem ratione idem Virgilius inamabiliem dixit Stygiam paludem. Nam sicut illaudatum s 2 katά
NOTES.

"κατὰ amoris στιγμὸν detestatus " est." In the second place he says that laudare signified anciently to name; therefore illaudatus or illaudabilis signifies one who ought not to be named, as it was formerly decreed by the Asiatic states, that none should ever name the man who had set fire to the temple of Diana at Ephesus. "Alvero modo illaudatus ita defenditur. Laudare significat prisca lingua nominare appellare. Sic in actionibus civilibus auctor laudari dicitur, quod est nominari. Illaudatus enim est quasi illaudabilis, qui neque mente aut memoria ulla dignus, neque unquam nominandus est. Sicuti quondam a communi consilio Asiae decretum est, uti nomen ejus, qui templum Diana Ephesiae incer. derat, ne quis ullo in tempore nominaret," Some are of opinion that Virgil here reflectsof Isocrates, who composed an Oration in praise of Busiris. But the Oration of Isocrates does not seem so much to be designed in praise of Busiris, as to expose one Polycrates, who had undertaken to praise him, and yet had not said any one thing of him, which deserved commendation. Quintillian thinks Polycrates composed this Oration, rather to shew his wit, than for any other purpose: "Equidem illos qui contra disputationem, non tam id sensisse quod diceter, quam exercere ingenia materiae difficul. tate credo voluisse; sicut Polycrates in Polycrate tem cum Busiris laudaret, et " Clytemnestram: quanquam is, quod his dissipulii non esset, cum " posuisse orationem, quae est habita contra Socratem, dicitur." Therefore if Virgil designed to reflect on any Orator, it must rather have been on Polycrates than on Isocrates. After 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 different places. The first is in the fourth Georgick:

"— Tardaque palus inamabilis "unda."

The other is in the sixth Æneid:

"— Tristique palus inamabilis "unda."

And in the twelfth Æneid he uses in like manner illetabile, to express the horrid murmur of a distracted city:

"Attulit hunc illi coecis terroribus "aura
"Commixtum clamorem, arrectas- "que impulit aures
"Confusae sonus urbis, et illetabile "murmur."

Nor are examples of this way of speaking wanting among other authors. 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

NOTES.

Orator: "Q. enim Pompeius, non " contemptus orator, temporibus illis " fuit, qui summos honores, homo " per se cognitus, sineulla 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: TA"A"T και ὁ τῶν Ἰουδαίων ἀσανδίκης, εἰς τοὺς ταγείναν, ἵνα ἔσω ἐκ τοῦ Ἱσχοῦ δύναμιν κατὰ τὴν αἷμα ἓγετησεν, ἑαυτη "κεφάλαια τῶν νόμων, Ἐστερ αὐτὸς ἢ τοῦτο; εἰς τὸν ἰδιόττους ἑαυτῆς καὶ ἑγείσας καὶ ἑγείσας τοῦ καθολικοῦ." Dr. Trapp, in his note on this passage, 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. Hylus puer.] Hylas was beloved 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 nympha. He is mentioned in the sixth Eclogue: 

"His adjungit, Hylan nautae quo "fonte relictum "Clamassent: ut luitus 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 Egean sea, called Cyclades. It is fabled that this island floated till Latona brought forth Apollo and Diana there, after which time it became fixed.

7. Hippodameque humeroque Pelops insignis eburno, acer equis.] Hippodame or Hippodamia was the daughter of Oenomaus, king of Elis and Pisa. She was a princess of exceeding great beauty, and had many lovers. But it being foretold by an Oracle, that Oenomaus should be slain by his son-in-law, he offered his daughter to him who should overcome 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 discourage Pelops the son of Tantalus, who was greatly in love with her. He accepted 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.
Tollere humo, victorque virum volitare per ora.
Primus ego in patriam mecum, modo vita supersit,
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 shown 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 Caesar. 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 qua

claeruet."

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 Georgics 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.] Idumæas, 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 prætextit arundine ripas. 15
In mediomihii Cæsar erit, templumque tenebit.
Illi victor ego, et Tyrio conspectus in ostro
Centum quadrijugos agitabo ad flumina currus.

NOTES.

for crowns in all the games, as we
find in the fourth question of the
eighth book of Plutarch's Symposi-
acks: where he inquires why the sa-
cred games had each their peculiar
crown, but the palm was common
to all.

In the King's manuscript it is Pri-
mus et Idumeas.
16. In medio mihi Cæsar erit, tem-
plumque 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. Illi.] “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 illi
instead of illi. Pierius found the same
reading in the Roman, Medicean,
and other very ancient manuscripts.
He says that in the Lombard manu-
script the c has been erased, which he
greatly condemns. He interprets illi
to mean Mantua: “illi, hoc est
“Mantuae, in patria mea, quo pri-
“mus ego Musas ab Aonia deduct-
“ ero.” He thinks however that
illi may be put for illic, as in the se-
cond Æneid: Illi mea tristia facta:
which the ancient Grammarians have
observed to be put for illic. But not.

withstanding the opinion of these an-
cient Grammarians, I cannot but
think that even in that passage of
the Æneid illi 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 fa-
“ther Achilles; and be sure you tell
“him of my sad actions, and how
“Pyrrhus degenerates from him:

“—- Referes ergo hac, et nuncius
“ibis
“Pelidæ genitori: illi mea tristia
“facta,
“Degeneremque Neoptolemum nar-
“bare memento.”

Surely illi 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 pur-
ple by the Poets.

18. Centum quadrijugos agitabo ad
flumina currus.] Varro, as he is
quoted
Cuncta mihi, Alpheum linquens, lucosque Molorchi,
Cursibus, et crudo decernet Græcia castru. 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 *ararius*: and that when this custom was laid aside, the last match still retained the name of *ararius*. 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 Molorchi.* 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, *stsilos*.

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 *castrus*.

*Decernet.*] Pierius says it is *decernet* in the Lombard, and some other manuscripts. I find *decernet* in the King's, one of the Arundelian, in both Dr. Mead's manuscripts; and in some old printed copies.

*Castru.*] The *Castrus* 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:

"\textit{ήμνησμες Λήδας τι και αἰγιόχω Δίδυκι,}
Κάστορα καὶ φολερόν Πολυάρκεια πῦξ ἐρυθίγεν}
Χεῖρας ἑπτώτερα μέσου ἑπόθεν ἐρυθίγεν ἰμάδιν."

"Οι δ' ἵπποι οὖν σπείραιοι ἐκατερύναλε βοιαῖς
Χεῖρας, καὶ περὶ γυναί μαχρόν ἐπιλέξαν ἐμάδιας
Ἐς μέσον σύκων, φόνον ἀκαδίονι σφένδεις."

And
Ipse caput tonsæ foliis ornatus olivæ
Dona feram. Jam nunc solemnes ducere pompas
Ad delubra juvat, caesosque videre juvences:
Vel scena ut versis discedat frontibus; utque
Purpurea intexti tollant aulæa Britannæ. 25
In foribus pugnam ex auro solidoque elephanto

And Virgil, in his fifth Æneid:

"— Tantorum ingentia septem
Terga boun plumbo insuto, ferro-
que rigebant.
. . . . . . . . . .
Tüm satus Anchisa caëstus 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 furtur 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.

"Plaude 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, teneraque 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
Britannæ.] This is understood by some to mean, that real Britons held up the tapestry in which the figures of their countrymen were interwoven. Thus May:

"— Or how the Britaines 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 displays,"

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 Niphates.

Gangaridum faciam, victorisque arma Quirini: Atque hic undantem bello, magnumque fluentem Nilum, ac navali surgentes arc columnas. Addam urbes Asiae domitas, pulsunque Niphaten,

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 arc 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. Pulsunque Niphaten. Niphates 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 trophaæ Cæsaris, et rigidum Niphaten, Medumque flumen gentibus ad- 
"ditum Victis, minores volvere vortices."

31. Fiden-
GEORG. LIB. III.

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 enc

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 jacit hostis equo.
Quid fugis at vincas; quid victo, Parthe reliques?"

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 equipoage
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 arrow-y 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 Caesar'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." Ruaeus 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. Ca-troux thinks this solution of Ruaeus 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 shores. 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. Stabunt et Parii lapides, spirantia signa, Assaraci proles, demissaque 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, Ruaœus, 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 Caesar, after he had made an universal peace. The two shores 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, demissaque ab Jove gentis nomine.* 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:
Nomina, Trosque parens, et Trojæ Cynthius auctor.

Invidia infelix Furias, amnemque severum Cocyti metueat, tortosque Ixionis angues, Immanemque rotam; et non exuperabile saxum.

NOTES.

Tōv kai ἀνθρείφατο θεοὶ Δί: διόνυσεν,
Κάλλεος ἔνικα οἶδ, ἵνα ἀθανάτοις
ματινήν.
Ἰλώς δ' ἄν τεκέθ' υἱὸν ἀμύμονα Λαο-
μέδοστα.
Ἀσσάρακος δ' ἄρα Τιθωνίον τέκνο, Πρίαμον
Τί,
Λάμπτον τε, Κλυτίου δ', Ἰκετάουνά τ' ὁδὸν Ἀργος,
Ἀστάρακος δ' Κάτων, ὁ δ' ἄρα Ἀγχίστη
τίκι σπαίδα.
Ἀυτὰς ἐμ' Ἀγχίστης, Πρίαμος δ' ἐτεῖν
Ἐκτειφα δέον.

the son of Αeneas 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 Aeneid 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. Invidia 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. Cocytii.] 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 ἐσείδον κρατήρ̄ ἀλγή̄
Ἰχνώλα,
Ἀδαι βασιλεύοντες ἐπιχάρου ἀμφιτρίχησιν.
In the mean while, let us pursue the untouched woods and lawns, the hard task which you, Mæcenas, have command-ed 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, saltasque sequamur
Intactos, tua, Mæcenas, baud mollia jussa. 41
Te sine nil altum mens inchoat: en age segnes
Rumpe moras: vocatingenticlamore Cythæron,
Taygetique canes, domitrixque Epidaurus
equorum;

Et vox assensu nemorum ingeminata remugit.

NOTES.

\textit{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. \textit{Taygetique canes.} See book II. ver. 488. This mountain was famous for hunting.

\textit{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:

\textit{Et patriam Epirum referat:}"

And

\textit{— Eliadum palmas Epirus equa-rum.}"

Mr. Pope.

43. \textit{Vocat ingenti clamore Cythæron.} Virgil poetically expresses his earnestness to engage in the subject of the present book, by saying he is
Mox tamen ardentis accingar dicere pugnas
Cæsaris, et nomen fama tot ferre per annos, 47
Tithoni prima quot abest ab origine Cæsar.

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, fortesque Mycenas."

I am persuaded that Ruæus is in the right, by a passage in Strabo, where he says Epidaurus is famous for horses: 'Αρκαδία ὑστεν ἐν μέσῳ τῆς Πελοποννήσου

... ἔως Κεράσις, οὗ και δασυλίαι,
καὶ μάλιστα ὄνεις, καὶ ὕπποι τῶν ἵππων ἐρυθένα
ται. Ἐστὶ δὲ καὶ τὸ γένος τῶν ἵππων ἐρυθένα
ἐρυθένα τὸ Ἀρκαδικὸν, καθάπερ καὶ τὸ Ἀργολικὸν,
καὶ τὸ Ἑπιδαυρίῳ. Strabo cannot well be understood to speak in this place of any other, than the Peloponnesian Epidaurus.

46. Mox tamen ardentis 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 Aeneas. Mr. B—— is quite of another opinion: "This passage," he says, the commentators understand of the Aeneid; 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 Aeneid: 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
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 Caesar is distant from Tithonus, but as many years as Caesar 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.

Olympiae 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 servidis "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 torvae 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 durissimus mos, omnemque difficultatem tolerantes, nec ab aspectu decoros;”

52. Turpe caput.] Fulvius Ursinus observes that Homer has used avareia for great. Servius says turpe signifies great. Grimaudus also interprets it magnum et grande caput. May translates turpe caput also great head. Ruxus 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.
Et crurum tenus a mento palearia pendent. 53
Tum longo nullus lateri modus: omnia magna:
Pes etiam, et camuris hirtae sub cornibus aures.

NOTES.

53. Crurum tenus 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 maxims. 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 ponderous
burden ends."

54. Longo nullus lateri modus: omnia magna.] This length of the body
and largeness of all the limbs is com-
mended also by Varro: " Ut sint
bene compositæ, ut integris mem-
bris oblongæ, amplæ .... corpore
amplo, bene costatos, latis humeris,
bonis clunibus:" and by Colum-
ella: " Vaccæ quoque probantur
altissimæ formas longæque, maxi-
mis 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 ear
" Under her crooked horns must
" rough appeare:"

And Dryden:

" Rough are her ears, and broad her
" hoary feet."

And Dr. Trapp:

" —— All parts huge;
" Her feet too; and beneath her
" cranked horns
" Her ears uncouth and rough."

But La Cerda rightly observes that
Virgil, who follows Varro in all the
other parts of this description, is not
to be supposed, absolutely to contra-
dict him in this one particular. Be-
sides no one writer speaks of broad
feet as any excellence in a cow:
and indeed the smallness of this cre-
ture's foot, in proportion to the bulk
of her whole body, is a great advan-
tage in treading in a deep soil. Varro
says expressly the foot must not be
broad: " Pedibus non latis, neque
ingredientibus qui displodantur,
nee cujus ungulæ divaricent, et
cujus ungues sint leves et pares."
And Columella says, " Ungulis
modicis, et modicis cruribus."
The hairiness of the ears is men-
tioned by the other authors. Varro
and Columella say pilosis auribus.
Palladius says the ears should be brist-
ly: auric setosa.

T.

56. Ma-
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 "disapprove'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 "rubro, terto heluo, quarto albo; "mollissimus enim hic, ut durissi- "mus 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 me- "diis 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. *Detrectans.*] Pierius says it is *detractans* in the Roman, the Me- dicean, and in most of the ancient manuscripts. I find *detractans* in the King's and in both Dr. Mead's manuscripts.

58. *Quaque ardua tota.*] Thus Columella: "Vaccæ quoque pro- "bantur altissimæ formæ;" and Palladius: "Sed eligemus forma al- "tissima."

59. *Et gradiens imà verrit vestigia cauda.*] The length of the tail is mentioned by Varro: "Caudam "profusam usque ad calces:" and by Columella: "Caudis amplissi- "mis:" 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 me- "lius si quadrimæ. Pleræque pa- "riunt, in decem annos, quædam "etiam in plures." Columella says they
Interea, superat gregibus dum lacta juventas, Solve mares: mitte in Venerem pecuaria primus, Atque aliam ex alia generando suffice prolem. Optima queque dies miseris mortalibus ævi 66 Prima fugit: subeunt morbi, tristisque senectus: Et labor et durae rapit inclementia mortis. Semper erunt, quorum 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 choose to have changed.

NOTES.

they are not fit for breeding after ten, nor before two: "Cum excesserint annos decem, fatibus inutiles sunt. Rursus minores bimis iniri non oportet. Si ante tamen concepet, rint, partum earum removeri placet, ac per triduum, ne laborent, ubera exprimi, postea mulctra prohiberi." Palladius says they breed from three to ten: "Etatis maxime trinæ, quia usque ad cennium factura ex his procedet utilior. Nec ante ætatem trimam tauros his oportet admitti." 63. Superat gregibus dum lacta juventas, solte mares.] Pierius says it is juventas 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 lacta juventas, 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 tenera ætate summittet. Ut sint alti, atque ingentibus membris, ætatis mediae, et magis qua juventute minor est, quam quæ declinet in senium. Torvæ facie, parvis cornibus, torosa, vastaque cervice, ventre stricto." Columella says a bull ought not to be less than four, or more than twelve years old: "Ex his qui quadrimiris minores sunt, maioresque quam duodecin annorum, prohibentur admissura; illi quoniam quasi puerili ætate semi-nandis armentis parum habentur idonei: hi, quia senio sunt effecti." 65. Suffice.] In one of the Arundelian manuscripts it is suffice.

69. Semper erunt, quorum 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 beforehand; and provide a new offspring for the herd every year. Nor does it require less care to chase 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 resice: ac, ne postamissa requiras, Anteveni, et sobolem armentos sortire quotannis.
Nec non et pecori est idem delectus equino.
Tu modo, quos in spem statuae summittere gentis,
Præcipuum jam inde a teneris impende laborem.
Continuo pecoris generosi pullus in arvis
Altius ingreditur, et mollia crura reponit.

NOTES.

"in reliquis gregibus pecoris, ut de-
lectus habeatur: nam et enixæ, et
vetustæ, quæ gignere desierunt,
summovendæ sunt, et utique tau-
rae, quæ locum secundarum oc-
cupant, ablegandæ, vel aratro
domandaæ, quoniam laboris, et
operis non minus, quam juvenci,
propter uteri sterilitatem patientes
sunt."

70. *Semper enim.] "For semper
itaque," Servius.

71. *Anteveni, et sobolem.] "In
the Medicean, and in the Lom-
bard manuscripts it is ante veni so-
bolem, 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 Ro-
man, 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
faètera certis
impositum 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 ac-
cipit 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."

Gencrosi.] La Cerda reads gene-
rosus, in which he seems to be sin-
gular.

76. *Altius ingreditur.] Servius in-
terprets this "cum exultatione qua-
dam incedit." Thus also Grimo-
aldus paraphrases it: "Primum
omnia pulli animus ferox, et
"excelsus
Primus et ire viam, et fluvios tentare minaces
Audet, et ignoto sese committere ponti:

NOTES.

"excelsus existimabitur ab incessu
"sublimi, videlicet, si cum exulta-
"tione quadam excursit." In this they are followed by May, who translates it walk 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: "aqualibus, atque al-
tis, 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 joints 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 inepté,
"non crebra crurum jactatione pro-
currat: sed qui alterno, et recte
"disposito crurum explicatu faciles,
"aptique flexibles 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, vixque 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 con-
tendit, in currendo, aliave qua re, "quo potior sit: si cum flumen "transvehundum est, gregi in primis "praegreditur, ac non respectat "alios." Columella speaks much to the same purpose: "Si ante gregem "procurrit, si lascivia et alacritate "interdum et cursu certans æquales "exuperat, si fossam sine cunctatione "transilat, pontem, flumenque trans-
cendit."

78. Ponti.] "Ponto. In the Ro-
man, 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
"mettle
Nec vanos horret strepitus. Illiardua cervix.

NOTES.

"mettle of their horses, by driving them down to the sea, and observing whether they look intrepod at the coming in of the tide, and therefore accustomed 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 Nurenberg 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 seu, in the quotation at the end of the note on the preceding verse. May reads ponto:

"And dare themselves on unknowne 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 in dolem aestimare, si hilaris, si intrepidus, si neque conspectu, neque rei audita terretur."

Illiardua 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 describít, cum dixisset, "Nec vanos horret strepitus compluribus insertis, alia figura quinto deum 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 illiardua cervix
Argutumque caput, brevis alvus, obesaque terga:
Luxuriatque toris animosum pectus: honesti Spadices, glaucique; color deterrimus albis,
and his head is small, his belly short and his back broad; and
his spirited 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 transla-
tion is printed, the parenthesis in-
cludes only what is said of the co-
LOUR.

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 sepe,
"decora
"Moli fulia pede est, emporetim in-
"ducat hiantem,
"Quod pulchrae 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 mag-
num;" and Columella: "Corpo-
ris vero forma constabit exquio
capite;" and Palladius: "Pulchri-
tudinis partes ha sunt, ut sit exi-
guum caput et sciicum." Horace
commends a short head: "breve quod
"caput."

81. Luxuriatque toris animosum
pectus.] The tori are brawny swel-
lings of the muscles: "muscu-
"lorum toris numeroso pectore;" Palladius says it should be broad:
"pectus late patens." Virgil's de-
scription of the breast is more ex-
pressive 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 un-
happily 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. Spadice signified a branch of
a palm, as we find it used by Plu-
tarch in the fourth question of the
eighth book of his Symposiacks:
Kaî toî dêkô maî mnêmenê-în,în tîs
"Aînikôs ãnêgawalês ãnârykês, ãtî sêto
in Dêla Òpêiûs ãhîna pûiûs, ãpîspatê
klâdôn toî iêgî fôinikôs, n kai òpâdî
ânômâ-Ê. 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 shinning
red, that colour came to be called
phœnices and spadix: "Phen-
"ceus, quum tu Græce fôinikô
"dixisti, noster est, et rutilus, et
"spadix phœnices, qui fac-
"tus Græce noster est, exuberan-
"tiam splendoremque significat ru-

T 4
Et gilvo. Tum si quasonum procular armado dedere,

NOTES.

"boris, quales sunt fructus palmae, 
"arboris non admodum sole incoeti, 
"unde spadicis et phœnicei nomen 
"est: spadica enim Dorici vocant 
"avulsam e palma termitem cum 
"fructu." Plutarch also, in the place just now cited gives us to understand that the colour in question was like the beautiful redness of a human face: O γυν θασίλευς, ης θασίν, ἀγαπήτας διαφέρουσα τὴν Περιπα-
τήτων φιλόσοφον Νικέλαον γυναῖς ἦν 
τῇ θείᾳ, μελών ἐν τῷ μῆκε τοῦ σώματος, 
διάπλωσι ὅτα τὸ πρόσωπον ἐπιφώνεσσοίς 
ἐμφανίας, ταῖς μεγίσταις καὶ καλλίσταις 
τῶν φαντασμάτων Νικέλαος ἀνήμασε.
Hence it appears plainly that the colour which the ancients called ποδοκόκκος, 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 chesnut, 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 distinguishing 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 baios, which is sometimes also used for a branch of a palm, as we find in the twelfth chapter of St. John's gospel: Ἐλαθοι τὰ βαῖα τῶν φοινίκων 
καὶ ιζηθὲν ἐς ἰπαντκην ἀντῶ, καὶ ἤποε-
ζεν, ὡσμας. Baiis and βαῖον are inter-
preted by Hesychius βαῖος φοινικός.

Glauc.] The commentators are not agreed about the interpretation of this word. I do not well understand what Servius means by "Glauci autem sunt felineus 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 glauci. But rutilus is reckoned among the red colours by Aulus Gellius: "Fulvus "enim, et flavus, et rubidus, et phœ-
"nicus, et rutilus, et luteus, et 
"spadix appellationes sunt rufi color-
"nis, aut accuentes eum quasi incen-
"dentes, aut eum colore viridi miscen-
"tes, aut nigro insusantes aut virenti 
"sensim albo illuminantes." And in-
deed our poet himself has added it as an epithet to fire in the first Georgick:

"Sin macule incipient rutilo immis-
"cerior igni." And in the eighth Æneid:

"His informatum manibus, jam parte "polita 
"Fulmen erat, toto genitor quae "plurima calo 
"Dejicit in terras, pars imperfecta "manebat. 
"Tres imbris torti radios, tres nubis "aquaeas "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.

**NOTES.**

"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 *glauicus* was ever used to express any sort of red colour. La Cerda says that as *spadix* signifies a bright bay, so *glauicus* signifies darker bay, such as the leaves of willows have. But if he means by *bairius* 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 *glauicus*, that it means what the French call *pommelé 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*; *glaukétpis 'Athen*.

In this case *glauicus* seems to be used for a blueish grey. Virgil himself uses it to express the colour of willow-leaves, in the second Georgick:

"— *Glaucan* canentia fronde sa. " lieta."

And in the fourth Georgick:

"— *Et glaucae salices:*

And of reeds, in the tenth *Æneid*:

"— Quos patre Benaco, velatus arum. " dine glauca

"— Mincius infesta ducebat in *aquora* " 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 *i̱p̱ó̱γ̱ḻα̱ν̱κ̱α̱ς; Χ̱ε̱λ̱ω̱δ̱ι̱ο̱ν* μένα καυλυνάς αίνις, πτητήν, η καὶ μέλανια. ἰχνή ἰχνη παραμυθές; γάλλων μεστάς

*φιλλά* ἰωτία βατράχιοι, τροφήσερα μὲν τοῖς τοῦ χελωδίου καὶ *πτητήνα* τῶν χρών. 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 *γλαυκτις* Ἐλλ': *κάκις έστιν, δ' χαλ Φαρακάς, τυλλάς τάς ἐκλείπουσας χίλις ἀμέλειν. Καὶ ἀπιετέσιν ἀντίς ἐντω.
Collectumque premens volvit sub naribus ignem:

NOTES.

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 caeruleus, as by the Greek word glaucus.

Sed ne viridis quidem color pluri-

dicentur. Neque non potuit
tur volens, caruleum magis
dicere equum quam glaucum: sed

tem verbo uti notiore Gracco,
quam inusitato Latino. Nostris

tem Latinis veteribus caesia dicta

est quae a Gracis glaukaitis, ut

Nigidius ait de colore caeli quasi
caela. 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 Gel-
lus, 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 in-

vinci 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 fre-

quently uses albus exactly in the same sense as he uses candidus. In the sec-

ond Georgick he uses it for the white-

ness 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:

“Continuque 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

eonis,”

“Terribili
Densajuba, et dextro jactata recumbit in armo. His mane is thick, and dances on his right shoulder.

NOTES.

"Terribili impexum seta, cum den. "
"tibus albis "
"Indutus capiti."

And of a wolf in the eleventh:

"— Caput ingens oris hiatus
"Et mal-e 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 whiteness of hairs in old age:

"— In vultus sese transformat "
"aniles, "
"Et frontem obscenam 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-

"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-

"— Albaque circum "
"Lilia."

And in the twelfth Æneid the blushes of the beautiful Lavinia are compared to ivory stained with crimson, or li-

"Accepit vocem lacrymis Lavinia "
"matris, "
"Flagrantes perfusa genas: cui plu- "
"rimus ignem "
"Subjecit rubor, et caelefacta 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 dis-

"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-

"— Albaque circum "
"Lilia."

And in the twelfth Æneid the blushes of the beautiful Lavinia are compared to ivory stained with crimson, or li-

"Accepit vocem lacrymis Lavinia "
"matris, "
"Flagrantes perfusa genas: cui plu- "
"rimus ignem "
"Subjecit rubor, et caelefacta 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 dis-

"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-

"— Albaque circum "
"Lilia."

And in the twelfth Æneid the blushes of the beautiful Lavinia are compared to ivory stained with crimson, or li-

"Accepit vocem lacrymis Lavinia "
"matris, "
"Flagrantes perfusa genas: cui plu- "
"rimus ignem "
"Subjecit rubor, et caelefacta 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 dis-

"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-

"— Albaque circum "
"Lilia."

And in the twelfth Æneid the blushes of the beautiful Lavinia are compared to ivory stained with crimson, or li-

"Accepit vocem lacrymis Lavinia "
"matris, "
"Flagrantes perfusa genas: cui plu- "
"rimus ignem "
"Subjecit rubor, et caelefacta per ora "
"cucurrit, "
"Indum sanguineo veluti violaverit "
"ostro "
"Si quis ebur, vel mixta rubent ubi "
"lilia multa "
"Alba rosa: tales virgo dabat ore "
"colores,"
A double spine runs along his loins; and his hoof turns up the

At duplex agitur per lumbos spina, cavatque

NOTES.

this last verse to be of the same colour with her pigs, to which the epithet *albo* is applied:

" Littoreis ingens inventa sub illicibus " sus,"
" Triginta capitum fiatus enixa, ja- " cebit;
" Alba, solo recubans, albi circum " ubera nati.
" Ecce autism subitum, atque oculis " mirabile monstrum:
" Candida per sylvam cum foetu 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 Aeneid, to mention it as a beauty in the horses, which drew the chariot of Turnus, that they were whiter than snow:

" Poscit equos, gaudentque tuens ante " ora frementes,
" Pilumno quos ipsa decus dedit Ori- " thyia;
" Qui candore nives 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 antients, as a sign of less natural strength, than was discovered by other colours.

83. *Gilvo.*] S. Isidore explains *gilus*, to be the colour of honey, but whitish: " Gilvus autem melinus co- " lor 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 de- dere, 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 la; and he " smelleth the battle afar off, the " thunder of the captains, and the " shouting."

84. *Musc auribus.*] Pliny says the ears discover the spirit of a horse, as the
Tellurem, et solido graviter sonat ungula cornu.
Talis Amyclaei domitus Pollucis habenis
Cyllarus, et quorum Graii meminere poëtae,

NOTES.

The tail does that of a lion: "Leo-
num 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 cor-
rect.

Wide nostrils and frequent snort-
ings 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." Colum-
ella says they should be open: "na-
ribus aperitis;" with which Palla-
dius also agrees, who says, "naribus
patulis."

86. Densa juba, et dextro jactata
recumbit in armo.] Thus Varro:
"Non angusta juba, crebra, fusca,
subcrispa, subtenius setis impli-
cata in dexteriorem partem cer-
vicis;" and Columella: "Densa
juba, et per dextram partem pro-
fusa."

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 quatt in the
Roman manuscript, according to
Pierius.

89. Talis Amyclaei domitus Pollu-
cis habenis Cyllarus.] Amyclae was
a city of Laconia, where Castor and
Pollux were educated.

Servius thinks that Pollux is put
here for Castor, by a poetical li-
cence. Pollux being famous for fight-
ing with the cestus, not for the ma-
agement of horses, which was Cas-
tor's province. Most of the Com-
mentators 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:

Ka' Δανίωτι ηδον την Τυνδαρέων θηρά-
κνωτιν:
"Η' ὑπὸ Τυνδαρέων καταρίφθην ἐνεώτη
παιεῖ,
Κάστορα δ' ἵππεαμον καὶ κυκλῳ ἅγα
οῦν Πολυδείκεια.

"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
"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 Αἰνοτοκία.

"Τιμίομες Λέδας τε καὶ ἀνυόπῳ Δίδ
Κάστορ καὶ Φοίβον Πολυδυνα καὶ
εἰς βίον.

Σι δὲ, Κάστορ, ἀνισω
Τυθαία, ταχύτατοι, δεμυσό, χαλκιθήρατα.

Here Theocritus does not seem however 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 ταχύτατοι, but he immediately introduces him fighting on foot, as well as his brother. 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 whirlcbacks 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 Pollux in the cestus:

"Castor gaudet equis; ovo pronas
"tus eodem
"Pugnis."

But here Horace seems to have forgotten 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,
"Franis Castorea nobilior manu
"Spartanum poteris flectere Cylla-
"rum:"

As does Valerius Flaccus, in his first book of Argonauticks:

"——— Castor dum quaeret Hel-
"len,
"Passus Amyclaæ pinguescere Cyll-
"aron herba:"

And Claudian, in his fourth Consulship of Honorius:

"Si dominus legeretur equis, tua
"posceret ul tro
"Verbena Nereidum stabulis nutri-
"tus Arion.
"Serviretque tuis contempto Castor
"franis
"Cyllarus:"

And
NOTES.

And Martial, in the twenty-first Epigram of the eighth book:

"Ledaæ 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 "τευτων θεοιΤυμαίων. 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: "Εα demum atro-
citas 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 pro-
"misit: et reddidit plane quasi com-
"dionibus dei 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 caelestia sidera,
"fratres,
"Ambo conspicui nive candidioribus
"alba
"Vectabantur equis: ambo vibrata
"per auras
"Ilastarum tremulo quatiebant spi-
"cula motu:"

Thus he had a little before, according to the received opinion, said one was famous for the cestus, and the other for horses:

"Tyndaridae gemini, spectatus ca-
"stibus alter,
"Alter equo."

Statius, in his poem on Domitian's horse, mentions Cyllarus, as serving the two brothers alternately:

"Hunc et Adrastæus visum exti-
"misset Arion.
"Et pavet aspiciens Ledaæ ab æde
"propinquat
"Cyllarus: hic domini nonquæm
"mutabit habenas;
"Perpetuis frænis, atque uni serviet
"astro."

Stesichorus also, according to Suidas, says that Mercury gave Phlogeus and Harpagus, and Cyllarus to Castor and Pollux: Σπησίχερος Φησί τον
Ερμην διδωκα τοις Διοσκουρις Φλο-
γα. ...
Conjugis adventu pernix Saturnus, et altum

NOTES.

"With that, he gives command to "Fear and Flight"
"To join his rapid coursers for the "fight."

Besides, in the thirteenth Iliad, Homer mentions φάος, or terror, not only as the companion, but as the son of Mars:

"Oinos δὲ βρομαλογηθεὶς Ἀρης ταλάφωντα μὲν Ἰλίθιος,"
Τῷ δὲ Φόβῳ φίλοις ὕπο ἥμα κρησίφως καὶ ἀταφέσις
"Εὐσίδ., ὡς ἠφοθισε ταλάφωνα τον ταλάφωνα τον τοπολιστήν.

"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 Θεογνία, mentions both fear and terror, as the sons of Mars and Venus:

Ἡ χώρα τὸ ὕπο τοῖς Ἐπίπους κάλλος Δείμων τε
Φόβον τε
Σεμνόμοιν.

I believe they took Δείμων and Φόβον to be joined with Ἐπίπους, whereas they are certainly the names of the persons whom Mars commanded to harness the horses, as Mr. Pope has justly translated it:
Pelion hinnitu fugiens implevit acuto.

NOTES.

*Ex polémow krypti, sùn "Ariòs pola- 

λυτέρον.

'Armouín Ζ', òù Kádmos úπερθυμος Ξίτ' 

άκοιν.

In the 'Aspíis Ἡρακλέους, of which He- 

siod 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:

'Ex 'O'res blusuroi ποδώκαις έσταταν 

ύπτοι.

Χρόνον' èn òi kai ìcìlòs ιναρφόρος οὔλος 

Άρτι,

'Αιμοτι ινα χείροτον έχων, προλέεται 

κελεύων,

'Αμαλí φοινίκες, άστε ζώος ιναρφ- 

ζων,

Δίφρων ιμπεριάλες' σαρὰ òε Δειμός τε Φο- 

ώς τε 

'Εσπατας, άμενοι πόλεμοι καλαδύμεναι, 

άμφων.

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:

'Òì òÌ φώς καì Δειμός ήταρχον άρμα 

καì άπτοις.

'Ηλασαν άν בעיקרένες, καì απò χοιρίς 

καλαδύμενος,

'Ει δ' άπτεν έτύχαινον πολύδίαλον άμφα ά' 

ητους,

'Απτοις μαστίκας, έκολο òì μακρόν 

'Ολυμποτον.

'Magni currus Achillis.' It is Achil- 

li in one of Dr. Mead's manuscripts, 

which reading is received also by 

Heinsius and Masvicius. Homer ce- 

brates Xanthus and Baliius, the 

horses of Achilles, as immortal, and 

makes them born of the Harpy Po- 

darge, by the West wind:

'Tòs òì 'Αθαιμίδων ύπαργ άγάν 

ωνίας άπτοις,

Σάββαν καì Βαλίου, τε άμα ανοίγο 

ιπτάθαιν,

'Tòs 'ύτεξι Ζεφύρρω ύπάργ 'Αρτιο 

Ποδάργη,

Βοσνομένη λειμών σαρά' ένοι ωνι 

νίαν.

"Then brave Automedon (an ho- 

- 'our'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. Tais et ipse jubes, &c.] Phili- 

la 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.
Hunc quoque, ubi aut morbo gravis, aut jam
segnius in annis
Deficit, abde domo; nec turpi ignoscen senecta.

NOTES.

92. Effudit.] It is effundit in the
King's and in both the Arundelian
manuscripts. Heinsius also and Mas-
vicius 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 thepreterperfect tense, because
the order of the narration seems to
require that tense, for the next verb
is impluvit.

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 com-
pany of the mares. The age there-
fore 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 want-
ing in the King's manuscript. Pierius
says it is seignior elas in the Roman
manuscript, but he justly prefers
annis. In the old Nuremburg 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

"Aeneid, Non Libya, non ante
"Tyro." Servius.

Nec turpi ignoscere senecta.] "Ci-
cero, in his Cato major, both
praises and dispraises old age.
"Wherefore this passage may be un-
derstood 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." Servius.

The latter of these interpretations
is generally received, because it is
more agreeable to the practice of the
ancients, and the good temper of Vir-
gil to use an old horse well, in re-
gard to the services he has done in
his youth. Ennius, as he is quoted
by Cicerò, in his Cato major, com-
pares himself to a good horse, who
has often won the prize at the Olym-
pic games, but being worn down with
age, enjoys his rest:

"Sicut fortis equus, spatio qui sœpe
"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 pas-
sage:

"Frui
Frigidus in Venerem senior, frustraque laborem
Ingratum trahit: et, si quando ad praelia ven-
tum est,
Ut quondam in stipulis magnus sine viribus ignis

---

**NOTES**

"Frui paratis, et valido mihi,
"Latoē, 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-
"pet 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 some-
times, as it is used also in the fourth Georgick:

"Frigidus ut quondam sylvis im-
"murmurat Auster;"

And in the second Æneid:

"— Nec soli poenas dant san-
"guine Teucris:
"Quondam etiam victis reedit in pra-
"cordia virtus,
"Victoresque cadunt Danai."

And again:

"Adversi rupto seu quondam tur-
"bine venti
"Confligunt."

v 2
And in the fifth Æneid:

"Entellus vires in ventum effudit,
"et uto
typse graviterque ad terram
"pondere vasto
"Concidit: ut quondam cava conci-
"dit, aut Erymantho,
"Aut Idas in magna, radicibus eruta
"pinus;"

And in the seventh:

"Ceu quondam torto volitan sub
"verbere turbo."

And again:

"Ceu quondam nivei liquida inter
"nubila cygni
"Cum sese a pastu referunt;"

And in the ninth:

"Qualis in Euboico Baiarum littore
"quondam
"Saxea pila cadit;"

And in the twelfth:

"Postquam acies videt Iliacas, atque
"agmina Turni,
"Alitis in parvae subito collecta fi-
"guram;
"Quae 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. Aærum.] 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:
"Ipsos ði æxevns æxylai diews, kai æxý-
"lai, ðote kai genv. tα ðeyovn
"kαλα τοτνυς τοις γρώνους, ιλάτω και
"αεθεψικτας, ως ði ði το πλείον, τρε-
"ιης æxevns kai æxýlai. kai ἀκαινος
"αi αιεί ði ði το βελιωταίον τα ðeyovn
"γεννή μήχες ìtwv είκοσιν. Ἀεξείν ði
"ði ði ιπτος ο ἄφην μήχες ìtwv τράκοντο
"και τριών. ὡς θ ci θεία æxύλαι æxýn
"των τεσσαράκοντων, ώς τα συμβαινει σχέ-
"δεν δια βίων γίνεσθαι την æxýn. Ζη
"γάρ ως ἐπὶ το πουλ. ο μᾶν ἄφην ύπερ
"τράκοντα πιεί εἰτην, ὡς θ ci θεία των
"των τεσσαράκοντων. ὡν ði της ίδειος
"ιπτος και έδομάκοντα πιεί εἰτην. 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
"aetatem, quam praecipuam. Viden-
"num ne sint minores trimae, 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 admissurae;
"posse vero usque ad vigesimum an-

"num prognerare, formemam biam
"recte concipere, ut post tertium
"annum euixia factum educet, eam,
"que post decimum non esse utilem,
"quod ex annosa matre tarda sit,
"atque inerm proles."
Præcipue: hinc alias artes, prolemque parentum, 
Et quis cuique dolor victo, quaæ gloria palmae. 
Nomne vides, cum præcipiti certamine campum 
Corripuere, ruuntque effusi carceræ currus, 
Cum spes arrectæ juvenum, exultantiæ 
haurit 105 
Corda pavor pulsans: illi instant verbere torto, 
Et proni dant lora: volat vi fervidus axis.

NOTES.

101. Prolæmque 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 Grimaaldus paraphrases them: "Post, parentes cujusmodi sint, considerabis, ut pote quos plerumque sequitur sua soboles." La Cerda explains them quibus parentibus geniti: and Ruzius, "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. Nomne 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 cumamne, instead of certamine, in some ancient manuscripts: but he thinks it had been written at first as a paraphrase, and had afterwards slip into the text.

We find the same words repeated in the fifth Aeneid:

"Non tam præcipites bijugo certæ " mine campum "Corripuere, ruuntque effusi carceræ " currus."

105. Exultantiæ haurit corda pavor pulsans.] These words are also repeated in the fifth Aeneid, ver. 137, 138. They are much more expressive than those which Homer has used on the same occasion:

—Πάτατω καὶ ἄγχως ἐκάλων 
νικῆς έξελίψατω.

107. Proni dant lora.] Thus in the fifth Aeneid:

v 3 "Nec
Now low, now 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 sand arises; and they are wet with the foam and breath of those which follow.

"Nec sic immissis aurigae undantia lora.
"Concussere jugis, pronique in ver-" "bera pendent."

107. Fervidus axis.] Thus Horace:
"Metaque fervidis
"Evitata rotis."

108. Jamque humiles, &c.] Thus Homer:
"Arma tu d' alla in crinum volat spumis
"Nutroscum vitam mithora.

110. Fulvæ nimbus arenæ tollitur.] Thus Homer:

111. Humescunt spumis, flatuque sequentum.] Thus also Homer:

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.

NOTES.

"At once the courser's from the barriers 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 rectum'd,
"Float in their speed, and dance " upon the wind:
"The smoaking 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 smoaking chariots rapid as they bound, is taken from volat vi fervi-" dus 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 proni dant lora. Erect with ardour is taken from spes arrectæ juvenum, for Homer only says,
Tantus amor laudum, tanté est victoria curae.
Primus Ericthonius currus et quatuor ausus 113

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 quadrigae to the fourth Minerva:


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 ἐρικός, strife, and ἔρως, 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 Lapithae mounting the horses backs invented bridles and managing,

Jungere equos, rapidisque rotis insistere victor. 
Fræna Pelethronii Lapithæ, gyrosque dedere

NOTES.

to a chariot, as Erichthonius invented the putting four. " Bigas primum " junxit Phrygum natio, quadrigas " Erichthonius."

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 Heinius read rapidus.

118. Fræna Pelethronii Lapithæ gyrosque dedere. Servius says Pelethronium 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 veli Bellerophonem, " franos et strata equorum Pelethro. " num, pugnare ex equo Thessalos, " qui Centauri appellati sunt, habi. " tantes secundum Pelium montem." Ovid however plainly uses Pelethronium in the sense which Servius has given it:

" Vecte Pelethronium Macareus in " pectus adacto " Stravit Erigdulpum."

Gyrus signifies properly a wheeling about. Thus it is used, in the seventh Æneid, for the wheeling round of a top:

" Ceu quondam torto volitans sub " verbere turbo, " Quem pueri magnus in gyro vacua " atria circum " Intenti ludio exercent."

In the tenth Æneid, when Mezentius throws several darts at Æneas, and then takes a great round, as it is expressed by volat ingenti gyro.

" --- Dixit, telumque intorsit in " hostem " Inde aliud super atque aliud sigt- " que volatque " Ingenti gyro."

It is used in the same manner, in the eleventh Æneid, to express Camilla’s flying from Orsilochus, and wheeling round, till she comes behind him:

" Orsilochum 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 Pelethronian Lapithes first " found " The use of backing horses, taught " them bound, " And
Impositidoro, atque equitem docuere subarmis Insultare solo, et gressus glomerare superbos. Äequus uterque labor; æque juvenemque magistri Exquirunt, calidumque animis, et cursibus acrem. Quamvis sæpe fuga versos ille egerit hostes, 120 Et patriam Epirum referat, fortesque Mycenas;

NOTES.

"And run the ring; taught riders "'t exercise "In martial ranks."

Dryden's translation is

"The Lapithae 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 Lapithae 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 elephanti "'Profiiciunt 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. Äequus 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 sæpe 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. Epurum.] In one of Dr. Mead's manuscripts it is Cyprus. Epirus was famous for horses. See Note on Book I. ver. 59.

Fortesque Mycenas.] 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, ditesque "Mycenas?"

122. Neptu-
and may derive his family from the very original of Neptune. These things being well observed, they are very different about the time of generation, and

Neptanique ipsa deducat origine gentem. 122
His animadversis, instant sub tempus et omnes

NOTES.

122. Neptanique ipsa deducat origine gentem.] In both the Arundelian manuscripts it is ipsum instead of ipsa. Pecius 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 fremem-
" tem
" Fudit equum tellus, magno per-
" cusa tridenti,
" Neptunus."

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:
" 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 claim.
" 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 Grimealdus paraphrases
Impendunt curas denso distendere pinguī, 194 bestow all their care in pluming the leader.

NOTES.

agricola.....Insuper armentarii " diligentes dedita opera et de indust- 
' tria 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, Olympiae miratus " premia palmae, 
"Pascit equos, seu quis fortes ad " aratra juvences 
"Corpora praecipue matrum legat."

He then proceeds to describe the good qualities of a cow:

" Optima torrae " Forma bovis:"

And immediately afterwards subjoins those of a horse:

"Nec non et pecori est idem delectus " equino. 
"Tu modo quos in spem statuces " submittere gentis, 
"Præcipuum jam inde a teneris " impede 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:

" Tauros duobus mensibus ante ad- 
missuraam herbia, et pulea, ac faeno " facio pleniore, et a feminis se. 
"cerno." Columella also says the bull should be well fed: "Pabulum ".. tauris adjicitur, quo fortius " inceant." He says the same of horses:

"Foque tempore, quo vocatur a " feminis, roborandus est largo cibo, 
"et approquinante vere ordeo, er- " voque saginandus, ut veneri supersit, 
"quantoque fortior inerit, firmiora " semina
Quem legere ducem, et pecori dixere maritum:
Pubentesque secant herbas, fluviisque min-
nistrant,

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

NOTES.

"semina praebat futuræ stirpi;" and Palladius also: "Ioc mense
"[Martio] saginati, ac pasti ante
"admissarii generosis equabus ad
"mittendi 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 read-
ing. Pierius says it is pubentes in
some ancient manuscripts; which
reading is admitted also by Heinsius,
Masvicius, Ruaeus, and several other
good editors. La Cerda has florentes,
but he thinks pubentes better: "Me-
"lius legas pubentes. "Nam prata
"magis convenit, quæ delicatís
"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 palus.
"tria, nec non montana pascua clí-
"genda sunt, rigua, nec unquam
"siccanea, vacuave magis, quam
"stirpibus impedita, frequenter mol-
"libus 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 nequeat.
The same reading is admitted by Paul
Stephens, Schrevelius, and several of
the old editors, but nequeat is gene-
really 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
"fucturam hæc servare soleo, ante
"admissarum mensem unum, ne
"cibo, et potione se impleant, quod
"existimantur facilis macræ con-
"cipere." Columella says the cows
are fed sparingly, lest too great fat-
ness should make them barren:
"Sed et pabulum circa tempus ad
"missuræ subtrahitur feminis, ne
"cas steriles reddat nimia corporis
"obesitas."

130. Úbicconcubitusprimosjamnota
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 co-
vered she ought not to be lean:
"Dicendo nota per transitum teigit
"rem ab aliis diligenter expressam,
"Nam equæ pullæ cum primum
"coéunt.
Sollicitat, frondesque negant, et fontibus arcent.

NOTES.

"coëunt, si macro sunt, et debilibi-tantur, et debiles creant: post primum autem partum tenues esse debent." But I do not find this distinction made by the writers on Husbandry. Ruaeus says primos and jam nota are inconsistent, unless pri-mos relates, not to the first covering, but to the beginning of the year: "Pugnant haec verba, primos et jam nota. Nisi juxta alios intelligamus primos, non omnino de primo con-cubitu; sed tantum de primo et novo anni cujusque re(deuntis)." Accordingly his interpretation is, "Et cum voluptas prius cognita suadet novum coitum." Dr. Trapp translates Ruaeus’s note, and adds "and that is very untoward." Gra-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 app-petite To venery."

Dryden follows Ruaeus:

"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 concubitus 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 interpretation 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 vol-uptas relates to the farmer’s knowledge, 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-nenerally 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
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 leäna lupum sequitur, lupus ipse capellam:"

"Florentem cytisum sequitur lasciva capella:"

"Te Coridon, o Alexi: trahit sua quemque voluptas:"

And in the tenth Aeneid:

"Tantane me tenuit vivendi,nate, voluptas?"

where Ruaus interprets vivendi voluptas, cupidio vitae; 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 arcant.] 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 me idoneum tempus ad concipiendum a Delphini exercitu, usque ad dies quadragesimae, aut pante plus. Quae enim ila concerperunt, temperatissimo anni tempore pariunt."

"Vasca eum mensibus dececm sunt pragnantes." 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 Calendis Januariis Delphinus in cipit oriri mane:" or on the fourth of January, according to Pliny: "Pridiie Nonas Delphinos matutino exoritur." It must be the evening rising, which was on the
Surgentem ad zephyrum palæaæ jactantur inanes.
Hoc faciunt, nimio ne luxu obtusior usus
Sit genitali arvo, et sulcos oblimet inertes:

NOTES.

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 begin-
ning of July. Thus the cows might be employed in treading out the bar-
ley, before the bull was admitted to them. Columella expressly
mentions July as the proper time:
" Hec tempore maxime "
" taurus submittendae sunt vacceæ 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 sol-
stice, that is, from the twenty-fourth
or twenty-fifth of their March to the twenty-fourth or twenty-fifth of
June: " Horum facturæ initium ad "
" missionis facere oportet, ab æqui-
" nectio verno ad solstitium, ut par-
" tus idoneo tempore fiat. Duode-
" cimo erim mense, die decimo "
" aumt nasci." According to Co-
lumella, the time is about the ver-
nal equinox: "Generosis circa ver-
num æquinoctium mares jungen-
tur, ut eodem tempore, quo con-
ceperint, jam laetis et herbidis "
campis post anni messem parvo "
cum labore factum edunt. Nam "
" mense duodecimo partum edunt." Palladius sets down March as the
season: "Hoc mense saginati, ac "
pasti ante admissarii generosis equa-
bus admittendi sunt."

135. Hoc faciunt, &c.] In these
lines the modesty of the Poet is very
remarkable. His expressions are glow-
ing 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,
though fear of offending in the same
manner, has comprised these three in
two very dull lines:

" Lest too much luxury and case "
" 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
And sit and where. Venerem. for female. thiost-ives. Poet it mention. *' Thus Varro, speaking of cows, "Eas " pasci oportet in locis viridibus, et " aquosis,"

In one of Dr. Mead's manuscripts it is germinis instead of graminea.

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 juga ducere plaustris... sit passus.] Thus Varro: "Cum conceperunt " equa, videndum ne aut laborent " plusculum, &c."

In one of Dr. Mead's manuscripts it is gravidas instead of gravibus.

143. Saltibus.] See the note on verse 471. of the second Georgick. Pascant.] In one of the Arundelian manuscripts it is pascant.

Plena secundum flumina.] The Poet recommends full rivers, that the pregnant cattle may not strain themselves with stooping to drink.


144. Viridissima graminea ripa.] Thus Varro, speaking of cows, "Eas " pasci oportet in locis viridibus, et " aquosis,"

In one of Dr. Mead's manuscripts it is germinis instead of graminea.

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.

Ilicibusque 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 a-

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 Plu-

rina musca cui nomen Asilo," Asilus cui nomen Asilo is La Cerda's inter-pretation, which, I must acknowledge, seems a little strange. But surely plurimus agrees with volitans, which
which is used here as a noun substantive. Thus Servius interprets this passage: "Ordo talis est, circa lucos Siluri fluminis, Lucanias, et Alburnum cum ejus montem est plurinus volitus: ac si dicret, est multa musca. "Volitans autem modo nomen est, non participium."

147. Alburnum.] Alburnus was the name of a mountain near the river Silurus.

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 flus in pratis, cui nomen "Amello"

"Fecere Agricolae:"

And in the first Aeneid:

"At puer Ascanius, cui nunc cognomen "nomen ilulo"

"Additur:"

And in the ninth:

"— Fortemque manu fudisse No. "manum"

"Cui Remulo cognomen crat."

118. Romanum est.] Est is left out in the King’s, in one of the Arundelian, and in one of Dr. Mead’s manuscripts.

Œstron Graii vertere vocantes.] Servius understands these words to mean, that the Greeks called this insect ὀτρός, from it’s 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: dine, onomatopoioam fecere. Non enim possumus accipere, ex Latina lingua mutavere, cum constet "Græcam primam suisse.” 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 Ti-mæus, as he is quoted by Varro, informs us, that the ancient Greeks called bulls ἵταλος, 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, que a bubus nomen habere sit existimata. Graecia enim antiqua, ut scribit Ti-mæus, tauros vocabant ἵταλος, a quorum multitudine, et pulchritudine, et foetu vitulorum Italianam dixerunt." To this we may add, that Seneca understood the Poet to mean, that Asilus was the ancient name, but that the Greek name oestrus 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:"

X "Et
Asper, acerba sonans; quo tota exterrita sylvis

NOTES.

"Et lucum Silari juxta, ilicibusque virentem"
"Plurimus Alburnum volitans, cui nomen asilo"
"Romanum est, austrum Graeci tertie vocantes,"
"Asper, acerba sonans, quo tota exterrita sylvis"
"Diffugiant armenta."
"Puto intelligi istud verbum in terisse."

Varro calls this insect Tabanus:
"Itaque quod eas aestate tabani con citare solent, et bestiæ quædam miuntæ sub cauda, ne concitentur, aliqui solent includere septis." And Pliny informs us, that it is called both Tabanus and Asillo: "Reliquorum quibusdam aculeos in ore, ut asilo, sive tabanus 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 Esperi:enze, ed Osservazioni intorno all' Origine, Stiluppi, 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 Padua: 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 its nourishment from the juice, which flows from the wounded fibres. These worms remain nine or ten mouths 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.
Diffugiunt armenta; furit mugitibus æther 150
Concussus, silvaeque, et sicci ripa Tanagrí.

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 τὸν Ἀθηναῖον φιδίσμεροτος Ἀργὸν* ἀλέχια
*τὸν ἐξ ἐρυμέω τὸν ἐκ φιδίων ἕποικεν τις.*
*Ὅτι δὴ ἱππολό μετὰ μάγαρον βοῖς ὡς άγναλαις,
Τὰς μὲν τὰ ἀίδος δήθος ἱππομυθείς ἀδύναις*
ωμίη τὴν εἰρίνη, ὅτι τὸ ἐπάλα μακεδ ἑπίνσια.

Now Pallas shies 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 maddened by the breeze’s sting,
When sultry days, and long, succeed the gentle spring.

Mr. Pope.

Valliusneri 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 head-long. 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 writhe 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 bellowings.

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 cured. 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 Valliusneri 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 Tanagrí.*] 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 stars, and which to cleave the ground.

Hoc quondam monstro horribiles exercitirias
Inachiae Juno pestem meditata juventae.
Hunc quoque, nam mediis fervoribus acrior
instat,
Arcebis gravido pecori, armentaque pasces 155
Sole recens orto, aut noctem ducentibus aquis.
Post partum, cura in Vitulos traducitur omnis:
Continuoque notas, et nomina gentis inurunt:
Et quos aut pecori malint submittere habendo,
At aris servare sacros, ant 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 astraus 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 Synalepsia. See the note on book I. ver. 4.

156. Astris,] In the Cambridge manuscript, and in some of the old printed editions it is austris.

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 Pompodnionus Latus called his deliciu, it is deducitur, instead of traducitur; but he thinks the common reading is best.

158. Continuo,] See the note on ver. 76.

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. 
Cæterá pascuntur virides armenta per herbas: 

and turn up the rugged soil with broken cloths. The rest of the herd graze in the green meadows:

NOTES.

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. Cæterá 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 custodiant, cæterá, quæ neque sunt admiserunt, idonea, nec sacrificiis apta, nec agriculturae accommodata, in agris, pratisque, sine ulla domandi cura, libere vagari sinunt." Thus also Dryden translates it:

"festly implied; though not express-
"sed. Cæterá pascuntur, &c. su-
"bald, 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 ge-
neral interpretation received by all
the Commentators; with which how-
ever he declares himself not to be
satisfied. He is at a loss, to under-
stand, 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 Commen-
tator'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

x 3

the
Tu quos ad studium, atque usum formabis agrestem,
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, omisis

"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'rr 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;
GEORG. LIB. III.

Dum faciles animi juvenum, dum mobilis ætæs. Ac primum laxos tenui de vimine circlos 166 Cervici subnecet; dehinc, ubi libera colla Servitio assuerint, ipsis e torquibus aptos Junge pares, et coge gradum conferre juvenes. 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 ter-
"tium, neque post quinimum annum
"juvenes domari placet, quoniam
"illa ætæ 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. Luxos. ] In the King's manuscript, it is lapsos.

167. Dehinc. ] In one of Dr. Mead's manuscripts it is deinde.

168. Ipsi 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 yoak 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 provincis usurpatur, ut cornibus "illigetur jugum, fere repudiatum est: "ab omnibus, qui praecpta rusticis "conscripserunt, neque immerito: "plus enim queunt pecudes collo "et pectore conari, quam cornibus. "Atque hoc modo tota mole cor- "poris, totoque pendere nituntur:

at illa, retractis et resupinis capiti-
"bus excruciantur, ægreque terræ
"summam partem levì admodum
"vomere sauciant;"

"In the most ancient oblong man-
"script, 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 ligulos; for it is derived from λη̂ωθε, to bind.

169. Junge pares.] Varro says you must yoak bullocks of equal strength, lest the stronger should wear out the weaker: "Ut viribus magnis "sint, ac pares, ne in opere firmior "imbecilliorum conficiat." Columella also delivers the same precept:

"Item custodiendum est, ne in cor-
"poratione, vel statura, vel viribus "impar cum valentiori junctur:
"nam utraque res inferiori celebritur "affect exitium."

170. Rota ducantur inanes.] In one of Dr. Mead's manuscripts it is ducentur.

By empty wheels is meant either empty carriages, or wheels without any carriage laid upon them. Varro mentions drawing empty carts:

x 4

"Quos
Post terram, et summum vestigia pulvere signent.
Post valido nitens sub pondere faginus axis
Instrepat, et jucnos temo trahat aerus orbes.
Interea pubi indomita non grahantantum,
Nec vescas salicum frondes, ulvamque palustrem,

NOTES.

"Quos ad vecturas item instituen.
"dum, ut inania primum ducant
"planstra." 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 haec blandi-
menta triduo fere mansuescunt,
jugumque quarto die accipiant, cu
ramus illigatur, et temonis vice
trahitur: interdum et pondus ali-
quod injungitur, ut majore nisu
laboris explereetur patientia, post
ejusmodi experimenta vacuo pl-
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 proccisione terrae con-
tundant."

171. *Summo vestigia pulvere sig-
ment.] These words are used to ex-
press 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.] Aft
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 aerus orbes.] Pierius found *vinctos, in the
ancient manuscripts, instead of *junctos.

"Brazen is frequently used to sig-
ify strong. Dr. Trapp translates
*aeru,s, bound with brass:"

"Then let the beachen axis, bound
"with brass,
"Move slow, and groan beneath the
"pond'rous load."

175. *Ulvanque palustrem.] "It
"is sylvum in the Roman manu-
"script: but *ulvan is generally re-
ceived." Pierius.

It is not certain what plant is the
ulva of the Ancients: I have in-
terpreted it *sedge; which is a general
name for large weeds, that grow in
marshes, and near the banks of ri-
vers. 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 re-
sembles the sea-wrack, and at the
same time agrees with what the An-
cients have said of their *ulva. Cesa-
spinus supposes, and not without rea-
son, that the *ulva is the same with
the
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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 aquae rivum viridi pro- "cumbit in ulva."

In the second Aeneid Sinon mentions his lying hid amongst the ulva, in a muddy lake:

"Limosoque lacu, per noctem, ob- "scerus in ulva, "Delitu.""

The cat's-tail grows only where there is mud, and is tall enough to conceal any person. In the sixth Aeneid it is represented as growing by a muddy river's side, and the colour is said to be glaucous, or bluish green, which agrees also with the cat's-tail:

"Tandem trans fluvium incolumes "vatemque virumque "Informilimo, 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 remarkably clear, by the negative quality of not having any ulva in it:

"— Videt hic stagnum lucentis "ad imum "Usque solum lymphe: non illic "cauna palustris, "Nec steriles ulva, 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 ulcum."

We find it mentioned also as a water plant, in the eighth book:

"— Tenet ima lacunae "Lenta salix, ulvaque leves:" And in the fourteenth:

"— Lava de parte canori "Æolidæ tumulum, et loca fœta "palustribus ulvis "Littora Cumarum, vivacisque au- "tra Siyyllæ "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 Matthiolus tells us, that the poorer people in Italy
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 sата.*] Servius interprets this *farrago,* that is, a mixt provender of wheat bran, and barley meal. Grimoaldus also paraphrases it *farrago suppeditabis et ordeca.* 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 objiciunt furfures triticeos, et farinam ordeaceam, et teneram herbam." Rucæus differs from the other Commentators: he understands the Poet to mean young corn. This he confirms by the words *carpes sата,* 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 Rucæus:

"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 baud."

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 fata,* &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. *Mulcrraria.*] 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 "mulcrraria" also in the Roman, the oblong, and some other manuscripts. In the Medicean and some others he found "mulcrralia." He found "mulcrraria" also in some of the most ancient copies; and observes, that in the Lombard manuscript *mulcrraria* had been slightly erased, and "mulcrralia" substituted for it.

179. *Sin ad bella,* &c.] The Poet now proceeds to give an account of the breeding of horses.

Et Jovis in luco currus agitare volantes;
Primus equi labor est, animos atque arma videre
Bellantum, lituosque pati, tractaque gementem
Ferre rotam, et stabulo franos audire sonantes.
Tum magis atque magis blandis gaudere magistri

185
Laudibus, et plausæ sonitum cervicis amare.
Atque hæc jam primo depulsum ab ubere matris
Audiat, inque vicem det mollibus ora capistris
Invalidus, et jamque tremens, et jam inscius ævi.

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Pisa.] Strabo tells us, that it has been questioned, whether there was such a city as Pisa, affirming it to have been the name only of a fountain: Τιτδε δ' πόλιν μιν οὐ-
δεμιον γεγονέναι Πίσαν θασίν ἐπη αὐτὲς ἢ μιᾶς τῶν ὀκλίων, κρίσει δὲ μόνην, ἐπὶ
τών καλεὶται Βίσαν, Κυκκοῦν πλευραὶ πολλές μεγίστης τῶν ὀκλίων. It is con-
fessed 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 Olympus.

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 Olympus. 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: Λειαίς 
δ' ἵστασι εἰ σει ρει τῆς Ὀλυμπίας καὶ
tῆς εἰς τοὺς Ἡλείους ἀπάθους μελατλά-
σεως. "Εστι δ' ἴν τῇ Πιεσάτει τὸ ἕρων

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 litius 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 franos audire sonan-
tes.] 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
"franos suspendendum, ut equuli
"consuescant et videre eorum fa-
"ciem, et ò 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 aetas,

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 maurus accedere consuerint, inter dum imponere iis puernus bis, aut ter pronom in ventrem, postea jam sedentem, haec facere cum sit trimus: tum enim maxime crescere, ac lacertosum fieri. Sunt qui dicant post annum et sex mensae 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 usm domesticum recte domatur, certaminibus autem ex pleto triennio, sic tamen ut post quartum demum annum labori committatur.”

Ubi quarta accesserit aetas.] “Almost all the ancient manuscripts have aetas, except only that most ancient one, which we call the Roman, in which we find ubi quarta acciperit aetas. But Servius acknowledges aetas, and explains it quartus annus…… But for my part I neither dislike acciperit nor aetas, 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 Nurenbeg manuscripts have aetas. Both the Arundelian, both Dr. Mead’s manuscripts, several of the old editions, Heinsius, Masvicius, Ruæus, and most of the later editors read aetas. La Cerda reads aetas; but he thinks aetas 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 aetas for a year, but only for a summer:

“Tertia dum Latio regnantem vi- derit aetas,
“Ternaque transierint Rutulis hyberna 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 fluctibus aetas;”

And

“Septima post Troja excidium jam vertitur aetas,”

Here aetas cannot, without great violence, be construed to signify the summer season. It was winter when Æneas was at Carthage: “In-
Carpere mox gyrum incipiit, gradibusque sonare
Compositis, sinueteque alterna volumina crurum;
Sitque laboranti similis: tum cursibus auras
Provocet, ac per aperta volans, ceu liber ha-
benis,
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 foot-steps on the top of the sand. As when the strong North wind rushes from the Hyperborean coast, and dissipates

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"Indulge hospicio, causaque innecte
morandi:
"Dum pelago descvix hyems, et a-
quosus Orion;
"Quasataque rates, et non tracta-
bile caelum."

And

"Nunc hyemem inter se luxu, quam
longa, sovere."

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 annum. 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 Nurenb erg edition it is cruribus.

194. Provocet.] In one of the Arundelian manuscripts it is advocet.

196. Hyperboreis.] The Hyperbo reans 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: Τω γάρ Ἰερώδετον μπάντας Ἰπερβορίοις εἶναι φέσαντο. . . . Εἰ δ' ἐμα, τοῦ 'Ηρώδουτο-
the Scythian storms and dry Incubuit, Scythiæque hyemes atque arida differt

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felix, si credimus, quos Hyperbo-
reos appellavere, annoso degit ævo,
"fabulosis celebrata miraculis. Ibi
"creduntur esse cardines mundi, ex-
tremique siderum ambitus, semestri
lucet et una die solis averter; non,
"ut imperiti dixere, ab æquinoctio
verno in autumnum. Semel in
"anno solstitio orientur iis soleis;
"brumaque semel occidunt." We
find here that the Arimaspians lived
the northward of the river Tanais,
and the lake Maonis. They in-
habited therefore the country which
is now called Muscovy. On the north
part of this country we were situat-
ted the Riphaean mountains,
where the snow is continually fall-
ing, 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 Hyerboeas glacies, Tanaïm-
que nivalia"

"Arvaque Riphaëis nuncquam viduata
"pruinis

"Lustrabat."

We find in the foregoing passage of
Pliny, that the Riphaean 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 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 tes- 
tify. I shall content myself with 
quoting the authority of my learned 
friend Dr. Linneus of Upsal, who 
travelled thither in 1732, and was 
pleased to send me an excellent ac- 
count of the plants of that country, 
under the title of *Flora Lapponica*, 
printed at Amsterdam, in 1737, in 
8vo. Speaking of a dwarf sort of 
birch, which is greatly used in the 
Lapland economy, he takes occa- 
sion to extoll the felicity of the Lap- 
landers. 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 dis- 
eases, with which we are afflicted. 
They dwell in woods, like the birds, 
and neither reap nor sow: "O felix 
"Lappo, qui in ultimo angulo mun- 
di sic bene lates contentus et 
innocens. Tu nec times anno- 
nae charitatem, nec Martis pra- 
lia, que ad tuas oras pervenire 
nequeunt, sed florentissimass Eu-
ropæ provincias et urbes, unico 
momento, sãpe deijiciunt, delent, 
"Tu dormis hic sub tua pelle ab 
"omnia curis, contentionibus, 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 sum-
ma sanitate. Te latent myriades 
morborm nobis Europæis commu-
nes. Tu vivis in sylvis, avis istor, 
"nec sementem facis, nec metis, ta-
men alit te Deus optimus optime. 
"Tua ornamenta sunt tremula arbo-
rum folia, graminosisque luci. Tuus 
potus aqua chrystallinae pellucidii-
tatis, que nec cerebrum insania 
"adictit, nec strumas in Alpibus 
tuis producit. Cibus tuus est vel 
verno tempore pisceis recens, vel 
"aeativum serum lactis, vel autunnalc 
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 venea nostra, 
"quae latent sub dulci melle. Te 
"non obruit scorbutus, nec febris in-
termittens, nec obesitas, nec poda-
gra, fibroso gaudes corpore et ala-
cri, animoque libero. O sancta in-
ocentia, estne hic tuus thronus 
"inter Faunos in summo septentrione, 
inque vilissimahabita terræ? numne 
sic praefers 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 
*Ardea differt nubila.*] Thus Lu-
cretius. 
"—Venti vis verberat incita pontum 
"Ingen.
gentle blasts, 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 sway 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, summaeque sonorem Dant sylvae, longique urgent ad littora fluctus. Ille volat, simul arva fugta, simul aqua or herens. Hic vel ad Elei metas et maxima campi

Sudabit spatia, et spumas aget ore erusntas: Belgica vel molli melius feret esseda collo.

NOTES.

"Ingentesque ruit naves, et nubila " distert."

In the most northern countries the mists hang about the tops of the mountains, till they are dispersed by the north wind. Thus M. de Mau- pertuis observed under the arctic circle: "Je ne sais si c'est parce " que la presence continue du " soleil sur Phorizon, fait eleeer des " vapeurs qu'aucune nuit ne fait " descendre; mais pendant les deux " mois que nous avons passe sur les " montagnes, le ciel etoit toujours " chargé, jusqu'a ce que le vent de " Nord vint dissiper les brouillards."

198. *Tum.] In the King's manu- script it is cum; in one of the Arun- delian, and in one of Dr. Mead's ma- nuscripts 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 Lom- bard 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 ct, 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 Achæia, 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.


204. Belgica vel molli melius feret esseda collo.] This is generally un- derstood to mean, that the horse will be better for drawing common carri- ages: thus Dryden translates it:

"Or, bred to Belgian zaggons, lead " the way;

"Untir'd at night, and cheerful 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

Ingentes tollent animos, presisque negabunt
Verbera lenta pati, et duris parere lupatis.

NOTES.

speaks only of the generous horse, which is fit either for the races or war:

"Sin ad bella magis studium, tur-\r
\r" masque feroces,
\r"Aut Alphaea rotis praebabi flumina
\r" Pisar,
\r"Et Jovis in luco currus agitare vo-
\r" lantes."

Here is no mention of domestic la-
\r\r\r\r

bour, but only of chariots and war. La Cerda observes that the esseda 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 essedibus, et rheda equis " juncta, et lectica, et familia magn. na." There is another passage of the same kind in the second Phi-
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lippicoration: "Vhebatur in essedo " tribunus plebis." But Virgil shews that he does not mean the common chariots, or esseda, by adding the epithet Belgica, or perhaps bellica, as it is in one of Dr. Mead's manus-
\r\r\r

cripts, 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 Caesar: "Tu qui caeteris cavere " didiciisti, in Britannia ne ab esse-
\r\r\r

dariis decipiaris, caveto:" and " In Britannia nihil esse audio, ne-
\r\r\r

que auri, neque argenti. Id si ita " est, essedum aliquod suadeo rapias, " et ad nos quam primum recursas:" and "Sed tu in re militari multo es " cautior, quam in ad\r
\r\r

vocationibus: "quis neque in oceano natura vo-
\r\r\r

lueris, studiisissimus homo natandi, " neque spectarentessedarius." Caesar 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, praesimo equitatu, et " essedarius, quo plerumque genere in " præliis uti consuerunt, reliquis co-
\r\r\r

pis subsecuti, nostros navibus egre- " di prohibebant." A little after-\r
\r\r

wards we find him describing the manner in which the Britons fought with these esseda, as if he had not met with them in his other wars. I must therefore confess, I do not un-
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derstand why Virgil calls them Belgica; and would willingly read Bel-
\r\r\r

lica, according to Dr. Mead's manu-
\r\r\r

script, if I did not think it too pre-
\r\r\r

sumptuous to alter the text, which has been generally received, upon the authority of a single manuscript.


I take mollis for domito, in oppo-
\r\r\r

sition to reluctanti," &c. Dr. Trapp.

205. Tum.] It is tu in the King's manuscript.

208. Lenta.] In the King's ma-

nuscript it is dura.

Lupatis.] The curb is said to have been called lpatum, because it had unequal iron teeth, like the teeth of
But no industry, that you can use, more confirms their strength, than to keep them from venery, and the slings 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 horses. The beauteous heifer feeds in the spacious wood, 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.

219. *Servius.*] Servius says that some would read *Silu*, a mountain of Lucania; which alteration he justly thinks unnecessary.

210. *Venerem.*] 210. Quam Venerem et caeci stimulos avertere amoris:

Sive boum, sive est cui gratior usus equorum. Atque ideo taurus procul, atque in sola relegant Pascua, post montem oppositum, et trans flamina lata:

Aut intus clausos satira ad praepelia servant.

Carpit enim vires paulatim, uritque videndo Faemina: nec nemorum patitur meminisse, nec herbae.

216. *Meminisse nec herbae.*] “In the oblong manuscript it is neque, which seems softer,” Pierius.

219. *Sylva.*] Servius says that some would read *Silu*, a mountain of Lucania; which alteration he justly thinks unnecessary.

220. *Illi*
Illi alternantes multa vi praelia miscent
Vulneribus crebris: lavit ater corpora sanguis,
Versaque in obnixos urgentur cornua vasto
Cum gemitu, reboant sylvaque et magnus
Olympus.

Nec mos bellantes una stabulare: sed alter
Victus abit, longeque ignotis exulat oris,
Multa gemens ignominiam, plagasque superbi
Victoris; tum quos amisit inultus amores;
Et stabula aspectans regnis excessit avitis.
Ergo omni cura vires exercet, et inter
Dura jacet pernix instrato saxa cubili,
Frondibus hirsutis, et carice pastus acuta:

NOTES.

220. Illi alternantes multa vi praelia miscent.] Thus in the twelfth Eneid:

"Illi inter sese multa vi vulnera miscent,
Cornuaque obnixae infingunt, et saepe
Guine largo
Colla armisque lavant: gemitu nec
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 Cerda is of another opinion, who thus paraphrases this passage: "Gemit dolet.
Que multa, velitelicet ignominiam
Amisse et gloria, acceptas plagas,
Amores perditos."

230. Pernix.] So I read with Servius, who explains pernix perseverans, and derives it a pernitenimento. Pierius says it is pernix in all the manuscripts which he had seen, and speaks of pernix as an innovation. The King's, and one of the Arundelian manuscripts, most of the old editions, Paul Stephens, La Cerda, Heinsius, and Masvicius, have pernix. The Cambridge, the Bodleian, the other Arundelian, and both Dr. Mead's manuscripts have pernix. Ruaeus contends, that it ought to be pernix, and affirms that pernix has no where the signification which Servius assigns to it, but always means swift, as pernix Saturnus, and pedibusHL
celerem et pernicibus alis. He says it cannot be supposed that Virgil would call his wearied bull swift, and therefore he reads pernix with the two Scaligers. Grimaldus also reads pernix. La Cerda says all the old copies read pernix, which he explains laboriosus, obstinatus, pertinax, and derives from the old verb pertinor, with Servius. If pernix 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 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 rebel. Nor do the warriors use to dwell together; but the vanquished retire, 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 unreavengeed; 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;
and tries himself, and practices 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 retained, he marches on and rushes head long on his unsuspecting enemy, just as when a wave begins to whiten far off in the middle.

End of the stalk, is no more than what Ovid has said of the *juncus*, or common rush; "acutacuspide junci;" It is mentioned but once more by Virgil:

"Tu post *carecta* latebas:

From which passage we can gather no more, than 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, villarum, "lamque palustrum, "Tectam vimine junco, caricisque "maniatis, "Quercus arida, rusticis conformata "securi "Nutrivi."

Columella mentions the *carex* together with fern, and tells what season is best to destroy them: "Felix quoque, aut carex ubicunque nasita, "citur, Augusto meuse recte extirpatur, melius tamen circa Idus "Julias ante caniculae ortum," 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 Vicenza they call a sort of *rush*, carex, 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 spuria*. 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 *Aeneid*:

"Mugitus veluti cum prima in praelia "taurus "Terrificos ciet, atque irasci in "cornua tentat, "Arboris obnixus trunco, ventosque "lacessit "Ictibus, et sparsa ad pugnam pro- "ludhi arenam."

234. *Et.* Pierius says it is *aut* in the Roman manuscript, but he does not approve of it.

235. *Receptae.* Fulvius Ursinus says it is *refecto* in the old Coloti manuscript. Heinsius acknowledges the same reading, in which he is followed by Masius.

237. *Fluctus uti medio.* So I find it in both the Arundelian, and in
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 fiactus aut in medio, where aut no doubt is an error of the transcriber for ut. In the Cambridge and Bodleian manuscripts it is Fluctus uti 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:

"Ως θ' ὡτ' ιν ἀνγιαλῷ πολυηχῇ κύμα
"Σαλάπτεις
"Ορμεῖ ἵπποσετερον ξέφρον υποκινή-
"σαλος,
"Πόιντο μὲν τὰ σφῶτα κορίσσεται, αὐτὰρ ἱππεῖα
"Χέρων ἐγγύμινον μεγάλα βρέμει, ἀμφὶ
"ὅτι τὰ ἄκρας
"Χειρῶν ὅπου κοριφόται, ἀποτέλει _memcpy
"ἀλός ἄγγειν.
"Ως τῇ ἵπποσετερᾳ Δανάῳ κύνῳ
"Φαλάγγης
"Ναυμίσσως σεληρίνις.

"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 water 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 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 bear fierce, and the tiger most dangerous. Then alas! it is ill wandering in the desert fields of Lybia.

snake. The Poet seems to conceive a wave to be a hollow body, and therefore calls the inner part of it it's sinus or bosom. Thus in the eleventh Æneid, he speaks of a wave pouring it's bosom over the farthest part of the shore:

"Qualis ubi alterno procurrens gurrite pontus,
Nunc ruit ad terras, scopulosque superjactit undam"

"Spumeus, extremamque sinu perfundit 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 capit cum al
bescere vento:
Paulatim sese tollit mare, et altius undas"

"Erigit, inde imo consurgit ad athera fundo."

239. Necque.] Pierius says it is necque in the Lombard manuscript, which he approves. Heinsius also has necque. In most editions it is nec.

240. At.] In the King's manuscript it is ac.

241. Vorticibus.] Heinsius and Masvielius read verticibus, which Pierius also observed in the Roman and Medicean manuscripts.

Subjectat.] Pierius found subvectat in the Roman manuscript, which he seems to approve.

242. Omne adeo genus, &c.] Harrowing 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 Lybiae, &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. Tov ai'tov de têpôn kai eti têv ághwn. kai yâs àrklô, kai ànêr, kai

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Ad terras, immane sonat per saxa, neque ipso Monte minor procumbit: at ima exæstuat unda Vorticibus, nigramque alte subjectat arenam. Omne adeo genus in terris hominumque fera-rumque,

Et genus aequorem, pecudes, pictæque vo-lucries,

In furias ignemque ruunt: amor omnibus idem.

Tempore non alio catulorum oblita iœna 245 Sævior erravit campis: nec funera vulgo

Tam multa informes ursi stragemque dedere
Per sylvas: tum sævus aper, tum pessima tigris.

Heu! male tum Lybœ solis erraturn in agris.

NOTES.
Nonne vides, ut tota tremor pertentet equorum Corpora, sit tantum notas odor attulit auras? 251 Ac neque eos jam frana, virum neque verbera saev,
Non scopuli, rupesque cavæ, aut objecta re-
tardant
Flumina, correptosque unda torquentia montes.
Ipse ruit, dentesque Sabellius exacuit sus, 255

NOTES.

255. *Ipsi 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 ἔξες οἱ ἄγριοι χαλιπτάται, καίπερ αὐθεντιάται περὶ τὸν καρῦ τοῦτον ὄντες, διὰ τὴν ἁχίνην, καὶ πρὸς ἀλλάζουν μὲν σουώνις μάχας ἔμφασεν ἐκ τυχόντος, καὶ σουώνις τὸ δέμα ὡς παχύτατον ἐκ παρατεινοῦσας, πρὸς τὰ δὲναζα διατρίβειται καὶ τὰ πολύ μολυνοῦσας σωλάκις, καὶ ἐπιστρέφεται εἰς τούτοις. καὶ με-χειναι δὲ πρὸς ἀλλόλος ἐξπελάνοις τὰς σφετερίων ὡς εὐρός, ὡςτὶ σωλάκις ἀμφίτεροι ἀποβίβασκον. 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 sevius aper:* and here he says *even* the Sabellian boar rages; *ipse Sabellius 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
door, 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 arbores 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 Nuremburg 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 arbores costas, atque hinc atque illinc humeros ad vulnera durat. I take atque hinc atque illinc to belong to fricat arbores costas; for the door 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
"Transfix 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 deplore
"His floating carcass on the Sestian shore."

Cui.] \[It is *cum* in the King's manuscript.

261. *Porta*
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: "Aer nubibus plenus, per quem iter in cælum est." Grimoaldus paraphrases it according to this interpretation: "Cum int. rim aer (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 Turnus understands the hemisphere: Manutius the air full of clouds, thro' which the passage lies to heaven. Others interpret it the cast 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 στοιχεῖον, 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 Ancients feigned Jupiter to be in a certain temple of heaven, especially when he thundered and lightened. Thus Varro, *in Satyra Bimarco:*

"— Tune repente cælitum
Altum tonitribus templum tones "scil?:"

"for so we must read, and not cæ:
lum: and Lucretius, *lib. 1.*

"Cæli tonitralia templu,
And *lib. 6.*

"Fumida cum cæli scintillant omnia "templu.

"Terence, *in Eunuchu,
— Qui tempta cæli summa so-
"nitu concitit,

"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,
CRITICISMS.

Mr. Pope.

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As Virgil uses porta caeli, so Catullus cali janua, and before them both Ennius; Mi soli cali maxì. ma porta patet: and before all Homer; autòmatatì de pulvori μυκον υφαινοι. Ràueus highly approves of this interpretation. But Catrou thinks it means the cast 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 expressions, porta tonat cali, meri
tent 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 cast, 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 pradia 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 Actaís in culpaesse negas.
Gaudia rapturo si quis tibi clau.
dere vellet
Aérios aditus: quo paterere
modo?
Parce precor; facilemque move
moderatius auram.
Imperet Hippotades sic tibi triste
nihil.

To conclude; as Virgil did not des
tign to give a minute account of Leander's particular action, it cannot 1 be
Nec moritura super crudeli funere virgo. 263
Quid Lynces Bacchi variae, et genus acre luporum,
Atque canum? quid, quae imbelles dant praelia cervi?

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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 reclamation aequorae.] Catrou interprets this of the waves pushing back Leander from the coast of Sestos; "Les lots rentrant le long 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 anyone 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, quae te defuerunt;" mentia cepit:

And

"Ah, virgo infelix, tu nunc in montibus eras."

261. Lynces Bacchi variae.] The ounce, the tiger, and the leopard, are said to be the animals, by which the chariot of Bacchus was drawn. Thus Ovid:

"Ipsi racemiferis frontem circumdat uvis,

"Pampineis agitat velatam frondem,

"bus hastam.

"Quem circa tigris, simulacraque inania lyncum,

"Pictorumque jacent fera corpora pantherum."

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, quae imbelles dant praelia 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.
Scilicet ante omnes furor est insignis equarum: Et mentem Venus ipsa dedit, quo tempore
Glauci
Potniades malis membra absumpsere quadrige. Illas ducit amor trans Gargara, transque so-
nantem
Ascanium: superant montes, et flumina tranant. Continuoque avidis ubi subtilita flamma medullis, Vere magis, quia vere calor reedit ossibus, illæ

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this fury of theirs is called ἵππομακρον, whence that word is applied, by way of reproach, to lascivious women: Τῶν δὲ Σήλεων ὀρμητικῶς ἐχωντι πέρι τῶν συνόμασμάν, μάκεσ- 
τα μὲν ἵππος, ἐπειτα βοῦς, ὁμοὶ δὲν ἵπποι ἄδιλλαι ἵππομακροῦσιν. Ὑδει καὶ ἐν τῇ βλασφημία τῷ ἰνομα ἀκτῶν ἵππεροιν, ἀπὸ μίνῳ τῶν ἦλθαν τὴν ἐπί 
τῶν ἄκολασιν, περὶ τὸ ἀξιοπιστικὸν σεβασμοῖν.

267. Glauci Potniades malis mem-
bra absumpsere quadrige.] Potnia 
as 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.

268. Scilicet ante omnes.] Having 
digressed, to give an account of the 
mischiefous effects of lust on the 
whole animal creation; he now re-
turns 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.] Ari-
stote says, that mares are the most 
lividinous of all female animals: that
ORE OMNES VERSE IN ZEPHYRUM STANT RUPIBUS ALTIS,

EXCEPTANTQUE LEVES AURAS: ET SAEPSE SINE ULLIS

CONJUGIIS VENTO GRAVIDAE, MIRABILE DICTU! 275

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273. ORE OMNES VERSE 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 Achillis, 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: Διόγυσται δὲ καὶ ἐξακολουθεῖ τῷ ἐν τούτω κάρφῳ πνεύμα. διό εἰς Κρήτην εἰς αἰνήσαν τὰ ὅψεσα ἐκ τῶν ἦλεσκόν, εἴται ἐν τοῖς πάντωσι, δύοτι εἰς τῶν ἄλλων ἵππων, ἡ δὲ τὸ σάκος ἄντει ἅπαν θάματωσαι τὸ κατρίζει. Σίκους δὲ ὅτε πρὸς ἐκ, ὅτε πρὸς ὑποκλωμάς, ἀλλὰ πρὸς ἀμφοτεραὶ τὰ ἐντομα. ὅταν δὲ ἐμπίπτῃ τὸ σάκος, ἐν δει καὶ σκληροσκέλει, ἵνα ἄν η ἄπιτωμα διά τοῦ πάντο, η σάκος διαπαθαίρεται νῦν, τοῦ δὲ ἐκείνου πάντως. καλοῦσι δὲ καὶ τοῦτο, ὡσπερ ἂν τῷ τοῖς τικτομίοις, ἰππομάζει. ὅταν δὲ ὁ θάραξι καὶ ἄνθισε ὅταν πάντως, διὰ ταῖς ἀπακακίας. 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 aetura res incredibilis est " in Hispania, sed est vera, quod in "Lusitania ad oceanum, in ea re- " gione ubi est oppidum Œlyssa, "monte Tagro, quædam e vento "concipiant certo tempore equæ, "ut hic gallinae quoque solent, qua- "rum ova upœumia appellant." Co- lumella says great care must be taken of the mares about their horsing time, because if they are restrained, they rage with lust, whence that poi- son is called ἵππωμας 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 con- ceive 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 ita- "que curandum est prædicto tem- "pore annu, ut tam fœminis, quam "admissariss desiderantibus coeundi "fiat potestas, quoniam id præcipue "armamentum si prohibeas, libidinis "extimulatur furias, unde etiam ve- "neno inditum est nomen ἵππωμας; "quod equinæ cupidini similèm "mortalibus amorem accendat. "Nec dubium quin aliquot regioni- "bus
Saxa per, et scopulos, et depressas convalles

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"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 poëta licentius dicit; Scilicet ante omnes, &c. Cum sit notissimum etiam in Sacro monte Hispianae, qui procurrit in occidentem juxta oceanum, frequenter equas sine coitu ventrem pertulisse, factum que educasse, qui tamen inutilis est, quod triennio prius quam adolescat, morte absimitur. Quare, "ut dixi, dabimus operam, ne circa æquinoctium vernum equæ desideriis naturalibus angantur." 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 annem, equas Favonio flante obturatas animalem concepere spiritum, idque partum fieri, et gigni pernicissimum 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 maritatur vivescantia et tera, quo etiam equæ in Hispania, ut diximus. Hic est genitalis spiritus mundi, a favendo dictus, ut quidam existimavere. Flat ab occasu æquinoctiali, ver inchoans. Catulitionem rustici vocant, gestant ente nataura semina accipere, eaque animam inferente omnibus satissimum." Thus also our Poet, in the second Georgick: "Parturit almus ager: Zephyrique tendentibus auris Lexant arva sinuus: superar 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
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 ουπνιματα: and thus Aristotle uses a like expression with regard to the mares, ικαμοδεθαι.

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 Eurus, nam cum hoc nullus est illis amor, aliis quoque amant ventos. Cur runt enim versus Septentrionem, unde flant Boraeus et Caurus: cur runt versus Austrum, eis enim ventis marinatur.” 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 ιευσι δι ουτε πρες ιω, ουτε πρες δυσμας, αλλα πρες αρκτον, η ντον, he would fain read οιευσι δι ου πρες ιω, αλλα πρες δυσμας, η αρκτον, η ντον. He might, with as little violence, have made Aristotle say ιευσι δι ου πρες ιω, αλλα πρες δυσμας, ου πρες αρκτον η ντον, 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 versent 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 æquinocitiali Subsolanus, ab oriente brumali Vulturnus: illum Apelianos, hunc Eurum Graci appellant.” According to Anulus Gelius, Eurus is the east, and the same with the Subsolanus and Apelianos: “Qui ventus igitur ab oriente verno, id est æquinocitiali venit, nominatur Eurus, ficto vocabulo, ut isti æquinoctialis aiunt, aπο της ιω sphere, is alio quoque a Gracici nomine æπιλιτης, a Romanis nauticus Subsolanus cognominatur. Hi sunt igitur tres venti orientales, Aquilo, Vulturnus, Eurus: quo rum medius Eurus est.”
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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 Septentronibus septemtrio, 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 to-tidem mundi partes, ideo nec Homerus plures nominat, hebeti ut mox judicatum est ratione: secuta aetas octo addidit, nimirum subtili et concisa: proximis inter utramque media placuit, ad brevem ex numerosa additis quatuor. Sunt ergo bini in quatuor cali partibus." Aulus Gallius says expressly, that Boreas is the north-east: "Qui ab aestiva et solstitiali orienti meta venit, Latine Aquilo, Boreas Graece dicitur: eaque propter aedem dictum ab Homero ως θηωυσιν απellatum, Boream autem putant dictum α'τι της βευς, quoniam sit violenti flatus et sonori." Caurum.] *Caurus,* or *Corus,* according to Pliny is the north-west: "Ab occasu æquinocitiali Favonius, ab occasu solstitiali Corus; Zc. phyron et Argesten vocant...." "Huic est contrarius Vulturnus...." "Ventorum frigidissimi sunt quos a Septentrione diximus spirare, et vicinus iis Corus." Aulus Gallius makes *Caurus* the south-west, for he places it opposite to *Aquilo: "His oppositi et contrarii sunt alii tres occidui: Caurus, quem solent Graeci æquinoctium vocare, is adversum Aquilonem flat." But I believe Gallius 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 umbilici cus. Per hunc medium transversa currat alia, Hæc erit ab exortu
Nascitur, et pluvio contristat frigore cælum. 279 arises, and sadness all the sky with cold rain.

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"exortu æquinoctiali ad occasum æquinoctialem. Et limes, qui ita secabit agrum, decumanus vocabitur. Ducantur deinde aliae duæ lineæ in decussis oblique, ita ut a septentrionis dextra lævæque ad austri dextram lævamque descendant. Omnes per eundem current 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 calli exacta parte, quod fuerit lineæ caput septentrionis proximum a parte exortiva, solstitialiæ habebit exortum, hoc est, longissimi diei, ventumque Aquilonem, 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 brumali Africus habebit, quem Græci Libam vocant." The wind which blows from the east point is called Subsolanus, by the Greeks Apeliotes; opposite to which is the Favorinus, called Zephyrus by the Greeks: "Tertia a septentrione linea, quam per latitudinem umbrae duximus, et decumanam vocavimus, exortum habet æquinoctialem, ventumque Subsolanum, Græcis Apelioten dictum...... Favorinus ex adverso ejus ab æquinoctiali occasu, Zephyrus a Græcis nominatur."

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, bramalem habebit exortum, ventumque 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 septentrioribus Septem trio, interque eum et [or rather, as was observed before, juxtaque eum ad] exortum solstitialiæ 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 aethere toto Turbidus imber aquis, densisque nigerrimus Austris."

279. Pluvio contristat frigore caelum.] The South was always accounted a rainy wind. Thus in the first Georgick:

"——— Quid cogitet humidis Auster:

And

"——— Jupiter humidus Austri: Deus utrantque rara modo."

And
And in the third;

"Vere madent udo terrae 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,

"Frigidos ut quondam sylvis immur-
"murat Auster."

Macrobius endeavours to solve this difficulty, by saying the south wind is cold at its 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 its 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: Lybiae de- vexus in Austros, says our Poet himself in the first Georgick. And Pliny speaks of a rock in the Cyrenaica province, which is in Africa, that is sacred to the south wind: "Quis
"et in Cyrenaica provincia, rupe
"quaedam Austro traditur sacra,
"quam profanum sit attractari ho-
"minis manu, confestim austro vol-
"mente arenas." Ruæus 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.........Noñas
"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 vernum aquinocitum
"mares jungentur....Maxime ita-
"que curandum est prædicto tem-
"pora anni, ut....desiderantibus
"coœundi 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.
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:

"Hippomanes, a plant Arcadia "bears; "This makes steeds mad, and this "excites the mares."

The Scholiast upon Theocritus, as I find him quoted by Fulvius Ursinus, tells us that Cratævas described the plant Hippomanes, as having the fruit of the wild cucumber, and the leaves of the prickly poppy: Κρατᾶβας θαεί το φυτὸν ἑχειν καρπὸν ὡς σικούν ἄγριον. meλαντερον δὲ τὸ φύλλον ὑστερ μέκανος ἀκανθῶδες. It is plain however, that Virgil does not here speak of the plant. Servius thinks he adds vero nominе, 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 venē "ficium, Hippomanes appellatum, "in fronte, caricae magnitudine, co- "lore nigro: quod statim edito partu "devorat fœta, aut partum ad ube- "ra 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: To δὲ ἵππομανεὶς καλούμενος ἐπιφύτευται μὴν, ὑστερ λέγεται, τοῖς "σώλεσι; οὔ δὲ ἰπποι περιλεκτοναι καὶ "καθηχονται, περιτρέψοντος αὐτό. τὸ δὲ ἐπιμυθωθεὶς σέκπλαθαι μίλλον ὑπὸ τῶν γνακων καὶ τῶν σπε κάς ἱππόδας. 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 distillat: but Pierius says it is destillat in the Roman, the Medi- cean, 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 desarts 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


Quam sit, et angustis hunc addere rebushonorum. Sed me Parnassi deserta per ardua dulcis 291 Raptat amor: juvat ire jugis, qua nulla priorum

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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 sæva infecerat "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 Jacobus Rubeus, in 1475, and in that by Antonius Bartholomaeus in 1476.

289. Nec sum animi dubius, &c.] This passage is an evident imitation of the following lines of Lucretius:


291. Parnassi deserta per ardua.] Parnassus is a great mountain of Phocis,
Castaliam molli devertitur orbita clivo.
Nunc veneranda Pales, magno nunc ore so-
nandum,
Incipiens stabulis edico in mollibus herbam

NOTES.

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 que nemo veterum Poëtarum fa-
cili ascensus traiicere potuit hacte-
nus. Of the same opinion is La Cerda: "Est Castalius fons Mu-
sarum, non in ipso vertice Parnassi, sed ad ima, ideo tantum per mol-
lem 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 lenriterque subducto " usque ad aquam Mincii fluminis, " et fagum, cui pra senio fracta ca-
cumina." 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: " clemen-
tioribus et aëris temperati; vel " propter plagam australem, vel " propter suppositas herbas animali-
bus." In this he is followed by Dr. Trapp:

" First, I ordain, that in warm huts " the sheep " Be fodder'd."
Carpere oves, dum mox frondosa reductur astas:

Et multa duram stipula silicumque maniplis 297

NOTES.

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 strewed with straw and brakes. Thus also May translates it:

"——— But first I counsell to contain.
"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 silicibus, vel culinis stabula constrata sint, quo pulius et mollius incubent foete."

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 populeam, ulmeam, quernem cadito, per tempus cam condito, non peraridam, pabulum ovibus." Varro mentions fig-leaves, chaff, grape-stones, and bran: "His quaeacunque jubeatur, vescuntur, 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 reductur astas.*] 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 praesepia ac stabula, ut sint pura, majorem adhibeant diligentiam quam hirtis. Itaque faciant lapide strata, ut urina ne cumbi in stabulo consistat."

"Stipula silicumque maniplis." For *fili* 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, ungulae currentur... Stramenta si deerunt, frondem ileg- 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 laedat
Molle pecus, scabiemque ferat, turpesque
podagras.

NOTES,

litter should be often given them; that they may lie soft and clean:
"Ubi stent, solum oportet esse eru-
deratum, et proclivum, ut everri
facile possit, ac fieri purum: non
enim solum ea uligo lanam cor-
rumpit ovium, sed etiam ungulas,
ac scabras fieri cogit. Cum ali-
quot dies steterunt, subjicere opor-
tet virgulta alia, quo mollius re-
quiescant, purioresque sint: li-
hentius enim ita pascuntur."

298. Glacies ne frigida laedat molle
pecus.] Columella says that sheep,
the' they are the best cloathed 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."

Turpesque podagras.] I have ven-
tured to translate podagras the goul,
this 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 dis-
temper with that, which Columella
has described under the name of
cavi. He says they are of two sorts:
one is, when there is a slit and gall-
ing 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 verdigris crumbled upon it; or
by burnt galls levigated with austere
wine, and laid upon the part. The
tuberacle, 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
tuberacle, you must drop melted suet
into the place: "Clavi quoque du-
plicitur infestant ovem, sive cum
subluiues atque intertrigo in ipso
discrimine ungulae nascitur, seu
cum idem locus tuberculum habet,
cujus media sive parte canino simi-
lis extat pilus, eique subest vermi-
culus. Subluiues, et intertrigo pice
per se liquida, vel alumine et sul-
fure, atque aceto mistis rite eruen-
tur, vel tenero punico malo, prius
quam grana faciat, cum alumine
pinsito, superfusaque aceto, vel
æris ærigine infecta, vel com-
busta galle cum austero vino levi-
gata, et superposita: tuberculum,
cui subest vermiculus, ferro quam
acutissime circumsecurat, oatet, ne
dum amputatur etiam, quod infra
est, animal vulneremus: id enim
cum sauciatur, veneutam saniem
mittit, qua respersum vulnus ita
insanabile facit, ut totus pes am-
putandus sit: et cum tuberculum
diligenter circumcideris, candens
serum vulneri per ardentem tar.

of straw, and bundles of
brakes; that cold ice may not
hurt the tender cattle, and
bring the scab and foul gouts.
Then leaving the sheep, I order the leafy arbutes 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, than the Milesian "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, *arbustus* 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 *arbustus* among those shrubs which are coveted by goats: "Id autem genus dumeta potius, quam can... pestre situm desiderat: asperisque etiam locis, ac sylvestribus optime pascitur. Nam nec rubos aver... sатур, nec vepribus offenditur, et arbuculis, frutetisque maxime gaudet. Ea sunt arbustus, atque alternus, cytisusque agrestis. Nec minus lignei, quemque frutices, qui in altitudinem non prosiliunt."

303. *Cum frigidus olim jam cadit, &c.*] In one of the Arundelian manuscripts it is *dum* instead of *cum.*

305. _Nec minor usus erit:_ quamvis Milesia magno Post hinc digressus jubeo frondentia capris 300 Arbuta sufficere, et fluvios præbere recentes; Et stabula à ventis hyberno opponere soli

Ad medium conversa diem; cum frigidus olim Jam cadit, extremoque irrorat Aquarius anno. Hæ quoque non cura nobis leviore tuaæ, 305 Nec minor usus erit: quamvis Milesia magno

NOTES.

The middle of February. Aquarius is represented pouring water out of an urn, and was esteemed a rainy sign.

305. *Hæ...tuenda.*] Servius reads *hæ...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...tuenda,* 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 mutentur.] 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 mutentur, Tyrios incocta rubores.  
Densior hinc soboles; hinc largi copia lactis. 
Quam magis exhausto spumaverit ubere multera;  
Läta magis pressis manabunt flumina mammis. 
Nec minus interea barbas incanaque menta, 
flaeces 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,

NOTES.

were greatly esteemed by the ladies, for their delicate softness.
In magno mutentur the Poet alludes to the ancient custom of changing one commodity for another, before the general use of money.
307. Tyrios incocta 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 generous proles, frequenter duos, nonunquam 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 Ruaeus. 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 Cerdà 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 tendent hirci.] Cinyphus, according to Strabo, is a river of Africa. According to Pliny, Cynips is the name both of a river and a country: "Augyiae ipsi medio fere spatio lo-cantur ab Ethiopia, quae ad oc-cidentem vergit, et a regione quae duas Syrtes interjacet, pari utrinque que intervallo, sed litore inter duas Syrtes, ccl. M. pass. Ibi civitas Cœnensis, Cynips fluvius ac regio." This country seems to be that which is now called Tripoly, Cœa 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 maribus 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,"
and shaggy hairs of the Cynephii goats are shorn, for the use of the camps, and for covering to miserable mariners. But they feed on 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, Usum in castrorum, et miseris velamina nautis. Pascuntur vero sylvas et summa Lycae, 314 Horrentesque rubos, et amantes ardua dumos. Atque ipsæ memores reductæ in tecta, suosque Ducunt, et gravido superant vix ubere limen. Ergo omni studio glaciem ventosque nivales, Quo minor est illis curæ mortalis egestas,

NOTES.

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 Cinyphii shave the beards and hoary chins of the goat." This sense is admitted by Grimoaldus: Libyci pastores abrundat hirquinias "barbas, &c." Cinyphius is used for the people by Martial:


Pierius says it is hircis in the Roman, and in some other ancient manuscripts.

313. Usum 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 "piilos ministrat ad usum nauticum, et "ad bellicatormenta, et fabrilia vasa,"
314. Lyææ.] Lyæus 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: "Rubius mora ferunt."
316. Suosque ducent.] 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 Nurenberg 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
GEORG. LIB. III.

347

Avertes; victumque feres, et virgea laetus 320
Pabula; nec tota claudes sœnilia bruma.

At vero, zephyris cum lata vocantibus æstas,
In saltus utrunque gregem atque in pascua
mittes.

Luciferi primo cum sidere frigida rura
Carpamus, dum mane novum, dum gramina
canent,

Et ros in tenera pecori gratissimus herba.

NOTES.

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.

323. Mites.] 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 alter sentio, quam ut prodictit Maro: Luciferi prima, &c.

325. Dum mane novum, &c.] Here the Poet follows Varro: "Æ-
state ...... prima luce eexunt "pastum, propertea quod tunc herba "roscida meridianam, quæ estaridior, "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,
Inde, ubi quarta sitim cali collegerit hora, 327
Et cantu querula rumpent arbusta cicade;

NOTES.

Cambridge, the Bodleian, and both the Arundelian manuscripts. Hensius 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 va. "rio lucis incremento in Meroë "longissimus dies xii horas æqu. "noctiales, et octo partes unius horæ "colligat, Alexandrìæ vero xiv horas. "In Italia quindecim. In Britann. "nìa xvi." 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 æris contraxerit, "roremque calore absumperit." In this sense May translates it:

"Jamque Chimærisæ, cum sol "gravis ureret arva, "Finibus in Lyciæ longo dea fessa "labore, "Siderco 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 renewes."

328. Et cantu querula rumpent arbusta cicade.] This line is an imitation of Hesiod, if Hesiod is the author of the Ἀστις Ἑκαλίους:

"'Hμος ἐι χλοῇ κυνάπλεος ἵχέτα τετίζ Ὄζεφεζεμος ξέροις ἀνθρώποισιν ἄνδιν "Ἀρχεται."

It has been usual to render cicada grasshopper, but very erroneously:
Ad puteos, aut alta greges ad stagna jubeto
Currentem ilignis potare canalibus undam; 330
Æstibus at mediis umbrosam exquirere vallem,
Sicubi magna Jovis antiquo robore quercus
Ingentes tendat ramos: aut sicubi nigrum
Ilicibus crebris sacra nemus accubet umbra.
Tum tenues dare rursus aquas, et pascere
rursus
Solis ad occasum: cum frigidus æra vesper

NOTES.

for the cicada is an insect of a very
different sort. It has a rounder and
shorter body, is of a dark green co-

colour, sits upon trees, and makes a
noise five times louder than a grass-
hopper. They begin their song as
soon as the sun grows hot, and con-
tinue singing till it sets. Their wings
are beautiful, being streaked with
silver, and marked with brown spots.
The outer wings are twice as long
as the inner, and more variegated.
They are very numerous in the hot
countries, but have not been found
on this side the Alps and Cevennes.
The proper Latin name for a grass-
hopper is locusta.

Tithonus the son of Laomedon,
king of Troy, was beloved by Auro-
ra, and obtained of her an exceeding
long life. When he had lived many
years, he at length dwindled into a
cicada: thus Horace:

"Longa Tithonum minuit senectus."

The Poet is thought to allude to this
fable, when he uses the epithet que-
rule.

330. Ilignis canalibus.] Ilex is the
ever-green or holm oak. Pierius says
it is lignis for ligneis in the Roman
manuscript: I find in lignis in the
King's manuscript.

331. Æstibus at mediis umbrosam
exquirere vallem.] "In the Lombard
"manuscript it is estibus aut mediis:
"in some other ancient copies ac me-
"diis: in the Lombard adquirere,
"which I do not like. But I am not
"displeased with at instead of aut;
"for thus there are four precepts to
"be observed every day; to feed them
"in the morning, to give them drink
"at the fourth hour, to shade them
"at noon, and to feed them again in
"the evening." PIERIUS.

I find ac in some old editions: it is
aut in the King's manuscript, et in
one of Dr. Mead's, and ut in the old
Venice edition of 1482. But at is
generally received.

This precept of shading the sheep
at noon is taken from Varro: " Cir-
citer meridianos æstus, dum defer-
vescant, sub umbriferas rupes, et
arbores patulas subjiciunt, quac
tutus archert substitut aquae
rursus
pentas ad solis occasum." We
find an allusion to this custom, in the
Canticles: "Tell me, O thou whom
my soul loveth, where thou feedest,
where thou makest thy flock to rest
"at noon."
and the dewy moon now refreshes the lawns, and the shores resound with halcyons, and the bushes with gold-finches. Why should my verse proceed to tell you of the shepherds of Libya,

P. VIRGILII MARONIS

Temperat, et saltus reficit jam roscida luna,
Litoraque Alcyonen resonant, acalanthida dumi.
Quid tibi pastores Libyæ, quid pascua versu

NOTES.

338. Litoraque Alcyonen resonant.] See the note on diletæ Thetidi Alcyones, Book I. ver. 399.
Acalanthida dumi.] Most editors agree in reading et Acalanthida 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 athalantida; in both the Arundelian copies, it is athalantida; in the old Nureenberg edition it is uchantida. Acalanthis is seldom to be met with in authors: Suidas mentions it as the name of a bird: 'Ακαλανθίζ, ἵκος ἔφιοεο. It is thought to be the same with ἄκαλαβις, which seems to be derived from ἄκαλα, a prickle, because it lives amongst thorns, and eats the seeds of thistles. Hence in Latin it is called carduetis, from cardus, a thistle, in Italian cardello or cardellino, and is by us a thistle-finch, and, from a beautiful yellow stripe across its wing, a gold-finche. 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 halcions "voice rebound."

La Cerda thinks it is what they call in Spanish silguero, and Ræus says it is the chardoneret, both which names belong to the bird, which we call a gold-finche. Thus also Dr. Trapp translates it:

"— — The shores halcyone re- "sound;
"And the sweet goldfinch warbles "tho' 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-finche.

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 ἕμεθα pasture, who used to change their habitations, carrying their tents along with them, accord-
Prosequar, et raris habitata mapalia tectis? 310 and their thinly inhabited cottages!

NOTES.

ing to Pliny: "Numidæ vero No-
"mades, a permutandis pabulis:
"mapalia sua, hoc est domus, plau-
"stris circumferentes." Sallust also
gives an account of the origin of these
Numidians, and describes their ma-
palia or tents. He tells us that, ac-
cording to the opinion of the Afri-
cans, Hercules died in Spain, upon
which his army, that was composed
divided and ders of nations, dispersed and set-
tled 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
timber in their own country, and
having no opportunity of trading
with Spain, on account of the large-
ness of the sea between them, and of
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 Nu-
midians. He adds that even in his
time the wandering Numidians made
their houses or tents with long bend-
ing roofs, like hulks of ships, which
they call mapalia. " Sed postquam
in Hispania Hercules, sicut Afri
putant, interiit: exercitus ejus com-
posuit ex gentibus variiis, amisso
duce, ac passim multis sibi quisque
imperium petentibus, brevi dila-

"bitur. Ex eo numero Medi, Per-
sæ, et Armenii, navibus in Afri-
cam transrecti, proximos nostro
"mari locos occupavere. Sed Per-
sæ intra Oceanum magis: hique
"alveos navium inversos pro tuguriius
"habuere: quia neque materia in
"agris, neque ab Hispanis emundi,
"aut mutandi copia erat. Mare
"magnum, et ignara lingua com-
"mercia prohibebant. Hi paulatim
"per connubia Gætulos secum mis-
cuere, et quia sæpe tentantes agros,
"alia, deinde alia loca petive-
"rant, semetipsi, Numidas appel-
lavere. Cæterum adhuc ædificia
"Numidarum agrestium, quæ ma-
palia illi vacant, oblonga, incurvis
"lateribus tecta, quasi navium cari-
"næ sunt." The Numidians there-
fore 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 wan-
dering up and down, and pitching
their tents, where night overtook
them. We learn this from the Car-
thaginian books, ascribed to king
Hiempsal, as they are quoted by Sal-
lust: " Sed qui mortales initio Afri-
cam habuerint, quique postea ac-
cesserint, aut quo modo inter se
permitxi sint; quanquam ab ea
fama, quæ plebæque obtinet, di-
versum est; tamen uti ex libris
"Punicis, qui regis Hiempsalis dice-
bantur,
Sæpe diem noctemque, et totum ex ordine mensem
Pascitur, itque pecus longa in deserta sine ullis
Hospitiis: tantum campi jacet: omnia secum
Armentarius Afer agit, tectumque, Laremque,
Armaque, Amyclaæunque canem, Cressamque pharetram.

NOTES.

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 conversed, 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 departure 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 Arundelian, 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 customary 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. Amyclaæunque canem.] Amyclaæ was a city of Laconia, which region
Non securae patriis acer Romanus in armi
Injusto sub fasce viam cum carpit, et hosti
Ante expectatam positis stat in agmine castris.
At non, qua Scythiae gentes, Maeotiaque unda,
Turbidus et torquens flaventes Ister arenas: 350
Quaque redit medium Rhodope porrecta sub
axem.

NOTES.

region was famous for the best dogs. Thus in ver. 405. we have veloces
Spartae catulos. Varro also mentions the Lacouian dogs in the first
place: "Item videndum ut boni se-
imii sint: itaque a regionibus
appellantur Lucones, Epirotici,
"Saltentini."

346. Non securae 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 provi-
sion for above half a month, uten-
sils, and stakes: "Nostri exercitus
primum unde nomen habeant,
vides: deinde qui labor, quantus
agminis: ferre plus dimidiati men-
sis cibaria: ferre, siquiv ad usum
velint: ferre vallum: nam scutum,
gladium, galeam, in onere nostri
milites non plus numerant, quam
umeros, lacertos, manus.

347. Injusto.] It is used for very
great: as iniquo pondere rastri, and
labor improbus urget.

Hosti.] Some read hostem.

348. Agmine.] Pierius tells us,
that Arusianus Messus reads ordine.

349. At non qua Scythiae, &c.] From Africa, the Poet passes to Scy-
thia, and describes the manners of
the northern shepherds. The de-
scription of winter, in these cold cli-
mates, has been justly admired as one
of the finest pieces of Poetry extant.

Scythiae gentes.] The Ancients call-
ed all the northern nations Scyth-
ians.

Maeotiaque unda.] So I read with
Heinsius and Masvicius. The com-
mon reading is Maeotiaque unda.
Pierius says it is Mroitia in the Ro-
man, the Medicean, and most of the
ancient manuscripts. I find Mroitia
in the Cambridge and Bodleian ma-
nuscripts.
The lake Maotis, or sea of Azof,
lies beyond the Black Sea, and re-
ceives 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 Rhod-
ope porrecta sub axem.] "Rhodope
"is a mountain of Thrace, which
"is extended eastward, and is there
"joined with Ilmus; then part-
ing from it, it returns to the north-
ward." 

A 2

352. Ne,
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 northwest winds blowing cold. And then the sun hardly ever dispels the pale shades;

Illic clusa tenent stabulis armenta; neque ulla
Aut herbæ campo apparent, aut arbores frondes;
Sed jacet aggeribus niveis insitis, et alto
terra gelu late, septemque assurgit in ulnas.

Semper hyems, semper spirantes frigora curi.

And ellers 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 *ôlîn*. Thus Dryden translates it:

"Turn sol pollentes haud unquam discutit umbras;"

"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 deep is "cover'd o'er."

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 ellers 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 *ôlîn*. 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 deep is "cover'd o'er."

356. Cauri.]  
See the note on ver. 278.

357. Tum sol pallentes, &c.]  
This and the following lines are an imitation of Homer's description of the habitation of the Cimmerians:

"There in a lonely land and gloomy cells,  
The dusky nation of Cimmeriadwells;  

The
Nec cum invectus equis altum petit æthera, 
nece cum 
Præcipitem Oceani rubro lavit æquore currum.

NOTES.

The sun never views th' uncomfortable seats,
When radiant he advances, or retreats:
Unhappy race! whom endless night incudes,
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 sunset. They conducted those who came to consult the infernal oracle, being a sort of priests to the Manes. Cal toto xerio Plouta-

νις τι ἐπελάμβανον, καὶ τοὺς Κιμμη-

ρίους ἐστάθα λέγετεβαί, καὶ εἰςπίλειρ

γε οἱ περπαταμένοι καὶ πλατυμένοι τοὺς κατακλυζόντες θάλασσας, ὑπὸ τῶν ἑβγυμνιῶν τὰ τοῖχοι ἵππων, ἱγγαλα

ἐκότων τοῦ τόπου . . . . . . . Ἐκβος

δὲ τοῖς Κιμμηρίοις προσκινεῖν φειδ

αὐτὸς ἐν καταγείρεις ὦικίας ὦικίν, ὃς καλλοῦσιν ἠγγύλας, καὶ διὰ τίνων ἐφχρωμάτων παρ’ ἀλλήλοις τὸ φοῖτος, καὶ τῶν ξίνων ἐς τὸ μαλλίν διέρθεται,

σωλὸ ὕπὸ γῆς ἰδρυμένων. ζην δ’ ἀπὸ

μεταλλαίας καὶ τῶν μαντευμάτων, καὶ

to ναδιώς ἀποδείχατος αὐτῷς

συνάξεις. Ἐναι δὲ τοῖς σερι τὸ

χρυσόριον ἐν διακρίνον, μενδεία τῶν

ἐλευθ. ὅπως ἅλλα τῆς κυκλάς ἐξ

σφηκάτων τῶν χαμάτων. καὶ διὰ

tοῦτο τὸν ποιντόν σερι ἀντών ἐπὶ,

ας ἔρα

... eidι ποτ’ αὐτός

Ηέλιος χαίθων ἐπιδιέρκεται.

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-

guia 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 ca-

culem? at ejus unda, cum est

pulsa remis, purpurascit." In the fourth book, he mentions the sea as being purple on the blowing of Fa-

vonius: "Mare illud quidem, nunc

Favonio vascente, purpurume 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.

Con crescunt subitae currenti in flumine crustae, 
Undaque jam tergo ferratos sustinens orbes, 361 
Puppibus illa prius patulis, nunc hospita plaus-tris. 
Æraque dissiliunt vulgo, vestesque rigescunt
Indutæ, cæduntque securibus humida vina,

NOTES.

360. Con crescent subitæ currenti in flumine crustar. [ ] 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 con crescent "frigore rivi,
"Deque lacu fragiles effodiuntur "aqua?
"Ipse, papyriforme qui non angustior "amne
"Miscetur vasto multa per ora "fretio,
"Caeruleos ventis latices durantibus "Ister
"Congelat, et tectis in mare serpit "aquis.
"Quaque rates ierant, pedibus nunc "itur: et undas "Frigore concretas ungula pulsat "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: "Oi di págoi máx "autóis toinóti tinças iisn épi t' év sémata "tis Ximias t'is Maiásidès, ódês "xurías, ín t' év xémínos ó t'is Míthridátwv ðratiýdos ínnke tois bêdós fepéo- 
mácwv épi t' év págy, tois autóis katanu- 
mákhtai fÉreous, lûbídos tóú págou:

363. Æraque dissiliunt.] Era- 
tosthenes, 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: "O d'Eratosthenes kai touni to ðrámma profríezi t'ís ði 
tó 'Aelkaptií twv Pandíkaptiíwv, 
épi t' év xágnh xalhí ðdría diá tóu 
págyon.

Eí tis às' áthróptwn m' épístitai oïa pág' 
'NH 
'HM ðs' ðs' ánthmá aítou kalóv, ál', 
"Πôlýnmv 
"Xemínos megálou ð'éi, ierés Strytíos-

164. Cæduntque securibus humida 
vina.] This freezing of wine has by 
some been supposed to be only a poe-
tical fiction. But Ovid, who was 
banished into these countries, men-
tions it:
"Ude
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 boum; consertoque 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

NOTES.

"Udaque consistunt formam ser-
"vantia testa,
"Vina : nec hausta meri, sed da-
"ta frusta bibunt."

Captain James, who in his voyage to discover the north-west passage, wintered in Grænland 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 géloient sur le champ contre la "tasse, lorsqu'on vouloit boire de "Peau-de-vie, qui étoit la seule li-
queur qu'on pût tenir assez liqueide "pour la boire, et ne s'en arrachoient "que sanglantes." And a little afterwards 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 aquore.

369. Consertoque agmine cervi.] Pierius says it is conserto 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.
Torpent mole nova, et summis vix cornibus extant. 370

Hos non immiscis canibus, non cassibus ullis
Punicæae agitant pavidos formidine pennæ:
Sed frustra oppositum trudentes pectore montem
Comminus obrunciant ferro, graviterque rudentes
Caudunt, et magno latoi clamore reportant. 375
Ipsa in defossis specubus secura sub alta
Otia agunt terra, congestaque robora, totasque
Advolvere fecis ulmos, ignigne dedere.
Hic noctem ludo ducent, et pocaÌµ laÌµti

NOTES.

371. Non cassibus.] In one of the
Arundelian manuscripts it is nec cass-
sibus.
372. Punicæae agitant pavidos formidine pennæ.] In one of Dr.
Mead's manuscripts it is punicæae.
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 toile.
373. Sed frustra.] Pictius says it is et frustra in the Roman manu-
script.
376. In defossis specubus.] Pom-
ponius Mela, speaking of the Sarm-
tææ, says they dig holes in the
earth for their habitations, to avoid
the severity of winter: "Sarmatæ
"auri et argenti, maximarum pes-
tium, ignari, vice rerum com-
mercia exercent: atque ob sàva
"hyemis admodum assidua, de-
"mersis in humum sedibus, specus
"aut suffossa habitant, totum brac-
"catis corpus; et nisi qua vident,
"etiam ora vestiti." And Tacitus
also says the Germans used to make
caves to defend them from the se-
verity of winter, and conceal their
corn: "Solent et subterraneos spe-
"cus aperire, eosque insuper multo
"fimo onerant, susitgiam hyemi,
"et receptaculum frigibus."
377. Totasque.] Pictius says que
is left out in many ancient manu-
scripts. 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 laÌµti fermento atque
acidis imitantur vitea sorbis.] Ruseus
interprets this passage to mean beer
and syder. Fermentum, he says, sig-
nifies the fermentation of barley,
wheel, 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 ferreó, as it were fer-
mentum: 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 in-
interprets fermentum yest or barn,
which, he thinks, is put for the liquor
which it makes. But if fermentum
means what we call yest or barn, I
should rather think the Poet speaks
only of one sort of liquor, made of
the juice of services, fermented with
yest;
NOTES.

Yest: not of two sorts, as Dr. Trapp translates this passage;

"And beer and cyder quass, 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 fit ex ipsa farina quae subigatur, prius quam addatur sal, ad pulitis modum decotta, et reliqua "donec acescat." 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 populi "sua ebitias, fruge madida: plu- "ribus modis per Gallias Hispanias, "que nominibus aliis, sed ratione "eadem. Hispaniae jam et vetus "tatem ferre ea genera docuerunt, "Ægyptus quoque e fruge sibi pos- "tus similes excogitavit: nullaque "in parte mundi cessat ebitias.

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 "frumento fit et potus, zythum in Ægyp- "to, civilia et cæria in Hispania, "cervisia in Gallia, alisique pro- "vincis." 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 fru- "mento, in quandam similitudinem "vini corruptus." Strabo mentions drink being made of corn and honey in Thule: Ἡ παρ' οἷς ό κῦτος καὶ μέλι γίγνεται, καὶ τῷ σώμα ἐπεξερευ- "θεῖται.

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, vi- "num 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, quae locis suis leguntur, ex "pomis vina conficiens." He men- "tions perry, or the wine made of pears, and describes the manner of making it: "Vinum de pyris fit, si contusa, "et sacco rarissimo condita ponde-
user=381

Such is the unbridled nation of men, who live under the north pole,

Talis Hyperboreo septem subjecta trioni,

NOTES.

381. Hyperboreo.] See the note on ver. 196.

Septem subjecta trioni.] This Timessis, as the Grammarians call it, or division of septentrion into two words, is not infrequent. Thus Ovid:

"—— Scythiam, septemque trio-

And

"Gurgite caeruleo septem prohibete

And

"—— Interque triones

Nay, we often find triones without septem. Thus our Poet in the first and third Æneids:

"Arcturum pluviasque Hyadas, ge-

Thus also Ovid:

"Tum primum radiis gelidi caluere

"—— Interque triones

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 wagon, and were therefore called áπαξαρα 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 colen. Itaque hoc sidus, quod a figura posituraque ipsa, quia simile plaustri videtur, antiqui Graecorum dixerunt, nostri quoque veteres abus junctis septentrionibus appell. larunt, 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

Dryden has introduced the Dutch in this place, and bestowed the epithet unwarlike upon them, which is not in the
Gens effræna virum Riphæo tuniditur euro, 
Et pecudum fulvis velatur corpora setis:

and are pierced by the Riphean east wind: and have their bodies covered with the yellow spoils of beasts.

NOTES.

the least countenanced either by history, or the words of his author:

“Such are the cold Ryphæan race, “and such 
“The savage Scythian, and uncear-“like Dutch.”

382. Riphæo tuniditur euro.] It has been already observed, that the Riphean 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 Riphean 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 Riphean hills themselves as a fabulous invention: Δια δε την ἀγνιων των τοτων τοιων, οι τα ‘Ρι- 
παίαν ὡρη, και τους Ἱπερθερίους μυ- 
θοτις εντις, λόγον ἡζιονται. Pliny speaks of them as joining to Taurus: 
“Taurus mons ab Eois veniens lit- 
toribus, Chelidonio promontorio 
determinat. Immensus ipse, et 
innumerarum gentium arbiter dex- 
tero latere septentrionalis, ubi 
primum ab Indico mari exurgit, 
ławo meridianus, et ad occasum 
tendens: mediamque distrahens 
Asiam, nisi opprimenti terras oc- 
currerent maria. Resiliet ergo ad 

“septentriones, flexusque immensum 
iter quærit, velut de industria re-
rum natura subinde æquora op-
ponente, hinc Phænicium, hinc 
Ponticum, illinc Caspium et Hyr-
canium, contraque Maeoticum 
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 
Caucasid Riphæos montes tortu-
tur, ut dictum est, altero latere in 
“Euxinum et Maeotin derexa, altero 
in Caspium et Hyrcaniam mare.” 

383. Pecudum fulvis velatur cor-
pora setis.] I read velatur with Hein-
sius and Masvicius: the common reading is velautur. 
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 nor-
thern people, says, “Gerunt et fe-
rarum pelles, proximi ripæ negli-
genter, ulteriores exquisitius, ut 
quiabus nullus per commercia cul-
tus,”

384. Si
P. VIRGILII MARONIS

Si tibi Lanicium curae; primum aspera sylva,
Lappaxe tribulique absint: fuge pabula
lata;
Continuoque greges villis lege mollibus albos.
Illum autem, quamvis aries sit candidus ipse,
Nigra subest udo tantum cui lingua palato,

NOTES.

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 particu-
larly of the rams:

*Si.*] It is *sit* in the old Nurenberg
edition.

*Aspera sylva.*] All prickly bushes
are injurious to sheep, by rending
their fine wool, and wounding their
flesh, which he mentions soon after
amongst their diseases: "secuerunt
" corpora vepres."

385. *Lappaxe tribulique.*] See

*Fuge pabula lata.*] The wool is
thought not to be so good, if the
cattle are very fat. Columella men-
tions the hungry lands about Parma
and Modena, as feeding the most va-
luable sheep: "Nunc Gallicæ pre-
tiosiores habentur, earumque præ-
cique Altinates: item quæ circa
" Parmam et Mutinam macris stabu-
lunt 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 cor-
pore 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 apicas ap-
" pellabat, et rejiciebant." Colum-
ella says the whitest are most
esteemed; "Color albus cum sit op-
" timus, tum etiam est utilisissimus,
" quod ex eo plurimi sunt, neque
" hic ex alio." Palladius also ob-
servers, that regard is to be had to the
softness of the wool: "Elienga 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:

Λευκὰ δὲ τὰ ἵγνα ἡδηλαὶ καὶ μέ-
λαια, ιαν ὑπὸ τη του κρου γλυ-
τη λουκαι φλεκες δων ἢ μελαιαν. λευ-
κα μιν, ιαν λευκα, μελαια δι, ια
μελαιαν. ιαν δι αμφοτεραι, αμφο-
τερα πυρρα δι, ιαν πυρραν. Varro
also, from whom Virgil took this ob-
servation, gives a caution to observe
if the tongue of a ram be black, or
speckled, because the lambs will be
of the same colour: "Animadver-
tendum quoque linguane nigra,
" aut varia sit, quod fere qui ea ha-
" bent, 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 infusion vellera pullis
Nascentum: plenoque alium circumspice campo.

Munere sic niveo lanæ, si credere dignum est,

NOTES.

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 Cariae, nonum opinor experrectus. Numerit cum curare censes, cum Luna laboret, a qua consopitis pu-tatur ut cum dormientem osculare-tur?" 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,
Pan deus Arcadiae captam te, Luna, fesellit,
In nemora alta vocans: nec tu aspernata vocantem.

At cui lactis amor, cytisos, lotosque frequentes
Ipse manu, salsasque ferat præsepibus herbas.
Hinc et amant fluvios magis, et magis ubera tendunt,
Et salis occultum referunt in lacte saporem.

Multi jam excretos prohibent a matribus hædos,
Pragmae ferratis præsignat ora capistris.
Quod surgente die mulseræ, horisque diurnis,

Paddest, 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 Philargyris 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. Cytisum.] 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 Medician 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-
cua, 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 cupidii-
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 Spartanæ 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;

NOTES.

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 hand procul " igne constituenda, et confestim cum " concrevit, liquor in fascellas, aut " in calathos, vel formas transferens. " dus est. Nam maxime refert pri- " mo quoque tempore serum perco. " lari, et a concreta materia separ. " rari."

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 καρκαφίδωτα καρνῖν μὴ φεί- δειν ὁιντο.
Μὴ ποτὶ στραβόκοιτος αἶγα ἀπὸ κρέα-
μαθὸ ἔλπται.

405. Veloces Spartanæ catulos.] The dogs of Sparta were famous, thus we have seen already Taygetique canes and Amyclaumque canes. 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 μακροὶ, οἵον τῶν Ἀ-κοινικῶν κυνίδων, ἄξικῶτα. We may observe also that Aristotle calls them κυνίδα, 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 Molussian 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 Μολοστία γένετο τῶν κυνῶν, τὸ μὲν Σπ-ρωτῖκαν οἶδε, διαφέρει πρὸς τὸ παρὰ τοῖς ἄλλοις, τὸ δ' ἀνέλουθον τοῖς προβάτοις τῷ μεγίθῳ, καὶ τῇ ἀνδρίᾳ τῇ σφός τὰ ἑρία. There is frequent mention of the loud barking of these dogs. Thus Lucretius:

"Irritata canum cum primum mag-
na Molossum"
"Mollia ricta fremunt duro nudan-
" tia deute.

And
Pascce sero pingui: nunquam custodibus illis
Nocturnum stabulis furem, incursusque lupo-
rum,
Aut impacatos a tergo horribis Iberos.
Sæpe etiam cursu timidos agitabis onagros,

NOTES.

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 cor-
" poris, vasti latratus, canorique, ut prius auditu maleficum, deinde etiam conspectum terreat, et tamen nonnunquam ne visus quidem hor-
" ribili fremitu suo fuget Ínsidiantem."

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 peo-
" ple, who settled in Spain: "In uni-
" versam Hispaniam M. Varro per-
" venisse Iberos et Persas, et Phæ-
" nicas, Celtasque et Parnos tradit.
" The same author soon after informs us, that all Spain was called Iberia from the river Iberus: "Iberos annum navigabili commercio dives, ortus in Cantabris haud procul

" oppido, Juliobrica, ccccl. M. pass.
" fluentes, navium per cclx. M. a Va-
" ria oppido capax, quem propter uni-
" versam Hispaniam Græci ap-
" pellavere Iberiam." The Iberos
is now called the Ebro, and has the city of Saragossa on its 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 tumidos 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
chagrin. Varro says the wild asses are very numerous in Phrygia and Lycoania, and are easily made tame: "Unum ferum, quos vocant Ona-
" gros, in Phrygia et Lycoania sunt greges multi. . . . . . . . Ad semina-
" tionem onagros idoneus, quod e fero fit mansuetus facile, et e man-
" suet ferus nunquam." We find
that their flesh was in great esteem amongst the Ancients. Pliny men-
tions it as a singular taste in Ma-
ecenas.
Et canibus leporem, canibus venabere damas.
Sæpe volutabris pulsos sylvestribus apros 411 Latratus turbatis agens, montesque per altos
Ingentem clamorem premes ad retia cervum.
Disce et odoratam stabulis accendere cedrum,
Galbanoeque agitare graves nidore chelydros.

NOTES.

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 smoak. 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 praesipibus latent, cedrum, vel galbanum, vel mulieris ca. pillos, aut cervina cornua frequen. ter uramus."

415. Galbaneo nidore.] Galbanum is the concreted juice of a plant called Feralu. 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 Feralu Africana Galbanifera, ligustici foliis et fucie, which being wounded yields a juice in all respects agreeing with the Galbanum. "Acreidine aromatica sat pe. "netranti gustantium linguam per. "stringit. Sauciata lac fundit vis. "cidum
Sæpe sub immotis praepybibus aut mala tactu

NOTES.

"cidum sed diluitus et paucum, in " lachrymam Galbano omnibus notis " respondentem concrescens. E tri- " muli quadrimalive caulis genericulis " sua sponte nonnunquam omanat." 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 it's fume; \( \text{xalbän \ iupòs } \text{isèn Náρδηνοv \ in \ Συρία \ γεννάμενοv } \ldots \ \text{δην \ bapéia} \ldots \ \text{Ωγια} \ \text{τo} \ \text{δημορμεν} \ \text{dîwkei}. \) Pliny has almost the same words: " Dat et Galbanum Syria in " eodem Amano monte e ferula... " Sincerum si uratur, fugat nidore " serpentes." Columella also re- " recommends the smock of Galbanum, " to drive away serpents: " Caven- " " dumque ne a serpentibus adflentur, " " quarum odor tam pestilens est, ut " " interimat universos: id vitatur sa- " " 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 galbanoe 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 chel愣dros.

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 ambigue coleret qui Syr- " " tidos arva " Chersydros, tractare via fumante " chelydri," 

The Chelydrus seems to be that sort " of serpent, of which we find frequent " mention among the Greek writers " under the name of χελιδρος. Nicander " says the dryimus 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. \( \text{Απί- } \) nous says this serpent stinks so griev- " eously, 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 praepybibus. 7 Pic- " 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 " urinae: deverbendus est, qui com- " modissime siccatur perforatis ta- " bulis, quibus ovilia consternuntur, " ut grex suppercubet; nec tantum " cerno"
Vipera delituit, caelumque exterrita fugit:
Aut tecto adsuetus coluber succedere et umbrae,
Pestis acerbaboum, pecorique adspergere virus,
Fovit humum. Cape saxa manu: cape robora,
pastor,

NOTES.

" caeno aut stercore, sed exitiosis
" quoque serpentibus tecta liberentur.” Inmotis 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 vivi 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. 413. p. 313.
and N. 414. 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. 371.

420. Fovit.] Pierius says it is sodit
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 lympha longaeus
" Iapis.”

In the second Georgick, it is used for
chewing medicinally:

" —— Animos et olentia Medi
" Ora sovent illo.

In the fourth Georgick it is used for
holding water in the mouth till it is
warm:

" —— Prius haustu sparsus
" aquatum
" Ora fove.”

In the first Æneid, it is used for
embracing:

" —— Haec oculis, haec pectore
" toto
" Haeret et interdum gremio fo-
" vet;”

And in the eighth:

" —— Niveis hinc atque hinc
" Diva lacertis
" Cunctantem amplexu molli fo-
" vet."

Hence
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 wrinkles of his tail are extended, and his utmost spires are slowly dragged along. There is also that grievous snake in the Calabria laws, 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 cram's his horrid maw with fishes and loquacious frogs. But after the fen is burnt up, and the earth gapes with heat,

Tollentemque minas et sibila colla tumentem
Dejice: jamque fuga timidum caput abdedit altae,
Cum medii nexus, extremaeque agmina caudae
Solvantur, tardosque trahit sinus ultimus orbes.

Est etiam ille malus Calabris in saltibus anguis,
Squamea convolvens sublato pectore terga,
Atque notis longum maculosos grandibus alvum:
Qui dum amnes ulli rumpuntur fontibus, et dum
Vere madent udo terrae, ac pluvialibus austris,
Stagna colit, ripisque habitans, hic piscibus atranam
Improbus ingluviem ranisque loquacibus explet.
Postquam exusta palus, terraeque ardore de-hiscunt,

NOTES.

Hence it signifies the assiduous attendance of a lover on his mistress, in the third Eclogue:

" Ipse Næram
Dum foavit."

Thus also, in the ninth Æneid, it signifies the keeping close of an army within their trenches:

" Non obvia ferre
Arma viros; sed casta sovera."

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 uncleaned 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
" rothora pastor;
" Ferte citi flammas, date tela, re-
" pellite pestem."

422. Timidum.] It is tumidum in the Bodleian manuscript, in the old Nurenberg edition, and in the Venice edition, of 1475.

425. Est etiam ille malus, &c.] It is universally agreed, that the Poet here describes the Chersydus, which is so called from ἀέρ σε: earth, and ὅδε: 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 say it is implet in many of the ancient manuscripts.

432. Exusta.] It is generally read exusta. Pierius found exusta in the oblong
Exilin siccum, et flammantia luminara torquens
Savit agris, asperque siti atque exterritus æstu.
Ne mihi tum molles sub dio carpere somnos, 435
Neu dorso memoris libeat jacuisse per herbas:
Cum positis novus exuvii nitidusque juventa
Volvituir, aut catulos tectis aut ova relinquens,
Arduus ad solem et linguis micat ore trisulcis.
Morborum quoque te causas et signa doccebo.
Turpis oves tentat scabies, ubi frigidus imber
heleaps 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 slouch, and glittering with youth, it leaves it's young ones or eggs at home, and slides along, raising it's self 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, 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 *exust*.* I believe that Virgil wrote *exusta*, and that his transcribers have altered it to *exhaust*, imagining it to be sufficient to say the fens are exhausted, those warry 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

\[\text{"Et cum exustus ager morientibus would be a better translation.}\]

This whole 432d verse is wantung in one of Dr. Mead’s manuscripts.

433. Exilin.] Pierius says it is *exit* 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 *exit* is generally received.

Turqnes.] It is *liningens* in the King's manuscript: *et also* is there wanting between siccum and *flammantia*.

NOTES.

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 *clivo* 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

\[\text{Lubrica convolvens sublato pectore tergo,}\]

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

\[\text{seed}\]
Altius ad vivum persedit, et horrida cano 442
Bruma gelu; vel cum tonsis illotus adhaesit
Sudor, et hirsuti secuerunt corpora vepres.
Dulcibus idcirco fluviis pecus omne magistri
Perfundunt, udisque aries in gurgite villis 446
Mersatur, missusque secundo defluat amnri.

Aut tonsum tristi contingunt corpus amura,

NOTES.

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 frequen-
tius, quam ullam alidum animal in-
festantur scabie, quae fere nasce-
tur, sicut noster memorat poëta,

"Altius ad vivum persedit, et hor-
"rida cano

"Bruma gelu:

"vel post tonsum, si remedium
"praedicti medicaminis non adhibeas,
"si aestivum sudorem mari, vel
"flumine non ahlus, si tonsum
"gregem patiaris sylvestribus rubis,
"ac spuits sauciari: si stabulo utaris,
"in quo mula: aut equi, aut asini
"stererunt: praecipue tamen exi-
guitas cibi maciem, macies autem
"seabiem facit."

Ubi.] Pierius says it is cum in the
Roman manuscript.

445. Dulcibus idcirco fluviis, &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 quandcunque detonsa
"fuerit, ungi debet tali medicamine,
"succes excociti lupini, veterisique
"vini fax, et amura pari mensura
"miscetur, eoque liquinum tonsa
"ovis imbuitur, atque ubi per tri-
duum delibato tergore medicamina
"perbiberit, quarto die, si est vicin-
nia maris, ad littus deducta mersa-
tur: si minus est, caelestis aqua
"sub dio salibus in hunc usum dura-
ta paullum decoquitur; eaque grex
"perluitur. Hoc modo curatum
"pecus anno scabrum fieri non posse
"Celsus affirmat, nec dubium est,
"quin etiam ob eam rem lana quo-
"que mollior atque prolixior rena-
"catur." Thus Columella recom-
mends the salt water as a preserva-
tive against the scab; but Virgil ad-
vises 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 Colu-
mella prescribes against the scab.
Et spumas miscent argenti, vivaque sulphura, and add litharge, and native sulphur.

NOTES.

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 \_
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: *'Amurca,*

\[\text{[Greek text]}\]

449. *Spumas argenti.*] Some have supposed the Poet to mean quicksilver, grounding their opinion on the following passage of Calpurnius:

"________ Vivi 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 qua vocatur *Spuma argenti.* Genera ejus tria.... "Omnis autem fit excocta sua ma-
teria ex superiori catino defluentes in b b 3 "infe-
Idæasque pices, et pingues unguine ceras, 450
Scillamque, Helleborosque graves, nigrumque
bitumen.

NOTES.

"inferiorem, et ex eo sublata veru-
culis ferræis, atque in ipsa flamma
convoluta veruculo, ut sit modici
ponderis. Est autem, ut ex no-
mine ipso intelligi potest, ferves.
centis et futurae materiae spuma.
Distat a scoria, quo potest spuma
a fæce distare. Alterum purgan-
tis se materie, alterum purgatae
vitium est."

Vivaque sulphura.] So Servius and
most of the Commentators agree that
it should be read. Paterius found et
sulphura viva in the Roman, Medi-
can, 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 call-
ed Idæan, because pitch-trees abound
on mount Idæ. 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 ca-
um et jumentorum scabiam."

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 black
Hellebore, that Virgil means. Co-
rumella 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 cur-
ing this sort of diseases to the black
Hellebore: Θεραπεύει δὲ καί ψάρας
μετὰ λιθανωτῶν ἢ κηρῶν καὶ φίοσις
καὶ καθισμοί εἰςαίου καταφρίμων. 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 gravelis, to express
the white Hellebore.

Bitumen.] Bitumen, or, as the
Greeks called it, Asphaltus, is a fat,
sulphureous, tenacious, inflammable
substance, issuing out of the earth or
floating upon water, as at Pitchford
in Shropshire, and in the island Bar-
badoes 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 Judea, and is called Bitu-
men 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 furti, atque artus depascitur arida febris; Profuit incensos aestus avertere, et inter 459
Ima ferire pedis salientem sanguine venam: Bisaltæ quo more solent, acerque Gelonus, Cum fugit in Rhodopen, atque in deserta Getarum,

NOTES.

and pitch as good for the scab in sheep: "Est et Pissasphaltos, mixta " bituminì pice, naturaliter ex Apol- " lionatarum 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:

"Eurse secent lato vulnus, telique "latebram

"Rescindant penitus."

In the same manner it seems to have been used by Lucretius:

"Proptereaque 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 Corda reads omima.

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 Geæ or Dacians dwelt near the Danube.

b b 4 463. Lac
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; immediately cut off the faulty sheep.

Pliny mentions the Sarmatow as mixing millet with the milk of mares, or the blood drawn out of their legs: "Sarmatarum quoque geutes maxime pulte aluntur, et cruda etiam farina equino lacte vel sanctu guine e crucis 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.

Suetius.] 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.

Sera nocte.] 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, occidentum dendo eam, team culpam compescit, id est, vita crimine in quod potes incidere, si, dum uni parces, fuit..."
Dire per incautum serpent contagia vulgus.
Non tam creber agens hyemem ruit Æquore turbo,

NOTES.

" fuerit totus grex ejus contagione " corruptus." Grimoaldus is of the same opinion: " Haece inquam signa " et indicia, quae febrim solent an- " tecedere, simul atque perceperis; " crimine vitabes, in quod poteris in- " cedere, 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 residet in pastore, nisi utatur " ferro." Ruzeus seems to think that by culpam is meant the disease of the sheep: " hujus morbum coërce 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 its food, and lag heavily behind the flock. I am persuaed therefore, that by culpam he means the infected sheep, and by fer- "ro compesce, that it should be killed, to prevent the contagion from spreading. 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 sheepe " 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 innumer- able. 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 prev on single bodies, but sweep off whole folds on a sudden, both limbs 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 corripiunt; sed tota aestiva repente,
Spemque gregemque simul, cunctamque ab origine gentem.
Tum sciat, aërias Alpes, et Norica siquis
Castella intumulis, et Iapidis arva Timavi, 475
Nunc quoque post tanto videat desertaque regna
Pastorum, et longe saltus lateque vacantes.
Hic quondam morbo cali miseranda coorta est

NOTES.

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 boun.

472. Aëstica.] Aëstica are the “shady places, in which the cattle “avoid the heat of the sun in summer; thus Statius:

“Et umbrosi patuere æstiva

“Lycaei.”

Servius.

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.” Servius.

Aërias Alpes.] The Alps are called aëria, from their great height: they divide Italy from France and Germany.

Noricu.] Noricum was a region of Germany, bordering on the Alps. Great part of it is what we now call Bavaria.

Iapidis 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. Iapidis is certainly the true meaning: for Iapidus 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
broke out in Attica, in the first year of the Peloponnesian war, which has been so accurately described by Hip- pocrates, Thucydides, and Lucretius. This last author, whom our Poet seems to emulate, derives this plague from Egypt:

"Hæc ratio quondam morborum, "et mortifer æstas "Finibus Cecropis funestos reddidit "agros, "Vastavitque vias, exhaustis civibus "urbeam. "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.

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:

"Hie autο δὲ τὸ μὲν σφόντω, ως λέγε- ται, ἐξ Αἰγύπτων τῆς ἐπιε Ἀγθού- τος, ἐπιτια ὀρ καὶ ἐξ Ἀγθούτων καὶ λαύτων κατέσθε, καὶ ἐξ τῆς Βασιλί- σσας γὰρ τῆς πολλῆς, ἐξ ὀρ τῆς Ἀθηναίων σύλλος ἡξαυτίως ἐντύσοι. 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 Hip- pocrates, who flourished about the be- ginning of the Peloponnesian war. Be- sides, 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 εἰς μὲν Πελοπόννησον εἰς ἐναθιών, δὲ τ̄ καὶ ἤζαν εἰπτο, ἐπιεματο δὲ Αθη- ναῖς μὲν μάλιστα, ἐπιτια δὲ καὶ τῶν ἄλλων χωρίων τὸ σπουδαιότατα.

It does not seem therefore, that this pestilence invaded the Alpine coun- tries, which were not so very popu- lous, abounding only with large pas- tures. However, as Virgil no doubt had some view to the pestilence de- scribed by Thucydides and Lucretius, I shall lay the parallel places in those authors, before the reader.

479. Totoque autumni incanduit æstus.] 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 its venom. Nor did they die after the common manner, but when the burning drought insinuating itself into all the veins had contracted the miserable limbs, the corrupted moisture oozed out, and converted all the tainted bones into its substance.

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 autumn long:"

And Dryden:

"During th' autumnal heats th' infection 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 autumn burn'd."

481. Corruptisque lacus.] It is corruptipit in the King's, and in one of Dr. Mead's manuscripts. Pierius reads corruptit, but he says it is corruptit in the Medicean, and in some other ancient manuscripts. Corruptit 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 flagravit ad ossa:
Flagravit stomacho flamma, ut fornacibus intus:"

And

"Insedabiliter sitis arida."

Thucydides mentions a most intolerable thirst, and inward burning, in some 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:

"Tα δὲ ἐν τῇ διαφορῇ ὑδάτων ἔδεικται μὲν τῶν στάντων τῶν ἐπιτελεῖ ιματίων καὶ συνεμεν τῶν τῶν ἐπιστολῶν, μόνως ἀλλῷ τῷ ἄσβεστῳ ὑδάτι τῷ ἄν ἐς ὑπὸ ψυχήν σφένας αὐτοῖς βρίσκων, καὶ πωλοῦσ' τοῦτον τῶν ἡμερήμερων ἀσθενῶν καὶ ἑθοσεῖσαν ἐς φρέαν, ἀπαθῶς τῇ ἐν αὐτῇ ἐνεκόμενον. καὶ
Sæpe in honore Deum medio stans hostia ad aram,
Lanea dum nivea circumdatur infusa 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 infuscatur arena.
Hinc latus vituli vulgo moriuntur in herbis,
Et dulces animas plena ad praesepia reddunt.
Hinc canibus blandis rabies venit, et quatit aegros 496

NOTES.

Infula.] The Infula was a sort of diadem or fillet, with which the heads of the victims were bound. Ruaeus says the vitte 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 torments their swelling throats. The conquering horse is seized, unhappy in his toils, and forgetful of his food.

Tussis anhela sues, ac faucibus angit obesis. Labitur infelix studiorum, atque immemor herbae

Victor equus, fontesque avertitur, et pede terram

NOTES.

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.

Thucydidies 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: "Oi δι κυς μελιου αυτ. θην παριχων του απωθηνους, δια το ευωθιασιαν.

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:

In Felix studiorum.] Thus we have victus animi, fortunatus laborum, lata laborum, &c.

Immemor herbae.] Some render this unmindful of victory, taking herbae 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 juventa."

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: demissae aures: incertus ibidem

Sudor, et ille quidem morituris frigidas; ater Pellis, et ad tactum tractanti dura resistit. Hae ante exitium primis dant signa diebus, Sin in processu coepit crudescere morbus, Tum vero ardentescucli, 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 grow 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,

NOTES.

"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."

The most violent diseases of horses are frequently attended with an unusual stamping on the ground.

500. Demissae aures.] The hanging down of the ears is mentioned by Columella, as a symptom of pain in a horse's head: "Capitis dolorem indicant lachryme, que prolluant, auresque flaccidae, et cervix cum capite aggravata, et in terram sum-missa."

Icertus sudor.] By a doubtful sieute, 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 variously 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 dat in one of the Arundelian manuscripts.

505. Ardentescui.] 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: 

Thus also Lucretius:

"Principio, caput incensum fervore gerchant:"

"Et duplicis oculos suffusa luce ruentibus."

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.
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

NOTES.

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: πνεύμα ἄτοπον, καὶ ἑστάδες ἵππου.

506. Imaque longo ilia singultu tendunt.] Thucydides says that most of them had sobs or hickups, attended with strong convulsions: Λύγξ τε τοῖς πλωσίν ἵππῳ, επατμὼς ἑπίθυμα ἵππῳ. Thus Lucretius:

"Intolerabilibusque malis erat anxius " angor
"Assidue comes, et gemitu com-
" mista querela,
" Singultusque frequens noctem per-
" sape, diemque
" Corripere assidue nervoset membra 
" coactans,
" Dissolvebat eos, defessos ante, fa-
" tigans.

To these fierce pains were join'd continual care,
And sad complainsings, 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 ἵππος, ἥ τε φαργὺς καὶ ἥ γάλασσα, ἵππος αἰματόδα ἤτη. 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
Leneos; ea visa salus morientibus una.
Mox erat hoc ipsum exitio, furiisque refecti
Ardebat, ipsique suos, jam morte sub agra,
Dii meliora piis, erroremque hostibus illum!
Discissos nudis laniabant dentibus artus.
Ecce autem duro fumans sub vomere taurus

NOTES.

"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 feeds 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 capitissius generique " reservent."

"Errorem."

Pierius says it is ar- dorem in the Roman manuscript.

514. Discissos nudis laniabant den- tibus 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 fawditatem exprimi- " meret, adjicit nudis; says a Com- " mentator in the Varior. And " what he means I know not," Dr. Trapp.

This Commentator is Philargyrius. 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 duro nudan- " tia 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
Concidit, et mixtum spumis vomit ore cruorem,
Extremosque ciet gemitus: it tristis arator,
Mortem abjungens fraterna morte juvenum,
Atque operé in medio desixa reliquit aratra.
Non umbrae altorum memoriae, non mollia possunt
Prata movere animum, non qui per saxa volutus
Purior electro campum petit annis; 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
Munera, non illis epule nocuere repose:

NOTES.

is wonderfully poetical. He represents the bull dropping down under
the yoke, 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 luxuriant 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 wagons 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 umbrae, &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. Qui 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 Ceres or Cyrus.

526. Massica Bacchinmunera.] See the note on book II. ver. 143.
Frondibus 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
Quæsitas ad sacra boves Junonis, et uris
Imparibus ductos alta ad donaria currius.
Ergo ægre rastris terram rimantur, et ipsis
Unguibus infodiant fruges, montesque per altos 535
Contenta servitute trahunt stridentia plaustra.

NOTES:

528. Victu.] Pierius says it is
victum, in the Lombard manuscript,
which he thinks no inelegant reading.
529. Atque.] Schrevelius reads
aut.
530. Abrumpit.] Some read abrup-it.
531. Tempore non alio, &c.] Ser-
vius, and after him many others
imagine that the Poet here alludes to
the famous story of Cleobis and Bi-
ton, 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 re-
ward the piety of her sons with the
greatest good, that could befal 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 Cic-
cero, in his first book of Tuscanian
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.] "Donar-
"ia are properly the places where
"the gifts to the gods are laid up.
"Hence the word is transferred to
"signify temples. For thus pulvi-
"naria 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 har-
rows over the fields, and that they
strained their own necks with the
yokes.

536. Contenta.] This is generally
interpreted not contented, but strained.

It will not, I believe, be disa-
greeable to the reader, if I now lay
before him an abstract of the ac-
count of the disease which raged
among the Kine in England, in the
C e 2
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 tumesced. 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
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 liver 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. 1s. 1d. The number
Cura domat; timidi damae, 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 explo-rat, &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 carcases, would hardly touch the bodies of those, who lay unburied, and if they tasted them, they died themselves: *Γενό-μεν γάρ κρίσσον λόγον το ἱέδος τῆς νάσου, τα τε ἅλωα καλπατέρες ἢ καὶ τα τινὰς καθαρτικὰς φύσις αφιετίην ἔκαθης, καὶ ὡς τῶν ἐνθρόφων τι. τα γὰρ ὤρεια καὶ τηρεπόδα ὅσα αἰθρώπων ἄμβληται, σωλῆνα αταφών γιγαμέων, ή σοφο- στίν, ἢ μνεύματα διέφερετο. Thus also Lucretius:


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: *Νόσομα δὲ οἱ τοιχίσ- 

διε ὂς εν ounθα τοίς ἰχθύσις ωσπερ- 

τινοι ἐμπύθησον, οὐγ ἐτι τῶν ἀθρώπων 

συμβαίνει σπλάκνεις, καὶ τῶν ἰχθυσ- 

τινω καὶ τυπατόνως αἰς ὕππους καὶ 

βοῦς καὶ τῶν ἀλτοὺς ὡς ὧν καὶ ἵππω- 

οί καὶ ἄγρα: and that the animals of the rivers and lakes are not subject to the plague: Τοῖς δὲ σφηκίοις καὶ 

λυμητίοις,
Littore in extremo, ceu naufraga corpora, fluctus
Proluit: insolitae fugiunt in flumina phoceae.
Interit et curvis frustra defensa latebris
Vipera, et attoniti squamis astantibus hydri. 545
Ipsis est aer avibus non aequus, et illae
Præcipites alta vitam sub nube relinquunt.
Præterea jam nec mutari pabula refert,
Quæsitæque nocent artes: cessere magistri

NOTES.

"Corpora, mussabat tacito Medici of the vast ocean, and all sorts
"cina timore:" of fishes, like shipwrecked bod-
And again,
ies; and unusual sea calves
"Nec ratio remedi commune certa
fly into the rivers. The viper
"dabatur.
perishes, in vain defended by
"Nam quod alis dederat vitales aëris
its winding den; and the water
"auras
snakes astonished with erected
"Volvere in ore licere, et cali
scales. The air no longer agreed
"templa tueri:
even with the birds, but down
"Hoc alius erat exitio, lethumque
they fell, leaving their lives
"parabat.
under the lofty clouds. More-

Thus also Mr. Bates, in the ac-

That account above mentioned, says, "se-
n several Physicians attempted the "
cure, and made many essays for "
that purpose; but the dissections "
"convinced me of the improbab-
ility of their succeeding, with "
"which I acquainted their excel-
lencies. 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, uprears 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; except 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 understand 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 Preclus 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 Preclus 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;"
Arentesque sonant ripæ, collesque supini. 555
Jamque catervatim dat stragem, atque aggerat ipsis
In stabulis turpi dilapsa cadaveræ tabo:
Douec humo tegere, ac foveis abscondere discunt.
Nam neque erat coriis usus: nec viscera quisquam
Aut undis abolere potest, aut vincere flamma: 560
Nec tendere quidem morbo illuvique 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 fre-
quent 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 corrupt-
ed with sores and filth be shorn,
nor could any one touch the
putrid wool: but if any tried
the odious clothing; then car-
buncles, and a filthy sweat over-
spread 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 manu-
script.
556. Jamque catervatim dat stra-
gem.] Thus Lucretius:

" Incubuit tandem populo Pandionis:
" omnes
" Inde catervatim morbo mortique
" dabantur."

Aggerat.] In the King’s manu-
script it is aggregat.
558. Foveis.] It is fossis in the
King’s manuscript. Pierius found
the same reading in the oldest manu-
scripts; and thinks it better than
foveis. He observes that fossa are
the trenches or great ditches, which
surround fortified places, and thence
convey a more ample image of this
mortality than fovea, which are only
pits to catch wolves, or for other
such like mean uses.

Discont.] 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 manu-
script.

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 dis-
ease, 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 ac-
companied with a vehement pain and
intense heat: " Est pustula minutula,
" cujus liquore utpote paucissimo
" ocyus absumpso, vel evacuato, tu-
" bereulum se exercit crustosum, gra-
" nulo
Membra sequebatur: nec longo deinde moranti 565
Tempore contactos artus sacer ignis edebat.

NOTES.

“nulo millii haud absimile, surnim proropens, circulo rubicundissimo, velut igneo cincta, cum pruritu imprimis, dein cum vehementi dolore, et ardore intensissimo orta, a lixivio venefico causticante.” Servius also interprets ardentes papulae, carbunculi. Dryden seems to have been led by the sound of the word papula, to place the seat of these carbuncles in the people’s paps.

Immundus sudor.] Servius interprets this morbus 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 terters among the symptoms of the plague: Καὶ τὸ μὴ ἔζωθεν ἀπολογίῳ σῶμα, εἰκ ἀγαν δεμῖν ὅπως, ὡς χρωμίν, ἀλλ’ ύπερυθροῦ, σελίδων, φλεκτάναις μικρᾶς μν ἔλκεσιν ἢτρυχκος. Thus also Lucretius:

Et simul ulceribis, quasi inustis omne rubere
Corpus, ut est per membra sacer cum diditur ignis.”
PUBLII VIRGILII MARONIS

GEORGICORUM

LIBER QUARTUS.

PROTINUS ærīi Mellis cælestia dona

Exequar, hancetiam, Maecenas, aspice partem.
Admiranda tibi levium spectacula rerum,

NOTES.

1. Protinus ærīi 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; Μὴν εἶ τὸ σίκιν ἐκ τῶν ἀθραμ ἐπιτεμαί, καὶ ἐταυ κατασκήψῃ ἡ ἠμ. Pliny has almost translated these words of Aristotle, but he seems to have read σέρια for ἠμ: "Venit hoc ex æræ et maxime siderum exortu, praecipueque ipso sīrio ex plenescante flit." This author adds, that it is a doubt whether it is the sweat of heaven, or some salivca of the constellations, or an excretory juice of the air; "sive ille est cali sūdor, sive quædam siderum saliva, sive purgantis se æris 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 destinies permit, and Apollo hears my invocation.

Magnanimousque duces, totiusque ordine gentis Mores, et studia, et populos, et praelia dicam. In tenui labor, at tenuis non gloria, si quem Numina laeva 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 Aloe 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 lava.] In the King's manuscript it is lata.

The Commentators are divided about the sense of the word lava, 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 lavum 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 Phoebus hear " my call,"

Aulus Gellius understands Virgil to mean unpropitious by lava; " Prop- " terca Virgilium quoque ait, " multae antiquitatis hominem sine ostentationis odio peritum, numina " lava in Georgicis deprecari, sig- " nificantem quandam vim esse hu- " juscemodi Deorum in Iadendo " magis quam in juvando poten- " tem. In istis antem diis, " quos placari oportet uti mala a nobis
NOTES.

"nobis vel a frigibus natis amo-
veantur, Averruncus quoque ha-
betur et Robigus." Grimoaldus also has paraphrased the passage before us according to this interpretation: "Id quod præstare me posse reor, dummodo Dii adversi pla-
cabantur, ita ut ne obsint, et "Apollo Poëtarum amicus, a me "invocatus adesse voluerit, ita ut "prosit." This is also approved by La Cerda and Ruaeus. Dr. Trapp's translation also is in this sense:

"— Small the argument: not "small
"The glory; if the unpropitious "powers
"Oppose not, and Apollo hears "our pray'r."

"The word laevus," says this learned 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 Divinacio-
ne, informs us, that a raven on the righthand, and a crow on the left, were looked upon as sure omens: "Quid augur, cur a dextra corvus, "a sinistra cornix facit 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: "Quae autem "est inter augures conveniens et "conjuncta constantia? ad nostri "augurii consuetudinem dixit E-
nius,

"Cum tonuit laevum bene tempes-
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 laevum 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
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 cœlum in co "respectu divisere Thuscì. Prima "est a septentrionibus ad æquinoc- "tialem exortum: secunda ad me- "ridiem, tertia ad æquinocitialis "occasum, quarta obtinent quod reli- "quum est ab occasu ad septentriones. "Has iterum in quaternas dividere "partes, ex quibus octo ab exortu si- "nistras, totidem e contrario appel- "laveræ 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 coelo 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 cometae "Sanguinei lugubre rubent: ac Si- "rius arbor, "Ille sitim morbosque ferens morta- "libus aæris "Nascitur, et lævo contristat lumine "cœlum."

Thus threat'ning comets, when by night they rise,
Shoot sanguine streams, and sudden 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 heedique petulci
Floribus insultent, aut errans bucula campo
Decutiat rorem, et surgentes atterat herbas.
Absint et picti squalentia terga lacerti
Pinguis bub stabulis, meropesque, aliaeque voluces, Et manibus Procne pectus signata cruentis.  11

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 livers, and bee-eaters and other birds, and Procne, whose breast is stained by bloody hands.

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.

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 matutinem, donec una excitet gemino ant 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.] Pierins found meropes without que in the Medicam manuscript: it is the same in one of Dr. Mead's copies.

The Merops, Apisaster, 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.

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 Pierins. The same author found Procne also in some ancient inscriptions at Rome.

Procne and Philomela, according to the fable, were the daughters of Pandion,
P. VIRGILII MARONIS

Omnia nam late vastant, ipsasque volantes
Ore ferunt dulcem nidis inimitibus escam.
At liquidi fontes, et stagna virentia musco
Adsit, et tenuis fugiens per gramina rivus.
Palmaque vestibulum, aut ingens oleaster inumbret.
Ut, cum prima novi ducent examina reges

NOTES.

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:

"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
bonus 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 Cam-
bridge, both the Arundelian, and in
both Dr. Mead's manuscripts it is
obumbret; which is admitted also by
most
GEORG. LIB. IV.

Veresus, ludetque favis emissa juventus,
Vicina invitet decedere ripa calori;
Obviale hospitii teneat frondentibus arbos.
In medium, seu stabit iners, seu profluet humor, 25
Transversas salices, et grandia conjice saxa:
Pontibus ut crebris possint consistere, et alas
Pandere ad aestivum solem; si forte morantes
Sparserit, aut præceps Neptuno immerserit Euris:
Hæc circum casiae virides, et olentia late

and the youth comes sporting out of their lives, the neighbour-
ing bank may invite them
to retire from the heat, and the
trees may receive them in its
leaky 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 ex-
 pand their wings to the summer
sun; if at any time those
which tarry late have been dis-
persed or plunged into the water
by the boisterous South-east
wind. Round these places let
green Casia,

most of the old Editors, and by Paul
Stephens, Schrevelius, and La Cer-
da. Heinsius, Ruaes, and Mas-
vicius 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, quae pra-
terfluat, aut in aliquem locum in-
fluat, ita ut ne altitudine ascenc
dat duo aut tres digitos; in qua
aqua jaceant testae, 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 straw:
"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 immerserit.
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
"cassia, atque pini, et rosminariunus."

Orientale serpyllum.] Serpyllum,
in Greek ἱππαλώ, is derived from
ἱππω 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 in-
to S: thus from ιππω they formed
serpo, from ἱππαλώ serpyllum, from
ἀσδ ςεκ, from άσι semi, from ι se,
from ἐδ sex, from ἐδια septem, from
ἐδιε 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,

D d
and far smelling wild thyme, and plenty of strong scented savoury flower, and let beds of violets drink the copious spring. But whether your Beehives are made of hollow cork sewed together.

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: 

"Fademque regio facunda sit frutici
cis exigui, et maxime thymi, aut
origani, tum etiam thymbrae, vel
nostratis cunila, quam satureiam
rustici vocant. . . . . Saporis
praeipui mella reddit thymus.
Thymo deinde proxima thymbra,
seryllumque, et origanum. 
Ter-
tiae notae, sed adhuc generose,
marius ros, et nostras cunila,
quam dixi satureiam." He makes them also different in his poem on the culture of Gardens:

"Et satureia thymi referens, thym-
braque 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 Grecia 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. **Vioaria.** 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 Graeci cor-
ticas arborem appellant." We learn from Columella, that it was this bark, which was used for Beehives: "Igi-
tur ordinatis sedibus, alvearia fa-
"bricanda sunt pro conditio ne re-
onis: sive illa ferax est suberis,
hand dubitantque utilissimas alvos
faciemus ex corticibus, quia nec
hyeme rigent, nec candaent aetate,
sive ferulis exuberabat, is quoque
cum sint nature corticis similis,
cue quibus
Seu lento fuerint alvearia vinime texta,  
Augustos habeant aditus; nam frigore mella  
Cogit hyems, eademque calor liquefacta remittit.  
Utraque vis apibus pariter metuenda: neque illae  
Nequicquam in tectis certatim tenuia cera

NOTES.

"e quibus commode vasa textuntur."  
Varro says that those Beehives,  
which are made of Cork are the best:  
"Optimae sunt corticceae, deterri-  
"ma fictiles, quod et frigore hyeme,  
"et aestate calore vehementissime hic  
"commoventur."

34. *Lento vinime.] Columella  
having mentioned the excellence of  
Beehives made of Cork or oerula, 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 ob-  
oxious to the extremities of heat and  
cold: "Si neutrum aderit, opere tex-  
torio salicibus connectuntur: vel  
si nec hec suppetent, ligno cavatae  
"arboris, aut in tabulas desectae fab-  
ricabuntur. Determina est condi-  
ditio fistilium, que et acceduntum  
tur aestatis vaporibus, et gelantur  
hyemis frigoribus." Varro also  
mentions all these sorts: "Alii fai-  
ciant ex viminibus rotundas; ali  
e ligno ac corticibus, ali ex arbo  
cava, ali fictiles, ali etiam ex fe-  
rulis quadratas, longas pedes circi-  
ter ternos, latas pedem, sed ita uti  
cum parum sit qua complecant, 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 Eng-  
land, where it is less plentiful than in  
Italy, which abounds with cork-trees.  
35. *Augustos habeant aditus.]  
Thus also Varro: "Media alvo, in  
"qua introcant apes, faciunt forami-  
"na parva, dextra ac sinistra;" and  
Columella: "Foramina, quibus exi-  
tus aut introitus datur, angustissi-  
ma esse debent."

37. *Utraque vis apibus pariter me-  
tuenda.] 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 men-  
tioned. Varro also observes that the  
greatest care must be taken, lest the  
Bees should be destroyed by heat or  
cold: "Providendum vehementer,  
"ne propter astum aut propter fri-  
gus dispercant."

38. *Ceravispiramentaliminit.] The  
cera or wax is properly that substance  
of which the honeycomb is formed.  
Thus Varro: "Pavus est, quem  
singunt multivacatum et cera, cum  
singula cava sena latera habeant,  
quot singulis pedes dedit natura."  
The propolis or bee-bread is a glutin-  
ous substance, which is found about  
the door of the hives: "De his  
"Propolis vocant, e quo faciunt  
ad foramen introitus protec-  
tum in alvum maxime aestate."

Dd 2

The
and stop the openings with fucus and flowers: and for these purposes gather and preserve a glue more tenacious than bird-line or Idaean 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.

The erithaceae is that with which they glue the honey-combs together, to keep any air from coming in between: "Extra ostium alvei obtutrant omnia, qua venit inter favos spiritus, quam ipsas appellat Greci. . . . Erithacen vocant, quo favos extremos inter se conjunctos, glutinant, quod est alium melie, pro-polii." It seems to be this erithace therefore, which Virgil means under the several appellations of cera, fucus, 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. Phrygian . . . pice . . . Idae.] Hence it appears, that it was not the Cretan but the Phrygian Idae 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.

Focere larem.] The common reading is fodere: but it seems to be a tautology to say fodere effossis latebris. I choose therefore to read focere, with the Medicean and King's manuscripts. The same reading is admitted also by Heinsius and Mav sicius.

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 lavi.] The common reading is et: but Servius, Heinsius, and Mav sicius 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 commentar linquemus."

46. Raras superinjicz 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 cancros, altæ neu crede paludi;
Aut ubi odor cæni gravis, aut ubi concava pulsu
Saxa sonant, vocisque offensa resultat imago.  50
Quod superest, ubi pulsam hyemem sol aureus egit
Sub terras, cælumque aestiva luce reclusit;
Illæ continuo saltus sylvasque peragrant,

NOTES.

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 Higiniius, as he is quoted by Columella, is after the vernal equinox: "Nam ab æquinocio ver-
"no sine cunctatione, jam passim vagantur, et idoneos ad fætum 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.

Peragrannt.] It is pererrant in the old Paris edition in quarto, printed in 1498.

Purpureos 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 cherish 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 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 redirected; bruised baum, and the vulgar herb of honey wort.

Purpureosque metunt flores, et flumina libant
Summa leves. Hinc nescio qua dulcedine laetæ
Progeniem nidosque sovent: hinc arte recentes
Excudunt ceras, et mella tenacia figunt.
Hinc ubi jam emissum caveis ad sidera cælī
Nare per aestatem liquidam suspexeris agmen,
Obscuranque trahī vento mirabere nubem;
Contemplator : aquas dulces et frondes semper
Tecta petunt : huc tu jussos adsperge saporis,
Trita melisphylæa, et cerinthæ ignobilè græmeu:

NOTES.

55. Nescio qua dulcedine laetæ.] Thus in the first Georgick:

" Nescio qua præter solitum dulce-
" dice laetæ."

57. Figunt.] 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. Aestatem.] It is aestivam in the King's manuscript.

63. Melisphylæa.] Servius, the old Nurenb erg edition, Paul Stephens, La Cerda, and others read melisphylæa, 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 melisphylæa.

Melisphylæon seems to be a contraction of melissphylæon, 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: Μηλισσόφυλλον
το äter μελιτταιναι καλοτεί, δια τὸν
νιπταί τῆς σάφας τὰς μελίταις, "Εαυτὸ
δὲ αὐτής τὰ φυλά καὶ τὰ καθάλι,
τῇ προερματῇ βαλλατη, μελίσσαν δὲ
ταῦτα καὶ λεπτοτέρα, εὐκ εὐνω δασική
ζοότια δὲ κυπριμάκη. 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-
" im facisse, et hortum habuisse,
" ac reliquum thyro, et cythiso
" obssisse, et apiatro, quod alii
" “μελισφυλλοι, alii μμισφυλλοι, qui-
" dam μιδων appellavit." Columella however speaks of apiastrum and melisphylum, as of two different herbs: "Sunt qui præ initia veris
" apiastrum atque, ut ille vates ait,
" trita melisphylæa et carinthæ ignibile
" græmeum aliasque colligant similis
" herbas, quibus id genus animalium
" delectatur, et ita alvos perscrincent,
" ut odor et succus vasi inhaeræat."

Palladius seems to make citreago the same with melisphylæon, for under the title of April he mentions citreago as an herb in which Bees delight:
Tinnitusque cie, et Matris quate cymbala circum. 64

Make also a tinkling, and beat the cymbals of Cybele round about.

NOTES.

"Vasa autem, quibus recipiuntur, perfricandas sunt cirea quisine, vel herbis suavibus, et consperegenda imbre mellis exigui." And under the title of June, he seems to mention melissophyllum for much the same purpose: "Ubi globos apium fremensiores videris, uncta manu succo melissophylli, vel api reges requiras." Perhaps instead of api we should read apiaste, and then he will agree with Columella, in making melissophyllum and apiastrum different. It is not improbable however that he meant bau by citreus, for, according to Matthiolus, the Italians call that plant cedronella, and according to Caesalpinus 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 melissophyllum, because he mentions them both in the twelfth chapter of the twenty-first book: "Harum ergo causa oportet serere thymum, apiastrum, rosam, violas, lilium, cytisum, fabam, ervilium, cunilam, papaver, conyzam, cassin, 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 melissophyllum and apiastrum are the same. In the eleventh chapter of the twelfth book, he tells us that, according to Hyginus, apiastrum and melissophyllum are the same: "Apiastrum Hyginus quidem melissophyllum appellat;" and in the ninth chapter of the twenty-first book he says expressly, that the Latin name of melissophyllum is apiastrum: "Melissophyllum, quod Apiastrum, mellitoton, quod sertulam Campanam vocamus." I do not remember that apiastrum occurs anywhere 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 μέλισσοφυλλον, both names signifying the Bee-herb. May has translated it milkfoil, which is the English name of millefolium or yarrow; but this cannot be the plant intended. Addison also translates it milkfoil. Dryden has used a word which I have not seen elsewhere, melfoil; but it is a very just translation of μελισσόφυλλον. Dr. Trapp has rightly rendered it buum.

Cerintho ignobile grumen.] The name of this plant is derived from κασίων, 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
NOTES.

appear to me, to be concerning the plant cerinthse, 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: "Eos et auita και αλλα τροφη, ην καλοτις τινι κριδια, ητι ην τοις υποδειξεις και 
γνυκτητα ςυκωδη γρηχω. Now Pliny assures us that the cerinthum, which he says is also called sandaraca, is the same with the erithace; "Prater hae 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: Τροφη δε χρωματι μελι και θυμος και χυ 
μακρος τινα η και αλλα τροφη ημισειρε τη κηρι της ακρητητα τη διομενου τινι sandaraca. 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. Cerinthse however is certainly the name of an herb, which grows common in Italy, whence the Poet calls it ignobile gramem. 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 cerinthse folio candido, incurvo, cubitalis, capite concavo, melli succum habente. Horum floris avidissimae sunt." There are several species of Cerinthse described by modern authors: but I believe that of the Ancients is the Cerinthse 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 Cerinthse, honey-suckle. Philargyrius says it derives it's name from Cerinthus a city of Boeotia, where it grows in great
Intima more suo sese in cumabula contend.

Sin autem ad pugnam exierint, nam sœpe duobus
Regibus incessit magno discordia motu,
Continuque 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.

NOTES.

great plenty. But I believe the
name is rather derived from κυρής, wax.

61. Tin nitususque cie.] The making
of a tinkling noise with brazen uten-
sils 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 delightful or fear that causes
the Bees to be quieted with these no-
ises: Δοκεῖ δὲ καίριον αἱ μικταὶ καὶ
tῇ κρίτῃ, διὸ καὶ κρινοῦτες φασιν ἀθροίζον
eιτας εἰς τὸ σμῆνος, ὀστρακος τε καὶ
φύσεως. Ιδίω μὲν ἄαθος δόλω εἰτα ἀκουέω-
σιν, ιτιτι μὴ, καὶ στόποι ν ἐλ ἐνρη τοιτο
πεινοῦν, ἡ ἐκ φίδεω. Varro ascribes
it entirely to fear: "Cum a mellə-
rio id fecissem sunt animadveser,
" sciantium in eas pulvere, et circ-
cumtintiendo ære, perterritus quo
" voluerit percuter." Columella also
is of the same opinion: "Quod si
" est abditum specu, fumo elicitur, et
cum erupit, æris strepitu coerctetur.
" Nam statim sono territum, vel in
" frutice, vel in ciliore sylva fronde
" consideret, et a vestigia præparato
" vase reconditur." Pliny ascribes
the effect of these noises on the Bees
to pleasure: "Caudent plausu at-

"que tin nitu æris, eoque convoca-
"tur."

Matris quae 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 consident medicatis sedici-
bus.] Thus Varro says the place
where we would have the Bees to
settle must be rubbed with erithacer
and brum: "Quo circant examen ubi
" volunt considerer, cum ramum,
" aliamque quam rem obstinunt hoc,
" admixto apiastro."

67. Sin autem, &c.] These beau-
tiful lines describe in a very poetical
manner the fighting of the Bees. No-
thing can be more lively and animated
than this description. We here find
represented the ardor of the war-
riors, 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.] Tre-
pidare signifies not only to fear and
tremble, as it is commonly interpret-
ed, but also to hasten. In the ninth
Ænéid it is used in this sense:
"Ne trepidare meas, Teucrī, de-
"cendere 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 full 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 gloe with spots of gold.

Tum trepidae inter se coeunt, pennisque coruscant,
Spiculaque exacuunt rostris, aptantque lacertos,
Et circa regem atque ipsa ad praetoria densae
Miscentur, magnisque vocant ciamoribus hostem.
Ergo, ubi ver nactae sudum, camposque patentes,
Erumpunt portis; concurritur; aethere in alto
Fit sonitus, magnum mixtæ glomerantur in orbe,
Precipitesque cadunt: non densior aëre grando,
Nec de concussa tantum pluit illice glandis.
Ipsi per medias acies, insignibus alis,
Ingentes animos angusto in pectore versant.
Usque adeo obnixi non cedere, dum graviss aut hos,
Aut hos versa fugax victor dare terga subegit.

Hi motus animorum, atque haec 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.

Alter erit maculis auro squalentibus ardens,
Nan duo sunt genera, hic melior, insignis et ore.

NOTES.

75. Prætoria.] The Prætorium in a camp is the general’s tent.
78. Concurritur: aethere in alto fit sonitus.] In some editions these words are thus pointed; concurritur aethere 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;

Tudus te; mikros μὴ ἵνα βίμαζ, ἀλλὰ μακρίσας.

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 quiescent 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 sine regum facies, ita corpora plebis;
Namque aliae turpes horrend; ceu pulvere ab alto
Cum venit, et sicco terram spuit ore viator
Aridus; elucent alia, et fulgore cofruscant
Ardentes auro, et paribus lita corpora guttis.
Hæc potior soboles: hinc cali tempore certo
Dulcia mella premes; nec tantum dulcia, quantum
Et liquida, et durum Bacchi domitura saporem.
At cum incerta volant, caeloque examina ludunt,
Contemnuntque favos, et frigida tecta relinquunt;
Instabiles aninos ludo prohibebis inani.

and twice as big as the good Bee:
"Et ut \( \gamma \) αν των \( \mu \)αλιτήριον \( \epsilon \)λιθω, καθαρπείρ είποται \( \sigma \)ρήτηρ\), δεό \( \mu \)ην \( \nu \)ημίων, ο \( \mu \)λιν \( \beta \)λητικαν \( \epsilon \)νιζες. \( \sigma \)το \( \theta \)τρες \( \mu \)όλας και \( \sigma \)κιλλάτερερες\), το \( \epsilon \)ε \( \mu \)ε \( \gamma \)τε \( \delta \)ιπ \( \lambda \)λισι των \( \chi \)ρ \( \tau \)ι \( \iota \)ς \( \mu \)ε \( \nu \)ττες."

Melior,] In the King's manuscript it is mélitorque.

95. Plebis.] It is gentís 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. Pierins 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 ferveat 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
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 "singed out, laid hold of, and shorn, "with as much ease as the bell-wool "ther of a flock of sheep." This precept however has been laid down also by Columella: "Qui tamen et "ipse spoliandus est alis, ubi sapitius "cum examine suo conatur eruptione "facta profugere: nam velut qua "dam compede retinebimus errorem "ducem detractis alis, qui fugae de-"stitus præsidio, finem regni non "andet excedere, propter quod ne "ditionis quidem suae populo per "mittit longius evagari." Nor did Pliny think it unworthy to be inserted in his Natural History: "Si quis "alam ei detruncet, non fugiet exa "men." Columella informs us how we may take hold of the king of the Bees with impunity: namely by perfuming the hand with baum, which will cause the Bees not to fly away or resist: "Succo prædictarum her "barum, id est melissophylli vel "apiastri manu illita, ne ad tactum "diffugiant, leviter inferes digitos, "et diductas apes scrutaberis, donec "auctorem pugnae, 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
GEORG. LIB. IV.

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 curae;
Ipse labore manum duro terat; ipse feraces
Figat humo plantas, et amicos irriget imbes. 115
Atque equidem, extremo ni jam sub fine laborum
Vela traham, et terris festinem advertere proram;

NOTES.

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 Lampsaicum, 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 nili dul-
"cior Hyblæa."

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
P. VIRGILII MARONIS

Forsitan et pingues hortos que cura colendi
Omnem, canerem, biferique rosaria Pasti;
Quoque modo potis gauderent intuba rivis,
Et virides apiu ripae, 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 no larger extent than four acres: and yet it is called by Homer a large garden or orchard:

Ετώσεως δ' αύλος μίνας ἐχατος ἄγης
Συραῖς
Τυράγνος.

Our English word orchard, or perhaps rather, as Milton writes it, orchat, seems to be derived from the Greek word ἐχατος, 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 Lærtes 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, lilacs, 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 Pasti.] "Pastum is a town of Calabria, "where the roses blow twice in a "year," Servius.

120. Quoque modo potis gauderent intuba rivis.] Picarius says this verse is read differently in the Lombard manuscript:

"Quoque modo positis gauderent in-"  
"tyba fbris."

The plant which Virgil means in this place is Endive, that being the name of the garden σφιν, whereas the wild sort is our Succory. See the note on book I. ver. 120.

121. Virides apiu ripae.] Apium is allowed by all to be the Latin name
name for what the Greeks called σάτυρος. Theophrastus speaks of several sorts: the σάτυρος ἐμφρός, which is generally thought to be our common Parsley; the ἵπποβολή, which seems to be what we call Alexanders, the ἵπποβολής, which is what we call Smallage, and the ἵπποβολής, 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 ripae; and potis gauderent rivis. Columella must also mean the same herb under the name of apium, without any epithet, when he saysit delights in water, and should be placed near a spring: "Apium quoque possis plantis serere, nec minus semine, sed præcipue aqua latatur, 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 membraneous 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: δὲ Ἡπείρης, Ἡ το λευκοῦς δὲ μὲν γάρ τῶς, δὲς ἐκεῖνος καλεῖσθαι, τὸ μὲν ἐπὶ τῇ γῇ ἡφαίστει ἀρδεύεται, ἢ εἰς σωλήνης ἐς σταλέρα, καθάρισθαι τῇ κρίσιν. τὸ δὲ καλλε ἔχοισθαι μὲν, σωματικός δὲ, καὶ ἦς ἀκραῖος τὸ κεῖσθαι καὶ ἐν μέροι τοις καθαίρεται ἐν ἀγ- νοίᾳ κρατῶν μίγαν εὖ μάλα καὶ μίλα- να τῇ κρίσιν, σχήματι δὲ σφημάτων, εὕτως δὲ έκποτίζους χείμιν βλάσισθαι αὐτο- ματίαν.
Narcissus, aut flexi tacuissem vimen acanthi,

**NOTES.**

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, carnosiore tantum radice, majorisque bulbi, sed unitus. Narcissum vacancy hujus alterum genus flore candido, calyce purpureo. Differentia a liliis est et haec, quod narcissis folia in radice sunt, probatissimis in Lycae motibus. Tertio generi cætera eadem, calyx herbaceus. Omnes serotini. Post arcturum enim florent, ac per aquinstructum autumnum.” And in another place he says, there are two sorts of Narcissus used in medicine; one with a purple, and the other with a herbaceous flower: “Narcissi duo genera in usu Me- dici, alia lilia, alia florae, 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 Dioscorides, like those of Leeks, but smaller and narrower, in which they agree very well. The flower, according to Theophrastus, is greenish, according to Dioscorides white, and either yellow or purple within; according 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, according
Pallentesque hederas, et amantes littora myrtos.

NOTES.

According to both the Greek authors, it 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, folis 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-
"nopolis commorati progressimur
"Constantinopolim versus jam pro-
pinquam, veluti extremum nostri
"itineris actum confecturi. Per
"hoc loca transeuntibus ingens ubi-
"que florum copia offerebatur, Nar-
cissaet, Hyacinthorum et eorum
"quas Turcæ Tulipam vocant:

"non sine magna admiratione nostra,
"propter anni tempus, media plane
"hieme, floribus miium amicum.
"Narcissis et Hyacinthi abundat
"Gracia miro fragrantiibus 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 Theophras-
tus 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: "Acanthus, d' ἢ ἐπόκαιαν ὡς ἐς μελαμφυλος, πανιδήσατα, φυτεύς ἐς σχικλείς, καὶ ἐς στράφυς, καὶ σα-

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metrical text in the image.
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 "—— The winding trail "Of Bear's foot."

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,

"Littora myrtetis laetissima."

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.

Theos Niger.] Schrevelius, following Erythraeus, reads piger.

Galesus.] Galesus is a river of Calabria, which flows near Tarentum.

Corycium.] Some think that Corycium is the name of the old man here spoken of. But it seems more probable,
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. Relicta.] 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 relictum. Ruëns however renders it desertum. May also follows Servius:

"Few acres of neglected ground unsettled."

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 relictum, 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..."
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.] Ruaeus, 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: "Eis ter δια καθαπε φαει ἵνα καὶ σορφυραν. 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:

"Florentes 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 praecipui quæstus compendii- "que cum favit. Harum ergo causa "oporet serere thymum, apia- "strum, rosam, violas, lilium." Virgil also speaks of them in the sixth
sixth Æneid, as being the delight of Bees:

"Ac veluti in pratis, ubi apes aèstate "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 *Verbenas* 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: "Federa alia alis "legibus, ceterum codem modo omnia "sunt. Tum ita factum accepiimus:


. . . *Fetialis erat M. Valerius, "is patrem patratum Sp. Fosium fe- "cit, *verbenas caput capillosque tan- "gens.*" Pliny says expressly, that by *sagmina* and *vervain* were meant the same thing, namely, the herb from the tower, plucked 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 quantum "debeatur etiam surdis, hoc est ig- "nobilibus herbis perhibebitur. Si-

"quidem antores imperii Romani "conditionesque immensum quiddam "et hinc sumpsero, quoniam non ali- "unde sagmina in remedios publicis "fuere, et in sacris legationibusque "vervain. Certe utroque nomine "idem significatur, hoc est, gramen "ex arce cum sua terra evulsam: ac "semper et legati cum ad hostes cla- "rigatumque mitteretur, id est, res "raptas clare repetitum, unus utique "Verbenarius vocabatur.*" In an- other place he calls it *Hierobotane, Pe- "ristereon,* and *Verbenaca;* and there adds, that it was used in brushing the table of Jupiter, and in purifying houses. He says there are two sorts of
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 Romanae nobilitatis plus habet quam Hierobotane. Aliqui Peristeroon, nostri Verbenacam vocant. Hae est quam legatos ferre ad hostes incitavimus. Hac Jovis mensa vertitur, domus purgantur, lustranturque. Genera ejus duo sunt: foliosa, quam feminam putant: mas rarioirus folis. Ramuli utrinque plures, tenues, cubitales, angulosi. Folia minora quam Quercus, angustioraque, divisuris majoribus, flos glaucus, radix longa, tenuis. Nascitur ubique in planis aquosis. Quidam non distinguunt, sed unum omnino genus faciunt, quoniam utraque eosdem effectus habet." The Vervain was used in incantations, to which the Poet alludes in the eighth Eclogue:

"Effer aquam, et molli cinge haec altaria vitta:
"Verbenæque adoleas pingues, et mas-cula thura."

It was thought to be good against serpents 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, Some scatt'ring pot-herbs here and there he found. Which cultivated with his daily care, And bruis'd with Vervain, were his frugal fare. Sometimes white lilies did their leaves afford, With wholesome 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.

Vesuviumque papaver.] See the notes on book I. ver. 73 and 212.

135. Etiam.
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 plen-
tiful swarms; and to squeeze
the frothing honey from the
combs: he had limes and plenty
of pines;

135. Etiamnum.] The common
reading is etiam num. I follow
Heinsius.
   “ In some manuscripts it is etiam-
um, which word is frequently
used by Pliny; from the Greek
ετίαμνυνιάς.” Pierius.
137. Ille comam mollis jam tum
tondebat acanthi.] “ Achilles Statius
observes, that this verse is read in
all the ancient manuscripts of Vir-
gil thus:
   “ Ille comam mollis jam tum
tondebat
   “ Hyacinthi.

   and the like number, that is, a
short syllable being made long; af-
ter the fourth foot, is used by Virgil
himself, in the sixth Eclogue:
   “ Molli fultus Hyacintho:
   “ and by Catullus:
   “ Jam veniet virgo, jam dicetur
   “ Hymenaeus:
   “ and
   “ Tum Thetis humanos non despexit
   “ Hymenaeus.” 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 εὐχρος Ἀκανθος.
Or it may serve to distinguish this
Acanthus from another species, which
grows wild, and has very prickly
leaves.
139. Ergo apibus sestis.] The
Poet always takes care in his digres-
sions, not to forget the principal sub-
ject. Therefore he mentions in this
place the benefits, which accrued to
the old Corycian, from this extraor-
dinary care of his garden, with re-
gard to his Bees.
141. Tiliae.] Columella says
limes are hurtful to Bees: “ At Ti-
“ liae solæ ex omnibus sunt nocen-
tes.”

Pinus.] Columella also mentions
the Pine, as agreeable to Bees: “ Post
“ hec frequens sit incrementi ma-
“ joris surculus, ut rosmarinus, et
“ utraque cythisus. Est enim sativa,
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 autumno matura tenebat.
Ille etiam seras in versum distulit ulmos,
Eduramque pyrum, et spinos jam pruna ferentes, 145

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"et altera sua spontis, itemque sem-
per virēns 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 serve, 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 peare 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 dispo’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.

Spinos jam prunaferentes. ] “The plumb-tree is called spinas, in the masculine gender; for thorns [sentes] are called hæ spinae.” Servius.

I have translated spinos in this place thorns, because the plumb is a thorny tree
Jamque ministrantem platanum potantibus umbras.
Verum haec ipse equidem spatii exclusus iniquis
Prætero, atque aliis post me memoranda relinquo.

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 practisèd the removing of great Oaks by a particular address extremely ingenuous, 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 detached 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 Nuremburg 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
P. VIRGILII MARONIS

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 caneros 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, Sylvius, vine, docebo, Atque ea, qua quondam spatiis exclausus iniquis, Cum canceret laetas segetes, et mi 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:

"Vatibus ignotam nam me novus incitat ardo, Ire viam, magno que primum o stensa Maroni, Extremo cum vela trahens sub fine laborum, Italique pingues hortos que cura co lendi Ornaret, canere agricolis, populo que parabat. Fas mihi divini tantum vestigia vatis Posse sequi; summoque volans dam tendit Olympos, Sublimem aspicere, et longe obser- vare tuendo."

148. *Post me memoranda.*] "In some manuscripts it is *post haec 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." Prenius.

I find *post memoranda* in one of the Arundelian manuscripts, *post haec memoranda* in one of Dr. Mead's, and *post commemoranda* in the Bodleian, and in the other Arundelian and Dr. Mead's manuscripts. Ruaens, 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 economical genius on the Bees, as a reward for the service they did him, when an infant, by feeding him with their honey, in the care 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 meritum,* 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,

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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 brasen armour and cymbals, as they danced, would drown his cries: thus Lucretius:

" Dictæos referunt Curetas, qui Jo- "
" vagium in Creta quondam occult- "
" tasse feruntur, "
" Cum pueri circum puerum pernice "
" choera "
" Armati in numerum pulsarent ari- "
" 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 forever mourn'd her prattling joy.

GREECH.

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 else where 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 unload 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.

Experiuntur, et in medium quasita reponent:
Namque aliae victu invigilant, et federe pacto
Exercendor agris: pars intra septa domorum
Narcissi lacrymam, et lentum de cortice gluten 160
Prima favis ponunt fundamina: deinde tenaces
Suspendunt ceras: aliae spem gentis adultos
Educunt foetus: aliae purissima mella
Sipant, et liquido distendunt nectare cellas.
Sunt, quibus ad portas cecidit custodia sorti: 165
Inque vicem specularuntur aquas, et nubila cali:
Aut onera accipiunt venientium, aut agmine facto
Ignavum fucos pecus a præsepibus arcent.
Fervet opus, redolentque thymo fragrantia mella.

NOTES.

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 Lycidias;

"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.
Rucaus 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 fragrantia in the Lombard manuscript.
Ac veluti, lenti Cyclopes fulmina massis
Cum proberant, alii taurinis follibus auras
Accipiunt redduntique, alii stridentia tingunt
Æra lau: gemit impositis incudibus Ætna.
Illi inter sese magna vi brachia tollunt
In numerum, versantque tenaci forcipe ferrum.

Non aliter, si parva licet componere magnis,

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 his-
sing brass in water: Ætna
groans with the weight of their
 anvils. They lift their arms
with great force in tuneful or-
der; and turn the iron with
their gripping tongs. Just so, if
I may compare great things
with small,

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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 re-
publick, 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 har-
mony with the regular strokes of their
hammers of different weights. We
learn from Lamblichus, that the sound
of the Smith's hammers taught Py-
thagoras to invent the monochord, an
instrument for measuring the quanti-
ties and proportions of sounds geo-
metrically. This Philosopher observing
that the diversity of sound was ow-
ing to the size of the hammers, sus-
pended four equal strings, sustaining
weights of twelve, nine, eight, and
six pounds. Then striking altern-
ately the strings which sustained the
ten and twelve, he found that
the diapason or octave was formed by
the proportion of two to one. The
dlave 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 pas-
sage is too long to be here inserted:
therefore I must refer the curious
reader, for farther satisfaction, to the
twenty-sixth chapter of Lamblichus,
de vita Pythagora.

176. Non aliter, si parva licet com-
ponere 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 transla-
tion of the Odyssey, judiciously ob-
erves, that there is a great difference
between the actions of irrational be-
ings, and the low actions of such as
are rational, when they are repre-
sented in a pompous style. "One may
add, that the use of the grand style
on little subjects, is not only ludi-
crons, but a sort of transgression
against the rules of proportion and
mechanicks: 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
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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 singere tecta. At fessæ multa referunt se nocte minores, 180 Crura thymo plenæ; pasctuntur et arbuta passim, Et glaucas salices, casiamque, crocumque rubentem, Et pingueum tiliam, et ferrugineos hyacinthos.

NOTES.

"into dignity, as we see in the " Georgicks; but throw the former into ridicule, as in the Lutrin. " I think this may be very well acc. counted for; laughter implies cen sure; 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."

178. Girbe.] The Poet calls the Bees Cecropias, from Ccecreds king of Attica, where the honey was famous.

179. Fingere.] In one of Dr. Mead's manuscripts it is figere.

180. Sanca 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.


Casis.] See the note on book II. ver. 213.

Crocnumque 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 Hya cinth, 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.

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 haerebis in ore.
"Te lyra pulsa manu, te carmina nostra sonabunt:
"Flosque novus scripto gemitus in 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 Oebalio fuerat de vulnere natus.

"Litera communis mediis pueroque viroque
"Inscripta est foliis: haec nominis, illa querela."

— The blood that fell,
A purple flower ingenerated 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:

"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

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the Æolians, who affected to change the σ into the diphthong оυ, as ἄγατηρ into ἄγατης, wrote ὀξικος and ὀξικόνιον for the diminutive ὀξικόνιον; and ὀξικόνιον in Roman letters is vaccinium. This opinion is confirmed by a line in the tenth Eclogue;

" Et nigrae violae sunt et vaccinia nigra;"

which is a literal translation of a line in the tenth Idyllium of Theocritus:

" Ecce ermor, qui fusus humi signa: verat herbam,
" Desinit esse ermor: Tyrioque nitior ostro
" Flos oritur, formamque capitis quam lilias, 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, & I
" Flos habet inscriptum, funestaque litera ducta est."

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, needum sua forma recessit."

Hence we can only gather, that the colour of this flower is a deep shining red. I take the epithet ferrugineus in this place only to express the deepness of the colour. Thus in the first
HYACINTHUS POETICUS
first Georgick it is used to signify the dusky redness of the sun, after the murder of Julius Cæsar:

"Cum caput obscura nitidum ferr.
rugine texit."

See the note on book I, ver. 467. In the sixth Æneid the boat of Charon is called ferruginea, where no doubt it means dusky:

"Et ferruginea subrectat corpora
"cymba."

In the ninth Æneid the son of Aeneas 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:

"Ipsa 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 arbuta, wildings; and casiam, 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 calo adventantibus Euris;
Sed circum tuta sub mœnibus urbis aquantur,

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cinnamon, and renders ferrugineos very improperly pale, and glaucus, green.

"——— They feed upon
" Wildings, green Willows, Saffron,
" Cinnamon,
" Pale Hyacinths, and fruitful Lin-
" den trees.

Adison omits the arbuta, and inserts the balmy reed instead of them; he translates castam, lavender; and hya-
cinthis, 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 Villets, wilding Blooms, and
" Willow dews."

Dr. Trapp has succeeded much bet-
ter, 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 de-
grees, till at last one flies buzzing round the rest, as if it commanded silence, upon which they are all im-
mediately quiet: "Ορθριεί δ' εσωτε-
ρον, εις αν μια υπερες βελονιστα, δις
τη τρις τοτε β' επ' αγγον αβροι σετο-
μα, και ιδοντα ψαλμ, βορυλει, το φετων, κατα μινρον β' ιτων, εις
αν μια περιπτομην βελονης, ητοι
σημανοντα καθεδειν. εις εκπλη
σωτα.

187. Tun.] In the old Nuren-
berg edition it is dum.

188. Limina.] In the old Nu-
renberg edition it is lumina.

190. Sopor
Excursusque breves tentant, et saxo lapillos,  
Ut cymbae instabiles fluctu jactante saburram,  
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. Saxo lapillos, &c.] This is taken from Aristotle: "OTE " ή ἄρρημος ἢ μέγιστος, φήσιν οὐκ έχειν ἰδίων, ἀμφαίρεσι τοῖς παντέσι ὑπελαμβανόμενοι, οἱ μὲν γὰρ φασίν ἐν σίδερε, οἱ δὲ ἐκχύσαντες ταῖς πολιτείαις, ἀλλὰ φήσειν τοὺς γάναις. Καὶ φασίν οἱ μὲν ἀτι τῶν ἄθικων τω λαμβάνειν, οἱ δὲ ἀπὸ τῶν ἄθικων τοῦ καλκόμην, ἀλλὰ ἀπὸ τῶν ἰδίων τῆς ἱλασίας καὶ σχμεὶν ἄγεσιν, ὅτι ἂν ἔλεγαν φορὸν γίνναι, τοτε καὶ ἴσθι κατακεκλίσαι; οἱ δὲ φασὶν τῶν μοί τῶν καρπῶν φήσειν αἰτία γόναι, ἀπὸ τῶν ἕνων τῶν ἱερκαμῆς, τῶν δὲ τῶν μοιλιῶν τίθεν τῶν ἱμερῶν. . . . . οἱ δὲ παζον ἐκχύσαντες, καὶ εἰσθαν αὔριοα μὲν τοὺς καρπυνίας ἡραίας ἐς τὰς πολιτείας. 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 certam tum est, gallinarum modo inculcat. Id quod exclusum est, prium vermiculus videtur candidus, jacens transversus, adhaerensque ita ut pascerne 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 evenate their bodies by list, 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 waxesen realms. Often also, whilst they wander over the hard rocks, have they battered their wings, and voluntarily yielded up their lives under their burdens: so great is their love of flowers: such their glory in making honey. Therefore, though their age has but a narrow bound,

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Quod nec concubitu indulgent, nec corpora seques
In veneorem solvunt, aut foetus nixibus edunt;
Verum ipsæ e foliis natos et suavibus herbis 200
Ore legunt: ipsæ regem parvosque Quirites
Sufficiunt, anlasque et cerca regna refingunt.
Sape etiam duris errando in cotibus alas
Attrivere, ultroque animam sub fasce dedere:
Tantus amo. florum, et generandi gloria mellis. 205
Ergo ipsas quamvis angusti terminus aevi

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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 concubitum, 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 Heinsius read refingunt, but this last commentator thinks refingunt better, as he found it in the Roman, the Medicane, 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, Masvices, and most of the later editions have refingunt.

203. Sape 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.

207. Neque
Excipiat, neque enim plus septima ducitur aetas, 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 grandfathers of grandfathers. Besides neither Egypt, nor great

At genus immortale manet, multosque per annos
Stat fortuna domus, et avi numerantur avorum.
Præterea regem non sic Egyptus, et ingens 210

NOTES.

207. Neque enim plus septima ducitur aetas.] 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: Bis οὐ τῶν μικρῶν ἐτη ἐξ ἓνι, ὧν τῶν μικρῶν καὶ ἐτη ἓνι ζῶν. 'Επαύ δε σφηνός διαμένει ἐν ἀλέκ ἑνία, ἐν δουλί διαξεγαγόμει. Columella says that no swarms can be brought to live above ten years: "Durante, si diligenter excultae sint, in annos decem, nec ulla examen hanc aetatem potest exceedere, quamvis in demortuarum locum quattuor pullos sustinuant. Nam fere decimo ab inter nitione anno, gens universa totius alvei consumitur."

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," 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: Οὐ δε βασιλευς οὐ πίνονται ἐξι, ἡα μη μετα ὠλευ του ἐσμει, ὡτι ἐπι βοσκει, ὡτι ἀλλως φαει δε και ἐν ἀπολαναθη ὧν ἁθεσμες ἀναχαιωθας μεταθει εως ἃν ἄνω τοιν ἕγερυνα τη ἐκμη λέγεται δε και θημα ται αυτον ὑπο του ἐσμου ὧν πτεσθαι μη δυναται και ἐκλ ἀποληθαι, ἀποληθαι των ἁθεσμων ει μυ ἐν άρε κηθον τινα διαμειωσαι και κηρα αφι ανθεωσι, μελι ὧν ἀγνησθαι και αυτα ταχυ ἀποληθαι. 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 praeterire potimus Rempublicum Arum, quae solo amore, sine ulla potestate despotica ant monarchica, contineatur." 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
Lydia, nor the people of the
Parthians, nor the Median
Hydaspes

Lydia, nec populi Parthorum, aut Medus Hydaspes

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denmed to barrenness. Many ob-
servations equally useful might be
made on the economy of these in-
sects. I wonder none of our own
writers will contend for a mixt go-

ternment among them; or be polite
enough to shew the happiness of
being under a female administration.

Ægyptus,] The Egyptians were
remarkable adorers of their mo-
narchs; many of the heathen gods
being the deified kings of that peo-

ple.

Ingens Lydia.] Lydia was a re-
gion of Asia minor, famous for their
rich King Cræsus, and their golden
river Pactolus.

211. Populi Parthorum.] Par-
thia 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 men-
tion 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. Servins 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 In-
dus 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 cau-
tion, not to confound this river with
the Indian Hydaspes: “L’Hydaspe
étroit 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 fa-
voured us with some good authority
to support what he says. The river
meant by him seems to be the Cho-
aspes, which perhaps Virgil might,
with a poetical liberty, call the Hy-
daspes of the Medes. This river
rising in Media flows through Susiana,
near the city Susa, one of the capi-
tals of the Persian empire. The
water of it was so very famous,
that according to Plutarch, the Per-
sian kings would drink of no other.

ErjX tDv nip xewv báxilwv ká-
tavilhvm, épi de álkhv, óti tò
ív Íoxáppov níov ómav fínntis,
ámívov autòis tìn álhn wóswi
ékkopòv. Ēi teóreis òs phon
Xénonphon
Xenophon abundant instances of the extraordinary obedience which was paid by the Medes and Persians to their monarch.

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 ripper 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 Aeneid. 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 Aeneid to be a fiction, which he plainly expresses by the passage of Aeneas 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 endow'd with a part of the divine mind, and with ethereal influences. For their opinion is that the Deity passes through the whole

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Esse apibus partem divinae mentis, et haustus 220
Ætherios dixere. Deum namque ire per omnes

NOTES.

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 opake gate of ivory served for the passage of false visions:

"Sunt geminæ somni portæ; qua rum altera fertur"
"Cornea, qua veris facilis datur exitus umbris:
"Altera candenti perfecta nitens elephanto;
"Sed falsa ad caelum 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 unusque Sybillam
"Prosequitur dictis, portaque emit tit eburna."

Here then the sire Anchises with his son,
And his prophetic guide, in such discourse
Confers; and sends them through the ivory 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 opake gate was therefore the most proper for the passage of a soul, whilst yet encumbered with a terrestrial body:

220. Partem divine mentis.] Horace uses an expression like this, for the human soul:

"——— Quin corpus unam stum
"Hesternis vitiiis mentem quoque praegravit una,
"Atque affigit humo divina pars ticulam aura."

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 μὴ ἄλλοι φαίνειν ἐμφανεῖ τὸ κύριον καὶ σφαίρας ἀνικύλων αὐτοῖς.
Terraque, tractusque maris, celumque profundum. Hinc pecudes, armenta, viros, genus omne ferarum, Quemque sibi tenues nascentem arcessere vitas. Scilicet huc reddi deinde ac resoluta referri. Omnia: nec morti esse locum, sed viva volare.

NOTES.

And Lucan,

"Jupiter est quodcumque vides, quo- "cunque moveris."

224. Arcessere vitas.] Pierius found accersere 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 ac 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 Epictetus 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:

Thus also Æschylus:

And Lucan,

"Jupiter est quodcumque vides, quo- "cunque moveris."

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Thus also Æschylus:

Zeux ÍSëiv αἶлеς, ζής δ' ἃς ἃς, ζής δ' οὐράνις, ζής τοῖς τάφαι:
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 gargoyle your mouth with water and spurt it out, and drive in persecuting smoke 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 haustus sparsus aquarum

Ora fove, fumosque manu prætende sequaces. 230
Bis gravidos cogunt foetus, duo tempora messis,

NOTES.

θαι (ταύτων δε ήναι τω ἀπαιτετων) των δε ἵσχυστερα, εἰς ἵσχυς τινώς σοφῶς καὶ μέχρι τινυ ἰκτυρίσεως. Δρικύνιτος, Επίκευερος, φεβατάν. τω σώματι συνιάρθυραίην. Πιθαγόρα, Πλατων, το μιν λοικέο, "ἄνθρωπον,

(και γας την ψυχην ου διαι αλλ' ἐγχευ τον αὐτον ξεθον ἱπτιξων) το δε ἀλογον, φεβαταν.

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 augustam, as Pierius found it in the Lombard and in some other manuscripts. It is augustum also in all the manuscripts which I have collated, except one of Dr. Mead's. But Servins, Grimoaldus, Paul Stephens, Heinsins, Schrevelius, and Masvicius read augustum. It is augustum 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. Servins, Grimoaldus, Heinsins, Ruaens, Masvicius, and some others, approve the reading which I have followed. Both Dr. Mead's manuscripts have haustus and ora 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 gargoyle your mouth with water spitting it. The same Commentator observes that some read ore fave, an expression used by the Ancients to command a religious silence, as ore favele omnes in the fifth Æneid, and favele 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 smoke. Columella speaks largely on this subject.

231. Fictus.] 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: Τη' δε την ρυματι ιρατεα διεινασαν, ιας και μετασφιον. Varro mentions three seasons; the first
Taygete simul os terris ostendit honestum

**NOTES.**

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 aestate acta, ante quem totus exoritarius arcturus; tertium post versus giliarum occasum." Columella mentions the twenty-second or twenty-third of April, and the twenty-ninth of June: "Tertio calendis Julii ventosa tempestas. His diebus eadem qua supra. Sed et vi ciam in pabulum securae oportet... alvos castrare, quas subinde nono quoque ant decimo die ad calendas Maias considerare et curare oportet." Pliny speaks of May and July: "Dies status inchoandi, ut quidam lege naturae, si scire aut observare homines velit, trigesi mus ab eundo examine: ferunque Maio mense includitur hac vindemia. Alterum genus est mellis aestivi, quod ideo vocatur horazum, a tempestivitate praecipua, ipso sirio explendi cente 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 Vergi liae cum sole ortuntur."

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 for 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 vein, which do indeed shine over our heads, and may be called frozen, being so near the pole.

233. *Occanî*
and has spurned the deepened waters of the ocean: or when the same star, flying from the constellation of the watery fish,

Pleias, et oceani pretos pede reppulit amnes:
Aut eadem sidus fugiens ubi piscis aquosi

NOTES.

233. Oceani amnes. Thus Homer: ῥῆος ἀκραύοι. 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:

" Againe when she the southern fish " doth fly,
" To winter seas descending heavily:

Catrou says it is the constellation Piscis: "fuyant la presence du signe " des poissons." He observes in his note, that the Pleiades set before the Fish arise: " Les Pleiades se cou- " chent avant que le signe des pois- " sons se love." 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. Ruenz 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 a prefix 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 Decembri Scorpion totus " mane exoritur," 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 calendis Januariis Delphinus " incipit oriri mane." The sun does not enter Aquarius till the middle of January, nor Piscis 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 hibernas caelo descendit in undas.  
Illis ira modum supra est, læsæque venenum  
Morsibus inspirant, et spicula caeca relinquent  
Adfixæ venis, animasque in vulnera ponunt.  
Sin duram metues hyenem, parcesque futuro,  
Contusosque animos, et res miserabere fractas;  
At suffire thymo, cerasque recidere iananes

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 spiring 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 vulnera.

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 miserabili.

241. At suffere 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 sparcitius "purgare alvum, et vermiculos eji-"cere."

Cerasque recidere iananes.] 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 an-
other, or the fierce hornet has
engaged them with unequal
arms, or the dreadful race of
moths, or the spider hunted by
Minerva hangs her loose nets
at their doors. The more they
are exhausted, the more pains

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Quis dubitet? nam saepe favos ignotus a ledit
Stellio, et lucifugis congrega cubilia blattis,
Immutisque sedens aliena ad pabula fucus,
Aut asper crabro imparibus se immiscuit armis; 245
Aut dirum tineae genus, aut invisa Minervae
Laxos in foribus suspendit aranea casses.
Quo magis exuarta fuerint, hoc acris 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 scriptit;"
"Aristomachus, inquit, hoc modo
"succurrendum laborantibus existi-
"mat: Primum, ut omnes vitiosi
"favi tollantur, et cibus ex integro
"recens ponatur: deinque ut sump-
"gentur."

242. Ignotus stellio. The stellio
is a small spotted lizard, called also a
swift. The Poet calls it ignotus, be-
cause of its creeping into holes and
corners.

Adedit. Pierius found adhasit 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 re-
tained in all the ancient manu-
scripts.

Lucifugis blattis. The blatta is
an insect something like a beetle:
some take the cock-roach to be the
blatta. They are called lucifugae,
because they do not appear by day-
light.

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 tineae genus.] Many
read durum: but Pierius found durum
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.

Invisa Minerva aranea.] Arachne,
a Lydian maid, disputed with Mi-
ervae the preference in weaving
tapestry. Arachne performed her
work to admiration. But as she had
represented in it the crimes of sever-
of the Gods, Minerva in a rage de-
stroyed it: at which Arachne, being
grieved, hanged herself. The God-
dess in compassion changed her to a
spider. This fable is related in the

Servins and other Grammarians
observe, that we ought to write
araneus, in the masculine gender:
but both Virgil and Ovid use ara-
nea.

248. Quo magis exuarta, &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 dubiius poteris cognoscere signis;
Continuo est aegris alius color: horrida vultum
Deformat macies; tum corpora luce carentum 255
Exportant tectis, et tristia funera ducunt.
Aut illæ pedibus connexæ ad limina pendunt,
Aut intus clausis cunctantur in ædibus omnes,
Ignavæque famæ et contracto frigore pigræ.

NOTES.

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 disformat.

Varro observes, that a rough look
is a sign that the bees are sick, unless
it is about the time of their begin-
ning to work; for then they look
rough with labour, and grow lean:
"Minus valentinum signa si sunt pi-
"cæ et horridæ, ut pulverulentæ,
"nisi opificiæ eas urget tempus: tum
"enim propter laborem asperantur,
"ac macescent." 256

256. Tristia funera ducent. ] Aris-
totle only says the Bees bring out
those which die in the hive: Τὰς ἅπασαν
αποθηκεύσεις τῶν μυιῶν ἤπειρω-
ς. Pliny says they accom-
pany the dead bodies after the man-
ner of a funeral procession: "Quin
"et morbos suapte natura sentiunt.

"Index eorum tristitia torpens, et
"cum ante fores in teporem solis
"promotis alia cibos ministrant,
"cum defunctas progerunt, funeran-
tiumque more comitantur exe-
"quias," Dryden has amplified
what the Poet says of the funeral pro-
cession:

"And crowds of dead, that never
"must return
"To their lov'd hives, in decent
"pomp are borne:
"Their friends attend the horse,
"the next relations mourn."

257. Pedibus connexæ.] "I do
not think that a cluster is meant in
this place, which is afterward men-
tioned as a sign of joy: it seems ra-
ther to be meant of a few Bees,
which being either dead or faint,
"hang by their feet about the en-
trance." R.U.E.L.S.
Then a deeper sound is heard, and they make a drawing hum; as when a cold southwind sometimes ruffles the woods, or the troubled sea murmer the reflux of the waters, or as the roar in a pent up furnace. In this case I would advise to burn strong scented galbanum, and to put in honey ti'ro' canals of reed, softly

Tum sonus auditur gravior, tractimique susurrant, 260
Frigidus ut quondam sylvis immurmuratuster;
Ut mare sollicitum stridet reflexibus undis,
Æstuat ut clausis rapidus fornacibus ignis.
Hic jam galbanceos suadebo incendere odores,
Mellaque arundinices inferre canalibus, ultimo 265

NOTES.

260. Tractimque.] In the Bodleian manuscript it is tractaque.
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 similies are taken from the fourteenth Iliad:

"Oute xalastos, kyma tos sou boix
soti xetos
Poythion oerlevmon peri bopw alaphy
Oute svydo tosos ge peti blymos ai-
硼emios,
Ousos ik betos; oste t' ajeto kaimos
Hle.
Oute oynos tosos ge peti druh
rjilems

"Optc, bse maloxa myia bhcratoi
XLATAWOV.

"Not half so loud the bellowing
deeps resound,
"When stormy winds disclose the
dark profound;
"Less loud the winds, that from th'
"Eolian 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. Pope.

Here, as Mr. Pope observes, Virgil has beautifully softened these similies, and, by a kind of parody, applied them to the buzzing of a Bee-hive.

Sylceis.] Pierius found sylces 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.

Galbanceos 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 conspicus, qui horridas contractasque carpit, cum frequenter aliae mortuarum corpora domiciliis suis effereunt, aliae intra tecta, ut in publico luctu, mesio silentio torrent. Id cum accidit, arundinices infusi calibus offeruntur cibi, maxime decocti melli, et cum galla vel arida rosa detriti. Galbanum etiam, ut ejus odore medicentur, in cendi convenit, pas-soque et desfruto vetere 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 gallae admiscere saporem,
Arentesque rosas, aut igni pinguia multo
Defruta, vel psychia passos de vite racemos,
Cecropiumque thymum, et grave olentia centaurea.
Est etiam flos in pratis, cui nomen amello

NOTES.

267. *Tunsum.*] It is *tunsum* in the Bodleian, and in one of Dr. Mead's manuscripts, and in several of the old editions.

*Galli.*] The gall is an excrescence 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 tithymalloli floret frutex, et quo sameram ulmi promunt: namque sicut nos vis pomis, ita his primitivis floribus illectae, avide vescuntur post hybernam famem, nil alioquin cibra satiataem, tali nocente cibo, quo se cum afflatim repleverint, profluvio alvi, nisi celerer succurritur, intereunt: nam et tithymallus majorum quoque animalium ventrem solvit, et proprie ulmus apium."

*Admisci.*] In the King's manuscript it is *immiscere.*

268. *Arenques.*] In one of Dr. Mead's manuscripts it is *ardentesque,* which is manifestly wrong.

269. *Psychia 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 cur tus ratus dicitur Chiron cum Herculis excepti hospicio pertractanti armata, sagitta exedisset 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 by very 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 e eespite erigit magnam copiam caulium: aureus ipse est, sed purpura violae nigricantis sublucet in foliis, qua multa in orbem ambiant floscula." But our Translators have greatly erred: for May represents the leaves of the stalk as being purple:

"For from one root 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:"


NOTES.
Aster Atticus.
Funduntur, viole sublucet purpura nigrae. 275
Saepe deum nexis ornatae torquibus ara.
Asper in ore sapor. Tonsis in vallibus illum
Pastores, et curva legunt prope flumina Mellae.
Hujus odorato radices incoque Baccho,
Pabulaque in foribus plenis appone canistris. 280

with a great number of leaves, which are purple, like violets. 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 valleys, 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.

NOTES.

"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 quae 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. Violae negrae.] The common violet. It is called black, from its dark purple colour. Thus Theocritus: καὶ τῷ νυμφίῳ θάλαινι.

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, & demesse segetes." Servius's sense agrees best with the account which Ray gives of the place where it grows. Rugæus follows La Cerda, rendering this passage in pra-tis 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 juventi."

278. Flumina Mellae.] One of the Arundelian manuscripts, and the Cambridge manuscript have it Amel-la. La Cerda reads Melae. 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.
P. VIRGILII MARONIS

Sed si quem proles subito defecerit omnis, 281
Nec, genus unde novae sitipis revocetur, habebit,
Tempus et Arcadii memoranda inventa magistri
Pandere, quoque modo cæsas jam sæpe juvencis
Insicerus apes tulerit crur, 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.] Picarius 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 devexus 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 Prasianæ, formed by the mouths of the Indus, as the Delta was by those of the Nile. He derives the name of Prasianæ from πράσινος, viridis, and thence imagines, that Virgil meant this island by viridem Ægyptum. Huet 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. Ræus 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;

NOTES.

Indians by the Ancients. He interprets

"Quaque pharetrata vicinia Per-
"sidis 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 shows 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.

Pellae 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: Κανωσ η πυλα; ήν εευς και ικατον σιδικις απά Αλιγ- 
ανδρίας πτερις ισιω, ιπωνυς Κα-
νωσ τω Μενέλαιον κυνηρητον, απο-
βινις αυτὴν. Pella, according to the same author, was accounted the metropolis of Macedonia, being the birth-place both of Philip and Alex-
ander: Τήν δὲ Πίλαν ὀψερ μετρη-
τιλν γονιωτάς των Μακεδων των 
Φιλππον και Αλεξανδρου συνει. 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 Alexander. Therefore Virgil describes the west side of the Delta, by calling it the Pellean Canopus, on account of the neighbourhood of Alexandria.

Gen. fortunata.] The inhabitants of this part of Egypt are called hap-
py 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 up-
on banks raised by art, which at that time have the appearance of so many islands: Ἐν δὲ ταῖς ἁπαλάσι τοῦ 
Νείλου, καλυπτόμενα πάσας, καὶ πε-
λαγίζοντα, πλην τῶν εἰκόνων, ἄντι δὲ 
ἵπ λόφων ἀυτοφών, ἡ χαμάτων 
διόνυται, πάλικε τοι ἀνίσλογοι καὶ 
καμι, καθιζομεν κατὰ τήν σωζών 
ὗφαν.
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 soil,

**Quaque pharstrate vicinia Persidis urget,**
**Et viridem Ægyptum nigra sequet ad arena,**

**NOTES.**

290. *Pharstrate 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 gulf, 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 τῶν
τῶν τῆς ἀρκης ὀρείχαλκος αὐτῷ ἀρχήν
ἐν μῖς, ἤ ἐτῆς ᾣ Ἁλατίας: σιδήρω
ἁρμονία δὲ, ὅ το Τυχίνος ὀἰκίας οἴος
στῆραν δὲ, Κύπρος καὶ Ἁγγυπειος,
σφις μεσοβασιαν ἐπὶ Ἀδισπία.* 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
cast 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,* ap-
plied to Egypt, is cold and inani-
mated: 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 trian-
gular shape, and that the epithet
*viridis* is only a translation of Pra-
siane. 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 in-
"sulam efficiens, quae Prasiane no-
"minatur, et aliam minorem quae
"Patale." As for Patale, he says
in the next chapter, that it is trian-
gular: "*Sed ante sunt aliae, Patale, 
"quam significavimus, in ipsis fum-
"cis Indi triquetra figura cexx.
"M. pass. latitudine." But he no
where 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, be-
cause one of them resembles it in
shape, and the other is derived from
a Greek word signifying green; which
etymology
etymology, however, is not very certain, since the learned Father himself confesses in another place, that Prasianus is derived from the name of the inhabitants, who were called Prasii: “Prasianus, a Prasius, Indi amnis accolis, quorum ditionis fuit, nomen invent.” 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 discurret in ora.] The seven mouths of the Nile are so very famous, and so frequently spoken of, that it may seem unnecessary to say anything 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 Heracleum: and the base is the sea-coast between Pelusium and Heracleum. 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: 'Απὸ γὰρ τῶν Ἀιγυπτικῶν περιμένων, ἔνει ἐν ψυχίσει σφῆνα ἄρθραν ὁ Νεῖλος, ἐνω τοῦ καλομένου χρυσοῦ Δίκτα, ἐνὶ ἐν κορυφῇ σχίζονες ὁ Νεῖλος, ὡς ἐκαίνὼν Πλατῶν, ὡς ἂν τριγώνῳ κορυφὴν ἀποτιθῆκ τὸν τόπον τοιοῦτον σημεῖας δὲ τοῦ τριγώνου τὸ σχίζονε ἐφ’ ἐκάτερα ἐφ’ ἐκθέαν καθισταμένος μέχρι τῆς ἑλεκτάσεως, τὸ μὲν ἐν δεξίᾳ τῆς κατὰ Πελούσιον, τὸ δὲ ἐν αὐτοτρία τῆς κατὰ Κάμβων, καὶ τῷ σιδήρῳ Ἡράκλειῳ, σπείραςυνημιον βατων ἔν τινα σαράκια τίνων μεταξὺ τῶν Πελούσιων καὶ τῶν Ἡράκλειων. Γέγραμε δὲ ἐν τοῖς ἐκ τῆς ἑλεκτάσεως, καὶ τῶν ὑμνατῶν ἁμαρτίων τοῦ σαράκιος καὶ καλύπτει Δίκτα, διὰ τῆς ὑμῖντῆς τοῦ σχημάτος. A little afterwards he sets down the names of the seven mouths of this river: Μετὰ δὲ σώμα τὸ Κανωνικὸν ἐστὶ τὸ Βολειτικὸν ἢτα τὸ Σι- ενικὸν καὶ τὸ Φατικὸν. . . . . . . . Τῷ δὲ Φατικῷ συναδίε τὸ Μενδήσιον ἢτα τὸ Τατικὸν, καὶ τετελευταῖον τὸ Πελούσιακὸν. I wonder none of the Commentators have proposed the Ganges, as the river here meant; for Virgil himself, in the
ninth Aeneid, 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 anmi-
“ bus altus
“ Per tacitum Ganges: aut pingui
“ flumine Nilo,
“ Cum refluit campis, et jam se con-
“ didit alveo,”

293. Coloratis amnis deexus 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 Ilydas, and Egyptian beans in the Ace-
sine, 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 im-
possible 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 Trogloodytica: Ἀλικανδρὸν δὲ ἐν μίν τῷ Ἰλίαστῳ κροκόδυλοις οὐδείς, ἐν δὲ τῷ Ἀκεσῶν κυκροίος Ἀγκυρινὸς, ἐμπυκιάν ὕδατα ταῦτα τοῦ Νιλοῦ συν-
γείς, καὶ μαρακενιδοῦσι διόλος εἰς τῷ Ἀγγυρινῷ, ὦ τῷ ποταμῷ τού-
τῳ μέρῳ ἑκάς πλευσμάνωμεν μαρφῶν ὕδατα γείναι, διότι οὐ δύναται ὁ ἀρτιήσει. Μέσω γὰρ μεγάλου ποτα-
μοῦ, καὶ δύναι ἑδίδα. Ἡκαιός μὲν ποτα-
μὸν, εἰς ὅν ἴδεσθαι οὐ Ἰνδικὰ πάντοτε πολύμοι. Ἑπείτη, ἡ Ἀριανῆ, καὶ ὁ Πετσίκος κόλπος, καὶ ὁ Ἀρα-
βίως, καὶ αὕτη ἡ Ἀραμεία, καὶ ἡ Τρω-
γλαδακία. But there is no occa-
sion to have recourse to so absurd an opinion, if any did entertain it, since it is ea-y to prove that the Ethiopians, from whose country the Nile is al-
lowed to descend, were frequently called Indians by the Ancients. Thus our Poet himself in the eighth Aeneid, mentions Indians among the nations that assisted Anthony and Cleopatra:

“--------- Omnis eo terrore Ἑγ-
“ tus et Indus,
“ Omnis Arabs, omnes verterunt
“ terga Sabæi.”

Here the Indians are generally al-
lowed 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 shows that he has been speaking only of one country.
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, bina curvans jam cornua fronte,
Quaritur; huic geminae nares, et spiritus oris 300
Multa reluctanti obstruitur, plagisque perempto
Tuns per integram solvuntur viscera pellem.
Sic positum in clauso linquunt, et ramea costis
Subjiciunt fragmenta, thymum, casiasque recentes.

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 μυγήνια by the Greeks, because they arise from putrified bullocks: "Denique ex hoc putrefacto nasci dulcissimam apes mellis matri, a quo cas Græci μυγήνια 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 par tim ex apibus, partim ex bubulo corpore putrefacto. Itaque Archelaus in epigrammate ait eas esse

"— Bode φθινομένα πεποιμένα "θίνα.

"Idem:

"ιτενων μεν σφίδας γενέα, μίσχων δε "μέλισσαν.""

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 carcases 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. Thymum.] See the note on ver. 122.

Cassius.] See the note on book II. ver. 213.

205. Zephyris
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, fermenents; 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 tepefactus in ossibus humor
Æstuat, et visenda modis animalia miris,
Trunca pedum primo, mox et stridentia pennis 310 Miscentur, teneumque magis magis aëra carpunt;
Donec, ut æstivis effusus nibibus imber,
Erupere; aut ut nervo pulsante sagittæ,
Prima leves ineunt si quando proelia 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: "De cimo Calendas Martii leo desinit " occidere, venti septentrionales, qui " vocantur ornithae, per dies tri- " ginta esse solent, tum et hirundo " advenit:" and "Septimo Ca- " lendas Martii ventosa tempestas, " hirundo conspicitur." Pliny says it is on the twenty-second: "Octa- " vo calendas Martii hirundinis vi- " sus.

311. Teneumque magis magis.] The King's, the Bodleian, one of Dr. Mead's manuscripts, and most of the old editions have teneum magis ac magis. In the other of Dr. Mead's manuscripts, it is teneumque 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 maribus auras.

312. Ut.] It is et in one of Dr. Mead's manuscripts.

313. Erupere; aut ut.] Pierius found erupere in some ancient manuscripts, and in others erupere 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.


315. Quis dens, &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.

Exudit.] In the Bodleian, one of the Arundelian, and in both Dr. Mead's manuscripts, it is excudit.

317. Pastor
Pastor Aristæus fugiens Peneia Tempe,

The shepherd Aristæus flying from Peneian 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 Graeci ferunt, "Liberi filius, inventor olei esse dicatur, una cum Libero patre apud "ilos eodem erat in templo consecratos." And yet Cicero himself, in his third book _de Natu urs 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: Πενείας, quem olim Cocytus insula detinit, erat in _Chusia_; εὐκλέα νυμφαι δωματίαν εἰς χυτίαν; κρύπτων . . . . τίθη παῦξα τίγεσι . . . . μήνυ τοι βαρχύντων αἰεών εἰς συλλαβάς. He married Autonoë 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 Areadia, Sardinia, Sicily, and Thrace, 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.

_Peneia 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 _Peneia_ 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 Æmoniae, prærupta "quod undique claudit "Sylva; vocant Tempe: per quæ "Peneus ab imo "Effusus Pindo spumosis volvitur "undis; "Dejectque gravi tenues agitantia "fumos "Nubila conductit, summasque aspergente "gine sylvas "Impluit; et sonitu plus quam vi- "cina fatigat."

A pleasant grove within Æmonia grows,
Call'd Tempe; which high rugged cliffs inclose,
Through this Peneus, pour'd from Pindus, raves,
And from the bottom roules, with foaming waves,
That by steep down-falls tumbling from on hie,
Ingender 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 destitute by the fates, and yet sprung from the glorious race of gods, if, as you pretend, Thymbraeus Apollo is indeed my father? or whither is your love for me fled? why did you bid me hope for heaven? So, 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 amnis,
Multa querens, atque habens affatus voce parentem: 320
Mater Cyrene, mater, qua gurgitis hujus
Ima tenes, quid me praetria steripe deorum,
Si modo, quem perhibes, pater est Thymbraeus Apollo,
Invisum fatis genuisti? aut quo tibi nostri
Pulsus amor? quid me cælum sperare jugubas? 325
En etiam huc ipsum vitæ mortalis honorem
Quem mihi vix frugum et pecudum custodia solers
Omnia tentantiv extuderat, te matre relinquo.

NOTES.

**That on the dewy tops of trees distill,**
And more than neighbouring woods with noises fill.

SANDYS.

Theocritus also mentions the beautiful Peneian Tempe and Pindus together:

"H xalaiu Penei kalai Timpia, i kalai Pindo.

319. Extremi.] Pierius found extreme in some ancient manuscripts.

Capit.] 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: ξυνω αμόξεσσα διω τε γαμων μικράς κυμάς, Στροφώ ευρειας ὁδια λατιθαν υπτρακις τετακις ἐν βα-

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Quin age, et ipsa manu felices erue sylvas:
Fer stabulis inimicum ignem, atque interfece messes:
Ure sata, et validam in vites molire bipennem;
Tanta meae si te ceperunt taeidia laudis.

At mater sonitum thalamo sub fluminis alit
Sensit: cam circum Milesia vellera Nymphae
Carpebant, hyali saturo fucata colore:
Drymoque, Xanthoque, Ligeaque, Phyllodaceque,

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, ἔκλεος signifying glass.
336. Drymoque, &c.] The Poets seem fond of making long catalogues of nymphs; as may be seen in He- siod, Homer, and others.

Rüæus gives the following etymology of their names: Drymo from δύσμος, a wood of oaks; Xantho from ξανθός, yellow or golden; Ligea from λίγας, canorous; Phyllodace from φύλλος, a leaf, and δέκας, I take; Nesae from νήσος, an island; Spio from στειος, a den; Thalia from θάλια, I flourish; Cymodoce from κύμα, a wave, and δέκας, I take; Cydippe from κύδις, glory, and ἑτερος, a horse; Lycoraias from λύκος, a wolf; Clio from κλίω, I praise; Ephyre from φύρω, I water; Opis from ὀπις, ἐπώς a countenance; Deiopea from δειος, ardent, and ὀπις, ἐπώς, 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 Xantho fair."
"And sweet Phyllodace."
"Opis the meek, and Deiopea proud."
"Nesae 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 the same name, which is called also Scamander. After wards Ligea, who had her name from the sound of flowing waters, or from a tree or herb, called by the Greeks Ligeon. Then Phyllodace, so called from receiving leaves. And Nesae, who had her name either from spinning, swimming, or washing. Spio also, so called from dews and caverns of rivers. Thalia also, named from greenness, joy, and mirth."
having their shining hair diffused over their snowy necks; Nesæ, 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 Beroe, both daughters of Oceanus: both begirt with gold, both with painted skins; and Ephyre, and Opis, and Asian Deiopea, and Arethusa having at length laid her shafts aside.

P. VIRGILII MARONIS

Cæsariem effusæ nitidam per candida colla: Nesæ, Spioque, Thaliaque, Cymodoceque, Cydippeque, et flava Lycorias; altera virgo, Altera tum primos Lucinae experta labores: 340 Clioque et Beroë soror, Oceanitides ambae, Ambae auro, pictis incinctæ pellibus ambae; Atque Ephyre, atque Opis, et Asia Deiopea; 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 present, from whom the city Corinth took it's ancient name. Opis also, a nymph full of care and consideration. There was Asian Deiopeia also, a warlike and strong virago. And lastly Arethusa, a huntress, and companion of Diana, who took her name from a Sicilian fountain, who throwing away her arrows fled from Alpheus pursuing her."

338. Nesæ, &c.] This verse is omitted in one of Dr. Mead's manuscripts: and in some others, according to Pierius, and Fulvius Ursinus. Cymodoce.] In one of the Arundelian manuscripts it is Cymodoce.

339. Cydippeque et flava Lycorias.] In the King's, the Cambridge, one of the Arundelian manuscripts, and in the old Nuremburg 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 reading is generally admitted.

341. Et Asia Deiopea.] Paul Stephens and Schrevelius read atque Asia Deiopea. Some read atque Asia et Deiopeia, making Asia and Deiopeia two nymphs. But I believe Asia is an adjective, meaning that she belonged to the Asian: see the note on book I. ver. 383.

344. Tandem positis velox Arethusa sagittis.] The nymph Arethusa, according to the fable, was the daughter of Nereus and Doris, and one of Diana's companions. Being pursued 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 captae, dum fusis mollia pensa
Devolvunt; iterum maternas impulit aures.

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:

"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"

347. Aque Chao.] According to Hesiod, Chaos was before the other gods; and from him the rest were generated:

"— 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.
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Lucius Aristae, vitreisque sedilibus omnes 350
Obstupuere: sed ante alias Arethusa sorores
Prosperciens, summa flavum caput extulit unda,
Et procul: O gemitu non frustra exterrita tanto,
Cyrene soror; ipse tibi tua maxima cura
Tristis Aristaeus 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 laete
Flumina, qua juvenis gressus inferret: at illum 360
Curvata in montis faciem circumstetit unda,
Accepitque sinu vasto, misitque sub annun.
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:

Πορφύρειν ο' ἀρη κῦμα πενολάθυ ω- 
κυτταβίν, κρύει τε διαν.

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 Aristaeus 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 pa-
trem rerum.*

Homer
GEORG. LIB. IV.

Speluncisque lacus clausos, lucosque sonantes, Ibat, et ingenti motu stupesfactus aquarum, 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 gliding 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:

\[ \text{Eπι \ οἵτινες ποταμοὶ καὶ \ σᾶσα Σαλατίας, Καὶ σᾶσα κηφῖς καὶ \ ψηλάται μακρὰ ναυσῖν.} \]

Th' eternal ocean, from whose fountains flow The seas, the rivers, and the springs below.

Mr. Pope.

But Plato, whom Virgil seems to follow 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: \( \text{Εν τι \ τῶν \ χαμάτων τῆς γῆς, ἀλλὰ τῷ μέγατοι τυγχαῖν \ εἰ, καὶ \ διαμεῖζες \ τετράμειος \ εἰ \ ἀλλὰς τῆς γῆς τοῦτο ὑπὲρ \ Ὀμηρός \ εἶπε γιγαντίων αὐτῷ,} \]

\( \text{Τὰ \ μὲ} \) \( \text{καὶ} \) \( \text{ἐπὶ} \) \( \text{βαθὺς ἐν τῷ} \) \( \text{χοῦνος} \) \( \text{εἰς} \) \( \text{ἐξῆπεν.} \)

\( \text{ο} \) \( \text{καὶ} \) \( \text{ἄλλοι} \) \( \text{kai} \) \( \text{ἐκῆς} \) \( \text{kai} \) \( \text{ἄλλοι} \) \( \text{σωλών} \) \( \text{τῶν} \) \( \text{σωκτῶν} \) \( \text{τάφτατο} \) \( \text{κεκληκ} \) \( \text{καν.} \) \( \text{This opinion of Plato is largely opposed by Aristotle, in his second book of Meteorology;} \)

\( \text{Eπι} \) \( \text{φαίδων} \) \( \text{γεγραμμένο} \) \( \text{πιρὶ} \) \( \text{τῶν} \) \( \text{ποταμῶν καὶ} \) \( \text{τῆς} \) \( \text{Σαλατίας, ἀλλὰ} \) \( \text{τὸ} \) \( \text{ἰσι.} \) \( \text{The doctrine however of a subterraneous abyss of waters has been of no small use to some modern Philosophers in the construction of their theories.} \)

357. Phasimque Lycumque.] These rivers, according to Strabo, are two of the most famous of Armenia, and fall into the Black sea: \( \text{Ποταμοὶ} \) \( \text{εἰ} \) \( \text{πελάνει} \) \( \text{μὲν} \) \( \text{εἰς} \) \( \text{τῇ} \) \( \text{χώρᾳ} \) \( \text{γραμμάτωι} \) \( \text{ὁ} \) \( \text{Φάσις} \) \( \text{μὲ} \) \( \text{καὶ} \) \( \text{Λύκης, εἰς} \) \( \text{τὴν} \) \( \text{Ποστεράκη} \) \( \text{ἐκπλοῖος} \) \( \text{Σαλατίας.} \)

\( \text{(Ἐπαστεράκης} \) \( \text{ὁ} \) \( \text{αὐτὸ} \) \( \text{τῶ} \) \( \text{Λύκη} \) \( \text{τὸ} \) \( \text{θέσει Θηραδίον} \) \( \text{ὡς} \) \( \text{ἐν} \) \( \text{τῇ} \) \( \text{Καστία} \) \( \text{ὅ} \) \( \text{Κύριος, καὶ} \) \( \text{Ἀράχης, τῆς \) \( \text{ὁ} \) \( \text{Τερμάν} \) \) \( \text{ἐν} \) \( \text{τῷ} \) \( \text{Εὐφράτε} \) \) \( \text{καὶ} \) \( \text{ὁ} \) \( \text{Tigris.} \)

368. Primum se erumpit Enipeus.] Pieirius found \text{primum se rumpit} in the Roman manuscript: and \text{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 \text{primum erupit} in the King’s manuscript, \text{primum erupit} in one of Dr. Mead’s, and \text{primum se erupit} in the Cambridge manuscript, and in the old Venice edition of 1475.

Pieirius found \text{Enipheus} in some old manuscripts. It is \text{Enithus} in one of Dr. Mead’s.

Enipeus is a river of Thessaly flowing through Pharsalus, and fall-
Unde pater Tiberinus, et unde Aniena fluenta, Saxosumque sonans Hypanis, Mysusque Caicus, 370
Et gemina auratus taurino cornua vultu
Eridanus; quo non alius per pinguiua culta
In mare purpureum violentior effluit annis.
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:
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 infìlit 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. Ruaus 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 adolescentum ignibus ara.

Et mater, cape Maonii carchesia Bacchi; 380

And bring smooth towels: some load the tables with viands, and place full cups; the altars blaze with Panchian fires: Then, says the mother, take these goblets of Maonian wine:

NOTES.

"Dant famuli manibus lymphas, "Cereremque canistris "Expediant, tonsisque ferunt man- "telia villis."

377. Tonsisque ferunt mantelia villis.] It is commonly spelt man-
telia: but Heinsius and Mavricius 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, man-
tellum, and mantelium. He also quotes a comment of the Servius of Fabricius, 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 mantelium, and Lucilius mantella: "Varro appellat "mantelia, quasi manutenia. Ca-
"terum Plautus hujus singulare "mantelium posuit in Captivis : 

"Nee his sycophantiis, nec fucis "ullum mantelium inveniam. "Lucilius autem mantella dicit : "—— Mappas, mantella, me-
"rumque, 

"quæ Graeci παρθενοι vocant." Vos-
sius farther observes, that there is probably an error in this note of Ser-
vius, and that it should be manutenia, rather than manutenia, because Var-
ro derives it a tergendo, and not a tendingo; "Mantelium quasi manu-
derium, 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.

379. Panchæis ignibus.] Pan-
chæa is a country of Arabia felix, fa-
ous for frankincense. Thus our Poet in the second Georgick:

"Totaque thuriferis Panchaïa pin-
"quis arenis."

380. Maonii carchesia Bacchi.] Servius interprets Maonii, Lydii. Philargyrius adds, that Lydia was an-
ciently called Maonia, and that the mountain Timolus, famous for good wine, is in that country. Strabo mentions a country called Cataca-
camene, which is otherwise called Mysia and Maonia, and was re-
markable for affording no other tree than that sort of vine from which the catacaecamenean wine is obtained, which yields to none in elegance:

Metâ δε ταυτί ἐσθιν Κατακαι-
polim ἄγηριν χερι, μικροι μι κα-
Pαναγείων ἀθλητα, παλατίς δε τι-
ταθεισιε, εἰπε Μυσίαν χερί καλήν,

Hi b 2 476
Oceano libemus, ait, simul ipsa precatur
Oceanumque patrem rerum, Nymphasque sorores,
Centum que sylvas, centum que 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,
Ceruleus Proteus, magnus qui piscibus ægquot
Et juncto bipedum curru metitur equorum.

NOTES.

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Et juncto bipedum curru metitur equorum.

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 evinco in one of Dr. Mead's manuscripts.
Hic nunc Emathiae portus patriamque revisit. He now revisits the port of Emathia, and his own country Pallene; him we nymphæ veneramur, et ipse, 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. Quæ sint, quæ fuerint, quæ mox ventura trahantur. What were, what are, what is to come. For so Neptune has thought fit: whose monstrous herds, and ugly sea calves he feeds under the gulph.

NOTES.

**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.


391. *Pallene.* 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:

396. *Vincis capiendus.* Homer says he must be seized, in order to make him discover what is required of him:

**Mr. Pope.**
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 may. If will lead you to the senator'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;

**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 Arundel manuscripts.

401. *Medios cum sol accenderit aestus.*] It is *accenderit* in one of Dr. Mead's manuscripts.

The heat of the day is mentioned also by Homer.

"Hic est, d' hilios misit oculis aereis, diemque custodire.

"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:

"Ipsi qualitate, qualis, qualis, quaepidam,  
iam,  
"Alibi uti, uti, uti, uti, uti,  
Tei non in, non, in, in, in,  
"Hie.

"Instant he wears, elusive of the rape,  
"The mimic force of every savage shape:  
"Or glides with liquid lapse a murring 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 demand,  
"The cause that urg'd the bold at-tempt declare,  
"And sooth the vanquish'd with a victor's pray'r.

"The
Tum variae eludent species atque ora ferarum. Fiet enim subito sus horridus, ataque tigris, Squamosusque draco, et fulva cervice lezna: Aut acrem flamæ sonitum dabit, atque ita vincelis Excident, aut in aquas tenues dilapsus abibit. Sed quanto ille magis formas se vertet in omnes, Tanto, nate, magis contende tenacia vincla; Donec talis erit mutato corpore, qualem Videris, incepto tegeret cum lumina somno. Hac ait, et liquidum ambrosiæ diffundit odorem; Quo totum nati corpus perfuxit: at illi Dulcis compositis spiravit crinibus aura, Atque habilis membris venit vigor. Est specus ingens Exesi latere in montis, quo plurima vento Cogitur, iuque sinus scidunt sese unda reductos; Depreensis olim statio tutissima nautis. Intus se vasti Proteus tegit objice saxi.

NOTES.

"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 Masiusius.
Pierius found ludent in the Roman
manuscript, eludunt in the old ob-
long one, eludent in the Lombard,
the Medicean, and most of the an-
cient ones. It is illudent in both
the Arundelian, and in the other ma-
uscript of Dr. Mead, which is ad-
mitted by La Cerda, Schrevelius, and
Ruaeus. Many read illudunt.
407. Atra.] Id est saeva, says
Servius.
411. Vertet.] It is vertit in one
of the Arundelian, and in one of Dr.
Mead's manuscripts.

415. Hac ait.] This paragraph
contains the seizing of Proteus.
Ambrosia.] Pierius found am-
brasia, in the ablative case, in some
manuscripts.
Diffundit.] Pierius says it is de-
promit in the Roman manuscript. I
find diffudit in the King's, both Dr.
Mead's manuscripts and in some print-
ed editions.
416. Perduxit.] Pierius found per-
fudit in the Roman manuscript.
417. Aura.] It is auras in the
Roman manuscript, according to
Pierius.
421. Depreensis.] It is depressis
in the Cambridge manuscript.
422. Intus.] In some copies it is
inter.
Vasti.] In the old Nuremburg edi-
tion 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, searching 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 bitterspray farabout. The sea calves spread themselves asleep on the floor. He, like a herdsman on the mountains, surprised, being fatigued and glad to sleep.

NOTES.

423. Aversum alumine.] In one of Dr. Mead's manuscripts, it is aver-sum lumine without a. Pierius found the same reading in most of the ancient manuscripts.

424. Resistit.] Some read reces-sit; 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 circumlo-cution, 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, siti-entes, 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 ardebat in the King's manuscript.

431. Dispersit.] It is commonly read dispersit: 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:

Πρωδό ἀποπνέοια ταλός αὐλευθεῖος ὀδ-μυί

432. Diverso.] So Pierius found it in the Roman and other manu-scripts of greater note. In one of the Arundelian manuscripts, in the old Nuremberg edition, and in Schrevelius, it is diverso. But diverso 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 acuunt balatibus agni,
Considit scopulo medius, numerunque recenset.
Cujus Aristæo quoniam est oblata facultas;
Vix defessa senem passus componere membra,
Cum clamore ruat magno, manicisque jacentem
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

NOTES.

Aéxias in μίσοσιν νομίζει ὡς πώς μήλων.

" — — 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 auditique.
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; conscendit 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 ruat magno, &c.] Thus Menelaus in Homer:

'Αλλ' ἦτος κρατισίωσιν ἱέων ἔνεις τιτίαν ἱυ-γέανοις,
Αὐτὰς ἐκτιμὰ δράκων, καὶ παράδαλες
ἦν μῖχας σφι.
Γιολο δ' ὑφόν ὕδας, καὶ δέιδριον
ὑποτέτολον.
'Ημεῖς δ' ἀδημφώς ἱχθύν τιτηνίτοι
Σφιάκα.
'Αλλ' ὅτε δὴ ρ' εἶνας' ὅ γέρων ὀλοφωίων
εἶδες,
Καὶ τὸτε δὴ μ' ἔπεσον ἀνεμόμοιον
προσέπειν,
Τίς νῦ τιν 'Ατρίσκ εἰς Ἀτρίσκ συμφίασας
βουλας,
'Οφιξ μ' ὕλις ἄκοπος λοχυσάμενος;
τίο σε ἤρν.

" Rushing impetuous forth we straight prepare
" A furious onset with the sound of
" war,
" And shouting seize the god: our
" force t' evade
" His various arts he soon resumes
" in aid:
" A lion now, he curls a surggy
" mane;
" Sudden, our bands a spotted pard
" restrain;
" Then arm'd with tusks, and
" light'ning in his eyes,
" A boar's obscener shape the god
" belies:

" On
binds him. He on the other side, not forgetful of his wond-
ted art, transforms himself in-
to all sorts of wonderful shapes, a
fire, a dreadful wild beast, and
a flowing river. But when
his deceit found no escape, be-
ing conquered, he returned to
his own form and at length
spoke with human voice: Who,
O most presumptuous youth,
who commanded you to ap-
proach 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 flash-
ing with bluish light; and
grinding his teeth, thus open-
ed his mouth to reveal the
fates.

"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 sili-
age wears.
Vain efforts! with superior pow'r
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 Heins-
lius. Pierius also found pellacia in
some manuscripts. In the second
Aeneid we find

" — — Invidia postquam pellacis
Ulyssae."

447. Scis Proteu, scis ipse.] Thus
also Menelaus.

O ita uxor té mi tauda mártropíon
iēnías.

Neque est te fallere cuiquam.] A
Græcism, for nec licet cueram;
thus in the second Eclogue, nec sit
mihi credere. Thus also Horace,
quod versus dicere non est.

449. Venimus, hinc lapsis.] This
reading was found by Pierius in the Ro-
man and other ancient manuscripts.
It is the same in one of the Rundelian,
and in both Dr. Mead's manuscripts.
It is admitted also by Heinsius, Mas-
vicius, 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 irae.
Magna luis commissa: tibi has miserabiles Orpheus
Haudquaquam ob meritum, pœnas, ni fata resistant,
Suscitat; et rapta gravior pro conjuge sævit. 456
illa quidem, dum te fugeret per flumina præceps,
Immanem ante pedes hydrum moritura puella
Servantem ripas alta non vidit in herba.
At chorus æqualis Dryadum clamore supremos 460

NOTES.

of Orpheus. This whole story is
told by Virgil in so beautiful a man-
ner, that it does not seem unworthy
of the mouth of a deity.

453. Non te nullius. Servius in-
terprets this non humilitis sed magni;
but the Nymphs, who were offended
with Aristaes, were not great de-
ties: and as for Orpheus and Eury-
dice, they were no deities at all.

454. Magna luis commissa. La
Cerda reads lues, and interprets it
nam commissa quidem est magnaluc
tuarum apum, deleterque omnes in-
genti occidione. But lues is gener-
ally understood to be a verb, which
seems to be the best interpretation.

Orpheus.] He was the son of Æa-
grus, a king, or, according to Servi-
us, a river of Thrace, by the muse
Calliope. Some will have him to be
the son of Apollo: but I believe Vir-
gil 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
"Thracios Orpheus,
"Nec Linus: huic mater quamvis,
"atque huic pater adsit,

"Orphe 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 extra-
ordinary 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'est is sent."

Others refer them to miserabiles Or-
pheus. Thus Dryden:

"For crimes, not his, the lover lost
"his life:"

And Dr. Trapp:

"Orpheus, unhappy by no guilt of
"his."

461. Rhodopeiae.
of the mountains with their cries: the rocks of Rhodope wept, and high' Pangea, 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 Tana-rus, the lofty gates of Pluto.


Tænarias etiam fauces, alta ostia Ditis,

NOTES.

461. Rhodopeiæ arces.] Rhodope and Pangea are mountains of Thrace. 462. Pangeæ.] 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 curva lyre 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 quaæ strepitum, Pieri, tem-
"peras!
"O mutis quoque piscibus "Donatura cygni, si libeat, sonum!"


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.

469. Manes.
Et caligantem nigra formidine lucum
Ingressus, Manesque adit, regenique tremendum,
Nesciaque humanis precibus manus escere corda. 470
At cantu commotæ Erebi de sedibus imis
Umbræ 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, inmuptaque puellæ,
Impositque rogis juvenes ante ora parentum,
Quos circum limus niger, et deformis arundo
Cocyti, tardaque palus inamabilis unda
Alligat, et novies Styx interfusa córcet.
Quin ipsæ stupuere domus, atque intima Lethi
Tartara, cæruleosque implexæ crinibus angues
Lumenides, tenuitque inhians tria Cerberus ora,
Atque Ixionii cantu rota constitit orbis.

NOTES.

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;
ex Χαῖος ὁ Ἐρείκος τε μαλαινά τε Νήκ
ἐγείνοτο:
but according to some, it is the name of the profoundest mansion of hell.
472. Ibi.] 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 in-nabilis, 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. Implexa.] Pierius found amplexa in the Lombard and other manuscripts, and innexa in the Roman. It is amplexa in the King's manuscript, and in the old Nurenb erg edition.
484. Cantu.] The usual reading is veneto, 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 veneto 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 Muses 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 and so the sense will be, the wheel stood still at his approach. La Cerda interprets vento, in aere, in the air. Ruæus strains it to planta 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 canit, 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 casus evasaret 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, Eurydiceque suam jam luce sub ipsa, 490
Immemor heu! victusque animi respexit. Ibi omnis
Effusus labor, atque inmitis rupta tyranni

NOTES.

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nions, is inferred, tho' not directly expressed by the Poet. Ovid has mentioned it more at large:

"Hanc simul et legem Rhodopeius accipit heros,
"Ne flectat retro sua lumina; donec Avernas
"Exierit valles; aut irrita dona future.

Given Orpheus with this law; till thou the bound
Of pale Avernas 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 conjuje quiquam
"Questa suo: quid enim sese quere retur amatam?"

Nor
GEORG. LIB. IV.

479

Foedera, terque fragor stagnis auditus Avernis.  
Illa quis et me, inquit, miseram, et te perdiderit Orpheus? 
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, cec fumus in auras. 
Commixtus tenues, fugit diversa: neque illum 500 
Prensantem nequiemum umbras, et multa volentem 
Dicere praeterea, vidit: nec portitor Orci 
Amphius objectam passus transire paludem. 
Quid faceret? quo se rapta bis conjuge ferret?

NOTES.

"Nor did she, dying twice, her spouse reprove:"
For what could she complain of but his love?

SANDYS.

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-
phae 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
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 ferryman of hell suffer him again to pass over the withstanding lake. What should he do? whether should he betake himself having twice lost his wife?"

"Sighing thro' all her works gave signs of woe
"That all was lost."

And again,

"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 stagnis est auditus Avernis 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 Avernis. In the old Paris edition of 1494, and in some others, it is stagnis auditus A-
vernis. 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.
Quō fletu Manes, qua numina voce moveret?

Illa quidem Stygia nabant jam frigida cymba.

Septem illum totos perhibent ex ordine mentes
Rupe sub æter deserti ad Strymonis undam
Flevisse, et gelidis hæc evolvisse sub anris,
Mulcentem tigres, et agentem carnine quercus.

510 Qualis populea moerens Philomela sub umbra

NOTES.

508. Strymonis.] Strymon is a river of Macedon, on the borders of Thrace.

509. Flevisse.] Pierius found fleisse 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 melancholy 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 reneweth 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:
Amisssos queritur foetus; 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

NOTES,

"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 Proene, 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-
"thera, and Aëdon: Pandareus
"married his eldest daughter Aëdon
"to Zethus, brother of Amphion,
"mentioned in the eleventh Odyssey;
"she had an only son named Itylyus;
"and being envious at the numerous
"family of her brother-in-law Am-
"phion, she resolves to murder Am-
"phion, the eldest of her nephews;
"her own son Itylyus 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
"Itylyus, by mistake, instead of her
"nephew Amaulon: 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:

"Ως δ' οτε Πανδαρέων κοιφή κληρῆς
[κληρῆς]
Καλλίν αἰδήσεν ἐμφιάζεν ἵνα ἵστατοι,
Ἀπειρόθιν ἐν πεπολυνθείς καθεξήμονες
μικράς.
"Η τε δαμά τρωπωθα χέρι πολυχρίζα φω-
[φω]
Παίδος ολοφυρωμένη 'Ἰτυλοῦ φίλοι, ὦ στετε
Χαλκῷ
Κτεῖν ἀνέφρασας, κοιφὴν Ζήνου ὀδηγή-
[ς]

"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 Itylyus sounds warbling o'er
"the plains:

" Young
Flet noctem, ramoque sedens, miserale carmen
Integrat, et moestis late loca questibus implet. 515
Nulla Venus, non ulli animum flexere Hymenaei.
Solus Hyperboreas glacies, Tanaïmque nivalen,
Arvaque Riphæis nunquam viduata pruinis
Lustrabat, raptam Eurydicen, atque irrita Ditis
Dona querens: spreto Ciconum quo munere matres,

NOTES.

"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. Pope.

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, Medicean, and other ancient manuscripts.

517. Hyperboreas glacies.] See the note on book III. ver. 196.

Tanaïm.] The Tanais or Don is a river of Muscovy, which empties itself into the lake Maeotis, and divides Europe from Asia.

518. Riphæis.] See the notes on book III. ver. 196, 382.

520. Spreto 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 spreto, 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 refugeri
"Orpheus
"Fæminam Venerem: seu quod
"male cesserat illi;
"Sive fidem dederat. Multas tamen
"ardor habebat
"Jungere se vati: multa doluere
"repulse.
"Ile etiam Thracum populis suit
"actior, amorem
"In teneros transferre mares: ci-
"traque juventam
"Ætatis breve ver, et primos car-
"pere flores."
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, quaer 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 insolable for the loss of her, and invoking her with his dying lips. His hero, the great Eneas, leaves his father and son, and rushes through the flames of Troy, and the victorious enemies, to seek his lost Creusa, 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
Discertum latos juvenem sparsere per agrum.
Tum quoque marmorea caput a cervice revulsum
Gurgite cum medio portans ΟΕagrius Hebrus
Volveret, Eurydici vox, ipsa et frigida lingua, 525.

NOTES.

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 Caesar, on account of the obscenity of his verses, excuses himself by the example of Virgil, who described the flames of Amaryllis and Phillis, and the unlawful commerce of ΑΕneas and Dido:

"Et tamen ille tuae felix ΑΕneidos " author
"Contulit in Tyrios arma virum- " que toros.
"Nec legitur pars ualla 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 Medicæan 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 ἐφύρε, fury. It was in one of these drunken fits it seems, that Orpheus was torn in pieces.

524. Ωagrius Hebrus.] The Hebrus is called Ωagrian, from Ωagrus the Thracian king or river mentioned before to be the father of Orpheus.

525. Eurydici.] 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. Quaerensque " per arva piorum
" Inven-
Ah miseram Eurydicen anima fugiitente vocabat: Eurydicen toto referebant flumine ripae.

Hac Proteus, et se jactu dedit aequor in altum; Quaque dedit, spuman tem undam sub vertice torsit.

At non Cyrene: namque ul taga affata timentem: 530

Nate, licet tristes animo depellere curas.

Hac omnis morbi causa: hinc miserabile Nymphae

Cum quibus illa choros lucis agitabat in altis,

Exitium misere apibus. Tu munera supplex

Tende petens pacem, et faciles venerare Napaeas. 535

Namque dabunt veniam votis, irasque remittent.

Sed, modus orandi qui sit, prius ordine dicam.

Quatuor eximios praestanti corpore tauros,

Qui tibi nunc viridis depascunt summa Lycae,

ah! poor Eurydice, as his life departed, and all the rocks repeated Eurydice through 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 Lycae.

**NOTES.**

" Invenit Eurydicen, cupidisque am-
" plecit tur ulnis.

" Hic modo conjunctis spatiantur pas-
" sibus ambo :

" Nunc praecedentem sequitur, nunc
" praveius anteit :

" Eurydicenque sanam jam tuto res-
" mpiet 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

Seekes his Eurydice. Now repossest

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.

SANDYS.

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. Napæus.] The Napæus have their name from τέξσα 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 praestanti corpore.] Pierins found eximio praestantes 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.

540. Intacta.]
Delige, et intacta totidem cervice juvencas.  
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 leithæa papaveræ mittes,  
Placatum Eurydici vitula venerabere caesa,  
Et nigrum mactabis ovem, lucumque revises.  
Haud mora: continuo matris præcepta facessit:  
Ad delubra venit; monstratas excitat aras;  
Quatuor exinius præstanti corpore tauros  
Ducit, et intacta totidem cervice juvencas.  
Post ubi nona suos Aurora induxerat ortus,  
Inferias Orphei mitit, lucumque revisit.  
Hic vero subitum ac dictu mirabile monstrum  
Aspiciunt, liquefacta boum per viscera toto  
Stridere apes utero, et ruptis effervere costis;  
Immensasque trahi nubes: jamque arbore summa  
Confluere, et lentis uvam demittere ramis.  
Hæc super arvorum cultu pecorumque cænabam,

NOTES.

540. Intacta.] Pierius found intactæ in the Roman manuscript.  
543. Corporaque.] In the King’s manuscript it is corpora queaque.  
545. Ostenderit.] In one of the Arundelian manuscripts it is induxerit.  
545. Inferias.] The inferiae were sacrifices offered to the Manes.  
Lotheæa papaveræ.] 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
Et super 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 juventa, 565
Tityre, te patule cecini sub tegmine fagi.

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, 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.

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 juventa.] According to Servius, Virgil was twenty-eight years old when he wrote his Eclogues.

THE END OF THE FOURTH BOOK.
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.

GEORGICK 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 obs.
na; and with the best Poe's listen to her chiefly, when she does flere noc-
ten; Virg. sing darkling, Milt.
Ver. 416. By the fate of things a greater prudence; and this carries on the Epicurean principle.
Ver. 419. Aut qua densa relaxat; for it is impossible that both should happen in the same instant.
Ver. 462. I never could be reconciled to quid cogit et or concilet (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 sponte sua.
Ver. 22. I cannot construe this line without reading Sunt alii queis ipe siam sibi reperit usus. The alii (viz. modii) queis, &c. answers what went before, His genus omne.
Ver. 59. This relates to the seminibus 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 prunum
"ba flamma pudorem
"Sollicitat; mistaque tremit formi-
"dine votum,

Ver. 134.
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

" — Ilicibusque 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 pseudum 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, & quamit aegros
" Tussis anphila susus."

Speaking of the horse, ver. 501.

" — Aret
" Pellis, et ad tactum tractauti 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 profit. 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 waggon; 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 humum uque tanto
Squameus in gyrum tractu se coligit 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.

_Pers. 247._

"Illic, ut perhibent, aut intempesta silet nox
Semper, et obtenta densentur nocte tenebrae."

Mr. B— not content with having observed, and kept to the beauty of the first line in his translation, injudiciously observes a palpable darkness 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 tenebrae."

_Pers. 441._ Mr. B— says the storm roars through the line. To me it sounds whistling. Quas animos' Eur' assiduc 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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