Grammar School Classics.

M. VAL. MARTIALIS

EPIGRAMMATA SELECTA.

SELECT EPIGRAMS FROM MARTIAL,

WITH ENGLISH NOTES BY

THE LATE

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AND THE LATE

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TO THE READER.

The notes in the present edition of Martial were for the most part written in the years 1862—1863. My late lamented friend and former pupil, Mr. Stone, scholar of Trinity College, had consented to join me in the attempt (no light one, we were well aware) to produce such an edition of this poet as might be found suitable both for school reading and for general use. He entered into his work with great enthusiasm, and devoted much time and labour to his allotted portion of the task. An excellent and promising scholar, and a keen admirer of Martial, whom he justly regarded as the greatest wit as well as the most accomplished and artistic versifier of antiquity, he had not only made himself master of his author, but he had read a good deal for the express purposes of illustration and explanation. His notes were placed in my hands, after his early decease, not indeed fully finished, nor as he himself intended them for publication, yet in such an advanced state that I have been able to avail myself of them as far as they went.

In considering how we might best satisfy a want that
all scholars admit—for it is a remarkable fact, that no complete edition of Martial with explanatory notes has ever appeared, either in England or in Germany, since the 'Variorum' editions of nearly two centuries ago, which, even when they can be procured, are behind the requirements of the age—one principal difficulty presented itself. However brilliant the wit, however valuable the details of domestic Roman life and of Roman topography, and however admirable the poetry and the latinity of Martial, there is this valid ground of objection to the use of his epigrams in schools, that not less than a fourth part of them is exceedingly gross, and quite unfit for general reading. The same, indeed, may justly be said of Catullus, Juvenal, Aristophanes, and some others; but the remedy of expurgation has long ago been so far applied to them, as to make them not only endurable, but highly popular in schools. Now selection, which is the plan we resolved upon, has obvious advantages over expurgation; and it is fortunate that of all authors Martial most readily admits of selection, because each epigram is quite complete in itself. Since, however, many of the epigrams are very difficult, and require a large amount of illustration, we feared that it would be found impossible to include in one moderately sized volume all the residue, i.e. all the really readable epigrams. We were compelled, therefore, to select again from these; and that was a task in itself requiring a good deal of time and judgment. Having agreed, in common consultation, as to

1 Very rarely—perhaps in half-a-dozen instances—we have omitted a line or two from the epigrams given in this series.
the particular epigrams we would admit (and be it understood, we have omitted hardly any of the readable sort which can fairly be considered important, excluding, however, not without regret, the very interesting distichs, about 350 in number, composing the thirteenth and fourteenth books), it only remained to mark them in our respective editions, and work upon them by reference to our own numbers. Thus, we uniformly quote the number and verse of our collection, as a shorter and more convenient method than the full reference to book, epigram, and verse, except in the tolerably numerous cases where epigrams not in our series are referred to or cited for the sake of illustration. Once made, it is obvious that the numbering of our epigrams could not be altered without throwing all our references into confusion. I hope that this plan will be thought, on the whole, the best that could be adopted. I think that to have produced a readable edition of the best parts of such a poet, fit to be placed in the hands of all, with a brief heading to each epigram to explain the general drift of it, and with such notes as will suffice for every purpose of explanation, will be thought a useful expenditure of labour.

My own time has been so much taken up with other classical work of late years, that I have advanced but slowly with these notes, though I have never laid them entirely aside. Still, all that time I have been reading and teaching Martial, and thus learning him better and better. And of this I have long been satisfied—that there is no Latin poet that would take such extensive illustration, if the learning of an editor or the limits of his work would
allow of its application. This is probably the real reason which has deterred even German scholars from undertaking complete editions of Martial. It would be easy to name some two dozen epigrams in this volume, on which alone hundreds of pages of notes might have been written. We found it a difficult task to say only just so much, or rather so little, as should suffice to make each epigram fairly intelligible in itself. If we have erred at all, it has been on the side of deficiency; but any other plan than that we have followed would probably have defeated the object we had at heart, viz. to bring Martial into the series of Roman poets usually read in our schools.

There are three books especially which we have used constantly as references; so constantly indeed, that I must almost ask the student of Martial in this edition to have them at hand. These are—

1. Becker's 'Gallus,' translated by the Rev. F. Metcalfe; a work very largely devoted to the illustration of Martial, and quite essential to the right understanding of the poet. The words given in Becker's index, as explained in the body of the work, in themselves form almost a glossary to Martial.

2. The 'Illustrated Companion to the Latin Dictionary and Greek Lexicon,' by Anthony Rich, Jun., B.A. This is, in my opinion, one of the most valuable contributions ever made in this country to classical school literature. I have used it for years, and I more and more admire and appreciate the accuracy, the learning, the artistic feeling, and the great value and beauty of its numerous illustrations. Like the work before mentioned, it is not only
important, but almost necessary for the student of Martial.

3. Thirteen Satires of Juvenal, by the Rev. J. E. B. Mayor, M.A. I need say nothing further in praise of this well-known work, than that it is one of the few classical editions that have emanated from this University, which can fairly vie in the immensity of its erudition with the German commentaries. Of all the Roman poets, Juvenal most directly illustrates Martial. In very many cases I have merely referred to a note of Mr. Mayor's, where the student will at once find all the information, or at least all the references, he can possibly desire.

From the seventh volume of Mr. Merivale's 'History of the Romans under the Empire,' (under the life and times of the Emperor Domitian), an explanation of the historical allusions to the wars and other political events of the period will be most readily and conveniently obtained.

Nothing indeed more curiously illustrates the force of fashion, and the routine of school teaching, than the fact that Juvenal, a contemporary and friend of Martial, and quite as liable to the charge of grossness², has always been read in our schools and colleges, and that at least a dozen good school editions exist of that poet, while Martial has remained, to ordinary students, almost unread and unknown. And yet it is impossible to speak too highly of the merits of Martial, if Roman poets are to be

² Of course, there is a difference between satirizing vice and glorying in it. For school reading, however, the difference is not very important.
read at all. His wit is of that peculiarly pointed and brilliant kind which must be felt to be appreciated—it is wit in the very highest and most perfect definition of it. A single word at the end of an epigram, perhaps, contains the whole point of the thing; or a double entendre, or a turn παρὰ προσδοκίαν, different from what you though was to come, gives the colour and expression to the epigram. Of course, those minds (and there are such) which do not appreciate wit, may find more genial exercise than in reading Martial. But it is as an elegiac poet that I particularly wish to commend to all the study of Martial. If Latin verse-writing is to hold its place in schools, no model can be found superior in elegance and versatility to Martial. Although fun is his liking, pathos is his forte. Many of his epigrams breathe the most exquisite tones of sentiment and affection. A perfect master of latinity, he could describe the dishes of a Roman dinner, the follies of a Roman fop, the furniture of a bath, or the picturesque site of a villa, the decease of a favourite verna, or the tears of a mother over her infant's grave, with equal reality and felicity of expression. His chief weakness was one that he had in common with nearly every Roman poet under the empire—abject servility and fulsome flattery of the man on the imperial throne, whom he calls his 'lord and his god.' Living, however, in the reign of Domitian, he had the excuse of a kind of necessity. None were then safe who did not flatter; every man of note purchased his life

3 Ep. 219. 1, 'edictum domini deique nostri.'
at the cost of his independence. ‘Quid si per quindecim annos,’ asks Tacitus, ‘grande mortalis aevi spatium, multi fortuitis casibus, promptissimus quisque saevitia principis, interciderunt? Pauci, ut ita dixerim, non modo aliorum sed etiam nostri superstites sumus, exemptis e media vita tot annis, quibus juvenes ad senectutem, senes prope ad ipsos exactae actatis terminos per silentium venimus.’ Like Tacitus, Martial lived to see, and wrote to praise, the happier reigns of Nerva and Trajan. If Martial was a sensualist, he was a Roman among Romans that lived the same lives themselves, and praised and bought epigrams bearing most undisguisedly on the fashionable vices. But in Martial we have a great mixture of the bad with the good. If we have placed the latter in the hands of the young without the fear of scandal from the former, I think that we shall have served in some degree the cause of Roman literature.

It only remains to add, that we have adopted in this edition the excellent and carefully revised text of F. G. Schneidewin (Teubner, 1853), which, being founded on a collation of all the best MSS., is as good a one as can be obtained, or even desired. In three or four places, perhaps, we have ventured slightly to modify the punctuation.

4 See Merivale’s Hist. of Romans, &c., vol. vii. p. 409.
5 Agricola § 3.
6 He apologizes not unfrequently for his ‘lasciva pagina.’ It is the necessary condition, he says, of epigram-writing. ‘Sic scribit Catullus, sic Marsus, sic Pedo, sic Gaetulicus, sic quiueque perlegitur.’ (Proem. ad lib. i.)
The edition of Martial by Lemaire (Paris, 1825), in three vols. octavo, has been consulted throughout; but it does not contain very much more than the 'Variorum' editions, of which I have chiefly used that by Schrevelius, a sound and learned work, and hitherto almost the only one with notes available for ordinary students, though first published as long ago as 1656.

F. A. P.

Cambridge,
1868.
A BRIEF NOTICE

OF THE

LIFE AND WRITINGS OF THE POET.

Marcus Valerius Martialis was a native of Bilbilis, on the river Salo, a confluent of the Ebro. This town was situated picturesquely on a hill side, partly surrounded by the Salo, and not very far distant from the sources of the Tagus; it was famous for the manufacture of steel, to which the waters of the Salo were supposed to give a peculiar temper. By birth a Spaniard, a compatriot of Lucan the poet and the two Senecas, it is not certain whether Martial was of naturalized Roman parentage, or a native Celt. He speaks indeed of his stiff and uncurling Spanish hair, and often of his 'Celtiberian descent.' It appears, however, from Pliny (N. H. iii. 3, § 24), that Celtiberia, including the Beblitani or Bilbilitani, was a Roman Colonia; it is therefore probable that Martial's parents were Spaniards, who had

1 'Annorum Salo temperator;' Ep. 192. 15, and 'saevo Bilbilin optimam metallo;' ib. ver. 11. The fame of the Celtiberi in this respect, and the singular process they employed, are described by Diodorus Siculus, v. 33.
2 Ep. 31. 7.
3 'Hispanis ego contumax capillis;' Ep. 558. 7. Compare also Ep. 440. 4.
the privileges of the Roman civitas. The gens Valeria reckoned other poets of note, among whom were Caius Valerius Catullus and Caius Valerius Flaccus, the author of the Argonautica. The cognomen Martialis may have reference to the circumstance that he was born on the Kalends of March. The date of his birth is commonly placed at A.D. 43; but as he calls himself fifty-seven years old in the tenth book, which appears to have been written in Nerva’s reign, A.D. 96—97, his birth would seem to have been somewhat earlier, viz. A.D. 39—40. Though he came to Rome at an early age, and commenced writing epigrams even as a boy, he retained a vivid recollection of, and a strong liking for, the picturesque scenery and the easy as well as economical life that he had enjoyed in his native town. Many epigrams allude to it, and in one we have a description of Bilbilis, characterized by great feeling and the keenest sense of the pleasures and beauties of the country.

After a long residence at Rome, he returned ‘an old man,’ as he calls himself, to Bilbilis, from which he had been absent (except, perhaps, in occasional visits) thirty-four years. At Rome the poet formed a friendship with many of the illustrious men and authors of the day—Lucan, Juvenal, Valerius Flaccus, Pliny the Younger, Quintilian, Statius, Silius Italicus, &c., and many others of wealth and influence whom he addresses in his epigrams.

4 Ep. 526. 1; 578. 10. 5 Ep. 526. 4.
6 See Ep. 563. where ‘justissimus omnium Senator’ alludes to the accession of Nerva.
7 Ep. 58. 1. 8 25.
9 Ep. 581. 2, ‘Latia factus in urbe senex.’ Compare Ep. 55. 4, ‘factus in hac ego sum jam regione senex.’ But senex meant any one who was past the age of juventas, i. e. after middle life.
1 Ep. 586. 7, ‘Quattuor accessit tricesima messibus aestas, moenia dum colimus dominae pulcherrima Romae.’
By the Emperor Domitian, whom he everywhere flatters with a servility that sounds to our ears positively ridiculous, he was held in high estimation as an author; and he was also patronized by two very influential members of the emperor's household, Parthenius and Burrus. Priscus Terentius, Stella the poet, Faustinus, Julius Cerealis, Julius Proculus, Julius Martialis, Aedius Melior, were also among his wealthy patrons; and from some of these, or perhaps in part from the sale of his poems, which were very successful, both in Rome and in all the provinces, he obtained a farm and villa, to which he often alludes, at Nomentum, on the borders of the Sabine territory. A frequent theme in Martial's epigrams is the games in the amphitheatre, i.e. in the great Colosseum then recently erected; in the collection of epigrams commonly prefixed to the editions, and known as 'Liber Spectaculorum,' or 'De Spectaculis Libellus' (though the genuineness of them is rather doubtful), this is exclusively the subject. The information to be derived from these, both as to the kinds of beasts imported to Rome, to be either baited or exhibited, and the marvellous degree of taming to which even lions and wild bulls were brought, is as curious as it is copious and valuable. The emperor, as we know also from Suetonius, took the greatest interest in these exhibitions, as well as in the games in the Circus. To flatter and please him, Martial would do and say any thing. Among the marks of favour he obtained from Domitian were the *jus trium liberorum* (which at this time, as in Trajan's reign, was

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2 The first book of the 'Silvae' of Statius is dedicated to Stella, the second to Melior.

3 See Epp. 306, 380, 492, 590.

4 Dom. § 4.

5 Epp. 107, 108.

6 Pliny, Epist. ad i. naj. 2.
sometimes given merely as a privilege), a tribuneship, and the rights of equestrian rank\(^7\), though he was not a *justus eques*, i.e. had not the full equestrian census. So popular had Martial's writings become at Rome, that he had many plagiarists and detractors to contend against, of both of whom he often speaks with great bitterness\(^8\). The usual way by which young poets at this time came into notice, was by giving public recitations. We know from Juvenal (vii. 83) that Statius invited his friends to a hearing, 'promisitque diem,' when he had completed his *Thebais*. That Martial did the same at first, is clear from his complaint\(^9\) that the friends, who ostentatiously copied down his epigrams at the time, by way of compliment, did not show the same fondness for them afterwards. It was in this way that plagiarists used to appropriate the verses of others. This the poet charges one Fidentinus with doing (i. 29):

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\begin{align*}
&'Fama refert nostros te, Fidentine, libellos \\
&\quad Non aliter populo quam recitare tuos. \\
&\quad Si mea vis dici, gratis tibi carmina mittam; \\
&\quad Si dici tua vis, en, ene, ne mea sint.'
\end{align*}
\]

And he not unfrequently\(^1\) jokes on *selling* to plagiarists verses of his own that have never been recited; whereby he shows up their impudence in appropriating those which had. Of criticism he was, or affected to be, very timid, and he often asks the patronage or friendly re-

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\(^7\) See iii. 95. 9, 'vidit me Roma tribunum, Et sedeo quae te suscitai Oceanus,' i.e. in the fourteen *ordines*. The privilege of the *jus trium liberorum* was this: a father of three children was free from all personal taxes, and had a prior claim to all magisterial dignities and remunerative posts in the administration; and in such posts, for which a certain age was required, each child was considered equal to one year in the computation of the age of the father.

\(^8\) See, for example, Epp. 28, 32, 509, 511.

\(^9\) Ep. 67. 5.

\(^1\) E.g. Epp. 32, 672.
vision of those whose judgment and friendship he could trust. Latterly, he seems to have preferred publishing a separate book on the occasion of the Saturnalia, which corresponded nearly with our Christmas festivities.

Another constant subject of complaint is the loss of time and the weariness and unprofitableness of the city-life of a 

togatus, or client. He cannot, he says, both write epigrams and attend levées.

The great reges were probably desirous to number a man of such note as the poet among the anteambulones and the attendants on their sella. But he severely satirizes the smallness of the sportula, and the insult of dining with a patron at the same table indeed, but on inferior fare. Of Martial's life as a 'gay man' there is, unfortunately, too much evidence, though not much of it will appear in the collection of epigrams in this volume.

Of his married life we know very little. Only twice he alludes, and with great affection, to Marcella, a Spanish lady; but it does not seem quite certain whether she was a first or a second wife. All we have to judge of are these words (656. 7)—

'post septima lustra reverso
Hos Marcella lares parvaque regna dedit.'

This sounds like the language of a man who is returning to the wife of his youth after thirty-five years absence. On the other hand, in 649. 7, in speaking of the same lady,

'Nee cito ridebit peregrini gloria partus,
Romanam deceat quam magis esse nurum,'

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2 Epp. 110, 212, 340.
3 Epp. 593, 693.
4 Epp. 34, 55, 553.
5 Epp. 30, 114, 149, 280, &c.
6 Epp. 649 and 656.
Colosseum (which appears to be referred to in Ep. 522. 7 as 'theatrum').

In writing epigrams Martial did not profess to be the founder of the style, in the sense that Horace claimed to have introduced lyric verse into Latium. On the contrary, he preferred to follow Catullus, Marsus, and Pedo Albinovanus:

'Sit locus et nostris aliqua tibi parte libellis,
Qua Pedo, qua Marsus, quaque Catullus erit,'

he says (Ep. 216) in writing to a friend; of Catullus especially he often expresses his admiration. In some sense it may be said, as Dr. Smith observes (Classical Dict.), that 'he first placed the epigram upon the narrow basis which it now occupies, and from his time the term has been in a great measure restricted to denote a short poem, in which all the thoughts and expressions converge to one sharp point, which forms the termination of the piece.' In point of fact, however, many of the epigrams of Catullus resemble those of Martial both in their character and their length; and it is but fair to regard Catullus as the first Roman epigrammatist. Martial as clearly and avowedly imitated him as Persius did Horace.

It would be unfair to regard Martial merely as a composer of lampoons in verse, or esteem him only as a satirist or a wit, though he occupies the first place in both these respects. He was a poet of more than ordinary merit, certainly the first of the age in which he lived. His style has a singular charm from its ever-varying

1 E. g. in Ep. 568. 16. The epithets doctus, tener, argutus, facundus, &c., are applied to him.
freshness and brilliancy; in lucidness and appropriateness of expression it is surpassed by none. He is neither heavy nor turgid, as Silius Italicus, Statius, and Lucan too often are; and though he lived and wrote in what is called the Silver Age of Roman literature, the purity of the Latinity is as remarkable in Martial as in the letters of the younger Pliny. No author, perhaps, when once understood, is more likely or more deserving to become a lasting favourite with those who have a natural taste for wit, sarcasm, and repartee. The conditions of understanding Martial are an accurate and extensive knowledge of Roman topography and archaeology. To the science of these his writings in themselves contribute, as has already been intimated, as much, perhaps, as all the rest of the Roman poets taken together.

The death of the poet—or at least the report of his death—is bewailed by Pliny in an interesting letter, Epist. iii. 21. 'I hear,' he says, 'of the decease of Valerius Martialis, and am sorry for it. He was a man of genius, acute and keen, and one who in his writings showed the greatest amount of wit, gall, and yet fairness' (candoris). He quotes in this letter ten verses from book x. 19 (Ep. 522. 12—21), and concludes with these remarkable words: 'What can be given to a man greater than glory, praise, and eternity? Perhaps, however, his writings will not last for ever. Perhaps they will not: yet he wrote them with the impression that they would.' How justly Pliny estimated the hopes and the ambition of our poet, may be seen from Epp. 224. 4, and 389. 5, 6; 508. 7, &c. What Pliny calls his fairness is shown by the repeated protests which the poet makes against the charge of illnature, brought by his enemies against his more satirical epigrams. 'Absit a jocorum nostrorum simplicitate malignus interpres, nec epigrammata mea
scribat,' he says in an epistolary address or preface to the first book; and again (Ep. 509. 9)—

'Procul a libellis nigra sit meis fama,
Quos rumor alba gemmeus vehit pinna.'

His death took place A.D. 102—104, in Trajan's time. The exact year it is difficult to determine. Schneidewin (Praef. p. iii.) places the date of his last work, the twelfth book, between A.D. 96 and 102, and believes that Books xiii. and xiv. were composed somewhat earlier at Rome.
EP. 1. (I. ii.)

The poet to the reader, recommending the purchase of his book for its shortness, and pointing out where it is to be bought. See Ep. 62.

Qui tecum cupis esse meos ubieunque libellos
Et comites longae quaeis habere viae,
Hos eme, quos artat brevibus membrana tabellis:
Scrinia da magnis, me manus una capit.
Ne tamen ignores ubi sim venalis, et erres
Urbe vagus tota, me duce certus eris:
Libertum docti Lucensis quaere Secundum
Limina post Pacis Palladiumque forum.

1.—4. 'You who wish to have my books ever at hand, and companions on a journey, buy those which are small, providing for the larger sort cases to contain them.'—ubieunque, ubique. So Hor. Sat. i. 2. 61, 'bonam deperdere famam, Rem patris oblivare, malum est ubieunque.' Compare cuicunque for cuivis, Ep. 21. 18.—comites, cf. Ep. 587. 1, 'i nostro comes, i libelle, Flavo.'

3. membrana, the envelope in which the roll was wrapped, Ep. 32. 11. Persius iii. 10. Tibull. iii. 1. 9, &c.—tabellis, i.e. chartis, which are breves, cut into short pieces, tomis. (See Andrews, Dict. in v.) Generally (see Becker, Gallus, p. 333), thin tablets of wood, pagillares.—scrinia, the capsula, or circular box in which letters and MSS. were kept locked. It was precisely like the tin spice-boxes now in use, and like them, the scrinium seems to have been divided in compartments. See Rich, 'Companion,' &c. p. 587. Becker, Gallus, p. 332.

5. erres, oberes, go wandering about without knowing your way.

7. quaere, &c.] 'Inquire for one Secundus, the freedman of the learned Lucensis.' Who the latter was, we do not know. For the form of the name, compare Maluginensis, Tac. Ann. iv. 16.—Pacis, the temple of Peace. Juv. i. 115, 'nullas nummorum creximus aras, ut colitur Pax atque Fides.' This was the great temple built by Vespasian on the Velia, north of the Palatine. The shop therefore was 'at the back of the Temple of Peace, and the Forum Transitorium,' which is meant by Palladium, from a temple of Minerva in that region. It was therefore in or near the Argiletum; see the next Ep. ver. 1.
EP. 2. (I. iii.)

The poet, in his book, rebuking its hurry to be published, and predicting that it will have cause to repent of it. (In a similar strain Horace writes, Epist. i. 20.)

Argiletananas mavis habitare tabernas,
Cum tibi, parve liber, serinia nostra vacant.
Neseis, heu, nescis dominae fastidia Romae:
Crede mihi, nimium Martia turba sapit.
Maiores nusquam rhonchi, iunvenesque senesque
Et pueri nasum rhinocerotis habent.
Audieris cum grande sophos, dumn basia iactas
Ibis ab excusso missus in astra sago.

1. [Argiletananas] 'You prefer to live in the shops of the Argiletum, though I have plenty of room for you in my book-case.' Like the Ceramicus at Athens, the Argiletum was probably, in its origin, a place where clay was dug for making amphorae,—a 'potter's field,' in fact. But by an absurd derivation it was supposed to have been named from being the scene of the death of Argus, a friend of the Arcadian Evander. See Ep. 62. 9; 74. 3. Virg. Aen. viii. 345, 'et letum docet hospitis Argi.' The booksellers appear to have had shops in this part, which lay immediately behind the Forum and near the entrance to the Subura.

3. [neseis, heu, &c.] 'You know not, alas! the difficulty of pleasing imperial Rome; believe me, the people of Mars are far too clever for you,' i.e. to be easily pleased with any but first-rate verses. Thus Aristophanes is wont to curry favour by calling his hearers δεξίοι, Nub. 521, &c.—domina Roma, so in Ep. 479, 513, 586, 619, &c.

5. [nusquam, &c.] 'Nowhere are there louder sneers' (properly, snorts, ριγαρεύω), 'both young men and old, nay, even boys, have the nose of a rhinoceros,' i.e. the 'cripsans nasus' (Pers. iii. 87), or quivering, jerking nose, which was thought to express contempt or satire. (The so-called 'horn' of the rhinoceros is only a movable cluster of hairs connae, or grown together.)—majoros, as 'magnum sophos,' 'the loud σωφός,' Ep. 37. 10, 'grande sophos,' inf. and Ep. 25. 37, 'grande tonitru,' Lucret. v. 550.—Compare Ep. 212. 7, 'nee rhonchos metues malignorum.' It is properly the snarl of a dog; whence 'canina litera,' the letter R, Pers. i. 109.

7. [audieris, &c.] 'When you have heard (i.e. in the recitation-rooms) the loud sounds of applause, and while you are throwing kisses, you will be tossed to the sky in a blanket suddenly pulled straight.' In plain words, 'you will be made sport of in spite of the praises paid you for mere compliment.'—basia iactas refers to the custom of kissing the roll held in the hands of hearers, and 'throwing kisses' to the reciter. Cf. Ep. 37. 13, 'at circum pulpita nostra Et steriles cathedras basia sola crepant.' 32. 7, 'chartae, quae trita duro non inhorruit mento.' 579. 6, 'nova nec mento sordida charta.'—jaetas, as in Juv. iv. 13, 'blandaque devesca, iactaret basia rheedae.'—excusso, 'shaken out,' made smooth. So togula excussa in Ep. 199. 3, and excusso noso, 'with the wrinkles (i.e. the sneer) smoothed out,' Pers. i. 118—sago (Ep. 230. 8), a square woollen
Sed tu ne totiens domini patiare lituras,
Neve notet lusus tristis harundo tuos,
Aetherias, lascive, cupis volitare per auras:
I, fuge; sed poteram tutor esse domi.

cloth, commonly used as a soldier's cloak. The custom of tossing in a blanket is no new one. Suet. Otho, § 2, 'ferebatur et vagari noctibus solitus, atque invalidum quemque obedientem vel potulentum corripere, ac destune sago impositum in sublime jacare.'

3.] lituras, 'the author's corrections,' See Ep. 162. 7; 333. 7, 8, where notare is also used for the marks affixed to passages requiring alteration. Hor. Ars Poet. 446, 'incomptis adiunct atrum Traverso calamo signum.'—tristis harundo, the ill-natured or over-critical reed-pen.
11. volitare.] A book, a rumour, a reputation, &c., is often said 'to fly abroad.' Aesch. Cho. 845, προς γυμναις θειατουμενοι λόγοι πε- δάστας θρόσκουσι. Ennius, 'volito vivu' per ora virum.' Virg. Georg. iii. 9, 'victorque virum volitare per ora.' Inf. Ep. 509. 10, 'libellis—quos rumor alba gemmens vehit pinnu.' The serinum is compared to a cage, out of which the wanton book desires to fly.

12, poteras. &c.] 'You might have remained safer at home,' i.e. you might have said in the case which offered you room (ver. 2), and where you would have been safe from criticism.

EP. 3. (I. iv.)

To the Emperor Domitian, with the request that, as Censor, he will not too severely judge the light and playful style of the poet's epigrams.

Contigeris nostros, Caesar, si forte libellos,
Terrarum dominum pone supercilium.
Consuvere iocos vestri quoque ferre triumphi
Materiam dictis nec pudet esse ducem.
Qua Thymelen spectas derisoremque Latinum,
Illâ fronte precor carmina nostra legas.

2.] dominum, &c., from the Homeric idea of Zeus governing all things by his nod, καταφέρων υπ' ὀφθαλμων νεπει Κορώνων, &c.—pone. πρόσωπων διαγιαλυσον, Ar. Eq. 616. Perhaps for comprise, opposed to contrawere; or as ponere iras, &c.
3. vestri.] To have said tu would have been too personal. Fortunately for the poet, Caligula's German triumph had also been a laughing-stock, Suet. Cal. § 47. Pers. vi. 44. Domitian took the title of Germanicus from his expedition against the Catti (Suet. Dom. § vi.). Compare Ep. 64. 3; 229. 3. It appears to have been a very trifling affair.

5.] Thymelen was a celebrated danseuse greatly admired by Domitian, as was Latinus the mime-actor. They are mentioned together in Juv. i. 36, 'a trepido Thymele submissa Latino,' where see Mr. Mayor's note. Ep. 691. 3, 'et possis ipsum tu deridere Latinum.' In literary matters Domitian was a severe censor. Suet. Dom. § 8, 'suspecta morum correctione—scripta famosa vulgoque edita, quibus primores viri ac feminae notabantur, abolevit, non sine auctorum ignominia.'
Innocuos censura potest permettere lusus:  
Lasciva est nobis pagina, vita proba.

8. vita proba.] This must mean (as Martial was a sensualist of the grossest kind) that his life had not received any censorial notice; unless proba be taken to mean 'harmless to others,' as he professes in the dedicatory letter to this book that, 'salva infimarum quoque personarum reverentia ludat.' This is the meaning of innocuos lusus. Catullus has a similar sentiment, Carm. xvi. 5, 'Nam castum esse decent plium poetam ipsum, versiculos nihil necesse est.'

EP. 4. (I. v.)

Domitian is supposed to address the poet. 'I am giving you a spectacle of a sea-fight, and you are sending me epigrams,' i.e. with an omen unfavourable to yourself. 'You shall be thrown into the water together,' and so form part of the spectacle. Compare Ep. 159. 4; 475. 3. On the Naumachia, a lake 'effosso et circumstructo juxta Tiberim,' see Suet. Dom. § iv. v. This was to rival a similar work by Augustus, Tac. Ann. xii. 5. (See Dr. Smith's Classical Dict., 'Roma,' § vii.)

Do tibi naumachiam, tu das epigrammata nobis:  
Vis, puto, cum libro, Marce, natare tuo.

EP. 5. (I. viii.)

To his friend and countryman Decianus (Ep. 31. 10), who, while professing to follow the principles of two famed stoics of past times, Pactus Thraseae and Cato of Utica, both of whom committed suicide with a protest against tyranny, still thought it wiser and better to live, even in hard times. From i. 39, which is a eulogy on Decianus, we infer that he was a man of the old Republican stamp, learned in the eloquence both of Athens and of Latium, simple-hearted, honest, and magunimos.

Quod magni Thraseae consummatique Catonis
Dogmata sie sequeris, salvus ut esse velis,
Pectore nee nudo strictos incurrirs in ense,
Quod fecisse velim te, Deciane, facis,
Nolo virum facili redimit qui sanguine famam,
Hunc volo, laudari qui sine morte postet.

1. Catonis.] See Ep. 38. 9. For the defiant death of Thrasea see the concluding chapter of the Annals of Tacitus—dogmata, the stoic philosophy. 'You are as good a stoic as they, though you prefer life to death.'

3.] facili sanguine, by the easy act of shedding his own blood. He disparages the act, in order the more to praise Decianus. We do not know this man's history, and therefore the
On the suitor of an old and ugly woman for the sake of her fortune.

Petit Gemellus nuptias Maronillae
Et cupit et instat et precatur et donat.
Adeone pulchra est? immo foedius nil est.
Quid ergo in illa petitur et placet? Tussit.

On an eques who had made himself conspicuous for drinking great quantities of expensive wine in the theatre. See inf. Ep. 15.

Cum data sint equiti bis quina nomismata, quare
Bis decies solus, Sextiliane, bibis?
Iam defecisset portantes calda ministros,
Si non potares, Sextiliane, merum.

Ep. 7. (I. xi.)
EP. 8. (I. xii.)

On the narrow escape of M. Regulus from the fall of a portico at his villa. See Ep. 41. This man was a famous pleader, and a friend of the poet. See Ep. 100, and 294, from which it appears that, like the younger Pliny, he pleaded before the Centumviri. In iv. 16, 6, he is compared to Cicero in eloquence. He is repeatedly mentioned in Pliny's Epistles.

Itur ad Herculeas gelidi qua Tiburis areces
Canaque sulphureis Albula fumat aquis,
Rura nemusque sacrum dilectaque iugera Musis
Signat vicina quartus ab urbe lapis.

Ille rudis aequitas praestabat portiens umbras,
Heu quem paene novum porticus ausa nefas!
Nam subito collapsa ruit, cum mole sub illa
Gestatus biungis Regulus esset equis.

Nimirum timuit nostras Fortuna querellas,
Quae par tam magnae non erat invidiae.
Nunc et damna iuvant; sunt ipsa pericula tanti:
Stantia non poterant teeta probare deos.

1. *Herculea*] All places that had hot or sulphur springs seem to have been under the invocation of Hercules. Arist. Nub. 1051, πού ψυχρά ὑπὲρ πῶτον εἶδὲς Ἡμικλία λοῦτρα; Cf. iv. 62. 1, 'Tibur in Herculeam migravit nigra Lyceoris,' Propert. iii. 24. 5, and v. 7, 82.—*Albula*, an old name of the Tiber, Ovid, Fast. ii. 390, derived from its sulphur waters, whence *Albula* became a general name for sulphur baths, Suet. Oct. 32. So Virg. vii. 517, 'Sulphurea Nar albus aqua.'

3. *dilecta Musis*] Because Regulus was a literary man. Cf. Ep. 522. 10.—*quartus*; &c. The shorter phrase was 'rus ad quartum,' as Ep. 125. 18.

8. *cum gestatus esset*] 'When he had just left it after a drive.' Cf. Ep. 41. 5. For this use of the portico see Juv. vii. 178—181.

10. *par*, &c.] Fortune could not face the invidiousness or odium that would have attached to the loss. So 'invidia fati' in Ep. 645. 6.

11. *tanti*] The danger was worth incurring, for it proved that Providence had Regulus in its keeping, which fact would not have appeared if the roof had not fallen in. So Ep. 41. 10, 11.

EP. 9. (I. xiii.)

On the suicide of Arria, the wife of Caecina Paetus, and mother of Arria who was married to Paetus Thrasea, Tac. Ann. xvi. 34. When Paetus was being conveyed to Rome as a prisoner, charged with being implicated in the conspiracy of Scribonius in Illyricum, his wife accompanied him and encouraged him by her own example to commit suicide. The story is fully told in Pliny, Epist. i. 16.
Casta suo gladium eum traderet Arria Paeo,
Quem de visceribus strinxerat ipsa suis,
"Si qua fides, vulnus quod feci non dolet," inquit;
"Sed quod tu facies, hoc mihi, Paeo, dolet."

2. strinxerat] Had drawn from her own vitals, as if from a scabbard thus made for it. But perhaps the better reading is traverat.

Non bene distuleris videas quod posse negari, 5
Et solum hoc ducas, quod fuit, esse tuum.
Expectant curaeque catenatique labores,
Gaudia non remanent, sed fugitiva volant.
Haece utraque manu complexuque assere toto: 10
Saepe fluent imo sic quoque lapsa sinu.

1, 2. post nullos, &c.] ‘Who, if there is any weight in a long friendship, deservest to be celebrated the first of all my friends.’ See Ep. 653. 1, ‘Triginta milii quattuorque messes Tecum, si memini, fuere, Juli.’—cana, vetera, as ‘Canae Fides,’ Virg. Aen. i. 292. ‘canae Vestae,’ Ep. 34. 3.

3, 4. bis jam, &c.] ‘You are now very nearly sixty years old’ (the twice-thirtieth consulship is just at hand), ‘and yet your life can count but few days;’ i. e. spent in such a way as to deserve the name of ‘life,’ or in the enjoyment of it.

5, 6. non bene, &c.] ‘You will be wrong in putting off that (viz. the future) which you see may be denied you’ and never realized, ‘and in thinking that the past only is yours’ (whereas the present also is in your actual possession, and should be enjoyed). With ducas supply non bene.

7. catenati] A figure from chained slaves, and in apposition with fugitiva.

9.] haec, these latter, the gaudia.—assere, vindica tibi. As manum in-ficere was a form of taking possession, utraque manu and ampleun impiles a still stronger method of securing your own. See Ep. 27. 5.—imq sinu, from the bottom of the pocket, as we say; but the strict meaning is, ‘embrace them, and enfold them in your toga, still they will go.’

EP. 10. (I. xv.)

To Julius Martialis, an old and well-tried friend of the poet’s, and a very wealthy man (see Ep. 198), urging him to leave business and enjoy life before it is too late.
Non est, crede mihi, sapientis dicero "Vivam:"
Sera nimis vita est crastina: vive hodie.

11. vivam] The point turns on say vivo, not merely vivam: the termination; 'a wise man will

EP. 11. (I. xvii.)

A reply to one who recommended the profession of a pleader as more profitable than that of a poet. Compare Ep. 37.

Cogit me Titus actitare causas
Et dicit mihi saepe, "Magna res est."
Res magna est, Tite, quam facit colonus.

3. res magna, &c.] 'If mere profit and honour should be considered, as is the question, it pays to be a farmer.' He intimates that credit

EP. 12. (I. xviii.)

On a stingy host, who mixed bad wine with good in order to make it go further.

Quid te, Tucca, invat vetulo miscere Falerno
In Vaticanis condita musta cadis?
Quid tantum fecere boni tibi pessima vina?
Aut quid fecerunt optima vina mali?
De nobis facile est, seclus est ingulare Falernum
Et dare Campano toxica saeva cado.
Convivae meruere tui fortasse perire:
Amphora non meruit tam pretiosa mori.

2. musta] 'New wine.' All wines from the north side of the Tiber were considered inferior; but vinum Vaticanum was detestable stuff. See Ep. 322. 3, 'Vaticana bibis; bibis venenum.' 663. 14, 'et Vaticanis perfida vappa cadit.' The cadus is the same as the amphora.—Campano, because all the good wines were of that kind.

3. quid, &c.] 'What good has the bad done, or what harm the good wine,' that they deserve to be classed together, and their merits equalized.' Cf. Ep. 394. 5, 'quid fecere mali nostrae tibi, saeve, la-

5.] facile, vixpès, vòmapès, a matter of indifference. 'I don't so much care about the guests being ill-tREATED; but it is a sin to murder Falernian, and to add deadly poison to the contents of a Campanian wine-jar.' So in Ep. 536. 4, bad wine from Marseilles is termed toxica saeca.

7.] perire, to be poisoned. Perhaps he alludes to the not very reputable society at Tucca's table. So mori in the next line refers to one wine being poisoned by the other.
On a glutinous host who took to himself the chief delicacies on his own table.

Dic mihi, quis furor est? turba spectante vocata
Solus boletos, Caeciliane, voras.
Quid dignum tanto tibi ventre gulaque precabor?
Boletum qualem Claudius edit, edas.

1. *turba*, &c.] The guests invited are compared to the spectators at the amphitheatre.—*boletos*, mushrooms or truffles of the finest kind. See Ep. 149. 5. Juv. v. 147.

4. *Claudius edit*] See Tac. Ann. xii. 66, 67. He was poisoned by Messalina with this dish.

To Faustinus, a wealthy literary friend, urging him to publish, and promising fame. He is often addressed by Martial, e.g. in Ep. 141. 5; 143. 1.

Ede tuos tandem populo, Faustine, libellos
Et cultum docto pectore profer opus,
Quod nec Cecropiae damnent Pandionis arces
Nec sileant nostri praetercantque senes.
Ante fores stantem dubitas admittere Famam
Teque piget eurae praemia ferre tuae?
Post te victurae per te quoque vivere chartae
Incipiant: cineri gloria sera venit.

2. *cultum*, limatum, politum, *docto pectore*, doctis curis. If we construe *profer pectore*, it will imply that the works were not written; but *tuos libellos* shows the contrary.

3. *quod nec*, &c.] Works such as Athens herself would approve, and the Roman sages would commend.

5. *Famam*] Like Plutus, to whom is said *μη κινεῖτι ἴαλθει ταῦτα*, in Aesch. Ag. 1334, Fame is spoken of as a guest claiming admittance at the door. So Fortune, in Plaut. Aul. i. 3. 22, ‘Si bona Fortunae veniat, nec intro miseris.’ Compare Pindar, Pyth. vi. init.

7. *post te*, &c.] ‘Let writings which are destined to live after you begin already to live through you; glory comes late when it arrives after one is dead.’ Elsewhere he says, ‘quodque cinis paucis, hos mihi vita dedit.’
EP. 15. (I. xxvi.)

The same subject as in Ep. 7.

Sextiliane, bibis quantum subsellia quinque
Solus: aqua totiens ebrius esse potes;
Nee consessorum vicina nomismata tantum,
Aera sed a cuneis ulteriora bibis.
Non haec Pelignis agitur vindemia praclis
Uva nec in Tuscis nascitur ista ingis,
Testa sed antiqui felix siccatur Opimi,
Egerit et nigros Massica cella cados.
A copone tibi faex Laletana petatur,
Si plus quam deciens, Sextiliane, bibis.

1. subsellia quinque] As much as five rows of equites in a cuneus, or block of sitting in the amphitheatre. A purposely absurd hyperbole.— aqua, &c., 'if your object is to get drunk, you may do that on water, if you drink it as often.'

3, 4. nec, &c.] 'You do not drink up merely the coins borrowed from your neighbours on the same scat, but the money collected from the cunei further off.' The divisions of the knights', as well as of the Senators' seats were called cunei, which was therefore a general term. Suet. Dom. § 4, fin., 'quinquagenas tesseras in singulos cuneos equestris ac senatoris ordinis pronunciavit.'

5—8. non hac, &c.] 'This is not the common vintage squeezed in the presses of the Peligni, nor does the grape you take grow on the hills of Tuscany; but a precious crock of old Optimian is drained, and the stores of Massic that for you their blackened jars.' The Tuscam vinum, as already remarked, was very inferior, e.g. the Veientan and Vatican wines. Inf. Ep. 322. Hor. Sat. ii. 3. 143.—Optimianus was consul a. u. c. 633, and the wine of his year (if it really existed) was famed in the times of Nero and Domitian. See Ep. 35. 5; 494. 1; 546. 2. Petronius, Sat. 34, 'statim allatae sunt amphorae vitreae diligentia gypsatae, quorum in cervicibus pittacia (labels) erant affixa cum hoc titulo, Palernum optimianum annorum centum.'

8. egerit] Promit, exhauiit. So Pers. v. 69, 'ecce alius cras egerit hos annos.'—nigros, either because the wine was dark, like the Falernian (Ep. 546. 2, 'et nigro mades Optimiano') or from the smoke, or even the age of the jar. Juv. v. 34, 'cujus patriam titulunqne selectus Delevit multa veteris fuligine testae.'—cella, the bin. Cf. Ep. 536. 6, 'cellis setia cara suis.'

9. a copone] From the purveyor. Caupo or copo was the keeper of a wine-shop. See Ep. 147, and 148. 24.—faex Laletana, muddy Spanish wine. Ep. 361. 6, 'Et Laletanae nigra lagona sapae.' 25. 21, 'aprica repetes Tarraconis litora Tuanque Laletaniam.' The Laletani occupied the extreme N.E. angle of Spain.

10. plus quam deciens] i.e. more than a Senator's fortune. Ep. 7. 2.
EP. 16. (I. xxvii.)

On the danger of giving your friend an invitation to dine with you next day when sitting over your wine, lest he should accept it, and remember to come.

Hesterna tibi nocte dixeramus,
Quinceunes puto post decem peractos,
Cenares hodie, Procille, mecum.
Tu factam tibi rem statim putasti
Et non sobria verba subnotasti
Exemplo nimium periculoso:
Mia o µνάμονα συμπόταρ, Procille.

2. quinceuses] Cups holding five-twelfths of the sextarius; like trientes, sextantes, &c.

4. factam rem] You took it as un fait accompli, i.e. as meant in earnest. So Ep. 305. 1, 'rem factam Pompullus habet.'—subnotasti, 'you took down,' 'made a note of,' perhaps in the tablets of the memory.' Cf. Ep. 317. 3, ‘cum volu digitoque subnotasset.’ So the Greeks use ὑπολογισθεὶσθαι.—exemplo, &c., 'by a dangerous precedent,' and one that might fill your house with guests that you never really intended to ask.—μισῶ, &c., words from some σκολιον, or drinking-song, in which µνάμονα referred to the recalling and repeating on the following day words that had been uttered over the wine. Here there is a play on the sense, 'I hate a boon-companion with a memory.' Cf. Ep. 545. 24, 'nec faciant quenquam poeula nostra reum.' So 'incaute, simpliciter cenare,' Pliny, Ep. i. 15. 4.

EP. 17. (I. xxx.)

On an unsuccessful surgeon who had turned undertaker. There is a play on the double sense of κλίνη, meaning the bed of a sick patient, and the lectus, or bier. Hence our phrase clinical, applied to instructions in hospitals, &c. Cf. Ep. 500. 1. The joke is not brilliant, but the poet repeats it, i. 47, 'Nuper erat medicus, nunc est vispillo Diaulus; Quod vispillo facit, fecerat et medicus.' In both there is an allusion to the doctor killing his patients; hence quo poterat modo means, that he was already versed in the art; that it was in his line to be an undertaker.

Chirurgus fuerat, nunc est vispillo Diaulus.
Coepit quo poterat clinicus esse modo.
On a daughter who pretended an affection that she did not feel for her deceased father. *A clever epigram.*

Amissum non flet cum sola est Gellia patrem,
Si quis adest, iussae prosiliunt lacrimae.
Non inget quisquis laudari, Gellia, quaerit;
Ille dolet vere, qui sine teste dolet.

2. *jussae* Cf. Ovid, *Heroid ii.* 51, habent artes, quaque jubentur, 'credidimus lacrymis; an et haec eunt?' simulare docentur? Hae quoque

To one jealous of the poet's fame.

Qui ducis voltus et non legis ista libenter,
Omnibus invidens, livide, nemo tibi.

1. *ducis voltus*] So we say 'to pull faces,' i.e. to look morose.—*invidens,* may you have the fortune of envy—
ing all, while none envy you,' i.e. envyou. Cf. Aesch. Ag. 939, ὰ δ ἄφθονητος γ' οὐκ ἵππειν πίλει.

EP. 21. (I. xli.)

On a low and vulgar buffoon who thought himself a wit. (Compare Catullus, Carm. xxii, 'Suffenus iste, Vare, quem probe nosti, &c.)

Urbanus tibi, Caceili, videris.
Non es, crede mihi. Quod ergo? verna,
Hoc quod transtiberinum ambulator,
Qui pallentia sulphurata fractis
Permutat vitreis, quod otiosae
Vendit qui madidum cicere coronae,
Quod eustos dominusque viperarum,
Quod viles puere salariorum,
Quod fumantia qui tomacla raneus
Circumfert tepidis coecus popinis, 
Quod non optimum urbicus poeta,
Quod de Gadibus improbus magister.
Quare desine iam tibi videri

1. urbanus, witty, refined, ἀστεῖος, whereas you are really φορτικός and ἀγάπατος. — verna, like vernaculus in Ep. 509. 1, here means a vulgar talker, the 'vernae procaces,' being somewhat free in their speech, in which habit they were indulged, as being home-bred. Cf. Tibull. i. 5. 25, 'consuescet amantis Garrulus in dominae ludere verna sinu.'

3—5. hoc—quod, &c.] 'You are that which the tramp is from beyond the Tiber, who exchanges sulphur matches for broken glass.' On the low and dirty region of the Trasul-verini, see Mr. Mayor's note on Juv. xiv. 202, and on the match-sellers, ibid. v. 48; compare also Ep. 509, 3; 669. 14.

6. madidum cicer] Macerated chick-peas or lupincs were sold as food to the common people; and the same may still be seen in Portuguese markets. See Ep. 52. 10. — otiosae, the crowd at a fair, or out on a holiday.

7. custos, &c.] The custom of exhibiting venomous snakes (probably with the fangs extracted) under the pretence of their being 'charmed,' is, or was till lately, common in Italian towns. — viles puere, &c., the low-priced slave-boys of the sellers of salt fish, Ep. 212. 9.

9. raucus, &c.] All the trades here mentioned are hawlers by profession, the point being to call Cacelius a rox et praeterca nihil, a mere talker. The man who carries smoking hot tripe (or sausages) round to the close and soething wine shops, probably supplied the want described in Hor. Sat. ii. 4. 60. 'perna magis ac magis hillis Flagitat immorsus reficit.'

11. urbicus poeta, a town-poet, a mere scribbler of local lampoons, &c., qui 'scribit circulis,' as Palaemon in Ep. 105. 11.

12. magister] The leno, or keeper of Spanish girls from Cadiz, who were called Gaditanæ, Pliny, Ep. i. 15.
Quod soli tibi, Caecili, videris,
Qui Gabbam salibus tuis et ipsum
Posses vincere Tettium Caballum.
Non cuienique datum est habere nasum:
Ludit qui stolidis procacitate,
Non est Tettius ille, sed caballus.

16. quæ, &c.] 'Cease to think
yourself one who (if you had lived
in the time of Augustus) might have
surpassed in wit Gabba and Tettius
Caballus.' For Gabba, see Ep. 535.
He was a scurra, or jester, much
liked by Augustus.

18. habere nasum, to have genuine
wit and critical acumen. There is a
play on this sense perhaps in Ep.
684, 'Tongilianus habet nasum,' &c.
—cuicinque, see on i. 1.
19. ludit qui, &c.] 'He who jokes
with pointless talkativeness is a gab-
all and not a cab-all.' But the joke
can hardly be rendered; the meaning
is obvious, he is a mere hack-horse,
not a wit.

EP. 22. (I. xlii.)

On the suicide of Porcia, the daughter of Cato of Utica, and wife (by
a second marriage) to M. Brutus, the assassin of Julius Caesar. 'She put
an end to her own life after the death of Brutus in 42. The common tale
was, that her friends, suspecting her design, had taken all weapons out of
her way, and that she therefore destroyed herself by swallowing live coals.
The real fact may have been that she suffocated herself by the vapour of a
charcoal fire, which we know was a frequent means of self-destruction
among the Romans.'—Dr. Smith's Classical Dictionary.

Coningis audisset fatum eum Porcia Brati
Et subtracta sibi quaeueret arma dolor,
"Nondum scitis" ait "mortem non posse negari?
Credideram, fatis hoc docuisse patrem."
Dixit et ardentes avido bibit ore favillas:
I nunc et ferrum, turba molesta, nega.

4.] faulis morte sua.
6.] i nunc, &c., with the usual
irony; the sense is, 'it is of no use
for friends to interfere and re-
move weapons, if they leave a fire
on the hearth, which will suffice for
suicide.'

EP. 23. (I. xliii.)

On a stingy host, who served up to his guests nothing but a boar, and
gave them very little even of that.

Bis tibi triceni fuimus, Mancine, vocati
Et positum est nobis nil here praeter aprum,
1. Bis triceni] 'Twice thirty' is an hyperbole, doubtless. Ep. 607. 1,
Non quae de tardis servavitur vitibus uvae
Dulceibus aut certant quae melimela favis,
Non pira quae longa pendent religata genesta
Aut imitata breves Punica grana rosas,
Rustica lactantes nec misit Sassina metas
Nec de Picenis venit oliva cadis:
Nudus aper, sed et hic minimus qualisque necari
A non armato pumilione potest,
Et nihil inde datum est; tantum spectavimus omnes.
Ponere aprum nobis sic et harena solet.
Ponatur tibi nullus aper post talia facta,
Sed tu ponaris eui Charidemus apro.

'ignotos mihi cum voce trecentos.'
These are general terms for 'a large party.'—

7. Sassina] A place of this name
was famed for its woodland pastures
and milk-cheeses. Cf. Ep. 148, 35,
'metamque lactis Sassinae de silva,'
and 475, 3, 4, whence it may be inferred
that Sarsina or Sassina, in the
north of Umbria, is meant, famous
as the birth-place of Plautus.—

8. cadis] Olives were packed (per-
haps pickled) in small jars, cauli,
or sent fresh in small hampers; and
the best were from the Piceni. Ep.
213, 7, ' nec rugosarum vimen breve
Picanarum.'

10.] pumilione, by a dwarf, even
without a venobulum or hunting-
spear.

11.] spectavimus, we only looked
at and admired it, as we should do
a boar exhibited in the amph-
itheatre.

14. Charidemus] It is not un-
likely that he was a Greek Christian,
who had been set to fight with a wild
boar in the amphitheatre. The case
seems quoted as one well known for
its horrors.

EP. 24. (I. xlv.)

An apology for sometimes repeating the subject of an epigram in the pre-
sent book. 'Lest,' he says, 'his pains should be lost by publishing too
short a book, he will fill it up with repetitions, like Homer's well-known verse.' Compare Ep. 7 with 15, 23 with 32, 8 with 41, 59 with 61, &c.

Edita ne brevibus pereat mihi eura libellis, 
Dicitur potius Tov δ' απαμειβόμενος.

EP. 25. (I. xlix.)

To Licinius, a friend and countryman of the poet's, and probably a lawyer of some repute (see ver 37), if not an author (Ep. 31. 11). Pliny (Epist. iv. 11) mentions a Valerius Licinius as 'praetorius inter eloquentissimos causarum actores habitus,' but as having incurred the anger of Domitian and been exiled. A touching story is added, but by no means creditable to Licinius. It is uncertain, however, if the persons are the same. He appears to have contemplated a return to Spain, and the poet congratulates him in very lively language on the pleasures that await him.

Vir Celtiberis non tacende gentibus
Nostraeque laus Hispaniae,
Videbis altam, Liciniane, Bilbilin,
Equis et armis nobilem,
Senemque Gaium nivibus, effractis sacrum
Vadaveronem montibus,
Et delicati dulce Boterdi nemus,
Pomona quod felix amat.
Tepidi natabis lene Congedi vadum
Mollesque Nympharum lacus,
Quibus remissum corpus astringes brevi
Salone, qui ferrum gelat.

1. Celtiberis] This people occupied the mountain country south of the Ebro, and are often mentioned in connexion with the poet's birthplace, Bilbilis, sometimes as the Celtae, sometimes as the Hiberi. See Ep. 192. 8; 556. 3. 4.—non tacende, multum laudande, as Ep. 31. 12.

3. altam] On the mountain side; pendua patriae tecta,' Ep. 523. 2; and 587. 6.—armis, famed for the manufacture of arms from steel tempered in the river Salo, which nearly surrounded the mountain where Bilbilis stood. Cf. Ep. 643. 9. "auro Bilbilis et superba ferro,' 192. 15. "armorum Salo temperator.'

5. scenæ] Canum, hoary with snow. Of the local names that follow, nothing probably is known: Boterdus is mentioned in Ep. 648. 11; Gaius in 192. 2.

11. quius, &c.] 'And when your body feels relaxed by them, you may brace it in the shallow Salo, which tempers steel' (and therefore would have a hardening effect on you). Cf. Pliny, Epist. v. 6. 25, 'si natare latius aut tepidius velis, in area piscina est, in proxuno puteus, ex quo possis rursus adstringi, si poeniteat teporis.'
Praestabit illie ipsa figendjas prope
Vobereca prandenti feras.
Aestus serenos aureo franges Tago
Obscurus umbris arborum;
Avidam recens Dercenna placabit sitim
Et Nutha, quae vincit nives.
At cun December canus et bruma impotens
Aquilone rauco mugiet,
Aprica repetes Tarraconis litora
Tuamque Laletaniam.
Ibi illigatas mollibus dammas plagis
Maetabis et vernas apsos
Leporemque forti callidum rumpes equo,
Cervos relinques vilico.
Vicina in ipsum silva descendet focum
Insante cinctum sordido;
Vocabitur venator et veniet tibi
Conviva clamatus prope;
Lunata nusquam pellis et nusquam toga
Olidaeque vestes murice;

13. prope] The wood Vobereca will
supply boars close at hand, that
you can kill almost as you sit at
lunch.
15. Tago] The sources of this
river, which brought down gold dust
in its waters, were not very far from
Bilbilis.
22. tuam] Licinianus, therefore,
was born among the Lalelani. See
Ep. 15. 9.
24. vernas] Bred on the estate;
Cf. Juv. v. 105, where a fish (per-
haps lapus) is 'vernula riparum.'
25. forti] The strength of the
horse will beat the cunning of the
hare.—rumpes, 'you will run down;
that hunting phrase, as Ep. 645. 12,
'sepius illis, Priscæ, datum est
equitem rumpere quem leporem.'
—vilico, viz. as requiring too much
trouble, or involving too much dan-
ger to yourself.
27. descendet] The wood on the
bank close by will reach down almost
to your very hearth, so that fuel will
be at hand. The idea perhaps is
borrowed from the tale of Orpheus
drawing the trees to listen. Cf.
Pliny, Epist. ii. 17. 26, 'suggerunt
adfatim ligna proximae silvae.'
28. sordido] 'Slovenly,' 'ill-clad,'
or without the care and precision
about dress expected in the city.
Tibullus has a very similar picture
of country life, the vernae round the
blazing hearth, ii. 1. 21—4.
30. clamatus] Invitatus. 'You
will he at no loss for a guest, for you
need not even send a messenger, but
call the hunter who lives close by.'
Compare ᾠοατρεῖν for καλεῖν, Ar.
Pac. 1146.
31. lunēa pellis] The senatorial
shoe with the letter C affixed. See
Mayor on Juv. vii. 192.—toya, worn
by constraint in Rome by clients,
&c., but thrown off in the country.
See Ep. 544. 5; 549. 6.—vestes,
tunics dyed with the sea-purple,
which had a very disagreeable odour.
This is alluded to in Ar. Vesp. 1.51,
Procul horridus Liburnus et querulus cliens,
Imperia viduarum procul;
Non rumpet altum pallidus somnum reus,
Sed mane totum dormies.
Mereatur alius grande et insanum sophos;
Miserere tu felicium
Veroque fruere non superbus gaudio,
Dum Sura laudatur tuus.
Non impudenter vita quod relicum est petit,
Cum fama quod satis est habet.

and frequently in Martial, e.g. iv. 4. 6, ‘redolct — quod bis murice vellus inquinatum;’ and Ep. 73. 3.
33. horridus] Rough, unkempt, or perhaps in a moral sense, ‘causing dread,’ as we should say ‘that horrid Liburnian.’ These men acted as court-ushers or messengers. See Mayor on Juv. iv. 75.—imperia, the imperious orders to attend upon them, sent to their clients, captatores, or salutatores.
37. grande] ‘The loud exclamation σοφος.’ See Ep. 2. 7.—felicium, ‘those falsely called happy, and more deserving of your pity.’ Hence vero in the next line, ‘a real satisfaction,’ is contrasted with this only nominal prosperity, and perhaps also with laudatur in the next line, as the Greeks use ιργω and λόγω.
—Sura, a friend and perhaps relation of Licinianus; at least Pliny writes to a Licinius Sura, Ep. iv. 30. He seems to have been a successful pleader. Others call him Palphurius Sura, who is mentioned in Juv. iv. 53. But he seems to have been an informer, delator.
41. petit] ‘Seeks for itself,’ i.e. claims to enjoy. When a man has made a reputation and a fortune, i.e. may be allowed to enjoy the remainder of life without seeming unreasonable.

EP. 26. (I. l.)
A joke on the verse in II. i. 465, μιστυλλόν τ’ ἀρα τάλλα και ἄμφ’ ὑβελοίσιν ἐπειραν.
Si tibi Mistyilos coecus, Aemiliane, vocatur,
Dicatur quare non Taratatalla mihi?

EP. 27. (I. lii.)
The poet to his friend Quintianus, requesting him to put a stop to a plagiarist (the Fidentinus of the next Ep.), who was reciting Martial’s epigrams as his own. He speaks of the said epigrams as held in durance vile, like a slave stolen from his rightful master. Compare Ep. 32. 9.
Commendo tibi, Quintiane, nostros—
Nostros dicere si tamen libellos
Possum, quos recitat tuus poeta:—
Si de servitio gravi queruntur,
Assertor venias satisque praestes,
Et, cum se dominum vocabit ille,
Dicas esse meos manuque missos.
Hoe si terque quaterque clamitaris,
Impones plagiario pudorem.

3. tuus poeta] Ironically, for tibi male notus. 5. assertor] A patron to claim them for another, by the formula manus injiciendi; a protector or deliverer. An assertor is defined to be ‘vindex alienae libertatis;’ see Andrews’ Dict. in v., Varro, L. L. vi. 64, and Ep. 10, 9.—satis praestes (more commonly satis des, or satisdes), ‘give security’ or bail for appearance before the praetor, who will adjudicate.

To Fidentinus, the plagiarist, to whom also i. 29, and i. 66 and 72 are addressed.

Una est in nostris tua, Fidentine, libellis Pagina, sed certa domini signata figura,
Quae tua traducit manifesto carmina furto.
Sic interpositus villo contaminat uncto

1. una est, &c.] ‘You have inserted in a volume of epigrams, borrowed without acknowledgment from me, one page of your own, but that so bad, that none but a Fidentinus could have written it.’ See Ep. 534. This page he calls ‘marked by a portrait of its author,’ in allusion to the custom of prefixing a painted likeness to a volume sent as a present to a friend. (This is the origin of the portraits of the evangelists in some of the early MS. Gospels.) See Ep. 487. 10, ‘haec et in chartis major imagino meis,’ and 377. 6, ‘certior in nostro carmine voltus erit.’ Lib. xiv. 186, ‘Quam brevis immensum cepit membrana Maronem! Ipsius voltus prima tabella gerit.’

3. traducit] Arguit, ‘convictis,’ ‘holds up to scorn.’ Cf. lib. vii. 77. 5, ‘rideris, multoque magis traduceris, Afer.’ Juv. viii. 17, ‘squalentes traduxit avos,’ Tac. Ann. xii. 36, ‘tunc inciduntibus regis clientelis phalerae, torques, quaeque bellis externa quaesiverat, traduxit.’ The word is thus properly used of captives and spoils exposed to the public gaze in a triumphal procession.—manifesto furto, i.e. furti manifesta; lit. ‘by a proved and palpable act of theft,’ as if he had added some participle like interecepta furto.

4. Sic, &c.] The sense is, ‘your bad page spoils by its contact my good verses, as greasy wool spoils Tyrian dye,’ &c.—unclo, grease from
Urbica Lingonicus Tyrianthina bardoecuellus, 
Sit Arretinae violant crystallina testae, 
Sit niger in ripis errat cum forte Caystria, 
Inter Ledaes ridetur corvus olores, 
Sit ubi multisona fervet sacer Atthide luens, 
Improba Cecropias offendit pica querellas.

Indice non opus est nostris nec indice libris, 
Stat contra dicitque tibi tua pagina “Fur es.”

not having been cleansed from the dirt, 
οἰσπώτη, or from the use of oil in 
weaving, in which it is still applied. 
To this perhaps the rather obscure verse in Od. vii. 107 alludes, 
καυροσειων δι' θανειον απολειβεται 
υγρων έλαιον, and ii. xivii. 595, 
χιτώνας εικουνίτου, όμα στηλούτως 
ελαιω. So piningis in Epd. 168. 1, 
applied to a woollen rug. — Lingo-
nicus, made by the Lingones, a peo-
xiv. 129, and Juv. viii. 145, the 
‘cowl,’ ecuclur, or bardocucluus, 
is called ‘Santonicus,’ also from a 
Gallic people, the Santones, north of 
the Garonne. A coarse cloak with a 
hood, worn by the common people, 
is here meant. For a description 
and illustrations, see Rich’s Dict. 
(under both words). The Celtic 
herd or the Illyrian Bardaei, pro-
bably the former, gave the name.— 
Tyrianthina, the fine garments (pro-
bably synthases) of varied Tyrian 
vues (ανθύ), worn by rich citi-
zens. Urbica is opposed to bar-
docucluus, which was used by country 
people (Rich, Dict. in v.). 

5. sic, &c.] ‘So the pottery made 
at Arretium dishonours (by its con-
trast or contact) the goblets of trans-
parent glass.’ For crystallina, see 

Ep. 476. 13. Arretium (Arezzo) 
was noted for a manufacture of com-
mon crockery, remains of which still 
exist. From Pers. i. 130 we may 
infer that measures of the standard 
capacity were made there, and de-
stroyed if not found correct.

7—3. Caystria] This river was 
noted for its wild goose or swans, 
Hom. ii. ii. 461; Virg. Georg. i. 
334.

9. Atthide] The Attic bird, Philo-
mela; ‘pellex Attica,’ Ep. 546. 4. 
—multisona is ποικιλόγυρυς, ‘with 
varied notes.’ — improba pica, the 
pert or remorseless (or villainous) 
jay, clashes or jars with the plaintive 
strains of the nightingale. So im-
probus anser, Virg. Georg. i. 119.

11. indice] There is a play on the 
similarity of form between indice 
and judice. ‘We need not a written 
title to the book, nor a praetor’s de-
sion to adjudge it to the rightful 
owner: your own page (of bad epi-
grams) confronts you, and tells you 
that you are a thief.’ See Ep. 27. 5.

—inex (in books), was a strip of 
red paper hanging from a MS., and 
giving the title and name of the 
author. See Ep. 110. 11, and Rich. 
in v.) — stat contra, αταυτα, as 
Pers. v. 96, ‘stat contra ratio.’

**EP. 29. (I. 1v.)**

To Fronto, a friend of the poet, and an egues and advocate of note, which 
is expressed in ver. 2. Probably the Fronto of Juv. i. 12, and Pliny Ep. 
ii. 11 and elsewhere, where he is described as a lawyer, and called Catius 
Fronto.
Vota tui breviter si vis cognoscere Marci,  
Claris militiae, Fronto, togaeque decus,  
Hoe petit, esse sui nec magni ruris arator,  
Sordidaque in parvis ofia rebus amat.

Quisquam picta colit Spartanj frigora saxi  
Et matutinum portat ineptus Ave,  
Cui licet exuviiis nemoris rurisque beato  
Ante focum plenas explicissae plagas

Et piscem tremula salientem ductere seta  
Flavaque de rubro promere mella cado?

P inguis inaequales onerat cui viliea mensa  
Et sua non emptus praeparat ova cinis?

Non amet hane vitam quisquis me non amat, opto,  
Vivat et urbanis albus in officiis.

2.] toga means 'eloquence,' or rather the profession of the advocate, as in Tac. Ann. xi. 7, and elsewhere. Opposed to militia it also means 'the life of a civilian,' i.e. peace, as in Juv. x. 8, 'necuta toga, nocitura petuntur militia.'—claram, perhaps because he was one of the insignes or egravii equiles.

3.] esse arator seems a Grecism; or petit is used for vult. — nec magni, kai παῦτα ου μεγάλου. So Virg. Georg. ii. 412, 'laudato ingentia rura, Exiguum colito.'—sordida atia, the case of an unkept and soiflpy life; literally this has reference to the clean, or soiled toga of city life or country life.

5. quisquam] 'Is there any one so foolish as to frequent (or court) the halls of the great, inlaid with cool Spartan marble, and to carry the morning greeting to a levee, when he might return home enriched with the spoils of grove and field, and open his well-filled nets before his blazing hearth?' For quisquam used interrogatively, see Ep. 230. 14; 546. 5; 687. 3. Propert. iii. 14. 3, 'ingenue quisquam alterius dat munera servo?—frigora, i.e. atria frigida facta per marmora, &c. The marbles of Taenarus or Tavgetus are meant. Cf. Ep. 296. 11. The vero antico from the Eurhotas is mentioned in Ep. 486. 9—ante focum implies that the hunting was close at hand, so that the animals caught need not be taken out till the hunter got home.

9. salientem] ἀσπασσεωτα, quivering on the hook.—rubro cado, the red jar, of the same kind, probably, as that in which foreign honey is still imported, as we see it in grocers' shops.

12. non emptus cinis] Charcoal made on the estate, not bought in the market. Ar. Ach. 33, τὸν εὐωδικόν ὡς ἡμῶν ποθῶν, ἵνα οὐδεπαύωτος ἵππος ἄθροας προίω. Eggs were sometimes roasted. So Ep. 617. 9, 'Ovaque non de aren tenui versata favilla.'—sua ova, eggs produced on his own farm.

14. albus] 'As white as his own toga,' viz. from paleness and ill-health or over-fatigue. This seems the sense of albus also in Pers. i. 16. The sense is, 'I wish my enemy no worse harm than to dislike a country life, and prefer the anxiety and occupation of a city life.' For a similar wish compare Ep. 239. 10, 'qui fleta talia, nil fleas, viator.'
On the stinted allowance (sportula) paid to a client at Baiae, where he bathed well, but fared badly.

Dat Baiana mihi quadrantes sportula centum.
Inter delicias quid facit ista famos?
Redde Lupi nobis tenebrosae balnea Grylli:
Tam male cum cenem, cur bene, Flacco, laver?

1. quadrantes centum] The usual amount of the money-dole to a client. Ep. 114. 1; Juv. 1. 120.
'But what use,' asks the poet, 'is it to live in a luxurious town and to attend your patron in costly baths, when you are remunerated by such starvation fare?' That Martial sometimes accompanied his rich patrons as a client to different watering-places, is clear from Ep. 297. 7, 'quondam laudatas quocunque libebat ad undas Currire.' Cf. Hor. Sat. i. 6. 101, 'ducendus et unus et comes alter.'

3. Lupi, &c.] The cheap and gloomy baths frequented by the common people. See Ep. 72. 11, 12.

EP. 31. (I. lixi.)

An enumeration of the birth-places of illustrious poets, to which the poet adds the Spanish Bilbilis both for himself and his friend and countryman Licinianus (Ep. 25. 3.)

Verona docti syllabas amat vatis,
Marone felix Mantua est,
Censetur Apona Livio suo tellus
Stellaque nee Flacco minus,
Apollodoro plaudit imbrifer Nilus,
Nasone Peligni sonant,
Duosque Senecas unicumque Lucanum
Facunda loquitur Corduba,

censetur, 'is celebrated for.' For the ablative compare Ep. 390. 9.—Stella, a wealthy knight, a friend and patron of the poet's, often mentioned by him with regard. In lib. i. 7, he is preferred to Catullus. Flacco, i.e. Valerio, the poet. See Ep. 37. 2.

5. Apollodoro] A Greek comic poet, contemporary with Menander.
imbrifer, the fertilizing Nile, which brings moisture amid drought.

7. duos Senecas] Viz. both father and son. The former had some re-
Gaudent iocosae Canio suo Gades,  
Emerita Deciano meo:  
Te, Liciniane, gloribabitur nostra,  
Nec me tacebit Bilbilis.

lively love-ditties were called Gadi
tana, Ep. 152. 5, and Spanish girls  
who sang them, Gadiiana, Pliny,  
Ep. 1. 15.—Emerita, sc. Augusta, a  
province of Spain (Merida, on the  
Guadiana).—Deciano, see Ep. 5. 4.  
12. tacebit] Comp. Ep. 25. 1;  
586. 4.

EP. 32. (I. lxvi.)  
To a plagiarist (probably the Fidentinicus of Ep. 23).

Erras meorum fur avare librorum,  
Fieri poetam posse qui putas tauto,  
Scriptura quanti constat et tomus vilis.  
Non sex paratur aut decem sophos nummis:  
Secreta quaere carmina et rudes curas  
Quas novit unus seriniique signatas  
Custodit ipse virginis pater chartae,  
Quae trita duro non inhorruit mento.  
Mutare dominum non potest liber notus.  
Sed punicata fronte si quis est nondum

1. *avare*] 'Mean,' viz. for stealing poems which he might have paid  
for (ironically said); cf. i. 29. 4, 'si  
diei tua vis, en, ene, ne mea sint.'—  
tanto, 'at so small a cost as the writing  
and a cheap length of paper,' i.e.  
the price paid for a copy to a book-
seller, ver. 14—*tomus, *touμος, whence  
our word *tome,* a piece cut from a  
1179.

4. *sophos*] σοφός (Ep. 2. 7),  
'popular applause is not to be had for  
a few sestertii' paid for copying out  
others' verses. For the small amount  
required for this purpose, see Ep.  
692. 2.

5. *secreta*] 'Nondum vulgata.'—  
rudes curas, 'rough drafts, or copies.'  
A revision was curas secundae.—  
serini, see Ep. 2. 2.—custodit, as a  
father does a daughter, or a custos, a  
giddy wife, &c.—*pater,* the author.  
The language is adapted to the metap-
orph, but Plato calls writings τέκνη,  
παιδίον, or γεννηματα, and the  
writer παθηρ του λογου, &c.

9. *inhorruit*] 'Been made rough,'  
viz. by kissing, as was done in com-
pliment to the author in the recita-
tion-room, Ep. 2. 7.—mento, 'by the  
rough hairs on the chin.' The verb  
may also refer to the recoil of a vir-
jo from a rough kiss.

9. *mutare dominum*] See Ep. 27. 6.  
10. *fronte*] The ends in a MS.  
roll, or the front in a book of our  
shape, were called *frontes,* and orna
Nec umbilicus cultus atque membrana,
Mercare: tales habeo; nee sciet quisquam.
Aliena quisquis recitat et petit fanam,
Non emere librum, sed silentium debet.

M. VAL. MARTIALIS

memented with colour, after being smoothed with pumice. The membrana was the envelope of parchment, the umbilici the hollow ends of the stick round which the paper was wrapped. The reader will find all these terms fully and accurately explained in Rich's Dictionary and Becker's Gallus. See also Ep. 110. 8. Books intended for presents to friends were generally thus got up.

12. nee sciet quisquam] He playfully pretends to aid and abet the fraud 'for a consideration.' Comp. Ep. 672. 7, 'sit pudor poetæ, nec gratis recitet meos libellos;' lib. ii. 20, 'carmina Paulus emit, recitat sua carmina Paulus; Nam quod emas, possis jure vocare tuum.'—librum, viz. notum, ver. 9. 'He should spend his money in buying rudes curar under a promise of silence, not on the book itself, as procured from a bookseller.' It is clear from ver. 5 that this was what the plagiarist had done.

EP. 33. (I. lxix.)

On Canius, who was always laughing (Ep. 125). Tarentos was a spot consecrated to Dis in the Campus Martius; and the poet says that Canius (who seems to have taken a house near that place) may now show his face there in lieu of a statue of a laughing Pan. See on Ep. 160. 8.

Coepti, Maxime, Panas qui solebat,
Nunc ostendere Canium Tarentos.

EP. 34. (I. lxx.)

The poet to his book, which he sends to the house of his friend, Caius Julius Proculus (Ep. 608.), on the Palatine, with an apology for not going in person.

Vade salutatum pro me, liber: ire iuberis
Ad Proculi nitidos officiose lares.
Quaeris iter, dicam: vicinum Castora canae
Transibis Vestae virgineamque domum;

1. iuberis] Viz. a Proculo. This only means that Proculus has asked for a copy of Martial's book.—nitidos, the well-kept, or neat mansion. —officiose, the vocative for the nominative, officiis causa. See a similar construction in Pers. iii. 28, 9.

3. Castora] The temple of Castor in the Forum, near the ancient temple of Vesta, and the abode of the Vestals.—atrium Vestae, which was part of it, on the slope of the Palatine.
Inde sacro veneranda petes Pallatia clivo,
Plurima qua summi fulget imago ducis.
Nee te detineat miri radiata colossi
Quae Rhodium moles vincere gaudet opus.
Flecte vias haec qua madidi sunt teeta Lyaei
Et Cybeles picto stat Corybante Tholus.
Protinus a laeva clari tibi fronte Penates
Atriaque excelsae sunt adeunda domus.
Hane pete, nec metuas fastus limenque superbum:
Nulla magis toto ianua poste patet,
Nec propior quam Phoebus amet doetaeque sorores. 15
Si dicet "Quare non tamen ipse venit?"
Sic licet excuses "Quia qualiaeunque leguntur
Ista, salutator scribere non potuit."

5. Pallatia] The Palatine hill. It is used in the plural by Propert. v. 1. 3, and v. 9. 3.—sacro clivo, in compliment to the Emperor, who resided there, as well as for the temple of the Palatine Apollo.

6.] Plurima imago must mean 'many a statue' of Domitian, and not 'the huge statue' or colossus mentioned below, since this latter was not on the clivus, but in the central part of the Forum Romanum, where it had been placed by Nero, but after-wards altered by Vespasian, by placing on it a head surrounded with rays, representing the sun, like the great colossus of Rhodes. Comp. Liber Spectac. 2. 1, 'hie ubi sidereus propius videt astra colossus.' To this Ep. 670. 2, probably alludes, magnaque siderei vidimus ora dei.' See also Ep. 102. 3.

7. detineat] Moreturus te, viz. to gaze on it.—radiata, with rays round its head. So the sun is called radiatus in Lucret. v. 462, and radiatum insignis diei, ib. 700.—vinctere, 'to surpass in size:' this being 110 feet high, that at Rhodes 105. Pliny, N. h. 34. 7, § 41—45.

9. madidi] A general epithet of the ripsy god. The temple of Bacchus seems to have stood on or close to the Palatine.—Cybeles, probably the temple of Mater Idaea, towards the upper part of the Palatine and near the casa Romuli.—tholus, the circular roof, painted, perhaps, internally with figures of Corybants. Schneider reads torus, which does not give a clear sense. Some think the figure or statue of a Corybant surmounting the roof is meant; we do not know the exact details of the temple, but tholus picto Corybante certainly is most naturally interpreted as above.

11. a laeva] Manu or parte. Construe clari fronte, 'with shining (marble) façade.' So Pindar speaks of προσωπων τηλανγίας of a palace, Ol. vi. init.—Penates, simply 'residence.'—domus, a town mansion or palace.—Martial himself (see Ep. 231. 4.) lived near the pila Tiburtina and the temple of Flora, at the south end of the Quirinal, in the seventh regio of the city.

13. fastus] Repulsam.—toto poste, like 'totas valvas resupinat,' Propert. v. 8. 51, with the door-posts fully exposed, by the door being flung back.

15. propior] More familiar as a friend, or one nearer and dearer to Phoebus, lit. 'for Phoebus to love.'

18. ista] 'Whether those verses of yours' (liber loquitur) be good, bad, or indifferent, tell him that they
could not have been written by one who wasted his time in salutationes.' Compare Ep. 553. 12, 'nec vatem

EP. 35. (I. lxxi.)

On the custom of invoking the names of absent mistresses (i.e. in order, by a kind of omen, to secure their presence). This was done by toasting them with as many cyathi, or ladies of wine and water, as there were letters in the name. Hence 'invocare scortum in convivio,' Plaut. Capt. 73. See inf. Ep. 424. 21; 603, 7.

Laevia sex cyathis, septem Iustina bibatur,
Quinque Lycas, Lyde quattuor, Ida tribus.
Omnis ab infuso numeretur amica Falerno,
Et quia nulla venit, tu mihi, Somne, veni.

3. numeretur] 'Be counted by the number of ladles,' i.e. letters in her name (as Ida, Lyde, Lycas, three, four, five, &c.). The preposition perhaps means, 'beginning the first letter of each with the first ladle;' but the exact meaning of the verse is rather obscure.

EP. 36. (I. lxxii.)

On Fidentinus the plagiarist (sup. Ep. 28).

Nostris versibus esse te poetam,
Fidentine, putas cupisque credi?
Sic dentata sibi videtur Aegle
Emptis ossibus Indicoque cornu;
Sic quae nigrior est cadente moro,
Cerussata sibi placet Lycoris.
Hac et tu ratione qua poeta es,
Calvus cum fueris, eris comatus.

3. sic] On the same principle, viz. of using borrowed ornaments, or being furnished with things not her own—dentata, an adjective of participial form, like togatus, capillatus, &c. The use of artificial teeth is mentioned also in Ep. 650, 'dentibus atque comis, nec te pudet, uteris emptis.'

5. moro] A mulberry fully ripe and ready to fall, when it is nearly black.—cerussata, when she has used cerussa, ψιμομία, white lead, as a cosmetic. This Lycoris was a brunelette beauty; but the Romans preferred the flavi crines and the canlor to the bilious-looking dark complexion. Comp. iv. 62, 'Tibur in Herculeum migravit nigra Lycoris, Omnia dum fieri candida credit ibi.'

3. cum fueris, &c.] δπαν νυμφάκης. When old, you will wear false hair, and be comatus quite as truly as you are now poetá, i.e. both claims alike being shams and pretences.
EP. 37. (I. lxxvi.)

To Valerius Flacus, the poet of Patavium (Ep. 31. 4), exhorting him, perhaps with some irony, to give up verse-writing as unprofitable, and turn lawyer.

O mihi curarum pretium non vile mearam,  
Flace, Antenorei spes et alumne laris,  
Pierios differ cantus eitharamque sororum;  
Aes dabit ex istis nulla puella tibi.  
Quid petis a Phoeb? nummos habet area Minervae;  
Haec sapit, haece omnes fenerat una deos.  
Quid possunt hederae Bacchi dare? Palladis arbor  
Inclinat varias pondere nigra comas.  
Practer aquas Helicon et sarta lirasque dearum  
Nil habet et magnum, sed perinane sophos.  
Quid tibi cum Cirrha? quid cum Permesside nuda?  
Romanum propius divitiusque forum est.  
Illic aera sonant: at circum pulpita nostra  
Et steriles cathedras basia sola crepant.

1. curarum pretium] Quem eluisse operae pretium est.—Antenorei laris, the home or settlement founded by Antenor, Patavium. See Virg. Aen. i. 242.  
4. ex istis] Viz. amicis or dominis tuis quas colis.  
5. area Minervae] The money-chest of the goddess of eloquence. The sense is, ‘Poetry does not pay, the profession of an advocate does.’—sapit, not only as pursuing a lucrative business, but as per se the goddess of wisdom.—fenerat deos, ‘lends money on security to the gods,’ like the feneratores, or usurers. The construction is remarkable. In Ep. 42. 4, fenerat is used absolutely for ‘lends money,’ as in Petronius, Sat. § 76, ‘sustuli me de negotiacione, et copci per libertos fenerare.’  
8. varias comas] Because the under side of the olive leaf is of a light dusky colour. The fruit, when ripe, is of a very deep green, almost brown colour. Hence pondere nigra, weighed down by the load of dark berries.  
11. Cirrha] Sacred to Apollo, near Delphi, and the port of it. Juv. vii. 64, ‘dominis Cirrhae Nysaeae trahuntur Pectora nostra.’—Permesside, the spring of the river Permessus (or Termessus) rising in Mount Helicon.—nuda, because it has nothing to bestow, φελνή.  
12. diviius] Ditus, because the pleadings took place in the Forum and the basilica near it.—propius, nearer home, more easy of access than Helicon.  
13. sonant] Opposed to crepant in the next verse. ‘Here you have money jingling; there (i.e. in the auditorium of us poets) only kisses eluck,’ i.e. the MSS. creak and flutter when kissed in compliment, Ep. 2. 7. But crepare is also used of the chink of
money in Ep. 229. 14, ‘qui crepit aureolos, forsitan unus erit,’ and 659. 3, ‘aureolos manu crepantes.—
cathedrae, the seats set out in the recitation-room, Juv. vii. 47 and 203. Cathedra was either a lady’s seat
or a professorial chair; whence the phrase ex cathedra for an authoritative decision.

EP. 38. (I. lxxviii.)

On the suicide of one Festus, when afflicted by an incurable malady.

Indignas premseret pestis eum tabida fauces
Inque suos voltus serperet atra lues,
Siccis ipse genus flentes hortatus amicos
Decrevit Stygiros Festus adire lacus.
Nee tamen obscuro pia pollut ora veneno
Aut torsit leuta tristia fata fame,
Sanctam Romana vitam sed morte peregit
Dimisitque animam nobiliore via.
Hane mortem fatis magni praesferre Catonis
Fama potest: huius Caesar amicus erat.

1. pestis tabida] Perhaps some cancerous affection, or necrosis of the jaw-bone.—indignas, immeritas, desiring of a better fate.—suos, of which it had taken possession. See on Ep. 57. 1—4.

4. decrevit, &c.] Announced to them his intention of committing suicide.

5. obscuro] ‘Nigrorem faciente.’ Cf. Juv. i. 72, ‘nigros esserre maritos.’—polluit, as Tac. Ann. xii. 17, ‘supremum Claudiorum sanguinem... veneno pollutum.’—pia ora, honesta.—lenta fame, inedia, by starving himself.—torsit fata, bring on death by a protracted suffering.

7. Romana morte] Viz. by the use of the sword, this kind of suicide requiring more courage and being thought more noble.

9. Catonis] Sc. Uticensis; cf. Ep. 5. 1.—huius, &c. i.e. he had not, like Cato, incurred the dislike of the ruling powers, and therefore he had not the same cogent motive. Indirectly, this is a compliment to Domitian.

EP. 39. (I. lxxix.)

A play on the various senses of the word agere, intended to ridicule a pragmatical fellow of whom nothing is known.

Semper agis causas et res agis, Attale, semper:
Est, non est quod agas, Attale, semper agis.

2. est, non est, &c.] Sive habeas, sive non, quod agas. The four meanings of agere are, ‘to plead causes,’ ‘to do business,’ ‘to drive mules,’ ‘to breathe out your life.’ Schrevelius well compares Seneca, Ep. 26, ‘quid egeris tunc apparebit, eum animam agis.’
Si res et causae desunt, agis, Attale, mulas.
Attale, ne quod agas desit, agas animam.

EP. 40. (I. lxxx.i.)

On one Canus, who was so eager to obtain the client's sportula, that he sent to ask for it when in extremis, and died of vexation for thinking it might be his last. A satire on the eagerness with which this dole was sought, 'turbæ rapienda togatae,' Juv. i. 96.

Sportula, Cane, tibi suprema nocte petita est.
Occidit puto te, Cane, quod una fuit.

EP. 41. (I. lxxxii.)

On the narrow escape of Regulus, for which see Ep. 3. A very elegant epigram.

Hæc quae pulvere dissipata multo
Longas portieus explicat ruinas,
In tanto iacet absoluta casu.
Tectis nam modo Regulus sub illis
Gestatus fuerat recesseratque,
Victa est ponderēcum suo repente;
Et postquam domino nihil timebat,
Securo ruin incruenta damno.
Tantae, Regule, post metum querellae
Quis curam neget esse te deorum,
Propter quem fuit innocens ruina?

1. dissipata pulvere] Poetice for disjecta ruina.—longas, because the whole length of roof suddenly fell in.

2. explicat] ascendam, convivium. Ep. 43. 13; 52. 8, 'lays open to view.'

3. absoluta] Acquitted (from the charge of doing mischief) in so great a downfall.


5. recesserat, he had just retired before it gave way.

3. securo damno] A kind of oxymoron, lit. 'with a damage that had no further care or concern about the consequences.'

9—11. tantae, &c.] 'After the fright we have had of so heavy a loss (or cause of complaint), who can say the gods do not care for you, on whose account they prevented the fall from doing any harm?'

EP. 42. (I. lxxxv.)

On an auctioneer who (as the proverb says) 'let the cat out of the bag' in selling a pestilential estate.
Venderet excultos colles cum praece facetus
Atque suburhani ingera pulchra soli,
“Errat” ait “si quis Mario putat esse necesse
Vendere: nil debet, fenerat immo magis.”
“Quae ratio est igitur?” “Servos ibi perdidit omnes 5
Et pecus et fructus, non amat inde locum.”
Quis faceret pretium nisi qui sua perdere vellet
Omnia? Sie Mario noxius haeret ager.


3. Mario] The owner. Anxious to show that he was solvent, and not driven through poverty to sell, the auctioneer reveals the truth, that the farm is liable to the malaria; and therefore he does not get a bid. 

5. quae ratio, &c.] The question of a bystander.

6. fructus] Because there was no one to gather the crops.

7. facere pretium, like licitari, and digitum tollere, is to make a bid.” See Ep. 257. 4; 476. 20.—sua, emphatic; ‘his property too (as well as the present owner’s).’

8. noxius] A play on the double sense of ‘pestilential’ and ‘troublesome,’ ‘hard to be rid of.’

EP. 43. (I. lxxxvi.)

On the inhospitality of a next-door neighbour.

Vicinus meus est manuque tangi
De nostris Novius potest fenestris.
Quis non invideat mihi putetque
Horis omnibus esse me beatum,
Juncto cui liceat frui sodale? 5
Tam longe est mihi quam Terentianus,
Qui nune Niliaacam regit Syenen.
Non convivere, nec videre saltim,

2. tangi] He lives so near, that I may shake hands with him out of window. But it is rather doubtful (as Becker remarks, Gallus, p. 277), “whether we are to imagine an anqiportus, or the windows of one house.”

5. juncto] Tam propinquo, with a play on the sense of tam familiari. Hesiod, Opp. 343, τὸν ἐν μάλισταν καλεῖν ὡςιν σέθεν ἐγγόθι ναίει.

6. tam longe miki] Tam remotus a me.—Terentianus, the governor or prefect of Aegypt, of which, as a Roman province, Syene was the extreme southern town; hence called ‘porta Syenes,’ Juvin. xi. 124.

6. convivere] Convictus habere.—saltim, γον, i.e. ‘quod saltim fici debet.’
Non audire licet, nec urbe tota
Quisquam est tam prope tam proculque nobis.
Migrandum est mihi longius vel illi.
Vicinus Novio vel inquilinus
Sit, si quis Novium videre non volt.

11. migrandum, &c.] 'Either he or I must move further off.' viz. if we are to see each other often; a playful paradox. — vel illi should more properly be aut illi.

12. inquilinus] Incolinus, 'an inmate of the same house,' 'a lodger.'

Suet. Nero, § 44, 'inquilinos privatarum aeridum.' There is much wit in si quis, &c., by which it is intimated that the acquaintance of Novius is by no means desirable, and the best way of avoiding it is to live under the same roof, since his hospitality to his friends is in the inverse ratio to his nearness.

EP. 44. (I. lxxxviii.)

On the grave of a favourite boy (probably a <i>verna</i>), who had died young in the poet's house. An epigram distinguished for pathos and elegance.

Alcime, quem raptum domino crescentibus annis
Lavicana levi cespite velat humus,
Accipe non Pario mutantia pondera saxo,
Quae cineri vanus dat ruitura labor,
Sed faciles buxos et opacas palmitis umbras
Quaeque virent lacrimis roscida prata meis.
Accipe, care puer, nostri monimenta doloris:
Hic tibi perpetuo tempore vivet honor.
Cum mihi supremos Lachesis perneverit annos,
Non aliter cineres mando iacere meos.

2. <i>Lavicana</i>] The soil on the via Labicana, or way to Labicum (Virg. Aen. vii. 790). 'Issuing from the Porta Esquilina, and passing Labicum, it fell into the via Latina at the station <i>ad Bivium</i>, thirty miles from Rome.' Dr. Smith's Class. Dict.

3. <i>mutantia</i>] 'Tottering,' as if the structure were overbalanced by its own weight. — <i>ruitura</i>, 'destined to become ruinous,' as so many of the ancient monuments did become, chiefly through earthquakes.

5. <i>faciles</i>] 'Yielding,' not stiff and sturdy like the olive, &c. — <i>palmitis</i>, the vine-shoot in spring, Virg. Georg. ii. 364. Petronius, Sat. § 71, 'omne genus poma volo sint circa cineres meos, et vinearum largiter.'

8. <i>hic honor</i>] The shady trees and the green turf, which will last longer than the <i>ruitura monimenta</i> of marble.

9. <i>perneverit</i>] διακλώσαν, when the Fate has completed the thread of life. — <i>non aliter</i>, &c. The sense is, that he gives his favourite boy as good a tomb as he desires for himself.
EP. 45. (I. lxxxix.)

On one with an inveterate habit of whispering, when no concealment was required.

Garris in aurem semper omnibus, Cinna,
Garris et illud teste quod licet turba.
Rides in aurem, quereris, arguis, ploras,
Cantas in aurem, judicas, taces, clamais,
Adeoque penitus sedit hic tibi morbus,
Ut saepe in aurem, Cinna, Caesarem laudes.

2. *quod licet* Viz., libere profari, 'even about things you might speak of before the public.'

3. *rides. &c.* These are examples of emotions which from their very nature are commonly expressed openly. Some suppose that the various feelings shown in the theatre or circus are here alluded to.

4. *judicas* 'You give your opinion about persons and things in a whisper.' The notion attaching to *judicas* is that of a public arbitration or tribunal.—*taces, clamai*, 'speak in a low or a louder tone.' The point here is in the antithesis, or in the paradox, *tacere in aurem.*

5. *morbus* vósos, 'bad habit.'—*Caesarem laudes*, i.e. whereas the praises of Caesar should be as public as possible. But there is also an allusion to his being a fulsome flatterer.

EP. 46. (I. xciii.)

On the death of two friends who had held the same rank in the army.

Fabricio iunctus fido requiescit Aquimis,
Qui prior Elysias gaudet adisse domos.
Ara duplex primi testatur munera pili:
Plus tamen est, titulo quod breviore legis:
*\textit{Iunctus uterque sacro laudatae foedere vitae,}*
*Famaque quod raro novit, amicus erat.*

1. *iunctus* 'Proxime sepultus,' with the notion also of 'iunctus amicitia.' —*gaudet*, 'gavisus est:' who found a consolation in his death that his friend survived him.

3. *ara duplex* Κοινωθεῖνια, a monument shaped like an altar, containing the names of both, and recording that they were centurions.

5. *sacro foedere* The *sacramentum* of a military life, which, from its high repute, is called *laudata*; or *vinculo probae, spectacula, honestae vitae.*—amicus, viz. alteri. The sense seems to be, that centurions of the same rank were apt to be jealous of each other.
EP. 47. (I. xcvi.)

On an advocate who would only speak amidst noise and clamour, so that no one could fairly judge of his real talent.

Cum clamant omnes, loqueris tune, Naevole, tantum,
   Et te patronum causidicumque putas.
Hae ratione potest nemo non esse disertus.
Eccce, tacent omnes: Naevole, dic aliiquid.

EP. 48. (I. xcix.)

On one who grew more stingy as he became richer.

Non plenum modo viciens habeas,
Sed tam prodigus atque liberalis
Et tam lautos eras, Calene, ut omnes
Optarent tibi centiens amici.

Audit vota deus precesque nostras
Atque intra, puto, septimas Kalendas
Mortes hoc tibi quattuor dederunt.
At tu sic quasi non foret relictum,
Sed raptum tibi centiens, abisti
In tantam miser esuritionem,
Ut convivia sumptuosiora,
Toto quae semel apparas in anno,
Nigrae sordibus explices monetae,
Et septem veteres tui sodales

1. plenum viciens] 'The full sum of 2,000,000 sestertii, or 2000 sesteritia. The singular is used as in the phrase sestertio deciens, &c., to express an aggregate sum. In Ep. 130. 4, we have 'triciens soldum,' in 127. 2, 'centiens laxum,' and in 264. 2, 'plenum centiens.' In 490. 5, 'bis tuum deciens.' With the comparatively small fortune (ironical) of less than 17,000/., you were so generous and hospitable, that your friends wished you might have five times that amount.' — lautos, 'luxurious.'

6. intra, &c.] 'Within seven months or so four legacies were left you, making up that amount.'

8—13. at tu, &c. ] 'You, however, as if you had lost that sum, and had not gained it, went off into such a starving diet, that you spend only a few pence on your grand (more expensive) annual dinner.' — explices, 'lay out'; see Ep. 52. 3, and sup. 41. 2. — nigræ monetae, copper money, which leaves a stain, or turns discoloured. Cf. Ep. 671. 11, 'non parca manus largaeque nomismata mensae.'

14. septem] The triclinium or three lecti together held nine; the circular seat, adapted to the citrei orbes, held seven guests. Ep. 545. 6, 'sep-
M. VAL. MARTIALIS

Constemus tibi plumbea selibra.
Quid dignum meritis preceinur istis?
Optamus tibi miliens, Calene.
Hoe si contigerit, fame peribis.

tem signa capit; sex sumus: adde
Lupum.' There may be an allusion to the curtailing even the number of the guests — plumbea, 'a half-pound of adulterated silver,' πομηνία χαλκία, Ar Ran. 725. Cf. Ep. 563, 4, 'centum merebor plumbeos die toto,' i. e. 'quadrantes.'

17. miliens] Supply 'centena millia,' nearly a million of our money.

'If you get that, according to the analogy of your present conduct, you will die of hunger.' Quod velim is in the poet's mind.

Mammataque tatas habet Afra, sed ipsa tatarum
Dici et mammarrum maxima mamma potest.

EP. 49. (I. e.)

On a 'middle aged' lady, who spoke of 'papa' and 'mamma,' in order to appear young, though old enough to be a great grandmother ('great mamma of mammatas'). Müller observes, in his Lectures on Languages, vol. i. p. 50, that in Friesland a father is called 'tâte' (a word resembling the dental sound of infants, tut-tar).

On the death of Demetrius, the poet's attached and faithful amanuensis.

Illam anis quondam studiorum fida meorum
Et felix domino notaque Caesaribus,
Destituit primos viridis Demetrius annos:
Quarta tribus lustris addita messis erat.
Ne tamen ad Stygiarum famulus descenderet umbras,
5 Ureret implicitum cum seclerata lues,

1. manus] 'The copyist, transcriber of my books.' So latus is used for one a latere, a companion, vi. 63 4.— felix, 'lucky,' or 'bringing luck;' he attributes the success of his epigrams in part to the clear and accurate way in which they were written.—Cuv- saribus nota, familiar to Titus and Domitian.

3. destituit] à πιλαπιε, has left his early years uncompleted, as it were. —quarta, &c., an elegant phrase for expressing 'nineteen years of age,' or 4 + 15.

5. ne tamen, &c.] 'Cavimus (manumissionem provisorum) ne famulus moreretur.'

6. lues] Some pestilential sore, perhaps of a cancerous nature.— implicitum, so caught and entangled by it, as it were, that he could not extricate himself. So veneno illigatus. Tac. Ann. vi. 32. Virg. Aen. vii. 355. 'primalues—ossibus implicat ignem.' The metaphor is from a hunter's net. Cf. Ep. 635. 5, 'horrida vul- tus Abstulit, et tenero sedit in ore lues.'
Cavimus et domini ins omne remisimus aegro:
Munere dignus erat convaluisse meo.
Sensit deficiens sua praemia meque patronum
Dixit ad infernas liber iturus aquas.

7. *remisimus*] We resigned all right over him as his master, i.e. formally and legally manumitted him.—*dignus erat*, &c., he deserved not only to be made free, but to be made well (had that been possible) by my gift. In other words, 'I should have been glad if he had lived to enjoy his freedom.'

9. *sensit*] Though dying, he showed that he was conscious of the honour and the privilege granted him, by addressing me as 'patrone mi.' This was the formula used by a libertus, e.g. Plaut. Rudens, 1266.

EP. 51. (I. ciii.)

Qui pinxit Venerem tuam, Lycori,
Blanditus, puto, pictor est Minervae.

1. *Venerem tuam*] Perhaps a portrait of Lycoris, the brunette (Ep. 36. 6), dressed as a Venus. 'The painter,' says Martial, 'in making it so ugly, must have intended a compliment to Minerva,' who was the patroness of art generally. The allusion is to the judgment of Paris, before whom these two goddesses stood as rival beauties. Cf. Ep. 246.

EP. 52. (I. ciii.)

The subject is the same as Ep. 48, though respecting a different person.

"Si dederint superi deciens mihi milia centum"
Dicebas nondum, Seaevola, instus eques,
"Qualiter o vivam, quam large quamque beate!"
Riserunt faciles et tribuere dei.
Sordidior multo post hoc toga, paenula peior,
Calceus est sarta terque quaterque cute:
Deque decem plures semper servantur olivae,
Explicat et cenas unica mensa duas,

1. *decians*, &c.] A senator's fortune.—*nondum justus eques*, before you were a regular knight, or possessed of the full equestrian census, quadraginta sestertia.

4. *riserunt*] Arriserunt optanti.—faciles, 'good-natured,' as Juv. x. 7, 'evertere domos totas optantibus ipsis Di faciles.' Ep. 642. 10, 'et dare quae faciles vix tribuere dei.'

5. *sordidior*] Less frequently sent to the *fullo* to be cleaned.—*paenula* (91. 3), an outer mantle, or walking-cloak, which is well explained and illustrated in Rich's Dict. in v.—*peior*, tritior, more shabby.—*sarta*, 'cobbled up,' patched three, or even four times, or with three or four patches.

7. *de decem*] sc. olivis, *plures,*
Et Veientani bibitur faex crassa rubelli,
Asse cicer tepidum constat et asse Venus.
In ius, o fallax atque infitior, cumus:
Ant vive ant deciens, Scævola, reddde deis.

major pars, in posterum diem servaturn. To place on the table ten olives, and put by six of them, was the extreme of niggardliness. — explicit, see Ep. 48. 13. 'One spread furnishes two dinners, or one cooking serves twice.

9. *Veientanum*] From Veii, north of the Tiber, and therefore inferior, as *Tuscanum vinum.* See Ep. 12. 2; 90. 4. This was a coarse and cheap red wine. Pers. Sat. v. 147, 'Veientanumque rubellum Exhalet vapida lasum pice sessilis obba.' Hor. Sat. ii. 3, 143, 'Veientanum festis potare diebus Campana solitus trulla.' — cicer tepidum, chick-peas macerated in warm water, or 'pea-soup.' See Ep. 21. 6; and 269. 21, 'et fervens cicer et tepens lupinus. —Venus, scortum asse conductum. Cf. Ep. 90. 7.

11. *infitior*] The blessings of life are regarded as a deposit, which a dishonest man is said *infitiari,* to disown, or declare that he has never received. Juv. xiii. 60, 'nunc, si depositum non *infitiier* amicus.' Cie. de Orat. i. 37, § 163, 'si ille infitior probasset judici ante petiam esse pecuniam, quam esset coepta deberi.' — *cumus in jus,* let us go, as if before the practor, to determine whether you ought to hold the said blessings, or resign them. — rive, vita fruere, a common sense of the word in Martial. So *vita,* in Ep. 10. 4. Cf. 106. 3.

**EP. 53. (I. 104.)**

A description of the feats performed by trained beasts in the amphitheatre, in compliment to Domitian, who was fond of being present, Suet. Dom. § 4.

Picto quod iuga delicata collo
Pardus sustinet improbaeque Tigres
Indulgent patientiam flagello,
Mordent aurea quod lupata cervi,
Quod frenis Libyci domantur ursi
Et, quantum Calydon tulisse fertur,

1. *quod,* &c.] 'The fact that the leopard bears a gay yoke on its spotted neck, and savage tigers lend a ready obedience to the whip,' &c. The apodosis is at ver. 11, 'all this is a sight fit for gods to see.'— *delicata,* a toy or fancy yoke, elegantly fashioned or adorned with colours, ribands, &c., *ποικίλα ἄργα,* Eur. Bacch. 1056.— *improbae,* naturally relentless, but submitting to draw a Bacchic car.

4. *lupata*] Hor. Carm. 1. 8. 6, a jagged bit, such as trainers use for breaking in horses. See Rich's Dict. in v.

6. *quantum*] 'As huge as the Calydonian boar of the fable.' So Ep. 625. 10, 'quantus erat Calydon, aut, Erymanthe, tuus.' 601. 18, 'colonos tanquam sus Calydonius timetur.' — *capistris,* 'halters.'
Paret purpureis aper capistris;
Turpes esseda quod trahunt bisontes
Et molles dare iussa quod choreas
Nigro belua non negat magistro:
Quis spectacula non putet deorum?
Haec transit tamen, ut minora, quisquis
Venatus humiles videt leonum,
Quos velox leporum timor fatigat.
Dimittunt, repetunt amantque captos
Et securior est in ore praeda,
Laxos cui dare perviosque rictus
Gaudentct timidos tenere dentes,
Mollem fraugere dum pudet rapinam,
Stratis cum modo venerint invencis.
Haec clementia non paratur arte,
Sed norunt cui serviant leones.

8. turpes] The ugly or unsightly aurochs (bison Europaeus), still existing in the forests of Lithuania. Virg. Georg. iii. 51, 'optuna torvae Forma bovis, cui turpe caput.'
10. belia] The elephant, called Gaetula in Juv. x. 153. — molles, soft, light, and not such as a creature of huge bulk could naturally give. — nigro, its black keeper. — spectacula, 'pageants.'
12. transit ut minora] Wonderful as these sights are in themselves, they are nothing to the feats performed by the lions.
14. leporum timor] The timid speed of the hare fatigues the lion, who is taught to catch it and play with it, as a cat does with a mouse, and probably by the same feline instinct. — amant, they hug, fondle them when caught, ἀγαπῶσιν, caress them. — securior, 'feels safer,' is more fearless,' an hyperbole. The hare feels itself safer, because better protected, in the lion's mouth; for it holds its teeth loosely closed, and so that the hare can get through them, as if fearful of doing harm. So Lucretius says of the hound fondling its young, v. 1069, 'suspensis teneros imitantur dentibus haustus.'
20. stratis juvencis] 'After laying low heifers, it is ashamed to crunch the bones of a hare.' ταυροκτόνων λεόντων ἐφιδρέ, Soph. Phil. 400. — arle, educatione. The lions, he says, with servile flattery, know that they are serving a clement master. Note, that cui is a dissyllable ("/"). So perhaps in Juv. iii. 49, 'quis nunc diligitur, nisi conscius, et cui fervens;' &c. Ep. 425. 3, 'Drusorum cui contigere barbae.'

EP. 54. (I. cvii.)

The poet's reply to his friend Lucius Julius (Martialis? Ep. 198), who had urged him to attempt some great work, to which he rejoins, that he will write like Horace and Virgil, when he has found as liberal a patron as they had.
Saepe mihi dicis, Luci carissime Iuli,  
"Scribe aliquid magnum: desidiosus hemo es."

Otia da nobis, sed qualia secerat olim  
Maceenas Flacco Vergilioque suo:
Condere victruras temptem per saecula euras  
Et nomen flammas eripuisse meum.
In steriles nolunt campos inga ferre invenci:
Pingue solum lassat, sed iuvatipse labor.

3. da] Si des, scribam, &c.—otia,  
the leisure resulting from easy circumstances.

7, 8.] A very elegant couplet.  
Even oxen prefer to plough a soil which gives some return for their labour, though the exertion tries them. Thus, the poet argues, I am reluctant to work without pay.

EP. 55. (L. cviii.)

A witty reply to an illiberal patron, who had endeavoured to enlist the poet as a client. He pleads the distance, and (indirectly) his occupation as an author.

Est tibi sitque precor multos crescatque per annos  
Pulchra quidem, verum transtiberina domus:
At mea Vipsanas spectant cencula laurus,
Factus in hae ego sum iam regione senex.
Migrandum est, ut mane domi te, Galle, salutem:
Es tanti, vel si longius illa foret.
Sed tibi non multum est, unum si praesto togatum:
Multum est, hune unum si mihi, Galle, nego.

2. domus] A town-house or mansion across the Tiber, a low and disagreeable part of the city, Ep. 21. 3.

3. Vipsanas laurus] The bay-trees in the garden, where stands the porticus Vipsana, the site of which unfortunately appears to be unknown. The poet says that his rich friend has a fine house in a dull part, while he lives in a garret in a pretty part; and he intimates that he should not like to change his abode, which he must do to become a daily salutator.

4. regione] Viz. urbis, this division or district of the city. Perhaps the seventh, where was the 'pila Tiburtina,' near the poet's residence (the present Piazza Barberina, Becker, Gallus, p. 191).—sener, not literally; but perhaps he means prematurely, from fatigue.

6. es tanti] Ironically, 'you are quite worth the trouble, even if your mansion were further off.'

7, 8. sed tibi, &c.] 'But, though it is of no great importance to you, if I add one to the number of your clients, it is a great matter to me, not to allow myself to go.'—nego mihi, i.e. 'nolo fieri cliens, nolo addere hunc unum ecteris.' But others explain, 'me ipsum negligo, otium scribendi omittor,' i.e. 'si non mihi vaco, si nego mihi meipsum.'
Ipse salutabo decima te saepius hora:
Mane tibi pro me diecit AVETO liber.

9. *ipse,* 'in person,' as contrasted with *liber.*—*decima hora,* at the late dinner hour, i.e. I will come as often as you like, if you will ask me to dinner. The general hour was *nona,* Ep. 161. 6. But cf. Ep. 627. 1.

**EP. 56. (I. cix.)**

A very elegant description of a pet lap-dog. The Romans were fond of these little creatures. On one of the Roman monuments in the British Museum is an elegiac inscription to a dog called 'Margarita,' which is also the name of a 'catella nigrat atque indecenter pinguis,' in Petronius, Sat. § 64. In Propertius, v. 3. 55, a little pet dog, Glaucis, is described as lying on the bed of its mistress. Inf. Ep. 379. 3, 'Publius exiguae si flagrat amore catellae.'

Issa est passere nequior Catulli,
Issa est purior osculo columbae,
Issa est blandior omnibus puellis,
Issa est carior Indicis lapillis,
Issa est deliciae catella Publi.
Hanc tu, si queritur, loqui putabis;
Sentit tristitiamque gaudiumque.
Collo nixa cubat capiteque somnos,
Ut suspiria nulla sentiantur;
Et desiderio coacta ventris
Gutta pallia non fefeller ulla,
Sed blando pede susecitat toroque

1. *nequior*] 'More full of mischief;' *nequitia,* αἴτρια, Ar. Ach. 907.—*passere,* the well-known and anciently very celebrated epigram, 'Passer deliciae meae puellae,' &c. Cf. sup. i. 7, 'Stellae delicium mei columna—vicit, Maxime, passerem Catulli.'

2. *blandior*] 'More winsome,' fasinating, or coaxing.—*Indicis,* &c., a general term for *gems,* including even pearls.

3. *deliciae Publi*] This is the climax: 'in fine, Issa is the pet of my Publius.' Indirectly, this is a compliment to his friend's taste and love of beauty.

4. *colo*] Viz. domini. It sleeps on its master's neck so gently, that you cannot hear it breathe, i.e. it is careful not to disturb him, who, perhaps, is himself sleeping.

5. *pallia*] 'The counterpane.' χαλαιᾶς, Propert. v. 3. 31, 'Tum queror in toto non sidere pallia lecto' (viz. that, in the absence of the husband, only half the bed is covered).—*fefeller,* 'proves false to,' inquinat.
Deponi monet et rogat levari.
Castae tantus inest pudor catellae,
Ignorat Venerem; nec invenimus
Dignum tam tenera virum puella.
Hane ne lux rapiat suprema totam,
Pieta Publius exprimit tabella,
In qua tam similem videbis Issam,
Ut sit tam similis sibi nec ipsa.
Issam denique pone cum tabella:
Aut utramque putabis esse veram,
Aut utramque putabis esse pietam.

20. *tam similis sibi* ‘The picture is so like the original, that the original itself is less like itself.’—a graceful hyperbole in compliment to the painter. Cf. Plaut. Amphitr. 443, ‘tam consimilist atque ego,’ ‘he’s as like me as I am like myself.’

To Regulus (Ep. 8), with a present of the book of epigrams, and some frankincense, which the poet says are appropriate gifts to one famed at once for wisdom and for piety to the gods (since thura were used in offerings).

Cum tibi sit sophiae par fama et cura laborum,
Ingenio pietas nec minor ipsa suo:
Ignorat meritis dare munera, qui tibi librum
Et qui miratur, Regule, tura dari.

1—4.] ‘Since you are not less reputed for wisdom than for pains-taking in your literary labours, and your piety is as great as the genius that exercises (or prompts) it; that man knows not how to make presents to those deserving of them, who is surprised that a book and some frankincense is given to you.’

—suo ingenio, as Ep. 58. 2.

An answer, apparently, to some one who had asked the poet where his early writings were to be had.

Quaecunque lusi iuvenis et puer quondam
Apinasque nostras, quas nee ipse iam novi,

1. *juvens et puer*] ‘When a grown apinas, ‘whims,’ ‘ trifles,’ *λυπωσ.* up youth, and even when a boy.’—Ep. 693. 7, ‘sunt apinae trivaciaco
Male collocare si bonas voles horas
Et invidebis otio tuo, lector,
A Valeriano Polio petes Quinto,
Per quem perire non licet meis nugis.

et si quid vilius istis. These were
the names of two ancient and de-
populated towns in Apulia; hence
they came to mean 'res nibili.' So
merae tricue, Petronius, Sat. § 53.—
nee ipse, ne ipse quidem; which I
have myself forgotten, or should
fail to recognize as my own.

3. male] 'If you want to make a
bad use of valuable time, and are
disposed to grudge your own leisure
(i.e. desirous to abuse it), you may
ask for them from Quintus (a book-
seller), who does not allow my ear-
ly trifles to be forgotten.'—per quem,
the usual idiom with licet, as 'per
me licet,' &c.

EP. 59. (I. cxiv.)

This and Ep. 61 are addressed to Martial's wealthy friend Faustinus
(Ep. 148), and contain a somewhat disguised request, that he will not
acquire possession of a small farm, in which Fanus Telesphorus, who was
probably a libertus, had buried a favourite daughter. From Ep. 193, it is
inferred that the estate of Faustinus was at Tibur.

Hosti tibi vicinos, Faustine, Telesphorus hortos
Fauius et breve rursusque prata tenet.
Conditit hic natae cineres nomenque saeravit
Quod legis Antullae, dignior ipse legi.
Ad Stygias acuerum fuerat pater isset ut umbras:

1. tibi [Agro tuo.—Fauius, the
praenomen, taken by the slave when
emancipated, Pers. v. 78. — tenet,
'holds as his own,' possidet.

4. dignior legi] As the senior, it
was more fitting that his name
should be inscribed on the tomb
than his daughter's.

5. acuerum fuerat] εἰκόνιος ὤν. As
the law of Fate decreed that the
father should survive the child, says
the poet, may he live on—not in-
deed to enjoy life, but—to bring
offerings to her tomb. These terse
expressions have great pathos, which
suffers by the rendering.

EP. 60. (I. cxv.)

A joke designed to tease a jealous lover.

Quaedam me cupit, invite Procille,
Loto candidior puella cygno,

2. loto cygno] The Romans ad-
mired candor in women, and there-
fore compared female beauty with
white objects. A 'washed swan'
Argento, nive, lilio, ligustro:
Sed quandam volo nocte nigriorem,
Formica, pice, graculo, cecada.
Jam suspendia saeva cogitabas:
Si novi bene te, Procille, vives.

and a 'hoary swan' (Ep. 243. 1) were hyperbolical expressions.—ligustro, the privet-flower, used by Virgil in the same comparison, Ecl. ii. 13.

4. quandam volo] See Ep. 5. 5. The sense is, 'a fair girl loves me; but fear not, I love a dark brunette.' The point probably lies in using the very terms of endearment by which Procillus had described his candida puella.

5. graculo] 'A jackdaw.'—cicada, from the dusky or ash-coloured appearance, τίττιγες αἰθαλίωνες, Theocr. vii.

7. si nori] If you are the man I take you for, i.e. one attached to the pleasures of life, you will think better of it, and not hang yourself through jealousy, when your mind is relieved of its misgivings.

EP. 61. (I. cxvi.)

Hoc nemus aeterno einerum sacravit honori
Faenius et culti ingera pulchra soli.
Hoc tegitur cito rapta suis Antulla sepulcro,
Hoc erit Antullae mixtus uterque parens.
Si cupid hunc aliquis, moneo, ne speret agellum:
Perpetuo dominis serviet iste suis.

2. jugera pulchra] See on Ep. 42. 2.
4. hoc, &c.] 'In hoc sepulcro Antullae parentes cum ejus ossibus mixti jacebunt.' So Propert. v. 7. 94, 'me cum cris, et mixtis ossibus ossa teram.'
5. aliquis] Meaning Faustinus (Ep. 59). The student will remember that 'aliquis' means 'somebody,' not 'any body.' The Romans generally say si quis; but occasionally, when a definite person is in view, si aliquis. So in Ep. 76. 6; 256. 6.
6. serviet] Lands were often charged with the performance of annual sacra, which was called a servitus. When no such charge existed, a field was said, servire domino suo, as Ep. 224. 7, 'magnaque Niliaeae servit tibi gleba Sycenes.'

EP. 62. (I. cxvii.)

A witty reply to a stingy friend who had asked for the loan of Martial's book. He tells him where with small trouble and cost he may buy it. The man hides his meanness under a pretended compliment.
Occurris quotiens, Luperce, nobis:
“Vis mittam puerum” subinde dicis,
“Cui tradas epigrammata libellum,
Lectum quem tibi protinus remittam?"  
Non est quod puerum, Luperce, vexes.
Longum est, si velit ad Pirum venire,
Et scalis habito tribus, sed altis.
Quod quae ris propius petas licebit.
Argi nempe soles subire letum:
Contra Caesaris est forum taberna
Scriptis postibus hince et inde totis,
Omnes ut cito perlegas poetas.
Ille me pete, nec roges Atrectum,—
Hoc nomen dominus gerit tabernae,—
De primo dabit alterove nido
Rasum pumice purpurae cultum

2. vis mittam, &c.] He professes to save the author unnecessary trouble. This passage well shows the genius of the Latin subjunctive; ‘Shall I send you’ (you say) ‘my slave, to whom you may give your book of epigrams, that I may read them, and send them back directly?’

5. vexare is inooyesiv, to give needless trouble to.—ad Pirum, to the pear-tree, a well known mark, perhaps (like the ficus Ruminalis, or the koibv ayevovos, near Athens, Soph. Oed. Col. 1596), but now unknown. For the poet’s place of residence, see Ep. 55. 4.

7. scalis tribus] ‘Up three pairs of stairs, and those high ones.’ This is wittily said. Such a lodging would give trouble to the slave, but it also indicates that the lodger is poor, and would prefer to sell rather than to lend his books.

8. proprius] See Ep. 37. 12.—nempe soles, ‘of course you are in the habit of going near the Argyaretum,’ where the book-shops were to be found; see Ep. 2. 1. (The poet means, that of course the man never went near them at all, but lived on borrowing.)

10. contra] katauivpri’, right over against the Forum Julii.—scriptis, &c., ‘with both its door-posts written all over’ with the names of the authors sold within. This curious custom is perhaps mentioned only here. It was a ready advertisement, and could be consulted without entering the shop.

13. ille] Viz. from the lists on the door-posts. — nec roges, ‘don’t ask the owner of the shop, Atrectus’ (Atrectus? atreastos), viz. whether he keeps Martial in his stores. He pretends to show how the man may save himself trouble. Or perhaps (though this is a less common use of rogare), ‘don’t ask for Atrectus’ (i.e where he lives), ‘for his name is written up outside.’

15. nido] The compartment or pigeon-hole in which MS. books were kept. Cf. Ep. 333. 5, ‘hos nido licet inseras vel imo.’ Hence it appears that the ‘first or second’ compartment was a place of dignity, and the poet thereby intimates that his epigrams were in request.—rason pumice, &c., see Ep. 32. 10.—purpura, the coloured (often bicolor, Pers. iii. 10) membrana, or envelope. The meaning is, ‘he will
Denaris tibi quinque Martialem.
"Tanti non es" ais? Sapis, Luperece.

sell you a copy handsomely bound for only five denarii (about four shillings). This is a sly stroke; for the cost of the mere MS. was much less (Ep. 692. 1). See also Ep. 32. 4, and especially Catullus, Carm. 22

18. sapis] Either because, if he had bought it, he would not have appreciated it, or 'wise' in borrowing to save him from spending so large a sum, as it would appear to a stingy man.

EP. 63. (II. i.)


Ter centena quidem poteras epigrammata ferre,
   Sed quis te ferret perlegeretque, liber?
At nunc succineti quae sint bona disci libelli.
Hoe primum est, brevior quod mihi charta perit;
Deinde, quod haec una peragit librarius hora,
   Nec tantum nugis serviet ille meis;
Tertia res haec est, quod si cui forte legeris,
   Sis licet usque malus, non odiosus eris.
Te conviva leget mixto quincunce, sed ante
   Incipiat positus quam tepuisse calix.
Esse tibi tanta cantus brevitate videris?
   Hei mihi, quam multis sic quoque longus eris!

1. 2. poteras ferre] 'You might indeed have borne (i.e. been made to contain) three hundred epigrams; but (in that case) who would bear you, and read you through?' A play on the double sense of ferre.
3. at nunc, &c.] 'But now hear what are the advantages of a small book:—first, I spoil less paper; secondly, my amanuensis has time for other writings; thirdly, readers will not be utterly wearied, even if the subject of it is dull.' —perit, 'is wasted.' So Juv. i. 18, 'periturae parere chartae.' Ep. 690. 3, 'perdite Niliacas, Musae, mea damna, papyros.'
5. peragit] 'Gets through,' perscribit.—nec tantum, &c., 'he will not have to work at, or give his service to, my trifles only,' but will have time to copy other and more useful books.
8. usque] 'Even to the end.'
9. quincunx] A cup holding five-twelfths of a sextarius (pint), or five cyathi.—mixto, viz. with calda; 'he will read you through before his grog is cool enough to drink.' It was sometimes mixed very hot. Plaut. Mil. 835, 'nimis calebat, amburebat gutturem.' Tac. Ann. xiii. 16, 'praecalida et libata gusti potio traditur Britannico; dein, postquam fervore aspernebatur, frigida in aqua adfunditur venenum.'—Tepesco is 'to grow cool.' So in iii. 17. 5, 'illa quidem tepuit, digitosque admittere visa est.'
11. cantus] 'Protected by.' More commonly impersonal, 'videtur tibi satis cantum esse brevitate, ne odiosus sis?' —longus, viz. quia insulsus.
EP. 64. (II. ii.)

On the title or agnomen Germanicus assumed by Domitian. See Ep. 3. 3.

Creta dedit magnum, maius dedit Africa nomen,
Scipio quod victor quodque Metellus habet;
Nobilius domito tribuit Germania Rheno,
Et puer hoc dignus nomine, Caesar, eras.
Frater Idumaeos meruit cum patre triumphos,
Quae datur ex Chattis laurea, tota tua est.

1. Creta[ Quintus Caecilius Metellus took the title of Creticus, from the conquest of the island after a war of three years' duration. He was consul B.C. 69.—Africa, from which Scipio Africanus gained his honours.

4. et puer Suet. Dom. § 2, 'ob haec' (the expedition against the Germans) 'corruptus, quo magis et aetatis et conditionis admoneretur, habitabat cum patre una.'—dignus eras, dignum te ostendisti.

5. Frater] 'Your brother Titus won his triumph over Judaea with the aid of his father Vespasian; but the victory over the Chatti was all your own.' Suet. Dom. § 6, 'de Chattis Dacisque post varia proelia duplicem triumphum egit.'

EP. 65. (II. iii.)

To Sextus, who was really insolvent, while he boasted that he had no debts. A debtor implies a creditor; and trusting or lending money implies that the borrower at least has the means, if not always the will, to repay.

Sexte, nihil debes, nil debes, Sexte, fatemur,
Debet enim, si quis solvere, Sexte, potest.

EP. 66. (II. v.)

An apology to Decianus for not visiting him more frequently, on the plea of distance, and because he was so seldom 'at home' to his friends. Compare Ep. 55. This can hardly be the Decianus mentioned in Ep 31. 10.

Ne valeam, si non totis, Deciane, diebus
Et tecum totis noctibus esse velim.
Sed duo sunt quae nos disiungunt milia passum:
Quattuor haec fiunt, cum rediturus cam.

4. cum rediturus cam] 'Quia apart, and these become four, since mihi redeundum est; not quotiens I have to make the return journey.'

'Ve live two miles
Saepe domi non es, cum sis quoque, saepe negaris: 5
   Vel tantum causis vel tibi saepe vacas.
   Te tamen ut videam duo milia non piget ire,
   Ut te non videam quattuor ire piget.

6. causis—tibi] 'To the professional visits of clients, or to your own studies.'—tantum, i.e. 'such is the answer given;' 'he can only see callers on business,' &c.

EP. 67. (II. vi.)

To Severus, a critic (to whom also Ep. 271 is inscribed), with a complaint that he is the first to grow tired over the epigrams, though he had urged their publication, and had always professed great admiration for them. The poet seems to have sent him a copy to peruse, which he had kept for three days before returning it. He satirizes the man's insincerity in praising the epigrams only in the author's sight and hearing.

In nunc, edere me iube libellos
Lectis vix tibi paginis duabus
Spectas eschatocollion, Severe,
Et longas trahis oscitationes.
Haece sunt, quae relegente me solebas
Rapta excribere, sed Vitellianis.
Haece sunt, singula quae sams ferebas
Per convivia euncta, per theatra,
Haece sunt aut meliora si qua nescis.
Quid prodest mihi tam macer libellus,

1. In nunc] With the usual irony, as the Greeks say, τοῦτ' ἐκεῖνο.—eschatocollion, the last page, τὴν ἐσχατὸν κολληθείσαν, either to lengthen the roll, or as the last folded sheet or quaternion, if a book of our modern shape be meant. From this root our term protocol is derived.

5. haec sunt] 'Yet these are the epigrams which, when I read them over' (perhaps after dinner), 'you used to copy down, caught up, as it were, from my mouth, and that too on a note-book of the best kind.'—Vitelliani (pugillares) were tablets, so called, either from their inventor Vitellius, or from vitellus, the yolk of an egg, on account of their colour. The former seems more probable. Lib. xiv. 8, 'nondum legerit hos lieect puella, Novit quid capiant Vitelliani.' They were therefore used for amatory messages. See Becker's Gallus, p. 338.

7. singula] In the pocket or fold of your toga—per convivia, cf. Pers i. 30, 'eece inter pocula quaebrunt Romulidae satiri, quid dia poemata narront,' and Ep. 63. 9—singula, separately, copied out singly on strips of paper.

9. aut meliora] Or perhaps some even better than they, which you have not yet seen.

10. quid prodest, &c.] 'What benefit is it to me that the book i, so thin as scarcely to exceed the
Nullo crassior ut sit umbilico,
Si totus tibi triduo legatur?
Nunquam deliciae supiniores.
Lassus tam eito defecis viator,
Et cum currere debes Bovillas,
Interiungere queris ad Camenas?
I nunc, edere me iube libellos.

thickness of the stick it is wrapped
round, if it takes you three days to
read through the whole of it?'—For
umbilici, see Ep. 32. 11. The cup-
like and painted hollows at the ends
of the stick may be meant, though
crassior is more suited to the stick
itself.
13. nunquam, &c.] 'Never were
pet verses more leisurely and lazily
read through.' Severus had called
the epigrams 'deliciae meae,' and
he is now taunted with conduct in-
consistent with the expression.
15. currere, &c.] A metaphor from
a carriage-drive. 'When you ought
to go on at a smart pace as far as
Bovillae' (some ten miles from
Rome), 'do you want to change
horses (or bait) at the temple of the
Camenae?' which was just outside
the Appian gate. Cf. Ep. 155. 7,
et hora lassos Interjungit equos
meridiana.'

EP. 68. (II. vii.)

On one who did many things passably or indifferently well (belle), but
nothing thoroughly (bene).

Declamas belle, causas agis, Attice, belle,
Historias bellas, carmina bella facis,
Componis belle mimos, epigrammata belle,
Bellus grammaticus, bellus es astrologus,
Et belle cantas et saltas, Attice, belle,
Bellus es arte lyrae, bellus es arte pilae.
Nil bene cum facias, facias tamen omnia belle,
Vis dicam quid sis? magnus es ardalio.

1. belle] See Ep. 152, on a bellus
homo, and i. 9, 'bellus homo et
magnus vis idem, Cotta, videri;
sed qui bellus homo est, Cotta,
pusillus homo est.' Pers. i. 43, 'sed
recti finemque extremumque esse
recuso Enge tuum et belle.' The
word was rather a compliment, or
υποκόρισμα, than a term of real
praise. So Ep. 543, 'Omnia vis
belle, Matho, dicere. Dic aliquando
Et bene; dic neutrum; dic ali-
quando male.'
6. pilae] 'Playing at ball.'
8. ardalio] A sciolist, a dabbler,
a meddler (πολυπράγμων); 'a
great humbug,' is our nearest phrase.
Cf. Ep. 206. 9, 'deformius, Afer,
omnino nihil est ardalione sene.'
EP. 69. (II. viii.)

An apology, addressed to the reader, for the mistakes of a hasty and careless transcriber, but in joke, as the faults mentioned could not really be referred to that cause.

Si qua videbuntur chartis tibi, lector, in istis
Sive obscura nimis sive latina parum,
Non meus est error: nocuit librarius illis
Dum properat versus annumerare tibi.
Quod si non illum, sed me pœceasse putabis,
Tunc ego te credam cordis habere nihil.
“Ista tamen mala sunt.” Quasi nos manifesta negemus :
Haece mala sunt, sed tu non meliora facis.

1. *istis*] Those which you hold in your hand.
4. *annumerare*] To supply you with a certain number of verses, as if that were his principal duty, and the object of his care.
5. *quod si,* &c.] This is slily said, the poet knowing very well that he, and not the transcriber, would be really to blame.—*nihil cordis*, to be heartless, ἄγνώστως, ἄνυγνώστως, one who makes no allowance for error. Or perhaps, “to have no sense,” as Ep. 631. 17.

7. *ista*] “But (you insist) those verses of yours are bad.—As if I denied what is plain on the face of it. Mine are bad; but you don’t make better,” and therefore have no right to complain.

EP. 70. (II. xi.)

On a dinner-hunter (*captator cenæ, cenipeta*), who finds himself compelled to dine at home. See Ep. 72. 77. 682.

Quod fronte Selium nubila vides, Rufe,
Quod ambulator porticum terit seram,
Lugubre quiddam quod tacet piger vultus,
Quod paene terram nasus indecens tangit,
Quod dextra pectus pulsat et comam vellit:

Non ille amici fata luget aut fratris,

1. *quod vides*] The apodosis is at ver. 6, “ejus rei causa est, non quod fata luget,” &c.—*nubila fronte*, as Eur. Eletra, 1073, ἀνυγνώστως ὅμωτα.—*terit*, &c. “the reason why he is taking a late stroll in that piazza,” e. g. the porticoes mentioned in Ep. 72. 5—10, which were public promenades.
3. *quod tacet*] “That his dull countenance maintains a lugubrious silence,” i. e. that he is not bright and merry, and chatting with others.—*indecens nasus*, “his ugly nose.” This is a common meaning of *indecens*, e. g. Ep. 225. 7; 243. 12.
Uterque natus vivit et precor vivat,
Salva est et uxor sarcinaeque servique,
Nihil colonus vilicusque servique decoxit.
Maeroris igitur causa quae? Domi cenat.

8. *et uxor* 'Etiam uxor.' (The student will not construe 'et uxor sarcinae.')—sarcinae, 'his chattels,' properly such smaller wares as can be carried by hand. See Ep. 657. 2; and Mayor on Juv. iii. 161.

9. *nilil, &c.* 'Nothing has been squandered away by his tenant or his bailiff.' A metaphor from boiling down wine. Cf. Pers. v. 57, 'hunc aelea decoquit.' Ib. i. 125, 'aspiee et haee, si forte aliquid decoctius audis,' 'more refined,' with the grosser parts skimmed off.

10. *maeroris* Luctus, πέτους, words properly applied to the grief for the loss of a friend.—*domi cenat*, he has obtained no invitation to dine out. Cf. Ep. 269. 1, 'si tristi domicenio laboras.' 98. 4, 'cum cenaret crat tristior ille domi.'

EP. 71. (II. xiii.)

Advice to a friend to pay his just debts to the creditor at once, or he will have to bribe the judge, and pay the advocate to boot, if the matter comes into court.

Et iudex petit et petit patronus.
Solvas censeo, Sexte, creditori.

EP. 72. (II. xiv.)

The same subject as Ep. 70.

Nil intemptatum Selius, nil linquit inausum,
Cenandum quotiens iam videt esse domi.
Currit ad Europen et te, Pauline, tuosque
Laudat Achilles, sed sine fine, pedes.
Si nihil Europe fecit, tum Septa petuntur,
Si quid Philyrides praestet et Aesonides.

2. *jam videt*] 'When he sees that nothing now remains for him but to dine at home.'

3. *Europen*] The porticus Europae, one of the many public piazzas at Rome, for which the student may refer to Dr. Smith’s Classical Dict., ‘Rome,’ § x. This was famed for a statue of Jupiter, in the form of a bull, carrying Europa: it was probably at the foot of the Pincius, in which foot-races took place. Here therefore Selius finds Paulinus, a rich acquaintance, and tries what a little flattery will do.—*sed sine fine, ‘and that without stopping,’ or moderation.

5. *Septa* See on Ep. 476. 1.—Philyrides, &c. Figures of Chiron and Jason were frescoed on the portico of the temple of Neptune, near the Septa, in the Campus Mar.
Hinc quoque deceptus Memphitica templum frequentat,  
Assidet et cathedris, maesta invenca, tuis.
Inde petit centum pendentia teeta columnis,  
Illine Pompei dona nemusque duplex.
Nee Fortunati spernit nec balnea Fausti,  
Nee Grylli tenebras Aeolianque Lupi:
Nam ternis iterum thermis iterumque lavatur.
Omnia cum fecit, sed rennente deo,
Lotus ad Europes tepidae buxeta recurrit,
Si quis ibi serum carpat amiens iter.
Per te perque tuam, vector lascive, puellam,
Ad cenam Selium tu rogo, taure, voea.

tius. Selius then goes thither, in
the hope that these heroes may do
him some good, i.e. that he may
there obtain an invitation.

7. *Memphitica templi* the tem-
ple of Isis, also in the Campus
Martius.— *decetps*, ‘disappointed,’
σφαλτις της ἡλπιδος.— *cathedris*,
the seats of the female worshippers
in the temple. He gets as near as
he can to them, in hopes of being
invited, perhaps, to attend them
home.— *juvenca*, Isis or Io, ‘Pharia
juvenca,’ Ep. 545. 1.

9. *Inde, &c.* ‘Next he goes to
the porticus Vipsania, vaulted or
balanced above on a hundred pillars.’

See Ep. 124. 1. The site of this
piazza does not seem to be known.
That it is not the same as the portico
round the temple of Neptune (men-
tioned in ver. 7), as some have
supposed, seems clear from the
present passage.— *Pompeii dona*, the
portico presented to the public by
Pompey, next the theatre which
bore his name. It had a garden or
plantation on each side, *nemus
duplex*. Perhaps from this feature
it was commonly called ‘Pompeii
umbra,’ Ep. 221. 5; Propert. v.
3. 7. Catullus calls it ‘Magni
ambulatio,’ Ep. lv. 6.

These were the names of the keepers
of inferior baths; and Selius thinks
an invitation to a second-rate table
is better than none at all. So the
parasite in the *Stichus* of Plautus,
223, goes to the baths to seek for
invitations.

13. *ternis thermis* ‘He bathes
again and again with three hot baths
at each place.’ This was done, that
he might offer his services to bathers.
One hot bath a day was ‘satis su-
perque;’ but Selius does not mind
a little personal inconvenience.

15. *Europes* See ver. 3.—*tepidae*,
a play on two senses, ‘warmed
by the sun,’ and ‘by love.’ Compare
Ep. 344. 12, ‘aut ubi Sidonco
Taurus amore calet.’ Ep. 125. 12,
‘delicatae sole rursus Europae Inter
tepentes post meridiem buxos.’

17. *vector lascive* ‘Amorous car-
rier of Europa,’ Jupiter in the form
of a bull. The allusion is to the
sport of the *pilae*, stuffed figures
tossed by bulls, on which see Ep. 87.
The sense then is, ‘do ask him to
dine with you, and give him such a
hearty reception (by tossing and
shaking), that he will never trouble
us more.’
EP. 73. (II. xvi.)

On a rich man who feigned illness, merely that his friends who visited him might admire his costly bed-furniture. Compare Ep. 204 and 647.

Zoillus aegrotat: faciunt hane stragula febrem.
Si fuerit sanus, coecina quid facient?
Quid torus a Nilo, quid Sidone tinetus olenti?
Ostendit stultas quid nisi morbus opes?
Quid ti bi cun medicis? dimitte Machaonas omnes.

Vis fieri sanus, stragula sume mea.

1. *stragula* στράγουλα, the counterpane or coverlet (Becker, p. 237), — *si fuerit, &c.*, ‘if he is not ill, what is the fine scarlet-dyed bed covering to do,’ viz. in order to be seen and admired. Lib. xiv. 147, ‘Stragula purpureis luentis villosa tapetis.’

3. *torus* The mattrass, or rather the stuffing of it (tomentum, tormentum), made of the heads of papyrus, from Alexandria. But *torus tinetus Sidone* seems to mean the Tyrian-dyed *torda*, or valance. Hence *purpureus torus* is sometimes used. Ep. 647. 8.—*olenti*, see Ep. 25. 32.

4. *quid, &c.*, ‘What but illness shows a fool’s wealth?’ He must sham illness, or his fine chamber-fittings and bed-furniture will remain unseen.

6. *vis*] Si vis. ‘If you really wish to be well, take a poor man’s bed-linen, and you will not be tempted to make the same display.’ Lucret. ii. 34, ‘ne cælides citius decedunt corpore febres, Textilibus si in picturis ostroque rubenti Jar-teris, quam si plebea veste cubandum est.’ In *sanus* there is perhaps a double meaning, ‘et mente et corpore.’

EP. 74. (II. xvii.)

On a rapacious damsel, wife or mistress of a *tonsor*, who ‘shaves,’ i. e. robs, her victims.

Tonstrix Suburae faucibus sedet primis,
Cruenta pendent qua flagella tortorum
Argique letum multus obsidet sutor.
Sed ista tonstrix, Ammiane, non tondet,
Non tondet, inquam. Quid igitur facit? Radit.

1. *Suburae* The low part (or ‘slums’) of Rome, near the Argiletum, at the entrance between the Viminal and Esquiline hills. It was noted for houses of ill-fame; ‘virilacis furtis Suburae,’ Propert. v. 7. 15.—*sedet*, sits as a Harpy or a Cerberus. Virg. Aen. vi. 273, ‘Vestiubulum ante ipsum primisuque in faucibus Orci,’ &c.

2. *flagella* Instruments used by the executioners, and hung up perhaps *in terrorem* at the entrance of this low and tumultuous part of Rome. —*Argi letum*, Ep. 2. 1.

4. *ista* He intimates that Ammiane was familiar with her.—radit, ἐφι σὺν χαρῇ, ‘scrapes the very skin,’ i. e. she does more than plunder, she beggars you.
EP. 75. (II. xviii.)

To a rex, or wealthy citizen, who courted still richer people, just as he was himself courted by those below him. The poet shows that the great man is therefore himself, after all, only a client. Compare Ep. 516.

Capto tuam, pudet heu, sed capto, Maxime, cenam,
Tu captas aliam: iam sumus ergo pares.
Mane salutatum venio, tu diceris isse
Ante salutatum: iam sumus ergo pares.
Sum comes ipse tuus tumidique antequam regis, 5
Tu comes alterius; iam sumus ergo pares.
Esse sat est servum, iam nolo vicarius esse.
Qui rex est, regem, Maxime, non habeat.

1. capto] 'I use every art to be asked to dine with you, though I am half-ashamed to avow it; you do the same to others; so in this respect we are quits.' He uses pares to vex Maximus, who thought himself far above Martial, and by no means on a level.

2. diceris] Viz. by the servants at your house. 'You are also, he says, an attendant at the levees of the great; so am I: so here again we are equals.' The salutator was virtually a client; and even though holding the highest office, did not disdain the spartula, Juv. i. 96.

3. comes] Viz. as a client. — antequam, see Ep. 114. 2; 565. 3. Juv. x. 44. 'praeedentia longi Agminis officia,' in reference to clients walking before the sella of the patron; and ib. vii. 142, 'togati antepedes.' — regis, the great man,' viz. yourself, Ep. 229. 13, 'tumidique vocant hace munera reges.' — pares, a third point of resemblance or parity.

7. sat est] 'It is bad enough to be a slave oneself. I don't like to be the slave of a slave. A man who is a rex must not have another rex over him, or he is no rex, but a servus.' Compare Ep. 97, and ii. 32. 7, 'non bene, crede mihi, servo servitut amico: Sit liber, dominus qui volet esse meus.' Vicarius was an under slave, or helper of an upper slave, ordinarius. See Becker, Gallus, p. 204. Hor. Sat. ii. 79, 'sive vicarius est, qui servo paret,—seu conservus.'

EP. 76. (II. xxiv.)

To Candidus, who had professed great friendship (Ep. 37), and made many liberal offers, but done nothing. This is a rather obscure epigram: it turns on the doctrine of the ἐπαύω (Dem. Mid. p. 547), viz. that every man is entitled to receive from others the aid and the sympathy that he has himself afforded.

Si det iniqua tibi tristem fortuna reatum,
Squalidus haecrebo pallidiorque reo:

1—4. si det, &c.] These four lines appear to be the actual words, or at least the profession of what Martial would do for Candidus, if in
Si iubeat patria damnaturn excedere terra,
Per freta, per scopolos exulis ibo comes.
Dat tibi divitias. "Ecquid sunt ista duorum?"
Das partem? "Muitum est." Candide, das aliquid?
Meeum eris ergo miser: quod si deus ore sereno
Annuerit, felix, Candide, solus eris.

trouble.—reatum, the condition of a
reus, who was called squallldus, from
his neglected dress and dismal ap-
pearance. — comes, so Ep. 652. 6,
' exilio comitem quaeris? agellus
eat.'
5. dat tibi, &c.] ' But fortune has
not given you such ill luck; on the
contrary, she has given you wealth.
Now, am I to share in the good,
as I was willing to share in the
evil? You make all kinds of
exuses.' — ecquid sunt, &c., 'You
ask, is this property of yours (ista)
the property of two?' i.e. how can
you put in a claim for a share?
This is said in reference to the
favourite saying of Candidus (Ep.
57), κοινα φικων.—das partem,
'Well, do you give me any portion
of them?—' Tis too much, you reply.
—Then, Candidus, do you give me
any thing at all?' lit. ' (even) some-
thing.' (For aliquid, see on Ep. 61. 5.)
6. mecum eris] ' Then, I suppose,
you will be with me (or share your
fortunes with me) when badly off;
but if the god kindly assents to your
prayers, you will keep your pros-
perity all to yourself.' The sen-
timent of Alcibiades is similar, in
Thuc. vi. 16, ετει και ὅ κακώς
πράσσον πρός οὐδένα τῆς ξυμ-
φορᾶς ἵσομοιρέ.

EP. 77. (II. xxvii.)

On the captator Selius (Ep. 70).

Laudantem Selium cænae cum retia tendit
Accipe, sive legas, sive patronusagas:
"Effecte! graviter! cito! nequiter! euge! beate!"
Hoc volui. Facta est iam tibi cæna, tace.

2. accipe] παρακαλάνθαι, ' take
him with you, and accept his pro-
posed services to applaud.' (Pliny,
Epist. ii. 14). — cænae, ' when he
lays his snares to catch a dinner.'
These men were nick-named laudic-
æni, 'praisers for a dinner,' Pliny,
l. 1.—legas, viz. in the recitation-
room; see Mr. Mayor on Juv.
iii. 9.
3. nequiter, as we should say of a
well-pointed satire, ' that's too bad,'
or 'a hard hit, that.' On the
praises of interested friends on these
occasions, see Pers. i. 49, 84. 87.
These are specimens of the language
Selinus was wont to use on such
occasions.—hoc volui, 'thank you!
That's just what I wanted. You
have earned your dinner, and now—
hold your tongue.' He does not
want his conversation, and only
invites him because he must.
EP. 78. (II. xxix.)

On a libertus, originally a branded slave, but now a senator. Compare Tac. Ann. xiii. 27. ‘Quippe late fusum id corpus’ (viz. liberti),—‘et plurimis equitum, plerisque senatoribus, non aliunde originem trahi.’

Rufe, vides illum subsellia prima terentem,
Cuius et hinc lucet sardonychata manus
Quaeque Tyron totiens epotavere lacernae
Et toga non tactas vincere iussa nives,
Cuius olet toto pinguis coma Marcelliano
Et splendent volso brachia trita pilo;
Non hesterna sedet lunata lingula planta,
Coccina non laesum pingit aluta pedem,
Et numerosa limnunt stellantem splenia frontem.
Ignoras quid sit? splenia tolle, leges.

1. subsellia prima] From lunata planta, in ver. 7, it is clear that a senator, and not an eques, is meant. The ‘first seats’ mean therefore the ποσποντία, or the lowest tier of all.—et hinc lucet, ‘is seen to glitter even from where we sit.’—sardonychata, ‘adorned with a sardonyx in his ring.’ An adjective formed like coccinatus, amethystinatus, Canusinatus, capillatus, togatus, &c.

3. totiens, &c.] The most costly specimens of cloth were dipped more than once in the sea-purple, and called dibapha. — epotavere, ‘have drained,’ ‘drunk up all Tyre,’ or the stores of Tyrian dye. Juv. x. 176, ‘credimus alios defecisset annes epotaque flumina Medo prandente.’ These lacernae (mantles worn over the toga) were often very expensive. Ep. 196. 5, ‘millibus decem dixti Emptas lacernas manus esse Pompullae.’

4. iussa] Viz. by express orders given to the fullo.

5. Marcellianum] Like Cosminum, Capellianum (Ep. 603. 17), which were compounds bearing the name of the inventor.—volso pilo, ‘the hairs being pulled out’ with the tweezers, volsellae. This was a common custom with Roman fops, or a depilatory was used, e. g. resin. See Ep. 558. 6; 657. 21.

7. lingula, ‘the latchet,’ so called from its tongue-shape. A fresh ribbon or shoe-tie was used by this man every day; hence non hesterna, &c. (Rich, however, in v. ligula, says it means ‘the lapelle or lappet on each side of a shoe, through which the strings that tied it on to the feet were passed.’ This explanation does not seem to suit the present passage.) For the red shoe, or rather boot, of the senator, with the C or crescent affixed, see Mr. Mayor’s learned and copious note on Juv. vii. 192. — coccina, dyed with, or rather of the colour of, the preparation from the oak-gall, cocrus (ψωμίς). Our red morocco, perhaps, represents it. Red boots and red hose continued throughout the middle ages as a badge of honour, and are very often seen in stained glass.

9. splenia] Ep. 410. 22. Small patches or plasters, like gold-beaters’ skin (so called from their supposed resemblance to the shape of the spleen), worn to hide any sore or defect on the face. They appear also to have been worn as ornamental, or to set off the features, like the absurd ‘beauty
spots worn at the court of Queen Anne. Pliny, Ep. vi. 2, 2, 'candidum splenium in hoc aut in illud supercilium transferebat. — stellatum, 'starred with them.' So Ep. 476. 17, 'et virides picto gemmas numeravit in auro,' i.e. painted with the gems.

10. quid sit] 'What is the reason,' viz. of his wearing them. 'Take away the plaster,' i.e. adds, 'and you will read.' The letters FUR or FUG (fugitivus), or F. H. E. (fugitivus hic est; see Mr. Mayor on Juv. xiv. 24), were branded on his forehead, which he had taken this method of concealing. Petronius, Sat. § 103, 'implevit Eumolpus frontes utriusque litteris, et notum fugitivorum epigramma per totam faciem liberali manu duxit.' Ep. 126. 1, 'proscriptum fannulus servavit fronte notata.' Hence 'homo trium literarum,' for a branded slave.

EP. 79. (II. xxx.)

On the refusal of a rich man to lend the poet money, and the offer of advice instead, how to get rich.

Mutua viginti sestertia forte rogabam,
Quae vel donantes non grave munus erat.
Quippe rogabatur felixque vetusque sodalis
Et cuius laxas area flagellat opes.
Is mihi "Dives eris, si causas egeris" inquit.
Quod peto da, Gai: non peto consilium.

2. vel donantes] Etiam si dono dedisset.
3. felix] δλβτος, brutus.—flagellat, 'premit,' Ep. 136. 2; 224, 6, 'et libertinas area flagellat opes.' The phrase seems derived from shutting the lid down on a full money-chest, and striking or patting down the loose coins to allow it to close. But laxas here is obscure, since in Ep. 127. 2, we have 'centiens laxum,' which must be opposed to 'plenum centiens,' in Ep. 48. 1. It may mean here, 'a chest so large that it has ample room for yet more.'

EP. 80. (II. xxxv.)

A joke on a bandy-legged man, who, the poet says, might have washed his feet in a drinking-horn of a curved shape. (See Rich's Dict. in v., for an illustration.)

Cum sint erura tibi simulent quae cornua lunae,
In rhytio poteras, Phoebe, lavare pedes.

EP.- 81. (II. xxxvi.)

On one, who, though he affected the roughness and untidiness of the early republican men, was still at heart effeminate, and only assumed this guise as a mask to his real character. There is a similar epigram, lib. i 96.
Flectere te nolim, sed nec turbare capillos,
Splendida sit nolo, sordida nolo cutis;
Nee tibi mitrarum nec sit tibi barba reorum:
Nolo virum nimium, Pannyeche, nolo parum.
Nunc sunt crura pilis et sunt tibi pectora setis
Horrida, sed mens est, Pannyeche, volsa tibi.

1. *flectere* Viz calamistro, to curl your hair with the tongs.— *splendida*, cf. Ep. 78. 6.
2. *mitrarum* The mitra was an eastern head-dress or cap, worn by women, and generally by Asiatics.

**EP. 82. (II. xxxvii.)**

On the custom of Roman clients stealthily carrying off food from the patron's table. Compare Ep 335, and also Arist. Equit 280–283. Martial himself speaks as one of the superior guests.

Quidquid ponitur hinc et inde verris,
Mammis suminis imbricemque porci
Communemque duobus attagenam,
Mullum dimidium lupumque totum
Muraenaeque latus femurque pulli
Stillantemque alica sua palumbum.
Haece cum condita sunt madente mappa,
Traduntur puero domum ferenda.
Nos accumbimus otiosa turba.
Ullus si pudor est, repone cenam:
Cras te, Caeciliane, non vocavi.

1. *ponitur* Ep. 23. 1, 'You sweep off into your napkin from both sides of you whatever is placed on the table'; the teats of a sow's paunch, the vertebrae from a chine of pork, a woodcock ('wood-hen') intended for two, half a mullet, and a whole lupus ('spigola').— *mammas*, see lib. xiii. 44, 'esse putes nondum sumen; sic ubere largo Et fluit et vivo lacte papilla tumet.'— 'imbricem', the overlapping processes on the vertebrae. Ep. 335. 14, 'rosos tepenti spondylos sinu condit.' Whether these are mentioned as delicacies, or rather as scraps left, seems uncertain.

4. *totum* Because this fish was inferior (Juv. v. 104), and therefore not touched by the guests.
5. *alica* 'White sauce.' Properly a kind of drink, like barley-water, Plin. Ep. i. 15.— *palumbum*, *pàrraw*, a wood-pigeon.
6. *otiosa* Having nothing to do, because there is no supper left us to eat.
11. *cras* I did not invite you for a dinner to-morrow,' i. e. but only *hodie*. There is a joke in the use of the past tense with this word.
EP. 83. (II. xxxviii.)

To Linus, who was an objectionable character. Nomentanus ager was a farm of the poet’s among the Sabine hills, rather bleak and not very productive.

Quid mihi reddat ager quaeris, Line, Nomentanus?
Hoe mihi reddit ager: te, Line, non video.

EP. 84. (II. xxxix.)

On one who made costly presents to a common prostitute, and whom he advises to send a toga, which was the proper dress of harlots. (Becker, Gallus, p. 435.)

Coccina famosae donas et ianthina moeheae:
Vis dare quae meruit munera, mitte togam.

1. ianthina] ‘Violet-coloured,’ one of the many hues of the Tyrian dye. Like Tyrianthina, in Ep. 28. 5, the word is formed as if compounded of ἄβδος, the first part of the compound being ἄβδος.

EP. 85. (II. xl.)

On a rich man who feigned illness that his captatores might send him delicacies.

Uri Tongilius male dicitur hemitritaeo.
Novi hominis fraudes: esurit atque sitit.
Subdola tenduntur erassi nunc retia turdis,
Hamus et in mullum mittitur atque lupum.
Caecuba saacentur quaeque annus eoxit Opimi,
Condantur parce fusca Falernae vitro.

1. hemitritaeo] A semi-tertian fever. See Ep. 636. 2.—esurit, ‘so far is he from being an invalid, that he has an excellent appetite.’ A secondary sense is latent, ‘his reason for feigning illness is his appetite.’
2. retial] ‘Now he is laying cunning snares for fat field-fares, and throwing out hooks for mullets,’ i.e. is himself playing the caeunipeta. This was a favourite expression. See Ep. 223. 7; 308. 5.
3. saacentur] ‘Be strained,’ or passed through the bag or colander. Cf. Ep. 670. 9, ‘turbida sollicito transmittere Caecuba sacco.’ Becker, Gallus, p. 439. This is an ironical invitation on the part of the poet to the rich man’s friends, whom he calls stultii below.—Opimi, see Ep. 15. 5.—eosit, either ‘has mellowed,’ or for decorit, ‘boiled down.’
6. parce] A small, a tiny glass; as if only a very little of the precious liquor could be taken.—fusca, because Falernian was a dark red wine; ‘nigra Falerna,’ Ep. 616. 7.
Omnes Tongilium medici iussere lavari: O stulti, febrem ereditis esse? Gula est.

7. lavari] It appears from a very similar passage in Persius, iii. 93, 'de majore domo modice sitente,' (i.e. pura) 'lagena Lenia loturo sibi Surrentina rogabit,' that the medical treatment of a tertian fever was to take a bath after a draught of wine.

8. gula est] 'It's only gluttony.' Ep. 632. 6, 'non est haece tussis, Parthenopaee; gula est.'

EP. 86. (II. xli.)

On a not very young lady, who was in the habit of simpering and showing discoloured teeth.

"Ride si sapis, o puella, ride"
Pelignus, puto, dixerat poeta,
Sed non dixerat omnibus puellis.
Verum ut dixerit omnibus puellis,
Non dixit tibi: tu puella non es,
Et tres sunt tibi, Maximina, dentes,
Sed plane piceique buxique.
Quare si speculo mihique eredis,
Debes non aliter timere risum,
Quam ventum Spanius manumque Priseus,
Quam cretata timet Fabulla nimbum,
Cerussata timet Sabella solem.
Vultus indue tu magis severos,

2. Pelignus, puto, &c.] 'It was Ovid, I think, who said,' &c. The exact passage alluded to, if now extant, is uncertain: perhaps the poet's memory deceived him.

4. ut] 'Quamvis dixerit.' Puellis has emphasis, and so tibi in the next verse.

7. piei, &c.] 'As black as pitch, or as yellow as box-wood.'

9. timere risum] 'To fear the effect produced by your laughing.'

10. ventum, &c.] A fop with delicately curled locks fears the wind which may disarrange them; another, with very white toga or very costly purple-dyed mantle (lacerna), is not less afraid of the contact of dirty hand.

11. cretata] 'Powdered with chalk' (sifted white earth, from cerno, cretus); Ep. 410. 17, 'erassior in facie vetulae stat creta Fabullae.' This was to produce artificially the canor, which the Romans so much admired. — nimbum, 'a storm of rain.' — cerussata, 'painted (enamelled) with white lead,' which would turn brown by the sun's rays.

13. tu] Emphatic. 'You must not laugh, but, on the contrary, look grave and prim as old Hecuba, or the prudish Andromache' (lit. the wife of Priam's eldest son). — severa, properly means 'fixed,' whence 'as tra severa, pelage severa,' in Lucretius; and perserero, to stick to or stand by a thing till it is done.
Quam contiux Priami nurusque maior.
Mimos ridiculi Philistionis
Et convivia nequiora vita
Et quidquid lepida procacitate
Laxat perspicuo labella risu.
Te maestae decet assidere matri
Lugentive virum piumve fratrem,
Et tantum tragicis vacare iNIusis.
At tu iudicium secuta nostrum
Plora, si sapis, o puella, plora.

16. vila] 'Avoid pantomimes and dinner parties where reserve is thrown aside, and, in fact, whatever by witty chit-chat makes one open the lips, so that the teeth may be seen' (perspicuo).

19. te, &c.] 'You ought to sit by a mourning mother, or a bereaved wife or sister, and to devote your hours of leisure to the tragic muse,'—which occupations are the reverse of merry. Cf. Catull. 39. 4, 'si ad piit regum fili Luigiur, orba cum flet unicum mater, Renidet ille.'

20. At tu] There is some ellipse, ' (Ovid, then, said ride, puella); but do you follow my advice, and weep rather than laugh.'

EP. 87. (II. xliii.)

To Candidus, on whom see Ep. 76. His vain professions of liberality and real selfishness are again severely satirized.

Kovâ filaw haece sunt, haece sunt tua, Candidce, kovâ,
Quae tu magnilocus nocte dieque sonas:
Te Lacedaemonio velat toga lota Galaeso
Vel quam seposito de gregve Parma dedit,
At me quae passa est furias et cornua tauri,
Nolucrit dici quam pila prima suam.

1. haece tua] 'This property of yours (you say) is common to your friends, as you are always boasting by night and by day.' Or perhaps, 'These are your words, Candidus, even these, which you are always boastfully uttering, "My goods are all my friends', all my friends.' It was a proverb, kovâ 7âp tâ tôn filwv. See Plat. Phaedr. fin.

3 te toga, &c.] 'And yet you are clad in a toga of white Tarentine wool.'—lotu, as if the sheep had washed itself white in the clear river Galaesus. Cf. Ep. 243. 2; 407. 6, 'Baetis in hesperia te quoque lavit ove.' 672. 3, 'albi quae superas ovves Galaesi.' Hor. Carm. ii. 6. 10, 'dulce pellitis ovibus Galaesi fluent.' The wool from Parma was also considered very choice; see Ep. 180. 5; 224. 8.—seposito, 'reserved for the owner's special use,' ék-kritw.

5. at me, &c.] 'But I am dressed in a ragged toga, which has been torn in a thousand holes by the horns of a bull.' The pilae (see Ep. 72. 17) were straw figures,
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Misit Agenoreas Cadmi tibi terra lacernas:
Non vendes nummis coecina nostra tribus.
Tu Libyco Indis suspendis dentibus orbis:
Fulcitur testa fagina mensa mihi.
Immodici tibi flava tegunt chrysendeta nulli:
Concolor in nostra, cammare, lance rubes.
Grex tuus Iliaco poterat certare cinaedo,
At mihi succurrir pro Ganymede manus.
Ex opibus tantis vetrici fidoque sodali
Das nihil et dicis, Candide, koua filow?

dressed like men (‘dummies,’ or scare-crows), which were thrown to
bolls in the amphitheatre, perhaps
(like the straw figures called Arge,
annually thrown into the Tiber, Ovid,
Fast. v. 621, and even like the cus-
tom of jumping through bonfires at the
Palilia), symbolical of the cruel
punishments and human sacrifices of
a remote barbarism. Liber Spectac.
xii. 5, ‘namque gravem cornu ge-
mino sic extulit nursum, Jactat ut
impositas taurus in astra pilas.’
— pilâ prîma, ‘a first-class dummy,’
as we should say, i.e. a toga, only
good enough for a second-rate one.
7. Agenoreas] i.e. Tyrias, purpura
tintas. — coecina (Ep. 73. 8), the
inferior gall-dyed cloth.
9. suspendis] ‘Balance,’ because
the wooden orbès citrei were not
fastened to, but laid upon, the legs
made of elephant’s tusks, Ep. 476.
7, 8. — testa, &c., ‘I have only an
oaken table propped by a crock.’
This may mean, and probably does,
that he has a board (which is pro-
perly mensa) supported on a jar or
panikion of crock; or it may refer
to propping an unequal leg with a piece
of tile; see Ep. 29. 12.
11. immodice] ‘Enormous, the
cost of the mullet rising at a high
ratio with its size, Juv. iv. 15.—
chrysendeta, a kind of plate, made of
gold lines or spangles, inserted in
silver, an imitation of which was
the ‘parcel-gilt’ plate of the middle
ages. Ep. 181. 7, ‘nee quae Cal-
laico linuntur auro.’ These dishes
seem to have been specially used
for bringing to table large mullets.
Lib. xiv. 97, ‘Grandia ne viola
parvo chrysendeta mullo. Ut mi-
nimum, libras debet habere duas.’
See Becker, Gallus, p. 302.
12. cammare] Juv. v. 84, ‘A red
crab on a red plate’ is the fare of
the poor client.
13. grex] ‘Your company of
slaves might vie in beauty with the
Trojan Ganymede, whereas I must
help myself if I want any thing.’
Compare Juv. v. 59, seqq., ‘tu
Gaetulum Ganymeden Respice cum
sities,’ &c. Ep. 424. 18, ‘non grege
de domini, sed tua, Ceste, manus.’
Inf. Ep. 91. 5, ‘quem grex togatus
sequitur.’
16. et dicis] ‘Et tamen dicis.’

EP. 88. (II. xliv.)

On the crafty device of a money-lender to avoid being asked for a
loan.

Emi seu puerum togamve pexam

1. emi, &c.] ‘If I have bought
sither a slave, or a long-napped
toga, or (say) three or four pounds
(of pepper or frankincense), that
Seu tris, ut puta, quattuorve libras, 
Sextus protinus ille fenerator, 
Quem nostis veterem meum sodalem, 
Ne quid forte petam timet eavetque, 
Et secum, sed ut audiam, susurrat: 
"Septem milia debeo Secundo, 
Phoebo quattuor, undecim Phileto, 
Et quadrans mihi nullus est in area."

O grande ingenium mei sodalis!

Durum est, Sexte, negare, cum rogatis, 
Quanto durius, antequam rogatis!

usurer, Sextus (my old friend, as you know,) is afraid I should ask him for some assistance, and begins to take precautions that I may not, viz. by muttering audibly some complaints about his difficulties.—toga pera, opposed to toga rasa, was a more expensive article, made of the long wool, and with the nap not cut close. A person so clad was said to be peratus, Ep. 92. 1. With libras it seems necessary to supply some genitive, which is very harsh. Cf. Ep. 136. 7, "et turis piperisque tres selibrae." Here perhaps we should read, 'seu turis puta quattuor selibras.'

10. grande ingenium] 'Large mind of one who calls himself my friend!' (ver. 4.)

EP. 89. (II. xlvi.)

To a wealthy but mean patronus, who would not give even a cast-off cloak to a client.

Florida per varios ut pingitur Hybla colores, 
Cum breve Sicaniae ver populantur apes, 
Sic tua suppositis colluent praela lacernis, 
Sic micat innumeris areula synthesibus, 
Atque unam vestire tribum tua candida possunt, 
Appula non uno quae grege terra tulit.

2. ver] Veris opes; vel e vernis floribus hauriunt.—collucent, 'glisten with the bright colours of the lacernae placed under them.' Propert. i. 2. 13, 'litora nativis colluent picta lapillis.' See also Cic. de Nat. D. ii. § 99. The praela (like our press) was a kind of cupboard or box, with pierced doors, to admit the air. Precisely such were used in the middle ages, and are still used, for keeping church vestments.

4. synthesibus] 'Dinner-suits.' The word implies a set; and it seems to have been the custom of wealthy guests to change this costly kind of purple-dyed dress several times in the course of the meal, one of a different hue being substituted each time. See Ep. 199. 4; 270. 2. Becker, Gallus, p. 420.

5. tua candida] 'You have moreover white mantles (togas) enough to clothe a whole tribe, made of the finest Apulian (Tarentine) wool from
Tu spectas hiemem succineti lentus amici
Pro scelis! et lateris frigora trita times.
Quantum erat, infelix, paenis fraudare duobus,—
Quid metuis?—non te, Naevole, sed tineas?

more than one flock. Compare the story of Lucullus, in Hor. Ep. i. 6. 40, who, being asked to lend 100 military scarfs to the theatre, wrote to say that he had 5000 at home, and they might take as many as they pleased.

7. tu, &c.] 'You look with indifference at the shivering form of your poor friend in his scanty toga, and even fear to come near the worn rags that scarcely protect his side from the cold.' What the rich man feared, was the contact with the dirty toga (Ep. 36. 10).

9. quantum erat] 'What would it have been to you, you miser! to defraud of a couple of old rags—not indeed yourself, who could never have used them, but the moths who would have eaten them.'

EP. 90. (II. liii.)

On the enslavement of the many to their passions and appetites. Compare Persius, v. 91, seqq.

Vis fieri liber? mentiris, Maxime, non vis:
Sed fieri si vis, hae ratione potes.
Liber eris, cenare foris si, Maxime, noles,
Veientana tuam si domat uva sitim,
Si ridere potes miseris chrysendeta Cinnae,
Contentus nostra si potes esse toga,
Si plebeia Venus gemino tibi vincitur asse,
Si tua non rectus teeta subire potes.
Hace tibi si vis est, si mentis tanta potestas,
Liberior Partho vivere rege potes.

3. cenare foris noles] If you are content with a 'triste domicenium,' Ep. 269. 1.—Veientana, the common wine of Tuscany; see Ep. 52. 9.
5. miser] 'Miscalled beatus, but in reality wretched.'—chrysendeta, Ep. 87. 11.—nostratoja, trita, brevi, &c., not peca, Ep. 88. 1.
7. vincitur] 'Is prevailed upon.'—geminno asse, see Ep. 52. 10.—non rectus, 'in a stooping posture,' i.e. if you are content to live in a low and humble dwelling.

9. | Potestas is hardly the right word for vis or continentia. 'If your mind has so much authority over itself.'—Partho rege, because the long and successful resistance of the Parthians to Rome had made them, as it were, proverbial for love of freedom
EP. 91. (II. lvii.)

On a fop who wished to be thought rich, but had not wherewithal to buy a dinner without going to the pawnbroker. (Or perhaps on one who had suddenly become rich, and made a foolish display of his wealth.)

Hic quem videtis gressibus vagis lentum,
Amethystinatus media qui secat Septa,
Quem non lacernis Publius mens vincit,
Non ipse Cordus alpha paculatorum,
Quem grex togatus sequitur et capillatus
Recensque sella linteisque lorisque:
Oppigneravit modo modo ad Cladi mensam
Vix octo nummis anulum, unde cenaret.

2. amethystinatus] Dressed in a lacerna of amethyst dye, a variety of the sea-purple something like our mauve, and very costly. Juv. vii. 136, 'purpura vendit causidicum, vendunt amethystima.' From i. 96. 7, amethystinasque mulierum vocat vestes,' it appears that this colour was regarded by some as foppish and effeminate.—septa, Ep. 72. 3.
3. Publius] Ep. 56. 5.—Cordus, some rich man who prided himself on the elegance of his walking-cloak. Martial calls him jocosely 'A. no. 1' (as we say) of the wearers of this kind of mantle, which somewhat resembled our 'Inverness,' and it gave great offence to Cordus, as appears from Ep. 235. For a description and illustration of the Paenula, see Rich, in v., Becker, Gallus, p. 418.

5. grex togatus] 'A company of clients in (clean) togas, and with long hair,' i.e. 'honesti clientes.'—grex, see Ep. 87. 13. So 'quinque comati' (comites), Ep. 676. 9.
6. sella] 'A sedan-chair,' the linings and leathern straps of which were new, or had been recently replaced. Perhaps the lora are the straps which the carriers place across the shoulders, and affix to the pole-handles, to assist in carrying.
7. Cladi] The money-table of Cladius, some pawnbroker or usurer.—modo modo, πρῶτος, 'only the other day.'—vid., as if he had difficulty in borrowing even eight sesterces on such a trumpery article. The inference perhaps is, that the man has become suddenly rich from some mysterious and not creditable cause.

EP. 92. (II. lviii.)

On a vain man, probably a libertus, who wore expensive dresses which he did not pay for, while he ridiculed the poorer dresses of those who did.

Pexatus pulchre rides mea, Zoile, trita.
Sunt haece trita quidem, Zoile, sed mea sunt.

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EP. 93. (II. lix.)

On a banqueting-room, built by Domitian in the Campus Martius, as to command a view of the Mausoleum of Augustus through one of its windows. See Ep. 259. It was called Mica, 'the little' (μικός = μικρός). The intention was, to invite people, through the view of a great man's tomb, 'to eat and drink; for to-morrow we die.'

Mica vocor: quid sim cernis, cenatio parva:
Ex me Caesarem prospicis ece tholum.
Frangite toros, Pete Vima, rosas cape, tingere nardo:
Ipsa iubet mortis te meminisse deus.

1. cenatio] A dinner-ball. Juv. vii. 183, 'algentem rapiat cenatio solemn' (where Mr. Mayor's note supplies other examples of the word).
2. toros] 'Press down the mattrasses' on the lecti. Ep. 161. 6, 'imperat exstruetos frangere nona toros.'—tingere, tinge te, ἀλειφον. This line is a general exhortation to enjoy life. Compare the splendid passage in Lucret. iii. 914, seqq.
3. deus] Viz. Augustus. The sense is, 'when even a god has died, we may indeed bethink ourselves of death.'

EP. 94. (II. lxiv.)

To a friend, who long hesitated what profession he should choose.

Dum modo causidicum, dum te modo rhetora fingis
Et non decernis, Laure, quid esse velis,
Peleos et Priami transit et Nestoris actas
Et fuerat serum iam tibi desinere.

Ineipe, tres uno perierunt rhetores anno,
Si quid habes animi, si quid in arte vales.

1. fingis] Facere vis.
2. transit] The final i is often made long in perfects contracted from -irit. So Ovid has 'flamma petit altum,' and 'nec quae prae-
teriti iterum revocabitur unda.' &c.
3. Peleos. Peleus is represented as aged, yet vigorous, in the Andromache of Euripides.—serum desinere,

5. tres rhetores] The deaths of three teachers of rhetoric in a single year, have made a fine opening for that profession.
Si schola damnatur, fora litibus omnia fervent,
Ipse potest fieri Marsua causidicus.
Eia age, rumpe moras: quo te sperabimus usque?
Dum quid sis dubitas, iam potes esse nihil.

7. schola] Viz. rhetorum; compare 'schola poetae,' Ep. 125. 3; 196. 3, 'If you dislike the technicalities of the art, and the duties of a teacher, there is plenty of work for you as a pleader.'

8. Marsua] For Marsuas, on the same principle that ἵπποτα stands for ἵπποντις, Glaucia for Glauclias, Ep. 290. 4; Meno for Menas, Hor. Ep. i. 7. 61. There was a statue of Marsyas near the Rostra, in the Forum Romanum, whence he is here jocosely said to hear all the pleadings. Hor. Sat. i. 6. 120, 'obecundus Marsya, qui se Vultum ferre negat Noviorum posse minoris.'

9. quo te, &c.] 'Quousque sperabimus (tantum) te (facturum esse aliquid).'-esse nihil, a play on the two senses, 'you can be nothing' (i.e. you are too old to be of any profession), and 'you may be dead.'

EP. 95. (II. lxv.)

A witty satire on the feigned grief of one who had just buried a rich wife. Compare Ep. 243. 23.

Cur tristiorem cernimus Saleianum?
"An causa levis est?" inquis, "extuli uxorem."
O grande fati crimen! o gravem casum!
Illa, illa dives mortua est Secundilla,
Centena deciens quae tibi dedit dotis?
Nollem accidisset boc libi, Saleiane.

5. centena deciens] A senatorial fortune.—nollem, &c., ambiguously said, between 'I am sorry for your loss,' and 'I am sorry so much good luck has befallen you.'

EP. 96. (II. lxvi.)

A touching and beautiful epigram on the cruel punishment of a slave-girl for some trifling oversight in dressing her mistress's hair.

Unus de toto peccaverat orbe comarum
Anulus, incerta non bene fixus aequ.

1. unus, &c.] 'One single ringlet of all the circle of curls had got out of place from being badly fastened with an unsteady hair-pin.' The acus was a long bodkin fastening the back hair; see Rich's Dict. in v. Inf. lib. xiv. 24, 'splendidia ne madidi violent bombycina crines, Figat acus tortas sustineateque comas.' It is still worn by Italian women. — incerta, not firmly fastened or passed through the curl.
Hoc facinus Lalage, specculo quod viderat, ulta est
Et cecidit saevis icta Plecusa comis.
Desine iam, Lalage, tristes ornare capillos,
Tangat et insanum nulla puella caput.
Hoc salamandra notet vel saeva novacula nudet,
Ut digna specculo fiat imago tuo.

Propert. v. 3. 5, "aut si qua incerto fallent te litera tractu."

3. Lalage] The mistress. The girl's name, Plecusa, πλίκουσα, implies that she was a slave, a 
τυμπώτρια, or tire-woman.—quod viderat, 'which she had seen in her mirror,' held out to her while having 
her hair dressed (Propert. v. 7. 76). Another reading is quo viderat, and secitis comis, 'she struck her on the head 
with the mirror in which she had seen the misdeed, and Plecusa fell with her hair (i.e. scalp) cut.'
This seems more consistent with ver. 8. — Saevis comis probably means, not a whip made of hair, 
but 'by the cruelty of the (offended) hair,' i.e. the wearer of it. Compare Ep. 219. 12. Juv. vi. 491,
"altior hic quare cincinatus? Taurea
punit Continuo flexi crimen facinusque capilli."

7. salamandra] The Romans fancied that hair would drop off 
wherever it was touched by this lizard. Pliny, N. H. x. 67, 'ejus sanie quacunque parte corporis hu-
mani contacta toti deflunt pili.' Petron. § 107 fin., 'quae Salamandra supercilia tua exuissit?'—
notet, 'dishigure,' 'leave its mark upon it.' Callimachus, Hymn. Dian. 78, ώς οτε κόραν φωτός έινόρν-
θεία κόμην ἐπινείματ' ἀλώπης.

—novacula, i.e. 'may your head 
be shaved by a razor,' for being a maniac.—digna, &c., 'that a savage 
looking head may be seen in so savage a mirror.'

EP. 97. (II. lxxviii.)

The subject is similar to Ep. 75.

Quod te nomine iam tuo saluto,
Quem regem et dominum prius vocabam,
Ne me dixeris esse contumacem:
Totis pilea sarcinis redemi,
Reges et dominos habere debet
Qui se non habet, atque concupisit

1. nomine tuo] i.e. Ole, not
Domine mi.

3. contumacem] 'Despising your 
authority,'—a term applied to un-
ruly slaves.

4. redem, &c.] 'I have pur-
chased my liberty at the cost of all 
my chattels.' A metaphor from a 
slave who buys his freedom by 
selling his peculium. 'I have given 
up every thing to be free,' means, 

that he has resigned the profits of 
the sportula, &c. Hence Ep. 149. 1, 
'cum vocer ad cenam non jam venalis.'—pilea, the cap of liberty, 
worn to conceal the shorn hair of a 
newly manumitted slave. So 'pi-
leata Roma,' Ep. 593. 4, is 'Rome 
in the season of the Saturnalia.'

6. se non habet] 'That man ought 
to have kings and masters (i.e. to 
be the slave of wealthy patrons),
Quod reges domineque concupiscunt.
Servum si potes, ole, non habere,
Et regem potes, ole non habere.

who does not possess himself (has not control over his desires), and covets what great men covet; viz. wealth and influence.

8. servum non habere] To help yourself;* to do without a slave in your household.' The sense is, 'one who is independent in his own family, need not be dependent on others without.'

EP. 98. (II. lxix.)

On a diner-out, who pretended that he disliked dinner parties.

Invitum cenare foris te, Classice, dicis:
Si non mentiris, Classice, dispeream.
Ipse quoque ad cenam gaudebat Apicius ire:
Cum cenaret erat tristior ille domi.
Si tamen invitus vadis, cur, Classice, vadis?
"Cogor" ais: verum est; cogitur et Selius.
En rogat ad cenam Melior te, Classice, rectam.
Grandia verba ubi sunt? si vir es, ecce, nega.

3. ipse Apicius] 'Even that prince of gourmands, Apicius, liked to dine out, and was dismal when he had to dine at home. Why, then, should you be ashamed to confess the truth?' For Apicius, see Ep. 127. 1.

6. coger] Viz. by a pressing invitation, or by his own gluttony, or by the fear of offending a patron. —et Selius, Ep. 70. 72. The captator Selius also pleads that he is forced; but he is no more forced than you are.' 7. Melior] See Ep. 239. 1.—rectam, 'a regular dinner of all the courses,' Becker, Gallus, p. 457. 'Suppose now you are invited to a particularly good dinner at a great house. Where are all your fine words about not liking to go? If you have any courage, say no; and then perhaps we may believe your assertions.'

EP. 99. (II. lxxi.)

On one who pretended to praise, but in reality was jealous of Martial's poetic skill.

Candidius nihil est te, Caeciliane: notavi,
Si quando ex nostris distichis paucis lego,

1. candidius] Ironically, i.e. 'more sly.'—lego, viz. to a few friends, or at a dinner-table.—Marsi, the well-known epigram writer, Ep 102. 5; 216. 6.
Protinus aut Marsi recitas aut scripta Catulli.
Hoc mihi das, tanquam deteriora legas,
Ut collata magis placant mea? Credimus istud: 5
Malo tamen recites, Caeciliane; tua.

4. *mihi das] inol χαρίζει. 'Is this intended as a compliment to me, that my own verses may please me by your reading aloud worse? We believe you, of course' (ironically). 'I had rather, however, you would recite your own.' This is very witty. The real intention was the ill-natured one, that Catullus' and Marsus' epigrams should seem better. But Martial pretends to believe him, and suggests that a better contrast of badness might be found in Caecilianus' own verses.

EP. 100. (II. lxxiv.)

On a pretentious advocate, who made a great display on borrowed money. Compare Juv. vii. 124—145.

Cinctum togatis post et ante Saufeium
Quanta reduci Regulus solet turba,
Ad alta tonsum templum cum reum misit,
Materna, cernis? invidere nolito.
Comitatus iste sit precor tuus nunquam.
Hos illi amicos et greges togatorum
Fuficulenus praestat et Faventinus.

1. *tojatis] 'Clients dressed in (clean) toga.' Juv. vii. 142, 'an post te sella, togati ante pedes.'—
et ante, viz. by clients called auteam-
bulones, Ep. 114. 2.—Regulus, see Ep. 8.—reduci, &c., 'more numerous than the crowd which escorts Regulus to his house, when he has sent an accused client (to pay his vows) at the high temple (of Jupiter on the Capitoline), with trimmed hair,' i.e. when he has succeeded in procuring the acquittal of a culprit, who forthwith clips and combs his *squalidi crines* and *promissa burba*, and wends his way to the capitol to return thanks. The *turba* is here the friends of the accused.

5. *tuus nunquam] Viz. because it is obtained by money borrowed from the usurers, named in the last verse.

EP. 101. (II. lxxv.)

On a trained lion that had killed two boys in the arena of the amphitheatre.

*Verbera securi solitus leo ferre magistri
Insertamque pati blandus in ora manum*

1—4. *verbera, &c.] 'A lion, ac-
customed to bear blows from its fearless master, and gentle enough to allow his hand to be inserted in
Dedidicit pacem subito feritate reversa,
Quanta nec in Libycis debutit esse ingis.
Nam duo de tenera puerilia corpora turba,
Sanguineam rastris quae renovabat humum,
Saevus et infelix furiali dente peremit:
Martia non vidit mains harena nefas.
Exclamare libet: "crudelis, perfide, praedo,
A nostra pueris parcere discer lupa!"  
its mouth, forgot its peaceful habit,
by a sudden return of fierceness,
such as it ought not to have displayed even in its native Libyan hills.'

6. quae, &c.] A party of boys were sent into the arena during the interludes to rake over and smooth down the sand, obliterating any marks of bloodshed.—*in felix, 'ill-starred,' *kakodaimov.—Martia, i.e. Romana, as Ep. 2. 4.

9. libet] 'One is tempted to exclaim. "Cruel, treacherous plunderer, go and learn from our she-wolf how to spare boys!"' A very elegant way of saying that the wolf which suckled Romulus and Remus had a more humane disposition.

EP. 102. (II. lxxvii.)

Cosconius appears to have been a critic, who found fault with the length of some of Martial's epigrams; and the poet retorts with a joke about the man's speed. Compare Ep. 470.

Cosconi, qui longa putas epigrammata nostra,
Utilis ungendis axibus esse potes.
Hae tu credideris longum ratione colsson
Et puerum Bruti dixeris esse brevem.
Disce quod ignoras: Marsi doctique Pedonis
Saepe duplex unum pagina tractat opus.

2. potes, &c.] 'You may (if you want employment) make yourself useful in oiling the wheels of the racing-cars in the circus.' A jocose way of saying, 'You are the man to make things go along.'

3. hac ratione] 'On this principle, viz. of measuring all things by the rule of the thumb, you would consider the colossal statue of Domitian (Ep. 34. 7) to be long, and the statuette of Brutus' boy to be short.' He means, that Cosconius measures only by inches, and does not take into account merit and wit, by which even a long epigram may seem short. On the Bruti puer, which was famed as a work of art, see Ep. 470. 5, and lib. xiv. 171, 'Gloria tam parvi non est obscura sigilli: Istius pueri Brutus amator erat.'

5. quod ignoras] This is a hard hit at the critic's ignorance of the most notorious literary truth.—Marsus and Celsus Pedo Albivinus were well-known writers of epigrams. See Ep. 99. 3. Hor. Epist. i. 3. 15; and 8. 1.—duplex pagina, 'two pages treat of one subject,' i.e. a single epigram extends to two pages.
Non sunt longa quibus nihil est quod demere possis,
Sed tu, Cosconi, disticha longa facis.

8. disticha] 'You make epigrams their dulness. Compare Ep. 309. of two lines seem long,' viz. from

EP. 103. (II. lxxxi.)

Laxior hexaphoris tua sit lectica licebit:
Cum tamen haec tua sit, Zoile, sandapila est.

1. laxior] 'More roomy.' "The lecticae" (a kind of palanquin) "were borne by fewer or more slaves, according as they varied in size. An ingens lectica required six or eight lecticarrii, and was called hexaphoron or octophoron" (Becker, Gallus, p. 344).—sandapila est, "the rich were carried out to burial on a lectus or lectica funebris; the poor in a coffin (sandapila)." Mayor on Juv. viii. 175. The sense is, that Zoilus is such a worthless fellow, a γύς ἄλλως ἄχθων, and as it were a mere vile cadaver (Ep. 439. 9), that his fine lectica becomes a pauper's sandapila by the mere fact of containing him.

EP. 104. (II. lxxv.)

Vimine elusa levi niveae custodia coctae,
Hoc tibi Saturni tempore munus erit.
Dona quod aestatis nisi tibi mense Decembri,
Si quereris, rasam tu mihi mitte togam.

1. vimine, &c.] A flask enclosed in wicker-work, and designed to keep boiled or melted snow-water cool for summer drink, is sent as a present at the Saturnalia (our 'Christmas-tide').—niveae, perhaps 'cooled with snow,' Juv. v. 50.

3. donna quod, &c.] 'If you complain that I have sent you in the cold season a present more fitted for summer, you may retort by sending me, though more fit for summer wear, a toga with short, well-clipped nap.' The rasa toga was opposed to pera, which had long silky nap, Ep. 88. 1. The Greek ἔστις seems to have been of a similar kind of cloth, Ar. Nub. 70.

EP. 105. (II. lxxvi.)

The poet defends himself against the charge, that he could not write verses of more complex and curious metrical peculiarities.

Quod nee carmine glorior supino

1. supino] 'Which reads backwards as well as forwards.' Of which an example is given by the commentators in the verse, Roma tibi subito motibus ibit amor; for it matters not at which end we begin
Nec retro lego Sotaden cinaedum,
Nusquam Graecula quod recantat echo
Nec dietat mihi lueulentus Attis
Mollem debilitate galliambon:
Non sum, Classici, tam malus poeta.
Quid, si per gracies vias petauri
Invitum iubeas subire Ladan?
Turpe est difficiles habere nugas
Et stultus labor est ineptiarum.
Seribat carmina circulis Palaemon,
Me raris invat auribus placere.

The galliambics of Catullus on Atys
or Attis are very celebrated, and
indeed beautiful; but from their
metre as well as their subject
they are here called 'effeminate.'
6. non sum, &c.] Because I do
not do all this, I am not therefore
so bad a poet as you think.
7. quid, si, &c.] 'What if you
should bid Ladas the runner (see
Ep. 584. 5) to pass along the narrow
rim of the petaurum against his
will?' i.e. it would be just as foolish
to require me, who have gained some
credit in one kind of writing, to try
another, in which I have not.
For petaurum and the petauriastae,
performers on a revolving wheel, see
Mr. Mayor on Juv. xiv. 265. Rich's
Dict. in v.
9. turpe est, &c.] 'It is a discredit
to have (for a profession) nonsensi-
cal performances which are only
difficult; and the pains spent on
fooleries are themselves foolish.'
11. circulis] For the common
people; for the crowds that listen
to an urbis poeta, Ep. 21. 11.—
Palaemon, apparently the same as
the Palaemon in Juv. vii. 219,
where he is mentioned as a Gram-
marian, and also by Suetonius, De
Illustr. Gram. § 23, who says,
'necon etiam poemata faciebat ex
tempore. Scripsit varis nec vul-
garibus metris.'
12. raris] 'The ears of the few.'
To Quintilian, the famous rhetorician. See Juv. vii. 186, and Mr. Mayor's note. He would seem to have rebuked the poet for wasting his time on verses.

Quintilianus, vagae moderator summe juventae,
Gloria Romanae, Quintilianus, togae,
Vivere quod propero pauper nee inutilis annis,
Da veniam: properat vivere nemo satis.
Differat hoc patrios optat qui vincere census
Atriaque immodiacis artat imaginibus.
Me focus et nigros non indignantia fumos
Tecta inquant et fons vivus et herba rudis.
Sit mihi verna satur, sit non doctissima coniunx,
Sit vox cum somno, sit sine lite dies.

1. moderator] Rectior, magister.
—vaga, 'unsettled,' 'fickle.' Propert. v. 1. 71, 'Quo ruis imprudens vage dicere facta Properti?'-toga, 'of the profession of eloquence,' Ep. 29, 2.
3. vivere] 'If I am in haste to enjoy life before my fortune is made, but also before I am useless through age, pardon me; (in my opinion) no man is in the haste that he should be for enjoying life.' Cf. Ep. 52. 12; and 230. 14, 'quisquam vivere cum sciat, moratur?' Catull. v. 1, 'vivamus, mea Lesbia, atque amemus.'
5. differat, &c.] 'Let that man postpone it, who is anxious to surpass his father's fortune, and who crams his hall with ancestral busts without number.' Cf. Juv. viii. 19, 'tota licet veteres exornet undique cerae Atria,' i.e. cerae imagines.
7. nigros, &c.] The old kind of atrium is meant, in which the focus was placed under the roof-aperture, itself, no doubt, originally a smoke-hole. See on Ep. 147. 22; and Hor. Carm. iii. 1. 45.—fons vivus, a spring rising out of the ground or the spot, not conveyed from the aqueducts in pipes.

EP. 107. (II. xci.)

The poet petitions the Emperor Domitian to allow him the privileges attaching to a family of not less than three children, though he had not in fact that number. (See Becker, Gallus. p. 177.) Pliny, Ep. ii. 13, 8, 'equidem juvenis statim juveni, quantum potui per actatem, avidissime contuli, et uper ab optimo princepe trium liberorum jus impetravi.' Pliny obtained this privilege from Trajan, by special favour, for Suetonius also (Ep. ad Traj. 94 and 95).
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Rerum certa salus, terrarum gloria, Caesar,
Sospite quo magnos credimus esse deos,
Si festinatis totiens tibi lecta libellis
Detinnere oculos carmina nostra tuos,
Quod fortuna vetat fieri, permitte videri,
Natorum genitor credar ut esse trium.

Haec, si displicui, fuerint solatia nobis;
Haec fuerint nobis praemia, si placui.

1. *certa*] On whom we rely with confidence, as *servator civium*. — *sospite*, whose preservation to us is itself’s proof of the existence of the gods. Cf. Ep. 8. 12.

2. *si, &c.]* ‘If, as they so often have, my verses amuse you, read in hastily written books, allow that to seem to be, which fortune allows not really to be, viz. that I may be believed to be the father of three sons,’ i.e. may have the same privileges as if I were.—*festinatis* might also mean ‘hastily composed,’ or ‘hastily read’ by the Emperor. The poet himself, however, took great pains to polish his epigrams. Probably, therefore, the speed of the *librarius* or copyist is meant.

EP. 108. (II. xcii.)

On the same subject as the preceding.

Natorum mihi ius trium roganti
Musarum pretium dedit mearam
Solus qui poterat. Valebis, uxor.
Non debet domini perire munus.

1. *roganti*] See Ep. 501. 6.—*pretium*, &c., as an acknowledgment or return-gift for my sending him my poems.

2. *valebis*] ‘I will have nothing further to do with you, wife; if I have three children by you, the privilege of the Emperor will be thrown away,’ viz. because it will then become a right. From lib. xi. 104, it would seem that the poet did not much like his first wife.

EP. 109. (III. i.)

The poet addresses the reader, to whom he sends his third book from Forum Cornelii (inf. Ep. 111), in Gallia Cisalpina, or Togata.

Hoc tibi quidquid id est longinquus mittit ob oris
Gallia Romanae nomine dieta togae.
Hunc legis et laudas librum fortasse priorem:
Ilia vel haec mea sunt, quae meliora putas.

3. *hunc legis, &c.*] The meaning is rather obscure. ‘This book you read, and perhaps you approve (rather) the former one,’ viz. as being
Plus sane placet domina qui natus in urbe est:  
Debet enim Gallum vincere verna liber.

written at Rome, and not in a provincial town. 'Either this or that, whichever you think the better, is mine.' He seems to say, 'if you blame me for some, remember that I am also the author of those which please you,' and so weigh one against the other. Cf. Ep. 67. 9, 'haec sunt, aut meliora, si qua nescis.'

ib. priorem] It appears from i. 1. 3, 'Hic est quem legis, ille quem requiris, Toto notus in orbe Martianus Argutus epigrammaton libellis,' and ii. 93, 'Primus ubi est, inquis, quem sit liber iste secundus?'

that the first book was not edited till after the third, at all events.

5. placet] Placere posuit.—domina, see Ep. 2. 3.

6. verna] 'Home-bred.' See Ep. 21. 2; so a real Roman is 'verna Numae,' in Ep. 566. 4; and we have 'lupos vernas,' in 531. 21. 'Tiberinus vernula riparum,' Juv. v. 105. Inf. xiii. 43, 'vernae tuberis.'—Gallum, librum Gallicum; but the poet speaks of the book as a person. There may be a joke on the unmanly Galli (Ep. 439).

EP. 110. (III. ii.)

The book is asked what patron it will select, and is praised for naming Faustinus (Ep. 14 and 148).

Cuius vis fieri, libelle, munus?
Festina tibi vindiciem parare,
Ne nigram cito raptus in euliam
Cordylas madida tegas papyro
Vel furis piperisve sis cucullus.

Faustini fugis in sinum? sapisti.
Cedro nune licet ambules perunetus

1. cuius vis, &c.] i.e. cui vis donari? So Catullus, Carm. 1, asks, 'Quoi dono lepidum menum libellum?' &c.—vindicem, 'a patron,' assertorem, Ep. 27. 5.

3. ne, &c.] 'Lest you be quickly carried off (as waste paper) into the grimy kitchen, and make a cover for tunny-fry with your greasy paper, or a funnel for incense or pepper.'—cordyla is the young fry of the thynnus, or what we might call 'white-bait.' Pliny, N. H. ix. § 47, 'cordyla appellatur partus qui fetas redundint in mare autumno comitatur.' So Ep. 690. 1, 'ne toga cordylis et paenula desit olivis.' Compare 143. 9; 212. 8; 305. 3;

617. 7. Persius, i. 43, 'linquere nec scombros metuentia carmina nec thus.' Catull. 95. 8, 'annales Volusi—laxas scoembris saepe jambunt tunicas.' Hor. Epist. ii., ult., 'et piper et quidquid chartis amicitur ineptis.'

5. cucullus] A screw-paper, such as is still used for wrapping tobacco, sugar, &c.

6. fugis in sinum] Like a timid bird taking refuge. There is also an allusion to the fold of the toga in which books were carried. Cf. Ep. 67. 7; 112. 7.

7. cedro] 'Oil of cedar,' used at once as an antiseptic (against moths, &c.), and to colour the back. See
Et frontis gemino decens honore
Pictis luxurieris umbilicis,
Et te purpura delicata velet
Et coco rubeat superbus index.
Illo vindice nec Probum timeto.

Becker, Gallus, p. 326. Hor. Ars Poet. 331, 'spearamus carmina fingi posse linenda cedro et levii servanda capresso.' Ovid, Trist. iii. 1. 13, 'quod neque sum cedro flavus nec purpura levis.' Ib. i. 1. 7, 'nec titulus minio nec cedro charta notetur.' Pers. i. 42, 'cedro digna locutus.'

8. frontis] The two ends of the roll were smoothed with pumice, and stained black, the hollow and painted cavity in the stick or cylinder round which it was wrapped appearing as a centre ornament. These are the umbilici, of which Rich in his 'Dictionary' gives a more accurate account than Becker in his Gallus,' pp. 323, 329.—luxurieris, 'revel in,' luxuriosae orneris.


11. index] The slip of red paper which contained the title of the book, and appears to have been affixed to the end of the roll. See Becker, Gallus, p. 329.

12. vindice] Patrono. — nec ne Probum quidem. M. Valerius Probus, of Berytus (Beirut), according to Suetonius, De Illust. Gram. cap. xxiv., was a critic, who employed himself chiefly in emending and commenting on the older and less popular books. He lived in the time of Nero, and seems here quoted as the type of a severe critic.

EP. 111. (III. iv.)

This also is addressed to the book, and gives a reason why the author is absent from Rome.

Romam vade, liber: si, veneris unde, requirit,
Aemiliae dices de regione viae.
Si, quibus in terris, qua simus in urbe rogabit,
Corneli referas me licet esse Foro.
Cur absim, quaeret: breviter tu multa satere:
"Non poterat vanae taedia ferre togae."
"Quando venit?" dicet: tu respondeto: "Poeta
Exierat: veniet, cum citharoedus erit."

1. requirit] Viz. Roma.—Aemiliae viae, the road to Bologna; see Ep. 319. 6.
4. me esse] Me nunc commorari. Forum Corneli was a town to the south of Bononia (now Imola), so called from Cornelius Sylla.
5. quaret] Si quaeret. — vanae togae, the profitless life of a togatus, or client.
8. veniet] ἵππου, redibit. The sense is, 'he will come back when
he has found some profession more lucrative than that of a poet,—a player on the harp.' This, of course, is a satire on the small profits of a literary life. Cf. Ep. 254. 8, 'artes discere vult pecuniosas? Fae discat citharoedus aut choraules.' The citharoedos and tibiaeones at this time were well paid. Juv. iii. 62, 'jam pridem Syrus in Tiberim defluxi Orantes, et linguant et mores et cum tibiaeones chordas obliquas— vexit.' Sue. Vesp. 19, 'Terpna Didoroque citharoedos ducena, non-nullis centena—dedit.'

EP. 112. (III. v.)

Another epigram to the book, commending it to the favourable notice of Julius Cerealis, to whom also Ep. 10. 617 and 658 are addressed. This was probably written to accompany a copy sent as a present. The formal dedication to Faustinus in Ep. 110 is therefore different.

Vis commendari sine me cursurus in urbem,
Parve liber, multis, an satis unus erit?
Unus erit, mihi crede, satis, cui non eris hospes,
Julius, assiduum nomen in ore meo.
Protnus hunc primae quaeres in limine Tectae:
Quos tennit Daphnis, nunc tenet ille, lares.
Est illi coniunx, quae te manibusque sinuque
Excipiet, tu vel pulverulentus eas.
Hos tu seu pariter sive hanc illumve priorem
Videris, hoc dices "Marcus avere iubet,"
Et satis est: alios commendet epistola: peccat
Qui commendandum se putat esse sui.

1. sine me] Viz. while the author remains in Gallia Togata, Ep. preceded.
3. hospes] Ignotns. Again the book is addressed as a person, and now as a stranger looking for hospitality.
5. protonus, &c.] 'You shall find him (inquire for him) at the very entrance of the via Tecta; he lives in the house formerly occupied by Daphnis,' i.e. the one known at present as 'Daphnidianus domus.' The Via Tecta was a covered way leading from Porta Capena to the temple of Mars; see Ovid, Fast. vi. 191. Inf. Ep. 439. 2.
8. pulverulentus] 'All dusty and squalid,' like a traveller just arrived.—eas, venias.
9. pariter] Simul.—illumve, sive illum.—Marcus, viz. Martialis, the author.
11. alios] Sc. quam hospites, alienos. 'Let others bring a letter of introduction; it is a mistake to think that one wants a recommendation to one's own friends.'

EP. 113. (III. vi.)

To a friend. Egnatius Marcellinus (to whom also vi. 25 is inscribed), on the birthday of his father, and likewise the anniversary of his own
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initiation to manhood by the ceremony of cutting the beard for the first time. This man is mentioned with praise by Pliny, Epist. iv. 12.

Lux tibi post Idus numeratur tertia Maias,  
Marcelline, tuis bis celebранda sacris.  
Imputat aetherios ortus haee prima parenti,  
Libat florentes haee tibi prima genas.  
Magna liet dederit iucundae munera vitae,  
Plus nunquam patri praestitit ille dies.

1. *tertia, &c.* The 18th of May.  
2. *haec prima*] 'This was the birthday of him who begot you;'  
3. *haec prima*] 'this is the day which first concurred on your parent the blessing of being born into the light of heaven.' Or perhaps, 'godlike birth.'  
5. *juv.* v. 14, means 'to charge to one's account,' as a favour done and received. So Tac. ii. i. 38, 'hoc solum certamen, quis mihi plurimum imputet.' — *libat,* &c., 'takes the first offering from your blooming cheeks.' The ceremony was called 'barbam primam ponere,' Suet. Nero, § 12, and 'cinem deponere,' Juvi. iii. 186, where see Mr. Mayor's note. In *libare,* perhaps, is implied the custom of dedicating the hair to some god.

5. *magna,* &c.] 'Though that day gave a blessing to the father, in being born to a happy life, it never gave more to him, as a father, than when it saw his son arrived at manhood.' Probably there is an allusion to the birthday gifts sent by friends.

EP. 114. (III. vii.)

On the restoration of the *cena recta* (full dinner) in place of the client's *sportula,* by order of Domitian. On this head several changes seem to have been made. The subject is well discussed in Becker's *Gallus,* p. 229. Suet. Nero, § xvi., 'publicae ceneae ad sportulas redactae.' *Ibid.* Dom. § vii., 'sportulas publicas sustulit, revocata cenarum rectorum consuetudine.' But all that the poet seems here to say is (as Becker well puts it), that 'since the money-sportula is done away with, a fixed salary must be supplied by the patron, in order to enable his clients to live.' Of course, there is irony in making such a supposition, as the patrons were notoriously mean.

Centum miselli iam valetc quadrantes,  
Anteambulonis congiiarium lassi,

1. *centum,* &c.] See Juvi. i. 120. Ep. 30 and 321. 4.—anteambulonis, the client who walked before his patron's sella or lectica; Juvi. vii. 142; x. 54. Ep. 75. 5; 504. 3.— *congiiarium,* 'the dole,' properly the largess of corn and wine given by the emperors to the people; Tac. Ann. iii. 29; xii. 41; xiii. 31.

3. *dividebat,* &c.] 'Which small sum was shared by the parboiled bathkeeper;' i.e. attendance on the patron at the bath cost the client something (quadrans, Ep. 132. 4).
Quos dividebat balneator elixus.
Quid cogitatis, o sames amicorum?
Regis superbi sportulae recesserunt.
Nihil stropharum est : iam salarium dandum est.

4. quid, &c.] 'What do you intend to do next, you starvers of your friends? The great man's sportulae are gone, and nothing remains but to give us a fixed money-allowance.'—regis, cf. Ep. 75. 5; 321. 2, where dominus is similarly used. The sportulae seems to mean the centum quadrantes, for nothing in fact is said of the recta cena, which is that described in Juv. v.

6. nihil stropharum] 'There is no way of getting out of it,' lit. no turns and twists, such as a wrestler uses to slip from his adversary's grasp. So xi. 7. 4, 'jam strophalatis abit.' Pliny, Ep. i. 13. 6, 'ego aliquid stropham inveniam agamque causam tuam, ut ipsam agere tu, cum voles, possis.'—salarium, properly 'salt-money,' came to signify 'official pay,' whence our word salary. Suet. Tib. § 46, 'pecuniae parces ac tenera, comites peregrinationum expeditionumque nunquam salario, cibariis tantum, sustentavit.' Tac. Agric. 42, 'salarium proconsulari solitum offerri et quibusdam a se ipso concessum Agricolae non dedit.' Augustus introduced the practice of paying salarium to public officers. Suet. Oct. § 36, 'auctor fuit ut proconsulibus ad mulos et tabernacula, quae publice locari solerbant, certa pecunia constitueretur.' Pliny, Ep. iv. 12, 'cum in provinciam quaestor exisset, scribamque qui sorti obtigerat ante legitimum salarium tempus amisset.'

EP. 115. (III. viii.)

Thaïda Quintus amat, quam Thaïda? Thaïda luscum. Unum oculum Thaïs non habet, ille duos.

1. luscum] See on Ep. 315. 2.—duos, supply non habet. 'He has no eyes at all, for taking a fancy for such a woman.' But it may mean, by an intentional ambiguity, 'ille duos habet,' 'he is wide awake for marrying Thaïs for the sake of her fortune.' Cf. Ep. 6.

EP. 116. (III. x.)

On a prodigal son, to whom his father allowed a monthly income, payable by a fixed sum daily.

Constituit, Philomuse, pater tibi milia bina
Menstrua perque omnes praestitit illa dies,
Luxuriam premeret cum erastina semper egestas
Et vitiis essent danda diurna tuis.

1. constituï] 'Settled on you,' by an intentional ambiguity, 'ille duos habet,' 'he is wide awake for marrying Thaïs for the sake of her fortune.' Cf. Ep. 6.

3. premeret] Urgeret. 'Since the month, or somewhere about half a prodigality of one day was always
Idem te moriens heredem ex asse reliquit:
Exheredavit te, Philomuse, pater.

followed by want on the morrow, and your follies required daily (instead of monthly) allowance.'

5. *ex asse* To the full amount of his fortune. — *exheredavit*, 'disinherited,' i.e. virtually, by foolishly giving you absolute possession, by which you soon beggared yourself.

EP. 117. (III. xi.)

An answer to one Quintus, who seems to have been offended by Ep. 115, and who denied that the object of his affection was one-eyed, or her name Thais. The poet argues that Thais has only a fancied resemblance to the name Lais, and he jocosely adds, that if Quintus does not like Thais, Sextus may take her, by which he means, that the public will equally guess who is meant, whether he be called Quintus or Sextus.

Si tua nec Thaïs nec insa est, Quinte, puella,
Cur in te factum distichon esse putas?
Sed simile est aliquid: pro Laide Thaïda dixi.
Die mihi, quid simile est Thaïs et Hermione?
Tu tamen es Quintus: mutemus nomen amantis:

3. *simile est*] Granted, however, that there is some resemblance; I did use 'Thais,' which sounds like 'Lais,' viz. to avoid identity. — Hermione, if I had called her so, no one would have suspected any such allusion. Others, less correctly, explain, 'Thais is no more the same person as Lais, than Hermione is.'

6. *Sextus*] If you still think that the name Quintus fixes the allusion on you, we will call you Sextus.

EP. 118. (III. xii.)

Against a stingy host, who while he attended to the minor wants of his guests, gave them nothing to eat.

Unguentum, fateor, bonum dedisti
Convivis here, sed nihil scidisti.
Res salsa est bene olere et esurire.
Qui non cenat et ungitur, Fabulle,
Hic vere mihi mortnus videtur.

1. *unguentum*] Used after the bath, which the Romans took immediately before dinner.

2. *scidisti*] Carpsisti, 'carved,' i.e. you left the joints on the table untouched. Compare Ep. 23. 11.

3. *res salsa*] 'A droll thing.' Catull. xii. 4, 'hoc salsum esse putas?' Hence *insulsam*, ineptum.

5. *mortnus*] Because the dead were not only anointed, but had a mock feast (silicernium) spread
out before them, which was afterwards burnt on their tombs; the *fera’s cena* of Juv. v. 84. For the *pollinctores*, slaves who anointed corpses, see Plaut. Asin. v. 2. 60. Poen. Prol. 63. Hor. Sat. ii. 5. 85, ‘cadaver unctum oleo larto.’

**EP. 119. (III. xiii.)**

On a mean host, who spared his viands, under pretence that they were underdone.

Dum non vis pisces, dum non vis carpere pullos
Et plus quam putri, Naevia, parcis apro,
Accusas rumpisque cocum, tanquam omnia cruda
Attulerit. Nunquam sic ego crudus ero.

1. *carpere*] ‘To carve.’ There is a play between this word and *rumpere*; ‘while you hesitate to cut a piece out of a hare, you are willing to cut the cook in pieces,’ in pretended anger at having sent up the food half raw. The meaning is clear from Ep. 157. 2, ‘mavis. Kufe, cocum scindere quam leporem.’

2. *plus quam putri*] ‘Which is more than overdone,’ or (as we say), ‘which is done to rags.’ The proper sense of *putris* is ‘softened by heat,’ as ripe fruit, Ovid, Met. vii. 585, *putria motis Poma cadunt ramis.*


**EP. 120. (III. xiv.)**

Becker, Gallus, p. 228: “Many came to Rome from a distance in hopes of obtaining such (i.e. a client’s) employment; as the *esuritor* Tuccius, ridiculed by Martial, who had come from Spain, and, upon hearing that the *sportula* yielded so little profit, turned back again, at the Pons Mulvius, a little distance from Rome” (on the Via Flaminia).

Romam petebat esuritor Tuccius
Profectus ex Hispania.
Occurrir illi sportularum fabula:
A ponte redivit Mulvio.

**EP. 121. (III. xv.)**

Plus credit nemo quam tota Cordus in urbe.
“Cum sit tam pauper, quomodo?” Caecus amat.

1. *credit*] A play on the double sense of ‘owes money,’ and ‘takes on trust,’ as a blind man must take the charms of a woman. Perhaps *caecus* may only mean ‘morally blind,’ and this may be the man mentioned in Juv. iii. 208, ‘nil habuit Codrus, quis enim negat?’
EP. 122. (III. xvi.)

On a rich but ambitious shoemaker, who had ruined himself by giving show of gladiators, probably at Bologna; see inf. iii. 59, "Sutor cerdo dedit tibi, culta Bononia, minunus, Fullo dedit Mutinæ: nunc ubi copo habit?" For the wealth acquired by cobblers, see Ep. 484; also Ep. 158.

Das gladiatores, sutorum regule, cerdo,
Quodque tibi tribuit subula, sica rapit.
Ebrius es; neque enim faceres hoc sobrius unquam,
Ut velles corio ludere, cerdo, tuo.
Lusisti corio: sed te, mihi crede, memento
Nunc in pellicula, cerdo, tenere tua.

1. regule, &c.] 'You cobbler-prince of shoemakers.' The combination is the more pointed, because cerdo (képêów) was a term for the lowest kind of tradesman; see Pers. iv. 51, 'tollat sua munera cerdo'; Juv. iv. 153; viii. 182—quodque, &c., 'and what you gained by the awl, you have lost by the gladiator's knife;' i.e. by the lives sacrificed in the amphitheatre. For *sica*, a sharp-pointed and curved knife, see Rich's Dict. in v.

4. corio ludere] These words are ambiguously used, (1) for *ludo consumere* or *perdere*; (2) in allusion to the proverb 'de alieno corio liberalis,' i.e. impensa aliena. Compare vii. 10, 2, 'Ole, quid ad te, De cute quid facient ille vel ille sua?' Of course, there is also an allusion to the leather used in the trade. So also in *pellicula*, which at the same time refers to the fable of the ass in the lion's skin, and to the proverb 'Ne sutor ultra crepidam.'

EP. 123. (III. xviii.)

Perfrixisse tuas questa est praefatio fauces.
Cum te excusaris, Maxime, quid recitas?

1. praefatio] 'You complain in your opening address that you have a cold in your throat.' Juv. vii. 194, 'et si perfritis, cantat bene' (perfrígešeo).—*quid recitas*, i.e. we can willingly excuse you from reading your book to us at all. Cf. Ep. 183. 295.

EP. 124. (III. xix.)

On a boy who was bitten by a viper, that lurked in a bush ent into the shape of a bear. See Becker, Gallus, p. 360. (If, however, *are* be read for *ore*, in ver. 5, we must assume that a bronze figure is meant.)

Proxima centenis ostenditur ursa columnis,
Exornant fictae qua platanona ferae.

1. centenis, &c.] The porticus 'is shown as one of the sights in the Vipsana; see Ep. 72. 9.—*ostenditur*, plane-grove (*πλατανων*, *platanona*—G
Iluius dum patulos alludens temptat hiatus
Puleher Hylas, teneram mersit in ora manum.
Vipera sed caeco scelerata latebat in aere
Vivebatque anima deteriore fera.
Non sensit puér esse dolos, nisi dente recepto,
Dum perit: o facinus, falsa quod ursa fuit!

*tum*. Pliny, Ep. v. 6. 16, 'ante porticum xystus in plurimas species distinctus conciusus buxo.' Hence * fictae. * shaped' by the * ars topiaria * out of a shrub.
3. * temptat *] 'Pretends in sport to make it bite him.'
6. * anima *] 'With a life more

**EP. 125. (III. xx.)**

On Canius Rufus, of Cadiz (Ep. 31. 9), a man of varied talents as a writer, and popular in the recitation-rooms (iii. 64. 5), but constantly laughing. Compare Catull. Carm. 39, 'Egnatius, quod candidos habet dentes, Renidet usque quaque,' &c.

Die, Musa, quid agat Canius meus Rufus:
Utrumne chartis tradit ille victuris
Legenda temporum acta Claudianorum?
An quae Neroni falsus astruit scriptor?
An aemulatur improbi iocos Phaedri?
Lascivus elegis an severus herois?
An in cothurnis horridus Sophocleis?
An otiosus in schola poetarum
Lepore tinetos Attico sales narrat?
Hinc si recessit, porticum terit templi

2. * utrumne *] 'Is he committing to paper which will survive him the history of Claudius' times, or the exaggerated stories told about Nero?'
3. * improbi *] 'Naughty,' whence it would seem that some loose stories or anecdotes were attributed to this writer.
7. * cothurnis *] The tragic buskin.
An spatia carpit lentus Argonautarum?
An delicatæ sole rursus Europae
Inter tepentes post meridiem buxos
Sedet ambulatve liber aceribus curis?
Tetine thermis an lavatur Agrippae
An impudici balneo Tigillini?
An rure Tulli fruitur atque Lucani?
An Polionis dulce currit ad quartum?
An aestuantes iam profectus ad Baias
Piger Lucrino nauculatur in stagno?
“Vis seire quid agat Canius tuus? Ridet.”

11. spatia] Perhaps the septa, by the temple of Neptune, and the porticus Argonautarum (Ep. 72).
12. sole] Must be construed with tepentes, and Europae with buxos. The box-garden, where the porticus Europae stood, was warmed by the rays of the afternoon sun. Hence ‘Europes tepidae buxeta.’ Ep. 72.

15. Titi, &c.] Cf. Sueton. Tit. § 7, ‘amphitheatro dedicato thermisque juxta celeriter extinctis.’—Agrippae, see Ep. 55. 3; 134. 6.
16. impudici, &c.] Sophonius Tigellinus, a freedman of Nero, is mentioned frequently by Tacitus, as a shameless flatterer. Cf. Hist. i. 72, ‘Soph. Tigellinus obscuris parentibus, foedæ pueritiæ, impudica senectæ, praefecturam vigilum et praetorii et alia proemia virtutum quia velocius erat vitii adeptus, crudelitatem mox, deinde avaritiam et virilia seclera exercuit.’

18. dulce] Supply rus from the preceding rure.—Ad quartum, sc. lapidem.


EP. 126. (III. xxii.)

On a branded slave, who had saved his master’s life, and thereby returned good for evil by a noble example.

Proscriptum famulus servavit fronte notata.
Non fuit haec domini vita, sed invidia.

1. proscriptum] Viz. dominum, his master when condemned by the proscription of the triumviri. The story is told of one Antius Restio, by Seneca, De Benef. iii. 23. When the soldiers sent to arrest Antius pursued him so closely that he could not escape, the slave, finding a dead body, lit a funeral pile, and put it thereon, telling the soldiers as they came up, ‘This is my master: I have punished him for his cruelty to me.’—fronte notatus, branded on the forehead; see Ep. 73. 10; 249. 9.

2. vita] There is a play on the similar sound in invidia. What the master really gained, was not so
much his life, as the invidious feeling and abhorrence of honest men at his having treated so cruelly a slave of so noble a disposition.

EP. 127. (III. xxii.)

Apicius, the gourmand (on whom see Mr. Mayor, Juv. iv. 26; sup. Ep. 98. 3), finding he had only 10,000 sestertia left out of his property, bought poison, and killed himself, preferring to die, rather than to starve, or live on so little. This, the poet says, showed greater gluttony than any of his former deeds.

Dederas, Apici, bis trecentiens ventri, Et adhuc supererat centiens tibi laxum. 
Hoc tu gravatus ut famem et sitim ferre 
Summa venenum potione perduxi.
Nil est, Apici, tibi gulosius factum.

1. bis trecentiens] Sextenta millia. — centiens laxum seems opposed to centiens plenum, Ep. 48. 1; but the phrase is rather obscure. In Ep. 79. 4, 'laxas arca flagellat opes,' the loose packing of the coin in a box may be meant. Perhaps the meaning is, 'the round sum of 10,000,' i.e. loosely reckoned.
3. gravatus ferre] 'Being reluctant,' thinking it hard 'to put up with this, as positive starvation,' &c. The infinitive is used, as in Cic. Or. i. 35. 165, 'ne graveris exaedificare id quod instituisti.'
4. perduere] Is here κινεῖν, σεποτάρε, 'to drink up,' in the sense of 'ducere nectaris succos,' &c.
5. tibi] 'By you.'

EP. 128. (III. xxiii.)

On a mean host, who had the viands removed from table as soon as they were served—perhaps on some such excuse as that satirized in Ep. 119.

Omnia cum retro pueris opsonia tradas, Cur non mensa tibi ponitur a pedibus?

1. retro] Viz. ferenda.— a pedibus, 'for the servants in attendance on their masters.' This is severe irony; for if the host would not feed the masters, still less would he feed their slaves. It would be simpler, he says, to have the table spread before the slaves at once, and far better than to mock the guests with a sight of what they were not allowed to eat. As the language has no article, a pedibus stands for τοῖς πρὸς πῶδας. On these slaves, who stood behind their masters when invited out to dinner, see Becker, Gallus, p 214, and compare Ep. 683. 2, 'dum negligentem ducit ad pedes vernam.' Inf. 82. 18, 'ipse retro flexus ad pedem turbam,' Seneca, De Benef. iii. 27, 'ut primum diluixit, servus qui cenanti ad pedes steterat narrat quae inter cenam ebrisiis dixisset.'
EP. 129. (III. xxv.)

On a frigid speaker, who, the poet says, would cool even the hot baths of Nero. See Ep. 545. 4, 'immodico sexta Nerone calet.' The joke of Aristophanes is similar, Ach. 140, viz. that Theognis by his cold plays at Athens froze the rivers in Thrace.

Si temperari balneum cupis fervens,
Faustine, quod vix Julianus intraret,
Roga, lavetur, rhetorem Sabinæcum.
Neronianas hic refrigerat thermas.

3. lavetur] Ut in eo lavari velit.

The balneum was a common warm bath, often made of wood, whilst the thermae were of marble or stone, heated by hypocausts, and supplied with tepidaria and caldaria. See Ep. 296, and 486.

4.] The thermae here mentioned were among the best. Lib. vii. 34. 5, 'quid thermis melius Neronianis?'

EP. 130. (III. xxvii.)

To one who had dined at the poet's house, but had never invited him in return.

Nunquam me revocas, venias cum saepe vocatus:
Ignosco, nullum si modo, Galle, vocas.
Invitas alios: vitium est utriusque. "Quod?" inquis.
Et mihi cor non est, et tibi, Galle, pudor.

2. si modo] 'Provided you ask none at all; but you do ask others, and not me.'
4. cor] vos, ξυνετις, common sense (69. 6),—et tibi, sc. non est. Cf. Ep. 115. 2, 'I am as much wanting in sense as you are in decency.'

EP. 131. (III. xxix.)

On an eques, formerly a slave. Zoilus is often mentioned in Martial as a rich but mean and disreputable fellow. See Ep. 73.

Has cum gemina compede dedicat catenas,
Saturne, tibi Zoilus, anulos priores.

1. gemina compede] A couple or fetter fastening both feet; in itself, perhaps, a double chain.—Saturne, because slaves, when set free, were in the habit of offering their bonds to Saturn, who himself had been
bound by his father Jupiter; sometimes, however, to the Lares. Hor. Sat. i. 5. 63, 'donasset jamne cate-
num Ex voto Laribus.'—*anulus*, in apposition, 'the rings he formerly wore,' viz. before he assumed the

anulus equestris. Compare Ep. 609. 3, 'anulus iste tuis fuerat modo cruribus aptus. Non eadem digits pondera convenient.'—The metre appears to be choriambic *cum an- crasis*.

### EP. 132. (III. xxi.)

On the edict of Domitian for abolishing the sportula. *(See Ep. 114.)*

Sportula nulla datur; gratis conviva recumbis:

Die mihi, quid Romae, Gargiliane, facis?

Unde tibi togula est et fuscae pensio cellae?

Unde datur quadrans? unde vir es Chiones?

Cum ratione licet dicas te vivere summa,

Quod vivis, nulla cum ratione facis.

1. *gratis*] Without being paid for your services in money, or, as it were, bought by the dole; *non jam venalis, ut ante,* Ep. 149. 1.

2. *quid facis*] 'Quid facies, viz. for a livelihood.' The sportula was the chief subsistence of the poor clients. *Juvi*. i. 118.

3. *togula*] The scanty toga you are required to wear as a client.—*pensio*, the rent of a smoky garret, or dark cellar *(inf. Ep. 142).* See Ep. 657. 3.

4. *quadrans*] The price paid for a bath. *Juvi.* 2. 152; vii. 447. Hor. Sat. i. 3. 137, 'dum tu quadrante lavatum Rex ibis.'—*vir Chiones*, the paramour or hirer of that courtesan. See *Juvi*. iii. 136; and cf. Ep. 52. 10; 419. 3.

5. *cum ratione*] i. e. *cum maxima parsimonia*. But in the next verse *nulla cum ratione* means *ἀλογίστως*, 'you show very little sense in living at all,' i. e. the best thing you can do now is to commit suicide.

### EP. 133. (III. xxi.)

On a rich man, whom the poet reminds of his low origin, and rebukes for his boasting by showing that two libertini have more than he. Compare Ep. 151.

Sunt tibi, confiteor, diffusi iugera campi

Urbanique tenent praeda multa lares,

Et servit dominae numerosus debtor arcae

Sustentatque tuas aurea massa dapes.

2. *urbani lares*] Some explain 'villae suburbanae.' If we understand by this phrase *domus*, 'town mansions,' *praedia* will mean 'free-

*held sites,' on the authority of Justinian, 'Aedifica omnia urbana praedia appellamus.' *(See Andrews, Dict. in praedium.)*

3. *servit*] A debtor is a *slave* to the money-lender's chest, because he is *addictus* by a bond, and may become the property of the creditor.

—*dominae*, 'cui serviunt omnia.'

Fastidire tamen noli, Rufine, minores:
Plus habuit Didymus, plus Philomelus habet.

p. 296, explains this of gilded slabs of marble or wood used for tables; he reads however mensa. Massa refers probably to the gold or parcel-gilt plate, lances, chrysendeta, &c.
5. minores] 'Those less than your-

self.'—Didymus, a wealthy eunuch. Philomelus was a citharoecitus. The one formerly had, the latter still has, a larger fortune. He is mentioned in iv. 5. 10.

EP. 134. (III. xxxvi.)

The poet complains that Fabianus expects the same attentions from him, an old friend, as from those who were only beginning to seek his friendship. The same complaint is made against Candidus, Ep. 76.

Quod novus et nuper factus tibi praestat amicus,
Hoc praestare inbes me, Fabiane, tibi:
Horridus ut primo te semper mane salutem
Per mediumque trahat me tua sella lutum,
Lassus ut in thermas decima vel serius hora
Te sequar Agrippae, cum laver ipse Titi.
Hoc per triginta merui, Fabiane, Decembres,
Ut sim tiro tuae semper amicitiae?
Hoc merui, Fabiane, toga tritaque meaque,
Ut unondum credas me meruisse rudem?

3. horridus] 'Untidy,' having got up so early as not to have had time to dress properly; or better, 'shivering with the cold.' For the early hour at which clients were expected to attend on their patrons, cf. Juv. v. 20.
4. per lutum] Cf. Ep. 516. 8; 653. 8; also 365. 6.
5. decima] This was very late for the baths. In Ep. 561. 13, Martial says that after the fatiguing duties of a client, 'Balnea post decimam lasso centumque petuntur quadrantes.' The more usual hour seems to have been the ninth, or even the eighth. Cf. Pliny, Ep. iii. 1. 8, 'ubi hora balinee nuntiata est (est autem hieme nona, aestate octava)' See Ep. 617. 3; 545. 3, whence it appears it was taken even earlier; and Juv. xi. 205, 'Jam unne in balnea salva Fronte licet vadass, quanquam solida hora superstit ad sextam.' Becker, Gallus, p. 456.
6. Titi] i.e. thermis. Ep. 125. 15.
7. merui] Ut miles; so too tiro in the next line, and rudem, in ver. 10.
9. meaque] 'And that too paid for by myself.' Most patrons supplied the client with a worn toga. Pers. i. 54, 'seis comitem horridulum trita donare lacern.'
10. rudem] A wooden sword, presented as a sign of dismissal to gladiators, was called rudis. Hor. Ep. i. 1. 2, 'donatum jam rude quaeiris, Maecenas, iterum antiquo me includere ludo.' Ovid, Trist. iv. 8. 24, 'Me quoque donari jam rude tempus erat.' The liberated gladiators were hence called 'rudia- rii,' and were not obliged to fight
again, though sometimes they were induced to do so by the offer of large sums. Suet. Tib § vii., "Munus gladiatorum dedit—rudiriis quoque quibusdam revocatis auctoramento centenum milium."

EP. 135. (III. xxxviii.)

The same advice which Martial gives to Sextus here, viz. not to come to Rome if he hopes to get a living by honest means, he gives to Fabianus, in iv. 5, "Vir bonus et pauper, linguaque et pectore verus, Quid tibi vis, urbem qui, Fabiane, petis? Unde miser vives?—"Homo fidus, certus amicus."—Hoc nihil est. Nunquam sic Philomelus eris.'

Quae te causa trahit vel quae fiducia Romam, Sexte? quid aut speras aut petis inde? refer. "Causas" inquis "again Cicerone disertior ipso Atque erit in triplici par mihi nemo foro."

dicit Attestinus causas et Civis; (utrumque Noras; ) sed neutri pensio tota fuit. "Si nihil hinc veniet, paugentur carmina nobis: Audieris, dices esse Maronis opus."


"Quid faciam? suade: nam certum est vivere Romae." Si bonus es, casu vivere, Sexte, potes.

4. triplici foro ] The Forum vetus (or Romanum), the F. Julii, and the F. Augusti. See Ep. 363. 2; 421. 6. In 548. 12, a fourth is added, perhaps F. transitorium, ' nec fora juncta quater.' Suet. Aug. § 29, ' Fori extruendi causa fuit hominum et judiciorum multitudo, quae vi debatur non sufficientibus duobus etiam tertio indigere.' Ovid, Tr. iii. 12. 24, ' Proque tribus resonant terma theatra foris.' See also Seneca, De Ira, ii. 9.

5. egoit, &c.] The reply of the poet, in discouragement of the scheme. The two orators mentioned do not appear to be known.—pensio, Ep. 132. 3.

7. hinc] From the study of eloquence.—audieris, viz. in the recitation-room. So Propertius (v. 1, 133) says, that he gave up oratory for poetry at the dictation of Apollo.

9. omnes, &c.] See Juv. vii. 36, seqq.

13 tertum est ] Decrevi.—si bonus, &c., 'if you are a good man, you may perhaps pick up a livelihood; but you must be a bad man to be sure of living well.'—casu, evifi, fortuito. Ju, ii. 30, 'vivant Ar torius istic Et Catulus; maneant, qui nigrum in candida vertunt.'
On repaying a friend, who had reluctantly lent the poet 150,000 sesterii ("thrice fifty sestertii"). Compare Ep. 291.

Mutua quod nobis ter quinquagena dedisti
Ex opibus tantis, quas gravis area premit,
Esse tibi magnus, Telesine, videris amicus.
Tu magnus, quod das? immo ego, quod recipis.

2. premit] ‘Presses tightly down.’ ‘I am the real (or magnanimous) friend, in repaying one who deserved to be cheated.’

EP. 137. (III. xliii.)

On an old beau who dyed his hair. The poet says, that death will soon pull off that mask. The allusion is to Hades or Proserpina cutting off a lock of the victim, as if in a sacrifice. See Eur. Alcest. 75. Virg. Aen. iv. 698, ‘Nondum illi flavum Proserpina vertice crimem Abstulerat, Stygique caput damnaverat Orco.’ Hor. Od. i. 23. 20, ‘nullum saeva caput Proserpina fugit.’

Mentiris iuvenem tinctis, Laetine, capillis,
Tam subito corvus, qui modo cygnus eras.
Non omnes fallis; seict te Proserpina canum:
Personam capiti detrahet illa tuo.


2. corvus, &c.] Cf. Ep. 28. 7, 8.

4. personam] ‘Mask;’ as if the dye was so thickly laid on as to cover the whole face.

EP. 138. (III. xlv.)

Martial ridicules Ligurinus, because, although he is a just, moral, and innocent man, he puts every body to flight with his perpetual recitations. The same is the subject of Ep. 139 and 143. Compare also Hor. A. P. 474, ‘Indoctum doctumque fugat recitator acerbus; Quem vero arripuit, tenet occiditque legendo.’ Juv. i. 2, ‘vexatus totiens rauci Theseide Codri.’

Occurrit tibi nemo quod liberenter,
Quod, quacunque venis, fuga est et ingens
Circa te, Ligurine, solitudo,
Quid sit, scire cupis? Nimis poeta es.

4. poeta] Used as an adjective, ‘poetius.’
M. VAL. MARTIALIS

Hoc valde vitium periculo sum est.
Non tigris catulis citata raptis,
Non dipsas medio perusta sole,
Nee sic scorpios improbus timetur.
Nam tantos, rogo, quis ferat labores?
Et stanti legis et legis sedenti.
In thermas fugio: sonas ad aurem.
Piscinam peto: non licet natarc.
Ad cenam propero: tenes euntem.
Ad cenam venio: fugas sedentem.
Lassus dormio: suscitans iacentem.
Vis, quantum facias mali, videre?
Vir iustus, probus, innocens timeris.

6. *tigris citata*] 'A tiger in full pursuit.' Pliny, N. H. viii. 18, § 66, calls it 'animal velocitatis tremendae,' and describes the method of getting young tigers. The huntsman takes them in the mother's absence, and flies on a swift horse. As soon as she nears him in the pursuit, he drops one whelp, which the mother carries back in her mouth; and this is repeated till he reaches a place of safety, lucky if he has retained even one of the young. See Ep. 406. 2, 'raptor in Hyrcano qui fugit albus equo.'

7. *dipsas*] A serpent of Libya, the bite of which caused excessive thirst. Cf. Lucan ix. 718. 754, 'dipsas terris adjuta perustis.'

9. *labores* λόπας, 'annoyances.'

12. *piscinam* λαυτρος, the cold swimming-bath, called also 'baptisterium.' See Becker, Gallus, p. 375. It was a circular basin, surrounded with a walk, and with seats called 'scholae.'—non licet, viz. because he follows me even in the water.

14. *sedentem*] 'As I take my seat.' Cf. Ep. 435. 6.—The beauty and propriety of the Latinity, its terseness and point, are admirable.

. EP. 139. (III. xlv.)

On the same subject as the last.

Fugerit an Phoebus mensas cenamque Thyestae
Ignoro: fugimus nos, Ligurine, tuam.
Illa quidem lauta est dapibusque instructa superbis,
Sed nihil omnino te recitante placet.
Nolo mihi ponas rhombos pullumve bilibrem,
Nee volo boletos, osirea nolo: tace.

1. *fugerit*] 'Revera fugit, ut dicitur.' The sun was fabled to have turned back its course in honour of the Thyestean cannibal feast. See Eurip. Elect. 738.

5. *billibrem*] 'Of two pounds' weight.' So 'immodici nulli,' Ep. 87. 11.

EP. 140. (III. xlvi.)

To Candidus (Ep. 87), with an ingenious and satirical excuse for not continuing visits as a client.

Exigis a nobis operam sine fine togatam.

Non eo, libertum sed tibi mitto meum.

"Non est" inquis "idem." Multo plus esse probabo:

Vix ego lecticam subsequar, ille feret.

In turbam incideris, cuneos umbone repellet;

Invalidum est nobis ingeniumque latus.

5

Quidlibet in causa narraveris, ipse tacebo:

At tibi tergemina mugiet ille soplios.

Lis erit, ingenti faciet couvitia voce:

Esse pudor vetuit fortia verba mihi.

"Ergo nihil nobis" inquis "praestabis amicus?"

Quidquid libertus, Candide, non poterit.


3. multo plus] Said in irony.

Surely, my man will serve you better, being stronger, more active, &c., than I. The 'honesti clientes' were what these rogues required; to send a libertus instead would have annoyed them in the highest degree.

4. feret] 'He will help to carry it;' as if that were any part of a client's duty. — subsequear, Ep. 134. 4. 6.

5. cuneos] 'The dense pack,' a military term. — umbone, keeping up the metaphor, but meaning really cubito. Some refer it to the bundle of folds across the breast, in the adjustment of the toga (Becker, p. 413). As Juvenal, iii. 243, says, 'ferit hic cubito,' so the sharp thrust of the elbow is here compared to the boss on the shield. Similarly Stat. Theb. ii. 671, 'elypeum nec sustinet umbo,' and perhaps Suet. Caesar, § 68, 'transsiluit in navem umbone obvias agens.'

6. ingeniumque] This is wittily added, as if in disparagement, whereas it was the very thing that Candidus valued. Cf. 544. 6.

7. tacebo] Irony again: he means, that such oratory will obtain no praise from him, whereas the libertus, like other laudicenti (Pliny, Ep. ii. 14), will bawl as loud as he can. — sophos. Ep. 2. 7.

11. amicius] He ridicules the hollow professions of Candidus, who was always saying koiwa filave — quidquid, &c., 'I will give you (i.e. if you are deserving of it) what a libertus cannot' — mutual friendship, and the immortality of verse, he perhaps means to add.

EP. 141. (III. xlvii.)

The poet ridicules Bassus for carrying with him from the city into the country vegetables, eggs, &c., which his own farm would not produce.
Capena grandi porta qua pluit gutta
Phrygianunque Matris Almo qua lavat ferrum,
Horatiorum qua viret sacer campus
Et qua pusilli fervet Herculis fanum,
Faustine, plena Bassus ibat in reda,
Onnes beati copias trahens ruris.
Illie videres frutice nobili caules
Et utrumque porrum sessilesque lactucas
Pigroque ventri non inutilis betas.
Illie coronam pinguibus gravem turdis
Leporecum laesum Gallici canis dente
Nondumque vieta laecum faba porem.


3. Horatiorum, &c.] Where the two Horatii and the three Curiatii were buried. In Plaut. Capt. 90, ‘Porta Trigemina’ is referred to the porta Ostiensis, the name representing the same event.

4. pusilli] As Domitian called himself ‘Hercules,’ the poet in flattery calls the real Hercules ‘little,’ Ἡρακλίσκος. Cf. Ep 479. 6, ‘Majorem Alcidem nunc minor ipse celit;’ also 505. 1.—fervet, either because crowded with people, or from some hot spring there (Ep. s. 1).

5. reda] A travelling carriage on four wheels; see Becker, Gallus, p. 348, who remarks that Martial confounds it with carruca (ver. 13), which was shorter and more elegant in form.

6. frutice] ‘Head,’ as we call it.

7. utrumque] ‘Head,’ as we call it.

8. sessiles] ‘Fruits,’ (sectile or tonsile) and ‘capitatum.’ The first was cut green and young, the other was what we call ‘the potato onion,’ the bulbs of which grow on the top of the stalk. See Mr. Mayor, on Juv. iii. 293. Ep. 617. 6.—sessiles, ‘squat,’ ‘dwarf,’ so ‘sessilis obba,’ Pers. vi. Ep. 545. 9, ‘lactuca sedens et tonsile porrum.’


10. coronam] A withy on which the fieldfowls were strung in a circle. Cf. lib. xiii. 51, ‘at mihi de turdis facta corona placet.’ Ovid, A. A. i. 260, ‘turdoque licet missave corona Te memorem dominae testificare tueae.’ The turdo (fieldfare) was highly prized by the Romans. Cf. xiii. 92, ‘Inter aves turdus, si quis me judice certet, Inter quadrapedes mattea prima lepus.’

EPRGRAMMATA.

Nec feriatus ibat ante carrucam,
Sed tuta feno cursor ova portabat.
Urbem petebat Bassus? immo rus ibat.

13. *feriatus*] 'Otiosus,' without carrying any burden.
14. *tuta*] 'Protected by hay,' viz. from being broken.—*cursor*, a running footman or courier. Ep. 651. 7. Juv. v. 52 (where see Mr. Mayor's note).
15. *petebat*] In ver. 5, *ibat* was purposely used indefinitely. The reader is to suppose that Bassus was taking these supplies from his *villa* to his *domus* (town-house). The poet suddenly undeceives him: Bassus was obliged to buy cabbages in town to eat in the country.

EP. 142. (III. xlviii.)

On one who built a kind of fancy cottage, which he called 'pauperis cella' (see Ep. 132; 396. 5), and which became so in reality, when he was compelled to live there, after getting through all his property. The rich, according to Seneca, Ep. 18, used to build a *diaeta*, or set of rooms of a plainer kind, perhaps for the entertainment of their clients.

Pauperis extruxit cellam, sed vendidit Olus Praedia: nunc cellam pauperis Olus habet.

EP. 143. (III. 1.)

On the same subject as Ep. 139.

Haec tibi, non alia, est ad eceam causa vocandi,
Versieulos recites ut, Ligurine, tuos.
Deposui soleas, afferitur protinus ingens
Inter lactucas oxygarumque liber.

1. *non alia*] i.e. not for the purpose of showing hospitality. See Becker, Gallus, p. 209.
3. *soleas*] These in-door shoes were taken off when the guests reclined for dinner, and hence they were sometimes lost, though guarded by a slave; see Ep. 633. Horace ridicules the rustic guest who carries them into the room in his own hand, Epist. i. 13. 15. The guests asked for them on rising from dinner. *ib*. Sat. ii. 8. 77, 'et soleas poscit.' *Solea* is properly a sandal, 'quod solum pedis tegeta.'—*protinus*, because the 'lettuce and dressing' formed part of the *gustus*; Ep. 617. 5. Lib. xiii. 14, 'claudere quae mensas lactuca solebat avorum, Dic mihi, cur nostras inchoat illa dapes?' Hor. Sat. ii. viii. 7, 'In primis acris circum Rapula, lactucae, radices, qualia lassum Pervellunt stomachum; siser, halec (= oxygarum), facula Coa.' Lib. xiii. 102, 'Expirantis adhuc scembali de sanguine primo Accipe fastosum, munera cara, garum.'
Alter porrigitur, dum fereula prima morantur:
Terius est, neque adhuc mensa secunda venit.
Et quartum recitas et quintum denique broma.
Putidus est, totiens si mihi ponis aprum.
Quod si non scombris scelerata poemata donas,
Cenabis solus iam, Ligurine, domi.

5. *porrigitur* '[Is thrust into your hand.]' The word implies a forward or pushing action, as in holding out a petition, Ep. 217. 16.—*fereula, &c.*, 'while the first course is tardily coming on,' or 'purposely delayed.'—*terius, &c.*, a ridiculous hyperbole, 'a third book before even the second course,' (or rather, 'dessert,' Ep. 269. 11).

7. *broma* is an uncertain reading. It seems to mean 'a taste,' *βρώμα*, as the Greeks say, *εὐρίαν* τινα λόγων.

8. *putidus est* '[Is stale.]' Even the boar, 'animal propter convivia natum,' becomes disagreeable when we have too much of it; much more a book is *putidus*, i.e. wearisome. Cf. Hor. Sat. ii. 2. 39, 'rancidum aprum antiqui laudabat; non quia nasus Illis nullus erat, sed,' &c. Ib. 42, 'quanquam putet aper rhombusque recens.'

9. *scombris* i.e. for wrapping fish, Ep. 110. 4.

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**EP. 144. (III. ii.)**

On one who was suspected to have set fire to his own house, in order to get in contributions from his friends. Compare Juv. iii. 212, seqq.

Empta domus fuerat tibi, Tongiliane, duceis:
Abstulit hanc nimiurn easus in urbe frequens.
Collatum est deciens. Rogo, non potes ipse videri
Incendisse tuam, Tongiliane, domum?

1. *duceis*] For 200 sestertia; whereas five times that amount, *duceis centena*, was collected.—*nimiurn frequens*, Juv. iii. 197, 'vivendum est illie, ubi nulla incendia, nulli Nocte metus.' Suet. Dom. § 5, 'Plurima et amplissima opera incendio absumpita restituit.'—*Tongilianus* is mentioned in Ep. 684.

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**EP. 145. (III. lv.)**

On a lady who was excessively scented. Compare Ep. 323.

Quod quaecunque venis, Cosmum migrare putamus
Et fluere excusso cinnama fusa vitro,

1 *Cosmum*] A famous maker of perfumes. Cf. i. 87. 2, 'pastillos Cosmi luxuriosa voras;' and Juv. viii. 36. Inf. Ep. 594. 9, where 'Cosmi alabastra' is perhaps the same as the *vitrum* here mentioned. 2. *excusso*] 'With the contents shaken out.'—*cinnama*, oil of cin-
Nolo peregrinis placeas tibi, Gellia, nugis.
Scis, puto, posse meum sic bene olere canem.

namon, imported in small glass bottles (now often dug up in Roman tombs, &c.).

3. *peregrinis*] So ii. 12. 2, ‘Quodque tibi est nunquam non alienus odor.’

**EP. 146. (III. lvi.)**

At Ravenna, situated amid marshes by the sea, water was scarce and brackish, so that it was said of the people that ‘sitiunt vivi, natant sepulti.’ At the same time wine was plentiful, so that it was cheaper than good water. The same complaint is made by Horace about Canusium, Sat. i. 5. 9, ‘aqua non ditior urna,’ whereas of Equus Tuticus he says, *ibid.* 36, ‘venit vilissima rerum Hic aqua.’

Sit cisterna mihi, quam vinea, malo Ravennae,
Cum possim multo vendere pluris aquam.

1. *cisterna*] The Greek *λακκός*, an artificial receptacle, or covered tank for holding rain-water. “It differs from our *cisterns*, which are above ground, and from a well (pustens), which is supplied by springs.” Rich’s Dict. in v.

**EP. 147. (III. lvii.)**

On the same subject as the last.—‘A cunning tavern-keeper imposed on me the other day at Ravenna. When I asked him for wine and water, he sold me neat wine’ (mere *rum*, it has been cleverly turned)—*imposuit*, as Ep. 182. 10. Juv. iv. 103, ‘facile est barbaro imponere regi.’

Callidus imposuit nuper mihi copo Ravennae:
Cum peterem mixtum, vendidit ille merum.

**EP. 148. (III. lviii.)**

The poet here lands the farm of Faustinus at Tibur (Ep. 193) as a real *bona fide* farm, in contradistinction to that of Bassus, mentioned in Ep. 141. This contains a beautiful description of a Roman homestead with its varied livestock, &c.

Baiana nostri villa, Basse, Faustini
Non otiosis ordinata myrtetis

2. *non otiosis, &c.*] ‘Is not one of those which, laid out in unproductive myrtle-beds, or with solitary (vineless) plane-trees, or shapely box-groves, keeps out of cultivation broad acres of corn-land, but takes a pride in real and wild country.’ So ‘barbari decus hui,’ Ep. 573. 3.
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Viduaque platano tonsilique buxeto
Ingrata lati spatia detinet campi,
Sed rure vero barbaroque lactatur.
Hie farta premitur angulo Ceres omni
Et multa fragrat testa senibus auctumnis.
Hie post Novembres imminente iam bruma
Seras putator horridus refert uvas:
Truces in alta valle mugiunt tauri
Vitulasque inermi fronte prurit in pugnam.
Vagatur omnis turba sordidae chordis,
Argutus anser gemmeique pavones
Nomenque debet quae rubentibus pinnis
Et picta perdix Numidicaeque guttatae
Et impiorum phasiana Colehorum;
Rhodias superbi feminas premunt galli
Sonantque turres plausibus colubrarum;
Gemit hinc palambus, inde cereus turtur,

The myrtle and the plane were among the few trees which the Romans artificially planted for ornament; the latter more generally for training vines up the stem and branches. Hor. Carm. ii. 15. 4. 'platanusque coelebs evincet ulmos; tum violia et Myrtus et omnis copia naria spargent olivetis odorem Fertilibus domino priori.' Great complaint was made at this time of the quantity of land thus withdrawn from cultivation. Tac. Ann. xii. 43, 'at Hercule olim Italia legionibus longinquas in provincias commetatus portabat; nec nunc infecunditate laboratur' (i.e. sed 'ingratiss spatii campi').

6. Hic, &c.] 'Here corn is packed close, and pressed down in every corner, and many a crock (amphora) is fragrant with old vintages.' Senex autumnus is like fama anus, in i. 39. 2; testa anus, i. 105. 4.

9. seras] The uncouth pruner brings home late bunches of grapes, which had been left on the trees as not fully ripe at the vintage. See Ep. 23. 3.


362. 7; 617. 14.—argutus, 'cackling,' 'noisy,' as 'arguta hirundo.' Virg. Georg. i. 377, 'argnito passere.' Ep. 473. 8. —gemmei, 'spangled,' qui 'pictae pandunt spectacula candae.' Lib. xiii. 70, 'gammantes explicat alas.'

14. nomen, &c.] The flamingo, a bird imported by the Romans from the Nile. Lib. xiii. 71, 'Dat mihi phinsula rubens nomen, sed lingua gulosis Nostra sapit.' Juv. xi. 139, 'phoenicoperus ingens.'

15. picta] 'Spotted' (or perhaps, the red-legged partridge). Lib. xiii. 65, it is called 'avis rarissima.' — Numidiae, 'Guinea fowls,' the 'Afra avis' of Hor. Epod. ii. 53. Ep. 156. 4, 'nec Libye mittit, nec tibi Phasis aves.' See lib. xiii. 73. —impiorum, in reference to the unfilial deeds of Medea. For the pheasant, see xiii. 72, 'Argae primum sum transportata carina. Ante mihi notum nil nisi Phasis erat.'

17. prement] 'Tread.' Pliny, N. H. x. 31, § 48. says, the cocke of Rhodes and Tanagra were the best fighting breed.

19. palambus] The wood-pigeon, or ring-dove, φαττα.—turtur, the
turt\-dove, which is called *cercus*, from its colour. Lib. xiii. 5, ‘cerea, quae patulo lucet fceedula lumbo,’ So ‘cerea pruna.’ Virg. Ecl. ii. 53.

20. *sinum*] The lap, or apron full of corn. *— expects*, the lamb shut up at home tells by its bleating that it wants its mother to return from the pasture.

22. *serenum*] *παιδιοι*; the old focus stood in the atrium, under the aperture in the roof, which let out the smoke. Cf. Ep. 106. 8, ‘nigros non indignantia fumos Tecta.’ Here too were the Lares in their shrine, *laarium*. On a holiday they had offerings and decorations, and a huge fire (*larga silva*) blazed on the hearth. *— lactei*, ‘lately weaned, γελαθημωι.’ Hor. Epod. ii. 65, ‘positosque vernas, ditis examen domus, Circa renidentes lares.’

24. *copo*] The purveyor or wine-seller of the taberna attached to the house. See 15, 9, Becker, *Gallus*, p. 324. He and the training-master do not waste their time, as they would have little to do in the country, but go out hunting or fishing. There is an allusion to the proverb, ‘perdere oleum,’ ‘to waste (lamp) oil.’ — *lubricus, λιαφαρδε*, shining with oil.

26. *sed tendit, &c.*] Hor. Epod. ii. 33, ‘aut amite levii rara tendit retia Turdis edacibus dolos.’

29. *exercet, &c.*] The town slaves (familia urbana, Becker, *Gallus*, p. 202) work cheerfully at the garden, which yields a ready return for their trouble (*facilis*), and the master’s sons (Ep. 557. 2), full of fun and frolic, having no tutor to give orders, delight to put themselves under service to the bailiff, viz. to dig, &c. — *capillati* are so called, as opposed to the crop-headed slaves; elsewhere *carrisii*.

31.] *ille* answers to *hie*, ver. 37. ‘One brings yellow honey in its own comb, and a cone-shaped cheese from the woodland at Sassina (Ep. 23. 7; 475. 4); another hands sleepy dormice, another a kid, a fourth capons.’—*coactos, &c.*, *exectos*. For the *glis*, see xiii. 50, ‘Tota
Et dona matrum vimine offerunt texto
Grandes proborum virgines colonorum.
Facto vocatur laetus opere vicinus;
Nec avara servat crasinas dapes mensa,
Veseuntur omnes ebrioque non novit
Satur minister invidere convivae.
At tu sub urbe possides famem mundam
Et turre ab alta prospicis meras laurus,
Furem Priapo non timente securus;
Et vinitorem farre pascis urbano
Pictamque portas otiosus ad villam
Olus, ova, pullos, poma, caseum, mustum.
Rus hoc vocari debet, an domus longe?

mihi dormitur hiems, sed pinguior
illo Tempore sum quo me nil nisi
somnus alit.'

39. et dona, &c.] 'Presents too
from their mothers are offered in
a wicker basket by the well-grown
girls of the honest tenants.'

41. vocatur] Viz. ad cenan, Ar.
Pac. 1146, τόν τε Μανιρ ἡ Εὔρα
βιωστρισάτω ἐκ τοῦ χωρίου.

45. firmem mundam] A witty de-
scription of a farm, which is kept
as tidy as a garden, but produces
nothing.

46. turre] As in modern Italian
and Portuguese houses, a flat-topped
tower of two or three stories was a
feature of the Roman villa.—se-
curus, 'free from anxiety,' because
the Priapus (in your garden) has no
thief to fear,' i.e. because you have
530. 4.

49. otiosus] Because your villa
supplies you with nothing to do.

50. olus, &c.] The commodities
here mentioned, which Bassus has
to buy (Ep. 141), are nearly those
which are brought as presents to
Faustinus, ver. 34, seqq.

51. domus longe] 'A town-house
away from town.'

EP. 149. (III. lx.)

On the invidious difference between the patron's and the client's diurn.
See Juv. v., and Ep. 97. 132. 230. 373.

Cum vocer ad cenan non iam venalis ut ante,
Cur mihi non eadem, quae tibi, cena datur?
Ostrea tu sumis stagno saturata Lucrinum,
Sugitum inciso mitulus ore mihi.

1. cenan] Viz. rectam; Ep. 114.
-venalis, bought, as it were, by the
centum quadrantes.

4. 33. Juv. iv. 140, 'Circaes nata
forest, an Lucrinum ad saxum—
ostrea, callebat primo dignoscere
morsu.' Hor. Epod. ii. 49, 'non
me Lucrina juverint conchylie.'

4.] mitulus (edulis), the edible
Sunt tibi boleti, fungos ego sumo suillos:
Res tibi cum rhombo est, at mihi cum sparulo.
Aureus immodicus turtur te clunibus implet,
Ponitur in cavea mortua pica mihi.
Cur sine te cenio, cum tecum, Pontice, cenem?
Sportula quod non est, prosit: edamus idem.

musc.e., Hor. Sat. ii. 4. 23.—*inciso cre*, not properly opened, but with a hole made in the shell, so that the contents must be sucked through it. It is generally explained, *is sucked by me with a cut mouth,* i.e. so that I cut my mouth with the wide shell. But this would be a far-fetched hyperbole.


6. *sparulo*] Some fish inferior to a turbot, as a plaice, brill, &c.
8. *pieca*] A jay or magpie that has died in its cage.
10. *prosit, &c.*] Do let us gain some benefit from the sportula being abolished (by edict of Domitian, Ep. 114).

**EP. 150. (III. lxi.)**

A rebuke to one who was always asking some favour as *'a mere trifle.'—* You say it is *'nothing at all.'* Very well then, I will give you just what you ask.*

Esse nihil dicis quidquid petis, improbe Cinna:
Si nil, Cinna, petis, nil tibi, Cinna, nego.

**EP. 151. (III. lxii.)**

On the folly of ostentatious wealth. Compare Ep. 133.

Centenis quod emis pueros et saepe ducenis,
Quod sub rege Numa condita vina bibis,
Quod constat deciens tibi non spatiosa supellex,
Libra quod argenti milia quinque rapit,

1. *centenis*] *'At 100 sestertia apiece.'* On the high prices given for slaves, see Becker, Gallus, p. 201. So i. 58. 1, *'milia pro puero centum me mango poposit.'* xi. 70. 1, *'vendere, Tucca, potes centenis millibus emptos?'
2. *reges Numa*] An hyperbole, of course, but intended to ridicule the fictitious ages assigned to choice wines.
3. *non spatiosa*] A few superficial feet of plate cost you, from its rarity or delicate workmanship, 100,000 sestertia; and a single pound of it in weight carries away 5000 sestertia.
M. VAL. MARTIALIS

 Aurea quod fundi pretio carruca paratur,
   Quod pluris mula est, quam domus empta tibi:
Hace animo magnus eredis te, Quinte, parare?
   Falleris: hace animus, Quinte, pusillus emit.

5. carruca] See Ep. 141. 13; 3. pusillus] μικροπρεπῆς, βα-
   651. 2. 'A gilt coach is bought at
   the price of a farm.'

EP. 152. (III. lxiii.)

On a 'bellus homo,' a 'beau' or 'gallant,' such as is described in Ep.
63, and in i. 9, 'Bellus homo et magnus vis idem, Cotta, videri; Sed qui
bellus homo est, Cotta pusillus homo est.'

Cotile, bellus homo es: dicunt hoc, Cotile, multi.
   Audio: sed quid sit, die mihi, bellus homo?
   'Bellus homo est, flexos qui digerit ordine erines,
   Balsama qui semper, cinnama semper olet;
   Cantica qui Nili, qui Gaditana susurrat,
   Qui movet in varios brachia volsa modos;
   Inter femineas tota qui luce cathedras
   Desidet atque aliqna semper in aure sonat,
   Qui legit hinc illine missas scribitaque tabellas,
   Pallia vicini qui refugit cubiti;

3—12.] The definition given by
Cotilus. This appears from quid
narras, in ver. 13. Otherwise, the
poet might be supposed to ask a
series of ironical questions.—flexos,
'curled with the tongs.' Ep. 523. 6,
'tu flexa nitidus una vagaris.'

5. cantica] 'Ditties.' Properly
the word meant a monody in the
Roman comedy. —Nili, from Can-
opus, perhaps, or Alexandria.—
Gaditana, from Cadiz. Ep. 21. 12;
vi. 71. 2. 'Gaditanis lude re docta
modis.' Juv. xi. 162; 'ut Gaditana
canoro Incipit priurire choro.' —
susurrat, 'whistles,' or 'hums
snatches,' &c.

6. movet, &c.] The gesticulatio,
or keeping time to the music with
the motion of the hands. Ovid,
A. A. i. 595, 'si vox est, canta; si
mollia brachia, salta.' Ib. ii. 305,
'brachia saltantis, vocem mirare
canentis.' Propert. v. 3. 42, 'nanus
 — jaclatabat truncas ad cava buxa
manus' — volsa, Ep. 73. 6.
7. cathedras] Often used of a
woman's chair; see Becker, Gallus,
p. 293. Inf. xii. 38. 1, 'femineis
noctesque diesque cathedris incedit.'
v. 61. 1, 'crispulus iste quis est,
uxori semper adhacret Qui, Mar-
riane, tuea? — desidet, 'sits idle,'
lounges about.'

9. tabellas] 'Notes,' viz. ama-
torias. Ovid, A. A. i. 333, 'illadum
dat recipitque tabellas.' Inf. xi. 64,
'Nescio tam multis quid scribas.
Fauste, pucllis. Hoc scio, quod
scribit nulla puella tibi.'

10. refugit, &c.] Who shuns con-
tact with the mantle on his neigh-
bour's elbow (on the lectus), lest
it should sully his own.
EPIGRAMMATA.

Qui scit, quam quis amet, qui per convivia currit, Hirpini veteres qui bene novit avos."

Quid narras? hoc est, hoc est homo, Cotile, bellus?

Res pertricosa est, Cotile, bellus homo.


13. *hoc, &c.* 'Is this, and this also, a bellus homo?' So τόσα καὶ τόσα is used of varied numbers or qualities.—*pertricosa*, 'very trifling,' i.e. your 'beau' is a thing of many small pursuits. *Tricae,* 'trifles,' like *Apinae*, Ep. 56. 2. This is said to have been the name of a small town in Latium. Ep. 693. 7, 'sunt apinae tricaeque et si quid villius istic.'

EP. 153. (III. lxv.)

A highly poetical, though amatory, description of a favourite boy.

Quod spirat tenera malum mordente puella,
Quod de Corycio quae venit aura croco;
Vinea quod primis cum floret cana racemis,
Gramina quod redolent, quae modo carpisit ovis;
Quod myrthus, quod messor Arabs, quod sucira trita,
Pallidus Eoo ture quod ignis olet;
Gleba quod aestivo leviter cum spargitur imbre,
Quod madidas nardo passa corona comas:
Hoc tua, saeve puer Diadumene, basia fragrant.

Quid, si tota dares illa sine invidia?

2. *croco*] The saffron from Coryc-eus in Cilicia. Ep. 594. 2, 'ultima quod curvo quae cadit aura croco.'

3. *vinea*] A vineyard when its early clusters are in flower.—*cana* refers to the silky appearance of the young leaves. Virg. Georg. ii. 390, 'hinc omnis largo pubesceit vinca futa.'


8. *passa*] When it has been in contact with hair that has been moistened with nard.

10. *sine invidia* ἀφθόνος, not sparingly, or as if snatched from you reluctantly.

EP. 154. (III. lxvi.)

On the murder of Cicero by order of Antony, which the poet shows to be worse than the death of Pompey by the sword of Ptolemy's guardian Pothinus. See Ep. 263.
Par seclus admisit Phariis Antonius armis:
Abscidit voltus ensis uterque sacros.
Huld, laurigeros ageres cum laeta triumphos,
Hoc tibi, Roma, caput, cum loquereris, erat.
Antoni tamen est peior, quam causa Pothini:
Hic facinus domino praestitit, illi sibi.

1. *Phariis armis* A crime which matches that committed by the armed hand of an Egyptian.—uterque, both Antony and Pothinus.—abscidit, compounded from caedo, not scindo.—sacros, consecrated to Rome from their public services.

3. *illud, &c.* Pompey was the head, or chief man, at Rome when she was conducting triumphs; Cicero, when she desired to make her voice heard.

5. *peior* Antony’s motives were selfish; Pothinus, at all events, thought to serve his master.

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**EP. 155. (III. lxvii.)**

An epigram on some lazy sailors (real or imaginary), evidently written for the sake of the joke in the last line, where *Argonauta* means ἀργοῦς, ‘idle.’

Cessatis, pueri, nihilque nostis,
Vaterno Rasinaque pigiores,
Quorum per vada tarda navigantes
Lentos tingitis ad celeuma remos.
Iam prono Phaethonte sudat Αεθόν
Exarsitque dies, et hora lassos
Interiungit equos meridiana.
At vos tam placidas vagi per undas
Tuta luditis otium carina.
Non nautas puto vos, sed Argonautas.

1. *nihil nostis* ‘You know nothing of the art of rowing.’

2. *Vaterno, &c.* These are the names of two small rivers running into the Po, not far from Forum Cornelia, where the poet was staying.


Ad sonitum plaudat resonantia cacrula tonsis.’ — lentos, &c., ‘you just dip your oars lazily.’

5. *jam prono* Now descending the declivity of heaven, i.e. past noon.—Aethon, one of the horses of the sun.


9. *luditis otium*] ‘Play away your time in idleness,’ as ludere carmen, &c.
On one, who (for certain reasons of his own) always preferred strongly-scented viands.

Nec mullus, nec te delectat, Baetice, turdus,
Nec lepus est unquam, nec tibi gratus aper;
Nec Libye mittit, nec tibi Phasis aves:
Capparin et putri cepas hallece natantes
Et pulpum dubio de petasone voras,
Teque invant gerres et pelle melandrya cana,
Resinata bibis vina, Falerna fugis.
Nescio quod stomachi vitium secretius esse
Suspicior: ut quid enim, Baetice, saprophagis?

3. *liba*] Small round and sweet rolls. Hor. Epist. i. 10, 10, 'utque sacerdotis fugitivus liba recuso.' Sat. ii. 7. 102, 'nil ego si duco libo fumante.' — *quadra*, &c., a square piece broken from a scored cake. See Ep. 312. 1; 497. 18. Hor. Epist. i. 17. 49, 'et mihi dividuo findetur munere quadra.' — *Libye*, &c., Ep. 143. 15, 16.

5. *capparin*, &c.] 'Capers, and onions swimming in stale fish-pickle, and the lean meat from a questionable (i.e. not over-fresh) ham, you greedily devour.' — *alee, hallece*, or *alex* was something like our anchovy sauce. See Hor. ii. 4. 73, and 3. 9.— *petasone*, so 'siccus petasunculus,' Juv. vii. 119. Inf. xiii. 54, 'laun de petasone vorent.' — *pulpa*, Pers. ii. 63, is properly 'meat without fat.'

7. *gerres*] Some small pickled fish, like our sardines. See Ep. 657. 15.— *melandrya*, 'heart of oak,' a term applied to the tough and dark-looking flesh of the salted tunny. Pliny, N. II. ix. 15, § 48, 'cetera parte (thynnii) plenis pulpamentis sale adservantur; melandrya vocantur quercus assulis similia.' From the dark colour of 'heart of oak,' τὸ μέλαν ἄρνος, Od. xiv. 12 (perhaps the *ilex*, in which it is very conspicuous), the pickled fish derived its name, much as sailors call brown and hard salt beef 'junk.' Varro, L. L v. § 77, 'Cybium et thunnnus, quojus item partes Graecis vocabulis omnes, ut *melandrya* atque *uraeon*.'

8. *resinata*] 'Smacking of rosin,' or with a slight taste of turpentine, like the Greek wines. The amphora was probably lined inside with rosin, in lieu of glazing, and thus the wine derived a flavour. Cf. Ep. 601. 24, 'et vinum nuce condimus picata.' Propert. v. 6. 38, 'et Methymnae Graecia saliva meri.' Pers. Sat. v. 46.

10. *saprophagis*] σαπροφαγεῖς, 'eat stale food,' or 'rotten meat.' — *ut quid, uta tī*, lit. 'ut quid sit?' i.e. *quare.*
EP. 157. (III. xciv.)

The same subject as Ep. 119.

Esse negas coctum leporem poscisque flagella.
Mavis, Rufe; coeum scindere, quam leporem.

2. scindere] 'To cut up,' a play and carpere, 'to carve.' So Ep on the double sense of verberare 118. 2, 'sed nihil scidisti.'

EP. 158. (III. xcix.)

A reply to the protest of the ambitious cobbler satirized in Ep. 122.

Irasci nostro non debes, cerdo, libello.
Ars tua, non vita est carmine laesa meo.
Non nocuos permitte sales. Cur ludere nobis
Non liceat, licuit si iugulare tibi?

4. iugulare] To kill gladiators by pollice vulgi,' Juv. iii. 36. the sica, ibid. ver. 2, i. e. 'verso

EP. 159. (III. c.)

To Rufus (Ep. 78), with the present of the book. The poet jokes on the messenger being wetted with rain, in allusion to the writing being made illegible by water. See Ep. 4 and 475. But there is probably a play on madidus in the sense of 'tipsy.' See Ep. 161. 11.

Cursorem sexta tibi, Rufe, remisimus hora,
Carmina quem madidum nostra tulisse reor.
Imbribus immodieis caelum nam forte ruebat.
Non aliter mitti debuit iste liber.

4. non aliter] Quasi qui imbre dilui deberet.

EP. 160. (IV. i.)

On the birthday of Domitian, whom the poet praises as superior to Jupiter himself, and for whom he prays a long and happy life.

Caesaris alma dies et luce sacratior illa,
Conscia Dictaeum qua tulit Ida Iovem,

2. conscia] 'Which saw Jupiter's domini conscia terra fuit.' Ep. birth.' Cf. ix. 20. 2. 'Infantis 172. 2.
Longa, precor, Pylioque veni numerosior ævo
Semper et hoc voltu vel meliore nite.
Hic colat Albano Tritonuida multus in auro
Perque manus tantas plurima quercus eat;
Hic colat ingenti redeuntia sacella lustro
Et quae Romuleus sacra Tarentos habet.
Magna quidem, Superi, petimus, sed debita terris:
Pro tanto quae sunt improba vota deo?

3. *Pylio ævo* 'Counted in larger numbers than the age of Nestor.'

4. 'May be (Domitian) for many years crowned with gold sacrifice to Minerva on the Alban Hill, and bestowed many an oak garland with his powerful hands! May he keep the "ludi sacrales," as they return in their great lustrum, and the sacrifices performed in the Terentus.'

5. *Albano* Cf. Suet. Dom. 4, 'Celebrabat in Albano quotannis Quinquatrat Minervae, cui collegium instituverat.' Mart. xi. 7. 3, 'Caesar in Albanum jussit me mane venire.' Ep. 215. 1. Stat. Silv. iv. 2. 62, 'Saepe coronatis iteres Quinquennia lustris -Trojanæ qualis sub collibus Albæ -Palladio tua me manus induit auro.' Suetonius also says that 'Minervam religiosœ celebrat.' Cf. also Ep. 446. 10.—*in auro*, Suet. Dom. 4, 'Capite gestâns coronam auream cum effigie Jovis ac Junonis Minervæque;' or, *multus in auro* may mean, occupied in distributing golden crowns (sc. to the winners); or, lastly, *multus in Albano auro* may be rendered, 'devoted to the worship of the golden statue at Alba.' Tacitus speaks of 'auream Minervae simulacrum,' set up in the curia in honour of Nero, Ann. xiv. 12.

6. *quercus*] Quercus corona, given to the victors in the games instituted in honour of Jupiter Capitolinus, Ep. 191. 1. Suet. Dom. iv., 'Instituit quinquennale certamen Capitolino Jovi triplex musicum, equestre gymnico et aliquanto plurium quam nunc est coronarium.' Perhaps, however, the allusion is to the oak-garland, hung up at the palace. Ep. 444. 7. Ovid, Fast. i. 614.

7. *ingenti, &c.*] The *Ludi sacrales* recurring every 100 years, he may well say, v. 7, 'Magna quidem petimus.' Cf. Suet. Dom. 4, 'Facit ludos saeculares computata ratione temporum ab anno non quo Claudius proxime, sed olim Augustus ediderat;' and compare Tac. Ann. xi. 11. The proclamation usual before these games was 'venite ad ludos spectandos quos nec spectavit quisquam nec spectaturus est,' Claud. 21. The *ingenus lustrum* (αἱγνα ἐμαυτός) is the term of 110 years, adopted by Augustus in his computation. In the time of the republic these were called ludi Tarentini or Taurii. They are said to have been instituted by one Valerius, whose three children, when attacked by a plague, were saved by drinking water warmed at a place in the Campus Martius, called *Tarentum*; others connect it with the battle of the Horatii and Curiatii. The name 'Tarentus' is said to be connected with Tarquinius, and the place itself to have been the site of Tarquinius Superbus' house at Rome. For Tarentos, cf. Ep. 33; x. 63. 3, 'Bis mea Romano spectata est vita Tarento' (sc. at the seculares of Claudius and Domitian). The rites performed at this place were of a mystic nature, to the infernal powers; and they were celebrated at long intervals. Varro, L. L. vi. 24, says it took place in the Velabrum.
On the routine of duties and amusements in the Roman day.

Prima salutantes atque altera contere fit hora,
Exercet raucus tertia caudicos:
In quintam varios extendit Roma labores,
Sexta quies lassis, septima finis erit:
Sufficit in nonam nitidis octava palaestris,
Imperat extractos franger tum totos
Hora libellorum decima est, Eupheme, meorum,
Temperat ambrosias cum tua cura dapes,
And bonus aetherio laxatur nectar.
Caesar
Ingentique tenet poca parca manus.
Tunc admitte iocos: gressu timet ire licenti
Ad matutinum nostra Thalia Iovem.

2. raucus] ‘Till they are hoarse,’ i. e. so as to become hoarse.
3. in quintam] i. e. ‘ad finem quintae.’ But in ver. 5, in nonam, means ‘usque ad nonam,’ since the nona (about three p.m.) was the ordinary dinner hour. A more fashionable dinner hour was the tenth, Ep. 55. 9.
4. quies] The siesta or midday nap—finis, the end of the business part of the day. The afternoon is devoted to amusement and conviviality.
5. nitidis] sc. ‘oleo.’ Athletic exercises were used before the bath. Cf. Ep. 344. 7. Theoc. ii. 51, λιπαρὰς ἐκτοσθε πυλαίστρας.
7. Hora, &c.] When the drinking has begun, then is the time for you to introduce my books. Euphemus was ‘structor’ to Domitian, and his duty it was to set the dishes in order, and generally to arrange the dinner.
11.] Cf. Ep. 522. 19; 691. 10. Domitian, as censor, might object to the wanton Muse in his more sober and serious hours.

Dum novus est rasa nec adhuc mihi fronte bellus,
Pagina dum tangi non bene sicca timet,
I puer et caro perfer leve munus amico,
Qui meruit nugas primus habere meas.

110. 8.
Curre, sed instructus: comitetur Punica librum
Spongia: munerebus convenit illa meis.
Non possunt nostros multae, Fanstine, liturae
Emendare iocos: una litura potest.

5. *curre, &c.* 'Let a sponge go with it to obliterate it if worthless. For the Punica spongia, cf. Pliny, N. H. ix. 45. Aesch. Ag. 1329, \( \delta \)ολαίς \( \gamma \)ηρώισσων \( \sigma \)πογγωσ \( \omega \)λε-
\( \sigma \)εν γραφήν.

7. ] Many erasions cannot emend my epigrams, one final one can, viz. wiping them all out at once (\( \alpha \)φα-
\( \nu \)ισίς). Cf. Ep. 159. 3, and 2. 9. Hence the joke in Suet. Aug. 85, Tragoediam magno impetu exorsus non succedentis stylo abolivit, quaer-
rentibusque amicis, quidnam Ajax aegeret, respondit, Ajuem suum \( \tau \)στιν \( \sigma \)πογγίαν \( \iota \)νίκα.' Ib. Calig. 20, 'eos, qui maxime displicissent, scripta sua spongia linguave delere jussos.'

EP. 163. (IV. xi.)

On the rebellion of L. Antonius Saturninus in Upper Germany. See Ep. 492.

Dum ninium vano tumefactus nomine gaudes
Et Saturninum te pudet esse, miser,
Impia Parrhasia movisti bella sub ursa,
Qualia qui Phariae coniugis arma tulit.
Excederatne adeo satum tibi nominis huius,
Obruit Actiaeai quod gravis ira freti?

1. vano nomine] In the accident of being called by the same name as Antony the Triumvir. L. Anto-
niunus Saturninus, incited, as Aurelius Victor tells us, 'Domitiani saevitiā et verborum injuriis,' stirred up a sedition against Do-
imitian in Germany, the province allotted to him. He was speedily overpowered and captured, owing partly to a sudden inundation from the Rhine, which prevented his barbarian allies from joining him. Cf. Suet. Dom. 6. Marti! here jestingly ascribes his rebellion to the pride he felt in his name Antonius, as if he wished to follow the example of his great namesake, and angurs his defeat from the ill
omen attached to the name.

2. Saturninum] You are not con-
tent to be a Saturninus (referring probably to the Saturninus who was tribune, and, as Tacitus calls him, Ann. iii. 27, 'turbar turbar ple-
bis,' who was condemned for seditious prac-
tices, and executed a.u.c. 645); but you wish to be higher than that, an Antony, a master of the world.

3. Parrhasia] In Northern Ger-
mny. Ovid calls the constellation of the Great Bear 'Parrhasides stellae,' Fast. iv. 577, i. e. Are
dian, from Callisto. — Phariae coniugis, the Egyptian Cleopatra. Virg. Aen. viii. 688, 'sequiturque (nefas!) Aegyptia conjux.'

5. exciderat] Se. animo. — hujus, Anoni. — gravis ira, see Propert. v. 6. 47, 'nec te quod classis cen-
tenis remigat alis, Terrecat: invito labitur illa mari.'
An tibi promisit Rhenus quod non dedit illi
Nilus, et Aretois plus licuisset aquis?
Ille etiam nostris Antonius occidit armis,
Qui tibi collatus, perfide, Caesar erat.

7. promisit, &c.] Viz. victoriam, sibi; and 167. 7.
should more licence have been allowed to a northern than to a southern river? Cf. Ep. 184. 3,
'ne superi vellent hoc licuisse

Claudia, Rufa, meo nubit Peregrina Pudenti:
Macte esto taedis, o Hymenae, tuis.
Tam bene rara suo miscentur cinnama nardo,
Massica Theseis tam bene vina favis;
Nec melius teneris iunguntur vitibus ulmi,
Nec plus lotos aquas, litora myrtus amat.
Candida perpetuo reside, Concordia, leeto,
Tamque pari semper sit Venus aquea iugo.
Diligat illa senem quondam, sed et ipsa marito
Tum quoque cume fuerit, non videatur anus.

1. *Claudia—Pudenti*] It has been supposed that these are the same as St. Paul mentions in 2 Tim. iv.
There is, of course, no proof of it; and probably the idea arose simply from the similarity of the names.
2. *macte esto*] ὄνωπα, may this marriage-torch of Hymen be blessed.
This mixture of wine and honey made the mulsum. The Falernum, however, seems to have been the most usual wine for this purpose Cf. xiii. 108, 'Attica nectarum turbatis mella Falernum.' Hor. Sat. ii. 4. 24, 'Aufidius fortis miscetabit mella Falerno,' ii 2. 16, 'Nisi Hymettia mella Falerno ne biberis diluta.' By an elegant simile the union of the foreign with the native is implied.
8. *tam pari*] Thocer. xii. 15, ἀλλάλον τ' ἰφίλησαν ἵσω ξυγῷ.

**EP. 164. (IV. xiii.)**

The poet prognosticates a happy issue to the marriage of Pudens and Claudia, from their similarity of disposition and mutual love. It is one of the most beautiful epigrams of Martial. If this be the Claudia Rufina of Ep. 618, 'peregrina' will mean that she was of British birth.

**EP. 165. (IV. xiv.)**

To *Silius Italicus*, the poet, born at Corfinium, in the territory of the Peligni, and the author of the poem on the Punic war. Martial mentions him again, vi. 64. 10, 'perpetris—scrinia Sili;' also Ep. 366. 614, 615,
where his reverence for Virgil is mentioned, whose close imitator he was.

Sili, Castalidum deus sororum,
Qui periuria barbari furoris
Ingenti premis ore perfidosque
Astus Hannibalis levesque Poenos
Magnis cedere cogis Africanis:
Paulum seposita severitate,
Dum blanda vagus alea December
Incertis sonat hine et hine fritillis
Et ludit tropa nequiore talo,
Nec torva lege fronte, sed remissa
Lascivis madidos iociis libellos.
Sie forsan tener ausus est Catullus
Magnno mittere passerem Maroni.

2. qui, &c.] 'Who in powerful strains are suppressing (i.e. describing the defeat of) the perjuries of barbaric rage, and compelling the perfidious arts of Hannibal and the fickle Carthaginians to submit to the great Africani.' — *perjuria*, Cf. Ep. 236. 6.

5. cogis] i.e. 'canis quemadmodum exacti fucrist.' Cf. Hor. Sat. i. x. 30, 'Turgidus Alpinus jugulat dumn Memnona.' ii. 5. 41, 'Furio hibernis canâ nivc conspuit Alpes,' for Furius Bibaculus had begun a poem with 'Juppiter hibernas, &c.'

6. severitate] i.e. 'severo opere.'

7. dum, &c.] During the Saturnalia, at which time only it was allowed to play with 'vetitia legibus aleâ.' Cf. Ep. 593 and 272.

9. nequiore talo] The talus appears to have been thrown from the hand, not from the box ('fritillus, turricula, pyrgus,' or 'phimus'), and therefore afforded more scope for cheating. This explains *incertis* also, 'hazardous'; for with the 'fritilli' you could not be so certain of what you were going to throw, as if you threw from the hand. Cf. xiv. 16, 'Quae seic compositos manus improba mittere talos, Si per me misit, nil nisi vota facit,' i.e. he can never make sure, but has to trust to fortune. Hence also Ep. 199. 15, 'Supposita est blando nunquam tibi tessera talo,' — *sonat*, from the rattling noise. In Ep. 272. 3, the player is 'blando male proditus fritillo.' — *tropa* is a very uncertain reading. It seems to mean 'the trickster,' or 'gambler.' For the whole subject of the 'tali' and 'tesserae,' cf. Becker's *Gal/us*, Sc. x. Excursus ii.

12. madidos] 'Steeped in wanton jokes.' The excuse for a grave poet reading them is the licence of the season.

13. sic forsan] Martial compares himself to Catullus, Silius to Virgil. In the same spirit as Catullus might have sent his poem about his mistress's pet sparrow (cf. Cat. iii.) to Virgil, so he humbly sends his poems to Silius.
To a not very honest friend, who had asked for a loan, first of money, then of plate.

Mille tibi nummos hesterna luce rogandi
In sex aut septem, Caeciliane, dies, "Non habeo" dixi: sed tu causatus amici
Adventum lanceam pancaque vasa rogas.

Stultus es? an stultum me credis, amice? negavi 5
Mille tibi nummos, milia quinque dabo?

3. non habeo] The point is, that the friend was too stupid to see that this was a polite way of declining to lend, and thought that the poet really had not the money.

6. milia quinque] The value of the plate.—dabo, a jocose way of saying commodabo.

On a boy killed by the fall of an icicle on his throat. There is a similar argument to Ep. iii. Anthol. Graec., in which the death of a Thracian boy is recounted, who breaking through whilst sliding on the Hebras, has his throat cut by the ice.

Qua vicina pluit Vipsanis porta columnis
Et madet assiduo lubriceus imbre lapis,
In jugulum pueri, qui roscida tecta subibat,
Decidit hiberno praegravis unda gelu:
Cumque peregisset miseris crudelia fata,
Tabuit in calido vulnere muro tener.

Quid non saeva sibi voluit Fortuna licere?
Aut ubi non mors est, si ingulatis aquae?


Martial sends to a friend an ‘endromis,’ the usefulness of which he praises highly, if not its elegance. Becker says of the ‘endromis,’ Gallus, p. 422, "The endromis was not a garment, but a thick piece of cloth, forming a coverlet, which was thrown round the body after gymnastic exercises, to prevent cold being taken. In the same way Trimalchio, in Petron. 28, after the bath, covers himself with a coccina gausapa."
He also refers to xiv. 126, 'Pauperis est munus, sed non est pauperis usus; Hanc tibi pro laenâ mittimus endromida.' Juv. vi. 246, 'Endromidas Tyrias et feminem ceroma Quis nescit?' It is mentioned also, Juv. iii. 103, 'Igniculum brumae si tempore poscas, Accipit endromiden.'

Hanc tibi Sequaniec pinguem textrices alumnam, Quae Lacedaemonium barbarica nomen habet, Sordida, sed gelido non aspernanda Decembri Dona, peregrinam mittimus endromidam:—

Seu lentum ceroma teris tepidumve trigona, Sive harpasta manu pulvulenta rapis; Plumea seu laxi partiris pondera sollis, Sive levem cursu vincere quaeris Athan:—

1. Sequaniec Gallic. Cf. Juv. ix. 27, 'pingues aliquando lacernas Munimenta togae. — Et male percussas textoris pectine Galli Accipimae.'— pinguem, 'thick,' 'coarse,' or perhaps 'greasy,' from the dirt in the wool, or the oil, used in spinning or weaving it. See Ep. 23. 4; 230. 7. Suet. Oct. 82, 'hieme quaternis cum pingui toga tunicis—muniebatur.'

3. sordida] 'Ill-coloured.'

5. lentum] 'Sticky.'—teris, rightly used with ceroma, in the sense of using, so as to rub off, is improperly joined also with trigona, meaning 'to use often.' Ceroma was a mixture of oil and wax, used especially by wrestlers. Cf. Juv. vi. 246. Ep. 260. 3; 341. 9.—trigona, a game played by three people, in which they threw a ball from one to the other, catching it before it reached the ground. The left hand was used principally (cf. Ep. 371. 9; 682. 3, where the parasite is laughed at for catching it with both hands, and xiv. 40, 'Si me mobilibus seis expulsare sinitis Sum tua; si nescis, rustice, reddeplam'). When 'expulsare' refers to the form of the games, 'expulsim ludere' was opposed to 'datatima,' which latter was said of two people throwing the ball from one to the other; the 'expulsim ludere' is obscure. On the whole subject of games of ball, cf. Becker, Gallus, Sc. vii. Exc. ii. p. 400.

6. harpasta] Petron. 27, 'Soleatus pila sparsiva exercebatur, nec eam amplius repetebat quae terram contingat, sed follem (a bag) plenum habebat servus succiebatque ludentibus: alter (servus) numeabat pilas, non quidem cas quae inter manus lusu expellente vibrabant, sed eas quae in terram decedebant.' In this game a ball (or more probably balls) was thrown among the players, who had to scramble for them; hence, perhaps, the proverb, 'Mea pila est,' and rapis, in allusion to the derivation from ἀρπαξεῖν. Athenaeus says, συνιοτάτων πρὸς ἄλλων καὶ ἀποκολώντως ὑπάρχαι τῶν μεταξὸ διαπονοσί, and speaks of it as a very severe exercise. It is mentioned, iii. 67, 'Harpasto quoque subligata ludit,' and xiv. 43.

7. follis] The largest of the balls = our football, struck with the fist or arm. Cf. Plaut. Rud. iii. 416, 'Ego te follem pulgillatorium faciam.' It was a very easy game. Cf. xiv. 47, 'Ite procul juvenes; mitis mihi convenit actas. Folle deect pueros ludere, folle senes.' If follis is correctly used here, 'plumea' must mean light; others have referred it to the 'paganica,' which (xiv. 45) was stuffed with feathers; but the epithet lavi agrees better with 'follis,' as may be seen from that same passage, 'Hae quae difficii turget paganica pluma, Folle
Ne madidos intret penetrabile frigus in artus,
Neve gravis subita te premat Iris aqua:
Ridebis ventos hoc munere tectus et imbres:
Nec sic in Tyria sindone cultus eris.

minus laxa est.' It perhaps resembled the Scotch golf, a hard feather-ball struck with a stick.—partiris, 'throw from one to the other in turn,' or 'take part in.'

9. penetrabile] As Virg. G. i. 93, 'penetrabile frigus adurit.' Luc. i. 495, 'penetraleque frigus.—madidos, sc. sudore.

10.] Iris = pluvia. Cf. Ep. 655. 6. 12. Nec sic, &c.] 'Ne in Tyria quidem sindone tam bene cultus eris.' He alludes probably to the purple or scarlet lucerna. The sense is, 'Even if I were to send you a much smarter and more expensive article of dress, you would not be really so well dressed.'

EP. 169. (IV. xxi.)

The argument of an atheist against a Providence, viz. that such a person is allowed to prosper. Compare Arist. Equit. 32. ἦγει γὰρ θεοῦς: Εὑργα. Ποไหม χρώμενος τεκμηρίως; 'Ὅτει θεοὶσιν ἐχθρός εἰμ'. οὐκ εἰκότως;

Nulos esse deos, inane caelum
Affirmat Segius probatque, quod se
Factum, dum negat haec, videt beatum.

3. beatum] Divitem; Ep. 419. 517. 5.

EP. 170. (IV. xxiii.)

The poet addresses Thalia (the Muse of Comedy, Ep. 161. 12), in complimenting Lustricus Brutianus, a Greek elegiac poet. He is mentioned by Pliny, Epist. vi. 22, as concerned in a lawsuit, and with credit to himself.

Dum tu lenta nimis diuque quaeris,
Quis primus tibi quises sit secundus,
Graium quisve epigramma compararit:
Palmam Callimachus, Thalia, de se
Facundo dedit ipse Brutiano.

1—5.] 'While you, Thalia, are long hesitating who is your best, or who your next best poet, or who of the Greeks can compose as good an epigram, Callimachus himself gave up (or, gave away from himself) his own palm to Brutianus.' The meaning of the third verse is not clear; Graium seems the genitive, and comparare (from compar) is 'to match,' or produce an equal, viz. to Latin epigrams. If we join Graium epigramma, comparare must mean 'to compose.'
 Qui si Cecropio satur lepore
Romanae sale luserit Minervae,
Illi me facias, precor, secundum.

6-8. But if he, tired of Attic wit, should sport in the field of Roman literature, then, O Muse, pray make me to come next after him.

EP. 171. (IV. xxiv.)
On a venefica who had poisoned off and buried (extulit) all the friends of her own sex. The poet is anxious to obtain her acquaintance for his own wife.

Omnes quas habuit, Fabiane, Lyceoris amicas
Extulit: uxori fiat amica meae.

EP. 172. (IV. xxv.)
Martial praises Altinum and Patavium as even superior to Baiae, and hopes to end his life there. The places mentioned here are in Venetia, mostly on the coast of the Adriatic.

Aemula Baianis Altini litora villis
Et Phaethontei conscia silva rogi,
Quaque Antenoreo Dryadum pulcherrima Fauno
Nupsit ad Euganeos Sola puella lacus,
Et tu Ledaeo felix Aquileia Timavo,
Hic ubi septenas Cyllarus haurit aquas:
Vos eritis nostrae requies portusque senectae,
Si iuris fuerint otia nostra sui.

2. Phaethontei, &c.] The woods which saw the funeral pile of Phaethon, i.e. the neighbourhood of the Po, in which Phaethon was drowned. Cf. Ep. 160. 2.

3. Antenoreo=Patavino; for Antenor is said to have founded Patavium after his flight from Troy. Cf. Virg. Aen. i. 242, ‘Antenor potuit, mediis clausus Aehivis, Ilyricos penetrare sinus atque intima tutus Regna Liburnorum, et fontem super-rare Timavi—Hic tamen ille urbem Patavi, sedesque locavit Teucorum, et genti nomen dedit.’


7. Vos, &c.] Cf. Horace, ii. 6. 5, ‘Tibur Argaeo positum colono Sit meae sedes utinam senectae, Sit modus lasso maris ac viarum Militiaeque.’ Apparently in this matter Martial was not ‘juris sui,’ for he died at Bilbilis in Spain.
EP. 173. (IV. xxvi.)

Quod te mane domi toto non vidimus anno,
Vis dicam, quantum, Postume, perdiderim?
Tricenos, puto, bis, vicenos ter, puto, nummos.
Ignosces: togulam, Postume, pluris emo.

1. *vidimus*] i.e. salutatum venimus.
3. *Tricenos*] Thirty sesterces, perhaps, on two occasions, or twenty on three occasions. In lieu of the usual *centum quadrantes*, a larger sportula was sometimes given; see Ep. 529. 3.
4. *Ignosces, &c.*] i.e. I pay more for the scanty toga, which I wear out in coming to see you every morning, than your bounty will replace.

EP. 174. (IV. xxvii.)

The poet begs Domitian to mortify those, who envied, and affected to disbelieve in, his court favour, by heaping more benefits upon him. He had already been honoured "non sola voce," but more substantially with the "jus trium liberorum" (Ep. 107. 108), and had been made tribune and knight, iii. 95: 'Vidit me Roma tribunum Et sedeo qua te suscitat Oceanus.'

Saepe meos landare soles, Auguste, libellos.
Invidus ecce negat: num minus ergo soles?
Quid, quod honorato non sola voce dedisti
Non alius poterat quae dare dona mihi?
Ecce iterum nigros corrodit lividus unguces.
Da, Caesar, tanto tu magis, ut doleat.

2. *ergo*] Ea de causa.
3. *quid quod, &c.*] 'Nay, further; you have given me, who have been honoured by more than mere praise, privileges (e.g junction liberorum,
5. *nigros*] Malignos, in allusion to livor and livius. — ut doleat, 'merely to spite him.'

EP. 175. (IV. xxx.)

Martial warns a fisherman not to fish in the lake of Baiae (Lucrine), for that the fish are sacred, and know their lord and master Domitian so well, as to feed out of his hand. To deter him, he tells how one who had formerly fished there lost his sight as a punishment for his sacrilege.

Baiano procul a lacu recede,

1. *Baianus lacus*] Used in the same sense Tac. Ann. xiv. 4.
EPIGRAMMATA. 115

Piscator; fuge, ne nocens recedas.
Sacris piscibus haec natantur undae,
Qui norunt dominum manumque lambunt
Illam, qua nihil est in orbe maius.

Quid, quod nomen habent et ad magistri
Vocem quisque sui venit citatus?
Hoc quondam Libys impius profundo,
Dum praedam calamo tremente ducit,
Raptis luminibus repente caecus
Captum non potuit videre pescem,
Et nunc sacrilegos perosus hamos
Baianos sedet ad lacus rogator.

At tu, dum potes, innocens recede
Lactis simplicibus cibis in undas,
Et pisces venerare delicatos.

2. nocens] = sacrilegus.
natatur.' 'Nato' is used transitively, xiv. 196, 'Ipsa suas melius charta
natabit aquas,' similarly to natatur.
We find several apparently intransitive verbs used in the passive voice,
governing a dative, as regno. Cf. Hor. Od. ii. 6. 11; iii. 29. 27. Virg.
Aen. iii. 14, &c. — sileo and taceo,
Ep. 25. 1. Ov. Am. ii. 18. 36.

4. ] See Ep. 531. 22 sqq.—citatus,
'when summoned by the keeper or
nomenclator.'
8. profundo] The ablative depends
either on ducit or on captum, ver 11.
511. 4.
15. simplicibus] Not put on a
hook.
'pet fishes.' Another reading is 'de-
dicatos,' viz. to Domitian.

EP. 176. (IV. xxxii.)

A drop of amber (the fossil resin of an extinct conifer, called Phaethontis
gutta from the sisters of Phaethon, who were changed into poplars, and
still were supposed to weep amber) fell upon a bee, and hardened round it.
Martial congratulates it on such a noble tomb. The same is the subject
of Ep. 194. 283. Cf. also Tac. Germ. 45, of the succinum, 'Terrea
quadam atque etiam voluceria animalia plerumque interlucent, quae impi-
cita humore mox durescente materia clauduntur.'

Et latet et lucet Phaethontide condita gutta,
Ut videatur apis nectare clusa suo.
Dignum tantorum pretium tulit illa laborum:
Credibile est ipsam sic voluisse mori.

1 2
Plena laboratis habeas cum serinia libris,  
Emittis quare, Sosibiane, nihil?  
"Edent heredes" inquis "mea carmina." Quando
Tempus erat iam te, Sosibiane, legi.

2. omittis] See Ep. 2. 11.
4. Tempus erat, &c.] i.e. 'It is quite time for some one to edit your books, so die at once.' For erat, cf. Hor. Od. i. 37. 3, 4, 'Ornare pulvinar Deorum Tempus erat dapibus.' Perhaps we should rather take it simply, ('After you are dead it will be found that) now, whilst you are alive, was the proper time for you to be read'—the 'erat' referring back from his death to the time when he was alive.

Sordida cum tibi sit, verum tamen, Attale, dixit,  
Quisquis te niveam dixit habere togam.

niveam] A play on the meanings and 89. 8, 'lateris frigera trita 'white' and 'cold.' So Ep. 469. 8, 'times.' Lib. iii. 34, 'frigida es et "quam possis niveam dicere jure suo;" nigra es ; non es et es Chione.'

On two bucks (fallow deer) set to fight in the amphitheatre. The poet, to compliment Domitian, who was fond of such sights, expresses surprise that such timid and gentle creatures should fight to the death, like bulls or gladiators. There is a similar epigram, inf. 74, in this book.

Frontibus adversis molles concurrere dammas  
Vidimus et fati sorte iacere pari.
Spectavere canes praedam stupuitque superbus  
Venator cultro nil superesse suo.
Unde leves animae tanto caluere furore?
Sic pugnant tauri, sic cecidere viri.

Sic pugnant tauri, sic cecidere viri.

3 spectavere] Stupuere videntes, 5. unde] viz. except to please Domitian. —leves, see Lucr. iii. 299.

Afer was continually boasting of his wealth. Martial says that the only way to make him bear hearing this repeated so often, is to pay him for it. Cf. Ep. 196.
"Centum Coranis et ducenta Mancinus, 
Trecenta debet Titius, hoc bis Albinus, 
Deciens Sabinus alterumque Serranus; 
Ex insulis fundisque triciens soldum, 
Ex pecore redeunt ter decena Parmensi:"); 

Totis diebus, Afer, hoc mihi narras 
Et teneo melius ista, quam meum nomen. 
Numeres oportet aliquid, ut pati possim: 
Cotidianam refice nauseam nummis.

1. centum] sc. millia seestertium.—
hoc bis, bis tantum.
3. alterum] sc. decies = viciens 
4. insulis] Houses not joined to the 
neighbouring houses by a party-
wall. Under the Empeors insulae 
were houses inhabited in flats by 
different families; as opposed to 
domus, 'a mansion' or town-house, 
inhabited by one family. They are 
 contrasted in Suet. Nero. 16. 33.

Some derive 'inquilinus' from this 
word; but it is more likely to be a 
44, 'inquilinos privatam aedium 
 atque insularum.'
5. Parmensi] Cf. xiv. 155, 'Velle-
ribus primis Apulia, Parma secundis 
nobilis.' Ep. 87. 4, and 224. 8.
7. teneo] Gr. ἀφεῖται.—ista, 196. 
15.
8. numeres] 'Pay down in ready 
money.'

EP. 181. (IV. xxxix.)
On a wealthy but disreputable collector of ancient plate.

Argenti genus omne comparasti, 
Et solus veteres Myronos artes, 
Solus Praxitelles manum Scopaeque, 
Solus Phidias tereuma eaei, 
Solus Mentoreos habes labores.
Nec desunt tibi vera Gratiana, 
Nec quae Callaico linuntur auro,

3. manus] Ep. 424. 2. 'Handy-
work; as artes, 'works of art,' vir-
tutes. 'virtuous actions; labores, 
ver. 5.
4. Phidias) tereuma eaei] 'Cups 
engraved by the chasing-tool of Phid-
ias.' Cf. iii. 35, 'Artis Phidiaeae 
tereuma clarum Pisees adspiciem.' 
Pliny, H. N. 35. 8, says of Phidias, 
'primus artem toreuteicen aperuisse 
atque demonstrasse meritio judicatur.' 
Becker, Gallus, p. 304.
Gratiana, Pliny, N. H. xxxiiii. 49, 
'Vasa ex argento mire inconstantia 
humani ingenii variat nullum genus 
 officinae diu probando. Nunc Fur-
mania, nunc Clodiana, nunc Gratiana, 
nunc anaglypta—quaerimus.'
7. Callaico] Hispano; from the 
Gallaci, a people of Hispania Tar-
raconensis. Cf. 519. 3, and xiv. 95, 
'Quamvis Callaico rubeam generosa 
metallo. Glorior arte magis nam 
Myos iste labor.'—linuntur, 'are 
lined,' or 'inlaid in lines,' viz. at 
'chrysendeta,' Ep. 87. 11.
Nec mensis anaglypta de paternis.
Argentum tamen inter omne miret,
Quare non habebas, Charine, purum.

EP. 182. (IV. xl.)
To an ungrateful patron, who in less prosperous circumstances had been served faithfully for thirty years, and yet done nothing for his client.

Atria Pisonum stabant cum stemmate toto
Et doctiSenecae ter numeranda domus;
Praetulimus tantis solum te, Postume, regnis:
Pauper eras et eques, sed mihi consul eras.

Tecum ter denas numeravi, Postume, brumas:
Communis nobis lectus et unus erat.

Iam donare potes, iam perdere plenus honorum,
Largus opum: expeeto, Postume, quid facias.
Nil facis, et serum est alium mihi quaerere regem.
Hoc, Fortuna, placet? Postumus imposuit.

EP. 183. (IV. xii.)
On one who put woollen wrappers round his throat in consequence of hoarseness. The poet says, it is the ears of the hearers that want wool, that
they may not be offended by such croaking. Compare Ep. 123, 295, and 635; xiv. 142, 'Si recitaturus dedero tibi forte libellum, Hoc focale tuas asserrat auriculus.' Hor. Sat. ii. 3. 255, 'ponas insignia morbi Fasciolas, cubital, focalia.'

Quid recitaturus circumdas vellera collo?
Convenient nostris auribus ista magis.

EP. 184. (IV. xlviv.)

On the famous eruption of Vesuvius, in the reign of Titus. Cf. Plin. Ep. vi. 16 and 20. Suet. Tit. 8, 'conflagratio Vesvii montis,' viz. that in which Pompeii and Herculaneum (v. 6) were destroyed, and Pliny the Elder perished.

Hic est pampineis viridis modo Vesvius umbris,
Presserat hic madidos nobilis uva lacus.
Haece ina quan Nysae colles plus Bacchus amavit,
Hoc nuper Satyre monte dedere choros.
Haece Veneris sedes, Lacedaemone gratior illi,
Hic locus Heracleo numine clarus erat.
Cuncta iacent flammis et tristi mersa favilla:
Nec superi vellent hoc licuisse sibi.

2. lacus] The vats in which the wine is received from the press, prelum. — presserat, 'filled.'—nobilis, 'choice,' Ep. 269. 19.
3. Nysae, &c.] In India, where Bacchus is said to have been born; hence his name Dionysus.
5. Lacedaemone] As the goddess was called Cytherea, from the island of Cythera.—Herculeo, see Ep. 8. 1. Hence the name Herculaneum.

7. tristi] 'Dismal.' Pliny, Ep. vi.20.18, 'occursabant trepidantibus adhuc oculis mutata omnia altoque cinere tanquam nive obducta.'
8. Ner, &c.] 'Not even the gods would wish that they had the power to do this,' viz. which some infernal agency has done. Cf. 163. 8, and for this use of nec for ne—quidem, Ep. 127. 5; 263. 4.

EP. 185. (IV. xlv.)


Haece tibi pro nato plena dat laetus acerra,
Phoebe, Palatinus munera Parthenius,
Ut qui prima novo signat quinquennia lustro,
Impleat innumeras Burrus Olympiadas.

1. acerra] Censer. Cf. Hor. Od. thuris plena.'
iii. 8. 2, 'Quid velint flores et acerra
3. ut qui, &c.] 'That Burrus, who
Fac rata vota patris: sie te tua diligat arbor
Gaudent et certa virginitate soror:
Perpetuo sie flore mice,sie denique non sint
Tam longae Bromio, quam tibi, Phoebe, comae.

is marking the completion of his first five years by a new lustrum (i.e. one that he has not before seen), may fill more Olympiads (i.e. quinquennia) than we can count.

5. *arbor*] Laurus, into which Daphne was changed in flying the pursuit of Apollo.

7. *flores*] sc. *juventae.* — *comae,* Tibull. i. 4. 37, 'Solis aeternae est Phoebi Bacchoque juventus: Nam decet intonsuraniis utrumque deum.'

EP. 186. (IV. xlvi.)

An ironical congratulation to a second-rate lawyer for the presents he had received from his clients. Compare Juv. vii. 119 seqq.

Saturnalia divitem Sabellum
Fecerunt: merito tumet Sabellus,
Nee quenquam putat esse praedicatque
Inter causidicos beatiorem.

Hos fastus animosque dat Sabello
Farris semodius fabaeque fresae,
Et turis piperisque tres selibrae,
Et Lucanica ventre cum Falisco,
Et nigri Syra defruti lagona,
Et ficus Libyca gelata testa

1. *Saturnalia*] For the gifts sent by clients to their patrons on the Saturnalia, cf. Stat. Sylv. iv. 9. Suet. Aug. 75. These gifts were called *Xenia.* Thus Martial calls his 13th book *Xenia,* as intended for a present to his friends at the Saturnalia; or *apophoreta,* cf. Suet. Vesp. 19, 'Dabat Saturnalibus viris apopforeta.'

5. *hos,* &c.] 'These airs and this conceit is given to Sabellus by a half-bushel of bread-corn and of bruised beans, and three half-pounds of frankincense and pepper.' *fresae,* from *frendo,* which is more commonly said of gnashing the teeth.

7. *tres selibrae*] Probably given by three different clients.

3. *Lucanica ventre cum Falisco*] Sausages of Lucania and a pig's paunch à la Falisci, cf. xiii. 35, 'Filia Picens venio Lucanica porcae: Pul-tibus hiue niveis grata corona datur.' Varro, iv., 'Lucanicam dicunt quod milites a Lucanis didicerunt qui et a Faliscis ventrem.' Perhaps a kind of *haggis,* made from the paunch of a Faliscan boar.

9. *Syra*] Said to be vitrea, because glass was first made in Syria, on the testimony of Pliny, xxxi. 26. *defruti,* wine boiled down to half; cf. Pliny, xiv. 9, 'sapa—ingeni non naturae opus est, nullo usque ad tertiam partem mensurae decocto; quod ubi factum ad dimidium est, defrutum vocamus.' It was largely employed to flavour other weak wines.

10. *gelata*] Crystallized in a lump, or the figs were pressed down into
Cum bulbis cochlicisque caseoque.
Piceno quoque venit a cliente
Parcae cistula non capax olivae,
Et crasso figulis polita caelo
Septenaria synthesis Sagunti,
Hispanae luteum rotae toreuma
Et lato variata mappa clavo.
Saturnalia fructuosiora
Annis non habuit decem Sabellus.

jars, and the sweet juice that exuded
from them, hardening round them,
made them as it were gelatae, what
we call ‘cake-figs;’ Gr. παλαίσια.
11. bulbis] Perhaps ‘truffles.’—
cochleis, snails; they were
fed in ponds for the purpose of eating.
Becker, Gallus, p. 461.
12. Piceno] Cf. xiii, 36 (oliva)
Quae Picenis venit subducta trapetis.
—Parcae, &c., paucarum olivarum.
15. Septenaria synthesis] ‘A set of
seven cups from Saguntum,’ some-
thing like our cruets; synthesis (συν
τηθνα) being properly a collection of
any thing. Cf. Stat. Sylv. iv. 9. 44,
‘Aut unam dare synthesis quid hor-
reo Alborum calicum atque cacabo-
108, ‘Sume Saguntino pocula ficta
luto.’
16. rotae] cf. xiv. 102, ‘Surrenti-
ae levae toreuma rotae,’ i.e. from the
potter’s wheel—luteum, ‘ill-baked,’
or perhaps ‘with bas-relief patterns
made in the clay.’
17. lato clavo] ‘Quasi senator esset
Sabellus.’

EP. 187. (IV. xlvii.)

On a picture of Phaethon in encaustic colours. As the unskilful driver of the
sun’s chariot, he is playfully said to have passed twice through the fire.
Cf. Ovid, Fast. iii. 831, ‘quique moves caelum tabulanque coloribus uris;’
pinger ac picturam inuere quis primus excogitaverit non constat.’ Ib.
§ 149, ‘encausto pingendi duo fuere antiquitus genera, cera et in ebor
cestro, id est viriculo’ (i.e. with a graving-tool), ‘donec classes pingi coepeere.
Hoc tertium accessit resolutis igni ceris penicillo utendi, quae pictura nav-
ibus nec sole nec sale ventisque corrupitur.’ Plutarch, Mor. Amator. 16,
mentions εἰκόνες ἐν ἐγκαύμασι γραφόμεναι διά πυρὸς. To the ship-
painting Livy alludes, xxvii. 45, ‘inceramenta navium.’

Encaustus Phaethon tabula tibi pictus in hac est.
Quid tibi vis, dipyrum qui Phaethonta facis?

EP. 188. (IV. xlix.)

The poet, in an epigram to Valerius Flacens (cf. Ep. 37), extols Epigram-
matic poetry above Heroic. In Ep. 510, again, he gives the reason of its
superiority, that it treats of men, not fables.

Nescit, crede mihi, quid sint epigrammata, Flacee,
Qui tantum lusus ista iocosisque vocat.
II. ex magis Indit, qui scribit prandia saevi
Tereos, aut cenam, crudes Thyesta, tuam,
Aut puero liquidas aptantem Daedalon alas,
Paseentem Siculas aut Polyphemon oves.
A nostris procul est omnis vesica libellis,
Musa uce insano syrmate nostra tumet.
"Illa tamen laudant onmis, mirantur, adorant."
Confiteor: laudant illa, sed ista legunt.

4. crude] So Ovid, 'Non tibi Thermodon crudusve rogabitur Atreus,' where it is = crudelis. The original meaning is blood-stained (quasi cridus a cruore), and it is so used by Ov. Tr. iii. 11. 19, 'vulnera cruda'; Hor. Ep. 8. 6, 'crudae bovis.'
7. vesica] Inflated nonsense, ὅγκορ.
8. syrmale] The dress of the tragic actor, a long flowing robe. Cf. Ep. 688. 3. Hor. A. P. 278, 'personae pallaeque repertor honestae Aeschy-
lus.' Juv. viii. 229.
9. Illa] Sc. tragoeid.—ιστα as opposed to it, means 'those writings which you and I agree to prefer.'

EP. 189. (IV. lii.)

Caecilianus, who, when poor, had lived extravagantly, became a miser on a great accession of wealth. Martial prays that he may get back his old luxury and—poverty. Cf. Ep. 48. 52.

Cum tibi non essent sex milia, Caeciliane,
Ingenti late vectus es hexaphoro;
Postquam bis deciens tribuit dea caeca sinumque
Ruperunt nummi, factus es, ece, pedes.
Quid tibi pro meritis et tantis laudibus optem?
Di reddant sellam, Caeciliane, tibi.

2. hexaphoro] 'Quod sexta servce ferebatur,' cf. Juv. i. 64; Ep. 103. 18. 'Quo pretium condat, non habet ille sinum.' Ep. 10. 10.
3. sinum] The bosom of the toga

EP. 190. (IV. liii.)

Against one who, pretending to be a cynic philosopher, was so only in the filthiness of his dress and scurrility of his language.

Hunc, quem saece vides intra penetralia nostrae
Pallados et templi limina, Cosme, novi

1. intrá penetralia et limina] The cynical philosophers, following the ex-
ample of their master Diogenes, who "habitavit in portarum vestibulis
et porticibus civitatum," had no regular dwelling-place, but lived prin-
Cum baculo peraque senem, cui cana putrisque
Stat coma et in pectus sordida barba cadit;
Cerea quem nudi tegit uxor abolla grabati,
Cui dat latratos obvia turba eibos;
Esse putas Cynicum deceptus imagine fieta:
Non est hic Cynicus, Cosme: quid ergo? Canis.

cipically in the porticoes of temples; so
even this would be cynic-baunted.—
nostrae Pullados, Ep. 160. 5, the
new temple raised by Domitian to
Minerva, in honour of the Flavia
gens, mentioned Ep. 445. 8.
Ep. 53, ‘Pera, polenta, tribon, bacu-
lus, scyphus, arcta supellex Ista fuit
Cynici.—putris, not crisp and close,
but falling off.
5. nudi—grabati] The couch is
nudus during the day, when the Cynic
wears the thread-bare cloak that
serves him at night for blanket,
sheet, and all. See Mayor on
Juv. iii. 115.—Cerea, cf. i. 92. 7.
‘Cerea si pendet lumbis et trita la-
cerna.’—grabatus, Gr. κραβατων,
was a bed of the lowest order. Ibid.
ver. 5, ‘Si tibi nec focus est, nec nudi
sponda grabati.’ See Becker, Gallus,
p. 291.—uxor, socia lecti. So xiv.
119, ‘O quotiens pellex culcita facta
mea est.’
6. latratos] i.e. latratibus extortos.
called a cynic κοῦων.

EP. 191. (IV. liv.)

Martial warns Collinus, who had won the chaplet of oak-leaves in the
games at the Quinquennalia (cf. Ep. 160. 6; 446, 8), to make the most of
his life, for that all his merits will not stay the hand of fate. This advice
Martial often urges upon his friends, as Ep. 10. 93. 106. 230. 356, et alibi.

ο cui Tarpeias licuit contingere quercus
Et meritas prima cingere fronde comas,
Si sapis, utaris totis, Colline, diebus
Extremumque tibi semper adesse putes.
Lanificas nulli tres exorare puellas
Contigit: observant quem statuere diem.
Divitior Crispo, Thrasea constantior ipso
Lautior et uitido sis Meliore licet:

3. totis] Without devoting any part
to study.
4.] So Hor. Ep. i. 4. 12, ‘Inter
spem curamque, timores inter et
iras, Omnen crede diem tibi dilu-
xisse supremum.’
5. puellas] Parcas.
7. Crispo] Probably Vibius Cris-
pus, mentioned by Tac., Hist. ii. 10,
as ‘pecuniā, potentia, ingenio inter
claros magis quam inter bonos.’ See

Tacitus, Ann. xvi. 21, gives him high
praise: ‘Nero virtutem ipsum ex-
cindere concupivit interfecto Thrascā
Paeto et Barca Sorano,’ in which
chapter also instances of his noble
spirit are mentioned. Being con-
demned to death by Nero, he opened
his veins.—Meliors, cf. Ep. 98. 7;
289, 290. Stat. Sylv. i. 3. 1, ‘per-
spicuas nitidi: Melioris opacat Arbor
Nil adicit penso Lachesis fusosque sororum
Explicat et semper de tribus una secat.

aquas' sqq. — nitido, 'sleek,' λιπαρός, well cared for.

9—10. adicit] The first i is not absorbed, though it more often has the y or j sound. So adicit, Juv. xv. 17. — penso, to the parcel of wool given to be spun into the thread on the spindle. — fusos — explicit, 'unrolls,' to obtain the spun thread.— de tribus una, Ep. 487. 6; 541. 5, 'gaudia tu differs, at non et stamina differt Atropos, atque omnis scribitur hora tibi.'

EP. 192. (IV. lv.)

Martial encourages Lucius, a Spanish poet and imitator of Horace, to celebrate his native country; adding, that though the names may sound barbarous to Roman ears, yet none are worse than Butunti, a town of Apulia.

Luci, gloria temporum tuorum,
Qui Gaium veterem Tagumque nostrum
Arpis cedere non sinis disertis:
Argivas generatus inter urbes
Thebas carmine cantet et Mycenas,
Aut claram Rhodon aut libidinosae
Ledaeas Lacedaemonos palaestras.
Nos Celtis genitos et ex Hiberis
Nostrae nomina duriora terrae
Grato non pudet referre versu:
Saevo Bilbilin optimam metallo,
Quae vincit Chalybasque Noricosque,
Et ferro Plateam suo sonantem,
Quam fluctu tenui, sed inquieto

3. Arpis] A small town near Venusia, the birthplace of Horace. The meaning of this then is, 'you do not allow our Spanish poetry to yield to that of Horace.'
4. Argivas, &c.] 'Let Greeks sing of Greek cities: we will praise Spain.' So Hor. Od. i. 7, 'Laudabunt alii clam Rhodon, aut Mytilenae—Me nec tam patiens Lae-
daemon, nec tam Larissae percussit campus opimae, Quamdomus Albucna eresonantis, Et praeceps Anio, ac Tiburni lucus,' &c.
8. Celtis—Hiberis] Of the Celti-
beri, the mixed race of Celts and Iberians. (Ep. 568. 9.)
11. saevo metallo] sc. ferro. Cf. Ep. 25. 3, where also the Salo tempera-
tor, v. 12, is mentioned; 648. 9 (where in v. 11, Platea is again men-
tioned as nomen erassius).
12. Noricos] The people of Ger-
many, on the Danube, famous for their sword manufactory. Cf. Hor. Od. i. 16. 9, 'quas neque Noricus Deterret ensis.'
Armorum Salo temperator ambit:
Tutelamque chorosque Rixamarum,
Et convivia festa Cardumarum,
Et textis Peterum rosis rubentem,
Atque antiqua patrum theatra Rigas,
Et certos iaculo levi Silaos,
Turgontique lacus Perusiaeque,
Et parvae vada pura Vetonissae,
Et sanctum Buradonis ilicetum,
Per quod vel piger ambulat viator;
Et quae fortibus excolit iuvencis
Curvae Manlius arva Vativescae.
Hace tam rustica, delicate lector,
Rides nomina? rideas licebit.
Hace tam rustica malo, quam Butuntos.

16. chorosque Rixamarum] i.e. Rixamas choreis gaudentes.
24. per quod] Which is so beautiful that the traveller, however tired he may be, walks on through it.
64, 'terrae pingue solum—fortes invertant tauri.'—Curvae, on the side of a hill, or in a winding valley.—Manlius was probably some mutual friend of Martial and Lucius.

EP. 193. (IV. lvii.)

Martial bids farewell to Baiae, and prepares to avoid the pestilential heats of autumn by going to the villa of Faustinus at Tibur.

Dum nos blandas tenent lascivi stagna Lucrini
Et quae pumiceis fontibus antra calent,
Tu eolis Argei regnum, Faustine, coloni,
Quo te bis decimus ducit ab urbe lapis.
Horrida sed fervent Nemeaei pectora monstr,
Nee satis est, Baias igne calere suo.
Ergo sacri fontes et litora grata valete,
Nympharum pariter Nereidumque domus.
Herculeos colles gelida vos vincite bruma,
Nunc Tiburtinis cedite frigoribus.

1. lascivi] See Propert. i. 11. 27.
2.] The grottoes warm with hot springs gushing from the pumice (i.e. volcanic) rocks at Baiae.
5. 6, 'Tibur, Argeo positum coloni,' i. 13, 2, 'Mite solum Tiburis et moenia Catili.'
9. Herculeos colles] The hills of Tibur, where Hercules was specially worshipped. Cf. Ep. 8.1; iv. 62.1, 'Tibur in Herculeum migravit nigra Lycoris.'—vincite, 'be superior to.'
EP. 194. (IV. lix.)

On a viper inclosed and, as it were, buried in amber. Cf. sup. Ep. 176. This must be taken as a poetical hyperbole for some small creeping thing. The point of the epigram turns indeed on its being a real snake, but this is hardly possible. The ancients were aware of the true nature of amber. Schol. on 11. vi. § 13. ἐστι δὲ ἥλικτρον ὅταν φυτόν εἰς φύσιν λίθον ἀποτηγνύων. Pliny, N. H. II. 37. 3, § 42, 'Nascitur autem de fluente medulla pineti generis arboribus, ut cummis (gunnni) in cerasis, resina in pinis.' Ibid. § 46, 'liquidum id primo destillare argumento sunt quaedam intus traluentia, ut fœrmicae culicesque et iuarciae, quae adhaesisse musco' (i. e. recenti) 'non est dubium, et inclusa durescisse [codem remanisse].'

Flentibus Heliadum ramis dum viper repit,
Fluxit in obstantem sucina gutta feram.
Quae dum miratur pingui se rore teneri,
Concreto riguit vineta repente gelu.
Ne tibi regali placeas, Cleopatra, sepulcro,
Vipera si tumulo nobiliore iacet.

5. Cleopatra] cf. Suet. Aug. 17, 'Cleopatra—periisse morsu aspidis putabatur; Ambobus' (see Cleopatra et Antonio) 'communem sepulturae honorem tribuit, ac tumulum ab ipsis inchoatum perfici jussit.'

EP. 195. (IV. lx.)

Martial shows that death cannot be warded off by any precaution when the Fates have fixed the day. 'Let us go,' says he, 'to the hottest place in the hottest season; it is no use fleeing for refuge to cool Tibur—death reaches a man there as easily as if he were in Sardinia; so we are taught by the death of Curiatius.'

Ardea solstizio Castranaque rura petantur
Quique Cleonaeo sidere fervet ager,
Cum Tiburtinæa damnet Curiatius auras
Inter laudatas ad Styga missus aquas.
Nullo fata loco possis excludere: cum mors
Venerit, in medio Tibur Sardinia est.

3. aquas] The Aqua Martia, which was carried to Rome from Tibur; or perhaps the much-praised sulphur-baths.
EP. 196. (IV. lxii.)

The same charge is brought against Mancius here as against Afer (Ep. 130), of perpetually boasting to poorer people of his riches and the favour in which he was held by wealthy orbes. Martial entreats him either to stop speaking, or tell him the good news he wishes to hear (ver. 16), that he has lost, or is going to give away, some of it.

Donasse amicum tibi ducenta, Mancine,
Nuper superbo laetus ore iactasti.
Quartus dies est, in schola poëtarum
Dum fabularum, milibus decem dixti
Emptas lacernas munus esse Pompullae,
Sardonycha verum lychnidemque ceriten
Duasque similes fluctibus maris gemmas
Dedisse Bassam Caéliamque iurasti.
Here de theatro, Polione cantante,
Cum subito abires, dum fugis, loquebaris,
Hereditatis tibi trecenta venisse,
Et mane centum, post meridiem centum.
Quid tibi sodales fecimus mali tantum?
Miserere iam crudelis et sile tandem.
Aut, si tacere lingua non potest ista,
Aliquando narras, quod velimus audire.

5. lacernas] See 304. 5.
9. The ancients had the art of making glass of different coloured layers joined together, which were then cut into cameos like the onyx.

The renowned Barberini or Portland vase is of this description (Becker, Gallus, p. 304). Pliny, N. H. xxxvii.
12. ‘Sardonyches e Ceranis glutinantur gemmis ita ut ars deprihendi non possit aliusne nigro, aliusne candido, aliusne minio sumptis.’—lychnidem, ibid. § 103, ‘ex eodem genere ardentium (gemmarum) est lychnis appellata a lucernarum accensu, tum praecipue gratiae. Nascitur circa Orthosiam totaque Caria ac vicinis locis, sed probatissima in Indis.’ Again, § 153, Pliny says, ‘Ceritis cerea simul is est,—gignitur in India et Sycne.’
7. similes fluctibus] Perhaps the gem called aqua-marine.
13. mali, &c.] Ep. 12. 3; 304. 5.
15. ista] ‘That talk of yours,’ as Ep. 130. 7.

EP. 197. (IV. lxiii.)

Martial bewails the death of one Caerellia, who was drowned on her way from Bauli to Baiae; and complains that the sea has done spon-
taneously for his friend what it would not do for Nero when he wished it to drown his mother.

Dum petit a Baulis mater Caerellia Baias,
Occidit insani crimine mersa freti.
Gloria quanta perit vobis! habe monstra Neroni
Nec ausse quondam praestiteratis aquae.

1. Baulis (Bagola) Tac. Ann. xvi. 4 (Agrippinam Nero) 'ducit Baulos, id villae nomen est, quae promontorium Misenum inter et Baianum lacum flexo mari alluitur.' It had belonged to Hortensius, whose famous fish-pond was there, and is still known as Peschiara d'Ortensio. The name was originally Boaulia, said to have been the place where Hercules stabled the cows he brought away from Cacus. So Symmachus says, 'Huc Deus Akidas Btabulanda armenta coegit — Inde recens aetas corrupta Boaulia Baulos Nuncupat occulto nominis indicio.'

4. nec] For ne jussae quidem; not even when you were ordered to drown. For the full account of Nero's plot against Agrippina, cf. Tac. Ann. xiv. 4, sqq. The sense is, 'You (the sea) have now lost the credit you had gained, viz. for being merciful; for you refused Nero's unnatural request, even when he required you to kill his mother,' i.e. purposely contrived that she should be drowned.

EP. 198. (IV. lxiv.)

On the villa suburbana of Julius Martialis, on the Janiculan hill, across the Tiber. This man, mentioned in Ep. 273. 333, and elsewhere, was a partisan of Otho, Tac. H. i. 23. 32.

Iuli iugera pausa Martialis
Hortis Hesperidum beatiora
Longo Ianiculi ingo recumbunt:
Latii collibus imminent recessus
Et planus modico tumore vertex
Caelo perfruitur sereniore,
Et curvas nebula tegente valles
Solus luce nitet peculiari:
Puris leniter admoventur astris

1. pausa] See inf. ver. 31, 'Though few, they are more productive than,' &c. — longo jumo, the long ridge or bank, running nearly parallel with, and down to the Tiber.

4. recessus] Wide sweeps (reaches, or hollows) overlook the hills on the other side of the Tiber. So Ep. 333, he says of the same villa, 'vici-

nam videt unde lector urbem.' See also 669. 20.—planus, &c., 'and the summit, almost level in its gentle swell, has the enjoyment of a purer atmosphere.'

7. nebula] So Propert. v. 1. 122, 'qua nebulosa cave rorat Mevania campo.'

9. puris?] Not obscured by clouds
Celsae culmina delicata villae.
Hinc septem dominos videre montes,
Et totam licet aestimare Romam,
Albanos quoque Tusculosque colles
Et quodcunque iacet sub urbe frigus,
Fidenas veteres brevesque Rubras,
Et quod virgineo eruore gaudet
Annae pontiferum nemus Perennae.
Illine Flaminiae Salariaeque
Gestator patet essedo tacente,
Ne blando rota sit molesta somno,
Quem nec rumpere nauticum celeuma,
Nec clamor valet helciariorum,
Cum sit tam prope Mulvius, saecrumque
Lapsae per Tiberim voleat carinae.
Hoc rus, seu potius domus vocauda est,
Commendat dominus : tuam putabis;
Tam non invida tamque liberalis,
Tam comis patet hospitalitate.
Credas Alcinoi pios Penates,
Aut facti modo divitis Molorchi.
M. VAL. MARTIALIS

Vos nunc omnia parva qui putatis, 
Centeno gelidum ligone Tibur 
Vel Prænesteste domate pendulamque 
Uni dedite Setiam colono:
Dum me indice praeferantur istis 
Iuli iugera paucá Martialis.

31. parva] Sup. ver, 1. ‘You, who value estates rather for their size than for their beauty or convenience, go, if you please, and farm all Tibur, or Prænesteste, or Setia, so long as you allow me to prefer to those vast properties of yours the few acres of Julius Martialis.’

33. pendulam] Built on a declivity, Ep. 565. 11; xiii. 112, ‘Pendula Pompitos qua spectat Setia campos.’—uni—colono, ‘to a single tenant,’ as if too small to be worth subdividing.

EP. 199. (IV. lxvi.)

On one Linus, who, though living frugally to all appearance in a mere country town, had managed to spend all his patrimony instead of increasing it—and that, too, on disreputable indulgences.

Egisti vitam semper, Line, municipalem, 
Qua nihil omnino vilius esse potest.

Idibus et raris togula est excussa Kalendis
Duxit et aestates synthesis una decem.

Saltus aprum, campus leporem tibi misit inemptum, 5
Silva graves turdos exagitata dedit.

Captus flumineo venit de gurgite piscis,
Vina ruber fudit non peregrina cadus.

Nec tener Argolica missus de gente minister,
Sed stetit ineulti rustica turba foci,


3. Exeussa] Taken from the clothes’ chest, and shaken out, Ep. 2 8; the Ides and Kalends being festivals, the Romans wore the toga on these days, a dress for which on common days (in the country at least) the tunica was usually substituted. Cf. Juv. iii. 171, ‘Pars magna Italiae est, si verum admittimus, in qua Nemo rogam sumit nisi mortuis.’ Pliny, Ep. v. 6, ad fin., ‘nulla necessitas to-gae.’—raris—Kalendis, ‘the Kalends that come but seldom,’ only now and then on the Kalends.’ Cf. Prop. v. 3. 53, ‘raris assuetà Kalendis vix aperit clausos una puella lares’

4. Synthesis] Ep. 89. 4; 270. 2. A single garment (not a set) is here meant, which has been so little used, that it is good at the end of ten summers (it was worn in hot weather).

8. ruber] An amphora of red crock, for home-made wines.

9. nec tener, &c.] For the immense price of slaves, see i. 59, ‘Milia pro puero centum me mango poposcit;’ xii. 33, ‘Ut pueros emeret, Labienus vendidit hortos.’

31. parva] Sup. ver. 1. ‘You, who value estates rather for their size than for their beauty or convenience, go, if you please, and farm all Tibur, or Prænesteste, or Setia, so long as you allow me to prefer to those vast properties of yours the few acres of Julius Martialis.’

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Vina ruber fudit non peregrina cadus.

Nec tener Argolica missus de gente minister,
Sed stetit ineulti rustica turba foci,
Vilica vel duri compressa est nupta coloni,
Incultur quotiens saucia vena mero.
Nee nocuit tectis ignis, nec Sirius agris,
Nee mersa est pelago, nec fluit ulla ratis.
Supposita est blando nunquam tibi tessera talo,
Alca sed parcae sola fuere nuces.
Die, ubi sit deciens, mater quod avara reliquit?
Nusquam est: fecisti rem, Line, difficilem.

14. nec fluit] 'You have not even got a ship at sea that can be sunk.'
15. tessera talo] The talus (αστραγαλος) had only four numbers on it, the tessera (κυβος) six; but four talii were used at once, and only two or three tesserae. So xiv. 15, 'Non sim talorum numero par tessera, dum sit Major, quam talis, alca saepe mihi.' For the tessera was always played for money; not so the talus, the prize of the winner in which was often, as here, a handful of nuts. Cf. Ov. Nux. 75, 'Quatuor in nuclei, non amplius, alca tota est Cum sibi suppositis additur una tribus.' Inf. xiv. 10, 'Alea parva nucos et non damnosa videtur;' though sometimes even this was used for gambling. Cf. Suet. Aug. 71, 'Talis iactatis, ut quisque canem aut seni- onem miserat, in singulos talos singulos denarios in medium conferebat, quos tollebat universos, qui Venerem jecerat.' — supposita, 'substituted for.' — blando, enticing. Cf. Ep. 56, 3; 165. 8; 272. 3; 690. 5, 'non mea magnanimo depugnet tessara talo.'

17. deciens] 'Centena millia,' the senatorian fortune.— quod, as we have deciens plenum, soldum, &c. Ep. 48, 1.
18. difficilem] He intimates that foul means must have been employed in getting through such a fortune.

EP. 200. (IV. lxvii.)

At Rome the patron often made up the census equestris for his elient when he wanted but little of it (see Ep. 234); here the poet introduces one Gaurus, petitioning his patron for a hundred sestertiae to make up the 400 necessary; but his suit is unsuccessful, as the prae tor pleads that he has to give large sums of money to certain charioteers to pay for equestrian statues to be erected in their honour. The poet thereupon blames him for being willing to give to the horse and not to the knight. Cf. Ep. 234. 9.

Praetorem pauper centum sestertia Gaurus
Orabat cana notus amicitia,
Dicebatque suis haec tantum deesse trecentis,
Ut posset domino plaudere justus eques.
Praetor ait "Scis me Scorpo Thalloque daturum,
Atque utinam centum milia sola darem."

4. Domino] se. Domitian, when he entered the theatre.—justus eques, having the sum fixed by law, by virtue of which he had a right to sit in the quatuordecim ordines.

5. Scorpo Thalloque] Famous char- riteers. 'Scorpus is mentioned Ep. 234. 10; 565. 5; 583. 16; and his death lamented Ep. 547, 549.— centum milia, the sum asked, ver. 1.
Ah pudet ingratae, pudet alii male divitis areae.  
Quod non das equiti, vis dare, Praetor, equo?

EP. 201. (IV. lxviii.)

The poet complains that Sextus invited him to a poor dinner at 100 quadrantes, and yet had a good dinner himself. The argument of this epigram is often repeated, as in Ep. 13; 23; iii. 49, and many others.

Invitas centum quadrantibus et bene cenas.  
Ut cenem invitor, Sexte, an ut invideam?

EP. 202. (IV. lxix.)

Papilus was famed for the quality of his wine, but at the same time he had been a widower four times, so that a report got about that his wines were poisoned. Martial says, that of course he does not think or believe this to be a fact; nevertheless, he is not athirst, i.e. he will not risk his life by drinking from that flask.

Tu Setina quidem semper vel Massica ponis,  
Papile, sed rumor tam bona vina negat.  
Diceris hae factus caelebs quater esse lagona.  
Nec puto, nec credo, Papile, nec sitio.

5. 'Amissâ uxore Lepidâ remansit in caelibatu—Agrippinae, quae mari-
tum quoque adhuc necdum caeli-
hec sollicitaverat.'

EP. 203. (IV. lxx.)

Ammianus, a spendthrift, had been eagerly looking out for his father's death to inherit his property; but he knowing it, revoked his former will, and in his last (ultimis ceris) left him nothing but a rope to hang himself. “Who would have thought,” says Martial, “that Ammianus would be sorry for his father's death?” (Perhaps there is a sly emphasis on the name.) ‘Ploratur lacrymis amissa pecunia veris,’ as Juvenal says.

Nihil Ammiano praetere aridam restem  
Moriens reliquit ultimis pater ceris.  
Fieri putaret posse quis, Marulline,  
Ut Ammianus mortuum patrem nollet?
EP. 204. (IV. lxxii.,)

A reply to one who asked for a copy of the poet's books, to save the expense of buying them. Compare Ep. 62.

Exigis, ut donem nostros tibi, Quinte, libellos.
Non habeo, sed habet bibliopola Tryphon.
"Aes dabo pro nugis et emam tua carmina sanus?
Non" inquis "faciam tam fatue." Nee ego.

2. Tryphon] See Ep. 692. 4. foolish as to give my book to one who will not appreciate it; or, as to
4. nes ego] Neither will I be so be out of pocket by the gift.

EP. 205. (IV. lxxiii.)

The poet lauds Vestinus (a son of the Vestinus killed by Nero in his consulate, cf. Tac. Ann. xv. 68), for that on the point of death he liberally divided all his wealth among his friends. The motive for this may be inferred from Tac. Agric. 43 fin.

Cum gravis extreamas Vestinus duceret horas
   Et iam per Stygius esset iturus aquas,
Ultima volventes oravit pensa sorores,
   Ut traherent parva stamina pulla mora.
Iam sibi defunctus caris dum vivit amicis,
   Moverunt tetricas tam pia vota deas.
Tunc largas partitus opes a lucre recessit
   Sequre mori post hoc credidit ille senem.

4. stamina pulla] The black opposed to this, Juvenal, xii. 65, calls threads of death. Cf. vi. 58. 7, the Parcae "Staminis albi Lanificae." 5. senem] i.e. maturum, as one sorores Stamina," and 191. 5. As who had done all the duties of life.

EP. 206. (IV. lxxv.)

In this elegant epigram the poet praises Nigrina for her love to her husband, on whom she had bestowed her dowry, whereas by the Roman law a husband had no right to his wife's money unless he had children by her. For this love Martial praises her above Evadne and Alcestis, for they proved theirs by their death, Nigrina in her life.

O felix animo, felix, Nigrina, marito
    Atque inter Latias gloria prima nurus:
Te patrios miscere iuvat cum coniuge census,
Gaudentem socio participiique viro.
Arserit Euhadne flammis iniecta mariti,
Nec minor Alestin fama sub astra ferat:
Tu melius: certo meruisti pignore vitae,
Ut tibi non esset morte probandus amor.

5. Euhadne] Propert. i. 15. 21. proof during your life.
7. certo—pignore vitae] By a sure

EP. 207. (IV. lxxvii.)

The poet prays for riches, not that he is discontented with his present lot, but that he wants to see Zoilus hang himself for envy.

Nunquam divitias deos rogavi
Contentus modicis meoque tactus.
Paupertas, veniam dabis, recede.
Causa est quae subiti novique voti?
Pendentem volo Zoilum videre.

EP. 208. (IV. lxxviii.)

The poet advises one Afer, now that he is an old man, to give up his practice of running about the town saluting patrons and such like. Young men may do so, but nothing is so indecent as an old busybody.

Condita cum tibi sit iam sexagesima messis
Et facies multo splendeat alba pilo,
Discurris tota vagus urbe, nec illa cathedra est,
Cui non mane feras irrequietus Ave;
Et sine te nulli fas est prodire tribuno,
Nec caret officio consul uterque tuo;
Et sacro deciens repetis Palatia elivo
Sigerosque meros Partheniosque sonas.

Hor. Sat. i. 10. 91, ‘Discipularum inter jubeo plorare cathedras;’ also a professorial seat. See Becker, Gal-
bus, p. 292—3. Here the wealthy orbæ are meant.
8.] You talk of nothing but your Sigeri and Parthenii; these were cubicularii of Domitian, cf. Ep. 135. —meros, as Hor. Ep. i. 7. 34, ‘Sulcos et vineta crepat mera.’
Haece faciant sane iuvenes: deformius, Afer,  
Omnino nihil est ardalionem sene.  

10. ardalionem] Cf. Ep. 68. 3;  
Phaed. ii. 5. 1, 'Et ardelionum quaedam Roma natio, Trepide con-
cursans, occupata in otio, Gratia amelan, multa agendo nihil agens, Sibi molesta et alii odiosissima.'

**EP. 209. (IV. lxxix.)**

Matho, after having perpetually honoured the poet with his company at his Tiburtine villa, at last bought the place. Martial says he has certainly cheated him; the place was his already: he was so much at home there.

Hospes eras nostri semper, Matho, Tiburtini.  
Hoc emis. Imposui: rus tibi vendo tuum.  
2. *imposui*] Ep. 147.

**EP. 210. (IV. Ixxxii.)**

Martial sends his third and fourth books to Rufus, asking him to give them to Venuleius to read.

Hos quoque commendası Venuleio, Rufe, libellos  
Immemor et nobis otia parva, roga,  
Immemor et paulum curarum operumque suorum  
Non tetrica nugas exigat aure meas.  
Sed nec post primum legat haec summumve trientem,  
5 Sed sua cum medius praelia Bacchus amat.  
Si nimis est legisse duos, tibi charta pliceetur  
Altera: divisum sic breve fiet opus.

2. *imputet*] Ep. 113. 3. Beg him to favour me with some of his leisure time, i.e. to read and critically examine my work.  
4. *non tetrica*] Not rough and hasty, but delicate and refined.  
5.] Do not give it him to read before he has begun to drink, or after he has well drunk, but in the middle of the feast.  
6. *sua—praelia*] Challenges to drink one against the other.  
7.] If it is too much to read both (the third and fourth books), let one of them be rolled up, and this division of the work will make it seem short.

**EP. 211. (IV. lxxxv.)**

The poet accuses Ponticus of drinking a better wine than he gave his guests, to conceal which he drank in a cup, not a glass.

Nos bibimus vitre, tu murra, Pontice. Quare?  
Prodat perspicuus ne duo vina calix.

1. *murra*] The 'vasa murrina' are generally supposed to have been made of some such substance as agate, or fluor or Derbyshire spar. Pliny.
mentions it as a natural product (kaolin?), calling it ‘Humor sub terrâ calore densatus;’ on the other hand, some writers have asserted, mostly on the authority of Prop. iv. 5. 26, ‘Murrheaque in Parthis pocula cecta focis,’ that it is porcelain; an opinion strengthened by the fact that porcelain was called till very lately ‘Mirrha di Smyrna.’ Cf. Becker, Gallus, Sc. ii. Exc. 3; Rich, Dict. in v.; and Ep. 476. 14.

2. *duo vinum* Two kinds of wine.


**EP. 212. (IV. lxxxvi.)**

Martial warns his book, that if it does not please Apollinaris (Ep. 340: 531, 4), it will be fit for nothing but to wrap up fish in; whilst if it please him, it need not fear any sneers or calumny.

Si vis auribus Atticis probari,
Exhortor moneoque te, libelle,
Ut docto placeas Apollinari.
Nil exactius eruditusque est,
Sed nec candidius benigniusque:
Si te pectore, si tenebit ore,
Nec rhonchos metues maligniorum,
Nec scombris tunicas dabis molestas.
Si damnaverit, ad salariorum
Curras scrinia protinus licebit,
Inversa pueris arande charta.


*ἀκριβέστατος,* a metaphor taken from a statuary or architect = amnissita, cf. Plautus, Mil. 3. 1. 38.—

*candidius,* ‘fairer and kinder,’ Ep. 407. 16.

6. *si te,* &c.] If he both thinks and speaks about you.


8. *scombris* Cf. Ep. 110. 4.—

*tunicas—molestas,* Ep. 527. 5; 690. 1; Juv. viii. 235; the greasy and fiery paper in which the fish were cooked. So Catull. 95. 8, ‘Et laxas scombris saepe dabunt tunicas,’ Pers. i. 43, ‘linquere nec scombros metuentia carmina nec thus.’


11. *inversâ chartâ* On only one side was the paper written; so when the poem was worthless it went to the small shop-keepers, who wrote their accounts on the back, as here, or to schools, where the pupils wrote their dictation on it, as Hor. Ep. i. 20. 17, ‘Hoc quoque te manet, ut puerus elementa docentem Occupet extremis in vicis balba senecet.’ Juv. 1. 5, speaks of an inordinately long poem as ‘summi plena jam margine libri Scriptus et in targo necdim finitus.’ Lastly it was done for economy, as Ep. 432, ‘Scribit in aversa Picens epigrammata charta.’ They were called ‘opisthographa.’—

*arande,* Voc. pro nom., as Hor. Sat. ii. 6. 20. ‘Matutine pater, seu Jane libentius audis.’

**EP. 213. (IV. lxxxviii.)**

Martial complains that his friend sends him no presents at the Saturnalia in return for his small offerings, on the plea that he has had nothing
given him which he could send. He tells him he may deceive others with this excuse, but he knows it is false.

Nulla remisisti parvo pro munere dona,
Et iam Saturni quinque suere dies.

Ergo nec argenti sex scripula Septiciani
Missae nec a querulo mappa cliente fuit;
Antipolitani nec quae de sanguiine thynnii
Testa rubet, nec quae cottana parva gerit;
Nec rugosarum vimou breve Picenarum,
Deciere te posses ut meminisse mei?

Decipies alios verbis vultuque benigno,
Nam mihi iam notus dissimulator eris.

The poet apologizes for the length of his book.

Ohe iam satis est, ohe libelle,
Iam pervenimus usque ad umbilicos.
Tu procedere adhuc et ire quaeris,
Nec summa potes in scheda teneri,
Sic tanquam tibi res peracta non sit,

1. Ohe] Cf. Hor. Sat. i. v. 12, 'Trecentos inseris, ohe, Jam satis est; ii. v. 96, 'Donec ohe jam! Ad coelum manibus sublatis dixerit,


3. scripulum] was the 24th part of an ounce, sex scrip. = two drachms. See on 229. 12.—Septiciani, cf. Ep. 430. 6.

4. missa] sc. ad te.

5. Antip. &c.] The muria; cf. xiii. 10, 'Antepolitani fateor sum filia thynnii; Essem si scombri non tibi missa forem' (sc. quia carior essem). Antipolis is a town on the coast of Gallia Narbonensis, now Antibes.


7. Picenarum] See Ep. 23. 9; 361. 5. dicere, in irony, 'that at least you might say you had remembered me.'

10. dissimulator] A disguiser and dissembler of the presents you have received. Perhaps πυρ' υπόνομον for simulator, viz. amicitiae, cf. 234. 11.

EP. 214. (IV. Ixxxix.)
Quae prima quoque pagina peracta est.
Iam lector querciturse deficiitur,
Iam librarius hoc et ipse dicit
"Ohe iam satis est, ohe libelle."

A. P. 354, 'Scriptor si peccat idem

EP. 215. (V. i.)

Dedication of the book to Domitian, whom the poet addresses as residing
at some one of his favourite abodes, probably for the express purpose of
introducing compliments.

Haece tibi, Palladiae seu collibus uteris Albae,
Caesar, et hinc Triviam prospicis, inde Thetin,
Seu tua veridicæ discunt responsa sorores,
Plana suburbani qua cubat unda freti;
Seu placet Aeneæ nutrix, seu filia Solis,
Sive salutiferis candidus Anxur aquis;
Mittimus, o rerum felix tutela salusque,
Sospite quo gratum credimus esse Ivom.
Tu tantum accipias: ego te legisse putabo
Et tumidus Galla eredulitate fruar.

— Albae, see Ep. 160. 5. It is
called Pallademia, because the famed
Palladium (Ovid, Fast. vi. 421),
which fell from heaven, was brought
from Troy by the Trojan settlers at
Alba: Domitian celebrated the
feast of Minerva at Alba. Suet.
Dom. iv., 'Celebrabat et in Albano
quotannis Quinquatria Minervae,
279. 9.

2. Triviam] The temple of Diana
at Aricia, seen from the Alban hill
on one side, the sea being on the
other.

3. sorores] Supposed to be twin
statues of Fortune at Antium; but
possibly the Camoenaee are meant,
who were certainly prophetic god-
desses, one of their number being
the nymph Egeria at Aricia. See
Livv, i. 21. Some temple close to
the shore of a tranquil bay may be
meant.— tua responsa, as if a supe-
rior god, who was to teach them,
and not to learn from them.— sub-
urbani freti is explained of the sea
close to Antium; more probably the
sea nearest to Rome.

Aen. vii. 1. From kalita, or
klima (kafata), a gulph or hol-
low in the earth.— filia solis, Cir-
caeli.

6. candidus] As built on a white
rock. Hor. Sat. ii. 5. — salutiferis,
from its spa waters and baths. In
x. 51, he speaks of it as 'aequoreis
splendidus Anxur aquis.' See Ep.
296. 6.

8. gratum] Grateful for the re-
stitution of the temple of Jupiter
Capitolinus. C. 8. 12; 364. 2. Suet.
Dom. v., 'plurima et amplissima
opera incendio absumpita restituit,
in quis et Capitolium, quod rursus
arserat. — Novam autem excitavit
aedem in Capitolio Custodi Jovi.'
On this subject, see Ep. 218.

10. Galla eredulitate] This is
explained 'easy,' because the Gauls
were considered simple and credulous. The allusion is doubtful; probably, however, to the siege of the Capitol by the Gauls under Brennus; perhaps to the story about C. Fabius Dorso, in Livy, v. 46, who boldly went through the Gallie lines to sacrifice: ‘attonitis Gallis miraculo audaciae, seu religione etiam motis, cujus haud quamquam negligentis est genis.’—The sense here is, ‘Do but accept the book, and I shall believe you have read it,’ whether you have done so or not.—tumidus, ‘in my conceit.’—The Capitol by the Gauls under enesse here is, ‘Do but accept the Brennus; perhaps to the story book, and I shall believe you have about C. Fabius Dorso, in Livy, read it,’ whether you have done so V. 4’.

EP. 216. (V. v.)

To Sextus, the librarian of Domitian, with the request that the poet’s works may be honoured with a place beside those of other celebrated writers of epigrams.

Sexte, Palatinae cultor facunde Minervae,
Ingenio frueris qui propiore dei;
Nam tibi nascentes domini cognoscere curas
Et secreta duces pectora nosse licet:
Sit locus et nostris aliqua tibi parte libellis,
Qua Pedo, qua Marsus quaque Catullus erit.
Ad Capitolini caelestia carmina belli
Grande cothurnati pone Maronis opus.

2. dei] Of the emperor, whose confidence in private matters Sextus appears to have enjoyed.
5. aliqua—parte] Viz. ‘bibliothecae.’ For ‘Pedo,’ &c., see Ep. 102. 5; 568. 16.
7. Ad, &c.] ‘But place the great work of the sublime (lit. tragic) Virgil besides the divine poems on the contest (by Vitellian) for the possession of the Capitol.’ Suet. Vit. § 15. Tac. II. iii. 70. 74. It is not known who was the author of this poem; but from the complimentary language used, it is likely that it was the emperor himself. See 217. 16.

EP. 217. (V. vi.)

To Parthenius (Ep. 407. 16), the generous friend of Martial, and groom of the bedchamber to Domitian, with a request that he will present this book. See Ep. 185.

Si non est grave nec nimis molestum,
Musae, Parthenium rogate vestrum:
Sic te serior et beata quondam
Salvo Caesare finiat senectus

2. vestrum] Parthenius was a literary man. He is called facundus, 407. 1; 644. 1.
3. Sic te, &c.] This is what the Musae are to say to Parthenius in the poet’s behalf, ‘May you be happy, if you admit,’ &c.
Et sis invidia favente felix,
Sie Burrus cito sentiat parentem:
Admittas timidam brevemque chartam
Intra limina sanctioris aevi.
Nosti tempora tu Iovis sereni,
Cum fulget placido suoque voltu,
Quo nil supplicibus solet negare.
Non est quod metuas preces iniquas:
Nunquam grandia nec molesta poseit
Quae cedro decorata purpuraque
Nigris pagina crevit umbilicis.
Nec porrexeris ista, sed teneto
Sic tanquam nilil oFeras agasque.
Si novi dominum novem sororum,
Ultro purpureum petet libellum.

5. *invidia favente*] The malignant
goddess herself not only sparing you,
but favouring you. So Propert. iii.
8. 11, 'quem modo felicem invidia
admirante ferebant.'
185.—*sentiat parentem,* 'have the
sentiments of his father.' Cf. Pers.
1, 'cum sapimus patruus;' or,
'be aware of his father's fame;' as
Ep. 294. 4, 'et patrias laudes sentiat
esse suas.'
8. *aevi*] If this reading (al. aulae)
be right, it seems to mean, a court
of the old school, where moral
fashions and habits prevail. It is
a compliment to Domitian as
censor. So Ep. 333. 3, 'inter car-
mina sanctiora siquis Lascivae fuerit
locus Thaliiac.'
9. *tempora—Jovis*] The proper
seasons for offering the gift to Dom-
itian, viz. at the dinner hour.—
*cum fulget,* 'when he beams
with his own kindly countenance.' Ep.
269. 24, 'et volu placidus tuo
recumbes.'
12. *preces iniquas*] An unreasonable
request; fear not that it is a
petition which is to be presented
under the guise of a book.
13. *grandia*] A book expensively
got up, and splendidly bound, is
not like an ordinary petition.—
*cedro,* &c., see Ep. 110. 7.
16. *teneto*] Do not officiously
hold it out (like a petition), and so
thrust it on the emperor, but hold
it merely ready to give it if he asks
for it, which, says the poet, I think
he will do. Compare Hor. Epist.
1. 13.
18. *Si novi,* &c.] 'If I know arigh
the Lord of the nine Muses' (i.e
Domitian, who is himself a poet),
'he will ask of his own accord for
a book that he sees in a purple
envelope,' viz. such having been
sent before, and as having a very
different appearance from a *libellus*
in the sense of 'a petition.'

**EP. 218. (V. vii.)**

On the restoration of the buildings in Rome, especially the Capitol, that
had been burned in the Vitellian insurrection.
EPIGRAMMATA.

1. *Qualiter, &c.* As the Phoenix is said to arise renovated from the ashes of its own nest as soon as it has attained the age of 1000 years, so Rome has put off its old guise, and become like the face of its ruler, viz. young and comely.

3. *nostrae—querelae* Seems to mean 'your complaint against us.'

5. *catenis* See Hom. Od. viii. 297. May your wife forgive the trick you put upon her by catching her fast in a Lemnian-forged chain, and henceforth love you without complaining of your deformity.

EP. 219. (V. viii.)

A rich *libertus* having taken possession of the seat of an *eques*, to which he was not legally entitled, is told to move off by the seat-keeper. Compare Ep. 225.

1. *Edictum*] The order issued by Domitian as censor (Ep. 232. 3), that the old distinction made by Roscius Otho should be strictly enforced, viz. that fourteen rows in the theatre, next above the senators, should be reserved for the *equites*. See Suet. Dom. § 8, and Mr. Mayor on Juv. iii. 153. — *domini deique*, a style actually adopted by the emperor himself, and not used here in irony or mere flattery. See Ep. 563. 3.—*certiora*, 'more specially appropriated.' *Certus* is only the participle of *cerno* (*cretus*).

3. *puros* σαθαρούς, unmixed with others, who were merely wealthy or ambitious persons, but not true *born* equites.

5. *ruber*] The lacerna was red (either coccina or sea-purple), worn over the white toga. It is not clear that it was exclusively the dress of an *eques*, though it was a military garment. (Ovid, Fast. ii. 745. Propert. v. 3. 18.)

7. *commodius*] 'More comfortably.'
Nunc est reddita dignitas equestris;
Turba non premimur, nee inquinamur:
Haece et talia dum refert supinus,
Illas purpureas et arrogantes
Iussit surgere Leitus lacernas.

9. *Turba* | λῆχα, the vulgar folk.
—inquinamur, our toga is not made
sordida by contact with vulgar men.

10. *supinus* | Leaning back at his ease on the *pulvinus equestris*,
or with upturned face.

12. *Leitus* | Ep. 225. 11. The name of the seat-keeper (φαβδούχος,
Ar. Pac. 734, λύτος, i.e. δημόσιος,
public officer).—lacernas, Ep. 304.

5. i.e. ‘hominem laccrnatum,’ but
wittily used, as if the man had
nothing but his external show.
Leitus was a sharp-sighted officer,
and knew his man in spite of his
disguise. Phasis, in praising the
new decree, had not expected that
it would be enforced so soon upon
himself.

EP. 220. (V. ix.)

Symmachus, a physician (Ep. 310. 6),
tends the poet when unwell
with a troop of his pupils, who,
by feeling the patient’s pulse in turn with
their cold hands, make him worse instead of better, in fact, give him a
feverish cold.

Languebam: sed tu comitatus protinus ad me
Venisti centum, Symmache, discipulis.
Centum me tetigere manus aquilone gelatae:
Non habui februm, Symmache, nunc habeo.

EP. 221. (V. x.)

On the tendency in men to praise only that which is old,
or which has passed away, and to disparage what now exists, especially living
poets.

Esse quid hoc dicam, vivis quod fama negatur
Et sua quod rarus tempora lector amat?
Hi sunt invidiae nimirum, Regule, mores,
Praeferat antiquos semper ut illa novis.
Sic veterem ingrati Pompei quaerimus umbram,
Sic laudant Catuli vilia templum senes.

2. *rarus, &c.*] That only here and
there a reader is to be found who
does justice to contemporary writers.
3. *invidiae—mores*] Non probo-
rum hominum. — *illa* seems em-
phatic; ‘that she always prefers,’
&c. 5. *umbram*] The Porticus Pompeii,
Ep. 72. 10.—*Catuli—templum*, the old
temple of Jupiter Capitolinus, which
Ennius est lectus salvo tibi, Roma, Marone
Et sua riserunt saecula Maeoniden:
Rara coronato plansere theatra Menandro,
Norat Nasonem sola Corinna suum.
Vos tamen, o nostri ne festinate libelli:
Si post fata venit gloria, non propero.

was burnt down in the Vitellian émeute, and had been restored by Domitian. Its history is briefly given in Tac. Hist. iii. 72, who adds, ‘Lutatii Catuli nomen inter tanta Caesarum opera usque ad Vitellium mansit.’ It was dedicated A.v.c. 685. See Ep. 279. 2.

7. Ennius] In the lifetime of Virgil, Ennius was preferred to him.

9. rara, &c.] Thin houses (as we say) applauded Menander when he gained a prize; and even Ovid was not read by any but his Corinna.

12. venit] i.e. vobis. ‘If I gain fame after my death, I am content to wait.’ Cf. Pliny, Epist. i. xvi. 11, ‘Neque enim debet operibus ejus obsesse quod vivit.’ Elsewhere the poet says, ‘cineri gloria sera venit,’ but in reference to profit made by his writings.

EP. 222. (V. xi.)

On Stella, a wealthy friend and poet (see Ep. 31. 4), with a compliment on his elegance and popularity.

Sardonychas, zmaragdos, adamantas, iaspidas une
Versat in articulo Stella, Severe, meus.
Multas in digitis, plures in carmine gemmas
Invenies: inde est hace, puto, culta manus.

1. zmaragdos] A green gem, supposed to be emerald. In iv. 28. 4, we have, ‘Indos sardonychas, Seythas zmaragdos’ (qu. Russian malachite?). The word is perhaps Sanscrit. It seems to have been pronounced both ‘maragdis’ and ‘smaragus.’ See Propert. iii. 7. 44. Pliny, N. H. 37. 62 seqq.—adaman tas, probably diamonds, which first became mentioned as gems about this period (ib. § 76). (The adamas of the earlier poets means basalt.)—in articulo, viz. in his equestrian ring or rings. The Romans valued jasper very highly. See Ep. 476. 20, ‘et pretium magnis fecit iaspidibus.’ Juv. v. 42, ‘da veniam; praeclara illie laudatur iaspis.’ Our jasper is a valueless material. Perhaps the Romans meant opal, or some equally rare stone. The description of it in Pliny, N. H. 37, § 115, suits the iridescent character of opal.

4. inde] He intimates that the rings were presents on account of his poem. Ladies used to present rings. See Ep. 575. 14, ‘veros sardonychas, sed ipsa, tradat.’ Also Ep. 196. 7
On the same. Feats of strength, such as bearing boys on a pole placed on the forehead, are as nothing to Stella’s bearing so many girls on his fingers, i.e. their likenesses, or presents in the shape of gemmed rings.

Quod mutantia fronte perticata
Gestat pondera Masthilion superbus,
Ant grandis Ninus omnibus lacertis
Septem quod pueros levat vel octo,
Res non difficilis mihi videtur,
Uno cum digito vel hoc, vel illo,
Portet Stella meus decem puellas.

To a vain boaster, Callistratus, who thought too much of mere wealth. He was a libertinus, as appears from v. 6; and generally it may be remarked that Greek names, like Pallas, Narcissus, Callistus, Euctus, &c., indicate libertini.

Sum, fateor, semperque fui, Callistrate, pauper,
Sed non obscurus, nec male notus eques,
Sed toto legor orbe frequens et dicitur "Hic est,"
Quodque einis paucis, hoc mihi vita dedit.
At tua centenis incumbunt tecta columnis
Et libertinas area flagellat opes,
Magnaque Niliacae servit tibi gleba Syenes,
Tondet et innumeros Gallica Parma greges.
Hoc ego tuque sumus: sed quod sum, non potes esse:
Tu quod es, e populo quilibet esse potest.
EP. 225. (V. xiv.)

The subject the same as Ep. 219.

Sedere primo solitus in gradu semper
Tunæ, cum liceret occupare, Nanneius,
Bis excitatus terque transtitul castra,
Et inter ipsas paene tertius sellas
Post Gaiumque Luciumque consedit.
Illinc cucullo prospicit caput teetus
Oenloque ludos spectat indecens uno.
Et hinc miser delectus in viam transit,
Subsellioque semifultus extremo
Et male receptus altero genu iactat,
Equi sedere Leitoque se stare.

2. *cum liceret* Before the new edict of Domitian (Ep. 219. 1.)—
*occupare*, to secure a place by getting
there first.

3. *excitatus* By Leitus or Oceanus
(iii. 95. 10, ‘et sedeo qua te suscitat
Oceanus.’ Ep. 292. 4, and v. 27. 4,
‘ut sedeas viso pallidus Oceano’).—
*transtulit castra*, decamped, moved
off.

4. *paene tertius* He wedged him-
self between two sellae (perhaps
moveable *chairs*, differing from sub-
sellia, and appropriated to *illustres
equites*), so as to make almost a
third, but still compelled to stand
a little back for want of room. We
cannot explain it ‘in the third row
almost between the seats;’ for if he
had been *ter excitatus*, he would
have been moved back further still.
Hitherto he had been on the very
_first row* (primo gradu).

5. *Gaius et Lucius* Mere typi-
cal names of equites. See Mayor
on Juv. iv. 13.

as if *lusus*. So 70. 4, ‘Quod paene
terram tangit indecens nasus,’ and
‘cui comparatus indecens erat pavo,’
243. 12; lib. xii. 22. 1, ‘quam sit
lusca Philaenis indecenter.’ He
voiled his face with his cowl or hood,
so as not to be seen, and so detected.

—*prospicit, θεάται*, views the play.

8. *in viam* He is made to budge
still further back, till he is shifted
into the pathway or passage between
the equites and the plebs. He could
not leave this without sitting among
the plebs; so he makes a desperate
effort to half sit, half kneel at the
very end of a bench, neither on it,
nor off it, so that he can say he is
or is not sitting, according to cir-
cumstances. —*extremo*, the last of
the fourteen rows.—Leito, see Ep.
219. 12.

EP. 226. (V. xvi.)

The poet hints that little profit accrues from writing epigrams, and
playfully threatens to adopt a more lucrative pursuit.

Seria cum possim, quod delectantia malo
Scribere, tu causa es, lector amice, mihi,

1. *Seria—Scribere* e.g. orations *viz.* meipsum. In the preceding
or causes for clients.—*delectantia*, epigram (v. 15. 6) he had said,
Qui legis et tota cantas mea carmina Roma:
Sed nescis, quanti stet mihi talis amor.
Nam si falciiferi defendere templae Tonantis
Sollicitisque velim vendere verba reis,
Plurimus Hispanas mittet mihi nauta metretas
Et fiet vario sordidus aere sinus.
At nunc conviva est comissatorque libellus,
Et tantum gratis pagina nostra placet.
Sed non et veteras contenti laude fuerunt,
Cum minimum vati munus Alexis erat.
"Belle" inquis "dixti: invat, et laudabimus usque."
Dissimulas? facies me, puto, causidicum.

'non prosint sane, me tamen ista
juvant."
5. falciiferi—Tonantis] The
temple of Saturn, on the slope of the
Capitol, and near the Forum Romanum. The image of Saturn with
his knife (our Father Time with his
scythe) was said to have been im-
ported into Rome in early times.
Ovid, Fast. i. 233, 'Tuscum rate
venit in annum Ante pererrato
falciifer orbe deus.' 'To defend his
temple,' merely means 'to plead in
the forum,' much as Horace says,
'obeadus Marsya,' Sat. i. 6. 120.
i. 22, 'civica pro trepidis cum tuit
arma reis.'—vendere, viz. for a fee.
7. Plurimus—nauta] 'Many a
sailor from my own country would
bring me in gratitude jars of Spanish
wine.' The lawyers were often paid
in kind, Ep. 186; Juv. vii., &c.
The metretum was a big jar, holding
about eight gallons. Juv. iii. 246,
'et hie tignum capiti incutit, ille
metretam.'
8. vario—aere] With small brass
coins as offerings. Cf. 'nigrae sor-
dibis explices monetae,' Ep. 46. 13.
—sinus, the lap or pocket of the
toga, Ep. 10. 10.
9. conviva] My book is only read
at banquets and drunken revels,
and pleases only when there is
nothing to be paid for hearing it.
A guest does not pay for his dinner.
11.] 'Not so the poets of old, who
looked for something more sub-
stantial than mere praise,' e.g. the
present of a handsome slave-boy at
the very least—Alexis, Virg. Ecl. ii.
i.; Propert. iii. 26. 73.
13.] You say, 'You are a capital
poet. We like you, and will ever
give you credit for that.' Martial
means this to be a reproof and a
hint that it is only barren praise;
and he adds, 'Do you pretend not
to understand my meaning?' You
will make me turn lawyer, if you don't
pay me.'—disti may also mean, in
the preceding statement of your case.
—piuat, 'nos te esse poetam.'—puto
is ironical: 'I suppose you intend,
i.e. wish to make me give up writing
epigrams.

EP. 227. (V. xvii.)

On a proud fair one, who, after boasting that she would marry none
under a senator, married one who held no higher office than to carry the
sacred chest or box in Dionysiac processions.
EPIGRAMMATA.

Dum proavos atavosque refers et nomina magna,
Dum tibi noster eques sordida conditio est,
Dum te posse negas nisi lato, Gellia, clavo
Nubere, nupsisti, Gellia, cistifero.

2. noster eques] 'Knights of my
Knights of my
toavosque refers
fet
the full census: 'pauperes (Ep.
epes (Ep.
E. 148. 7), non justi.'
Ep. 224. 1), non justi.'

EP. 228. (V. xviii.)

The poet gives a reason for not having sent to a rich patron, Quintianus,
the customary presents of a client at the Saturnalia.

Quod tibi Decembri mense, quo volant mappae
Gracilesque ligulae cerciique chartaeque
Et acuta senibus testa cum Damascenesis,
Praeter libellos vernulas nihil misi,
Fortasse avarus videar aut inhumanus.
Odi dolosas muneret et malas artes.
Imitantur hamos dona. Namque quis nescit,
Avidum vorato decipi scarum museo?
Quotiens amico diviti nihil donat,
O Quintiane, liberalis est pauper.

1. volant] 'Fly about,' are sent in all directions, διανυφώται.
2. mappa] 'Home-bred,' not procured from without; or perhaps 'sportive,' like a 'verna procax.'
3. nunc certa discurrent undique pompa Perque vias urbis munera perque domos.—mappae, dinner-napkins, one of the commonest presents.—ligulae, silver spoons, like our dessert spoons. See Becker, Gallus, p. 478—cerci, wax tapers. Cf. xiv. 42, 'hic tibi nocturnos praestabit ceros ignes.'—chartae, packets of paper, which were of trifling cost (tomus vilis, Ep. 32. 3). Cf. xiv. 10, 'non est, munera quod putes pusilla, cum donat vacuas poeta chartas.'
4. vernulas] 'Home-bred' not procured from without; or perhaps 'sportive,' like a 'verna procax.'
5. mappae, dinner-napkins, one of the commonest presents.
6. mappae, dinner-napkins, one of the commonest presents.
7. Imitatur hamos] i.e. like them they are baited to catch. See Ep. 85. 4; 303. 5. Tac. Ann. xiii. 42, 'Romae testamenta et orbos velut indagine ejus (Senecae) capi.' So iv. 56, 'qui potes insidias dona vocare tuas, sic avidis fallax indulget piscibus hamus, callida sic stultas decipit esca feras.'—scarum, some unknown, but highly prized fish (Hor. Sat. ii. 2. 22), which was caught by an inferior one used as a bait.
8. mappae, dinner-napkins, one of the commonest presents.
9. mappae, dinner-napkins, one of the commonest presents.
A compliment to Domitian, on his public benefits as a prince, and an indirect request for his patronage.

Si qua fides veris, praeferri, maxime Caesar,
Temporibus possunt saecula nulla tuis.
Quando magis dignos licuit spectare triumphos?
Quando Palatini plus mercenaries dei?
Pulehoir et maior quo sub duce Martia Roma?
Sub quo libertas princeps tanta fuit?
Est tamen hoc vitium, sed non leve, sit licet unum,
Quod colit ingratas pauper amicitias.
Quis largitur opes veteri fidoque sodali,
Ant quem prosequitur non alienus eques?

Saturnaliciae ligulam misisse selibrae
Flammariesve togae scripula tota decem

1. veris] .persistente.[Vulg. veri.
3. triumphos] Viz. those in Germany and Dacia. Ep. 3. 3; 64. 3.
4. Palatini—dei] The gods worshipped on the Palatine, as Apollo, Jupiter, Vesta, Minerva; but with an allusion to the emperors as residing there.
5. Martia Roma] Coupled with duce, this conveys a military compliment under a common-place expression. We have 'Martia turba' for literary Rome in Ep. 2. 4.—princeps, the constitutional term, as duce and imperator are military titles. For liberty, not military glory, is now praised.
8. Quod colit] That a poor man has to cultivate friendships, which give him no return (so 'ingrata spatio campi,' Ep. 148. 4). He means, that patrons ill requite the attendance (officium) of their clients.
10. non alienus] i. e. 'vere amisus.' What patron is now-a-days escorted by an equestrian client that is sincerely endeared to him by his kindness and liberaliy? This seems the simplest and best sense. Others take alienus to mean an honorary knight, viz. not one by birth, but by imperial favour. Cf. xiv. 122, 'Ante frequens, sed nunc rarus nos donat amicus! Felix cui comes est non alienus eques.' The term 'alien' may have been given in disparagement to those who were not 'justi,' 'regulars,' i. e. possessing the full census, Ep. 200. 4.

11. To have sent (to a client) a silver spoon of half a pound at the Saturnalia, or a flame-coloured toga, the whole cost of which does not exceed ten scruples, is extravagance; and your haughty nobles speak of these things as gifts: one there may be to talk about (or to chink, kwardwic, i. e. in presenting) gold coins. Cf. Ep. 659. 3, 'aureos manu crepantes;' and 37. 14. Pers. ii. 11, 'o si sub rastro crepet argentii mihi seria.' The aureus (nummus) was twenty-five denarii, about our 11.—Flammaries, perhaps the natural yellow tinge of the wool, or a dye like the kikwater of the Greeks, the flammeeolum of the Roman ladies.—scripula, our word 'scruple' (in Troy weight), originally so called from marks or lines scratched on the
Luxuria est, tumidique vocant liaec munera reges:
Qui crepet aureolos, forsitan unus erit.
Quatenus hi non sunt, esto tu, Caesar, amicus:
Nulla ducis virtus dulcior esse potest.
Iam quidem tacito rides, Germanice, naso:
Utile quod nobis, do tibi consilium.

weights. Cf. Ep. 213. 3. In the time of the empire it was a gold coin = one-third of a denarius.
15. Quatenus] In proportion as such friends are not to be found, do you supply their place.
16. ducis virtus] A play on the senses, ‘valour in a general,’ and ‘merit in a prince.’
17. tacito—naso] ‘Silent ridicule.’ You show that you are aware that
the advice I give is not disinterested, and for your own benefit, but rather
for my own (or for us clients).

EP. 230. (V. xx.)

To Julius Martialis, his friend (Ep. 198). ‘If,’ says the poet, ‘we could choose our own lot, we would shun the
fatigues of business, and seek our amusement only.

Si tecum mihi, care Martialis,
Securis liceat frui diebus,
Si disponere tempus otiosum
Et verae pariter vacare vitae:
Nee nos atria, nec domos potentum,
Nee lites tetricas forumque triste
Nossemus, nec imagines superbas;
Sed gestatio, fabulae, libelli,
Campus, porticus, umbra, virgo, thermae,
Haec essent loca semper, hi labores.

3. Pers. v. 43, ‘unum opus et requiem pariter disponimus ambo.’
4. verae—vitae] θείος θεωτρόφος, a life worthy to be called so.
7. imagines] The waxen busts or likenesses of ancestors arranged in the atria of great houses. Ep. 166. 6,
‘atriaque immodicis arctic arctimibus.’
8. gestatio] The place (portico or terrace) in which the rich rode, or
17. 14, ‘Gestatio buxo aut roro marino, ubi deficit buxus, ambitur.’ Compare cenatio, a dining-room.—
fabulae, on the same principle, means places for conversation, λίσχας, ‘lounges.’—libelli, the places of recitation, or book-shops.
9. porticus, umbra] The porticus Pompeii and its shady garden. Ep. 72. 10.—virgo, the virgo aqua, or clear water from the aqueduct of Agrippa. See Ep. 296. 18.
Nunc vivit necuter sibi bonosque
Soles effingere atque abire sentit,
Qui nobis perenunt et imputantur.
Quisquam vivere cum sciat, moratur?

11.] Vulgo, nunc vivit sibi neuter,
&c.
13. imputantur] (113. 3) 'Are reckoned against us;' we are charged with them, made responsible for them, as if we had used them, i.e. enjoyed them. Cf. 541. 6, 'omnis scribitur hora tibi.'
14. Quisquam] Does any one, when he knows how to enjoy life, delay to do so? Compare for this idiom, Ep. 29. 5, and for 'vivere,' Ep. 106. 4.

EP. 231. (V. xxii.)

To Paulus, a rich advocate (Juv. vii. 143), and one of Martial's patrons. He excuses his absence from the levee on the account of the long journey. Compare Ep. 66.

Mane domi nisi te volui meruique videre,
Sint mihi, Paule, tuae longius Esquiliae.
Sed Tiburtinae sum proximus accola pilae,
Qua videt antiquum rustica Flora Iovem:
Alta Suburani vincenda est semita clivi
Et nunquam siceo sordida saxa gradu,
Vixque datur longas mulorum rumpere mandras
Quaeque trahi multo marmora fune vides.
Illud adhuc gravius, quod te post mille labores,
Paule, negat lasso ianitor esse domi.

1. volui meruique] 'If I did not wish to see you, and deserved it,' viz. after going to your house, I ought not to have been refused, ver. 10.—
longius, a droll kind of imprecation: 'may your house on the Esquiline be yet further distant than it is!'
3. Tiburtinae—pilae] A pillar on the via Tiburtina, which commenced at the Esquiline gate, near the spot where Martial resided. See 34. 12. Of the exact meaning of pilae nothing seems known.—antiquum — Iovem, where the temple of Flora (on the south end of the Quirinal) commands a view of the old temple of Jupiter Feretrius, or Capitolinus. Cf. Ep. 263. 1.
5. clivi] The ascent up to Esquiline, through the suburb.—sordida, stones fouled with ever wet steps, from the dirt of the adjoining streets.
7. rumpere] To make one's way through.—mandras, the pens or folds in which mules stood, perhaps for hire. Juv. 3. 237, 'stantis convicia mandrae.'
8. marmora] Masses of marble being pulled up the steep by ropes on drays or rollers. Juv. iii. 255, 'si procubuit qui saxa Ligustica portat axis,' &c.
EPIGRAMMATA.

Exitus hic operis vani togulaeque madentis:
Vix tanti Paulum mane videre fuit.
Semper inhumanos habet officiosus amicos:
Rex, nisi dormieris, non potes esse meus.

[1. *togulae madentis*] Juv. v. 76. 'Seilicet hoc fuerat properat quod saepe relieta conjuge per montem oppositum gelidusque ecurri Esquillias, etsi caeque saea cum grandine Vernonius Jupiter et multo stillaret paenula nimbo.'

[12. *videre*] To see him, instead of being told he is not at home. There is keen irony in this.

[13. *officiosus*] A client, who is attentive in paying his officium or court to his patron, has ever uncourteous friends, i.e. in refusing him admission.

[14. *Rex—meus*] My patron (rex is not here the vocative).—*nisi dormieris*, 'unless you sleep till your clients visit you.' Paulus seems to have got up still earlier to visit other patrons himself. Cf. Ep. 75.

EP. 232. (V. xxiii.)

The subject the same as Ep. 219.

Herbarum fueras indutus, Basse, colores,
Iura theatralis durn siluere loci.
Quae postquam placidi censoris cura renasci
Iussit et Oceanum certior audit eques,
Non nisi vel cocco madida vel murice tineta
Veste nites et te sic dare verba putas.
 Quadrингentorum nullae sunt, Basse, lacernae,
 Aut meus ante omnes Cordus laebet equum.

1. *Herbarum—colores*] Green, or greenish-yellow, 'vestis thalassina' (Lucret. iv. 1123), a colour worn by effeminate fops, as being the fashion for women. It was called color galbaneus. Cf. iii. 82. 5, 'jacet occupato galbinatus in lecto.' Juv. ii. 97, 'caerulea indutus scutulata aut galbana rasa.'

2. *Jura—loci*] While the right of the reserved seats of the equites was in abeyance.

4. *Oceanum*] One of the marshals of the theatre. See Ep. 278. Inf. v. 27. 5, 'Bis septena tibi non sunt subsellia tanti, Ut sedeas viso pal-

lidus Oceano.'—certior, kept more distinct from the plebs than heretofore, Ep. 219. 2.

5. *cocco*] Scarlet, the dye of the kermes-oak; the lacerna was the distinctive dress of the eques. See Ep. 78. 3. Becker. Gallus, p. 446.—dare verba, sc. Oceano.

7. *Quadrینg.*] No lacernae cost so much as a knight’s fortune; so that your fine dress will not legally entitle you to sit among the knights. If it did, then Cordus, who was ‘alpha paenulatorum’ (Ep. 235), would be a knight.
On Hermes, an accomplished and popular gladiator.

Hermes Martius saeculi voluptas,  
Hermes omnibus eruditus armis,  
Hermes et gladiator et magister,  
Hermes turba sui tremorque ludi,  
Hermes, quem timet Helius, sed unum,  
Hermes, cui cadit Advolans, sed uni,  
Hermes vincere nec ferire doctus,  
Hermes suppositicius sibi ipsa,  
Hermes divitiae locariorum,  
Hermes cura laborque hodiariarum,  
Hermes superbus hasta,  
Hermes equoreo miuax trideute,  
Hermes casside languida timendus.

1. saeculi] Of the day. The meaning is, 'the delight of all the Romans who frequent the amphitheatre.' So Ep. 101. 8, Martia non vidit majus harena nefas.

2. omnibus] παρατοιοις, every kind of weapon by which the different kinds of gladiators are distinguished.

4. turba] Turbator, the confusion and the dread of his own school. 'A rough among roughs,' as we should say. Cf. 200. 5. The magistri or lanistae were fencing masters, who kept for hire schools of gladiators.


7. vincere nec ferire] To conquer without disabling his adversary.

8. suppositicius] 'His own substitute,' i.e. requiring no one to take his place, because he is never wounded. Similarly, Aesch. Cho. 851, τοιαύτα τάλιν μονος ὁν ἵφερος ἐσσοσὶς μελλέω θεῖος ὁρεστιὸς ἀφεῖν.—The i in suppositicius is long, as in novicius, suspiciosis, missicius, iii. 91. 1, and even suspicio, inf. xi. 45. 5, esuritio, Ep. 269. 18. This perhaps resulted from a pronunciation between a dental and a sibilant, suspiscis, &c., or the c was doubled, as in ὃς ὁνος for ὃς ὁνος, &c. See Plant Mil. 322. Pseud. 1167.

9. locarii] Were the contractors for seats, which they let out singly at a profit, as the London libraries have seats for disposal at the opera, &c.

10. ludiarum] The gladiator's wives, of whom Hermes is the admiration. Juv. vi. 104, 'quid vidit, propter quod ludia dici sustinuit?' Jb. 266, 'quae ludia sumpserit unquam hos habitus?'

11. hasta] The javelin of the gladiators called Samnites, see Livy, ix. 40 ad fin.

12. tridente] Viz. as 'retiarus.' Juv. viii. 203, movet ecce tridentem, postquam librata pendentia retia dextra Nequiquam effudit.

13. casside languida] The helmet not standing erect, but hanging loose over the eyes. The andabaeae are alluded to, who thus fought in a manner blindfolded. Hence Juv. viii. 203, 'nec galea faciem abcondit.'
Hermes gloria Martis universi, 
Hermes omnia solus et ter unus. 

15. omnia solus] Ovid, Her. xii. seems to play on the name Hermes 161, ‘deseror — conjuge qui nobis Trismegistos. omnia solus erat.’ — In ter unus, he 

EP. 234. (V. xxv.) 
On the folly of spending large sums on racing, when a poor but respectable man of equestrian birth has a census too small to entitle him to a seat among the eqitites. Compare Ep. 200. 

"Quadriringenta tibi non sunt, Chaerestrate: surge, Leitus ecce venit: st! fuge, curre, late.” 
Eequis, io, revocat discedentemque reduceit? 
Quem chartis fama eaque damus populisque loquendum? 5 Quis Stygios non volt totus adire lacus? 
Hoc, rogo, non melius, quam rubro pulpita nimbo Spargere et effuso permaduisse croco? 
Quam non sensuro dare quadriringenta caballo, Aureus ut Scorpi nasus ubique micet? 10 O frustra locuples, o dissimulator amici, Hace legis et laudas? Quae tibi fama perit! 

2. Leitus] See Ep. 219. 12; 225. 11.—st! an exclamation (so in ed. Schneid.); but sta is perhaps right, the old reading, i. e. ‘stand up,’ don’t keep your seat. — fuge, &c., ‘do any thing to escape the disgrace of being turned out.’ — These are supposed to be the words of a warning friend. 

5. quem—damus] Whom do we (i. e. must we) consign to fame? Who wishes to escape oblivion? The poet puts this imaginary question to the Rich: ‘Who wishes to be made famous in my poems for his kindness in helping a friend?’ 

7. rubro—nimbo] Saffron-water thrown on the stage for the cool refreshing smell. Cf. 153. 2; 410. 4. Prop. v. 1. 16, ‘pulpita solemnes non olivae crocos.’ Ib. v. 6. 74, ‘terque lavet nostras spica Cilissa comas.’ 

Lib. Spectac. 3. 3. ‘Et Cilices nimbis hic maduere suis.’ This shows that even the persons in the theatre were sprinkled with it, madebant. 

9. quadriringenta, &c.] Than to give a full equestrian census to a horse in the Circus, who can in no way understand or appreciate your liberality. 

10. Scorpi] The name of a famous jockey in the circus. See Ep. 200. 5; 547. 5.—nasus, alluding to the gilded face of his equestrian statue. So Pers. ii. 58, ‘sitque illis aurea barba.’ Juv. xiii. 151, ‘radat inaurati femur Herculis, et faciem ipsam Neptuni.’ 

11. amici] Perhaps amice. Cf. Ep. 213. 10, ‘nam mihi jam notus dissimulator eris.’ The genitive seems to mean, ‘who disguise the character of a friend,’ i. e. its true
character. — *Simulator*, ‘one who feigns it,’ would suit the sense better; or perhaps, ‘you who cheat your friend.’ — No particular person is addressed; but it is a general appeal to wealthy and insincere friends.— *legis et laudas*, cf. 109, 3. The sense is, ‘Do you read this hint and not act on it?’ — *fama*, i.e. ‘in chartis meis.’

**EP. 235. (V. xxvi.)**

Quod alpha dixi, Corde, paenulatorum
Te nuper, aliqua cum iocarcr in charta,
Si forte bilem movit hic tibi versus,
Dicas licebit beta me togatorum.

1. *Quod—dixi*] Ep. 91, 4. ‘If you don’t like to be called No. 1 of the paenulati, you may call me No. 2 of the togati,’ i.e. I shall not be offended at the title of ‘second among Roman citizens.’

**EP. 236. (V. xxix.)**

Si quando leporem mittis mihi, Gellia, dicis,
"Formosus septem, Marce, diebus eris."
Si non derides, si verum, lux mea, narras,
Edisti nunquam, Gellia, tu leporem.

2. *formosus*] It was a popular notion (perhaps from the association of ideas between *lepus* and *lepor*) that those who eat hare would have good looks for nine days after. Pliny, xxviii. 79, § 260, ‘Somnos fieri sumpto in elbis lepore Cato arbitratur; vulgus et gratiam corporis in novem dies fieri arbitratur, frivolo quidem joco, cui tamen aliqua debeat subsesse causa in tanta persuasione.’ — The poet intimates that the ugly Gellia could never have eaten hare. — *lux mea* is an ironical *ποκόψμα*; for Gellia was neither young nor good looking.

**EP. 237. (V. xxx.)**

To Varro (Atacinus), a poet not unknown to fame (Propert. iii. 26, 35), inviting him to lay aside his severer studies, and read epigrams in the holiday time of Saturnalia.

Varro, Sophocleo non inimitante cothurno,
Nec minus in Calabra suspiciende lyra,

1. *non inimitande*] ‘Not to be disowned by,’ i.e. ‘dignissime.’

2. *suspiciende*] *θαυμαστε*, in *Calabra lyra*, in the heroic style of Ennius, or perhaps (Ep. 400, 5) in the lyric style of Horace. Archaic writing was at this time in vogue. See Pers. i. 76 seqq. Inf. Ep. 638, 5, ‘fila lyrae movi Calabris exculta Camenis.’
EP. 238. (V. xxxi.)

On wild oxen in the amphitheatre, trained to stand perfectly still while boys stood, danced, and fenced with arms on the animal's back and head. A very elegant little poem, in compliment to Domitian.

Aspice, quam placidis insultet turba iuvencis
   Et sua quam facilis pondera taurus amet.
Cornibus hic pendet summis, vagus ille per armos
   Currit et in toto ventilat arma bove.
At feritas immota riget: non esset harena
   Tutior et poterant fallere plana magis.

1. *turba* Puerorum. — *insultet*, *insiliat*, springs upon, or dances on; quam placide se gerant juvenei dum puerti insilient.* — *pondera*, *onus sibi impositum.*
4. *ventilat* Waves about, so as to cause a wind.
5. *feritas* The beasts, though naturally fierce and restless, stand as steady as a rock.
6. *plana* 'A fall might have taken place more easily even on the level ground,' — an hyperbole.
Nec trepidant gestus, sed de discrimine paimae
Securus puer est, sollicitumque pecus.

7. nec trepidant] ‘Nor are these movements (of the boys) unsteadily done: the boy is sure of winning; it is the beast alone that is anxious as to the result,’ viz. lest he should damage it.

**EP. 239. (V. xxxii.)**

On a glutton who had nothing left to bequeath to his wife.

Quadrantem Crispus tabulis, Faustine, supremis
Non dedit uxori. "Cui dedit ergo?" Sibi.

1. quadrantem] Quartam partem. tamento, quia vivus dederat ventri suo.'

**EP. 240. (V. xxxiv.)**

This, and Ep. 243, 556, are very elegant and pathetic memorials of a favourite little slave-girl (a verna, or home-bred), by name Erotion, who died before her sixth year. She was evidently the property of the poet, as well as his pet. The parents, Fronto and Flaccilla, had been slaves united in contubernium, and perhaps manumitted, but now dead.

Hanc tibi, Fronto pater, genetrix Flaccilla, puellam
Oscula commendō deliciasque meas,
Parvula ne nigras horrescat Erotion umbras
Oraque Tartarei prodigiosa canis.
Impletura fuit sextae modo frigora brumae,
Vixisset totidem ni minus illa dies.
Inter tam veteres ludat lasciva patronos
Et nomen blaeo garriat ore meum.

2. commendō] sc. ‘ego Martialis.’ Gronovius would remove the stop after Flaccilla, and understand ‘ego, superstes Flaccilla, tibi mor-tuo, Fronto, commendō,’ &c. But the poet is probably speaking in his own person, both here and at Ep. 243; and ‘tam veteres patronos’ seems referable to the two aged parents.

3. ne—horrescat] That, protected by you, my little Erotion may not fear the black spectres, and the barking of the monster Cerberus.

5. sexta, &c.] ‘She would have been six years old if she had lived as many days longer.’ See 243. 16, and 289. 8; ‘bis senis modo messibus peractis Vix unum puër applicabat annum.’

7. ludat lasciva] Her youth and her innocence, as well as the age of her parents, will excuse her playful or seemingly wanton ways. So he adds, garriat nomen meum, let her lisp my name, and no one will accuse her of impropriety. — blaeo, see Ep. 494. 2; 558. 10.
Mollia non rigidus cespes tegat ossa, nee illi, 
Terra, gravis fueris: non fuit illa tibi.

9, 10.] 'Lie lightly on her, Earth; thee,' — a distich of exquisite pa-
for she No heavy step e'er laid on thos.

EP. 241. (V. xxxv.)

A boastful slave, who has presumed on the strength of his coccina
lacerna (see Ep. 219. 5) to sit among the knights, and asserts to the
knowing Leitus (ibid. 12) his right to do so, betrays his real character by
dropping a door-key from the sinus or pocket of his toga. He was portitor
to some domus or town-house.

Dum sibi redire de Patreusibus fundis
Ducena clamat coccinatus Euclides
Corinthioque plura de suburbano
Longumque pulchra stemma repetit a Leda
Et suseitanti Leito reluctatur:
Equiti superbo, nobili, locupleti
Cecidit repente magna de sinu clavis.
Nunquam, Fabulle, nequior fuit clavis.

2. Euclides] Many slaves had Greek names. Here he probably
pretends to be a rich libertus of Equestrian fortune, and talks of his
farms and their revenues at Patras
and Corinth.

4. a Leda] Cf. Tac. Ann. xii. 53,
where the historian remarks with
his usual quiet irony, 'additum a
Scipione Cornelio grates publice
agenda (Pallantí liberto), quod
regibus Arcadiae ortus veterrimam
nobilitatem usui publico postpone-
ret, seque inter ministros principis
haberi sineret.'

3. nequior] Because keys are
sometimes 'wicked' in another
sense, as being made subservient to
fraud. Cf. Ar. Them. 422, κλειδία
κακοθείστατα.

EP. 242. (V. xxxvi.)

On one whom the poet professes to have praised in his verses, on
purpose to get a legacy; but the man, he says, has deceived him, and
pretends he was under no obligation.

Laudatus nostro quidam, Faustine, libello
Dissimulat, quasi nil debeat: imposuit.

2. imposuit] See Ep. 147
Puella senibus dulcior mihi cygnis,  
Agna Galaesi mollior Phalantini,  
Concha Lucerini delicatior stagni,  
Cui nee lapillos praeseras Erythracos,  
Nec modo politum pecudis Indicae dentem  
Nivesque primas liliumque non tactum;  
Quae erine visit Baetici gregis vellus  
Rhenique nodos aureamque nitellam;  
Fragravit ore, quod rosarium Paesti,  
Quod Atticarum prima mella cerarum,  
Quod sucinorum rapta de manu gleba;

1. senibus—cygmis] 'Than swans with plumage grey,' i.e. made additionally white by being old,—a poetical hyperbole, Eur. Bacch. 1364, ὁμοι ὄπως κηφήνα πολίκχως κύκνως. The Romans admired canctor in a woman's face, i.e. the clear complexion contrasted with the bilious-yellow or brunette (Ep. 60. 2). Hence all the figures to describe female beauty are borrowed from white objects.

2. Galaesi] The Tarentine fleeces were valued, among other qualities, for their natural whiteness. See Ep. 87. 3; 672. 3.

3. Concha] The mother-of-pearl in the oyster-shell. By lapilli Erythraei, either diamonds (Ep. 222. 1) or pearls are meant (417. 14), brought from the Indian ocean. The latter, however, are more generally called conchae, or bacea (Pers. ii. 66).

7. crine] The light flaxen or auburn hair of the Teutonic type is compared to other objects,—the Spanish fleeces, the hair of the Rheni, the little dormouse (nitela). Hence it is that in the stained glass of the middle ages, as well as in the pictures of the early masters, female hair is represented by a yellow tint. Cf. v. 68, 'Arctoa de gente comam tibi, Lesbia, misi, UT s ires, quanto sit tua flava magis.'—Baetici, the flocks on the Guadalquivir. Lib. xiv. 133, 'Lacernae Baeticae: Non est lana mihi mendax, nec mutor aleno. Sic placeant Tyriae; me mea tinxit ovis.' xii. 98. 1, 'Baetis olivifera crinem redimite corona Aurea qui nitudis vellerating aquis.' See Mr. Mayor on Juv. xii. 41. Inf. Ep. 407. 6; 473. 4; 672. 5.

8 Rheni] i.e. Rhenorum. Pers. vi. 47, 'cessadque ingentesque locat Caesonia Rhenos.'—nitella, the word is more properly spelt nitela, as the i seems long as from niti, 'to climb,' not from nitere. So nitelula, Hor. Epist. i. 7. 29. It was a kind of dormouse; but Pliny, N. H. viii. 57, § 224, distinguishes it from the glis.

11. rapta de manu] The Roman ladies carried balls of amber or crystal (Prop. iii. 15. 12), to cool the hands; and the former when warmed gave out a scent. Ep. 153. 5; 451. 6; 594. 6, 'Succina virginiae quod regelata manu,' Pliny, N. H. 37. 3, § 43, 'piniæ autem generis arboris esse indicio est pincus in attritu odor, et quod accensus taedae modo ac nidore flagrat.'
Cui comparatus indecens erat pavus,  
Inamabilis sciurus et frequens phoenix:  
Adhuc recenti tepet Erotation busto,  
Quam pessimorum lex amara satorum  
Sexta peregit hieme, nec tamen tota,  
Nostros amores gaudiumque lususque.  
Et esse tristem me usus veterum:  
"Deflere non te vernulae pudet mortem?"  
Ego coniugem" inquit "extuli et tamen vivo,  
Notam, superbam, nobilem, locupletem."  
Quid esse nostro fortius potest Paeto?  
Ducentiens acceptum, et tamen vivit.

12. indecens] Unsightly. Cf. Ep. 225. 7; 335. 11.—erat, for esse;  
so in Virg. Georg. ii. 183, 'si non  
jactaret—laurus erat.'  
13. sciurus] saxa and ovo,  
squirrel. Our word is from sciurus  
14. Erotion] This is in apposition  
with puella, in ver. 1.—tepet, either  
from the pile, or perhaps as only  
just dead; for 'terra clauditur in  
fans Et minor igne regi,' Juv. xv.  
139, though this probably refers to  
mere babies.  
19. pariter] So as to match my  
grief. Cf. Ep. 70. 5.  
20. vernulae] Contemptuously  
said, and opposed to nobilem.  
22. locupletem] He purposely puts  
last a quality which with him stood  
far the first. The irony on the man's  
affected stoicism is intense. Cf.  
Ep. 95.  
24. Ducentiens] 20,000 sestertia,  
or above 160,000 l.

EP. 244. (V. xxxviii.)

Two brothers claimed to sit on the knights' seats, on the strength of a  
Knight's fortune divided between them. The poet says, one might be an  
eques without the other, or they may take it in turn to sit among the  
equites.

Calliodorus habet censum—quis nescit?—equestrem,  
Sexte, sed et fratrem Calliodorus habet.  
Quadringenta seeat, qui dicit σῦκα μεριζε:  
Uno credis equo posse sedere duos?

1. Calliodorus] See Ep. 532.—  
quis nescit, i.e. he takes care that  
every one shall know it.  
3.] 'That man divides a knight's  
fortune, who tells me to share a fig,'  
i.e. it is as vain to do one as the  
other. To divide a fig (or, as we  
say, 'to make two bites of a cherry')  
seems to have been a proverb for  
attempting to share what is hardly  
enough for one. But here, perhaps,  
we should read Quadringenta seca
Quid cum fratre tibi, quid cum Polluce molesto? 5
Non esset Pollux si tibi, Castor eras.
Unus cum sitis, duo, Calliodore, sedetis.
Surge: σολοκισιονóν, Calliodore, facts.
Aut imitare genus Leda—cum fratre sedere
Non potes: alternis, Calliodore, sede.
qui dicit, σῶκα μερίζει. ‘The man who tells me to divide a knight’s census, is like the man who would halve a fig.’
7. sedetis] Viz. on the subsellia of the equites. See on 248. 1.
8.] σολοκισιονóν, a solecism in language, viz. ‘unus sumus.’
EP. 246. (V. xl.)

On a bad painter, who had attempted a Venus. 'You cannot wonder,' says Martial, 'that the goddess of art will not allow her rival (viz. at the judgment of Paris) to look beautiful under your hands.'

Pinxisti Venerem, colis, Artemidore, Minervam:
Et miraris, opus displicuisset tuum?

EP. 247. (V. xlii.)

Worldly wealth may be lost, but good deeds cannot be. The point of the epigram is a kind of paradox, similar to that in Ep. 228. 10. Perhaps this is intended as a reproof to some person for stinginess to the poet.

Callidus effracta nummos fur auferet area,
Prosternet patris impia flamma lares:
Debitor usuram pariter sortemque negabit,
Non reddet sterili semina iacta seges:
Dispensatorem fallax spoliabit amica,
Mercibus extractas obruet unda rates.
Extra fortunam est, si quid donatur amicis:
Quas dederis, solas semper habebis opes.

2. *impia*] As ungrateful and undutiful to the lar, worshipped at the focus as the tutelary god. So 'pios Penates,' Ep. 198. 29.

3. *sortem*] The principal.

5. *Dispensatorem*] *tauian*, your steward, who will give his master's property to his own mistress. Juv. i. 91, 'Proelia quantaiillie dispensatore videbis armigero.' A slave acted under this name as 'cashier and accountant, especially in the familia rustica.' (Becker, *Gallus*, p. 205.)

EP. 248. (V. xlix.)

A joke against the bald Labienus, who brushed his hair in a quaint way.

Compare Ep. 311. 2; 572. 1—3.

Vidissem modo forte cum sedentem
Solum te, Labiene, tres putavi.
Calvae me numeros tuae fefellit:

1. *sedentem*] Used absolutely, as in Ep. 244. 7, i. e. 'equitum subselliiis.' — *tres putavi*, 'I mistook your bald head for three,' i. e. two *comati*, and a *calvus* in the middle.

3. *Calvus*] Inf. 303. 2, 'et tegitur densis sordida calva comis.' — *numerus*, i. e. crinium in capite, 'I counted your bald pate wrongly.'
Sunt illinc tibi, sunt et hinc capilli,
Quales vel puerum decere possint.
Nudum est in medio caput, nec ullus
In longa pilus area notatur.
Hic error tibi profuit Decembri,
Tum, cum prandia misit Imperator:
Cum panariolis tribus redisti.
Talem Geryonem fuisse eredo.
Vites, censeo, porticum Philippi:
Si te viderit Hercules, peristi.

4. hinc et hinc] 'On each side there is a lock as sleek and luxuriant as a boy's.' He perhaps alludes to the little hair that was left being dyed.—*area*, cf. Petron. Sat. § 109, 'nunc umbra nudata sua jam tempora macrent, Areaque attritis ridet adusta pilis.' Ep. 572. 2, 'et latum nitidae, Marine, calvae Campum temporibus tegis comatis.'

9. prandia misit] Suet. Dom. § iv. 'Septimontiali sacro, primo die sentati equitique panaris, plebei sportellis cum obsonio distribuis, initium vescendi primus fecit.'

10. panariolis] 'Bread-baskets.' Varro, L. L. v. 105, 'a pane et faciendo panifici m coeptum dici; hinc panarium ubi id servabant.'

11. Geryonem] He was represented with three heads growing out of one body. See Ep. 260. 12.

12. censeo vites] For 'censeo vitandum,' as *velim facias, cave dicas*, &c.—Philippi, so called after Marcius Philippus, the stepfather of Augustus (Ovid, Fast. vi. fin.), who restored the portico or piazza of Hercules and the Muses, which appears to have had a painting or a statue of Hercules. Hence the poet says, Hercules will take him for another Geryon, and slay him.

**EP. 249. (V. l.)**

To an importunate parasite. See Ep. 72.

Ceno domi quotiens, nisi te, Charopine, vocavi,
Pratinum ingentes sunt inimicitiae,
Meque velis stricto medium transfigere ferro,
Si nostrum sine te seis caluisse focium.

Nec semel ergo mihi furtum fecisse licebit?
Improbius nihil est hac, Charopine, gula.
Desine iam nostram, precor, observare culinam,
Atque aliquando meus det tibi verba focus.

5. furtum fecisse] To cheat you even once by dining at home alone.

8. det tibi verba] 'Fallat te, censeo coquat ignaro te.'
EP. 250. (V. li.)

On a fussy and pretentious, but surly lawyer. Compare Ep. 261, whence it appears that his name was Pontilianus.

Hic, qui libellis praegram gravem gerit laevam,
Notariorum quem premit chorus levis,
Qui codicillis hinc et inde prolatis
Epistolisque commodat gravem tumultum
Similis Catoni Tullioque Brutoque,
Exprimere, Rufe, fieri licet cogant.
Ave Latinum, Græcum non potest salutemus.


2. *Notariorum*] Shorthand writers. Ep. 557. 4; lib. xiv. 208, 'notarius: currant verba licet, manus est velocior illis: nondum lingua suum, dextra peregit opus.' Suet. Titus, § iii. 'e pluribus comperi, notis quoque excipere velocissime solitum, cum amanuensibus suis' [i. e. notarioris] 'per ludum jocumque certantem.' See Becker, Gallus, p. 33, note 4.—*levis*, i. e. puerorum.

3. *codicillis*] 'Papers' generally, or perhaps 'codicis' of wills. Juv. vii. 110, 'qui venit ad dubium grandis cum codice nomen.'—*prolatis*, adduced, quoted; or perhaps brought out and spread on each side of him.—*commodat*, lends to the hearing (or reading) of them a face as grave as Cato's, &c.

4. *fidelulae*] An instrument of torture, called 'fiddle-strings,' from being strained tight. Suet. Tib. § 62, 'excogitaverat autem inter genera cruciatus etiam, ut larga meri potionem per fallaciam oneratos, fidelularum tormento distenderet.' Calig. § 33, 'quin et subinde jactabat, exquisi turum se vel fidelulis de Caesonia sua, cur eam tanto opere diligere voluerat.'

5. *falæpes*] Perhaps this was becoming common as an address. Pers. Prologue, 'quis expedivit Psittaco suum. *χαίρε?* — *are*, the usual morning salutation.

6. *salutemus*] Yiz. to hear if he will reply. Probably there is an allusion to his being unable to speak, with all his pretentions as a lawyer.

EP. 251. (V. lii.)

On one who boasted so much of his gifts, that he chilled the gratitude of the recipients.

Quae mihi praestiteris memini semperque tenebo.
Cur igitur taceo, Postume? Tu loqueris.

2. *Tu loqueris*] You tell people so that I may as well hold my yourself what you have given me, tongue.
Incipio quotiens alicui tua dona referre,
Protinus exclamat "Dixerat ipse mihi."
Non belle quaedam faciunt duo: sufficit unus
Huic operi: si vis, ut loquar, ipse tace.
Crede mihi, quamvis ingentia, Postume, dona
Auctoris pereunt garrulitate sui.

4. *ipse* [Postumus has already told me'] (lit. he had told me of it before I saw you).
5. *quaedam* [There are some things which cannot be done well by two persons; as in this case, either you or I must hold our

EP. 252. (V. liii.)

A witty suggestion to a bad poet, that instead of treating of Medea and other hackneyed characters of tragedy, he had better take for his subject some story about water or fire, viz. to destroy or consume his own poems. So Ovid, 'Illa velim rapida Volcanus carmina flamma Torreat aut liquida deleat amnis aqua.' See Ep. 4.

Colchida quid scribis, quid scribis, amice, Thyesten?
Quo tibi vel Nioben, Basse, vel Andromachen?
Materia est, mihi credo, tuis aptissima chartis
Deucalion, vel si non placet hie, Phaethon.

EP. 253. (V. liv.)

On a Greek rhetorician, Apollodotus (on whom there is a similar epigram in v. 21). He made such mistakes in Roman names, that he had to write them down; but in this case his memory had served him.

Extemporalis factus est meus rhetor:
Calpurnium non scripsit, et salutavit.

EP. 254. (V. lvi.)

A satire on the small renumeration attending the more respectable professions. Compare Juv. Sat. vii.

Cui tradas, Lupe, filium magistro,
Queri sollicitus diu rogasseque.
Omnes grammaticosque rhetorasque
Devites, moneo: nihil sit illi

4. *Devites* [‘Avoid all the teachers 150. 213], i.e. don't let your sor
of grammar and rhetoric' (Juv. vii. follow their business.
EPIGRAMMATA.

Cum libris Ciceronis aut Maronis.
Famae Tutilium suae relinquas.
Si versus facit, abdices poetam:
Artes discere vult pecuniosas,
Fac discat citharoedus aut choranules.
Si duri puer ingenii videtur,
Praecognem facias vel architectum.

6. Tutilium] He was an advocate of note and character in the time of Augustus. The common reading was Rutilium, of which the ù is short.

7. abdices poetam] 'Disinherit him if he is a poet.' This is a judicial and not very frequent use of abdices, ἀποκρύπτεσθαι, ἀπελπεῖν.

8. vult] Si velit. But perhaps it is best to write this line interrogatively, ut vulg.

9. discat] Scil. esse, by a Grecism, or for ut citharoedus. - choranules, one who sounds the flute for the recitations of the choruses.

10. duri—ingenii] There is severe irony here: 'If he is stupid, put him to either of those most profitable of all trades, an auctioneer's or house-builder's.' The former, like the citharoedus, were proverbially wealthy. See Ep. 111. 277. Juv. iii. 157; vii. 5, with Mr. Mayor's note.

EP. 255. (V. lviii.)

On a procrastinator. The meaning is simple, and the point (apart from the philosophy of the advice) is the common play on cras and heri, for which compare Pers. v. 67, 'sed cum lux altera venit, Jam cras hesternum consumpsimus.'

Cras te victurum, cras dicis, Postume, semper.

Die mihi cras istud, Postume, quando venit?

Quam longe est cras istud? ubi est? aut unde petendum?
Numquid apud Parthos Armeniosque latet?

Jam cras istud habet Priami vel Nestoris annos.

Cras istud quanti, die mihi, possit emi?

Cras vives: hodie iam vivere, Postume, tardum est:

Ille sapit, quisquis, Postume, vixit heri.

7. vivere] See Ep. 10. 11—12, and 52. 12.

EP. 256. (V. lx.)

A severe reproof to a malicious detractor. The poet refuses him the small fame of recording his infamy to posterity.

Allatres licet usque nos et usque

1. Allatres] 'Bark at me;' usque were said latrare and gauire. Lucr. et usque, like iterum iterumque. Dogs v. 1065—70. 'longe ālio sonitu ra-
Et gannitibus improbis laessas,
Certum est hane tibi pernegare famam,
Olim quam petis in meis libellis
Qualiscunque legaris ut per orbem.
Nam te cur aliquis sciatis fuisses?
Ignatus percaes miser nesces est.
Non deerunt tamen hac in urbe forsan
Unus vel duo tresve quattuorve,
Pellem rodere qui velint caninam:
Nos hac a scabie tenemus ungues.

bie restricta minantur, et cum jam 
laratant — longe alio pacto gannitu 
vocis adulant.' Here it has a bad 
sense, 'a hostile snarl'; unless there 
is an allusion to a kind of low adula-
tion to the poet's face, but abuse 
behind his back.

3. Certum est] 'I am resolved to 
refuse you to the last this fame 
which you ask some day to attain 
in my books,' viz. that your name, 
worthless as it is, may be read.— 
olim, 'tibi datum iri;' or perhaps 
be construed with legaris.

6. aliquis] Here for quisquam. 
See on Ep. 61. 5.

7. Ignatus] If you die unknown, 
you must die wretched, because you 
have not gained your real object, to 
become known by your abuse of 
me.

10. pellem rodere] He still speaks 
of him as a dog, and says one or 
two low dogs may possibly be found 
to gnaw a brother dog's hide; though, 
according to the proverb, 'canis ca-
ninam non est.' 'We,' says the 
poet, 'will not dirty our nails with 
such a filthy hide,' i.e. others may 
perhaps think it worth their while 
to retort, but I will not. Cf. Ep. 
323. 4.

EP. 257. (V. lxii.)

The poet (in a feigned character, probably) offers to open his gardens to 
any one who will furnish them with seats and sofas.

Iure tuo nostris maneas licet, hospes, in hortis,
Si potes in nud: ponere membra solo,
Aut si portatur teem tibi magna supellex:
Nam mea iam digitum sustulit hospitibus.

1. Jure tuo] Of your own right, 
i.e. without that right being ques-
tioned by me.

4. digitum sustulit] 'Has been 
sold to my guests;' i.e. my guests 
have used it up just as if they had 
bought it at an auction. 'Tollere 
digitum' meant 'to make a bid.' 
Cic. in Verr. ii. 1. 54, 'Accurrunt 
tamen ad tempus tutores: digitum 
tollit Junius patruus.' Id. ii. 3. 11, 
'utrum est aequus decumanum pe-
tere—an cum qui digito licitus sit 
possidere?'
Nulla tegit fractos nec inanis culcita lectos,
Putris et abrupta fascia reste iacet.
Sit tamen hospitium nobis commune duobus
Emi hortos; plus est: instrue tu; minus est.

5. culcita] A cushion (torus being a mattress, and lectus the wooden frame, \textit{\textalpha}\textnu\textnu) 'Culcita Leuconico quam viduata suo,' xi. 21. 3.—\textit{nee inanis}, for 'ne inanis quidem.' So Ep. 184. 8, 'nee superi vellent hoclicuisse sibi.' Inf. 263. 4, 'hoc admisisset nec Catilina nefas.'


Sit tamen, &c. Let us share the charge of the entertainment between us. I paid the larger price for the gardens, do you pay the lesser for the necessary outfit, \textit{instrumentum}.

EP. 258. (V. lxiii.)

Ponticus, a bad poet, endeavours to extort from Martial (Marcus) a praise that is undeserved. Compare Ep. 440.

"Quid sentis" inquis "de nostris, Marce, libellis?"
Sic me sollicitus, Pontice, saepe rogas.
Admiror, stupeo: nihil est perfectius illis,
Ipse tuo eedet Regulus ingenio.

"Hoc sentis?" inquis "faciat tibi sic bene Caesar,
Sic Capitolinus Iuppiter." Immo tibi.

4. \textit{Regulus} The rich barrister. See Ep. 8, and iv. 16. 6, 'et te defendat Regulus ipse licet.' Ep. 57, 'cum tibi (Regule) sit sophiae par fama et cura laborum.'

6. \textit{Immo tibi} 'Tibi faciat bene sic, ut ego hoc de te sentio' ('neque enim revera hoc sentio'). 'Rather may Caesar and Jupiter do well to you, as I think well of you' (which he only pretended to do). Compare Ar. Ach. 446, εὐδαιμονίας Τηλίφως — ἄγω φρονῶ, i. e. κακά γι-νοίτο.

EP. 259. (V. lxiv.)

The poet calls to his slaves to mix the genial bowl; for that, if even emperors must die, ordinary people may as well live. The scene is in the \textit{Mica}, for which see Ep. 93.

Sextantes, Calliste, duos infunde Falerni,
Tu super aestivas, Alcime, solve nives.

1. \textit{duos — Sextantes} Two-sixths, i. e. one-third (triens) of a sex-
tarius.

2. \textit{aestivas—nives} An elegant kind
Pinguescat nimio madidus mihi erinis amomo
Lassenturque rosis tempora sutilibus.
Iam vicina iubent nos vivere Mausolea,
Cum doceant, ipsos posse perire deos.

of oxymoron, 'snow kept till summer.' The wine was strained so as to pass through snow to cool it; hence super, 'above the bowl.' See Becker, Gallus, p. 491. Ep. 457. 8, 'et faciunt nigras nostra Falerna nives.' 497. 5, 'pertundas glaciem triente negro.' 647. 6, 'nee nisi per niveam Caecubae potes aquam.'

4. sutilibus] Made of roses, twined with myrtle and philyra or ast. See Becker, Gallus, p. 493. Ovid, Fast. v. 335, 'tempora sutilibus cinguntur tota coronis, Et latet injecta splendida mensa rosa.' Inf. 498. 5, 'sutilis aptetur decies rosa cirribus.' — Lassenur, an elegant hyperbole, as if the weight of roses could weary the head.

5. vicina] The Mica commanded a view of the Mausoleum. See Ep. 93. 2.—jim is to be construed with 'vivere,' 'to enjoy life now.'— deos, viz. Augustus.

EP. 260. (V. lxxv.)

To Domitian, in praise of his exhibitions in the amphitheatre.

Astra polumque dedit, quamvis obstante noverca,
Aleidae Nemeæ terror et Arcas aper
Et castigatum Libyaeæ ceroma palaestrae
Et gravis in Siculo pulvere tusus Eryx,
Silvarumque tremor, tacita qui fraude solebat
Ducere nec rectas Cacus in antra boves.

Ista tuae, Caesar, quota pars spectatur harenæ?
Dat maiora novus praelia maue dies.

1.] 'Hercules was raised to the gods, even against the will of Juno, by slaying the Nemean lion and the Lybian wrestler, by defeating the Libyan wrestler, the giant Antaeus, and the Sicilian Eryx in a boxing match.' The antithesis is in ver. 15, 16, so will you eventually be deified for the slaughter of beasts in the amphitheatre.'

3. castigatum] 'Chastised,' conquered. — ceroma, pro ipso Antaeo cеромате inuncto. A bold and displeasing figure of speech. Some, however, take 'castigatum' to mean 'pressed on,' the body, like 'ceroma terere,' Ep. 168. 3; but this is unlikely.


&c. — tusus, contusus; alli fustus, which is as good a reading for prostratus, 'stretched at length.'

6. nec rectas] 'Et eas quidem aversas,' i.e. pulled backwards by their tails. Ovid, Fast. i. 350, traxerat aversas Cacus in antra feras.'

7. quota pars] i.e. these, however, are but a small part of what is seen in the Emperor's amphitheatre. An indirect compliment to Domitian, who professed himself a greater hero than the real Hercules.

8. novus—dies mane] 'Each new day in the morning,' which seems to have been the time appropriated to the fights between men and beasts. See Ep. 435. 4.
Quot graviora cadunt Nemeaco pondera monstro?
Quot tua Maenalios collocat hasta sues?
Reddatur si pugna triplex pastoris Hiberi,
Est tibi qui possit vincere Geryonem.
Saepe licet Graiae numeretur belna Lernac,
Improba Niliacis quid facit Hydra feris?
Pro meritis caelum tantis, Auguste, dederunt
Alcidae cito di, sed tibi sero dabit.

10. *collocat*] ‘Lodges,’ i.e. kills.
—*tua—hasta,* not that Domitian encountered the beasts personally, but
by his favourite beast-slayer Carpophorns, for whom see Liber
Spectac. xxvii. In allusion to this man the poet says, ‘*est tibi qui possit,*’ &c.: ‘You have a deputy
to kill Geryon himself, the herdsman of the Spanish oxen’ (Ep.
248, 11).

13. *numeretur*] Though the heads
of the Lernacan hydra sprout forth
in numbers ever so great, what is
the hydra to the monsters of the Nile, e.g. hippopotami and croco-
diles.

15. *Auguste*] Domitian.—*tibi sero,*
viz. that you may long stay on earth.
Hor. Car. Saec. ‘serus in caelium redeas, dunque laetus intersis populo
Quirini.’

EP. 261. (V. lxvi.)

On a surly lawyer, cf. Ep. 250. The poet says, that as he never can
utter a single greeting, as *salve* or *ave,* he will have no more to do with
him; he shall be to the poet ‘aeternum vale,’ ‘a good-bye for ever.’ This
was a formula of addressing the dead, as Virg. Aen. xi. 97, ‘salve aeternum
mihi, maxumae Palla, aeternumque vale.’

Saepe salutatus nunquam prior ipse salutas:
Sic eris aeternum, Pontiliane, Vale.

EP. 262. (V. lxvii.)

On a swallow that had remained behind in Rome, while the rest had
migrated, and was killed by them as a deserter on their return. The poet
says, that she was rightly served, but it was on the wrong occasion. That
punishment was due when she slew her own son Itys. The well-
known story of Procne and Philomela, daughters of King Pandion, is
alluded to.

Hibernos peterent solito cum more recessus
Atthides, in nidis una remansit avis.
Deprendere nefas ad tempora verna reversae
Et profugam volueres diripuere suam.
Sero dedit poenas: discerpi noxia mater
Debuerat, sed tune, cum laceravit Ityn.

Antoni Phario nil obiecture Pothino
Et levius tabula, quam Cicerone nocens:
Quid gladium demens Romana stringis in ora?
Hoc admisisset nec Catilina nefas.
Impius infando miles corrumpitur auro,
Et tantis opibus vox tacet una tibi.
Quid prosunt sacrae pretiosa silentia linguae?
Incipient omnes pro Cicerone loqui.

1. *nil objecture*] Who have no right to blame the eunuch Pothinus for slaying Pompey at his own request, i. e. who did a worse crime than that.
2. *tabula*] The list of proscribed citizens.—Cicerone, sc. caeso.
4. *Impius*] A traitor to his country, by slaying one who was ‘pater patriae.’—*miles*, by name Popilius Lenas, the soldier bribed to kill Cicero.
5. *vox—una*] So much did it cost you to silence the single voice which had attacked you in his Philippics.
6. *Quid* is the good of paying so much to suppress that sacred tongue? If Cicero cannot now speak for himself, you have made all speak for him, and therefore against yourself.—pretiosa, *costly,* as ‘Thais pretiosa Menandri,’ Propert. v. 5. 43.

On a gluttonous libertus, who had squandered his all in eating.

Infusum sibi nuper a patrono
Plenum, Maxime, centiens Syriscus
In sellariolis vagus popinis
Circa balnea quattuor peregit.

1. *Infusum*] Given to him, poured into his lap, or his arca, either *testamento,* or as a *largitio,* like the patron in Hor. Epist. i. 7. 80.
2. *Plenum—centiens*] A full ten thousand sestertia, or some 90,000L. Compare Ep. 48. 1, ‘non plenum modo viciens habebas;’ and 127. 2, ‘centiens laxum.’—*Syriscus, Syrikos,* a kind of ιυποκόρισμα, for a favourite black slave from Syria.
3. *sellariola—popina*] Here means an eating-house, where meals are served to persons sitting, not reclining on sofas. Hence the joke of *nee accubare,* ver. 6, viz. as at a ‘recta caena.’ See Becker, Gallus, p. 355, who compares *lecticariola,* in xii. 58.
4. *peregit*] Got through. Pers. ‘hic bona dente grandia magnanimus peragit puer.’—*balnea quattuor,* four of the principal baths, to which these *popinae* would seem to have been attached.
EPIGRAMMATA.

O quanta est gula, centiens eomesse!
Quanto maior adhuc, nec accubare!

EP. 265. (V. lxxxi.)

The poet invites Faustinus, his wealthy friend and patron, to spend the summer on the high ground of Trebula, among the Sabines, which in the summer solstice ('caneri mensibus'), and under the constellation leo, is cooler even than Tibur (Ep. 193. 10).

Humida qua gelidas summittit Trebula valles
Et viridis caneri mensibus alget ager,
Rura Cleonaeo nunquam temerata leone
Et domus Aeolio semper amica Noto,
Te, Faustine, vocant: longas his exige messes
Collibus; hibernum iam tibi Tibur erit.

1. *summittit*] *Infra se submissas habet.*
6. *jam, &c.*] *You will find at once not only a Tibur, which is always cool in summer, but a Tibur as cold as it is in winter.*

EP. 266. (V. lxxxiv.)

On the two sons of Pompey the Great, Cneius and Sextus, one of whom was killed in Spain, the other in Asia, at Miletus; while the father himself was killed in Africa. So great a fall, says the poet, i. e. so great a family when fallen, could not lie in one spot, just as the stones of a large building cover in falling a wide space.

Pompeios iuvenes Asia atque Europa, sed ipsum
Terra tegit Libyae, si tamen ulla tegit.
Quid mirum toto si spargitur orbe? Iacere
Uno non poterat tanta ruina loco.

2. *si tamen ulla*] *si ðé τίς,* in *Pompey the Great was buried at reference to the uncertainty whether all.*

EP. 267. (V. lxxvi.)

A joke on one who, either through stinginess or poverty, kept a poor table, as if to guard against dying of starvation, as Mithridates was said to have taken poisons, that they might lose their effect upon him. Pliny, N. H. xxv. 2, § 5, 'Mithridates — cotidie venenum bibere (solebat) praesumptis remediis ut consuetudine ipsa innoxium fieret.'

Profecit poto Mithridates saepe veneno,
Toxica ne possent saeva nocere sibi.
Tu quoque cavisti cenando tam male semper,
No posses unquam, Cinna, perire fama.

EP. 268. (V. lxxvii.)

On one who, perhaps as a servile listener to the talk of the great, held his head on one side, and sat 'aure supina,' as if he were afraid of spilling oil that he carried in his ear.

Narratur belle quidam dixisse, Marulle,
Qui te ferre oleum dixit in auricula.

EP. 269. (V. lxxviii.)

A graphic account of a homely dinner to which the poet invites his friend Toranius. Compare Juv. xi. 64 seqq., and Ep. 617. Pliny, Epist. i. 15.

Si tristi domicenio laboras,
Torani, potes esurire mecum.
Non deerunt tibi, si soles προπίνειν.
Viles Cappadoceae gravesque porri.
Divisis cybium latebit ovis,
Ponetur digitis tenendus ustis
Nigra coliculus virens patella,
Algentem modo qui reliquit hortum:
Et pultem niveam premens botellus,

1. domicenio] A dining at home, which is triste, because there are no guests to enliven it. Cf. Ep. 72. 2, 'cum cenaret, erat trister ille domi.'
2. esurire] To take a frugal dinner. Cf. 341. 10, 'vilium esurio.' A phrase παρ' ὑπόνοιαν, for cenare.
3. προπίνειν, 'to take a gustus or promulsis' ('a snack,' as we say). See Becker, Gaius, p. 458, who thinks that the gustus is contained in ver. 3—5, since ponere is properly used of the fercula, or courses.
5. Divisis] Here commences the actual dinner, with the 'ovum' in the shape of a garnish to a piece of tunny-fish. Juv. v. 84, 'dimidio constrictus cammarus ovo.' —For cybium, see Ep. 603. 14.
6. ustis] Lipsius 'unctis,' a needless, though good reading, as cabbage was eaten with oil. Pers. vi. 68, 'impenius unge, unge puer caules.' The sense is, 'it shall be served up piping hot.'—coliculus, from 'caulis;' as caudex and codex. Hence our coevalt. —nigra, of common black ware.—virens, opp. to pallidus caulis, Juv. v. 87.
8. modo—reliquit] i.e. not stale nor withered, but fresh and juicy.
9. pultem—premens] 'A sausage laid on a hasty-pudding,' cf. Ep. 603. 13, 'boletos imitatur et botellos.' From the shape our word 'bottle'
Et pallens faba cum rubente lardo.
Mensae munera si voles secundae,
Marcentes tibi porrigitur uvae
Et nomen pira quae ferunt Syrorum,
Et quas docta Neapolis creavit,
Lento castaneae vapore tostae.
Vinnitus tu facies bonum bibendo.
Post haec omnia forte si movebit
Bacchus quam solet esuritionem,
Succurrent tibi nobiles olivae,
Picieni modo quas tulere rami,
Et fervens modo et tepens lupinus.
Parva est cenua,—quies potest negare?—
Sed finges nihil audiesve factum
Et volvo placidus tuo recumbes ;
Nec crassum dominus leget volumen,
Sed quod non grave sit nec infacetum,
Parvi tibia condyli sonabit.
Haec est cenua. Claudiam sequeris,
Quam nobis eupsis esse tu priorem.

Pompeian frescos.

29. tu] This is clearly right, not te. 'Whom you, I dare say, desire to see placed before me,' i.e. prefer even to your host. There is a play on prior and sequi, though the exact point is obscure: 'She is prior to you, and you will like her to be prior to me.' It would seem as if this, which is purposely put last, is held out as the real inducement to Toranius. If so, the general sense will be 'The dinner is a poor one, but then Claudia will be there.'

EP. 270. (V. lxxix.)

Zoilus is often ridiculed by Martial as a mean fellow, who made a display of his wealth, e.g. in Ep. 73. His Greek name indicates that he was a libertus.

Undeciens una surrexti, Zoile, cena,
Et mutata tibi est synthesis undeciens,
Sudor inhaereret madida ne veste retentus
Et laxam tenuis laederet aura eutem.
Quare ego non sudo, qui tueam, Zoile, eeno?

Frigus enim magnum synthesis una facit.

2. synthesis] See 89. 4; 199. 4; 693. 1. A suit of mantles or scarfs, each of a different shade of Tyrian dye, and collectively extremely costly, was called synthesis. See Becker, Gallus, p. 421; lib. x. 29, 4, 'de nostra prasina est synthesis empa toga.' On the same principle of being arranged in sets according to size, we have 'septenaria synthesis Sagunti,' Ep. 186. 15. Becker is perhaps wrong in saying (p. 422), that synthesis is 'also used in a totally different sense, namely, as an entire wardrobe, or a suit of complete appa rel.' Synthesis is primarily meant as the whole set, and then, as one out of the number. He thinks the word came from the folding up of the garment.

3. Sudor] This was probably a mere excuse for changing his dress so often, the real object being to display his wealth. Becker, however, shows (p. 421), from Suet. Nero, § 51, that under the synthesis a sudarium was worn, to intercept the moisture which would have sufficed the costly hue.

4. tenuis—aura] The draught from open doors, &c.—laxam, with the pores opened by the use of the hotbath.

6. frigus] A chill to my genial feelings. Pers. i. 108, 'videsim majorum ne tibi forte limina frigescant.' The sense is, 'my one synthesis keeps me cool,' and that, in a double sense: I have no fuss in changing, and no one cares about me. Cf. 199. 4, 'duxit et aestates synthesis una decem.'

EP. 271. (V. lxxx.)

The poet commends his book to the criticisms of his friends Severus and Secundus, apologizing for interfering with their leisure time.
Non totam mihi, si vacabit, horam,  
Dones et licet imputes Severe,  
Dum nostras legis exigisque nugas.  
"Durum est perdere forias:" rogamus,  
Iacturam patiaris hanc ferasque.  
Quod si legeris ipse cum diserto  
—Sed numquid sumus improbi?—Secundo,  
Plus multo tibi debiturus hic est,  
Quam debet domino suo libellus.  
Nam securus erit, nec inquieta  
Lassi marmora Sisyphi videbit,  
Quem censoria cum meo Severo  
Docti lima momorderit Secundi.

1. *nontotam*] 'Something less than an hour, if you shall have one to spare, I ask you to give me, and I allow you to reckon it as against me, for reading and criticising these my little effusions.'—*exigere* is said of critics; so Ep. 212. 4, 'nil exactius eruditiusque est.'

4.] You reply, 'tis hard to lose one's holiday.' 'True, but we make it a request that you will bear patiently this loss'

7. *numquid sumus*] 'Are we presuming too much to expect another to do a similar favour under similar circumstances?' This Secundus appears to be the same as the one mentioned in Ep. 1. 7, 'Labertum docti Lucensis quaere Secundum.' Severus is mentioned, Ep. 622.

8. *plus multo, &c.*] 'This book will owe you much more than you (for revising) than to the owner (i.e. author, for writing it).'-For *dominus libri*, see Ep. 27. 6.

10. *securus erit*] It will have nothing to fear from the remarks of captious and malignant people, as described in Ep. 2. This fate he compares to Sisyphus' stone.—*videbit*, i.e. it will not be *damnatus*.


**EP. 272. (V. lxxxiv.)**

The Saturnalia and the 1st of March (the first of the old ten-months Roman year) were the principal times for sending mutual presents; but on the latter, as appears from Tibull. iii. 1, the men sent presents to the women. Here the poet threatens that he will then repay Galla in kind for forgetting him now, viz. he will send her nothing.

Iam tristis nucibus puer relictis  
Clamoso revocatur a magistro,  
Et blando male proditus fritillo,

1. *nucibus—relictis*] Leaving his playthings, i.e. the nuts as a substitute for dice: see Ep. 237. 8; Pliny, Epist. viii. 7. 1, 'adeo tu in scholam revocas. ego adhuc Saturnalia extend.---*Clamoso*, see Ep. 669. 5.

3. *proditus*] Betrayed by the sound.---*blando*, 'fascinating,' Ep 199. 15.
Arcana modo raptus e popina,
Aedilem rogat uดus aleator.
Saturnalia transire tota,
Nec munuscula parva, nec minora
Misisti mihi, Galla, quam solebas.
Sane sic abeat meus December.
Scis certe, puto, vestra iam venire
Saturnalia, Martias Kalendas.
Tunc reddam tibi, Galla, quod dedisti.

—fritillo, the dicebox see 593. 2; 693. 3; also 165. 7. The real
game of dice was legal only during
the Saturnalia. If any one was caught
playing the game after that time, he
was liable to be seized and brought
before the Aedile, whom he is said
rogare, i.e. παραίτεϊσθαι. The
Aedile’s office was to go round to
the popinae, to see that order was ob-
served.—udus, madidus, temulentus.

10. vestra] Viz., when women ex-
pect presents in return. Hence, Ep.
526. 1, ‘natales mihi Martiae Kalen-
dae—qua mittunt mihi murmuset puel-
lae,’ sc. whousually receive, not give,
on that day. See also Ep. 497. 15.
Suet. Vesp. § 19, ‘Sicut Saturnalibus
dabat viris apophoreta, ita per Ka-
lendas Martias feminis.’

EP. 273. (VI. i.)

The poet to his friend Julius Martialis (Ep. 198 and 230), requesting
him to read over and criticise the present book, that it may be sent with
the greater confidence to Domitian.

Sextus mittitur hic tibi libellus,
In primis mihi care Martialis:
Quem si terseris aure diligenti,
Audebit minus anxius tremensque
Magnas Caesares in manus venire.

2. in primis—care] Carissime.
3. terseris aure] This is shortly put
for ‘quemsidiligenter audieris, dum
legituri et terseris (spongia, i.e.
alamo).’ In tergere, ‘to wipe,’
εξεκείφειν, the figure is from paint-
ing. Lituram, facere was said of
scratching out writing. See Ep. 162.
6. ‘If you shall have revised it,
after giving it an attentive hearing
(i.e. reading), it will be less timid
in being placed in great Caesar’s
hands.’

EP. 274. (VI. iii.)

On the birth of a son to Domitian by his wife Domitia. Suet. Dom. § 3,
‘Deinde uxorem suam Domitiam, ex qua in secundo suo consulatu filium
tulerat, alteroque anno consulataverat ut Augustam, eandem, Paridis his-
tronis amore desperditam, repudiavit.’ See below, Ep. 281.
Nascere, Dardanio promissum nomen Iulo,
Vera deum suboles: nascere, magne puere;
Cui pater aeternas post saecula tradat habenas,
Quique regas orbem cum seniore senex.
Ipsa tibi niveo traheat aurea pollice fila
Et totam Phrixi Iulia nebit ovum.


2. post saecula seems to be a phrase for 'omni tempore superstites,' a government (empire) which is to survive all time. Otherwise post saecula tradat may mean 'post multos annos tradere possit;' and this suits the next line. This is virtually wishing the Emperor a long life. Compare Ovid, Trist. ii. 165; 'et olim Imperium regat hoc cum seniore senex.'

3. aeternas post saecula tradat may mean 'post multos annos tradere possit,' and this suits the next line. This is virtually wishing the Emperor a long life. Compare Ovid, Trist. ii. 165; 'et olim Imperium regat hoc cum seniore senex.'

5, 6.] Julia was the daughter of Titus, Domitian's elder brother (Suet. Tit. iv.), and therefore the cousin of the present child. 'Julia shall be to you a goddess of destiny, presiding, as it were, at your birth, and weave for you a golden thread.' i.e. one of happiness, splendid, and wealth.—niveo—pollice, felici dextra. It seems that the child was entrusted to Julia to be educated: but the historical allusion is not clear.—Phrixus—orem, sc. arietem, 'she shall use up all the golden fleece of the ram that carried Phrixus across the Hellespont.'—totam, as if so great a destiny would require the whole of the wool, and thus none would be left to make the thread of fate for inferior mortals.

EP. 275. (VI. v.)

Rustica mercatus multis sum praedia nummis:
Mutua des centum, Caeciliane, rogo,
Nil mihi respondes? Tacitum te dicere credo
"Non reddes:" ideo, Caeciliane, rogo.

1. Rustica] 'In the country;' opposed to suburbana.
2. mutua des] 'To pay for it, I ask you the loan of 100 sestertii' (100,000 sestertii).—'You make no reply,' i.e. refuse the loan, because you think I shall not repay you. Why, it was with that end in view that I asked you, viz. to get it from you as a present, not as a loan. It was not very uncommon for rich men to give presents towards buying land. See Hor. Epist. i. 7. 30. But the poet means, that he would feel a spiteful pleasure in defrauding such a man.

3. tacitum] sc. silentio tuo: eo, quod nihil respondes.

EP. 276. (VI. vi.)

Comoedi tres sunt, sed amat tua Paula, Luperce,
Quattuor: et κωφὸν Paula πρόσωπον amat.

1. tres sunt] There were not more than three interlocutors on the stage at once, though a persona multa sometimes made a fourth. The poet
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intimates that Paula’s paramours were more than usually numerous; but under κωφόν πρόσωπον he seems to allude to some disguised character.

The partiality of Roman matrons for actors (as Muester, Paris, &c.) was sufficiently notorious.

EP. 277. (VI. viii.)

A satire on the wealth amassed by persons of low but lucrative professions, compared with the poverty of poets. Among several suitors of the former sort, an avaricious father gives his daughter to an auctioneer; and wisely, says the poet, if the richest is the worthiest. On the praecones see Ep. 254. 11. Horace, Epist. i. 7. 56, speaks of one of that profession, who was tenui censu. Compare Sat. i. 6. 86, ‘si praeco parvas—mercedes sequer.’ On poets, Ep. 135.

Praecones duo, quattuor tribuni,
Septem causidici, decem poetae
Cuiusdam modo nuptias petebant
A quodam sene. Non moratus ille
Praeconi dedit Eulogo puellam.

Die, numquid fatue, Severe, fecit?

2. Septem, &c.] The poverty of lawyers was often complained of, e.g. Juv. vii. 106 seqq. By the climax of numbers the poet intimates that, though among so many poets one or two might have been thought eligible as suitors, yet they were all too poor to have any chance.

EP. 278. (VI. ix.)

In Pompeiano dormis, Laevine, theatro:
Et quereris, si te suscitat Oceanus?

1. Pompeiano] Cf. xi. 21. 6. ‘Quam Pompeiano vela negata noto.’ The principal one of the three Roman theatres, built by Pompey, B.C. 55. See 548. 11.—dormis. pretending, perhaps, to be asleep, lest he should be abruptly ordered to leave the knights’ seats, to which he had no claim.—On Oceanus, one of the tip-staffs, see iii. 95. 10, ‘et sedeo quae suscitat Oceanus,’ and Ep. 232. 4. Compare also Ep. 219. There is a play on the double sense of suscitat, ‘wakes you up,’ and ‘orders you to leave your seat,’ ἐξανίστησί.

EP. 279. (VI. x.)

A compliment to Domitian on his generosity, and a hint that he may exercise it, if he pleases, on the poet.

Pauca Iovem nuper cum milia forte rogarem,
“Ille dabit” dixit “qui mihi templam dedit.”

2. templam dedit] Viz. the rebuilding of the Capitoline temple. See Suet. Dom. § 5, ‘Plurima et amplissima opera incendio absumpsita resti-
EPIGRAMMATA. 179

Templa quidem dedit ille Iovi, sed milia nobis
Nulla dedit: pudet, ah, pauca rogasse Iovem.
At quam non tetricus, quam nulla nubilus ira,
Quam placido nostras legerat ore preces!
Talis supplicibus tribuit diademata Dacis
Et Capitolinas itque reditque vias.
Dic precor, o nostri die conseia virgo Tonantis,
Si negat hoc voltu, quo solet ergo dare?
Sic ego: sic breviter posita mihi Gorgone Pallas:
"Quae nondum data sunt, stulte, negata putas?"

4. *pauca rogasse* He had said *pauca millia* in v. 1, and means that if he had asked a larger gift, he might have more easily obtained it.

6. *preces* How composedly, and without showing anger, he read my petition for assistance.

7. *Dacis* cf. v. 3, 'Accola jam nostrae Degis, Germaniae, ripae a famulis Histri qui tibi venit aquis.'

Suet. Dom. § vi. 'De Cattis Dacisque post varia proelia duplicem triumphum egit.'—*tribuit diademata, allowed the reguli or petty kings to hold subordinate thrones.*

8. C.—*viyas* The road to and from the Capitol, which was entered by generals in a triumph.

9. *conseia* Pallas is elegantly said to be the *confiante* of Domitian (nori tonantis), because the Emperor paid her particular honour. Cf. Ep. 215. To her the poet appeals for information as to the real mind of Domitian. Pallas was considered in mythology to have had very intimate relations with Zeus; see Aesch. Eum. 827.


11. *posita—Gorgone* This was putting off her terrors, and appearing in mild and peaceful form. Ovid, Fast. iii. 171, 'Sic ego; sic posita dixit mihi casside Mavors;' Propert. v. 9. 53, 'fortia dum posita Gorgone membra lavat.'

12. *negata* 'Gifts are not finally refused because they are not instantly given.'—*stulte*, in respect of Minerva herself being the goddess of wisdom.

EP. 280. (VI. xi.)

Equality of position and circumstances is necessary to constitute true friendship.

Quod non sit Pylades hoc tempore, non sit Orestes,
Miraris? Pylades, Marce, bibebat idem,

1, 2.] 'You express surprise that few friends are now to be found like Pylades and Orestes. The reason is, that there is now a different wine for the rich and the poor, i. e. there is too wide a disparity in rank. Compare Ep. 37 and 149. Pliny, Epist. ii. 6, 'liberti mei non idem quod ego bibunt, sed idem ego quod liberti.'
Nec melior panis turdusve dabatur Orestae,
Sed par atque eadem cena duobus erat.
Tu Lucrina voras, me paseit aquosa Peloris:
Non minus inguena est et mihi, Marce, gula.
Te Cadmea Tyros, me pinguis Gallia vestit:
Vis te purpureum, Marce, sagatus amem?
Ut præstem Pyladen, aliquis mihi praestet Oresten.
Hoc non fit verbis, Marce: ut ameris, ama.

3. melior panis Juv. v. 74, 'vin tu consuetis audax conviva canistris impicri, panisque tui novisse colorem?'
4. cena] Ep. 149. 2, 'Cur mihi non eadem quae tibi cena datur? Ostrae tu sumis stagno saturata Lucrina; Sugiur inciso mytilus ore mihi.'
5. Peloris] Sc. concha; some coarse and insipid mollusc from Pelorus, the promontory of Sicily. Ep. 537. 9, 'et fatum summa cenare pelorida mensa.' See Hor. Sat. ii. 4. 32.
6. Non minus] 'And yet my taste and appetite for good things is as genteel as yours is.'
8. Vis te] 'Would you have me, clad in a coarse soldier's wrapper, really love you who are clothed in Tyrian purple?' The difference of our rank is too great.—sagatus, dressed in sughum, i.e. a coarse woollen blanket from Gaul. (Ep. 2. 3.) See an excellent article on this word in Rich's 'Dictionary.'
9. Ut praestem] Sc. me. If I am to act the part of a Pylades, somebody must be an Orestes to me. Something more than mere talk and profession is necessary: if you would be loved, show love'—real, practical love, the love that is proved by deeds done to others.

EP. 281. (VI. xiii.)

On a statue of Julia, the daughter of Titus, and favourite niece of Domitian (see on Ep. 274), in which she was represented as holding the cestus, or girdle of Venus, in her hand. Sueton. Dom. § 22, 'fratris filiam, adduce virginem oblata in matrimonium sibi, quum devinctus Domitaie nuptius pertinacissime receusset, non multo post alii collocatam corrupt ultro, et quidem vivo etiam tum Tito; mox patre ac viro orbatam ardentissime dilexit ut etiam causa mortis extiterit, coactae conceptum a se abigere.' He was buried with her ashes, ibid. § 17.

Quis te Phidiasco formatam, Julia, caelo,
Vel quis Palladie non putet artis opus?
Candida non tacita respondet imagine lygdos
Et placido fulget vivus in ore liquor.

1. caelo] The sculptor's chisel.—Palladie—artis, made by the goddess Pallas herself, the patroness of fine art.
3. Lygdos] The Lydian marble from Arabia. Ep. 296. 21.—respon-
juiciness, as of life itself. A bold expression; some MSS. give decor.

5. Ludit] "Ludibunda et velut tenerae mollissimae cestum, id est, balteum amoris potentem." Schreidelius. — Acidalia was an epithet of Venus from a fountain at Orcho-


— non aspera, i.e. not as if about to strike fiercely with it, like a boxer in the cestus, or as if flogging a slave. Those who were touched by the cestus were inspired with love; compare the custom of the Luperci striking women with the goat-thong. Here Domitian represented himself as smitten by Julia. The cestus seems to have been worn as a necklace also on Cupid's neck. Cf. xiv. 206, 'Collo nece, puer, meros amores; Cestos de Vereris sinu calentem.' On the cestos see Rich, Dict. in v. The well-known description in Hom. ii. xiv. 214 seqq. will also occur to the reader. Perhaps the work represented a group, in which Cupid stood by, and Julia held the cestos as if just taken from his neck.

7, 8.] 'If Venus would reinspire Mars, or Juno Jove, with love, they would ask of Julia her cestos for that purpose.' It appears that the cestos was thought to obtain its virtue from the charms of the goddess, and was worn by Cupid when thus impregnated with magic powers, as an instrument for subduing his victims. It was perhaps studded with gems, and thence was called cestus like the boxing-glove. (Photius, ἀνεκτετημένος καὶ διατεποικίλμενος ἰδίως.) Hence the allusions in nodo and manus aspera. Cf. vi. 21. 9, 'Dixit, et arcens perennis pectora loro. Plaga juvat: sed tu jam, dea, parce tuo.'

EP. 282. (VI. xiv.)

To one Laberius, who boasted that he could write poetry, but never did. The poet says, if he can, he ought; then he will think something of him. The epigram is rather obscure. The MSS. give non scribat in v. 4, but Schneidewin, in his smaller edition, has conscribat. This, if right, would seem to joke on prose writing, συγγράφειν. But it seems safer to retain non scribat, in this sense:—'You say you can write: why don't you? [Because you can't.] A man who can, but declines to do so, i.e. withstands the temptation, is a man indeed.'

Versus scribere posse te disertos 
Affirmas, Laberi: quid ergo non vis? 
Versus scribere qui potest disertos, 
Non scribat, Laberi: virum putabo.
EP. 283. (VI. xv.)

On an ant inclosed in amber. See Ep. 176 and 194. A piece of amber is preserved among the minerals in the Cambridge Museum, which contains minute insects that seem to the naked eye a small species of ant.

Dum Phaethontea formica vagatur in umbra,
Implieuit tenuem sucina gutta feram.
Sic modo quae fuerat vita contempta manente,
Funeribus facta est nune pretiosa suis.

1. *Phaethontea*] See Ep. 176. 1. were given for such curiosities.
4. *pretiosa*] Because large prices

EP. 284. (VI. xvii.)

On *Cinnamus*, a tonsor (see Ep. 367), probably a libertus, who thought that by a slight change he might take the Roman name of *Cinna*. The poet wittily says, that the same process of clipping would have converted Furius into fur.

Cinnam, Cinname, te iubes voeari.
Non est hie, rogo, Cinna, barbarismus?
Tu si Furius ante dietus esses,
Fur ista ratione dicereris.

EP. 285. (VI. xviii.)

To Priscus, on the death of his friend Saloninus, a Spaniard, and probably surnamed from the river *Salo* (Ep. 192. 15).

Sancta Salonini terris requiescit Hiberis
Qua melior Stygias non videt umbra domos.
Sed lugere nefas: nam qui te, Priscus, reliquit,
Vivit qua voluit vivere parte magis.

1. *Sancta—umbra*] 'The holy shade.' — *Qua melior*, sc. optima omnium quae unquam ad inferos descenderunt.
4. *qua voluit—parte*] He survives in the person of his friend Priscus, whose life he preferred to his own. A friend is often called *pars altera* or *pars major* ('the better half') of a person.

EP. 286. (VI. xix.)

On an advocate, who, in pleading a simple case, ran off into subjects wholly alien.
Non de vi neque caede, nec veneno,
Sed lis est mihi de tribus capellis.
Vicini queror has absesse furto.
Hoc index sibi postulat probari:
Tu Cannas Mithridaticumque bellum
Et periuria Punici furoris
Et Sullas Mariossque Muciosque
Magna voce sonas manuque tota.
Iam die, Postume, de tribus capellis.

1. de vi—caede, &c.] 'These are the subjects which your historical illustrations refer to; but they have no bearing on the three kids which I prosecute my neighbour for stealing.'

4. Hoc, &c.] 'That is what the judge wishes to have proved to him; but you do not even allude to it.'

7. Mucios] Mucius Scaevola was the man who undertook to kill Porsenna. See i. 21, 'Urere quam potuit contempto Mucius igne, Hanc spectare manum Porsena non potuit.'

8. manu tota] With all the gestures that your hand can produce.

EP. 287. (VI. xxiv.)

Nil lascivius est Charisiano:
Saturnalibus ambulat togatus.

2. togatus] He wears his toga because he is too poor to buy a synthesis, or dinner-dress. Lib. xiv. 141, 'Dum toga per quinas gaudet requiescere luces, Hos posteris cultus sumere jure tuo.' Among other licences of the Saturnalia, the disuse of the irksome toga in public was allowed. The poet banter Charisianus, as if he wore his toga, unlike the rest, from pure fun, and for the purpose of being singular. There is irony in lascivius, which in fact ridicules the man's disregard of the lascivia of others.

EP. 288. (VI. xxvii.)

To one Nepos, whom he exhorts not to live too thriftily, because he has a daughter to provide for. It does not seem possible to identify this man with any known character.

Bis vicine Nepos—nam tu quoque proxima Flora:
Incolis et veleres tu quoque Ficelias—

1. Bis vicine] 'Doubly my neighbour,' because you have a house in Rome, near the Temple of Flora (see Ep. 231. 4), and a farm near Ficeliae (or Ficulca), among the Sabines (where the poet had an estate at Nomentum). — proxima Flora, sc. loca proxima Flora templo.
Est tibi, quae patria signatur imagine voltus,
Testis maternae nata pudicitiae.
Tu tamen annoso nimium ne parce Falerno,
Et potius plenos aere relinque cados.
Sit pia, sit locuples, sed potet filia mustum:
Amphora cum domina nune nova fiat anus.
Cacea non solos vindemia nutriat orbos:
Possunt et patres vivere, crede mihi.

3—4.] 'You have a daughter, whose face bears the impress and image of her father, and who was born to attest the virtue of her mother, your wife.'—*signature vultus, vultus signatos habet.* Gronovius well compares Catull. in Nupt. Jul. 221, 'Sit suo similis patri—et pudicitiam suae matris indicet ore.' Hesiod, Opp. 233, *τίκτουσιν ἐκ γυναικών ἐκόκτων τίκινα τοκεύσει.*

5. *tamen*] Though you have to provide for her, *ne nimium parce,* noli nimium parcere, veteri vino, 'don't save your wine, already old enough, and which will only be spoilt, but drink it, and fill the amphorae with coins.' Cf. xiii. 126, 'Unguentum haeredi nunquam, nec vina relin-

7. *pia*] Affectionate, fond of her father. 'I don't object to her loving you, and wishing to keep every reminiscence of you, nor to her being left well off; but let her have new wine to drink, and if she must have old wine, let her store it now, that it may grow old with herself.'

9. *Cacja*] Such precious wines ought not to be reserved for childless old bachelors: even a family man like you may enjoy himself over a genial bottle; believe me, who can attest it from experience.' The orb would drink their old wine, because they had no one to leave it to.

EP. 289. (VI. xxviii.)

This and the next epigram are on the death of Glaucias, a faithful libertus of Melior Attedius. This man is mentioned (Ep. 98. 7), with an allusion to his wealth and hospitality.

Libertus Melioris ille notus,
Tota qui cecidit dolente Roma,
Cari deliciae breves patroni,
Hoc sub marmore Glaucias humatus
Juncto Flaminiae iacet sepulcro:
Castus moribus, integer pudore,
Velox ingenio, decore felix.

3. *breves*] 'Short-lived.'
5. *Juncto*] Proximo. Juv. i. 170, illis quorum Flaminia tegitur cinis
7. *felic*] Favoured by nature.
Bis senis modo messibus peraetis
Vix unum puer applicabat annum.
Qui fles talia, nil fleas, viator.

8, 9.] Compare Ep. 240. 5, 6. no loss to bewail.' Cf. Ep. 556.
10.] 'May those who feel symp-
athy for this loss, themselves have

EP. 290. (VI. xxix.)

Non de plebe domus, nec avarae verna catastae,
Sed domini sancto dignus amore puer,
Munera cum posset nondum sentire patroni,
Glaucia libertus iam Melioris erat.
Moribus hoc formaeque datum: quis blandior illo?
Immodicis brevis est aetas et rara senectus.
Quidquid amas, cupias non placuisse nimis.

1. de plebe] One of the common slaves. So Ep. 424. 18, ' non grege
de domini, sed tua, Ceste, manus.' —
avarae, because the mangles de-
manded extravagant prices. See
Ep. 476. 5.—veruae (on whom see
Becker, Gallus, p. 202) could there-
fore be sold; but in that case they
were no longer called veruae.
2. sancto—amore] i. e. not in the
ordinary sense of a boy-favourite.
3. sentire] ' Appreciate; ' i. e. being
only in his thirteenth year, he was
too young to have civil rights. —

Men and Menas, Hor. Epist. i.
7. 55 and 61.
5. Apollino — ore] ' In godlike
face,' Apollo being the type of
youthful beauty.
7. Immodicis] τοις περισσοίς,
to those who are not of the common
way, or who have extraordinary
merits. Byron's well-known lines,
' I never had a young gazelle,' &c.,
illustrate this familiar sentiment,
which is expressed here in a very
beautiful verse.

EP. 291. (VI. xxx.)

To a friend who had reluctantly lent the poet a small sum. Compare
Ep. 275.

Sex sestertia si statim dedisses,
Cum dixti mihi " Sume, tolle, dono,"

2. Cum dixti, &c.] ' If, when
you had said sume, i. e. had con-
sented to lend it, you had supplied
the money immediately, I should
have considered myself indebted to
you for 200 (or, felt as grateful as
if that sum had been lent me), not
for six sestertia. Now, however, as
you have been nearly a year in find-
ing me the money, I can only say,
I shall not repay it.'
Deberem tibi, Paete, pro ducentis.
At nune cum dederis diu moratus,
Post septem, puto, vel novem Kalendas,
Vis dieam tibi veriora veris?
Sex sestertia, Paete, perdidisti.

**EP. 292. (VI. xxxii.)**


Cum dubitaret adhuc belli civilis Enyo
Forsitan et posset vincere mollis Otho,
Damnavit multo statuorum sanguine Martem
Et fodi certa pectora tota manu.

Sit Cato, dum vivit, sane vel Caesare maior:
Dum moritur, numquid maior Othone fuit?

1. *dubitaret*] In ambiguo esset quorsum inclinaret.
3. *statuorum*] Ne multo civium sanguine constaret, viz. to avoid the horrors of a civil war against the party of Vitellius; *magnor stare,* 'to cost much,' occurs iii. 75. 8. cf. 539. 5.
5. *Sit Cato,* &c.] Granted that, in his lifetime, Cato of Utica really was, as he professed, a greater man than Julius Caesar; yet in his death Otho was greater even than Cato; since Otho slew himself to prevent further bloodshed; Cato, to avoid falling into the hands of the conqueror Caesar.

**EP. 293. (VI. xxxv.)**

On a tedious lawyer, who used to tipple while pleading causes.

Septem clepsydras magna tibi voce petenti
Arbiter invitus, Caeciliane, dedit.
At tu multa diu ducis vitreisque tepentem
Ampullis potas semisupinus aquam.

1. *Septem clepsydras*] i.e. an extension of the time ordinarily allotted by the water-clock. See Ep. 391. 3. Becker, *Gallus,* p. 321. —*Arbiter,* the judge. This privilege was occasionally allowed. Pliny, Epist. ii. 11. 14, "nam duodeceim clepsydris quas spatiosissimas acceperam sunt additae quatuor.
3. *At tu*] 'But you keep drinking much and long, and from glass bottles imbite warm water with your face almost turned upwards.'—*multa ducere* might mean 'longum sermonem producis;' and perhaps there is a play between this sense and Horace's 'ducere nectaris succos.' Perhaps, after all, the reading *dicis* is a better one. For *ampulla* (a flask or drinking-bottle), see Rich's Dict. in v. Suet. Dom. § 21. 'ut modicam in ampulla potiuncu-
Ut tandem saties vocemque sitimque rogamus, 5
Iam de clepsydra, Caeciliane, bibas.

lam sumeret.’ — tepentem, perhaps 6. de clepsydra] i.e. so as to warm with standing so long in the hot court.

EP. 294. (VI. xxxviii.)

On an infant son of Regulus, a famous pleader. See Ep. 8. Whether this is the Marcus Regulus so often mentioned in Pliny’s letters with disparagement, does not seem certain. But in Lib. iv. Epist. 2, he says, ‘Regulus filium amisit;—erat puer acriis ingenii sed ambiguus, qui tamen posset recta sectari, si patrem non referret.’

Aspicis, ut parvus, nec adhuc trieteride plena Regulus auditum laudet et ipse patrem?
Maternosque sinus viso genitore relinquit
Et patrias laudes sentiat esse suas?
Iam clamor centumque viri densumque corona Volgus et infanti Julia tecta placet.
Acris equi suboles magno sic pulvere gaudet,
Sic vitulus molli praelia fronte cupit.
Di, servate, precor, matri sua vota atrixque,
Audiat ut natum Regulus, illa duos.

1. trieteride, &c.] Nondum trimus.
2. et ipse] i.e. as well as the audience.
3. viso genitore] When he sees his father returning after winning a cause, he leaves his mother’s lap, as a precocious boy, and feels a pride in his father’s success, as if it were a credit to himself.
5. Jam] i.e. young as he is, the child is pleased with the noise and the sight of the judges, and the people standing thickly in circles to hear the different pleaders; i.e. he shows that hereafter he will take to that profession.
7. magno—pulvere] With a great crowd in the Circus. So we call a well-filled theatre ‘a good house.’
10. Audiat, &c.] That Regulus may live to hear his son plead, and the wife and mother to hear both.

EP. 295. (VI. xli.)

On a pleader who, being hoarse, wore a tie (fo-ale) round his neck. Compare Ep. 183. 635.

Qui recitat lana fauces et colla revinctus,
Hic se posse loqui, posse tacere negat.

2. posse loqui] sc. negat. By persisting in speaking, though until to speak, he shows he can neither speak nor be silent.
To Oppianus, a would-be poet (Ep. 327), to whom he recommends the
elegantly fitted baths of Claudius Etruscus.

Etrusci nisi thermulis lavaris,
Illotus morieris, Oppiane.
Nullae sic tibi blandientur undae,
Nec fontes Aponi rudes puellis,
Non mollis Sinuessa fervidique
Fluctus Passeris aut superbus Anxur,
Non Phoebi vada principesque Baiæ.
Nusquam tam nitidum vacat serenum:
Lux ipsa est ibi longior, diesque
Nullo tardius a loco recedit.

Iliotus
You will never have
had a really good bath in your
life.

4. fontes Aponi] Baths near Pa-
tavium, which for some superstitious
reasons were used only by males. Cf. Hesiod. Opp. 753,—μηδε γυναικειοι
λουτρω χοια φαινοντει θαν ανερα.
‘Patavium’ is called ‘Apona tellus’
in Ep. 31. 3.

5. Sinuessa] See xi. 7. 12, in
Sinuessano velle sedere lacu. Tac. Hist. i. 72; Ann. xii. 66.—ferridi
Passeris, hot springs, so called in
Campania.—superbus, elevated on a
rock.

7. Phoebi vada] The ‘Aquae
Appollinares,’ near Caere, in Etruria.
To them Tibullus alludes, iii. 5. 1,
‘vos tenet Etruscis manat quae
fontibus unda, Unda sub aestivum
non adeunda Canem.’

8. serenum] aitaopia, ‘nowhere is
there so bright and unclouded a
sky.’ Used as a substantive, like
voluim.

11. virent] The verdo antico. So
Ep. 436. 9, ‘et quod (marmor)
virenti fonte lavit Eurotas.’

13. altius] From the deeper beds,
and therefore of finer and more
compact quality.

14. pinguis] Feeling slippery or
greasy to the touch, or in reference
to the oily look or colour of a semi-
transparent material. Perhaps, like
pingue ebor, aurum, &c., costliness
is conveyed by the epithet. The
onyx may be the same material, the
manufacture of which into vases,
&c., has of late years been revived
Pliny, N. H. xxxiv. 7, § 59—61,
who says it was used for vases, and
called by some alabastrites.—siccos
—aestus, i.e. in the asa or dry
sweating-rooms. So the Greeks
used ἤνηρς ἱδρῶς, aridus vapor,
ver. 17. The different sorts of marble
were used as being different con-
ductors of heat, either in fancy or in
reality.

15. ophitae] Marbles, either used
as a charm or cure for serpents’
Ritus si placeant tibi Laconum, 
Contentus potes arido vapore 
Cruda Virgine Marciave mergi; 
Quae tam candida, tam serena luceat, 
Ut nullas ibi suspiceris undas 
Et credas vacnam nitere lygdon. 
Non attendis, et aure me supina 
Iam dudem qua si negligenter audis. 
Illotus morieris, Oppianae.

bites, or marked with lines or fossils like snakes, as we speak of serpen-
tine, Pliny, N. H. xxxvi. 7, § 55—56. 
-tenui, perhaps because that marble 
only absorbs heat.
16. [Laconum] They used to plunge 
in cold water after sweating. Hence 
aridus vapor, heat without water, 
but obtained by a hypocaust.
13. [Virgo aqua] Ep. 344. 11, and 

EP. 297. (VI. xliii.)

The poet, in his villa at Nomentum, to his wealthy friend Castricus at 
Baiae.

Dum tibi felices indulgent, Castrice, Baiae 
Canaque sulphureis nympha natatur aquis, 
Me Nomentani confirmant otia ruris 
Et casa ingeribus non operosa suis. 
Hoc mihi Baiani soles mollisque Lucretius, 
Hoc mihi sunt vestrae, Castrice, divitiae. 
Quondam laudatas quocunque libebat ad undas 
Currere, nec longas pertimuisse vias, 
Nune urbis vicina iuvant facilesque recessus, 
Et satis est, pigro si lieet esse mihi.

1. Dum tibi, &c. 'While fashionable Baiae administers to your de-

rights, and the springs, white with the sulphur in the water, are used 
for swimming. I am recovering my strength by a holiday at my No-
mentum farm, and at my cottage, which is not too large for the estate 
it stands upon.'—natatur, Ep. 175. 3, 'sacris piscibus haec natatur 
undae.' Sulphur-springs or baths were called abdalae. Suet. Nero, 
§ 31. Virg. Aen. vii. 517, 'sul-
phurea Nar albus aqua.'
5. [Hoc mihi] 'This is to me your sunshine at Baiae; and this is all 
that your wealth is to you great men.'
9. [faciles] 'Easy of access.'— 
pigro—esse, 'to have nothing to do,' 
EP. 298. (VI. xlvi.)

The blue (Veneta factio) was Domitian’s least favoured colour in the Circus-races. Hence the poet ironically praises a driver of that party, who kept flogging his horses, and yet hardly got them out of a foot-pace, because he did not choose to win. Caligula patronized the green, prasina, which was probably the imperial colour. See Ep. 545. 23. Suet. Cal. § 55. Petron. Sat. § 70, fin.

Vapulat assidue veneti quadriga flagello,
Nec currit: magnam rem, Catiane, facis.

1. *veneti*] Sc. aurigae.—quadriga, a clever thing.’ So Ep. 199. 18, i.e. the four horses.
2. *magnam rem—facis*] ‘You do

EP. 299. (VI. xlvii.)

Stella, the poet’s wealthy friend, had named a spring in his villa after his wife lanthis (vi. 21; xii. 3. 12). The poet professes to propitiate the nymph for having without her leave drunk some of the spa-water when unwell. The offering was a young pig, as Horace offers a kid to the fountain of Bandusia (Carm. iii. 13).

Nympha, mei Stellae quae fonte domestic a puro
Laberis et domini gemmna tecta subis,
Sive Numae coniunx Triviae te misit ab antris,
Sive Camenarum de grege nona venis :
Exolvit votis hae se tibi virgine porea
Marenus, furtivam quod bibit aeger aquam.

1. *domestica*] ‘Intradomum.’ It was possibly artificial, and conducted in leaden pipes (Propert. iv. 2. 12) from one of the aqueducts; but the poet speaks of it as a spring, perhaps in compliment. The Roman *atria* were sometimes supplied with *salientes*, jets of water or fountains. See Becker, Gallus, p. 251.
2. *gemma tecta*] An artificial grotto.
3. *Numae conjux, &c.*] ‘Whether you come from the spring in the grotto of Egeria, at Aricia,’ where Diana (Triv ia) was worshipped, ‘or are one of the Camenae.’ Egeria herself was one of the Camenae (ancient and indigenous Italian nymphs, in later times associated with the nine Muses). She was the confi-

wife) of Numa. See Ovid, Fast. iii. 154. The sense seems to be ‘whether Egeria sent you hither from Aricia, or whether you are Egeria herself, who has migrated from thence to the house of Stella.’ Hence nona venis implies that the ninth of that august number of nymphs has found a more congenial residence in Stella’s house (for he was a poet) than elsewhere.

5. *Exolvit—se*] ‘Acquits himself of his vow.’ A person was said to be damnatus voti, when under obligation to pay it.
6. *furtivam*] Why furtivam? ask the commentators. Probably this is in compliment to Stella, as if his spa was so valuable as to be worth taking at a hazard without special permission.
Tu contenta meo iam crimine gaudia fontis
Da secura tui: sit mihi sana sitis.

7. contenta] Satisfied by this expiation of my fault.
8. sana] ‘May my presumption in drinking the water not to be punished by illness;’ or rather, ‘may the draught work my cure.’ But there is probably a double sense: ‘may my thirst for your water not lead me into any unreasonable or daring act of impiety.’ The penalty of violating pure spring water was believed to be illness following it. See Tac. Ann. xiv. 22, ‘videbatur (Nero aquae Marciae) potus sacros et caerimoniam loci corpore loto polluisse. Secutaque aneps valitudo iram deum adfirmavit.’ Here, however, the poet is supposed to repeat the draught, and to pray that it may bring him health, which the former draught had not done. This second draught is the secura gaudia fontis; and sitis is the appetite for it, which has induced him to take it twice.

EP. 300. (VI. li.)

To a stingy and inhospitable man. Martial says he will pay him off for his being so rarely invited, by coming when asked. This is said, ταῦτα vnτόνων, for licet rogés, non veniam. He knew the man would be better pleased by the invitation being refused.

Quod convivaris sine me tam saepe, Luperce,
Inveni, noceam qua ratione tibi.
Irascor, licet usque voces mittasque rogesque.

EP. 301. (VI. lii.)


Hoc iacet in tumulo raptus puerilibus annis
Pantagathus, domini cura dolorque sui,
Vix tangente vagos ferro resecare capillos
Doctus et hirsutas excoluisse genas.
Sis licet, ut debes, tellus, placata levisque
Artificis levior non potes esse manu.

4. excoluisse] To trim the beard
5. levis] Compare Ep. 240. 10. and whiskers on hairy faces.
On a disreputable fop, who used costly perfumes.

Quod semper casinaque cinnamoque
Et nido niger alitis superbae
Fragras plumbea Nicerotiana,
Rides nos, Coracine, nil olentes:
Malo, quam bene olere, nil olere.


2. *niger*] Smear with dark (probably hair) ointment, scented with cinnamon, and other spices, said to be obtained from the Phoenix's nest. So Ep. 449. 4, ‘quod nidos olet alitis superbae.’ Cf. Tac. Ann. vi. 28, ‘sublato murrhae pondere temptatoque per longum iter, ubi par onerar, par meatui sit, subire patrium corpus inque Solis aram preferre atque adolere.’

3. *Niceros* was a noted per-
Optat et obscuras luces ventosque nivesque,  
Odit et hibernos, si tepuere, dies.  
Quid fecere mali nostrae tibi, saeve, lacernae,  
Tollere de scapulis quas levis aura potest?  
Quanto simplicius, quanto est humanius illud,  
Mense vel Augusto sumere gausapinas?

come, just because he has a store of lacernae to show.—gausapinas, se. 
vestes or lacernae, mantles of baize or frieze, felted and made thick to keep 
off the cold. See xiv. 145, paenula gausapina: ‘Is mihi candor inest, 
villorum gratia tanta, Ut me vel media sumere mese velis.' Becker, Gallus, p. 419. They were costly winter 
mantles, something like the sauvâns of Ar. Vesp. 1137. Baccara had a 
large number of these (sevcentus, in- 
definite), and preferred shade to sun- 
shine, cold to warm days, in order to 
display them. Persius calls a per- 
fumed beard balanatum gausape, iv. 
37, and red wigs lutea gausapia, vi. 
46. See Hor. Sat. 2. 8. 11.

5. Quid—mali] ‘Why have you 
such a spite against my trita lacerna 
(Ep. 407. 22) as to wish for cold wea-
ter, which it would be no proof 
against, every breeze removing it 
from my shoulder?' So Ep. 12. 3, 
‘Quid tantum fecere boni tibi pes-
sima vina?' —lacernae, often used in 
the plural, because it includes both 
the cloak and the hood. Hence ‘tota 
lacernae’ in Propert. v. 3. 63. See 
Ep. 73. 3; 196. 5.

7. simplicius] Showing less affec-
tation; humanius, more good nature 
to others, who can less easily bear 
the cold. ‘Rather than wish for cold 
weather, you should wear your fine 
cloaks in August; your real wish 
being only that we may see and ad-
mire them.’

EP. 305. (VI. lx.)

To a conceited writer, who had just published a book.

Rem factam Pomplullus habet, Faustine: legetur 
Et nomen toto sparget in orbe suum. 
Sic leve floravm valeat genus Usiporum, 
Quisquis et Asonium non amat imperium. 
Ingeniosa tamen Pomplulli scripta feruntur: 
Sed famae non est hoc, mihi crede, satiis.

1. rem factam] He has gained his 
and. Cf. Ep. 16. 4, and ii. 26, ‘Jam 
rem factam, Bithynice, credis ha-
bere.'—Faustine, see Ep. 110. 6.

3. Sic—valeat] ‘So surely may the 
Germans and all other enemies of 
Rome thrive!’ i. e. may their chance 
of thriving be only as great as Pomp-

ulli’s is of fame. Or rather, perhaps,

‘May that kind of fame, viz. to be 
talked about but not praised, attach 
to our enemies.’ On the revolt of 
the Usipi, see Agric. 23. 32; Hist. 
4. 37.

5. Ingeniosa] The poet distin-
guishes between ingenium, a sort of 
aquired cleverness, and genius, in 
our sense of the word, innate talent.
Quam multi tineas paseunt blattasque diserti,
   Et redimunt soli carmina docta coci!
Nescio quid plus est, quod donat saecula chartis:
Victurus Genium debet habere liber.

7. *blattas* [Cock-roaches. See Ep. 690. 2, and 110. 3.—*redimunt*, rescue them from the moths, to use them for wrapping greasy things (Becker, Gallus, p. 337).]

9. *saecula* [Immortalitatem.
10. *habere Genium*] Has a secondary sense, 'to have a presiding deity, or preserver, to secure fame for it.'

EP. 306. (VI. lxii.)

He congratulates himself that some of his enemies are stung by his satire, and prefers this to the praises of all Rome.

Laudat, amat, cantat nostros mea Roma libellos,
   Meque sinus omnis, me manus omnis habet.
Ecce rubet quidam, pallet, stupet, oscitat, odit.
Hoc volo: nunc nobis carmina nostra placent.

1. *cantat*, &c.] So Ep. 501. 2, 'quod me Roma legit, rumpit irvidia.'
2. *sinus omnis* The plural *habent* being understood; the pockets of the togas, wherein books and other articles were carried.

3. *rubet* [Juven. i. 166, 'rubet auditor, cui frigida mens est Criminibus: tacita sudant praecordia culpa.'—*oscitat*, 'yawns to show his pretended weariness.'—*odit*, βόλαττατεῖται, professes his disgust at them.

EP. 307. (VI. lxiiii.)

On Oppianus, a *captator.*

Amisit pater unicum Salanus:
Cessas mittere munera, Oppiane?
Heu, crudele nefas malaeque Parcae!
Cuius volturis hoc erit cadaver?

1. *unicum* [sc. filium.]
2. *munera* [As if to express your condolence on the occasion. See Ep. 303. 5.]
3.] An ironical sympathy: 'What a sad event! I wonder what vulture will get this carcase,' i.e. whether Oppianus will be as lucky in securing this prey as he hopes to be. Seneca, Ep. 95, 'Qui, ut haeres scribatur, consolatur aut assidet, vultur est: cadaver expectat.' It is probable, therefore, that captatores were commonly nicknamed 'vultures.'

EP. 308. (VI. lxiii.)

He expostulates with Marianus for not perceiving the schemes of those who flatter him merely for his money.
Scis te captari, scis hunc qui captat, avarum,
   Et scis qui captat, quid, Mariane, velit.
Tu tamen hunc tabulis heredem, stulte, supremis
   Scribis et esse tuo vis, furiose, loco.
"Munera magna tamen misit." Sed misit in hamo; 5
   Et piscatorem piscis amare potest?
Hicine deflebit vero tua fata dolore?
   Si cupis, ut ploret, des, Mariane, nihil.

2. quid—reliqu[ Viz. your death.
Comp. viii. 27, Munera qui tibi dat locupleti Gaure senique, Si sapis et
sentis, hoc tibi ait, ‘moreere.’
4. esse tuo—loc[ To succeed to your possessions.
5. in hamo] See iv. 56, ‘Sordidus nihil est, nihil est te spursius
uno, Qui potes insidias dona vocare tuas.’ Ep. 228. 7, and 85. 4, ‘hamus
et in mullum mittitur atque lupum.’
6. Et, &c.] ‘What! a fish love the man who catches it! Just as reason-
able it is for you to be so fond of this captator.’
8. des—nihil] Then he will truly weep, because he has got nothing.
Juven. ‘ploratur lacrymis amissa pecunia veris.’

EP. 309. (VI. lxxv.)

To Tucca, who objected to epigrams being written in hexameter verse (as
the preceding one of thirty-two verses is, viz. vi. 64).

"Hexametris epigramma facis” scio dicere Tuccam.
   Tucca, solet fieri, denique, Tucca, licet.
"Sed tamen hoc longum est.” Solet hoc quoque,
   Tucca, licetque:
Si breviora probas, disticha sola legas.
Conveniat nobis, ut fas epigrammata longa 5
   Sit transire tibi, scribere, Tucca, mihi.

2. solet fieri] ‘This is often done;
and if it were not, there is no law
against it.’
3. hoc] This particular epigram
(next preceding).

EP. 310. (VI. lxxx.)

"Cotta is 62 years old, and has never felt a fever, never called in a
   doctor.”

Sexagesima, Marciane, messis
Acta est et, puto, iam secunda Cottae.
Nec se taedia lectuli calentis
Expertum meminit die vel uno.

Ostendit digitum, sed impudicum,
Aleconti Dasioque Symmachoque.
At nostri bene computentur anni
Et quantum tetricae tulere febres,
Aut languor gravis, aut mali dolores,
A vita meliore separantur:
Infantes sumus, et senes videmur.
Aetatem Priamique Nestorisque
Longam qui putat esse, Marciane,
Multum decipiturque falliturque.

Non est vivere, sed valere vita est.

3. calentis] "Feverish."
5. impudicum] Infamem, viz. the middle finger. There seems an allusion to σκευαλίξεων. Juv. x. 52, "Quam fortunae ipsa minaci mandaret lacuem, mediumque ostenderet ungueum." Cf. ii. 23. 2.
7. At nostri, &c.] "But if our age be carefully reckoned up, and the hours of illness be separated from those of health," &c.
8. quantum — tuleret] How much of life they have carried off. Martial would seem to have been a confirmed invalid from this epigram; but he does not elsewhere complain of his general health.
11. Infantes] Young in actual life, i.e. enjoyment of it, albeit old in years.
15. ] Vita non est vivere (tantummodo); sed valere est vita, i.e. revera dignum eo nomine.

EP. 311. (VI. lxxiv.)

A satire on the custom of having false hair and false teeth. See Ep. 36, and 650.

Medio recumbit imus ille qui lecto,
Calvam trifleim semitactus unguento,
Foditque tonsis ora laxa lentiscis,
Mentitur, Aesculane: non habet dentes.

1. imus mediolecto] At this period, the third seat on the middle lectus was considered the place of dignity.
2. Calvam trifleum] His bald head, with only three hairs on it (i.e. very few), is touched up (interpolatus) with pigment, viz. to make up for the deficiency on the bare places. See Ep. 303.
3. tonsis — lentiscis] Bits of the mastich-wood, cut and pointed for tooth-picks. See xiv. 22, "lentiscuum melius; sed si tibi frondea cuspis Defuerit, dentes pinna levare potest."
4. mentitur] He is only doing it for appearance, viz. to seem as if he had teeth. Arist. Vesp. 165, ἄλλῳ ὣν ἀγάλεις ἀδώντας. Plut. 1059, ἕνα γούμφιον μονον φέρει.
On one whom he calls Pontia, as a venefica, or suspected of being such. See ii. 34. 6, ‘O Mater, qua nec Pontia deterior;’ and iv. 43. 5, ‘iratam mihi Pontiae lagonam.’ Juv. vi. ad fin. Compare also Ep. 202.

Cum mittis turdumve mihi quadramve placentae, Sive femur leporis, sive quid his simile est, Buccellas misisse tuas te, Pontia, dicis. Has ego non mittam, Pontia, sed nec edam.

1. quadram] A square piece cut or broken from a flat cake. See Ep. 156. 3.
2. ‘buccellas’] ‘Tit-bits,’ morceaux. This was a term of endearment, used when the delicacy was to be eaten by the party to whom it was specially sent. ‘I certainly will not send them to my friends; but neither will I eat them myself.’ A polite way of saying, ‘I will throw them to the dogs.’ There is an implied emphasis on tuas.

Epitaph on Fuscus, the prefect of the praetorian cohort under Domitian. See Juvenal, iv. 111. (with Mr. Mayor’s note), and Sueton. Dom. § 6.

Ille sacri lateris custos Martisque togati, Credita eni summi castra suere ducis, Hic situs est Fuscus. Licet hoc, Fortuna, fateri, Non timet hostiles iam lapsi iste minas. Grande iugum domita Daeci cervice recepit Et famulum victrix possidet umbra nemus.

1. custos lateris] The captain of the Emperor’s body-guard, called Martis togati, as being quartered in or near the city.
2. castra] The expedition against the Daci. Juv. ut sup. ‘Fuscinm marmorea meditandem proelia villa.’
3. licet—fateri] We may admit he was defeated and killed, because his tomb is free from the chance of in-dignities inflicted by the enemy, since they have now been quelled and submitted to the Roman yoke.
4. victrix] The shade of Fuscus is now victorious, and the grave where he lies buried in Dacia is consecrated (as an altar and τιμωρις to a hero) to his manes. Of course, there is an antithesis between famulum and victrix.
On Afer, perhaps a libertus, who had the affection of being carried in a litter, though neither rich enough to afford it, nor an invalid so as to require it.

Cum sis tam pauper, quam nec miserabilis Iros,
    Tam iuvenis, quam nec Parthenopaeus erat;
    Tam fortis, quam nec, cum vinceret, Artemidorus,
    Quid te Cappadocum sex onus esse iuvat?
    Rideris multoque magis traduceris, Afer,
    Quam nudus medio si spatiere foro.
Non aliter monstratur Atlas cum compare ginno
    Quaeque velit similem belua nigra Libyn.
    Invidiosa tibi quam sit lectica, requiris?
    Non debes ferri mortuus hexaphoro.

3. Artemidorus] A Greek pan-cratist of note under Galba and Vitellius, and probably also under Domitian.
4. onus] i.e. carried in a litter by six Cappadocian slaves.
5. traduceris] 'Are exposed to ridicule.' See Ep. 28, 3.
6. nudus] Perhaps, 'without your toga.'
7. Non aliter, &c.] 'Just so the finger of the passer-by is pointed at an Atlas on a mule, or a blackamoor on a dusky elephant.' The general sense seems to be, 'as a little man on a little mule, or a black man on a black elephant, excites a laugh: so also does a strong and lusty youth born by other lusty youths.' It appears from Juv. viii. 32, 'namum cujusdam Atlanta vocamus,' that Atlas was a nick-name for a dwarf; and this explains 'compar ginnus,' in the ironical sense, 'equally little.' Ginnus or hinnus was a mule bred from a horse and a she-ass.
8. Non debes] You are so poor, that a sandapita, or pauper's cotii. See also Ep. 439. 14.

On a hard drinker, who preferred his wine to his eyesight. The name Phryx is like Afer, Ep. 314.

Potor nobilis, Aule, lumine uno
    Luscus Phryx erat alteroque lippus.

1. nobilis] 'Notable,' bene notus.
2. lippus] 'Blear-eyed,' with the eye inflamed from ophthalmia, which was a common complaint with the Romans, and often caused the loss of the eye, when the patient was called luscus. See Ep. 430. 2.
EPGRAMMATA.

Huic Heras medicus "Bibas caveto:
Vinum si biberis, nihil videbis."
Ridens Phryx oculo "Valebis" inquit:
Miseri sibi protinus deunces,
Sed crebros iubet. Exitum requiris?
Vinum Phryx, oculus bibit venenum.

5. Valebis] 'Adieu!' So 'valebis,
uxor,' Ep. 108. 3.
8. vinum] The man had his wine and enjoyed it; the eye had the inflammatory effects for its share, and went out on the strength of it.

EP. 316. (VI. lxxx.)

A very pretty epigram on the custom of importing roses in winter from Egypt, now rendered useless by the growth of them artificially in Rome. See Wilkinson's Ancient Egypt, i. p. 57. Becker, Gallus, p. 497, and especially ibid. p. 364.

Ut nova dona tibi, Caesar, Nilotica tellus
Miserat hibernas ambitiosa rosas;
Navita derisit Pharios Memphiticus hortos,
Urbis ut intravit limina prima tuae.
Taurus veris honos et odorae gratia Florae,
Tantaque Paestani gloria ruris erat.
Sie quaeunque vagus gressumque oeulosque ferebat,
Tonsilibus sertis omne rubebat iter.
At tu Romanae iussus iam cedere brumae,
Mitte tuas messes, accipe, Nile, rosas.

1. Ut novadona] They little thought they were sending 'coals to Newcastle,' as we say.
2. ambitiosa] 'Desirous to please you;' or, to show its power of producing them in winter.
3. derisit] The Egyptian sailor who brought them thought nothing of his native rose-beds, when he saw the very suburbs of Rome filled with them. An hyperbole.
4. tonsiles] These, perhaps, do not differ from plectiles coronae (Becker, Gallus, p. 498), both being made of gathered and twined flowers; but they are not the same as those called sutiles. See Ep. 259, 4; 497. 6. Rich's Dict. in corona, who shows that plectiles implies roses twisted together with leaves and stalks; sutiles, the flowers plucked from the stalks and sewn into a band.
5. cedere] To give place to it, because our artificial winter grows better roses than your natural one.
6. Mitte] 'We will send you henceforth our roses, if you will send us your corn.'
EP. 317. (VI. lxxxii.)

A jocose petition to a wealthy friend for the present of a new lacerna.

Quidam me modo, Rufē, diligenter inspectum, velut empor aut lanista, Cium voluī digitōque subnotasset, "Tune es, tune" ait "ille Martialis, Cuius nequitias iocosque novit, Aurem qui modo non habet Boeotam?"

Subrisi modice, levique nutu Me quem dixerat esse non negavi. "Cur ergo" inquit "habes malas lacernas?"

Respondi, quia sum makis poeta. 1. Ilocoh ne saepius accidat poetae, Mittas, Rufē, mihi bonas lacernas.

2. Inspectum] See Ep. 476. 3. — empor, a purchaser of slaves in the market.—lanista, a trainer of gladiators, looking out for fit persons for his trade.

3. subnotasset] 'Had carefully taken his observation of me.' Cf. Ep. 16. 5. — digito, 'by pointing at me,' or 'by feeling me, and poking me with his finger.'

5. nequitias] 'Wanton jokes.'

6. Boeotam] Stupid, ἁναίσθητος. A doubtful reading.—modo, ὅ γενεται μὴ ἐξω, 'who is not absolutely dull of hearing.'

7. levi nutu] 'With a slight (or stiff) bow.'—non negavi, confessus sum; a formula of modest admission.

9. malus poeta] He means that he did not get paid as a good one ought to be. The expression occurs Ep. 105. 6.

10. hoc] Viz. the indignity of passing for a bad poet because I wear a bad dress.—lacernas, see Ep. 304. 5.

EP. 318. (VI. lxxxiii.)

To Domitian, on the recall from exile of a father and son, both named Etruscus.

Quantum sollicito fortuna parentis Etruseo, Tantum, summe ducum, debet uterque tibi. Nam tu missa tua revocasti fulminā dextra:

Hos cuperem mores ignibus esse Iovis.

1. ] 'As much as the fortunes of an exiled father owe to his son for his affection in accompanying him into exile, so much both father and son owe you, Domitian, for their recall.'

3. fulminā] The decree of banishment.

4. hos — mores] Viz. that they could be recalled.
Sit tua, sit summo, Caesar, natura Tonanti:
Utetur toto fulmine rara manus.
Muneris hoc utrumque tui testatur Etrusceus,
Esse quod et comiti contigit et reduci.

5. *Sit tua* ['Give Jupiter your kindly nature, and his red right hand will seldom expend all its bolts.]

7. *utrumque* [That you allowed him to go into exile with his father, and now to return.—*testatur*, he tells all his friends in gratitude that it was by your favour that such privileges were allowed him.]

**EP. 319. (VI. lxxxv.)**

On the death of Rufus Camonius, in Cappadocia. There were a great many persons bearing the name of *Rufus*; Pliny, in his Epistles, names more than a dozen. The person mentioned here is probably the same friend that is addressed in Ep. 78, and elsewhere.

Editur en sextus sine te mihi, Rufe Camoni,
Nee te lectorem sperat, amice, liber.
Impia Cappadocum tellus et numine laevo
Visa tibi cineres reddit et ossa patri.
Funde tuo lacrimas, orbata Bononia, Rufo,
Et resonet tota planetus in Aemilia.
Heu qualis pietas, heu quam brevis occidit aetas!
Viderat Alphei praemia quinta modo.
Pectore tu memori nostros evolvere lusus,
Tu solitus totos, Rufe, tenere iocos,
Accipe cum fletu maesti breve carmen amici
Atque haec absentis tura fuisse puta.

1. *sine te* [In your absence; meaning, after your death]

3. *Impia* [Improba, ingrata, in-fanda. This country seems to have borne a bad character for cruelty and treachery. Ep. 461. 1, 'Cappadocum saevis Antistius occidit oris.'—*reddid*, i.e. te in cineres versum. Compare Aesch. Agam. 435, ἄντι δὲ φωτῶν τευχὴ καὶ σποδὸς εἰς ἐκείστου ἑσών αὐφυικητα.——*nuntine laeror Visa*, 'visited by you with an unlucky omen.]

5. *Bononia* [Rufus therefore was born at Bologna, as the word *tuo* seems to show.]


8. *Alphei* [He had only lived (or, 'he had just lived to see') five *lustra*, or Olympiads. For this period is often taken as a πενταετής, e.g. Arist. Plut. 584, τὸν Ὠλυμπίδον ἀγώνα—*ματοὺς* Ἑλλήμασα απαντασ ἄει ἐν τοὐς πίστεις ἐναγιειεί.]

9. *evolvere* ['To quote,' and as it were *read off* from the mind.]


12. *tura* [Believe this epigram is the incense which I would have put on your pyre if I had been present. See Ep. 528. 6.
EP. 320. (VI. lxxxvi.)

The poet longs for a more grateful diet than his physicians will allow an invalid to take in very hot weather. See Ep. 310.

Setinum dominaeque nives densique trientes,
Quando ego vos medico non prohibente bibam?
Stultus et ingratus nec tanto munere dignus,
Qui mavolt heres divitis esse Midae.
Possideat Libycas messes Hermumque Tagumque, 5
Et potet caldam, qui mihi livet, aquam.

4. mavolt] i.e. prefers even gold to the luxury of iced wine.
5.] 'I cannot wish an enemy (qui mihi livet) worse luck, than to be as rich as Croesus, and to drink only warm water.' Doubtless the mention of hot and dry countries is intentional, as adding to the discomfort of the avaricious man, who would feel the want of cold water all the more.

EP. 321. (VI. lxxxviii.)

Mane salutavi vero te nomine casu,
Nee dixi dominum, Caeciliane, meum.
Quanti libertas constet mihi tanta, requiris?
Centum quadrantes abstulit illa mihi.

1. vero—nomine] 'I happened to say, without thinking, "salve, Caeciliane!" when I should have said, "salve, Domine!" or "salve, pater mi!" You forthwith expunged me from the list of your clients, and cut me off from the sportula, or daily dole.'

EP. 322. (VI. xei.)

On one who drank bad wine out of costly old plate. See Ep. 390. 16, and 424. 1.

Caelatus tibi eum sit, Anniane,
Serpens in patera, Myronos artes,
Vaticana bibis: bibis venenum.

3. Vaticana] The bad Tuscum vinum, Ep. 1.: 2; 15. 6 He pretends that the snake must have poisoned the wine. So bad wine is called toxica sapra, Ep. 536. 4; 12. 6, and 663. 14.
EP. 323. (VI. xciii.)

He ridicules the vain arts of one Thais to make herself less personally disagreeable by the use of certain washes and cosmetics.

Tam male Thais olet, quam non fullonis avari
Testa vetus, media sed modo fracta via,
Non ab amore recens hircus, non ora leonis,
Non detracta cani transtiberina cutis;
Pullus abortivo nec cum putrescit in ovo,
Amphora corrupto nec vitiata garo.
Virus ut hoc alio fallax permutet odore,
Deposita quotiens balnea veste petit:
Psilothro viret aut aeida latet oblita creta,
Aut tegitur pingui terque quaterque faba.
Cum bene se tutam per fraudes mille putavit,
Omnia cum fecit, Thaida Thais olet.

2. Testa vetus] The *fullones* used to set up empty amphorae at the corners of the streets, for collecting the fluid required for their art. See Ep. 663. 8, 'Vel quicunque canis junctaque testa viae.' This contrivance may be seen in the Pompeian Court at the Crystal Palace, with two snakes painted over it, illustrating Pers. i. 113.—sed, 'and that too.' See Ep. 315. 7. Here the *fullo* was too stingy to buy a new crock, and so the old one was broken in spite, or perhaps in being carried away. Sueton. Vesp. xxiii., 'Reprehendunt filio Tito, quod etiam urinae vesticigal commentus esset, pecuniam ex prima pensione admovit ad nares, sciscitans, num odore offendertur? Et illo negante, 'Atqui,' inquit, 'e lotio est.' This fluid was called *lotium,* from the use it was put to for cleaning togae. The disagreeable smell of the *fullones,* in consequence of their trade, is mentioned in xii. 59. 6, 'hinc instat tibi textor, inde fullo.'

3. Ora leonis] Lions and other feline or canine animals fed on meat, when in captivity, have very foul breath.

4. Detracta cani] 'Pulled from the mouth of the dog who is gnawing it.' See Ep. 256. 10. Dogs prefer putrid meat or offal to fresh. This explains the proverb, 'ut canis a corio nunquam absterrebitur uneto;' unless it be a false rendering of Theocritus, \( \chi \alpha \lambda \varepsilon \pi \o\varepsilon \chi \rho \iota \iota \omega \iota \kappa \nu \alpha \gamma \varepsilon \nu \sigma \iota \). —Transstiberina, Ep. 21. 3.


9. Psilothro] *ψιλωθρος,* depilatory ointment, iii. 74, apparently of a green colour, made of arsenic and quick lime (Rich in v.); but there were many different kinds, described by Pliny in his N. H.—creta 'chalk (sifted fuller's earth) and vinegar.' See Ep. 86. 9; 410. 17.

10. Faba] Bean-flour; perhaps mixed with oil. This was used in compounding a cosmetic called *lomentum* (Pliny, N. H. xviii. 30, § 117. Mart. iii. 62. 1).
EP. 324. (VI. xcv.)

He ridicules Calpetianus for his ostentation, when he possesses nothing of his own.

Ponuntur semper chrysendeta Calpetiano
Sive foris, seu cum cenat in urbe domi.
Sic etiam in stabulo semper, sic cenat in agro.
Non habet ergo aliud? Non habet immo suum.

1. chrysendeta] See Ep. 37. 11.
2. in stabulo] 'In an inn,' or small hostel. Pliny, Ep. vi. 19, 'urbem Italiamque non pro patria sed pro hospitio aut stabulo quasi peregrinantes habere.'
3. Non habet—suum] The reason why he uses this fine plate is, not because he has nothing else, but because he has nothing of his own; i.e. it is either borrowed plate, or purchased with borrowed money. So Ep. 92. 2. 'Sunt haec trita quidem, Zoile, sed mea sunt.'

EP. 325. (VII. i.)

Domitian, when starting on his expedition against the Sarmatae or Daci, had caused a breast-plate to be made for him, similar to the fabled Aegis of Pallas, whom Domitian held in particular reverence (Ep. 160). Martial, in this and the following epigram, lauds it above the real Aegis.

Accipe belligerae crudum thoraca Minervae,
Ipsa Medusaeae quem timet ira comae.
Dum vacat, haee, Caesar, poterit lorica vocari:
Pectore cum sacro sederit, aegis erit.

1. crudum] Generally taken to mean 'blood-stained,' or with reference to the ancient shields having been made of raw hides (Ep. 138. 4). Rather, it is 'untried,' 'new,' as in Tac. Ann. i. 8, 'crudum adhuc servitium.' Stat. Ac. ii. 341, 'crudus amor.'
2. Ipsa] Which even the wrathful Aegis, fringed with Medusaean locks, fears; or, which would frighten even the serpents surrounding the Gorgon-head on Minerva's shield. See the excellent article on aegis, in Rich's Dict.; and compare Virg. Aen. viii. 435.
3.] Whilst it is unemployed, it may be called a breast-plate; when it sits on your sacred breast, it will be an aegis, i.e. you will be fitly armed with it as a god.
EP. 326. (VII. ii.)

On the same subject as the last.

Invia Sarmatieis domini lorica sagittis
Et Martis Getico tergorae fida magis,
Quam vel ad Aetolae securam cuspitis ietus
Textuit innumeris lubricus unguis apri:
Felix sorte tua, saerum cui tangere pectus
Fas erit et nostri mente calere dei.
I comes et magnos illaesa merere triumphos
Palmataeque ducem, sed cito, reddc togae.

1. Invia] ‘Impenetrable to.’ The Sarmatians, as Pausanias says (i. ch. 21. 8), used bows and arrows of cornel-wood, and were also famed for a kind of breast-plate, made of overlapping plates of horn taken from horses’ hoofs.

2. Martis, &c.] ‘More trusty than the shield, armed with which Mars is worshipped by the Getae.’ —tergore, cf. Aen. i. 211.

3. Aetolae] Interwoven with boars’ hoofs, so stout, that even Meleager’s spear could not pierce it.

4. Lubricus] διασθειρός, from which the shafts would glance; not, as it is generally taken, ‘polished.’ Similarly, in II. x. 263, the foraging-cap worn by Ulysses was fenced outside with rows of boars’ teeth.

5.] Felix sorte tua seems to have been a formula of Roman blessing. It is used again in vii. 8. 5, ‘Happy lorica, that will touch that breast, and be warmed by that heart.’

8. Palmatae — togae] sc. triumphali. There seems to be a confusion between the ‘toga picta’ and ‘tunica palmata’ here. Festus says that the latter was originally so called from having a latus clarus one palm broad; afterwards, when it was adorned with palm-branches, the name was referred to them; it was used by generals in triumphs, by the praetor presiding at the games, in the transvectio equitum, and was given to distinguished men. So Livy, xxx. 15, ‘Masinissam Scipio aurea coronâ, aureâ paterâ, sellâ curuli et scipione eburneo, togâ pictâ et tunica palmata donat, addit — neque magnificentius quocum triumpho apud Romanos neque triumphantibus ampliore ore ornatu esse.’ Tac. Ann. i. 15, ‘Decretâ pecunia ex aerario utque per Ciricum triumphali veste uterentur.’ The same dress is meant by the ‘tunica Jovis’ and ‘pictae Sarrana—aulae togae,’ Juv. x. 38. The ‘picta toga’ was probably identical with the ‘trabea,’ Propert. v. 4. 53. —sed ciùo, ‘and that soon.’

EP. 327. (VII. iv.)

Esset, Castrice, cum mali coloris,
Versus scribere coepit Oppianus.

1. Mali coloris] When pale from illness, hoping that his pallor would be put down to hard reading. Cf. Hor. Ep. i. 19. 17, ‘Quod si Pallerem
casu, biberent exsangue cuminum.'
Pers. i. 26, 'en pallor seniumque.'
Ib. iii. 85, 'hoc est, quod palles? 
'eur quis non praebeat, hoc est?'
The meaning is, that the colour of his complexion suggested to him the idea of turning poet. The same Oppianus is addressed Ep. 296.

EP. 328. (VII. v.)

Martial prays for the return of Domitian from his expedition, saying that Rome envies the enemy the privilege of seeing him face to face. Such fulsome praise of the Emperor is repeated in this book 'usque ad nauseam.'

Si desiderium, Caesar, populique patrumque
Respice et Latiae gaudia vera togae,
Redde deum votis poscentibus: invidet hosti
Roma suo, veniat laurea multa licet.
Terrarum dominum proprius videt ille, tuoque
Terretur voltu barbarus et fruitur.

2. gaudia vera] 'If you have any regard for the genuine joy of the citizens,' viz. all other joys being vain when you are absent.—toga, 'civium, gentis togatae.'
3. Redde deum] Redi deus.—
hosti suo, the Sarmatians, who now enjoy, while they dread, your presence.
4. laurea] The laureatae epistolae sent by victorious generals to Rome;
so called, because they were bound round with branches of laurel Cf. 463. 6; Liv. 45. 1, 'ante diem quintum decimum Kalendas Octobres,—
tabellarius, qui se ex Macedoniam venire diceret, [apportasse] laureatas epistolae dicitur.' Pers. vi. 43, 
'O bone, num ignorant? missa est a Caesare laurus Insignem ob cladem Germanae pubis.'

EP. 329. (VII. vii.)

To Domitian. 'Although absent in body,' the poet says, 'you are always present to our minds.'

Hiberna quamvis Arctos et rudis Peuce
Et unguularum pulsibus calens Hister
Fractusque coru jac ter improbo Rhenus
Teneat domantem regna perfidiae gentis,

2. unguularum, &c.] Cf. Ov. Tr. iii. 10. 31, 'Undas (Istri) Frigore concretas ungula pulsat equi.' calens, the ice is poetically supposed to grow hot under the rapid trampling of the horses; or 'calens = frequentatus,' as 'fervere' is used often. Virg. Aen. 8. 677, 'Marte Fervere Leucate.'
3. Fractus coru] With the horn of the river-god thrice broken. Cf. Ep. 513. 6; 505. 17. This in allusion to the Emperor's title of 'Germanicus.'—Teneat, 'jam detineat.'
Te, summum mundi rectum et parens orbis:
Abesse nostris non tamen potes votis.
Illae et oculis et animis sumus, Caesar,
Adeoque mentes omnium tenes unus,
Ut ipsa magni turba nesciat Circe,
Utrumne currat Passerinus an Tigris.

9. That even the crowds in the Circus do not heed which horse-chariot is running. Cf. viii. 11. 5, "Dum te longa sacro venerat turba Circo Nemo quater missos currere sensit equos."

10. Passerinus, &c.] These were two swift race-horses of the day. Ep. 659. 12, "Tigrim vince levemque Passerininum."

EP. 330. (VII. xii.)

Martial here, as elsewhere, asserts that he has never maliciously attacked even his greatest enemies in verse. Some such verses had been ascribed to him; but they had been published in his name by a foe to injure him. Cf. Ep. 509. 534, and on 3. 8.

Sic me fronte legat dominus, Faustine, serena
Excipiatque meos, qua solet aure, iocos,
Ut mea nec iuste quos odit, pagina laesit,
Et milii de nullo fama rubere placet.
Quid prodest, cupiant cum quidam nostra videri,
Si qua Lycambeo sanguine tela madent?
Vipereiunque vomant nostro sub nomine virus,
Qui Phoebi radios ferre diemque negant?

1. Sic] On this condition.—dominus, Domitian.
3. nec] "Ne eos quidem," as often in Martial.
4. de nullo, &c.] "Nec ualla fama de cujusquam infamia placet milii": "Nor do I pride myself on credit gained by putting any one to the blush." Or better, perhaps, "And the fame that pleases me is that which does not make any one blush."
5. Quid prodest] What is the use of my carefulness about this, if you believe that these productions, that cannot bear the sunlight, are really mine. Lit., "when some are anxious that verses should be thought mine, which," &c.
8. Qui, &c.] "Hi qui negant se (vel recusant), ferre luem, "who secretly spread verses that they dare not publish." The metaphor is well preserved from the lurking-place of a viper.
Ludimus innocui: seis hoc bene: iuro potentis
Per genium Famae Castaliumque gregem
Perque tuas aures, magni mihi numinis instar,
Lector, inhumana liber ab invidia.

EP. 331. (VII. xiii.)

Lycoris, a dark belle, went to Tibur, hearing that all things became white there (cf. iv. 62, 'Tibur in Herculeum migravit nigra Lycoris Omnia dum fieri candida credit ibi'), in hopes of getting a fair complexion. The result was disastrous. She went fusca, swarthily, she returned nigra, black. This property of the air of Tibur, or more probably of its sulphurous exhalation, is mentioned Ep. 407. 12. Prop. iv. 7. 28, 'Qua nunquam Herculeo numine pallet ebur' (grows yellow). Sil. Ital. Pun. xii. 229, 'Quale micat semperque novum est, quod Tiburis aura Pascit, ebur'.

Dum Tiburtinis albescere solibus audit
Antiqui dentis fusca Lycoris ebur,
Venit in Herculeos colles. Quid Tiburis alti
Aura valet? Parvo tempore nigra reedit.

EP. 332. (VII. xvi.)

Martial says that the only way of raising money now left to him is to sell Regulus' gifts; and he offers the donor the full refusal of them: either as a suggestion that he should not allow his gifts to be sold, but rather give Martial money to keep them; or that they were so worthless, that he could not find a purchaser. The giver is ironically asked to buy his own gifts.

Aera domi non sunt, superest hoc, Regule, solum,
Ut tua vendamus munera: numquid emis?

EP. 333. (VII. xvii.)

The poet offers Julius Martialis his seven autograph books of poems to put in his library.

Ruris bibliotheca delicati,
Vicinam videt unde lector urbem,
Inter carmina sanctiora si quis
Lascivae fuerit locus Thaliae,

Hos nido licet inseras vel imo,
Septem quos tibi misimus libellos
Auctoris calamo sui notatos:
Haec illis pretium facit litura.
At tu munere delicata parvo,
Quae cantaberis orbe nota toto,
Pignus pectoris mei tuere,
luli bibliotbeca Martialis.

5. nido] cf. Ep. 62. 15.—vel imo, even in the lowest, where works of less note were deposited. This passage is important, as showing that Roman literature was current even during the lives of the authors, with their own corrections,—a fact which will, of course, account to some extent for the various readings which have come down to us. So in vii. 11, ‘cogis me calamo manuque nostra Emendare meos, Pudens, libellos. O quam me nimium pro-bas amasque, Qui vis archetypas habere nugas.’ That autograph copies were much prized appears also from Ep. 503. 7.
7. notatos] Ep. 2. 10.—litura, ib. ver. 9. 'The sense is, 'the only merit they possess is that of their being autograph copies.'
10. Quae] Perhaps quo, 'pleased at this little gift by which your fame shall become widely known.'
—tuere, serva, 'keep safe.'—pectoris mei, i. e. affectus amoris.

EP. 334. (VII. xix.)

On a fragment of the ship Argo, kept as a curiosity.

Fragmentum quod vile putas et inutile lignum,
Haec fuit ignoti prima carina maris,
Quam nec Cyaneae quondam potuere ruinae
Frangere nec Scythici tristior ira freti.
Saecula vicerunt: sed quamvis cesserit annis,
Sanctior est salva parva tabella rate.

3. ruinae] Concursus, as Virg. Aen. xi. 613, 'incurrent hastis, primique ruinam Dant sonitu ingenti.' i. e. 'stragem.' Here for 'corruentes Cyaneae.'
5. cesserit] Though it has yielded to time (i. e. the ship), yet this little bit of wood has a greater value attached to it than the ship itself had when whole.

EP. 335. (VII. xx.)

On a gluttonous fellow Sautra, who, not contented with eating his share when invited out to dinner, carried off all the fragments he could.
lay hands on in his napkin and breast; and, next day, his avarice getting the better of his gluttony, sold them. Compare Ep. 82.

Nihil est miserius neque gulosius Santra. Rectam vocatus cum cucurrit ad cenam, Quam tot diebus noctibusque captavit, Ter poscit apri glandulas, quater lumbam, Et utramque coxam leporis et duos armos, 5

Nee erubesce piperare de turdo Et ostreorum rapere luidos cirros. Dulcis placeenta sordidam limit mappam. Illie et uvae collocantur ollares, Et Punicorum panca grana malorum, Et excavatae pellis indecens volvae, Et lippa fies debilisque boletus. Sed mappa cum iam mille rumpitur furtis, Rosos tepenti spondyllos sinu condit Et devorato capite turturem truncum. 10

1. miserius] 'More miserly.'
2. cucurrit] To denote the eagerness with which he went. See 98. 7.
4. glandulas. Tit-bits, kernels or glands in the brawn. Cf. iii. 82 21, 'Partitur apri glandulas palaestritis,' In Plautus glandium is the same. Cf. Curr. ii. 3. 54, 'Peram abdomen sumen suis glandium.' Capt. iv. 4. 7, 'praetrun caveat tribus ter-goribus glandia' (from which it is clear it was a part of the head or neck). Men. i. 3. 27, 'Glandionidam suillam.'
5. armos leporis] A great delicacy. Cf. Hor. Sat. ii. 4. 44, 'Fecundae leporis sapiens sectabitur armos;' 8. 89, 'leporum avulso, ut multo suavirus, armos, Quam si cum lumbis quis edit.' What we call 'the wings,' opposed to the hind legs, coxae.
6. piperare de turdo] To swear that no fieldfare had been placed opposite to him, when he had really carried it off and concealed it. This practice of carrying of meat, &c., from the table of the host, is said to have been lately prevalent in the smaller states of Germany.
7. cirros] The beards of the oysters, left uneaten on others' plates.
8. sordidam] 'Soiled' with the various articles of food laid in it.
9. ollares] Preserved in jars. The 'mancetas uvae' of. Ep. 269. 12; they are represented in a fresco painting found at Pompeii. Hor. Sat. ii. 4. 71, 'Vencula convent ollis.'
11. indecens] 'Unsightly,' as it is always used by Martial. Cf. Ep. 70. 4; 225. 7; 243. 12; xii. 22. 1, 'Quam sit husca Philaeis indecens Vis dicam?'—Esset caeca decentior Philaeis.—volvae, the matrix, or womb of a sow, stuffed like a haggis. Lib. xiii. 56.
12. lippa] From which the juice exuded, as being over-ripe.—debilis, 'flabby,' 'squashy.'
14. spondyllos] σφουγγόλα, the vertebrae of some animal. Cf. 82. 2.
15. devorato] He eats the head, just for appearance sake, but puts the body of the bird among the rest of his stolen stores.
Colligere longa turpe nec putat dextra
Analecta quidquid et canes reliquerunt.
Nec esculenta sufficit gulae praeda,
Mixto lagonam replet ad pedes vino.
Haec per ducentas cum domum tulit scalas
Seque obserata elusit anxius cella
Gulosus ille, postero die vendit.

17. *Analecta* [ἀναλέκτης], the slave who cleared off the scraps. Cf. xiv. 82, 'Otia sed scopis nunc analecta dabit.' Pieces of bread (*ἀπομαγαλαί*, Ar. Equit. 415) were thrown on the floor, and either eaten by dogs (the 'crumbs that fall from the rich man's table'), or gathered up by a slave appointed for that purpose. The 'long hand' is made to reach down to the floor without the appearance of stooping.

18. *esculenta — prædâ* 'Stolen eatables.'

19. *Mixtô* i.e. wine and water, as if the latter were worth carrying away.

20. *per — scalas* Santra lived high up in a garret, in a *meritorium*, or hired room.

21. *cella* See Ep. 132. 3. — *vendit, παρ' ἑπομοναν, for comedit.*

EP. 336. (VII. xxi.)

On the birthday of Lucan the poet, who was executed by order of Nero. See Tac. Ann. xv. 70.

Hæc est illa dies, quae magni conscia partus
Lucanum populis et tibi, Polla, dedit,
Heu! Nero crudelis nullaque invisor umbra,
Debuit hoc saltim non licuisse tibi.


3. *nulla* 'More hateful to us on account of the murder of Lucan, than that of any other of your victims. This at all events ought not to have been allowed to you.'

This is in allusion to the recorded speech of Nero, 'negavit quemquam principum scisse quid sibi liceret,' Suet. Nero, 37. Compare Ep. 184. 8.

EP. 337. (VII. xxii.)

On the same. Martial says, that on the birth of such a poet, the Bactis on the banks of which he was born, deserved to be numbered among the fountains sacred to the Muses.

Vatis Apollinei magno memorabilis ortu
Lux redit: Aonidum turba, favete sacris.
Haec meruit, cum te terris, Lucane, dedisset,
Mixtus Castaliae Bactis ut esset aquae.
EP. 338. (VII. xxiii.)

On the same. The poet wishes Polla a long life to spend in reverencing the memory of her husband.

Phoebe, veni, sed quantus eras, cum bella tonanti
Ipse dare Latiae plectra secunda lyræ.
Quid tanta pro luce precer? Tu, Polla, maritum
Saepe colas et se sentiat ille coli.

1. *bella tonanti*] sce. Lucano.—
*plectra secunda,* 'artem Virgilio proximam.' See on 341. 2.
4. *Saepe colas*] 'May you recall his memory, and invoke his name on many an anniversary! And may he in Elysium be conscious of your affection!'—a beautiful sentiment.

EP. 339. (VII. xxv.)

On a refined and polished writer of epigrams, which however were deficient in wit and pungency.

Dulcia cum tantum scribas epigrammata semper
Et cerussata candidiora cute,
Nullaque mica salis nec amari fellis in illis
Gutta sit, o demens, vis tamen illa legi!
Nec cibus ipse invat morsu fraudatus aceti,
Nec grata est facies, cui gelasinus abest.
Infanti melimela dato fatuasque marisca:
Nam mihi, quae novit pungere, Chia sapit.

5. *Nec cibus*] Even food requires to be *pivant,* if it is to be palatable.
6. *gelasinus*] 'A dimple,' caused by laughter. Cupid was worshipped as Deus Gelasinus.
7. *melimela*] Apples preserved in honey. Cf. Ep. 23. 4.; xiii. 24, 'Si tibi Cecropio saturata Cydonia melle Ponentur, dies, haec melimela placent.' Mentioned also by Hor. Sat. ii. 3. 31, where however they are some kind of sweet apple.—*fatuas,* 'insipid.' So xiii. 13, 'fatuas, fabrorum prandia, beta;' and Ep. 603. 8.
8. *Chia*] (ficus). Cf. xiii. 23, 'Chia sent similis Baccho quem Setia misit; Ipsa merum secum portat et ipsa salem.' The same comparison between the marisca and Chia is made xii. 96. 9, 'Non eadem res est; Chiam volo, nolo marisca; ne dubites quae sit Chia, marisca tua est.'
EPIGRAMMATA.

EP. 340. (VII. xxvi.)

Martial commends his book to Apollinaris (cf. Ep. 212. 531), saying, that if he favours it, it need not fear the malice of others.

Apollinarem conveni meum, Scazon,
Et si vacabit, ne molestus accedas,
Hoc quaelunque, eius aliqua pars ipse est,
Dabis: hoc facetae carmen imbuant aures.
Si te recepsum fronte videris tota,
Noto rogabis ut favore sustentet.
Contra malignos esse si voles tutus,
Apollinarem conveni meum, Scazon.

1. Scazon] The name of the metre employed. So Catullus addresses the kind of verse he is writing in, xlii. 1, 'adeste, hendecasyllabae, quot estis.'
2. Et si, &c.] 'And, if he shall be at leisure, that you may not approach him so as to cause annoyance, you shall give him this little offering, such as it is, and in which he himself has taken some part.'
3. eius, &c.] Perhaps Apollinaris had aided in amending this book; or it may only be a book in which he himself is mentioned.
4. imbuant] This verb seems generally to convey a sense of beginning.
5. tota fronte] With a hearty welcome; with a brow unclouded by a frown.

A large boar having been sent as a present to Martial by his friend Dexter, he returns thanks, but sends it back, on the plea that the cooking of it would be too expensive for his small kitchen.

Tuscae glandis aper populator et ilice multa
Iam piger, Actolae fama secunda ferae,

1. Tuscae glandis] The Tuscan boar does not appear as a favourite kind in the early Roman writers, who prefer the Umbrian and Lucanian. Cf. Hor. Sat. ii. 3; 234. 4; 40. 8. 6. It is mentioned, however,
Quem meus intravit splendenti cuspide Dexter,  
Prædæa iacet nostris invidiosa focis.  
Pinguæscant madidi lacto nidore penates  
Flagret et exciso festa culina inugo.  
Sed cœcus ingentem piperis consumet acervum  
Addet et areano mixta Falerna garo.  
Ad dominum redeas, noster te non capit ignis,  
Conturbator aper: vilius cesurio.  

by Statius, Sylv. iv. 6. 10, as better than the 'Umbrian, 'Tuscus aper generosior Umbro.' See Ep. 645. 9.  
2. Only second to the Actolian boar, killed by Meleager. Cf. 468. 6; lib. xiii. 93, 'Qui Diomedæs me-tucundus setiger agris Actola cecidit cuspide, talis erat.' For 'secundus' with a dative, see 338. 2; Aen. xi. 441.  

4. invidioso] 'Invidiam movens foco ut non satis ample.'  

5. Pinguæscant, &c.] 'Let the steaming kitchen fatten on the pleasant smell, and the festive hearth blaze with whole woods cut from the hill-top; but then the cook will use up great heaps of pepper, and mix Falernian with the choicest kind of sauce. (This is too much for my means.) Return to your master your ruinous boar: my hunger is satisfied at a smaller outlay.'—ma-
didi, opposed to sicci, and meaning well supplied with moisture, as oil, sauces, &c. So Propert. v. 4. 76, 'cum pagana madent fercula deliciis.'

8. areano] Stored up, as the best would be, Ep. 476. 5.—garo, cf. 143. 4.  

10. Conturbator] That will make me bankrupt (cf. Ep. 581. 9); for a man in difficulties was said 'conturbare rationes.' Cf. Ep. 446. 5. Juv. 7. 126, 'Sic Pedo conturbat, Matho deficit,' 14. 94, 'Totam hane turbavit filius amens.' But there is an allusion to the turning up of the soil by the boar's snout, which the Greeks expressed by τυβδαξιν, the Romans by turbare.—vilius, &c., it costs me less to starve at home, i.e. to fare poorly and cheaply, than to accept a present involving so much cost. Cf. 269. 2.

EP. 342. (VII. xxviii.)

Martial sends his book to Fuscus, asking him to read it during his leisure time at the Saturnalia, and write a critique on it; probably the Fuscus of Juv. xvi. 46.

Sic Tiburtinæ crescat tibi silva Dianæ  
Et properet caesium saepe redire nemus,  
Nec Tartessiacis Pallas tua, Fusce, trapetis  
Cedat et immodici dent bona musta lacus;

1. Tiburtinæ] Where Fuscus had a country seat.  
EPIGRAMMATA. 215

Sie fora mirentur, sic te palatia laudent
Excolat et geminas plurima palma fores:
Otia dunt medius praestat tibi parva December,
Exige, sed certa, quos legis, aure iocos.
"Seire libet verum? res est haec ardua." Sed tu
Quod tibi vis dici, dicere, Fuscus, potes.

6. palma] Affixed to the doors of successful pleaders. Juv. 7. 117, "Rumpes miser tenum jeur tu tibi lassae" Figantur Virides, scalarum gloria, palmae.'
8. Exige] Corrige, ἐξακρίβωσο — certa — aure, with accurate and rhythmical, or infallible ear.
9. 'Do you wish,' says Fuscus, 'to know the truth?' 'Tis a difficult matter to say it, for it might offend you.' 'Do you,' replies Martial, 'speak to me as you would wish me to speak to you,' i.e. tell the truth at all hazards, not such false truth as Gallicus wanted from Martial, Ep. 258. 440, but such as Horace advises, A. P 426 sqq. So too Pers. i. 55, 'Verum, inquis, amo; verum mihi dicito de me.'

EP. 343. (VII. xxi.)

Martial says, that the gifts he sends to Regulus are all bought in the market, not, as Regulus affects to believe, raised in his country farm, which is really too sterile to bear anything but their master. 'You have farms,' says Martial, 'in Umbria, Tuscany, and Tusculum, and yet expect presents from me, who have to buy them, instead of sending to me what costs you nothing.'

Raucae chortis aves et ova matrum
Et flavas medio vapore Chias,
Et fetum querulae rudem capellae,
Nec iam frigoribus pares olivas,
Et canum gelidis olus pruinis
De nostro tibi missa rure eredis?
O quam, Regule, diligenter erras!
Nil nostri, nisi me, ferunt agelli.
Quidquid viliens Umber aut Calenus,

1. Raucae chortis] 'Fowls from the cackling hens in the coop.' Ep. 148. 12; 473. 11; 617. 14.—Chias, Ep. 339. 3, 'Chian figs turned yellow by a moderate heat' (or perhaps, 'by the summer heat', as medio pulvere, i.e. aestate, Propert. v. 2. 40).
3. fetum, &c.] A kid. See 148. 37.
— nec jam — pares, 'olives that can no longer stand the frost,' but have hung ripe so long that they must be gathered to prevent them being spoiled.
5. canum, &c.] Cf. 269. 8.
7. diligenter] 'On purpose,' to excuse your neglect of me.—N. &c., 'nothing comes out of my farm save myself.'
9 Quidquid, &c.] 'All the produce that you can have sent you from your own farms in Umbria, or
M. VAL. MARTIALIS

Aut Tusci tibi Tusculive mittunt,
Aut rus marmore tertio notatum,
Id tota mihi nascitur Subura.

at Cales in Campania, Etruria, or market, in order to make you a Tusculum, or three miles out of present.

Rome, I have to buy in the Roman

EP. 344. (VII. xxxii.)

Martial commends his friend Atticus for preferring the strong exercise of running, which wasted no time, to the games of ball and sword exercise, which consumed so much of the money and time of the Roman youth. It was all very well for those who had nothing better to do; but he had to practise eloquence and philosophy, and not degenerate from his great ancestors.

Attice, facundae renovas qui nomina gentis
Nec sinis ingentem conticuisse domum,
Te pia Cecropiae comitatur turba Minervae,
Te secreta quies, te sophos omnis amat.
At invenes alios fracta colit aure magister
Et rapit immeritas sordidus unctor opes.
Non pila, non follis, non te paganica thermis
Praeparat, aut nudi stipitis ictus hebes,
Vara nec in lento ceromate brachia tendis,
Non harpasta vagus pulverulenta rapis,

1. *facundae—gentis*] In particular T. Pomponius Atticus, the friend and rival of Cicero.
2. *conticuisse*] Conticeco, to be forgotten, or lost in silence.
7. *vagus*] Darting from place to place.
Sed curris niveas tantum prope Virginis undas,
Aut ubi Sidonio taurus amore calet.
Per varias artes, omnis quibus area fervet,
Ludere, cum liceat currere, pigritia est.

11. Virginis] The water of the Aqueduct built by M. Agrippa, and called the 'Virgo aqua,' from its purity. See Pliny, N. H. xxxi. 42; and xxxvi. 121.
13. area] Campus et gymnasia. Schrevelius somewhat oddly understands it 'ages of life,' referring to Ep. 526. 9. 'But the sense is, 'To go through the routine of sports, with which every play-ground is busily engaged, when one may take a run, is mere idleness,'—a kind of paradox, since piger is generally 'inactive.'

EP. 345. (VII. xxxiii.)

Martial laughs at Cinna, who had bought a new pair of fashionable white shoes, but wore over them an old soiled toga, and advises him to hold up the toga, for fear of dirtying his new purchase with it, or to let them be seen better by the people.

Sordidior ceno cum sit toga, calceus autem
Candidior prima sit tibi, Cinna, nive:
Deiecto quid, inepte, pedes perfundis amietu?
Collige, Cinna, togam; calceus ecce perit.

1. calceus] White shoes were worn by women and effeminate men only; hence they were forbidden by an edict of Aurelian. Cf. Ovid, A. A. 3. 271, 'Pes malus in nivea semper celetur alutâ.'

2. pedes perfundis] So Aesch. Ag. 239, κρόκου βαφάς ὅ ἐς πίεων χίωνα.

EP. 346. (VII. xxxvi.)

Stella (Ep. 31. 4.) had sent Martial some tiles to cover his villa, which could not keep out the wet. Martial thanks him, and hints that he is only doing half his work in covering the villa when the master of it wants covering equally.

Cum pluvias madidumque Iovem perferre negaret
Et rudis hibernis villa nataret aquis,
Plurima, quae posset subitos effundere nimbos,
Muneribus venit tegula missa tuis.
Horridus, ece, sonat Boreae stridore December: 5
Stella, tegis villam, non tegis agricolam.

3. effundere] 'Pour off,' discharge from the roof
Some quaestor had arranged that if he blew his nose, a condemned criminal was to be executed; if not, to be saved. Martial laughs at his perplexity, because once on a cold December day he wanted to wipe his nose, and was restrained by his colleague for fear that it might be mistaken for the preconcerted signal.

Nosti mortiferum quaestoris, Castrice, signum?
Est opera pretium discere theta novum.
Exprimeret quotiens orantem frigore nasum,
Letalem iuguli iusscurat esse notam.
Turpis ab inviso pendebat stiria naso,
Cum flaret media fauce December atrox.
Collegae tenuere manus. Quid plura requiris?
Emungi misero, Castrice, non licuit.

1. *quaestoris*] Anciently, the *quaestores parricidii* (dummi perduellionis) had the power over the life and death of accused citizens; see Livy, i. 26; vi. 20. Ritter on Tac. Ann. xi. 22. There is a difficulty, if the statement here is seriously meant, in assuming that this power continued in force so long.

2. *theta*] The letter θ (θάνατος) was prefixed to the names of those to be executed. Pers. iv, 13, ‘et potis es nigrum vido praeponere theta?’

3. *nec—minor*] Alteri par est. If they marry, they will keep each other in order by mutual fear.

EP. 349. (VII. xxxix.)

On one Caelius, who pretended to have the gout in order to excuse himself from his duties to his patrons. Accordingly he bandaged his feet and walked lame till he really did get what he had feigned.

Discursus varios vagumque mane
Et fastus et ave potentiorum
Cum perferre patique iam negaret,
Coepit fingere Caelius podagram.
Quam dum volt nimis approbare veram
Et sanas limit obligatque plantas
Inceditque gradu laborioso,
—Quantum cura potest et ars doloris!—
Desit fingere Caelius podagram.

1. Discursus] Running from one patron to another — *vagum mane*, the morning spent in going from house to house.

3. negaret] Recusaret.

3. Quantum, &c.] *cf. v. 21. 3*, 'Quantum cura laborque potest!'— *ars doloris*, Dolor artificiosus.

9. Desit (desiit) fingere] i.e. et coepit veram habere.

EP. 350. (VII. xl.)

An epitaph on Etruscus (cf. Ep. 318), who died an old man, after having experienced both the favour and the wrath of Domitian, and was buried by his weeping sons with his wife, who had died young.

Hic iacet ille senex, Augusta notus in aula,
Pectore non humili passus utrumque deum;
Natorum pietas sanctis quem coniugis umbris
Miscuit: Elysium possidet ambo nemus.
Occidit illa prior viridi fraudata inuenta:
Hic prope ter senas vixit Olympiadas.

2. *non humili*] *Non nimis abjerto*.

4. *ambo*] Some, offended with this form of the accusative, read 'umbra' without any authority. But *cf. Virg. Aen. xi. 285*, 'Si duo praeterea tales Idaeae tulisset Terra viros,' Hor Sat. i. 7. 15, 'Duò si discordia vexet inertes;' and this form is found even in prose, e.g. *Cic. Rep. i. 10; i. 13, &c.* There appears to be no other instance of *ambō* short; but the form is found in Virg. Ecl. 6. 13; Georg. 4. 83, and always in Cicero.

6. *prope ter, &c.*] Nearly eighteen lustra, or ninety years. The Olympiad is often reckoned as five years, but if we take it here = four, we obtain the sufficiently great age of seventy-two. The commentators refer to Statius, Sylv. iii. 146, who says of this Etruscus, that 'dextra bis octonis fluxerunt saccula lustri.'
Sed festinatis raptum tibi ereditid annis,
Aspevit lacrimas quisquis, Etrusci, tuas.

7. But whoever saw your tears, Etruscus (the son), over your father's tomb, believed that he had been snatched from you by his early death. —festinatis, Ep. 107. 3, brought to a hasty end.

EP. 351. (VII. xli.)

Cosmicos, 'a man of the world.' The point of this epigram is not very clear; probably there is an allusion to the 'Cosmianum' (Ep. 145. 1). Tucca pretending to be a man of fashion, and to that end anointed and perfumed, Martial says there is at least as much harm as good in this, alluding perhaps to his own dictum, 'non bene olet qui bene semper olet.'

Cosmicos esse tibi, Sempronii Tucca, videris:
Cosmica, Sempronii, tam mala, quam bona sunt.

EP. 352. (VII. xlii.)

Martial praises Castricus for his liberality as a patron and his good poetry. 'I do not rival you in either,' says he; 'others may be as liberal, but it is rare to find a good patron and a good poet combined' (alluding probably to the officium clientum in assembling to applaud their patron's poem, good or bad, as he recited them). 'Why then do I send you my inferior poetry?' Alcinous, although he had such famous gardens, may have received gifts of apples from his subjects; so you receive this from me. Alcinus poma dare answers to our proverb 'to carry coals to Newcastle.'

Muneribus cupiat si quis contendere tecum,
Audeat hic etiam, Castrice, carminibus.
Nos tenues in utroque sumus vincique parati:
Inde sopor nobis et placet alta quies.
Tam mala cur igitur dedierim tibi carmina, quaeris? 5
Alcinow nullum poma dedisse putas?

2. Audeat hic] A man who presumes to vie with you in giving may as well try to do so in poetry; i.e. both efforts would prove alike vain.

EP. 353. (VII. xlv.)

Caesonius Maximus, a man of consular rank, and a friend of Seneca, had been accused of participation in the conspiracy against Nero in favour of Piso, and sentenced to banishment from Italy; accordingly he went to Sicily, where he had been proconsul, and his friend Ovidius, who had re-
used to go with him when in power, now voluntarily braved the anger of Nero, and followed his fortunes. For this Martial praises him in this and the following epigram, promising him immortality in his poems, and a fame for friendship, as superior to that of Pylades, as Nero's wrath was more to be dreaded than Clytemnestra's. Caesonius' banishment is recorded by Tacitus, Ann. 15. 71, 'Cadicia uxor Scavini et Caesonius Maximus Italia prohibentur, reos fuisset se tantum poenae experti;' where his innocence is implied, as here, v. 3. This epigram is on a picture of him in the possession of Ovidius.

Maximus ille tuus, Ovidi, Caesonius hie est,
Cuius adhuc voltum vivida eera tenet.

Hunc Nero damnavit: sed tu damnare Neronem
Aeusus es et profugi, non tua, fata sequi,
Aequora per Seyllae magnus comes exulis isti,
Qui modo nolucras consulis consulis ire comes.

Si victura meis mandantur nomina chartis
Et fas est eineri me superesse meo;
Audiet hoe praesens venturaque turba, fuisse
Illi te, Senecae quod fuit ille suo.

2. *cera*] The *cerea imago*. That pictures of friends, as well as of relations, were placed in the atrium, may be gathered from Ep. 533 also.

3. *damnare*] You condemned Nero of cruel injustice by taking up the cause of the exile, and disregarding your own fate.

5. *magnus*] Magnanimus. — *isti,* amico tuo. 'You followed through the straits of Messina, into Africa, your friend when an exile, though you had declined to accompany him as consul' (or proconsul), viz. as governor of the same province.

10. *quod fuit ille*] viz. fidus amicus.

**EP. 354. (VII. xlv.)**

Facundi Senecae potens amicus,
Caro proximus aut prior Sereno,
Hic est Maximus ille, quem frequenti
Felix littera pagina salutat.

Hune tu per Siculas secutus undas,
O nullis, Ovidi, tacende linguis,

1. *Senecae—amicus*] ef. Ep. preced. v. 10. Seneca, Ep. 87, 'Cum paucissimis servis, quos unum capere veliculum potuit, sine ullis rebus nisi quae corpore nostro continebantur; ego et Maximus meus biduum jam beatissimum agimus.'

2. *Carus—Serenus*] Friends of Seneca. But perhaps the sense is, 'proximus aut otiam prior caro (amico) Sereno.'

3. *frequenti—pagina*] In many a letter of Seneca's.
Sprevisti domini furentis iras.
Miretur Pyladen suum vetustas,
Haesit qui comes exuli parentis.
Quis discrimina comparet duorum?
Haessisti comes exuli Neronis.

9. exuli parentis] Orestes was banished from his home by his mother Clytemnestra, as he complains in Aesch. Cho. 912, τεκνοῦσα γάρ μ' ἐφρυσάς ἐς τὸ ὑστυχίς.
11. Neronis] One who followed a friend banished by Nero incurred the risk of the same banishment himself.

EP. 355. (VII. xlvi.)

Priscus had promised Martial a gift, but delayed to send it till he should have written some poetry to accompany it. The poet says, that the poetry will do for rich men; he is a poor man, and wants something more substantial without delay. See on 640. 17.

Commendare tuum dum vis mihi earmine munus
Maeonioque cupis doctius ore loqui,
Excrucias multis pariter me teque diebus,
Et tua de nostro, Prisce, Thalia tacet.
Divitibus poteris musas elegosque sonantes
Mittere: pauperibus munera, Prisce, dato.

4. de nostro] 'At my expense.' So Ep. 531. 20, 'ridet proceillas tuta de suo mensa.'
6. munera] Emphatic; cf. Propert. v. 5. 57, 'qui versus, Coae dederit nec munera vestis,' &c.

EP. 356. (VII. xlvii.)

Martial congratulates Licinius Sura on his recovery from a severe attack, and on the knowledge he has got of the love of his friends for him in their grief at his anticipated loss, and advises him to spend the rest of his life in pleasure. This may be the Sura of Ep. 25. 40, unless he was the Palfurius Sura of Suet. Dom. § 13. Juv. iv. 53. Pliny writes to this Sura (Epist. iv. 30) as if he were learned as a naturalist.

Doctorum Licini celeberrime Sura virorum,
Cuius prisci graves lingua reduxit avos,
Redderis, heu, quanto fatorum munere! nobis,
Gustata Lethes paene remissus aqua.

2. prisci] ἀπόχαινος, pristina, 'of the olden time.' So Cat. 64. 159, 'prisci pracepta parentis' is not 'of your old parent,' as it is sometimes rendered, but 'strict, such as the old race of men were.'
4. gustata, &c.] Tantum non ex ipsa morte nobis redditus.
EPIGRAMMATA. 223

Perdiderant iam vota metum securaque flebat

Tristitia et laerimis iamque peractus eras.

Non talit invidiam taciti regnator Averni

Et raptas fatis reddidit ipse colus.

Seis igitur, quantas hominum mors falsa querellas

Moverit, et frueris posteritate tua.

Vive velut rapto fugitivaque gaudia carpe:

Perdiderit nullum vita reversa diem.

5. [We were past hope, and so past fear; sorrowshed tears undisturbed,
and we wept as if you were already gone.]—*jamque* is somewhat supported by
the use of *hodieque* = *hodie quoque*, said to be found in Cicero, and
certainly used in later writers, as
Pliny, H. N. viii 45, § 70, *et hodieque reliquiae stirpium durant.*
In Ep. x. 545. 2, *et pilata redit jamque subitque cohors,* the reading
seems too uncertain to be cited as an example.

7. [The ruler of silent Avernus
could not bear the reproach (of your death) and with his own hands gave
back to the fates the threads of life
which he had taken.]*—Invidiae, cf. Ep. 8. 10.

9. mors falsa] Your death which
we wrongly believed certain.

Ep. 2. 1; *Tringinta annos gloriae suae
supervixit; legit scripta de se carmina, legit historias et posteritatis
suae interfuit.*

—*velut rapto, sc. tibi, ‘tantum
eruptus esset.’—Perdiderit, ‘a life
regained is not likely to lose a single
day,’ i.e. to waste by not spending
it in pleasure Pliny, xiv. 22, *Rapere
se ita vitam praedicat, quum
prorem diem quotidie perdant, ino
ero et venientem,* viz. by their
excesses producing exhaustion. —
*fugitiva, cf. Ep. 10. 8.*

EP. 357. (VII. xlviii.)

Martial complains that one Annius, instead of putting the dishes on the
table at his dinner-parties, so that the guests might help themselves as they
did, had them brought round by his servants so quickly, that there was no
time to eat one thing before another was handed in; the consequence being,
that the guests had little to eat, and the host saved expense. It appears that
the expressions *mensa prima,* *mensa secunda,* and so on, were literally true,
and that when one course was finished the whole table, dishes and all, was
taken off, and a fresh one with the next course brought in; so that Annius
would have had an opportunity of showing off some at least of his innum-
erable tables, if his economy had not overcome his love of display.

Cum mensas habeat fere trecentas,
Pro mensis habet Annius ministros:
Transcurrunt gabatae voluntaque lances.

2. *Pro mensis*] *In proportion to
his tables,* viz. 500 — of course hyperbolically.

3. *gabatae*] *Dishes,* though of
what shape is uncertain. If, as per-
haps is the case, it is connected with
cavas, it would be a hollow dish as
opposed to *lancas,* which is said to be
a flat one, though in Ep. 603, 16, we
find *gabatas* cavasque *lances*.
Has vobis epulas habete, lauti:
Nos offendimur ambulante cena.

5. Nos] We poorer men who cannot afford to lose a dinner.—ambulate, with the dishes carried round. See Becker, Gallus, p. 475.

EP. 358. (VII. xlix.)

Parva suburbani munuscula mittimus horti:
Faucibus ova tuis, poma, Severe, gulae.

2. Faucibus] For your sore or hoarse throat, as an emollient.—gulae, to please your taste.

EP. 359. (VII. li.)

Martial advises Urbicus, if he cannot afford to buy his poems, to go to dinner with Auctus, who knows them all by heart, and will recite them. usque ad nauseam.

Mercari nostras si te piget, Urbice, nugas
Et lasciva tamen carmina nosse libet,
Pompeium quaeres—et nosti forsitan—Auctum;
Ulterior prima Martis in aede sedet:
Iure madens varioque togae limatus in usu,
Non lector meus hic, Urbice, sed liber est.
Sic tenet absentes nostros cantatque libellos,
Ut pereat chartis littera nulla meis.
Denique, si vellet, poterat scripsisse videri;
Sed famae movit ille favere meae.
Hunc liet a decima—neque enim satis ante vacabit—
Sollicites; capiet cenula parva duos.

4. Ulterior—Martis] This temple was dedicated by Augustus after the bellum Philippense, 'pro ultione paterna susceptum,' Suet. Aug. 29. It is mentioned by Ovid, Fast. 5. 551, 'Ultor ad ipse suos caclo descendit honores Templaque in Augusto consicienda foro;' and in Juv. xiv. 261, where see Mr. Mayor's note.—prima in aede, at the entrance or vestibule of the temple.—sedet seems to refer to some office where he could be consulted as an advocate, jurisconsultus


6. sed liber] He is not only a reader, he is the book itself, i.e. so well is he versed in its contents.

7. tenet] memoria.—absentes, without having the book at hand to refer to.

11. a decima] After his work is done in the city. See Ep. 55. 9;
Ille leget, bibe tu: uoles licet, ille sonabit:
Et cum "Iam satis est" dixeris, ille leget.

161. 6.—licet. 'you may ask him to
let you hear Martial, and he will ask
you to a little dinner on purpose.'

EP. 360. (VII. lii.)

Martial hopes that Celer, who had governed Celtiberia with great prudence and impartiality, is pleased with his poems, which Aucte had recited to him, and says he looks on him as a critic rather than a mere listener. There is a Celer mentioned as a plagiarist in lib. i. 63.

Gratum est, quod Celeri nostros legis, Aucte, libellos,
Si tamen et Celerem quod legis, Aucte, iuvat.
Ille meas gentes et Celtas rexit Hiberos,
Nec fuit in nostro certior orbe fides.
Maior me tanto reverentia turbat, et aures
Non auditoris, iudicis esse puto.

2. juvat] In a double sense: 'if
he likes to listen to them,' and 'if
he is pleased with what he hears.'
4. certior—fides] Virhonestior, ma-
jore fide.—nostro—orbe, in Spain.
5. tanto] He is the more likely to
judge me impartially, as he did so
judge my countrymen when in author-
ity there; hence I dread his opinion
more than I should that of others.

EP. 361. (VII. liii.)

Umber had sent off to Martial, under the convoy of eight tall slaves, all
the paltry gifts that had been given him in the Saturnalia. Martial says,
how much less trouble it would have been, had he sent a boy with a few
pounds of silver!

Omnia misisti mihi Saturnalisbus, Umber,
Munera, coutulerant quae tibi quinque dies,
Bis senos triiples et dentiscalpia septem:
His comes accessit spongia, mappa, calix,

1. Umber] Perhaps 'my Um-
brian friend.' For it appears from
Persius, iii. 74, that the Umbri and
the Marsi were rich (pingues, πα-
χεῖς) and liberal in sending to their
advocates presents of this sort. On
the other hand, this Umber appears
to be mentioned in Ep. 681. 2.
2. quinque] See 213. 2.
3. triplices] 'Three-leaved ta-
blets.' — dentiscalpia, 'tooth-picks,'
made generally of the leaves of the
mastic-pistachio, the 'cuspides len-
tisci' of iii. 82. 9. Cf. Ep. 311. 3;
xiv. 22, 'Lentiscum melius, sed si
sibi frundea cuspis Defuerit, dentes
penna levare potest.' For the Sa-
Semodiusque fabae cum vinime Picenarum,
Et Laletanae nigra lagona sapae;
Parvaque cum canis venerunt cottana prunis
Et Libyae fici pondere testa gravis.
Vix puto triginta nummorum tota suisse
Munera, quae grandes oeo tulere Syri.
Quanto commodius nullo mihi ferre labore
Argenti potuit pondera quinque puér!

5. *vinine*] A hamper or basket of Picenian olives, Ep. 23. 8;
213. 7.
6. *sapae*] 'Mustum usque ad ter-
tiam partem mensurae decoctum,'
Plin. xiv. 12. Called also *siraeum* or *hepsenae.* Cf. Ov. Fast. 4. 780,
'Lae niveum potes purpuramque
sapam,' *purpurea* there answering to
*ninga* in this place.—*Lalelanae,* from
Liletania, in Hispania Tarraconensis:
it was a good sort of wine.
Cf. 13. 118, 'Tarraco, Campano tantum
cessura Lyaeo, Hace genuit Tuscia
aemula vina cadis.' So Ep. 15. 9.
7. *cottana*] Small figs, Ep. 213. 6,—*cana pruna,* sc. Damascena, called
in xiii. 29 'Pruna peregrinae cario
rugosa senectae,' and Ep. 228. 3.
12. *pondera quinquem*] i.e. quinque
libras. There is irony in asking for
a gift of small bulk, but of much
greater value than any patron would
give to a client.

EP. 362. (VII. liv.)

Nasidienus, on the pretence of expiating bad dreams about Martial, got
from him eggs, wine, frankincense, lambs, &c. Martial complains that all
his property is going, and begs Nasidienus either to keep awake, or, if he
must dream, to dream about himself. This is a satire on Roman supersti-
tion, and not to be regarded as a true story against Martial. So Horace,
Ep. ii. 2. 208, in naming the follies from which a man must free himself,
asks, 'Somnia, terrores magicos, miracula, sagas, Nocturnos Lemures,
portentaque Thessala rides?' So 'noctem flamme purgas,' Pers. ii. 16.

Semper mane mihi de me tua somnia narras,
Quae moveant animum sollicitentque meum.
Iam prior ad faecem, sed et haec vindemiam venit,
Exorat noetes dum mihi saga tuas.

1. *de me*] Compare Propert. v.
4. 65, 'experiar somnum; de te
mihi somnia quaearam.'
2. *Quae moveant,* &c.] On pur-
pose to alarm, and to make me
anxious about some coming evil.
3. The vintage of not only last
year, but this as well, has been
drained to the dregs.
i. 5. 13, 'Ipse procuravi ne possent
saeva nocere Somnia, ter sancta
devene ran da molâ' (sc. molâ salâ).
— *exorat,* prays that it may not
happen, exorcises.
Consumpsi salsasque molas et turis acervos,
Decrevere greges, dum cadit agna frequens;
Non porcus, non chortis aves, non ova supersunt.
Aut vigila aut dormi, Nasidiene, tibi.

6. Decrevere] a decresco. Com-
pare Pers. ii. 44—51.

EP. 363. (VII. lvi.)

Rabirius (cf. Ep. 562) had built a palace for Domitian, the pattern of
which Martial says he must have taken from the heavens; and he adds,
that if Pisa should want to rear a temple fit to contain the statue of
Jupiter Olympus, made by Phidias (who is said in making it to have
taken his ideas from the description of Zeus, in the first Iliad), it must ask
the Roman Jupiter to send Rabirius to be the architect.

Astra polumque pia percepsti mente, Rabiri,
Parrhasiam mira qui struis arte domum.
Phidiaco si digna lovi dare templaque parabit,
Has petet a nostro Pisa Tonante manus.

2. Parrhasiam] Parrhasia was a
town of Arcadia. When Evander
the Arcadian settled on the Palat-
tine, he called it Parrhasia, in
memory of his native country. He
himself is called Parrhasius, Virg.
Aen. xi. 31, and his mother, Parr-
hasia, Ov. F. i. 618. For Parrhasius
＝ Palatinus, cf. Ep. 388. 3; 413. 3;
646. 1, &c.

EP. 364. (VII. lx.)

This epigram is well called 'foeda adulatio erga Domitianum.' Martial
says he will not follow the majority in praying to Jupiter for private
blessings, but will only entreat him to keep Domitian safe (and so prove
his title to being a god). Domitian shall be his god, to whom he will pray
for all good.

Tarpeiae venerande rector aulae,
Quem salvo duce credimus Tonantem,
Cum votis sibi quisque te fatiget

2.] 'Whom we believe to be an
avenging god, while you protect our
emperor.' This seems to be the
most natural sense, though some
have supposed in it a 'foedissima
adulatio,' construing it, 'whom we
believe to reign so long as our em-
peror lives.' and referring to his
defence of the Capitol in the bellum
Vitellianum (cf. Ep. 505. 14; Suet.
Dom. 1), and his restitution of it
afterwards, when it was destroyed
by fire. This idea obtains force from
the similar expression in Ep. 215. 8,
'Sospite quo gratum credimus esse
Jovem,' though that does not go so
far as this.
Et poscat dare, quae dei potestis:
Nil pro me mihi, Iuppiter, petenti
Ne succensus eris velut superbo.
Te pro Caesare debemo rogare:
Pro me debemo Caesarem rogare.

5. Nil—mihi—petenti] Quia nil with me as one too proud to ask a
ipso petam. 'Do not be angry blessing on myself,' &c.

Abstulerat totam temerarius institor urbm
Inque suo nullum limine limen erat.
Iussisti tenues, Germanice, crescere vicos,
Et modo quae fuerat semita, facta via est.
Nulla eatenatis pila est praecincta lagonis,
Nec praetor medio cogitur ire luto;

14. Generally one who trades for another, much as our commercial travellers; here apparently any small petty trader.
2. 'Every threshold was extended beyond itself,' i.e. the shop stretched out beyond its just proportions into the streets.
3. Jussisti, &c.] 'You ordered the narrow streets to be widened, and so, what was lately only a pathway, has been made a road.'
4. semita] A footpath, opposed to via, the high road. These terms are often contrasted, as in the proverb, Plaut. Casin. iii. 5. 40, 'Sciens de vià in semitam degradere;' and that preserved by Cicero, De Div. i. 58, 'Qui sibi semitam non sapienti, alteri monstrant viam.' Varro derives the word from 'sem-iter,' a half and so small way; it is opposed to 'callis,' as a small but level path to a rugged sheep-track. Virg. Aen. xi. 382, 'A per occultos ducebat semita calles.'
5. 'No tavern-post is girt in front with pots chained to it.' The pots were hung out to show the trade, but chained on to prevent theft, like the ladles in modern drinking-fountains.

—pila] is used equivalent to 'taverna,' in Catullus 37. 1, 'taberna--a pileatis nona fratribus pila,' 'nine doors from the temple of Castor and Pollux.' On this 'pila' booksellers hung advertisements of their books (cf. Ep. 62. 11), and round it exposed them for sale. Hor. Sat. i. 4. 71, 'Nulla taberna meos habeat neque pila libellos.'—luto, see Ep. 134. 4.
Stringitur in densa nec caeca novacula turba,
Occupat aut totas nigra popina vias.
Tonsor, copo, cocus, lauius sua limina servant.
Nunc Roma est, nuper magna taberna fuit.

7. *novacula*] 'Razor.' Others, from the epithet *caeca*, the meaning of which is certainly dubious, understand it of the knife of the cutpurse, which does not suit well here, beside that it never elsewhere has this meaning. The sense seems to be, that hitherto the barbers had an umbra or shaving-booth almost in the street, so that there was danger (this in irony, of course) of drawing the razor from its case in the middle of such a dense crowd.

9. *copo*] refers to *launis*, ver. 5; *cocus* and *lauius*, to *popina.—* *sui limina*, see ver. 2.

EP. 366. (VII. lxiii.)

Martial lauds Silius Italicus not less for his powers as an advocate and orator than as a poet. Cf. Ep. 165.

Perpetui nunquam moritura volumina Sili
Qui legis et Latia carmina digna toga,
Pierios tantum vati plaeisse recessus
Credis, et Aoniae Bacchica sarta comae?
Sacra eothurnati non attigit ante Maronis,
Implevit magni quam Ciceronis opus.
Hunc miratur adhuc centum gravis hasta virorum,
Hunc loquitur grato plurimus ore eliens.
Postquam bis senis ingenium fascibus annum
Rexerat, asserto qui sacer orbe fuit,
Emeritos Musis et Phoebo tradidit annos,
Proque suo celebrat nunc Helicona foro.

5. *Suera, &c.* Silius did not take to writing poetry before he had read through Cicero, viz. to learn eloquence. See Ep. 614.

7. *centum — virorum*] cf. Ep. 294. 5.—*hasta*, a spear was stuck in the ground when the 100 held court, being the symbol of quiritarian ownership. Cf. Suet. Aug. 36, 'ut centumviralem hastam (court) quam quaesturâ functi consuerant cogere, decemviri cogerent.'

9. *postquam, &c.*] 'After he had been consul (attended by twelve lictors) for the year which was held sacred in the liberated world (viz. that year in which Nero was slain), he devoted the years that remained after his public services to the study of poetry, and now frequents Helicon instead of his own sphere of eloquence, the Forum.' The meaning is, that he is engaged in writing the *Punica.* — *ingentem — annum*, an allusion perhaps to the *nēgas iōnawtoros, 'ingens lustrum,*' 160. 7. — *asserto*, 'in libertatem demum vindicato.'
EP. 367. (VII. lxiv.)

Cinnamus (Ep. 234), a noted barber, afterwards enriched by some lady unknown (cf. Juv. 1. 25, 'Patricios omnes opibus quum provocet unus, Quo pondente gravis juveni mihi barba sonabat,' supposed to be the same), had either voluntarily retired, or been banished to Sicily. 'What are you to do there,' says Martial, 'in your run-away rest? You have no knowledge of any other art or science, and you must sink to the barber again.'

Qui tonsor tota fueras notissimus urbe,
   Et post hoc domiae munere factus eques,
Sicanius urbes Actnaeaque regna petisti,
   Cinname, cum fugeres tristia iura fori.
Qua nune arte graves tolerabis inutilis annos?
   Quid facit infelix et fugitiva quies?
Non rhetor, non grammaticus ludive magister,
   Non Cynicus, non tu Stoicus esse potes,
Vendere nec vocem Siculis plausumque theatris:
   Quod superest, iterum, Cinname, tonsor eris.

EP. 368. (VII. lxv.)

Martial ridicules the folly of Gargilianus, who had spent twenty years and a fortune in prosecuting one suit in the three courts of justice. 'Who,' says he, 'would litigate for twenty years, when he could at once throw up the cause, and escape so much trouble and vexation thereby?'

Lis te bis decimae numerantem frigora brumae
   Conterit una tribus, Gargiliane, foris.
Ah miser et demens! viginti litigat annis
   Quisquam, cui vinci, Gargiliane, lieet?


EP. 369. (VII. lxvi.)

Heredem Fabius Labienum ex asse reliquit:
   Plus meruisse tamen se Labienus ait.

2. Plus meruisse] Because he had spent more in presents to his friend when he lived, than he now received from him when he was dead, although he gave him all he had to leave. For this device of the captator, cf. iv. 56, 'Munera quod senibus viduisque ingentia mittis, Vis te munificam Gargiliane vocem? Sordidius nihil est, nihil est te spurcius uno, Qui potes insidias dona vocare tuas.'
EP. 370. (VII. lxix.)

A eulogy on Theophila, the espoused of Canius, praising her for her learning and probity.

Haec est illa tibi promissa Theophila, Cani,
Cuius Cecropia pectora voce madent.
Hane sibi iure petat magni senis Atticus hortus,
Nec minus esse suam Stoica turba velit.
Vivet opus quodcunque per has emiseris aures;
Tam non femineum, nec populare sapit.
Non tua Pantaenis nimium se praefert illi,
Quamvis Pierio sit bene nota choro.
Carmina fingentem Sappho laudavit amatrix:
Castior haec, et non doctior illa fuit.

1. Theophila] The o is long, by the reduplication of the ‘p,’ quasi Theop-phil-a. So we find δ(π)φίς as an old form of δφίς, and others skύπφος, δκχος, &c.
2. madent, &c.] Graeca lingua crudita. See on 359. 5.
3. Atticus hortus] ‘The Academus, in which Plato taught, may justly claim her as its own.’ Others read, with a few MSS., altus in hortis, ‘he who was brought up in (i.e. a disciple in) the gardens of the great man of old,’ referring it to Epicurus rather than Plato.
5. Vivet, &c.] Whatever work you may publish, after it has passed her criticism, will live, such a strong and manly judgment she has, and superior to the vulgar. Hor. Ep. i. 12. 15, ‘Nil parvum sapias et adhac sublimia cures.’
9.] There is some obscurity in this line, as the antithesis evidently intended seems faulty. To remedy this, ‘laudārit’ has been proposed: ‘Sappho the lover would praise her poetry.’—amatrix seems to mean ‘amorous,’ in reference to castior, in the next verse. But to whom fingentem refers is by no means clear. If we were to read amator, the sense would be better. ‘Her lover (Phaon) praised Sappho when composing poetry; so do you praise Theophila, who is quite as clever, and more chaste.’

EP. 371. (VII. lxxii.)

Martial begs Paulus to patronize his poems; and if any one brings out books in his name, which attack any person venomously, to assert that they are not Martial’s work. If he will do so, the poet wishes him wealth and success.

Gratus sic tibi, Paule, sit December,

Nec vani triplices brevesque mappae, 
Nec turis veniant leves selibrae, 
Sed lances ferat et seyphos avorum 
Aut grandis reus aut potens amicus, 
Seu quod te potius invat capituque. 

Nec tiiris levos selibrae, 
ed lances ferat ct scyphios avorum 
Aut grandis reus aut potens amicus, 
Seu quod te potius juvat capitque.

Sic vincas Noviumque Publiumque 
Mandris et vitreo latrone clusos; 
Sic palmam tibi de trigone nudo 
Atro carmina quae madent veneno, 
Ut vocem mihi commodes patronam,
Et quantum poteris, sed usque, clames:

 "Non scripsit meus ista Martialis."
EP. 372. (VII. lxxiiii.)

Martial wishes to know where he is to go to salute Maximus; for he has so many houses, that he lives nowhere in particular.

Esquiliis domus est, domus est tibi colle Dianae
Et tua patricius culmina vicus habet:
Hinc viduæ Cybeles, illinc saecaria Vestae,
Inde novum, veterem prospicis inde Iovem.
Die, ubi conveniam, die, qua te parte requiram:

Quisquis ubique habitat, Maxime, nusquam habitat.

1. colle Dianae] On the Aventine, where was a temple of Diana (cf. vi. 64. 13, ‘Laudat Aventinæ vicinus Sura Dianae’), built at the instigation of Servius Tullius, by the Latins and Romans jointly, in imitation of the temple at Ephesus. Cf. Liv. i. 45. Hence Propert. v. 8. 29, ‘Phyllis Aventinæ quædam est vicina Dianae.’

2. patricius—vicus] Under the Esquiline, where the patricians were commanded by Servius Tullius to dwell.—culmina, see Ep. 198. 10.

3. Hinc, &c.] From the Aventine you see the temple of the widowed Cybele (i.e. deprived of her lover and worshipper Atys), and the newly built (Ep. 279. 2) temple of Jupiter Capitolinus; from the Esquiline, the temple of Vesta; and the temple (perhaps) of Jupiter Feretrius, on the Capitoline. Thus illinc and inde refer to the same spots.

EP. 373. (VII. lxxviii.)

He exposes the folly of Papilus, who, to appear grand, starved himself at home, and sent all sorts of delicacies to his friends.

Cum Saxetani ponatur cauda lacerti
Et, bene si cenas, conchis inuncta tibi:
Sumen, aprum, leporem, boletos, ostrea, mullos
Mittis: habes nec cor, Papile, nec genium.

1. Saxetanii] From Sex(Scx?), a town of Baetica, in Spain.—For the lacertus, cf. 545. 11; 617. 7; xi. 27. 3, ‘duo frustra petit cybii tenuemque lacertum.’ It was a fish, not held in great estimation.

2. ‘If you want to dine well, you have a little oil with your beans.’ Some take inuncta to mean ‘without oil;’ but this would be his ordinary dinner.—For conchis, see Ep. 245. 10.

3. Sumen] Quasi sugimen, as agmen for agimen, &c., the paps of a pig that had just farrowed.

4. For cor habere, ‘to have sense,’ see Ep. 69. 6; 130. 4.—genium, ‘geniality,’ fondness for good things.
Potavi modo consulare vinum.
Quaeris, quam vetus atque libcrale?
Ipso consule conditum: sed ipse,
Qui poniebat, erat, Severe, consul.

1. *consulare vinum*] Wine, with a label affixed to it, showing in whose consulate it was made, such as the Opimianum, Ep. 15. As only the best and oldest wines had this mark, Martial ought to have had a very good wine; but, on the contrary, it was that year's produce, and the consul who gave it had his own name on the bottle. The label was called *titulus*. Cf. Juv. v. 33; Ep. 375. (VII. lxxx.)

Martial begs Faustinus to send his books to Marcellinus (who was now at leisure, as peace was declared with Germany) by a young and handsome boy; in return for whom Marcellinus would send a captive from the conquered German tribes, for Faustinus' farm at Tibur.

Quatenus Odrysios iam pax Romana triones
Temperat et tetricae conticuere tubae,
Hunc Marcellino poteris, Faustine, libellum
Mittere: iam chartis, iam vacat ille iociis.
Sed si parva tui munuscula quaeris amici
Commendare, ferat carmina nostra puer:
Non qualis Getae satius lacte iuvencae
Sarmatica gelido ludit in amne rota,
Sed Mitylenaei rosenus mangonis ephebus,
Vel non caesus adhuc matre inbente Lacon.

1. *Odrysios*] A Thracian race, but a general expression for Northern, like Hyperborei. So in vii. 8. 2, 'victor ab Odrysio redditur orbis deus.' — *Quat-onus*, quandoquidem — temperat, belli aestum, with an allusion also to *frigus loci*.


7. *lacte*] Cf. Ep. 696. 2.—Non *qualis*, not one of the common slaves, known as *Getae*.

8. *rota*] Possibly a hoop here, which is run upon the frozen Danube.

9. *roenus*, &c.] 'A rosy-cheeked boy, bought from a slave-dealer from Mitylene,' where the handsomest Greek slaves seem to have been sold. Cf. 199. 9, 'Argolica missus de gente minister.' — *Lacon*, &c., alluding to the custom at
At tibi captivo famulus mittetur ab Iistro,
Qui Tiburtinas pascere possit ovam.

Sparta of inuring boys to bear pain
and hardships by whipping them
before the altar of Diana. Hence
‘Lacones plagipatidae,’ Plant. Capt.

12. Tiburtinas] Where Faustinus
had a villa. Cf. Ep. 193. 3.

EP. 376. (VII. lxxxiii.)
On a barber, who was so slow at performing his duties, that whilst he
was cutting off one beard, another had time to sprout.

Eutrapelus tonsor dum circuit ora Luperci
Expingitque genas, altera barba subit.


EP. 377. (VII. lxxxiv.)
Caecilius Secundus (probably identical with Plinius Junior), on leaving
Rome for the North, where he was propraetor, wished to take with him a
likeness of Martial. The poet says, that whilst this is being made for
him, he will send his books, which are a more accurate copy of his mind,
and will live longer than any mere likeness that can be made of him.
There seems to be an allusion to the practice of poets having their like-
nesses prefixed to their books, Ep. 28 and 487. Compare also Tac.
Agric. 46.

Dum mea Caecilio formatur imago Secundo
Spirat et arguta picta tabella manu,
I, liber, ad Geticam Peucen Histrumque iacentem:
Haec loca perdomitidis gentibus ille tenet.
Parva dabis caro, sed dulcia dona, sodali:
Certior in nostro carmine voltus erit.
Casibus hic nullis, nullis delebilis annis
Vivet, Apelleum cum morietur opus.

3. Peace] An island formed by
the Danube, in the neighbourhood
of the Sarmatae (Moish).—juwtem,
‘conquered,’ keimenv, subactam.

EP. 378. (VII. lxxxvi.)
Martial complains that Sextus, who had asked him formerlly to his
birthday feast when he did not know him so well, now passes him by,
because he had given him no gift on that occasion, and condemns his greed in giving dinners only to those who will pay for them.

Ad natalicias dapes vocabar,
Essem cum tibi, Sexte, non amicus.
Quid factum est, rogo, quid repente factum est,
Post tot pignora nostra, post tot annos
Quod sum praeeritus vetus sodalis?
Sed causam scio. Nulla venit a me
Hispani tibi libra pustulati,
Nec levis toga, nec rudes laecernae.
Non est sportula, quae negotiatur.
Pascis munera, Sexte, non amicos.
Iam dices mihi "Vapulet vocator."

1. *natal. dapes* cf. Juv. xi. 84, "Natalicum cognatis ponere lardum." The birthday was held particularly sacred, and sacrifices were offered on it, friends entertained, and presents received from them. Cf. Ov. Tr. iii. 13; v. 5. Inf. Ep. 433 (where Clytus, in order to get gifts from his friends, makes his birthday come round often); ix. 53, "Natali tibi, Quincte, tuo dare parva volebam Munera; tu prohibes; imperiosus homo es," &c.

4. *pignora* Pledges of friendship mutually given and received.

7. *Hispani — pustulati* Frosted Spanish gold (cf. Ep. 390. 7), in which from the process of refining are small *pustulæ*, blisters. See Ep. 424. 6; Suet. Ner. 44, "nummum asperum" (new, not worn) "argentum pustulatum, aurum ad obrussam" (refined in a cupel).


9. Juv. ix. 27, "That is not a free dinner which bargains for money in exchange."

10. *munera* "Men who will give you gifts;" or rather, "tis the gift, not the friend, that you feed."

11. Juv. ix. 27, "You will excuse yourself by saying, 'It is the fault of the slave, who ought to have invited me: let him be whipped.'—*Jam*, viz. now that you have been plainly told the true reason, which ought to make you ashamed of yourself.

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**EP. 379. (VII. lxxxvii.)**

A list of some of the common pets at Rome. Martial says, if such ugly and deformed creatures are to be made favourites, he is much more rational in making the handsome Labyca his pet. Of these pets the passer of Lesbia, and the parrot of Corinna are most celebrated.

Si meus aurita gaudet lagalocece Flaccus,
Si fruitur tristi Canius Aethiope;  

1. *lagalocece* Some creature, to be half a hare, half a fox, perhaps a lynx, which was thought

2. *Canius* Ep. 31. 9.—*tristi,* a
Publius exiguae si flagrat amore catellae,  
Si Cronius similem cercopithecum amat;  
Delectat Marium si perniciosus ichneumon,  
Pica salutatrix si tibi, Lause, placet;  
Si gelidum collo nectit Glancilla draconem,  
Luscinio tumulum si Telesina dedit:  
Blanda Cupidinei cur non amet ora Labycae,  
Qui videt haec dominis monstra placere suis?

dismal or demon-like blackamoor:  
'Cui per medium nolis occurrere noctem,' Juv. v. 54.
3. *catellae*] 'Issa,' celebrated in  
Ep. 56; xiv. 196, 'Delicias parvae si vis audire catellae.' Juv. vi. 654,  
'Morte viri cupient animam servare catellae.'
4. *similem*] sc. sibi. Plaut. Mil. 234, 'simiam hodie sum sectatus nostram in horum tegulis. PA. Edelp, Sceledre, homo sectatus nihil nequam bestiam.'—cercopithecun,  
a long-tailed monkey. Cf. 14. 202,  
'Si mihi cauda foret, cercopithecus eram.' This creature was wor- 
shipped by the Aegyptians. Juv. xv. 4, 'Effigies sacri nitet aurea cercopithecii.'
7. *draconem*] Tiberius had a tame  
serpent that fed out of his hand,  
Suet. Tib. 72.—Luscinio, the same as luscinius, a nightingale.
The youth mentioned was some hand- 
some slave-boy, on his fondness for  
whom the poet had been ban- 
tered.

**EP. 380. (VII. lxxxviii.)**

Martial congratulates himself on the wide-spread popularity of his  
poems, and prefers such fame to all the gifts of fortune. He ends by  
saying, that after this he must believe Lausus, who by asserting there  
were thirty bad epigrams in the book, had implied that the rest were good.  
Cf. vii. 81, 'Triginta toto mala sunt epigrammata libro. Si totidem bona  
sunt, Lause, bonus liber est.'

Fertur habere meos, si vera est fama, libellos  
Inter delicias pulchra Vienna suas.  
Me legit omnis ibi senior iuvenisque puerque,  
Et coram tetrico casta puella vireo.  
Hoc ego maluerim, quam si mea carmina cantent  
Qui Nilum ex ipso protinus ore bibunt;

2. *Vienna*] In Gallia Narbonen- 
sis.
6. *Qui Nilum, &c.*] Than if the  
remotest Ethiopians, who drink the  
Nile water at its very source, were  
to sing my verses. Cf. Ep. 696. 5,  
'et qui prima bibit deprensi flumina  
Nili.'
Quam meus Hispano si me Tagus implectat auro
Pascat et Hybla meas, pascat Hymnettos apes.
Non nihil ergo sumus, nee blandae munere linguae
Decipimur: credam iam, puto, Lause, tibi.

7. 755, 'Quicquid fodit liber quicquid Tagus expulit auri.' Ep. 25, 15;
581. 3. Juv. iii. 55; xiv. 299.—meus, because the sources of the
Tagus were not far from the poet’s
birthplace, Bilbilis; or in the sense of *patrius*.

EP. 381. (VII. lxxxix.)

Martial sends a garland of roses to his friend and critic Apollinaris
(Eo. 212), and hopes that he may live long to wear such wreaths.

I, felix rosa, mollibusque sertis
Nostri cinge comas Apollinaris.
Quas tu neetere candidas, sed olim,
Sic te semper amet Venus, memento.

3.] *sed olim* refers to 'candidas,' be a long time hence).'—amet Venus,
't when they are hoary (and may that viz. to whom the rose was sacred.

EP. 382. (VII. xci.)

Iactat inaequalem Matho me fecisse libellum:
Si verum est, laudat carmina nostra Matho.
Aequales scribit libros Cluvienus et Umber.
Aequalis liber est, Cretice, qui malus est.

1. *inaequalem*] In which are bad, good, and indifferent verses, as Mar-
'tial himself confesses there are in his, i. 17, 'Sunt bona, sunt quaedam
mediocria, sunt mala plura Quae legis hic; aliter non fit, Avite, li-
ber.'—Matho, Ep. 209. Juv. i. 32, &c.—Cluvienus, ib. i. 80.
2. *Si verum*] If that be true, it is virtually praising them.
3. *Aequales*] In which all were bad alike.

EP. 383. (VII. xcii.)

On one Baccara, who was always promising, and never fulfilling his
promises.

"Si quid opus fuerit, scis me non esse rogandum"
Uno bis dicis, Baccara, terque die.
Appellat rigida tristis me voce Secundus:  
Audis et nescis, Baccara, quid sit opus.

Pensio te-coram petitur clareque palamque:  
Audis et nescis, Baccara, quid sit opus.

Esse queror gelidasque mihi tritasque lacernas:  
Audis et nescis, Baccara, quid sit opus.

Hoc opus est, subito nos ut sidere mutus,  
Dicere ne possis, Baccara, quid sit opus.

—Secundus, a usurer, Ep. 33. 7.

4. nescis, &c.] You profess not to  
know what is wanted, or what is  
necessary for me, i.e. ready money,  
though you had so often said, ‘If  
aught is wanted, I need not be asked,  
but will assist you as soon as I know  
what is required.’


9. sidere] ‘A blast,’ supposed to  
be from the influence of the planets.  
Cf. xi. 35, ‘Sidere percussa est  
subito tibi, Zoile, lingua.’ Petron.  
ii. 7, ‘Animos juvenum—velut pess-  
tileuti quodam sidere afflavit.’ It  
was called generally sideratio. So  
Shakespeare in Hamlet, ‘Then no  
planets strike.’—quid sit opus, that  
oft-repeated ‘si quid opus,’ &c.

EP. 384. (VII. xciii.)

Martial begs the town Narnia (Narni) to send back to him his friend  
Quintus Ovidius, and not detain him longer from his Nomentane farm, near  
which Martial had one, valuable to him only from his friend’s vicinity.  
He concludes by hoping that Narnia may long enjoy possession of its  
bridge.

Narnia, sulphureo quam gurgite candidus amnis  
Circuit, ancipiti vix adeunda iugo,  
Quid tam saepe meum nobis abducere Quintum  
Te invat et lenta detinuisse mora?  
Quid Nomentani causam mihi perdis agelli,  
Propter vicinum qui pretiosus erat?  
Sed iam parce mihi, nec abutere, Narnia, Quinto:  
Perpetuo liceat sic tibi ponte frui.

1. amnis] The Sulphurea Nar  
albus aqua, Virg. Aen. vii. 517.—  
ancipiti, because in a valley of the  
Apennines.

5. causam] The reason why I visit  
my Nomentane farm, viz. to see  


8. ponte] This is said to have  
been a ‘high-level’ bridge, joining  
the two cliffs, with the river under-  
neath.
EP. 385. (VII. xcvi.)

A beautiful epigram on the death of Bassus’ infant child Urbicus.

Conditus hic ego sum Bassi dolor, Urbicus infans,
Cui genus et nomen maxima Roma dedit.
Sex mihi de prima deerant trieteride menses,
Ruperunt tetricae cum mala pensa deae.
Quid species, quid lingua mihi, quid profuit aetas? 5
Da laerimas tumulo, qui legis ista, meo.
Sie ad Lethacas, nisi Nestore serius, undas
Non eat, optabis quem superesse tibi.

4. *mala pensa*] The badly spun, and therefore slender, thread of
5. *lingua*] The lisping tongue.
8. *Non eat*] sc. your son.

EP. 386. (VII. xcvii.)

Martial congratulates his book on going to Caesius Sabinus, who will find time, even in the midst of serious employments, not only to read it himself, but to recite it to all his friends. For Sabinus, see also Ep. 475. 1.

Nosti si bene Caesium, libelle,
Montanae decus Umbriae Sabinum,
Auli municipem mei Pudentis,
Illi tu dabis haec vel occupato.
Instent mille licet premantque curae,
Nostris carminibus tamen vacabit.
Nam me diliget ille proximumque
Turni nobilibus leget libellis.
O quantum mihi nominis paratur!
O quae gloria! quam frequens amator!
Te convivia, te forum sonabit,
Aedes, compita, porticus, tabernae.
Uni mitteris, omnibus legeris.

8. *Turni*] A satiric poet, of whom nothing seems to be known, though the epithet *nobilibus* shows that he was once famous.
EP. 387. (VII. xcviii.)

"All he sets eyes on, Castor buys; well, well,
The end is certain: all he has he'll sell."

Omnia, Castor, emis: sic fiet, ut omnia vendas.

EP. 388. (VII. xcix.)

Martial begs Crispinus to recommend his book to the Emperor, whom the poet calls 'tonantem,' as in 364. 2. This is the man who is severely lashed, as 'verna Canopi,' Juv. i. 45. Cf. also Juv. 4. 1—24. 108. He was raised to the senate by Nero, and afterwards in great favour with Domitian.

Sic placidum videas semper, Crispine, Tonantem,
Nec te Roma minus, quam tua Memphis amet:
Carmina Parrhasia si nostra legentur in aula,
—Namque solent saeca Caesarian aure frui—
Dieere de nobis, ut lector candidus, aude:
"Temporibus praestat non nihil iste tuis,
Nec Marso nimium minor est doctoque Catullo."
Hoc satis est: ipsi cetera mando deo.

102. — nimium, multo minor.

EP. 389. (VIII. iii.)

Martial, intending to stop writing epigrams, is encouraged by the Muse Thalia to continue it, and not to attempt any higher, but less attractive, style of poetry. His own, he is told, will last for ever, and be more grateful to young and old than any other style.

"Quinque satis fuerant: nam sex septemve libelli
Est nimium: quid adhuc ludere, Musa, iuvat?
Sit pudor et finis: iam plus nihil addere nobis
Fama potest: teritur noster ubique liber;"

2. adhuc] 'If five books are Thalia, when she urges him to write enough, and seven too much, why again.
go into an eighth?' The first eight 4. ubique] See Ep. 224. 3; 590. 3.
vesses are the reply of the poet to

R
Et cum rupta situ Messalae saxa iacebunt
Altaque cum Licini marmora pulvis erunt,
Me tamen ora legent et secum plurimus hospes
Ad patrias sedes carmina nostra feret."
Finieram, cum sie respondit nona sororum,
Cui coma et unguento sordida vestis erat:
Tune potes dulces, ingrate, relinquere nugas?
Die mihi, quid melius desidiosus ages?
An iuvat ad tragicos soccum transferre cothurnos,
Aspera vel paribus bella tonare modis,
Praelegat ut tumidus rauca te voce magister
Oderit et grandis virgo bonusque puer?
Seribant ista graves nimium nimiumque severi,
Quos medio miseros nocte lucerna videt.
At tu Romanos lepido sale tinge libellos:
Agnoscat mores vita legatqne suos.
Dum tua multorum vincer avena tubas."

5. Et cum rupta, &c.] Cf. Ep. 503. 10 sqq.
6. ] Licinus was a Gaul, a freed-
man of Caesar, proverbial for his
wealth and luxury. His marble
monument stood on the Via Salaria,
two miles from Rome. Anthol. 77,
"Marmoreo Licinus tumulto jacet,
cato parvo, Pompeius nullo;
quis putet esse Deos?"
10. Cui coma, &c.] The Muse
Thalia, who was decked out with
oilied locks and perfumed dress.
11. Tune potes] A formula of
irony. So Pers. v. 146, \"tun\" mare
transilias\?
Propert. i. 8. 5, \"tune audire potes
vesani murmura ponti?\"
—desidiosus, αξολαξων, \'when at
leisure.\`
13. soccum] The comic, i.e. the
light and epigrammatic style.

So Elegiacs are called \textquoteright imparibus
carmina facta modis,\textquoteright Ov. Tr. ii.
220; or, \textquoteright Versus impariter juncti,\textquoteright
Hor. A. P. 75.—tonare, so Propert.
v. 1. 134, \textquoteright insano verba tonare
foro.\`
15. Praelegat] Read and com-
ment upon; or rather, read off to the
boys for them to learn by heart;
as Hor. Sat. i. 10. 75, \textquoteright an tun
demens Vilibus in ludis dictari
carmina mavis?\`
16. virgo—puer] The discipuli,
who would hate the authors of their
lessons.
20. vita] \textquoteright Society: \textquoteright homines
qui nunc sunt.\`
21. Augusta, &c.] cf. Ep. 183, 7,
\textquoteright a nostris procul est omnis vesica
libellis.\`

EP. 390. (VIII. vi.)

Martial blames one Euctus (probably a rich libertus), who prided himself
upon his ancient plate, but gave his guests new wine in them. This
passion for collecting antiquities, and the absurdities told about some of
them, are ridiculed by Horace, Sat. ii. 3. 21, \textquoteright Olim nam quaerere annabam
Quo vafer ille pedes lavisset Sisyphus aere, Quid sculptum infabre, quid fusum durius esset; ib. 64, "Insanit veteres statuas Damasippus emendo;" and Petron. 52, 'Habeo scyphos urnales plus minus C: quemadmodum Cassandra occidit filios suos, et pueri mortui jacent sicuti vore putes. Habeo capidem (a bowl with one handle) quam reliquit Patroclus Prometheus (al. patrono meo Mummius), ubi Daedalus Niobam in equum Trojanum includit.'

Archetypis vetuli nihil est odiosius Eneti
—Ficta Saguntino cymbia malo luto—,
Argenti fumosa cui cum stemmata narrat
Garrulus et verbis muceida vina facit.
"Laomedonteae fuerunt haece pocula mensae:
Ferret ut haec, muros struxit Apollo lyra.
Hoc eratere ferox commisisit praelia Rhoeus
Cum Lapithis: pugna debile cernis opus.
Hic duo longaevo censentur Nestore fundi:
Pollice de Pylio trita columba nitet.
Hic scyphus est, in quo miseri iussit amicis
Largius Aeacides vividiusque merum.
Hae propinavit Bitiae pulcherrima Dido
In patera, Phrygio cum data cena viro est.'
Miratus fueris cum prisa boreumata multum,
In Priami calathis Astyanacta ibises.

3. fumosa] Covered with dust and smoke from age,—a term borrowed from the images and their connecting fillets in the atria. Cf. Juv. viii. 3, 'fumosos equitum cum dictatore magistros.'—mucida, 'vapid:' the wine gets flat in the flasks while he is telling their history.
6.] 'To get them from Laomedon, Apollo built the walls of Troy for him.' See Hom. II. xxii. 445.
8. Forte fuit juxta signis extantibus asper, Antiquis erat quem vastum vastor ipse Sustulit Aegides, adversaque misit in ora.'
9. duo—fundii] The αμφίκυτελλον of Nestor, Il. xi. 632 sqq. There were four handles to it, and on each two doves sitting, δονιπεχειάδες αμφίς έκαστον χρόσειαν μεμιδέντον.—censentur, 'are valued for,' as Ep. 31. 3; ix. 16. 5, 'Felix quae tali censetur munere tellus.'
10. trita, &c.] The absurd logic of the man is ridiculed: the bowl is dinted, therefore it was done in the fight with the Lapithae. The dove is bright by wear, therefore Nestor's thumb must have rubbed it.
11. Hic scyphus, &c.] cf. Hom. II. ix. 204, μείξων δὴ κρατήρα, Μενωτίου νι̣η, καθήσασθα, Χωρυτέρων τε κείρατε—vividum representis ζωρών, i.e. ζφερών.
15. Miratus, &c.] 'When (hoping
to please, and so to get extra good cheer) you have praised extravagantly his antiques, you will have some bad new wine served in them,' lit. 'in cups old as Priam you will drink wine as new as Astyanax, the grandson.'

EP. 391. (VIII. vii.)

On a tedious pleader, who, after spending ten hours over nine words, demanded more time. 'What an amount of silence you can get through,' says Martial.

Hoc agere est causas, hoc dicere, Cinna, diserte,
Horis, Cinna, decem dicere verba novem?
Sed modo clepsydras ingenti voce petisti
Quattuor. O quantum, Cinna, tacere potes!

4. [tacere] By παρὰ προσδοκίαν, for dicere.—For clepsydra, cf. Ep. 293.

EP. 392. (VIII. viii.)

Martial says that though Janus may pride himself on his month in other ways, his chief honour is that then Domitian returned from his northern campaign. Cf. also viii. 2, 'Janus Victorem modo cum videret Histri, Tot voltus sibi non satis putavit.'

Principium des, Jane, licet velocibus annis,
Et renoves voltu saecula longa tuo;
Te primum pia tura rogent, te vota salutent,
Purpura te felix, te colat omnis honos:
Tu tamen hoc mavis, Latiae quod contigit urbi,
Mense tuo reducem, Jane, videre deum.

2. [volu—tuo] For Janus was depicted with two heads, one looking back to the past, the other looking forward to the coming year.
3. [Te primum] Janus was first worshipped at the beginning of the year, and was thus said to open the other temples. Cf. Ov. Fast. i. 70, 'reserat nutu candida templu tuo'; 171 sqq., 'Cur, quamvis aliorum numina placem. Jane, tibi primo thura merumque fero? Ut per me possis aditum qui limina servo Ad quoscunque velis, inquit, habere Deos.'
5. [quod contigit] sc. 'ut tuo mense videret.'
EPIGRAMMATA.

EP. 393. (VIII. x.)

Though Bassus bought a cloak for such a high price as 10,000 sestertes, he gained by it. 'How?' says some one; 'was it so very cheap?' 'No,' says Martial; 'he does not intend to pay for it.'

Emit lacernas milibus decem Bassus
Tyrias coloris optimi. Lucrifecit.
"Adeo bene emit?" inquis. Immo non solvet.


EP. 394. (VIII. xii.)

Martial upholds the good old rule of par pari jungatur (cf. Ov. Her. 9. 32, 'Si qua voles ante nubere, nube pari'), though he goes rather too far in saving that the wife should be 'inferior;' yet this paradox constitutes the joke. Cf. 382. 4.

Uxorem quare locupletem ducere nolim,
Quaeritis? Uxori nubere nolo meae.
 Inferior matrona suo sit, Prisce, marito:
Non aliter fiunt femina virque pares.

2. nubere] Inasmuch as the rich wife is apt to exercise control over the husband.

EP. 395. (VIII. xiii.)

Morio dictus erat: viginti milibus emi.
Redde mihi nummos, Gargiliane: sapit.

1. Morio] A fool or idiot (cretin), generally deformed as well. Cf. Becker, Gallus, p. 210; vi. 39. 15. 'Hunc vero acuto capite et auribus longis Quae sic moventur ut solent asellorum, Quis morionis filium neget Cyrtae?' Cf. also xii. 93, and xiv. 210, 'non mendax stupor est' (as, in the case before us, it was) 'nec fingitur arte dolosa; Quisquis plus juste non sapit, ille sapit.' 20,000 sestertes was a long price, even at Rome, for them.

EP. 396. (VIII. xiv.)

Martial complains that his friend takes more pains to protect his trees than his poor clients. Compare Ep. 346 and 436.

Pallida ne Cilice timeant pomaria bruman
Mordeat et tenerum fortior aura nemus,

Hibernis obiecta notis speculare puros
Admittunt soles et sine faece diem.
At milii cella datur, non tota clusa fenestra,
In qua nec Borcas ipsa manere velit.
Sie habitare ibus veterem crudelis amicum?
Arboris ergo tuae tutior hospes ero.

3. speculare] Tale split, and used for glass. Cf. Sen. Ep. 90. 25, 
'srus-
ticitatis damnant Scipionem, qui
non in caldarium suum laitis spec-
ularibus diem admiserat.' Ep. 436.
5. 'condita perspicua vivit vindemia
gemina.' It was used also in thelectica.
Juv. iv. 21, 'Quae vehitur cluso laitis
specularibus antro.' For the use
of this transparent material by the
Romans for green-houses, see Becker,

Gallus, p. 363.—objecta, &c., facing
the south, so as to admit the sun in
winter.


7.] 'Cruel man! do you order
your old friend to live thus? In
that case, I shall be safer as the
guest of your tree, than of you; for
that would at least have a whole
window to protect me.'

EP. 397. (VIII. xv.)

On Domitian's third victory over the German tribes, to honour which
he dedicated a laurel-crown to Jupiter Capitolinus, instead of receiving a
triumph, as he might have done; and for this moderation Martial praises
him.

Dum nova Pannonici numeratur gloria belli
Omnis et ad Reducem dum litat ara Iovem,
Dat populus, dat gratus eques, dat tura senatus
Et ditant Latias tertia dona tribus:
Hos quoque secretos membrant Roma triumphos,
Nec minor ista tuae laurea pacis erit,
Quod tibi de sancta credis pietate tuorum.
Principis est virtus maxima, nosse suos.

1. numeratur] Is counted for the
third time.
2. litat] Makes favourable or
accepted offering at the temple of
Jupiter Redux, which appears to be
a title, like ζεύς Σωτηρ. See
Ep. 462. 9, 'litat argento pro te,
non sanguine, Caesar, victima.'
4. tertia dona] cf. Suet. Dom. 4,
'congiarium populo nummorum tre-
centorum ter dedit, atque inter spec-
tacula muneris largissimum epulum,'
Inf. viii. 50. 'Vescitur omnis eques
tecum populusque patresque, Et ca-
pit ambrosias cum duce Roma dapes.'
By 'Latiae tribus' he probably
means populus Romanus generally,
not the 'tribus urbanae' in partic-
ular.
5. secretos] 'Private,' opposed to
celere, kept with the ceremonies
of a triumph.—laurea, see Ep. 463. 6.
—quod—credis, 'the laurel will be
thought as much of as a triumph,
because you have confidence in your
own estimate of your people's affec-
tion.'
EP. 398. (VIII. xvi.)

Pistor qui fueras diu, Cypere,
Causas nunc agis et ducena quaeris:
Sed consumis et usque mutuaris.
A pistore, Cypere, non recedis:
Et panem facis et facis farinam.

2. ducena quaeris] In contempt of the Lex Cincia, which ordained (Tac. Ann. xi. 5), 'ne quis ob causam orandum pecuniam donumve aciperet.' Claudius allowed ten sesterces to be taken, but no more. —ducena, perhaps, is an hyperbole.

5. facis farinam] This seems to be a proverbial saying for to waste, and is explained thus:—the flour was put through a sieve, and as fast as it was put in, fell through; so the spendthrift’s money goes from him as quickly as it comes in. Cf. Pers. iii. 112, ‘populi cribro decussa farina.’ If this is correct, facis panem answers to quaeris: ‘you make money by your lawsuits now, as formerly by selling your bread; but now, as then, you are so prodigal, that you are always getting into debt, having no money of your own to put by out of your earnings.’ We may translate, perhaps, ‘you make money, and you make money fly.’

EP. 399. (VIII. xvii.)

Sextus had engaged to pay his advocate 2000 sesterces for pleading some doubtful and probably disgraceful cause. He was cast, and refused to pay more than 1000, on the plea that he had betrayed the cause, and not spoken for him. Martial says: ‘If that is the case, you owe me the more, because my modesty prevented things coming out, which would have been of infinitely more discredit to you, than the gain would have been great if you had won the cause.’ A simpler sense, however, may be the truer one: ‘You owe me so much the more, because I was put to the blush by losing the cause.’

Egi, Sexte, tuam, pactus duo milia, causam.
Misisti nummos quod mihi mille, quid est?
"Narrasti nihil" inquis "et a te perdita causa est."
Tanto plus debes, Sexte, quod erubui.

EP. 400. (VIII. xviii.)

Martial lauds Cyrenius, first for his excellence in writing epigrams, next for his modesty and friendship in not trying to outshine him with them; for which he compares him to Virgil, who, though he might have rivalled Horace in lyrics and Varius in tragedy, forbore to do so for their sakes. ‘Many a man,’ says he in conclusion, ‘will be ready to bestow money and praise on his friend; but few will be content to be thought less clever if they can help it.’
Si tua, Cyreni, promas epigrammata volgo,
Vel mecum possis, vel prior ipse legi.
Sed tibi tantus inest veteris respectus amici,
Carior ut mea sit, quam tua fama tibi.
Sic Maro nec Calabrii temptavit carmina Flacci,
Pindaricos nosset cum superare modos,
Et Vario cessit Romani laude cothurni,
Cum posset tragicò fortius ore loqui.
Aurum et opes et rura frequens donabit amicus:
Qui velit ingenio edere, rarus erit.

1. Vulgo — promas] i.e. edere which, he says, will bear con-

parison with any of the Greeks.
5. Calabri — Flacci] Horace. See He is alluded to by Horace, Od. i. 6,

Ep. 237. 2; 686. 5.
7. Vario] Quintilian, 10. 1, Victor Maeonii carminis alite.' See

praises Varios' tragedy of Thyestes, also Sat. i. 10. 43.

EP. 401. (VIII. xx.)

Varus composed verses quickly and easily (though not so quickly as
Horace says Lucilius could, who 'in hora saepe ducentos, Ut magnum,
versus dictabat stans pede in uno'), but never recited them. The poet,
whilst he blames his folly for spending his time in writing with no end or
purpose, commends him for not reciting such stuff as he writes: 'Non
sapis scribendo tam celeriter, sapis, quod non recitas.'

Cum facias versus nulla non luce ducentos,
Vare, nihil recitas. Non sapis, atque sapis.

EP. 402. (VIII. xxi.)

Martial prays for the morn to come which is to restore Domitian to
Rome. who, he concludes, may come, if he pleases, even by night; for
in his presence there is always sufficient light. A highly poetical epigram,
but spoiled by the grossness of the flattery.

Phosphore, redde dieim: quid gaudia nostra moraris ?
Caesare venturo, Phosphore, redde diem.
Roma rogat. Placidi numquid te pigra Bootae
Planustra vehunt, lento quod nimis axe venis ?

3. Numquid, &c.] 'Can it be that
you are taking a ride in the slow wain
of the Great Bear,' i.e. that your
motion as a planet has changed into
that of the constellation. A highly
poetical and original figure.
Ledaeo poteras abducere Cyllaron astro:  
Ipse suo cedet nunc tibi Castor equo.  
Quid cupidum Titana tenes? Ian$\quad$Xanthus et Aethon  
Frena volunt, vigilat Memnonis alma parens.  
Tarda tamen nitidae non eedunt sidera luci  
Et cupit Ausonium hama videre ducem.  

5. poteras] You might rather, on an occasion like the present, viz. when speed is required, have taken Cyllarus (the horse of Castor, Ep. 172. 6; 407. 8) from the Ledean star, i.e. from the constellation in which he now remains.—cedet, 'will resign to you his steed.'  

7. tenes] You are delaying the rising of the sun.—Memnonis—parens, Aurora is awake, and ready to come forth. The presence of the morning star alone is wanted.  

10. luna, &c.] The moon still loiters in the sky, as if desirous to see Domitian. Compare the splendid passage in Milton's 'Ode to the Nativity': 'The stars with deep amaze Stand fix'd in stedfast gaze, Bending one way their precious influence; And will not take their flight For all the morning light, Or Lucifer that often warn'd them thence.' The resemblance is so close, that we may suppose Milton had the present passage in view.

11. Jam] 'Quod cum ita sit.'
him, as Jupiter is not offended at the offerings of suppliants, even though he does not grant their prayers. Moreover, by petitioning him, he makes him a god more truly than he would by making statues of him.

Si quid forte petam timido gracilique libello,
   Improba non fuerit si mea charta, dato.
Et si non dederis, Caesar, permitte rogari:
   Offendunt nunquam tura precesque Ioem.
Qui fingit sacros auro vel marmore voltus,
   Non facit ille deos: qui rogat, ille facit.

2. Improba] Importuna, 'imbellus,' 'a book' and 'a petition,' see pertinent,' 'unreasonable.' For the play on the two meanings of li-

EP. 406. (VIII. xxvi.)

On an exhibition of tigers (Ep. 53. 2) by Domitian, who, the poet says, is superior even to Bacchus, since he in his triumphal procession as conqueror of India was drawn by only two tigers.

Non tot in Eois timuit Gangeticus arvis
   Raptor, in Hyrcaeno qui fugit albus equo,
Quot tua Roma novas vidit, Germanice, tigres:
   Delicias potuit nec numerare suas.
Vincit Erythraeos tua, Caesar, harena triumphos
   Et victoris opes divitiasque dei.
Nam eum captivos ageret sub eurribus Indos,
   Contentus gemina tigride Bacchus erat.

2. Hyrcaeno] 'Epitheton ornans,' for Hyrcania, as well as India, was famous for its tigers. Virg. Aen. 4. 367, 'Hyrcaenaeque admirunt ubera tigres.'—albus, 'pale with fear.'— fugit, see on Ep. 138. 6.

3. Contentus, &c.] cf. Aen. 6. 304, 'Liber agens celso Nysae de vertice tigres.' Hor. Od. iii. 3. 13, 'Hac te merentem, Bacche pater, tuae Vexere tigres, indicili jugum Col. o trahentes.'

EP. 407. (VIII. xxviii.)

Martial, whilst admiring a toga of the choicest wool, sent to him by Parthenius (cf. Ep. 185, 217, and 469), says that it will cause great laughter to see him wearing it under such a ragged mantle (lacerna) as he had got; thereby hinting that the gift of a new lacerna to match the toga would be desirable.

Die, toga, facundi gratum mihi munus amici,
   Esse velis cuius fama decensque gregis?

Appula Ledaei tibi floruit herba Phalanthi, Qua saturat Calabris culta Galaeus aquis?  
An Tartessiacus stabuli nutritor Hiberi  
Baetis in Hesperia te quoque lavit ove?  
An tua multifidum numeravit lana Timavum, Quem pius astriferro Cyllarus ore bibit?  
Te nec Amyclaeo decuit livere veneno,  
Nec Miletos erat vellere digna tuo.  
Lilia tu vinceis nec adhuc delapsa ligustra,  
Et Tiburtino monte quod albet ebur.  
Spartanus tibi cedet olor Paphiaeque columbae,  
Cedet Erythraeis eruta gemma vadis.  
Sed licet haec primis nivibus sint aemula dona,  
Non sunt Parthenio candidiora suo.  
Non ego praeterulum Babylonos picta superbae  
Texta, Semiramia quae variantur acu;

3. Ledaei—Phalanthi] Tarentum,  
ounded by the Spartan king Pha-  
lanthus, Hor. Carm. ii. 6. 11. See  
Ep. 243. 2, and 87. 3.—Calabris, cf.  
Pers. ii. 65, 'haec Calabrum coxit  
vitiate murice vellus.'  
5. Tartessiacus] In western Spain;  
cf. Ep. 478. 1.—stabuli nutritor Hiberi,  
which the herbs of Iberia drink. The  
water of the Baetis (Guadalquivir) was  
said to dye the wool on the sheep's  
back, cf. Ep. 243. 7; 478. 1—4; 672. 3; 689. 1. Lib. xii. 63. 5, 'Bae-  
ticarum pondus aere lanarum.' In  
Lib. i. 96. 5, a man dressed in a toga  
from Spain is called Baeticatus. It  
is mentioned also by Pliny, H. N.  
viii. 73. 191, 'Quas (lanas) nativas  
appellant, aliquot modis Hispania,  
nigri velleris praceipuas habet Pollen-  
tia junta Alpes, jam Asia rutili quas  
Erythraeas vocant, item Baetica,  
Canusium fulvi, Tarentum et suae  
pulliginis.'

172. 4.—numeravit, 'has counted how  
many mouths it has,' Cf. Ep. 397. 1.  
—Cyllarus, Ep. 172, 402.

9. 'You are so beautifully white,  
that the purple dyes of Laconia ought  
ot to touch you, who are much more  
precious than they.'—livere, prop.  
'to turn blue,' as 'Pruna nigro li-  
ventia succo, Ov. Met. 13. 817, and  
'glandes Liventes plumbi,' Virg. Aen.  
i. 637.—veneno, cf. Virg. G. 2. 463,  
'Alba nec Assyrio fucatur lana veneno.—Amycelaeo, Spartan. Hor.  
Carm. ii. 18. 7, 'nec Laconicas milii  
Trahunt honestae purpuras clientae.'

10. digna] 'You are too good even  
Theoc. xv. 126.

11. ligustra] Privet. Cf. Ep. 60. 3  
&c.—ebur, &c., Ep. 331. 1.

14. gemma] The pearl from the  
Indian Ocean. See Ep. 243. 4.

16. candidiora] A play on the dou-  
ble sense of 'white' and 'honest-  
hearted,' see Ep. 212. 5.

17. Babylonos, &c.] The famous  
Babylonian tapestry; cf. Lucret.  
4. 1026, 'Babylonica magnifico splen-  
dore.' Plaut. Stich. ii. 2. 54, 'Babyl-  
onica peristromata, consutaque tape-  
tia.' This needlework tapestry of  
Babylon was however surpassed by  
the produce of the looms of Alexan-  
dria; cf. xiv. 150, 'Vicla est Pec-  
tine Niliaco nunc Babylonis acus.'  
Plaut. Pseud. i. 2. 14, 'Alexandrina  
belluata conchylia (with figures of  
beasts worked in purple) tapezia.'
Non Athamanteo potius me mirer in auro,  
Acolium dones si mihi, Phrixex, pecus.  
O quantos risus pariter spectata movebit  
Cum Palatina nostra lacerna toga!

19. *inauro* ] Dressed in the golden  
fleece of Phrixus, son of Athamas.  
It may mean 'of us knights' (of which  
the lacerna was a distinctive dress),  
as 'noster eques,' Ep. 227. 2; or 'my  
mantle,' as opposed to 'your present  
of a toga.' Any how, it is a hint that  
he would like a new one.

**(EP. 408. VIII. xxx.)**

On the firmness with which a man (probably a condemned malefactor,  
or perhaps Christian, cf. Ep. 527) acted the part of Mucius Scaevola, and  
burnt his hand off in some games in the amphitheatre. Compare Lib. Spect. 7,  
where a criminal was compelled to act the part of Laurcolus (from a play  
by Catullus), and in that character was exposed upon a cross, to be mangled  
by a bear. It ends thus: 'Vicerat antiquae secleratus crimina famae,  
In quo, quae fuerat fabula, poena fuit.' This is a very fine epigram.

Qui nunc Caesareae lusus spectatur harenae,  
Temporibus Bruti gloria summa fuit.  
Aspicis, ut teneat flammas poenaque fruatur  
Fortis et attonito regnet in igne manus!  
Ipse sui spectator adest et nobile dextrae  
Funus amat: totis pascitur illa sacris.  
Quod nisi rapta foret nolenti poena, parabat  
Saevisor in lassos ire sinistra focos.  
Seire piget post tale decus, quid fecerit ante:  
Quam vidi, satis est hane mihi nosse manum.  

1.] 'That which is now looked at  
as a scenic drama in the amphitheatre, was in the times of Brutus  
the height of glory.' It was simply  
for an exhibition of fortitude that  
the spectacle was given in the  
amphitheatre.

3. *teneat* ] 'Grasps the flame,' as  
it were. — *regnet*, reigns supreme  
over the excruciating torture.

7. *Quod nisi*, &c.] 'Had not the  
punishment been denied him,  
though against his will, his left  
hand also, more cruel to itself than  
even his right, was ready to go into  
the fire, which was itself tired of  
inflicting so much pain.'

9.] After such an achievement,  
I do not care to know what crimes  
he once committed. It is sufficient  
for me to recognize the handiwork I  
have seen.

**EP. 409. (VIII. xxxii.)**

On a dove that settled in the bosom of Aratulla, and would not leave it.  
Martial hopes that (if prayers move the gods) it may be an omen of her  
brother's recall from exile in Sardinia. It contains an elegant and delicate  
appeal to the emperor's mercy.
Aëra per tacitum delapsa sedentis in ipsos
Flxixit Arataulæ blandæ columba sinus.
Lx. erat hoc casus, nisi inobservata maneret
Permissaque sibi nollet abire fuga.
Si meliora piae fas est sperare sorori
Et dominum mundi flectere vota valent,
Haec a Sardois tibi forsitan exulis oris,
Fratre reversuro, nuncia venit avis.

3. 'This had been a freak of chance, if she had not stayed there unwatched, and been unwilling to go, though she was not detained by force.'

3. nuncia exulis] 'Bringing tidings of your exiled brother; fratis ab exilio reversed.'

EP. 410. (VIII. xxxiii.)

Martial abuses Paullus for sending him a patera of very thin metal, which he compares to things as small and worthless as he can think of. A highly poetical and clever composition.

De praetoricia folium mihi, Paule, corona
Mittis et hoc phialæ nomen habere iubes.
Hae fierat nuper nebula tibi pegma perunctum,
Pallida quam rubri diluit unda croci.
An magis astuti derasa est ungue ministri
Bractea, de fulcro quam reor esse tuo?
Illa postest culicem longe sentire volantem
Et minimi pinna papilionis agi.

1. praetoricia—corona] A crown given as a prize by the presiding praetor, made of gold, beaten thin into the form of bay or other leaves. See Demosth. Androt. p. 560.

3. nebula] 'With this film,' a contemptuous and hyperbolical term.—pegma, a kind of crane or elevator, used in the amphitheatre. See Mr. Mayor on Juv. iv. 122. It was covered with very thin gold-leaf, which, when the stage was sprinkled with saffron and wine, as was customary (cf. Ep. 695. 2. Lucr. ii. 416. Prop. iv. 1. 16. Ov. A A. 1. 104. Hor. Ep. ii. 1. 79), was washed off.

6. Bractea] The legs of sofas, &c., were covered with thin gold or silver plates, which the slaves would pick off with their fingers. Cf. Suet. Cal. 32, 'Romae publico epulo servum ob detractam lectis argenteam lamianam earnifici confestim tradidit.' The bractea was very thin. Cf. Lucr. iv. 727, 'Tenui—ut aranea bracethaque auri.' Inf. Ep. 457. 6, 'et crepet in nostris auris lanna toris.' Juv. xiii. 152, 'qui bracteolam de Castore ducat.'—tuo, viz. so that it cost you nothing.

7. 'It can feel from afar the flight of a midge, and be moved by the wing of the tiniest moth.'
Exiguae volitat suspensa vapore lucernae
Et leviter fusum rumpitur icta mero.

Hoc linitur sputo Iani caryota Kalendis,
Quam fert cum parco sordidus asse eliens.
Lenta minus gracilis crescent colocasia filo,
Plena magis nimio lilia sole cadunt:
Nec vaga tam tenni discurrit aranea tela,
Tam leve nec bombyx pendulus urget opus.
Crassior in facade vetulae stat creta Fabullae,
Crassior ofensae bulla tumescit aquae;
Fortior et tortos servat vesica capillos
Et mutat Latias spuma Batava comas.
Hae ute Ledaco vestitur pullus in ovo,
Talia lunata splenia fronte sedent.

Quid tibi cum phiala, ligulam cum mittere possis,
Mittere cum possis vel coehlear mihi?

10. leviter fusos Poured in lightly from the guttus, or cruet.
11. caryota A date (so called from its nut-shape), gilded and given by the poor clients to their patrons on the Kalends of January. Cf. xiii. 27. 'Aurea porrigitur Jani caryota Kalendas; Sed tamen hoc munus paneris esse solet.' Referred to also by Ovid, Fast. 1. 185, 'Quid vult palma sibi rugosaque carica, dixi.'—parco asse, the stops, or offering of a small coin. See Ovid, ibid.

13. colocasia] The Egyptian bean, or locust-bean, which, when cooked and chewed, could be drawn out into long strings. Cf. xiii. 57, 'Niliae cum ridebis olus lanasse sequaces Improba cum morsu flia manuque trahes.' Pliny, N. H. xxi. 51, 'in Aegypto nobilissima est colocasia, quam cyamon aliqui vocant. Hanc e Nilo metunt, caule, cum coctus est, araneos in mandendo, thyrsos autem qui inter folia emicat spectabili, foliis latissimis, etiam si arboresis comparentur.' Join minus gracilis, as minus flavo, Ep. 424. 5; minus soeris, 631. 3.

15, 16.] The gossamer web is thicker, and the silk-worm's thread is stronger, than the texture of this filmy patera of yours.

19. vesica] A cap made of bladder, calantica, used sometimes instead of the reticulum, or open net, for confining the hair, even by men. Cf. Juv. ii. 96, 'Reticulumque comis auratum ingentibus implet.—tortos servat, 'keeps in curl.'
20. spuma Batara] 'Dutch soap,' used by the Roman ladies to change their dark hair to the light colour so much admired. Cf. Ep. 243. 7.
22. splenia cf. Ep. 78. 9.—lunata, 'crescent-shaped;' possibly, 'senatorial,' ibid. ver. 7.
23. ligulam—coehlear] That the ligula was larger than the coehlear, we find here and Ep. 433. 9, 10, though it is called 'gracilis,' Ep. 228. 2. It was said to be derived from lingua, as being a broad and somewhat flat spoon. Cf. xiv. 120, 'Quamvis me ligulam dicant equitesque patresque, Dicac ab inductis lingula grammatisc.' The next epigram gives the use of the coehlear: 'Sum coehleis habilis, sed nec minus utilis ovis; Numquid scis potius cur coehlear vocer?' i.e.
Magnanimis loquimur, cochleam cum mittere possis; 25
Denique cum possis mittere, Paule, nihil.

why I should be derived from cochleae more than from orum. The cochlear had one end pointed, the other spoon-shaped; so it is called acus lexius, Ep. 436. 10. Cf. Petron. 33. 6, 'Accipimus nos cochlearia non minus selibras pendentia oraque—pertundimus.'

25. [cochleam] A snail-shell; or a snail, for the eating of which the spoon was designed. From examples of the cochlear, engraved from the Museo Borbonico, it may be inferred that the head of this small spoon was sometimes a snail-shell, which was set in silver, much as we sometimes see mother-of-pearl or shell sugar-spoons, &c. See on this passage Becker, Gallus, p. 478.

EP. 411. (VIII. xxxiv.)
A satire on the prevalent taste for old plate. See Ep. 390.

Archetypum Myos argentum te dicis habere.
Quod sine te factum est, hoc magis archetypum est.

2. sine te factum] He appears toious, and had been made to order intimate that the article was spu-at home.

EP. 412. (VIII. xxxv.)
Martial expresses his wonder that two people, man and wife, were always fighting, when they were so similar in disposition, being both 'pessimi.'

Cum sitis similes paresque vita,
Uxor pessima, puzzimus maritus,
Miror, non bene convenire vobis.

EP. 413. (VIII. xxxvi.)
On the magnificent palace built by Domitian on the Palatine (cf. Ep. 363. 416), which Martial says surpasses all the wonders of the world; but though it rivals the skies themselves, it is not good enough for its master, the emperor.

Regia pyramidum, Caesar, miracula ride:
Iam tacet Eoum barbara Memphis opus.

Pars quota Parrhasiae labor est Mareoticus aulae?
Clarius in toto nil videt orbe dies.
Septenos pariter credas assurgere montes,
Thessalium brevior Pelion Ossa tuli.
Aetheria sic intrat, nitidis ut conditus astris
Inferiore tonet nube serenus apex
Et prius areano saetitur numine Phoebi,
Nascentis Circe quam videt ora patris.
Haece, Auguste, tamen, quae vertice sidera pulsat,
Par domus est caelo, sed minor est domino.

3. Mareoticus] Aegyptius. 'How small a part of the labour spent on the new palace is the labour spent on the pyramids!'—Parrhasiae, Palatinae. See Ep. 363. 2.
5. pariter, &c.] The building is so huge, that you would imagine the seven hills of Rome rose to the same height to form it, i.e. that the materials used were those of the seven hills reconstructed in a symmetrical form and height.
7.] 'In such a way does it rise into the region of upper air, that the top of it, hidden among the glittering stars, is in sunshine, whilst the clouds thunder below it; and it is flooded with the light of Phoebus, hidden from all others, before Circe sees the face of her rising father.' Circe was the daughter of the Sun, which was said to strike first on her island when it rose.
12. Par domus, &c.] cf. Stat. Sylv. iv. 2. 18 sqq., 'Tectum Augustum ingens, non centum insigne columnis—stupet hoc vicina Tonantis Regia, teque pari laetantur sede locatum Numina, ne magnum properes escendere caelum. Tantapatet moles effusaque impetus aulae Liberior campis, multumque amplexus aperti Aetheris et tantum domino minor, &c. There is an intentional allusion to the etymology of dominius, as in 634. 4, 'non arsit pariter quod domus et domiuis.' Cic. De Off. 39, § 139, ' nec domo dominus, sed domino domus honestanda est.'

EP. 414. (VIII. xxxvii.)

Polychaunus wished to gain a great reputation for liberality by returning Caietanus his bond for 1000 sesterces, when he found he could not pay the money. Martial says, that is nothing; if you want to be liberal really, keep your old bond, and lend him (which is as much as giving him) another 1000.' Cf. Ep. 65 and 506.

Quod Caietano reddis, Polycharmo, tabellas,
Milia te centum num tribuisses putas?
"Debuit haec" inquis. Tibi habe, Polycharme, tabellas
Et Caietano milia crede duo.
EP. 415. (VIII. xxxviii.)

On the piety of Melior towards Blaesus, a scribe, whose birthday he celebrated by a feast, which in memory of him he called Blaesianum sacrum. For this custom of celebrating the birthdays of friends or great men, see Ep. 674. Juv. 5. 37, 'Quale coronati Thrasae Helvidiusque bibeant Brutorum et Cassi natalibus.' So Statius kept the birthday of Lucan, Sylv. ii. 7; Silius of Virgil, Pliny, Ep. iii. 7, 'Virgilii—natalen religiosius quam suum celebrabat.' Compare also Sen. Ep. 64. 8, 'Quidni ego magnum virorum virorum et imaginei incitamenta animi et natales celebrabam.'

Quaerit quid, nisi parcus dolere?
Refert sis bonus, an velis videri.
Praestas hoc, Melior, sciente fama,
Qui sollemnibus anxius sepulti
Nomen non sinis interire Blaesi,
Et de munifica profusus arca
Ad natalicium diem colendum
Scribarum memori piaeque turbae
Quod donas, facis ipse Blaesianum.
Hoc longum tibi, vita dum manebit,
Hoc et post cineres erit tributum.

5. perseverat] 'Persists,' in reference to pertinaci, ver. 1.—dare, i. e. sacra, implied in bona above.
8. hoc] Here means 'the former,' viz. bonum esse.
11. profusus] Largus, i. e. liberaliter.
14. Quod donas, & c.] In paying out of your own purse the expenses of the entertainment given to the scribes, you yourself perform the 'Blaesianum,' though professedly it is held by his fellow-scribes.

EP. 416. (VIII. xxxix.)

On the Palatine house of Domitian, which is large enough for the princely banquets of the emperor. The poet concludes with a prayer.
May you not wish for many years to go as a guest to Jupiter! If you are in a hurry for him, Jupiter, come yourself here.'

Qui Palatinae caperet convivia mensae
Ambrosiasque dapes, non erat ante locus.
Hic haurire decent sacrum, Germanice, neetar
Et Ganymedea pocula mixta manu.
Esse velis, oro, serus conviva Tonantis:
At tu si properas, Iuppiter, ipse veni.

EP. 417. (VIII. x1.)

Martial warns Priapus that if he does not protect his wood from thieves, and thereby there is any lack of fuel, he himself is but of wood, and must expect to be burnt.

Non horti, neque palmitis beati,
Sed rari nemoris, Priape, custos,
Ex quo natus es et potes renasci,
Furaces, moneo, manus repellas
Et silvam domini focis reserves.
Si defeecerit haec, et ipse lignum es.

EP. 418. (VIII. xli.)

Athenagoras excuses himself for not sending Martial his usual present on the Saturnalia, by saying that he is very sorry for his neglect (or perhaps pleading that he was in too much grief at the time to think about it). Martial says, whether he is sorry or not, I don't know: certainly I am that I did not get any thing.

Tristis Athenagoras non misit munera nobis,
Quae medio brumae mittere mense solet.
An sit Athenagoras tristis, Faustine, videbo:
Me certe tristem fecit Athenagoras.

EP. 419. (VIII. xlii.)

The poet offers Matho his patronage, if he will be content with a poor man like him; at all events, he can give him the price of a hundred baths, a quadrans being the price of a public bath (cf. Ep. 132. 4), and 'centum quadrantes' the ordinary sportula, Ep. 114. 1.

Si te sportula maior ad beatos

Non corrupcrit, ut solet, liecbit
De nostro, Matho, centiens laveris.


EP. 420. (VIII. xliii.)

On two poisoners, Fabius and Chrestilla, whom Martial hopes to see
married, that they may poison one another. Compare Ep. 483.

Effert uxores Fabius, Chrestilla maritos,
Funereamque toris quassat uterque facem.
Victores committte, Venus: quos iste manebit
Exitus, uua duos ut Libitina ferat.

1. Effert] So Juv. i. 72, ‘nigros
efferre maritos.’
2. facem] The funeral torch to
kindle the pile with, carried after
the body; or perhaps from the old
custom of burying by night only
(as ‘funus’ is said to be derived
from funalia, ‘vespillo’ from ves-
per), still kept up in the case of
3. committte] ‘Match,’ a word of
the gladiatorial shows. Cf. Juv. i.
162, ‘Securus licet Aeneam Rutu-
lumque ferocem Committas.’ — Li-
bitina = feretrum.

EP. 421. (VIII. xlv.)

Martial warns Titullus to enjoy life, and not save his money for

Titulle, moneo, vive: semper hoc serum est.
Sub paedagogo coeperis licet, serum est.
At tu, miser Titulle, nee senex vivis,
Sed omne limen conteris salutator
Et mane sudas urbis osculis ulus,
Forque triplici sparsus ante equos omnes
Aedemque Martis et colossos Augusti,
Curris per omnes tertiasque quintasque.

2. Sub paedagogo] Even when a
boy at school.
3. nee] Ne senex quidem, as in
257. 5.
5. osculis] cf. vili. 95, ‘Audes—
osculo nivali Omnes obvius hinc
et hinc tenere Et totam, Line,
basiare Ronam,’ &c.; Ep. 636. 1.
Effugere non est. Basse, basiatores,’
&c.
6. equos omnes] The equestrian
statues in the Forum Vetus, the
second forum being that of Julius
Caesar, by the temple of Mars, and
the third of Augustus, in which was
a statue of him. See Ep. 135. 4.—
sparsus, ‘bespattered,’ viz. as ‘ante
ambulo.’
7. colossos] Ep. 34. 7.
8. tertiasque quintasque] i.e.
horas, in which the serious work at
Rape, congere, aufer, posside: relinquendum est. 
Superba densis area palleat nummis, 
Centum explicentur paginae Kalendarum, 
Iurabit heres, te nihil reliquisse, 
Supraque pluteum te iacentem vel saxum, 
Fartus papyro dum tibi torus crescit, 
Flentes superbus basiabat eunuchos.

Reme was carried on. Cf. Ep. 161. 2. 3; 435. 3. 10. palleat] *Be yellow* with gold. Cf. Ov. M. xi. 110, *saxum quoque palluit auro.* 11. Kalendarum] Debitorum; because the interest on debts was paid on the Kalends. So Hor. Sat. i. 3. 87, *cum tristes miserò venere Kalendae.* Ov. Rem. Am. 561, *Qui Puteal Janusque timet celebris Kalendas.* 13. pluteum] The board on which the dead body was exposed, *depotimus.* Cf. Ov. Trist. iii. 3. 49, *Depotum nee qui me fleat, ullus erit.* — *saxum,* perhaps the stone on which the body was anointed. The sense is, *however rich you may die, your heir will be dissatisfied, and show his contempt for your memory by the utmost levity on the very day of the funeral.* Compare Pers. vi. 33, *sed cenam funeris heres Negliget iratus, quod rem curtaveris* — *dum,* &c., whilst the funeral pile is being prepared, stuffed with papyrus, to make it burn quickly. Cf. Ep. 502.

**EP. 422. (VIII. xlv.)**

Martial informs Valerius Flaccus of Priscus Terentius' safe return from Sicily, and the festivities celebrated on that occasion, and prays that he may have soon to celebrate the return of Flaccus from Cyprus.

Priscus ab Aetnacis mihi, Flacee, Terentius oris 
Redditur: hanc lucem lactea gemma notet. 
Defluat et lento splendescat turbida lino 
Amphora centeno consule facta minor.

2. lactea gemma] A pearl instead of a white pebble, used to mark lucky days. Cf. Ep. 653. 7; x. 36. 4, *hora quae notata est caris littoris Indici lapillis.* Also Ep. 472, 5, and 608. 1. 3. lino] Through which the wine was strained, *saccabatur.* Cf. Ep. 85. 5; 670. 9. In xiv. 103, Martial recommends that only the poorer wines should be strained through linen, the more generous through snow: *Setinos moneo nostrà nive frange trientes; Pauperiore meru tingere lina potes.* So also Horace, 
Sat. ii. 4. 54, *Integrum perdunt lino vitiata saporem.* — *lino,* the old reading, is supported by Hor. Sat. ii. 4. 56, *Columbino limum (the sediment) bene colligit ovo.* — *lento* refers to the tedious process of percolation. *Translate,* *if not clear, let it be made bright by running slowly through linen cloth.* — *Defluat* may be either simply *pour through the strainer,* or *be brought down from the cellar,* as it is said *de-scendere,* Hor. Od. iii. 21. 7, or *deripi,* ib. iii. 28. 7. 4. facta minor] By the yearly
EPIGRAMMATA.

Continget nox quando meis tam candida mensis? 5
Tam insto dabitur quando calere mero?
Cum te, Flaccce, mili reddet Cythereia Cypros,
Luxuriae fiet tam bona causa meae.

deposit of the lees or crust of the wine. The Roman amphorae were not glazed inside, and were therefore porous, and would discharge some of the wine by a kind of 'sweat' on the outside. To remedy this in part, they appear to have been lined with rosin. See on Ep. 156, and 601.24.


3. tam bona] Non minus idonea.

EP. 423. (VIII. xlviii.)

Martial warns the thief who stole, or the person who took by mistake, the cloak of Crispinus (Juv. i. 27), given into his charge (probably at the baths), to restore it, and take a toga instead, if he wants to escape detection. The cloak is of such peculiar colour and make, that it must be noticed on him, when a toga would not be.

Nescit, cui dederit Tyriam Crispinus abollam,
Dum mutat cultus induiturque togam.
Quisquis habes, humeris sua munera reddce, precamur:
Non hoc Crispinus te, sed abolla rogat.
Non quicunque capitis saturatas murice vestes,
Nec nisi deliciis convenit iste color.
Si te praeda invatat foedique insania luceri,
Qua possis melius fallere, sume togam.

3. sua munera] A garment given as a present to the shoulders that wear it.
4.] The cloak itself requires it, which is not accustomed to be worn by vulgar men.—For the abolla, cf. Ep. 190. 5. Juv. 3. 115; 4. 76. Suet. Cal. 35. It was a thick (perhaps originally military) mantle, worn over the lacerna, probably much the same as the laena, said to be alluded to in Virg. Aen. 421, 'duplexem ex humeris rejectam amicitiam;' possibly derived from ἀνυβολή.


EP. 424. (VIII. li.)

On a patera (libation-vessel), sent to the poet by Instantius Rufus. This is a very elaborate and elegant composition, and valuable, as illustrating ancient art. A fine specimen of a patera, resembling this, is engraved from the Museo Borbonico (Raccolta, &c. Naples, 1854. P. C. 100).
Quis labor in phiala? docti Myos, anne Myronos?

Mentoris haec manus est, an, Polyelite, tua?

Livescit nulla caligine fusea, nec odit

Exploratores nubila massa focos.

Vera minus flavo radiant electra metallo,

Et niveum felix postula vincit ebur.

Materiae non cedit opus: sic alligat orbem,

Plurima cum tota lampadc luna nitet.

Stat caper Aoelio Thebani vellere Phrixi

Cultus: ab hoc mallet vecta suisse soror.

Hune nec Cinyphius tonsor violaverit, et tu

Ipse tua pasci vite, Lyaeae, velis.

Terga premit peudis geminis Amor aureus alis:

Palladius tenero lotos ab ore sonat.

1. *Quis labor*] 'Whose handy-work.' So *manus* in the next verse, and Ep. 181. 3.

3. *Livescit, &c.*] 'It is not dimmed or tarnished with any blackness; nor does the discoloured metal shrink from the crucible of the assayer,' i.e. it will stand any test, as being perfectly pure.

5. *Vera, &c.*] 'With a less yellow lustre the genuine *elctrum* shines; and the rich frosted ground surpasses white ivory.' For *elctrum*, a mixture of gold with one-fifth of silver, a metal of peculiar brightness, in the opinion of the ancients, see Pliny, N. H. xxxiii. 23, § 81, 'electric natura est ad lucernarum lumina clarioris argento splendere.' Virg. Aen. viii. 402, 'quod fieri ferro liquidove potest electro;' *ibid.* 624, 'ocras electro auroque recocco.'


7. *Materiae, &c.*] 'The work is not inferior to the material; so does the moon close in her circle when she shines fullest with her whole light,' i.e. the patera is as round as the full moon. The term for the circular orb of the sun or moon in Lucretius (v. 572) is *filum*—a word connected with *ilexiv*, in the sense of *rolling round*, as wool into a thread, &c. Hence 'alligare,' in the sense of *tying*, or closing completely in.

9. *Stat caper*] Engraved, perhaps, on the inside, or embossed, or in relief. Cf. Juv. i. 76, 'stantem extra pocula caprum.' It is clear that it was 'parcel-gilt' plate, i.e. portions of it were prominently marked in gold, as the fleece of the ram, which, the poet says, Helle would have preferred to the real one.

11. *violaverit*] Despoil, disfigure, *vitikis oni*. The Cinyphian goats were clipped, and their hair used for garments. Virg. Georg. iii. 312, 'Nec minus interea barbas incanaque menta Cinyphii tondent hirci.' This one, the poet says, is so beautiful, that not even the Cinyphian would be so heartless as to denude it of its fleece. Sup. lib. vii. 95. 11, 'dependet glacies rigetique barba, Qualem forficibus metit supinis Tensor Cinyphio Cilix marito.'

12. *pasci vite*] Such a goat as this you would allow, O Bacchus, willingly to feed upon your vine, instead of demanding his sacrifice for it. Cf. xiii. 39, 'Lasceum pecus et viridi non utile Baccho Det poenas.' Ovid, Fast. i. 355 seqq. —*Palladius*, because Pallas was said to have taken up and tried the pipe thrown away by the Satyr Marsyas. Propert. iii. 22. 17. Ovid, Fast. vi. 700.
Sic Methymnaco gavisus Arione delphin
Languida non tacitum per freta vexit onus.
Imbuat egregium digno mihi neetare munus
Non grege de domini, sed tua, Ceste, manus.
Ceste, decus mensae, misce Setina: videtur
Ipse puer nobis, ipse sitire caper.

Ipse puer nobis, ipse sitire caper.
Det numerum cyathis Instanti littera Rufi:
Auctor enim tanti muneris ille mihi.
Si Telethusa venit promissaque gaudia portat,
Servabor dominae, Rufe, triente tuo;
Si dubia est, septunce traliar; si fallit amantem,
Ut iugulem curas, nomen utrumque bibam.


17. Imbuat] 'Let this choice gift be filled for the first time for me with a nectar worthy of it, not by one of the common herd of slaves, but by your (fair) hand, O Cestus.' This Cestus was the handsome Ganymede of Rufus. See lib. i. 92, and viii. 46.—gregae, Ep. 87. 13.—

19. Setina] This choice and sparkling wine was specially used for libations. Juv. x. 27, 'lato Setinum ardebit in auro,' i.e. in patera.

21. Det numerum] The number of cyathi drunk in honour of the donor's name shall be determined by circumstances; either four for Rufè or Rufò (a triens being \( \frac{3}{2} \)), or seven for Instans = Instantius, or twelve for the whole name, which contains as many letters, Instans Rufus, or Instanti Rufò, or Instanti (voc. of Instantius) Rufè. For this custom, see Epp. 35, 498, 608.

25. Si dubia est] 'If there is a doubt about her coming, I will be tempted by a septunx (\( \frac{7}{12} \)); if she deceives her lover, then to kill care I will drink (i.e. drink to) both names.'

EP. 425. (VIII. lii.)

Martial complains that a beardless barber, whom he had lent to Rufus, was kept so long by him in shaving and rouging his face, that he came back himself with a beard. For the custom of having slave barbers in the family, cf. Epp. 391, 376.

Tonsorem puerum, sed arte talem,
Qualis nee Thalamus fuit Neronis,
Drusorum cui contigere barbae,
Aequandas semel ad genas rogatus
Rufò, Caediciane, commodavi.

Dum iussus repetit pilos eosdem,

3. cu?] For the dissyllable, see Ep. 53. 22.
Censura speculi manum regente,  
Expingitque eutem facitque longam  
Detonsis epaphaeresin capillis,  
Barbatus mihi tonsor est reversus.

7. *Censura, &c.*] His hand being  
guided and directed by the judgment  
formed from the mirror, i.e.  
which was held by the person who  
was being shaved.

9. *epaphaeresin*] A repeated re-  
moval of hairs, or a going over the  
same ground again with the razor—  
a technical Greek term used by af-  
fected people.

10. *Barbatus*] The *impulis puer*  
came back a bearded man — a  
ridiculous hyperbole.

**EP. 426. (VIII. lv.)**

On a very fine lion, exhibited by Domitian in the amphitheatre.

Auditur quantum Massyla per avia murmur,  
Innumero quotiens silva leone furit,  
Pallidus attonitos ad Poena mapalia pastor  
Cum revocat tauros et sine mente pecus:  
Tantus in Ausonia fremuit modo terror harena.  
Quis non esse gregem crederet? unus erat,  
Sed cuius tremerent ipsi quoque iura leones,  
Cui diadema daret marmore picta Nomias.  
O quantum per colla decus, quem sparsit honorem  
Aurea lunatae, cum stetit, umbra iubae!  
Grandia quam decuit latum venabula pectus  
Quantaque de magna gaudia morte tulit!  
Unde tuis, Libye, tam felix gloria silvis?  
A Cybeles numquid venerat ille iugo?

1. *murmur*] Not of the lions  
themselves, probably, but of the  
creatures flying or crouching in  
alarm.

6. *gregem*] Cf. Pers. iii. 9, 'Ar-  
cadiane pecunia rudere dicas.'

7. *juro*] Viz. as king over the  
other lions.

8. *marmore*] Numidia, famous for  
3. 2.—The form *Nomias* is found also  
Ep. 486. 8.

10. *umbra iubae*] The mane  
standing stiff, and shading his head.  
So Stat. Theb. 6. 226, 'summae  
cassidis umbra'—the crest over-  
shadowing the helmet.—*lunatae,  
arched.'

12. *gaudia, &c.*] 'What joy he  
brought (or perhaps 'earned,' viz.  
as an honour to himself) by his  
mighty death.' One of the em-  
peror's favourite *bestiarii* seems  
to have despatched him; whence  
the compliment in 'grandia ven-  
bula.'

14. *A Cybeles — iugo*] From the  
chariot of Cybele, drawn by lions.
An magis Herculeo, Germanice, misit ab astro 
Hanc tibi vel frater, vel pater ipse feram?

15. Herculeo—ab astro] The Ne- 
mcuci pectora monstri, Ep. 193. 5. 16. frater—pater] Titus or Ves-
pasian, whom Domitian had deified. 
See also on 141. 4.

EP. 427. (VIII. lvi.)

Flaccus, having complained of the dearth of poets at Rome, though 
otherwise the age yielded not to that of their ancestors, Martial says, 
that the reason of it is the want of patronage. That Virgil did nothing 
great till he was taken up by Maecenas; and that if there were more such 
patrons, there would be more such poets. ‘Even I,’ says he, ‘will do my 
best, if I am encouraged, and will be equal to Marsus (cf. Ep. 99. 3), if 
I cannot be a second Virgil.’ Compare Juv. vii. 69 sqq., ‘Nam si Vergilio 
puer et tolerabile deesset Hospitium,’ &c.

Temporibus nostris actas cum edat avorum 
Creverit et maior cum duce Roma suo, 
Ingenium sacri miraris deesse Maronis, 
Nee quemquam tanta bella sonare tuba. 
Sunt Maecenates, non decurunt, Flaccus, Marones, 
Vergiliumque tibi vel tua rura dabunt. 
Jugera perdidierat miseræe vicina Cremonae 
Flebat et abductas Tityrus aeger oves. 
Risit Tuseus eques, paupertatemque malignam 
Reppulit et celeri inssit abire fuga. 
"Accipe divitias et vatum maximus esto; 
Tu licet et nostram" dixit "Alexin ames." 
Astabat domini mensis pulcherrimus ille 
Marmorea fundens nigra Falerna manu, 
Et libata dabat roseis carcchias labris, 
Quae poterant ipsum sollicitare Iovem.

6. tua rura] Viz. if bestowed in 
remunerating some poet. Or per- 
haps, ‘You may make a Virgil out 
of your own farm-boy,’ i.e. do but 
reward him.
27, ‘superet modo Mantua nobis, 
Mantuanæ miserie niumium vicina 
Cremonae.’ Virgil alone kept his 
farm at Mantua, when all the neigh- 
bourhood was divided among the 
veterans of Augustus.
8. Tityrus] In allusion to Virg.
Ecl. 1.
vii. 94, ‘Quis tibi Maecenas, quis 
nune erit aut Proculeius Aut Fa-
bius?’
15.] ‘And handed cups, which he 
had first touched (lit. ’tasted’) with 
his rosy lips.’ It is clear from this 
that the Alexis of Ecl. ii. was by 
some considered to have been the 
property of Maecenas. See Propert. 
iii. 20. 65—80.
Excidit attonito pinguis Galatea poetae,
Thestyphis et rubras messibus usit genas:
Protinus ITALIAM concepit et ARMA VIRUMQUE,
Qui modo vix Culicem fleverat ore rudi.
Quid Varius Marsosque loquar ditataque vatum
Nomina, magnus erit quos numerare labor?
Ergo ego Vergilius, si munera Maceenatis
Des mihi? Vergilius non ero, Marsus ero.

17. Excidit The coarse Galatea (Ecl. vii.) and the sun-burnt Thestyphis (Ecl. ii. 10) were at once forgotten by the poet, astonished at his own good luck, and he conceived the idea of writing the Aeneid.

20. Culicem The 'Culex' seems to be a genuine, but early work of Virgil's.

EP. 428. (VIII. lvii.)
Tres habuit dentes, pariter quos expuit omnes,
Ad tumulum Pieens dum sedet ipse suum;
Collegitque sinu fragmenta novissima laxi
Oris et aggesta contumulavit humo.
Ossa licet quondam defuncti non legat heres:
Hoc sibi iam Pieens praestitit officium.

5. Ossa licet—non legat] ξέστητι μὴ λιγευ, he is not bound to do some day that which has been already done. After the body was burnt, the bones were gathered into the lap of the mourning robe (legebantur), then sprinkled with wine and perfumes, and afterwards put in the tomb (condita, or composita). Cf. Tib. iii. 2. 19, 'Pars quae sola mei restabil corpus, ossa Incinctae nigrà candida veste legant Et primum annoso spargant collecta Lyaeo—Post haec—in marmoreā ponere sicca domo. —Sic ego componi versus in ossa velim.' Ov. Her. 10. 150, 'Si prior occidero, tu tamen ossa leges.' There is a satire on the miserly old man, or on the good-for-nothing heir, who would show no regard to him when dead.

EP. 429. (VIII. lviii.)
Cum tibi tam erassae sint, Artemidore, lacernae,
Possim te Sagarim iure vocare meo.

2. Sagarim] A play on a sagam, the thick woollen military cloak. Σάγαρις was a Scythian or Persian term = πέλεκυς.
On a one-eyed thief, whose single luminary served him as well as two would serve other people. Cf. Ar. Plut. 665, εἰς μὲν γὰρ Νευκλείδιν, οὐς ἔστι μὲν τυφλὸς, κλέπτων δὲ τοὺς βλέπουσιν ὑπερηφάνες.

Aspicis hunc uno contentum lumine, eius Lippa sub attrita fronte lacuna patet?
Ne contemne caput, nihil est furacius illo;
Non fuit Autolycei tam piperata manus.
Hunc tu convivam cautus servare memento:
Tunc furit atque oculo quisque utroque videt.
Pocula solliciti perdunt ligulasque ministri
Et latet in tepido phirima mappa sinu.
Lapsa nec a cubito subducere pallia nescit
Et tectus laenis saepe duabus abit.

1. contentum] ‘Who has only one eye to boast of, and beneath whose hardened (unblushing) brow a bleary socket gapes.’
2. attrita] Impudent. Cf. Juv. 13. 242, ‘Ejectum semel attrita de fronte ruborem.’ So ‘perfricuit frontem,’ xi. 27. 7. The idea seems to be of rubbing the face so smooth, that shame could not cling to it.
3. Ne contemne] μὴ νῦν ὅπῃ, ‘don’t disparage,’ or think lightly of, ‘that head; a greater thief than the wearer of it does not exist: Autolycus himself had not such a spicy hand.’ Autolycus was a son of Hermes, and the grandfather of Ulysses. He was famous as a kind of typical thief. Cf. Plaut. Bacehid. 275, ‘Deceptus sum; Autolyco hospiti aurum credidi.’—piperata, pungent, peppery, ζίζυς. Petron. Sat. 44, ‘tunc ha-

9. a cubito lapsa] ‘The mantle that has slipped from a neighbour’s elbow while reclining on the lectus, he contrives to transfer to his own back, and so goes away with two.’ Of course this is an hyperbole.
13. If he has found nothing to steal, he circumvents his slave with crafty skill, and steals from him his own shoes. These were taken off at a banquet, and given to the slave to keep. Cf. Ep. 143. 3; 683. 1.
EP. 431. (VIII. lxii.)

Charinus (who is the ‘quidam’ meant Ep. 306, compare ver. 3, and Ep. 501. 7) is envious of Martial, because he has a farm, and keeps his carriage. Martial says, ‘May he have the same,’ i.e. such a poor, ill-furnished country house as I have (cf. Ep. 257), and mules to carry the produce to town to sell, if there is any. Or the joke may be, to wish he may get that which will never fall to his lot; or that possession would take away the malignant pleasure of envy.

Livet Charinus, rumpitur, furit, plorat
Et quaecit altos, unde pendeat, ramos:
Non iam quod orbe cantor et legor toto,
Nec umbilicis quod decorus et cedro
Spargor per omnes Roma quas tenet gentes:
Sed quod sub urbe rus habemus aestivum
Vehimurque mulis non, ut ante, conductis.
Quid imprecabor, o Severe, liventi?
Hoc opto: mulas habeat et suburbanum.


EP. 432. (VIII. lxii.)

On one who wrote a great deal, but had no genius for composing.

Scribit in aversa Picens epigrammata charta,
Et dolet, averso quod facit illa deo.

1. in aversa—charta] Cf. Ep. 212. 11 (note).—averso—deo, without the favour or inspiration of the god; invita Minerva. So Propert. v. 1. 73, ‘aversis Charisin cantas; aversus Apollo.’

EP. 433. (VIII. lxiv.)

Martial warns Clytus that if he continues pretending that his birthday comes every month, in order to exact gifts from him, he shall soon cease to believe that he has any birthday at all, though he may look young. Even Priam and Nestor, he adds, had not so many birthdays. Compare Ep. 668.

Ut poscas, Clyte, munus exigasque,
Uno nasceres octiens in anno
Et solas, puto, tresve quattuorve
Non natalicias habes Kalendas.
Sit voltus tibi levior licebit

4. Non, &c.] ‘On which you do not pretend to have been born.’ See Ep. 378. 1.
Tritis litoris aridi lapillis;
Sit moro coma nigror caduco;
Vincas mollitia tremente plumas,
Aut massan modo lactis alligati;
Et talis tumor excitet papillas,
Quales cruda viro puella servat:
Tu nobis, Clyte, iam senex videris.

Tam multos quis euim fuisse credat
Natales Priamive Nestorisve?
Sit tandem pudor et modus rapinis.
Quod si ludis adliuc semelque nasci
Uuo iam tibi non sat est in anno,
Natum te, Clyte, nec semel putabo.

On the elevation of Silius the younger to the consulate, his father also having been consul. Martial prays that his brother likewise may have that honour, for thus there would be three consuls in the family; and this, he says, is more honourable than was the case of Pompey or Vipsanius Agrippa, who were made consuls three times themselves; for Silius would prefer that his two sons should share the glory with him. Silius Italicus’ consulate is referred to Ep. 366. 9.

Augusto pia tura victimasque
Pro vestro date Silio, Camenae.
Bis senos iubet en redire fasces,
Nato consulate, nobilique virga
Vatis Castaliam domum sonare.
Rerum prima salus et una Caesar,
Gaudenti superest adhuc quod optet,

3. Bis senos — fasces] sc. consulatum. Cf. ix. 42. 6, ‘Bis senos eito te rogante fasces Det Stellae bonus annuatque Caesar.’ — iubet, viz. the Emperor Domitian, addressed above as Augustus.—redire, because his father had been consul before.

4. Nato consulate] ‘His (i.e. the elder Silius’) son being made consul.’ — nobili virga, the lictor, walking before the consul, struck the door of his house with a wand, virga. — Castaliam, the poetic house of Silius the elder.

7. superest adhuc] Glad as Silius is at the consulship of his son he would yet desire that his younger
Felix purpura tertiusque consul.
Pompeio dederit licet senatus
Et Caesar genero saeco honores,
Quorum pacifius ter ampliavit
Janus nomina: Silius frequentes
Mavolt sic numerare consulatus.

brother should wear the purple.
Pliny, Epist. iii. 7. 2, in recording
the death of the poet Silius, who
had been consul in the year in which
Nero was killed, says that he was
usque ad supremum diem beatus
et felix, nisi quod minorem ex liberis
dubus amisset, sed majorem melior-
remque florentem atque etiam cons-
sularem reliquit.'

10. Caesar genero] Augustus to

M. Vipsanius Agrippa.

11. pacifius—Janus] In the second
consulate of Agrippa the temple of
Janus was closed, there being uni-
versal peace. Janus is said, 'am-
pliare nomina,' because the names
of the consuls were inscribed in the
Fasti, kept in the temple of Janus.

Ampliare occurs Ep. 525. 7.

13. sic] Viz. in the persons of
himself and his two sons.

EP. 435. (VIII. lxvii.)

Caecilianus, determined not to lose his dinner, came several hours before
the time to his entertainer's house (at the fifth instead of the ninth hour,
Ep. 161. 6). Martial says, there is nothing ready, the kitchen is cold, the
slaves unwashed. It would have been better if he had come earlier; for
as it is he is too late for breakfast, and too early for dinner, and so he will
come neither. It would seem, from Plaut. Capt. 183, that parasites often
coming before the hour: 'Sed si venturus, Temperi. Er. Hem, vel jam
otium.'

Horas quinque puer nondum tibi nunciat, et tu
Iam conviva mihi, Caeciliane, venis,
Cum modo distulerint raucae vadimonia quartae
Et Floralicias lasset harena feras.

Curre, age, et illotos revoca, Calliste, ministros;

Sternantur lecti: Caeciliane, sede.

1. nunciat] Cf. 545. 1. Slaves were
kept on purpose to tell their masters
the time by the sun-dial or clepsy-
dra. Cf. Juv. 10. 215, 'Clamore
opus est, ut sentiat auris, Quem dicat
venisse puer, quot nuntiet horas.'
Suet. Dom. 16, 'Horas requirenti
pro quintâ quam metuebat, sexta ex
industria nunciate est.' Becker,
Gallus, p. 321.

3. distulerint] (Ep. 10. 5.) Put off
to the next day, the courts being
open only for the third hour, Ep.

161. 2. quartae, sc. horae. Cf.
Ep. 421. 8. vadimonia, the putting
in bail. Juv. iii. 213, 'differt vadi-
monia praetor.' i. e. there is a justi-
tium. The term seems used for
general legal business. So Propert.
v. 2. 57, 'te qui ad vadimonia curris
Nil moror.'

4. ferus] The beasts exhibited by
the Aediles at the Floralia. These
exhibitions took place during the
fourth and fifth hours.

5. Calliste] An ironical call to
Caldam poscis aquam; nondum mihi frigida venit; 
Alget adhuc nudo elusa culina foco. 
Mane veni potius; nam eur te quinta moretur? 
Ut iantes, sero, Caeciliane, venis.

the head slave to call back the rest (who have just cleared away the morning meal). to put the room in order for the unexpected guest.


10. Ut jantes] The jantaculum was the earliest meal of the day, probably about the third or fourth hour, whilst the prandium was at the sixth (the French déjeuner). The question raised on Martial, iv. 223, ‘Surgite; jam vendit pueris jantacula pistor,’ as to whether this meal was not confined to children, is negatived by this passage, and one in Suet. Vit. 7, where the emperor, to conciliate the soldiers to him, is said to have gone about among them, saluting them, and asking them, ‘Jamne jantas— probably about the third or fourth sent?’ In the above passage of Martial, jantacula appears to be a particular kind of cake, used by boys at this early meal.

**EP. 436. (VIII. lxviii.)**

On the vines in Entellus’ green-house, which was glazed with plates of tale, so as to keep out the cold, and form a winter-garden. Thus he had a ros bearing fruit in winter, which Martial says any one would prefer even to the gardens of Aleinus. Cf. Ep. 39; and Becker, p. 363. We find that flowers also, especially roses, were forced in winter. So iv. 22. 5, ‘Condita sic puro numerantur lilia vitro, Sic prohibet tenuis gemma latere rosas;’ xiii. 127, ‘Dat festinatas, Caesar, tibi bruma coronas; Quondam veris erat, nunc tua facta rosa est.’ Ep. 316; iv. 29. 4, ‘Hibernae pretium sic meruere rosae.’

Qui Corecyraei vidit pomaria regis,
Rus, Entelle, tuae praerferet ille domus. 
Invinda purpureos urat ne bruma racemos 
Et gelidum Bacchi munera frigus edat, 
Condita perspicua vivit vindemia gemma 
Et tegitur felix, nec tamen uva latet. 
Feminenum lucet sic per bombycina corpus, 
Calculus in nitida sic numeratur aqua. 
Quid non ingenio voluit natura licere? 
Auctumnum sterilis ferre iubetur hiems. 

6. latet] Is concealed from view. 
7. bombycina] cf. Sen. de Benef. vii. 9, ‘video sericas vestes, si vestes vocandae sunt, in quibus nihil est qua defendi aut corpus aut denique pudor possit.’ Hor. Sat. i. 2. 101, ‘In Cois paene videre est Ut nudam.’
An encomium on Nerva (who succeeded to the throne after Domitian) for his poetic talent and modest and retiring disposition. Cf. Ep. 459.

Quanta quies placidi, tanta est facundia Nervae,
Sed cohibet vires ingeniumque pudor.
Cum siccare saecrum largo Permessida posset
Ore, verecundam maluit esse situm,
Pieriam tenui frontem redimire corona
Contentus, famae nec dare velae suae.
Sed tamen hunc nostri scit temporis esse Tibullum,
Carmina qui docti nota Neronis habet.

Tibullus of our times. — docti, a term often applied to those who had learnt Greek.

Postumianus had decreased yearly his gifts to Martial at the Saturnalia to such an extent, that already he gave next to nothing. Martial asks, What can you do next year? As you cannot give less than you have now, done, the only way is to return to the old state of things, and give what you did at first.

Quattuor argenti libras mihi tempore brumae
Misisti ante annos, Postumiane, decem.
Speranti plures—nam stare aut crescre debent
Munera—venerunt plusve minusve duae.
Tertius et quartus multo inferiorea tulerunt.
Libra fuit quinto Septiciana quidem.
Bessalem ad scutulam sexto pervenimus anno;
Post hunc in cotula rasa libera data est.
Octavus ligulam misit sextante minorem;
Nonus acu levius vix cochleare tulit.
Quod mittat nobis decimus iam non habet annus:
Quattuor ad libras, Postumiane, redi.

2. ante annos—decem] Ten years ago, when first I became your client.
8. rasa libera] Cf. 371. 3.—in cotula, 'in a cup.' i.e. made or worked up in the form of a cup.
9. ligulam] Ep. 410. 23.—cockleare, i.e. 24, 'an egg-spoon, lighter than an acus.' The acus is usually the pointed handle of the egg-spoon; but here it appears to be a separate instrument, made with a point, for picking snails out of the shell.
A Lingonian (Ep. 23. 5), coming home late from a feast, fell and sprained his ankle. His one lean attendant could not raise him, and there he lay, till some slaves came by carrying a corpse on a bier. By him they were persuaded to change their load, and carry his disabled master home, who, to all intents, was as dead as the corpse itself. There is a play on Gallus, 'a Gaul,' and also a 'eunuch,' and in that sense 'mortuus.'

Dum repetit sera conductos nocte penates
Lingonus a Tecta Flaminiaque recens,
Expulit offenso vitiatum pollice talum
Et iacuit toto corpore fusus humi.
Quid faceret Gallus, qua se ratione moveret?
Ingenti domino servulus unus erat,
Tam macer, ut minimam posset vix ferre lucernam:
Succurrît misero casus opemque tulit.
Quattuor inscripti portabant vile cadaver,
Accipit infelix qualia mille rogus.
Hos comes invalidus summissa voce precatur,
Ut quoque velint, corpus inane ferant.
Permutatûr onus stipataque tollitur alte
Grandis in augusta sarena sandapilia.

2. Tecta] The Via Tecta, Ep. 112. 5.
5. Gallus] 'Our Gaul'—a term introduced for the sake of the pun at the end.
7. lucernam] To light his master.
Cf Juv. iii. 287. Ar. Vesp. 245.
9. inscripti] Branded slaves. The very poor were buried at night by public slaves, 'vespillones,' in a common burial-ground, on the Esquiline. Cf. Hor. Sat. i. 8. 10, 'Hoe miserae plebi stabant commune sepulchrum'; Mille pedes in fronte, trecentos eippus in agrum Hiic dabat; heredes monumentum ne sequetur.' They were carried to this 'infelix rogus' on the meanest kind of coffin, as here, viz. the sandapilia, often mentioned in Martial, as opposed to the lectica, on which the rich were conveyed. Cf. Ep. 103; ix. 2. 11, 'Octo Syris suffulta datur lectica puellae; Nudum sandapilae pondus amicus erit;' called also 'Orcimiana sponda,' Ep. 511. 9; and in Hor. Sat. i. 8. 9, 'ejecta cadavera—Conservus vili portanda locabat in arca.' Cf. also Suet. Dom. 17, 'cadaver ejus in populari sandapila per vespillones exportatum.' See Becker, Gallus, p. 222.
10. qualia] One of the many who are consigned to a pauper's grave ('rogus' being here a general term, perhaps).
11. summissa voce] Viz. that his master might not hear the request.
13, 14] Construe stipata in sandapilia. The man was large, and the bier was narrow, so that he had to be forced into it.
Hic mihi de multis unus, Lucane, videtur, 15
Cui merito dici "mortue Galle" potest.

15. unus de multis] Unicus; particularis fit to bear the title of "dappila," and as a Gallus.

EP. 440. (VIII. lxxvi.)

Gallius was always asking Martial to tell him the truth about his powers of reciting and pleading, expecting to receive praise from him. Martial says, 'Well, I will tell you the truth, and the whole truth, as you are so pressing: you do not like to hear the truth about yourself.' Compare Ep. 258, and Pers. i. 55, 'verum, inquis, amabo: verum mihi dicito de me.'

"Die verum mihi, Marce, die amabo; Nil est, quod magis audiam libenter."
Sic et cum recitas tuos libellos,
Et causam quotiens agis clientis,
Oras, Gallicie, me rogasse semper.
Durum est me tibi, quod petis, negare.
Vero verius ergo quid sit, audi:
Verum, Gallicie, non libenter audis.

EP. 441. (VIII. lxxviii.)

On games instituted by Stella, in honour of Domitian's northern expeditions. Martial says, that though they are more magnificent than those which even the two consuls together on entering office would give, their great glory is in the presence of Domitian as spectator.

Quos cuperet Phlegraea suos victoria ludos,
Indica quos cuperet pompa, Lyaeae, tuos,
Fecit Hyperborei celebrator Stella triumphi,
O pudor! o pietas! et putat esse parum.
Non illi satis est turbato sordidus auro
Hermus et Hesperio qui sonat orbe Tagus.

5. Non illi] He is not contented with giving away merely gold, but every day witnesses a fresh distribution of all sorts of gifts.—Hermus, cf. Virg. G. 2. 137, "Nec pulcher Ganges atque auro turbidus Hermus." The allusion may be to the representation of river-gods; see Propert. ii. 1. 31. For a description of such festivities as these, cf. Suet. Ner. 11, 'Sparsa et populo missilia omnium rerum per omnes dies, singula cotidie milia avium enjusque generis, multiplex penus, tesserae frumentariae.
Omnis habet sua dona dies; nec linea dives 
Cessat, et in populum multa rapina cadit. 
Nunc venient subitis laseiva nomismata nimbis, 
Nunc dat spectatas tessera larga feras, 
Nunc implere sinus securos gaudet et absens 
Sortitur dominos, ne laceretur, avis. 
Quid numerem currus ter denaque praemia palmae, 
Quae dare uon semper consul uterqne solet?
Omnia sed, Caesar, tanto superantur honore, 
Quod spectatorem te tua laurus habet.

vestes, aurum, argentum, gemmae, 
margaritae, tabulac pictae, mancepia, 
jumenta, atque etiam mansuetae 
fereae, novissimae naves, insulae, agri.

7. linea dives] All sorts of conjectures have been formed as to the meaning of these words, which some refer to the seats of the senators in the theatre, others to the 'linea alba' in the Circus, across the Carceres, or to the order of days in which these gifts were scattered among the people. The only conjecture that seems to be of any worth is 'strings of pearls,' which is supported by the mention of 'margaritae' in the passage above quoted, and altogether suits the context best.

9. nomismata] This was probably contrived in much the same way as in Nero's golden house, where the rooms were ceiled, 'tabulis versatilibus, ut flores, fistulatis, ut unguenta desuper spargentur.' Suet. Ner. 31.

10. tessera] These tickets were not only given for seeing the fights in the amphitheatre, but every one afterwards received something for them, sometimes birds, sometimes beasts, and so on; so in the following lines it is said that the bird (gained by one of these tickets) fills the breast of a man, where it finds a safe retreat, and gets its master by lot, though absent itself, to avoid being torn to pieces; i. e. it is not thrown down to be scrambled for, as other things were, but the man gets it quietly on producing his ticket.

13. currus] Factionum; the races in the Circus.—ter denu, an indefinite term, it would seem, for the number of prizes given.

EP. 442. (VIII. lxxix.)

Martial satirizes Fabulla, who hoped to appear young by always choosing old decrepit hags as her companions, to be a foil to herself. See Ep. 6. 3.

Omnes aut vetulas habes amicas, 
Aut turpes vetulisque foediores. 
Has ducis comites trahisique tecum 
Per convivia, portiens, theatra. 
Sic formosa, Fabulla, sic puella es.
Gellia declared she could not live without her pearls. Martial prays that Serenus may steal them, and she may die of grief.

Non per mystica saera Dindymenes, 
Nec per Niliaeae bovem invenae, 
Nullos denique per deos deasque 
Iurat Gellia, sed per uniones. 
Hos amplectitur, hos perosculatur, 
Hos fratres vocat et vocat sorores, 
Hos natis amat acris duabus. 
His si quo careat misella casu, 
Victuram neget esse se nec horam. 
Eheu, quam bene nune, Papiriane, 
Annaci faceret manns Sereni!

1. Dindymenes] Of the Bona Dea, whose rites were only celebrated by women, for which reason they swore mostly by her. 
2. juvenae] Isis, Ep. 545. 1.—

EP. 444. (VIII. lxxxii.)

Martial praises Domitian for fostering not only great Epic poets, but the humble Epigrammatist as well.

Dante tibi turba querulos, Auguste, libellos, 
Nos quoque quod domino carmina parva damus, 
Posse deum rebus pariter Musisque vacare 
Seimus, et haec efiam serta placere tibi. 
Fer vates, Auguste, tnos: nos gloria dulcis, 
Nos tua cura prior deliciaeque sumus. 
Non querens te sola decet, nec laurea Phoebi: 
Fiat et ex hedera civica nostra tibi.

19. 'The reason why we too offer little sonnets while the folk hand in their importunate petitions, is that we know,' &c. 
3. rebus] Publicis negociis.—hace 
sorta, poetry. See Tac, Hist. iv. 84. 
3. hedera] Cf. Virg. Ecl. 3. 12 (to Augustus), 'hanc sine tempora circum Inter victrices hedaram tibi serpere laurus.'—civica nostra, such a crown as we poets can give for your patronage. Virg. Ecl. 7. 25, 'Pastores, hedera crescentem ornate poetam.' See Ep. 160. 6. 191 1
EP. 445. (IX. i.)

A complimentary address to Domitian, on the consecration of the Temple built by him in honour of the gens Flavia. Suet. Dom. § 1. 'Domitianus natus est—domo quam postea in templum gentis Flaviae convertit.' See ibid. § v. and xvii. Inf. Ep. 498, 6, 'qui posuit sacrae nobile gentis opus.'

Domianus hoc die, Domitianus aequum nos,
Augustus annis commodabit aequitates;
Dom Grande famuli nomen asseret Rheni
Germaniciarum magna lux Kalendarem;
Tarpeia summi saxa dum patris stabunt,
Dom voce supplex dumque ture placabit
Matrona divae dulce Iuliae nomen:
Manebit altum Flaviae decus gentis

1. Dum Janus, &c.] 'While the months of January, October, August, shall remain,' &c. Domitian had ordered that October should be called after his own name Domitianus, as the ancient septilis had been called Augustus after his predecessor. Suet. Domit. § 13, 'post autem duos triumphantos, Germanici cognomine assumpto, Septembrem mensem et Octobrem ex appellationibus suis Germanicum Domitianumque transnominavit; quod altero suscepisset imperium, altero natus esset.' Caligula had previously called September 'Germanicus,' ib. Cal. § 15; and Nero 'mensem Aprilem Neronenum appellavit,' ib. Ner. § 55.—commodabit, 'shall lend, or supply, summers (i.e. summer months) to future years.'

3. Dum grande, &c.] 'Whilst the great day of the Kalends of Germanicus (i.e. the first of September) shall claim to itself a distinguished name from the conquered Rhine.' The month September was to be called Germanicus after the emperor's German conquests, as he was pleased to call them. —famuli, 'subject to Rome.' Ovid, Fast. i. 285 (speaking of Germanicus, son of Drusus), has the same expression: 'Pax erat, et vestri, Germanice, causa triumphi, Tradiderat famulas jam tibi Rhenus aquas.'

5. Tarpeia] So long as the temple of Jupiter Capitolinus shall stand on the summit of the hill, where was the ancient Tarpeian rock. Propert. v. i. 7, 'Tarpeinque pater nuda de rupe tonalbat,' i.e. before any temple was built there. It had been rebuilt by Vespasian with unusual pomp and ceremony (Tac. Hist. iv. 55), and again by Domitian (Ep. 279. 2). Recent researches have proved that 'the temple of Jupiter Capitolinus stood on the eminence now occupied by the (church of) Ara Caeli, while on the opposite eminence, above the Tarpeian rock, was the Arx, where stood the temple of Jupiter Tonans' (Excavations in Rome, by Alexander Thomson, 1866).
Cum sole et astra enunque luce Romana.  
Invieta quidquid condidit manus, eaei est.  

Rome. The poet uses words adapted to the concluding sentiment: 'whatever has been founded by an uncondi-
quered hand, belongs to heaven,' i.e. partakes of its nature and attributes, and therefore is equally lasting.

**EP. 446. (IX. iii.)**

An exaggerated compliment to Domitian for his services to the gods in founding and restoring temples.

Quantum iam superis, Caesar, caeloque detisti  
Si repetas et si creditor esse velis,  
Grandis in aetherio licet auctio fiat Olympo  
Coganturque dei vendere quidquid habent:  
Conturbabit Atlas, et non erit uncia tota,  
Decidat tecum qua pater ipse deum.  
Pro Capitolinis quid enim tibi solvere templis,  
Quid pro Tarpeiae frondis honore potest?  
Quid pro culminibus geminis matrona Tonantis?  
Pallada praetereo: res agit illa tuas.  

2. *Si repetas*] If you should wish to get back what you have given, and should choose to become a creditor, i.e. to consider your gifts merely in the light of loans.

3. *Grandis—auctio*] A great or general sale. 'Though the gods should sell all they have, the whole heavenly host, with the heaven itself borne on the shoulders of Atlas, will become bankrupt, and Jupiter himself will not have a full *uncia* out of every as (i.e. not one-twelfth of the amount you have given him) wherewith to compound with you for your claims.'— *Decidere* is 'to dispose of a matter,' 'to come to terms.' Cie. in Verr. ii. 3. 43, 'in jugera singula ternis mediannis decidere.' Juv. xii. 33, 'decidere jactu Coepit cum ventis.'—For *conturbare* see Ep. 341. 10; Mayor on Juv. vii. 129.

8. *potest*] Viz. Jupiter.—*templis,* the temple (or perhaps temples, viz. of Capitolinus and Tonans, Ep. praeced. ver. 5) of the Capitol restored or rebuilt by Domitian after being burnt down. Suet. Dom. § 5, 'Plurima et amplissima opera incendio absump, restituit; in quis et Capitolium, quod rursus arserat' (it had been twice burnt before, and rebuilt first by Sulla, then by Vespasian).—*Tarpeiae frondis,* the querna corona, which was hung on the Capitol as well as on the Palatium. See Ep. 191. 1; 444. 7.

9. *matrona*] 'What shall Juno pay you for the two temples dedicated in her honour?' This event does not appear to be so expressly recorded elsewhere.

10. *Pallada*] See Ep. 160. 5. As Pallas was the tutelary goddess of Domitian, she is said to be specially concerned with his fortunes, and to manage his affairs; so that this goddess would be repaying herself out of the revenues which she administers.
Quid loquar Alciden Phoebumque piosque Laconas?
Addita quid Latio Flavia tempa polo?
Expectes et sustineas, Auguste, necesse est:
Nam tibi quod solvat non habet arca Iovis.

11. Alciden, &c. Statues in honour of Hercules, Apollo, and the twin Dioscuri, which had been dedicated by Domitian.—pios, because of the mutual affection shown in sharing alternately heaven and Hades, Ep. 471. 7; Pind. Nem. x. 75 sqq. Pyth. xi. fin. There is an allusion to these works of Domitian also in Ep. 548. 13.

12. Flavia tempa] See Ep. 445. 8.—Latio—polo, the sky which covers the Roman world. A consecrated building or person is said to be dis additus.

13. Expectes] 'You, Augustus, must wait for a time and forbear: for after paying Domitian, Jupiter will have nothing left for you.'

EP. 447. (IX. vii.)

A witty reproof to a wealthy and proud man for refusing to see the poet at his morning levee.

Dicere de Libycis reduci tibi gentibus, Afer,
Continuis volii quinque diebus Ave.
Non vacat, aut dormit, dictum est bis terque reverso.
Iam satis est, Afer: non vis averse: vale.

1. Dicere, &c.] 'I wished to offer you my congratulations, on your safe return from Africa, for three consecutive days; but on each of them some excuse was given for your not seeing me.'

3. dormit] He is taking his siesta or midday nap; or, perhaps, 'he is not yet awake: it is too early.'—reverso, after I had gone back to your house for the second or third time.

4. non vis] (Notice the quantity of vis.) 'As you do not care to hear 'ave,' 'how are you to-day?' 'you shall hear 'vale'; 'good bye to you.' There is a similar play on the words Ep. 261.

EP. 448. (IX. ix.)

Bithynicus, a captator or will-hunter, is bantered for having given away so much money in his lifetime, and after all being disappointed of the legacy it was intended to secure.

Nil tibi legavit Fabius, Bithynice, cui tu
Annua, si memini, milia sesta dabas.

2. milia sesta] Every year you used to make Fabius a present of six thousand sestertii.
Plus nulli dedit ille: queri, Bithynice, noli: Annua legavit milia sua tibi.

3. *Plus nulli*] He has left you quite as much as he has left any one e.s.e., viz. your 6000 sesterces away.

**EP. 449. (IX. xi.)**

This and the two next epigrams are very elegant allusions to the name of a handsome boy, a favourite of Domitian’s, called *Eiarinos* (*Eaiavós, vernus*). The poet complains that the word is unsuited to metre, and that the Latin language will not admit the licence of the Greek, and make it *eiarinos*.

Nomen cum violis rosisque natum,
Quo pars optima nominatur anni,
Hyblean quod sapit Atticosque flores,
Quod nidos olet alitis superbae; Nomen nectare dulcius beato,
Quo mallet Cybeles puer vocari
Et qui pocula temperat Tonanti:
Quod si Parrhasia sones in aula,
Respondent Veneres Cupidinesque;
Nomen nobile, molle, delicatum
Versu dicere non rudi volebam:
Sed tu syllaba contumax repugnas.
Dicunt Eiarinon tamen poetae,
Sed Graeci, quibus est nihil negatum

1. *Nomen, &c.*] A name born with violets and roses, and by which we call the best season of the year (*ver, ñav*), which savours of Hyblean honey and flowers of Hymentus (also famed for honey), and smells of nard and casia from the phoenix nest,' &c.–*superbae, beautiful in its plumes.* See Ep. 302. 2, where the same combination occurs.

5. *beato*] The food of the gods.

6. *Cybeles puer*] Attis or Atys, Ep. 105. 4. The sense is, 'Eiarinos is a prettier name than either Attis or Ganymede.'

8. *Quod si, &c.*] 'A name which, should you pronounce it in the Palace, would be taken up by every Venus and Cupid.'—Parrhasia, Palatine, from Pallas, the son of the Arcadian Evander. See Ep 363. 2; 646. 1.

11. *non rudi*] More than usually elegant and refined. He wished to express a pretty name in a pretty verse, but could not adapt to any of his metres the short e at the beginning.

14. *Sed Graeci*] But those are Greek poets (not Roman), who have more freedom in metre.—*Apos ápis, ‘valiant god of war,’ is now the reading of the best texts, II. v. 31. —*sonare, ‘to pronounce,’ φωνεῖν, φθέγγεσθαι, as in ver. 8.*
Et quos *Aρες *Aρες deceet sonare.
Nobis non licet esse tam diserti,
Qui musas colimus severiores.

16. diserti] Skilful in speaking; facile in the use of words. This is said with some irony.

EP. 450. (IX. xii.)

The same name given inferentially, or from the analogy of corresponding words.

Si daret auctumnus mihi nomen, Oporinos esser:
Horrida si brumae sidera, Chimerinos.
Dictus ab aestivo Therinos tibi mense vocaver:
Tempora cui nomen verna dedere, quis est?

EP. 451. (IX. xiii.)

On the same.

Nomen habes teneri quod tempora nuncupat anni,
Cum breve Cecropiae ver populantur apes;
Nomen Acidalia meruit quod arundine pingi,
Quod Cytherea sua scribere gaudet acu;
Nomen Erythraeis quod littera facta lapillis,
Gemma quod Heliadum poleice trita notet;
Quod pinna scribente grues ad sidera tollant;
Quod decet in sola Caesaris esse domo.

2. populantur] 'Lay waste the riches of brief spring,' i.e. plunder the flowers of their honey—a very elegant verse. — Cecropiae, 'Attic.' Virg. Georg. iv. 177, 'Cecropias innatus apes amor urget habendi.'


4. sua—acu] The metaphor here is from embroidery. Venus is elegantly described as tracing the name Earias in vernal flowers.

5. Erythraeis] Pearls or gems from the Indian ocean, Ep. 243. 4. —trita, &c., made fragrant by being rubbed with the finger of the Heliaides, who were supposed to impart its peculiar odour to amber. See Ep. 243. 11.

7. grues] Cranes are mentioned as birds of spring.—pinna scribente, with a flight describing in form the letter Y. This phrase is rather far-fetched; and perhaps stridente is a safer reading.

6. Quod decet, &c.] The climax —'a name, in fine, that no house but Caesar's should call its own.' Compare 56. 5.
EP. 452. (IX. xiv.)

On a parasite, whose friendship was measured by the goodness of the patron's cheer. The poet warns his friend not to trust the man: he would be any one's guest and flatterer, who kept an equally good table.

Hunc, quem mensa tibi, quem cena paravit amicum,
Esse putas fidae pectus amicitiae?
Aprum amat et mullos et sumen et ostrca, non te.
Tam bene si cenem, noster amicus erit.

EP. 453. (IX. xv.)

On a faithless wife, who had poisoned several husbands. She wrote on their tombs Chloe fecit, which words have an ambiguous sense. She meant hunc tumulum; but the poet pretends that it was an ingenuous confession, facinus being implied.

Inscripsit tumulis septem secelerata virorum
"Se fecisse" Chloe. Quid pote simplicius?
2. Quid pote] Supply erat ei, i. e. 'quid scribere potuit simplicius?'

EP. 454. (IX. xvii.)

On the same Earinos as sup. Ep. 449, who had sent his hair and mirror (speculum, dulcesque capillos, ix. 16. 1) to the temple of Aesculapius, at Pergamos, in Mysia. This also is a most elegant epigram.

Latonae venerande nepos, qui mitibus herbis
Parcarum exorar pesa brevesque colos,
Hos tibi laudatos domino, rata vota, capillos
Ille tuus Latia misit ab urbe puer;

1. Latonae—nepos] Grandson of Latona, as being the son of Apollo.
—herbis, the drugs by which he had restored Hippolytus to life. Virg. Aen. vii. 765, 'Namque ferunt fama Hippolytum—superas caeli venisse sub auras Paeoniis revocatum her-
—pensa and colos, the wool and the distaff, refer to the threads spun by the Fates—breves, 'transient,' 'fickle.'
3. rata vota] 'In fulfilment of a vow.'—Ille tuus, because Earinos came from Pergamos.
Addidit et nitidum sacratis erinibus orbem,  
Quo felix facies iudice tuta fuit.  
Tu iuvenale deus serva, ne pulchrior ille  
In longa fuerit quam breviore coma.

5. nitidum — orbem] The bright circular speculum, or mirror.—quo iudice, &c., ‘relying on whose judgment, or verdict, that fair face was safe,’ viz. from calumny. The sense is, that the youth trusted to his mirror in dressing his hair, &c., and had no fear of being thought plain by others.

7. Tu—serva] Do you, Aesculapius, preserve his youthful beauty, that he may not look the less comely now that he has lost his flowing locks.—In longa, &c., dressed in, attired with long hair.

EP. 455. (IX. xviii.)

A petition to Domitian, to be allowed to draw water for a house and farm from the conduit or aqueduct, known as the Marcian. See Ep. 296. 18.

Est mihi sitque precor longum te praeside, Caesar,  
Rus minimum, parvi sunt et in urbe lares.  
Sed de valle brevi, quas det sitientibus hortis,  
Curta laboratas antlia tollit aquas:  
Sicca domus queritur nullo se rore foveri,  
Cum mihi vicino Marcia fonte sonet.  
Quam dederis nostris, Auguste, penatibus undam,  
Castalis haec nobis aut Iovis imber erit.

1. longum] Diu. ‘May it remain to me long under your protection.’ In allusion, perhaps, to the lands taken by Octavian to give to his veterans.—Rus minimum, cf. Ep. 431. 6.

3. brevi] ‘Shallow,’ from which water can be drawn by wheel and bucket. Juv. iii. 226, ‘hortulus hic puteusque brevis nec reste movendus.’ —Curta refers to some of the buckets on the periphery being broken or leaky. Perhaps, however, the pole and bucket, called tolleno, is meant (see Rich. in v.), and the var. lect. curva would then refer to the bent form of the pole.—laboratas, labore quaesitas.

5. foveri] Properly ‘to keep warm,’ by wrapping up, &c., sometimes this verb means ‘to keep fresh’ by the use of water. Cf. Virg. Georg. iv. 229, ‘prius haustu sparsus aquarum Ora fove.’ —sonet, he is tantalized by hearing the water rushing along the conduit close to his house.

8. Castalis] This seems intended as a compliment (and it is certainly an elegant one) to the poetical genius of the emperor. See Ep. 217. 18.—Joris, Domitian as representing that god.
M. VAL. MARTIALIS

EP. 456. (IX. xx.)

On the conversion of the house in which Domitian was born (sup. Ep. 445) into a temple. See Merivale's Hist. Rom. vii. p. 319. The poet compares the event with the birth of Pallas in Rhodes, and of Jupiter in Crete.

Haece, quae tota patet tegiturque et marmore et auro,
Infantis domini conscia terra fuit.
Felix o quantis sonuit vagitibus et quas
Vidit reptantes sustinmitque manus!
Hic steterat veneranda domus, quae praestitit orbi
Quod Rhodos austrifer, quod pia Cretae polo.
Curetes texere Iovem crepitantibus armis,
Semiviri poterat qualia ferre Phryges:
At te protegit superum pater et tibi, Caesar,
Pro inculo et parma fulmen et aegis erat.

1. quae tota patet] An area or open colonnade seems to be meant, which was adorned with marble and gilded pillars. Perhaps this was the original atrium of the domus.—con-
scia, 'this spot of earth witnessed the infancy of him who now owns the temple.' Cf. Ep. 160. 2.

3. 4.] 'Happy earth, which resounded with the illustrious infant's cries, which saw and bore the weight of hands now so mighty.'—quantis, 'quam magni hominis.' Cf. Aesch. Theb. 17, ἡ γὰρ νέους ἐρποντας εὐμείεις πέδω—ἐθρέψατ'.

5.] 'Here stood the mansion, which gave to the world the same boon that Rhodes and Crete gave to heaven,' viz. the birth of a god. In Pindar, Ol. vii. 35 seqq., Pallas is described as springing from the head of Zeus, in the island of Rhodes; at least, the context suggests that as the locality. Others say that Neptune is meant.—pia Creta, 'dutiful Crete,' because she protected the infant god from being devoured by Saturn.

7. Curetes, &c.] By rattling their armour—such armour as the enormous and unwarlike Corybantes could carry—the priests of Cybele (or Rhea) protected Jupiter. Ovid, Fast. iv. 207, 'Ardua jam dudum resonat tinnitibus Ida, Tutus ut infanti vagiat ore puer. Pars clipesi sudibus, galeas pars tundit inanes; Hoc Curetes habent, hoc Corybantes opus.' Lucret. ii. 633, 'Dictaeos referunt Curetas qui Jovis illum Vagium in Creta quondam oculatasse feruntur, Cum pucri circum puerum perrnae chorea Armatei in numerum pulsarent aeribus aeris.'

9. te protegit] 'They protected Jupiter, but Jupiter protected you.' Their weapons were spear and shield: you were sheltered by the aegis itself.' There is thought to be an allusion to Domitian's escape from Vitellius by concealment in the Capitol, until Vespasian was confirmed in the empire. (Suet. Deiz. § 1.) Thus he was under the pro-
tection of Jupiter Capitolinus.

EP. 457. (IX. xxii.)

The point of this epigram is not quite clear. The poet says that if he had wealth, he would use it not like others, on foolish and perishable
objects, but in giving to his friends, and building. He may mean, that these would be more lasting results (see Ep. 247. 8); or he may satirize the extravagant _lorgitiones_ (Tac. Hist. i. 20) and the mania for building, which then prevailed; in which case the last verse contains a sentiment παρά προσδοκίαν, the reverse of what we should expect. See Ep. 467, 'Gellius acedificat semper,' &c.

Credis ob habe me, Pastor, opes fortasse rogare,
Propter quae vulgus erasseque turba rogat,
Ut Setina meos consumat gleba lignoncs
Et sonet innumera compede Tuscus ager;
Ut Mauri Libycis centum stent dentibus orbes
Et crepct in nostris aurea lamma toris,
Nec labris nisi magna meis crystalla terantur
Et faciant nigras nostra Falerna nives;
Ut canusinatus nostro Syrus assere sudet
Et mea sit culto sella cliente frequens;
Aestuet ut nostro madidus conviva ministro,
Quem permutatum nec Ganymede velis;

1–4. 1 You think, perhaps, that I wish for riches for the same reasons as the thick-headed vulgar do, to have large estates at Setia, or in Tuscany.'
—Setina, the wine-bearing land in Campania, Ep. 198. 34.—_innumera compede_, chained gangs of slaves from the ergastula. Tibull. ii. 6, 26, 'crura sonant ferro, sed canit inter opus.'—_innumerus_ is used in the singular _ibid_. ii. 3, 42, 'ut multo innumeram jugere pascat ovem.'

Sup. Ep. 426. 2, 'innumero quotiens silva leone fuit.'

5. _orbes_ The circular tables (citrei orbes) from Mauritania, supported on legs, made of elephants' tusks, Ep. 476. 7, 8—_lamma_ (for _lamina_, as in Hor. Carm. ii. 2. 2), the thin plates of gold, _bracteae_, with which the front of the _lucus_ was adorned, Ep. 410. 6.—_toris_ is here improperly used for _lectis_.

7, 8. _Nec labris_, &c.] That none but large goblets of the clearest glass should come in contact with my lips; and that my Falernian wines should give a deep red tint to the white snow,' viz. through which it is passed in the strainer. Cf. viii. 77. 5, 'Candida nigrescent vetulo crystalla Falerno.' Also Ep. 259. 2. Becker is wrong in saying (Gallus, p. 491), that the Falernian was a white wine. See Ep. 35. 6.

9. _canusinatus_ Clad in fine woolen _paenula_ from Canoza. This place, like Parma and Tarentum, was famed for its finely-fleeced flocks. Suet. Nero, § 30, 'namquam cartercis minus malle fecisse iter traditur, soleis mularum argenteis, canusinatis mullionibus.'—assere, sc. _ferendo_, the pole of the _solcn-clair_, _lectica_.

Juv. iii. 245, 'ferit hic signo, ferit assere duro alter.'—_Syrus_, the black slave, purchased probably at a high price. Cf. ix. 2. 11, 'Octo Syris suffulta datur lectica puellae.'

10. _cultu_ 'Well dressed,' i.e. in a clean toga, and a good one of its kind, as worn by the _honesti clientes_.

11. _Aestuet_ 'Be enamoured with my handsome cup-bearer.' For these youths, and their pride and immodence to guests, see Juv. v. 60.
Ut lutulenta linat Tyrias mihi mula lacernas
Et Massyla meum virga gubernum equum.
Est nihil ex istis: superos ac sidera testor.

13. lutulenta, &c.] 'That my Tyrian lacerna may be bespattered by mud from my mule.' This would show his indifference to expense. Those who regarded it, rode in a more tidy manner in a covered piazza or hippodrome, 'namque hic mundae nitet ungula mulae.' Juv. vii. 181.

14. Massyla] See Ep 517. 2; 651. 6. Virg. Aen. iv. 132, 'Massyla natura ruunt equites, et odora canum vis.' These men had the art of governing their horses without using the rein, but by touching their necks on either side with a twig. In this way races are now ridden in Malta.

EP. 458. (IX. xxiii.)

To one Carus, who had placed a golden olive-crown, won at the Quinquatria, on the head of a marble bust of Domitian.

O cui virgineo flavescere contigit auro,
Die ubi Palladium sit tibi, Care, deus?
"Aspicis en domini fulgentes marmore voltus?
Venit ad has ultro nostra corona comas."

Albanae livere potest pia quercus olivae,
Cinzerit invictum quod prior illa caput.

1. cui—contigit] 'Whose luck it was to shine with the ruddy glow of the golden crown from the games of Pallas.' The crown, properly of olive, was worked in gold (see Ep. 410. 1); and this seems to have been the case (or perhaps the leaves were gilded) even in Pindar's time, for he calls it χρυσέα ἵλαια, Ol. x. 13. Nem. i. 17.—The same is called Palladium decus, the honour conferred by Pallas.

3. 4.] The reply of Carus. 'Do you see this marble bust of the Emperor? On its brows I voluntarily placed my crown.' Or perhaps ultro implies a wish on the part of the crown itself.

5. 6.] The comment of the poet. 'Then the oaken crown (see Ep. 446. 3) may well be jealous of the olive of Pallas (who was worshipped by Domitian at Alba, Ep. 160. 5), because that (the latter) has been the first to encircle an unconquered brow.—pia quercus, because it was a symbol servati civis, and is thus called patriotic, or fond of the people.

EP. 459. (IX. xxvi.)

This epigram, like 437, pays a compliment to the poetic powers of Nerva. The poet says that to send his verses to such a writer is as superfluous as to send roses to Paestum.
Audet facundo qui carmina mittere Nervae, Pallida donabit glancia, Cosmo, tibi; Paestano violas et cana ligustra colono, Hyblaiis apibus Corsica mella dabit.—
Sed tamen et parvae nonnulla est gratia Musae; Appetitur posito vilis oliva lupu; Nec tibi sit mirum, modici quod conseia vatis Judicium metuit nostra Thalia tumum, Ipse tuas etiam veritus Nero dieitum aures, Lascivum iunenis cum tibi lusit opus.

2. glauca] This was some kind of ointment (said to be made from the plant celandine, which has a bright yellow juice; another plant of the same order, the *papaveraceae*, is still called *glaeum latum*). If pale in colour, it was of little value. *Cosmos* was the famed artist who prepared an unguent called *Cosmianum*, Ep. 145. 1. The sense then is, 'You might as well send an inferior article to a skilful compounder of a drug, as a poem to such a writer as Nerva.'

3. Paeastano—colono] Violets and privet-flowers would be no gift to one who lived where roses grew in the greatest perfection and abundance.

4. Corsica mella] This was of an inferior kind, and such as the bees of Hybla would reject with disdain, as not nearly so good as their own. Diodor. Sic. v. § 14, φιεται δε κατα την νυσον τατην και πυξος πλισιστη και διαφορος, δε την και το μαλι το γινομενον εν αυτη παντιλως γινεται πικρων. Pliny, N. H. xxi. § 49, 'Corsica (cera), quoniam ex buxo fit, habet quamdam vim medi-caminis putatur.' *Ibid.* xxx. § 28, 'maculam in facie oesypum' [the grease of wool] 'cum melle Corsico, quod asperrimum habetur, extenuat.'

5. Sed tamen] However, even humble verses may give pleasure, just as cheap olives are not despised when the fish called *lupus* (spinyb) is placed on the table at a feast.

7. tibi] He here addresses Nerva. 'Be not surprised that our muse, conscious of the poet's mediocrity, fears your criticism. Even young Nero, when he wrote verses, is said to have hesitated to recite them to one whom he called *his* *Tibullus* Ep. 437. 7.

EP. 460. (IX. xxix.)

On a very old, and not very respectable beldame, called Philaenis. Compare the similar address to the *lena* Acanthis. in Propert. v. 5.

Saecula Nestoreae permensa, Philaeni, senectae, Rapta es ad infernas tam cito Ditis aquas? Euboiae nondum numerabas longa Sibyllae Tempora: maior erat mensibus illa tribus.

1—4.] 'Older than Nestor, but still three months younger than the Cumaean Sibyl, we deplore your untimely death.' — *tam cito* has manifest irony.—*Euboiae*, because *Cumae* was colonized by Chalci-
Hen quae lingua silet! non illam mille catastae

Vincebant, nec quae turba Sarapin amat;
Nec matutini cirrata caterva magistri,
Nec quae Strymonio de grege ripa sonat.
Quae nunc Thessalico lunam deducere rhombo,
Quae seict hos illos vendere lena toros?
Sit tibi terra levis mollique tegaris harena,
Ne tua non possint eruere ossa canes.

dians from Euboea. Hence 'Euboeis Cumaram adlabitur oris,' Virg. Aen. vi. 2.
5. *catastae*] The noisy talk of slaves on a thousand stands. See Ep. 290. 1.—Sarapin, the followers of Sarapis or Serapis, the Egyptian deity worshipped in common with Isis. The people used to raise a loud cry on the discovery of the lost Osiris, which was acted in one of their mysteries. Hence Juv. viii. 28, 'Exclamare liect, populus quod clamat Osiri invento.'
7. *cirrata*] The noise of boys in school is alluded to Ep. 669. 5. Gentlemen’s sons wore long hair, slaves’ being cut close. Cf. Epp. 143. 31; 557. 2. Pers. i. 29, ‘Ten cirratorum centum dictata fuisse Pro nihilo pendas?’ — *ripa*, &c., the noise of the cranes assembling on the banks of the Strymon, before migrating to Libya.
9. *lunam*] ‘To draw down the moon’ was supposed a peculiar faculty of Thessalian witches. Ar. Nub. 749. Plat. Gorg. p. 513. A. Propert. v. 5. 13, ‘audax cantatae leges imponere lunae.’ Tibull. i. 2. 43, ‘hanc ego de caelo ducem, sidera vidi.’ — *rhombo*, the magic wheel. — *hos illos—toros*, ‘this or that marriage bed,’ i.e. to secure for money the favours of this or that wife. So Propertius calls Acanthis ‘concordi toro pessima semper avis,’ v. 5. 6.

12. *Ne tua, &c.*] Added παρ’ ἑπόνωαν. ‘May the earth sit lightly on your bones — that the dogs may drag them out the easier.’

**EP. 461. (IX. xxx.)**

A very elegant epigram on the affection of Nigrina for her deceased husband Antistius Rusticus.

**Cappadocum saevis Antistius occidit oris**

**Rusticus. O tristi crimen terra nocens!**

**Rettulit ossa sinu cari Nigrina mariti**

Et questa est longas non satis esse vias;

1. *Cappadocum—oris*] This people seem to have had a bad name for treachery and cruelty. So in Ep. 319. 3, ‘impia Cappadocum tellus.’

3. *sinu*] Compare the touching account in Tac. Ann. ii. 75, of Agrippina returning from Syria to Rome with the ashes of Germanicus, ‘serales reliquias sinu ferens.’ — *questa est, &c.* she complained that the journey was all too short, viz. during which she could retain those dear remains.
Cumque daret sanctam tumulis, quibus invidet, urnam, 
Visa sibi est rapto bis viduata viro.

5. sanctam] A word not usually a synonym with saecram, and here perhaps having reference to the character of her husband, as vir sanctus. We have, however, sanctis fociis, Ep. 462. 6; Tibullus "sanctos deos," i. 3. 52.—quibus invidet, of which she is jealous, viz. as henceforth holding the dear ashes which she must resign and consign to it.

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EP. 462. (IX. xxxi.)

On the effigy of a goose, apparently of silver, attached to a statue of Mars. This bird (see lib. xiii. 74, "Hac servavit avis Tarpeia templi Tonantis") was a symbol of safety, from its having saved the Capitol in the time of Camillus (Virg. Aen. viii. 655. Livy, v. 27).

Cum comes Aretois haereret Caesaris armis
Velius, hanc Marti pro duce votit avem.
Luna quater binos non tota peregrat orbes,
Debita posebat iam sibi vota deus.
Ipsi suas anser properavit laetus ad aras
Et eecedit sanctis hostia parva fociis.
Octo vides patulo pendere nomismata rostro
Alitis? hac exitis condita nuper erant.

1. Aretois] In the expedition of Domitian to Sarmatia. Hence in vii. 6. 1, he is spoken of as "Hyperboreis conversus ab oris."—Velius, surnamed Crispus, and thought to be the same as the Vibius Crispus, who in Suet. Dom. § 3, is described as giving the well-known reply, that "not even a fly was with Domitian," i.e. to be transfixed with a pin.—pro duce, 'for the safety of the emperor he vowed this bird,' i.e. as σωτηρίου ὄρνη. It is not clear if this means a live goose (which is supported by eecedit hostia), or the silver effigy of a goose. The latter, on the whole, appears more probable, though it is possible that the effigy was afterwards consecrated in commemoration of the event.

3. non tota] 'Not quite eight months had passed, and already Mars demanded the promised offering.' This is a compliment to the emperor for his speedy conclusion of the war.

5. 'The goose itself joyfully went to be offered up,' viz. because the emperor's safety was secured. It was thought a good omen when a victim went quietly to the altar. Aesch. Ag. 1260, πῶς θειλάτων βοῶν δικήν πρὸς βωμὸν εὐτόλμως πατέις;

7. Octo vides] Eight coins appear to have been suspended from the beak of the goose, symbolizing the number of months of the war. But this passage is obscure. Pendere may mean 'held in the open beak as if ready to fall;' and exitis condita naturally means that the bird had carried them in its inside, or that they had been placed in the effigy of the bird as representing the number of months of the war, and afterwards, on the consecration of the effigy, suspended from the beak, so as to become visible. It is commonly explained, 'placed there in
Quae litat argent, non sanguine, Caesar, 
Victima, iam ferro non opus esse docet. 10

consequence of auspices,' viz. which had portended the duration of the war.
9. litat] Litare is to gain the favour of the gods by offerings, as Pers. ii. 75; 'haec cedo ut adunoveam templis, et farre litabo.' Cf. Ep. 397. 2. The sense is, 'the victim that offers for you not its life, but money, shows that bloodshed is no longer necessary.' There is an antithesis in argento and ferro.

EP. 463. (IX. xxxv.)

On a parasite, who, in order to be invited, used to pretend that he had important news from abroad to communicate.

Artibus his semper cenan, Philomuse, merерis,
Plurima dum fingis, sed quasi vera referis.
Seis, quid in Arscàia Pacorus deliberet aula,
Rhenigenam numeras Sarmaticamque manum;
Verba ducis Daci chartis mandata resignas,
Victricem laurum quam venit ante vides;
Seis, quotiens Phario madeat Iove fusca Syene,
Seis, quota de Libyco litore puppis eat,
Cuins Iuleae capiti naseantur olivae,
Destinet aetherius cui sua sarta pater.

1. mereris] Captas, affectas.
3. Pacorus] A Parthian Arsacid king (Hor. Carm. iii. 6. 9. mentions the name), son of Vologeses I.—deliberet, ἑπιθυμεῖται, is planning against Rome. The precise numbers of the German and Sarmatian forces are alluded to in the next verse: the knowledge, of course, was impossible.
5. resignas] 'You open (i. e. pretend to know in confidence) the sealed instructions of the general of the Dacians,' also against Rome. Suet. Dom. § 6, 'expeditiones partim sponte suscepit, partim necessario; sponte in Cattos, necessario, unam in Sarmatas, legione cum legato simul caesa; in Dacos duas, primam Oppio Sabino consulari oppresso, secundam, Cornelio Fusco, praefecto cohortium praetorianarum, cui belli summam commiserat.'—laurum, the bay, i. e. victory over the Sarmatians. Cf. Ep. 397. 6, 'Nec minor ista tuae laurea pacis erit.' Suet. ibid., 'de Sarmatis lauream modo Capitolino Jovi retulit.' See Merivale, Hist. Rom. vii. pp. 344. 332.
7. Syene] The extreme southern limit of the Roman province of Egypt, Ep. 43. 7. 'You know how often the swarthy people of that dry region are rained upon by the Pharian, i. e. Egyptian, Jupiter.'—quota—puppis, whether it is the twentieth, or the hundredth, &c., ship which is just leaving the shores of Libya.
9. Iuleae—capiti] 'You pretend to know who will be crowned by the emperor as victor at the Quinquatria.'—Iuleae, imperial, given by a descendant of Iulus.—aetherius, &c., for whom Jupiter Capitolinus de-
Tolle tuas artes; Hodie eenabis apud me,
Hae lege, ut narres nil, Philomuse, novi.

signs his querna corona (Ep. 446. 3), or perhaps, to what general he intends to give a victory. But more probably the reference may be to the circumstance mentioned in Suet. Dom. § 4, 'instituit et quinquen- nale certamen Capitolino Jovi tri-
plex, musicum. equestre, gymnicum, et aliquanto plurium, quam nunc est, coronarum.'

12. Hae lege] 'On condition that you don't tell us any news'—a jocose hint that he does not believe a word that the man says.

EP. 464. (IX. xxxviii.)

On the skill of a juggler, called Agathinus, in catching a light shield after flinging it high in the air.

Summa licet velox, Agathine, pericula ludas,
Non tamen efficies, ut tibi parma cadat.
Nolentem sequitur, tenuesque reversa per auras
Vel pede vel tergo, erine vel uinge sedet.
Lubrica Corycio quamvis sint pulpita nimbo
Et rapiant celeres vela negata Noti,
Securos pueri neglecta perambulat artus,
Et nocet artifici ventus et unda nihil.
Ut peccare velis, cum feeperis omnia, falli
Non potes: arte opus est, ut tibi parma cadat.

1, 2.] 'Though with your nimble movements you play at a game of the greatest risk, you will never succeed in not catching the shield.' The poet pretends that the man tries to make it fall, but cannot.—ludere 'pericula, like ludere carmen, or a cognate accusative = ludere lusus.

3. reversa] 'Even though you should move away from it, it comes back to you, and is caught on some part of your body, and that not even the hand.'

5. Corycio] The sprinkling of the stage with saffron water is meant (see Ep. 153. 2), by which it is rendered slippery.—vela negata, the awning over the theatre, which the wind tries to carry away, but cannot, because it is tied fast. Lucret. iv. 75, 'vela — quae magnis intenta theatris per malos volgata trabesque tremendia flantan.' Inf. xi. 21. 6, 'Pompeiano vela negata noto.' See also Ep 655. 16.

7. pueri] Of the young Agathinus. —neglecta, though left to itself; though no care is taken in catching it.—perambulat, it goes over every part of the body, and is caught now by one limb, now by another.—ventus et unda, the wind and the saffron-water just mentioned.

9. Ut—velis] 'Even though you should wish to make a slip, still, after all your attempts, you cannot do so. Nothing but art will make it miss'—a παρ' ὑπνοιαν, since it was really art to catch it.
EP. 465. (IX. xliii.)

On a bronze statuette of a sitting Hercules, displayed on the table of Nonius Vindex.


1. *porrecto—leone*] 'By stretching out a lion's skin,' which softens the scut on a hard rock.—*in aere*, worked or cast in bronze. The statue is a small one, though the god it represents is one of huge stature.

3. *Quae tulit*] He sits gazing up at the stars which he once bore, viz. when he held up the heavens for Atlas.—*calet*, referring rather to *mero*, from its heating effects, or from the *calda* (Ep. 7. 3). The left hand was represented as holding the club, the right a goblet.

5. *fama recens*] 'A work of recent repute.' It is an old statuette, and by a Greek modeller, Lysippus, a celebrated artist in bronze, contemporary with Alexander the Great. Hercules is said to have been his favourite subject.—*nostri caeli*, the Roman graving-tool.—*munus*, 'a present from,' perhaps to Alexander, who was his patron, and is the 'tyrant of Pella,' mentioned in the next verse—the *Pellaeus juvenis* of Juv. x. 168. See Pliny, N. H. xxxiv. § 37 seqq.

6. *Qui—iacet*] Who now lies buried in that world which he conquered in so few years.

9. *Hannibal*] Livy, xxi. 1, 'Fama etiam est Hannibalem, annorum fere novem, pueriliter blandientem patri Hannibali ut ducetur in Hispanicam, quum, perfecto Africa bello, exercitum co trajecturus sacrificaret, altaribus admotum tacts saecis jurejurando adactum se, quum primum posset, hostem fore populno Romano.'

10. *Sullam*] 'It was this very Hercules that ordered the savage Sylla to lay down his kingly power,' i.e. a dictatorship which was as absolute as the power of a king. The poet appears to say, that the statuette was once the property of Sulla, and that the god (as the benefactor of mankind) had exercised an influence over him.

11. *Offensus, &c.*] 'Wearied and disgusted with the boasts and the threats of ever-shifting courts, he is only too glad now to inhabit the house of a private owner,' Vindex.

13. *Molorchi*] See Ep. 198. 30.—*deus*, 'the patron-god.'
EP. 466. (IX. xlv.)

The poet to Marcellinus, whom some take to be his son, and who was going out on the expedition against the Sarmatians. To him is addressed also lib. vi. 25, 'Marcellinus, boni suboles sincera parentis, Horrida Parrhasio quem tenet ursa jugo,' &c.

Miles Hyperboreos modo, Marcelline, triones
Et Getici tularas sidera pigra poli:
Ecce Promethei rupes et fabula montis
Quam prope sunt oculis nune adeunda tuis!
Videris immensis cum conclusa quereallis
Saxa senis, dices "Durior ipse fuit."
Et licet liaec addas: "Potuit qui talia ferre,
Humanum meritum fuxerat ille genus."

1—4. 'As a soldier you lately (i.e. in the expedition against the Getae, Ep. 375. 7) bore the cold under the northern constellations; now you have again to pass close to the Caucasus, and the scene of Prometheus' sufferings.' — *pigra*, the slowly-revolving 'Charles' wain.' Juv. v. 23, 'illo tempore quo se Frigida circumagunt pigri sarracae Bootae.'

5. *Videris, &c.* 'When you have seen the rocks once filled with cries by the ceaseless complaints of the aged sufferer, you will say, he was yet harder (more enduring) than they.' One who could suffer so much, and yet survive, must have been harder than the rock itself. — *conclusa* may perhaps mean 'invoked,' as Seneca has 'conclusam ades omnes,' Oed. 974. Virgil uses *conclusam* simply as *clamare,* in Aen. iii. 523. 'Italiam primus conclusat Achaetes.'

8. merito] 'One who was so hard himself, was a fit maker of the human race,' viz. which is called *durum genus, ταλαιπωρον.*

EP. 467. (IX. xlvi.)

On a selfish man who was always doing some trifling work in building that he might have an excuse for not giving to his friends.

Gellius aedificat semper: modo limina ponit,
Nunc foribus claves aptat emiture seras;
Nunc has, nunc illas reficit mutatque fenestras:
Dum tantum aedificet, quidlibet ille facit,

1. *aedificat*] See Ep. 457. 16.— *claves aptat.* He is fitting on a new lock, or purchasing bars to his doors, i.e. doing something that really costs him nothing, but affords a pretence that he is building.

4. *Dum tantum*] Provided only that he can say 'I am building,' to any friend who happens to ask him for money, he does not much care what he does, be it ever so trifling or needless.
On a rich and stingy old man, to whom the poet jocosely avows that he has been a captator, but now sees reason to fear that all hopes and promises of a legacy are alike vain.

Heredem cum me partis tibi, Garrice, quartae
Per tua iurares sacra caputque tuum,
Credidimus,—quid enim damnet sua vota libenter?—
Et spem muneribus fovimus usque datis;
Inter quae rari Laurentem ponderis aprum
Misimus; Actolae de Calydone putes.
At tu continuo populumque patresque vocasti;
Ructat adluc aprum pallida Roma meum.
Ipse ego,—quis credat?
Sed nec costa data est caudave missa milii.
De quadrante tuo quid sperem, Garrice? Nulla
De nostro nobis uncia venit apro.

1, 2. cum—jurares] Sc. me scriptum esse a te haeredem quartae partis: haeredem ex quadrante, the technical phrase was.—Per tua—sacra, the sacra of your own gens.

4. fovimus] 'We kept the hope (of a legacy) alive by giving you presents.'

5. Laurentem] The boars of this district were famed for their size and ferocity. Ovid, Fast. ii. 231, 'Sicut aper silvis longe Laurentibus actus Fulmineo celeres dissipat ore canes.' They were not, however, so good to eat as the boars of Umbria. Hor. Sat. ii. 4. 42.—Calydone, cf. Ep. 341. 2.

7. continuo] 'At once' (viz. lest the boar should get stale) you invited a party of nobles and citizens to eat it, but did not ask me even to take the lowest place.—pallida, viz. through indigestion or surfeit. A witty line. Compare Ep. 663. 9, 10, 'mul-lorum leporumque et suminis exitus hic est, Sulphureusque color carnific-cesque pedes.'

9. nec ultimus] 'Ne ima quidem sede amissus.'—Sed nee, 'nay, not even a rib or the tail was sent to my house as a remnant of the feast which I had myself supplied.'

11. quadrante] Quarta parte, sup. 1.—uncia, a pun on the word 'not even a twelfth part.' The sense is, 'if you don't send me a twelfth part of what I myself gave, how shall you send me a fourth part of your own property?'
On the toga presented to the poet by Parthenenius (Ep. 407. 16).

Haece est illa meis multum cantata libellis,
Quam mens edidicit lector amatque togam.
Partheniana fuit quondam, memorabile vatis
Munus: in hac ibam conspiciendus eques,
Dum nova, dum nitida fulgebát splendida lana
Dumque erat auctoris nomine digna sui;
Nunc anus et tremulo vix accipienda tribuli,
Quam possis niveam dicere iure tuo.

Quid non longa dies, quid non consumitis anni?

Haece toga iam non est Partheniana, mea est.  

1. multum cantata] He exaggerates, as if he had written so often about this toga, that the reader had learnt by heart its whole history and had become fond of it as a theme.

3. quondam] Once—which from its present condition you would hardly believe—this was the toga sent me by Parthenenius.—vatis. Parthenenius was himself a poet. See Ep. 217. 2; 644. 1.—eques, see Ep. 224. 2.

5. nitida] Clean and glossy.—auctoris nomine digna. This seems a play on candida, as in Ep. 407. 16, 'non sunt Parthenio candidiora suo.' There is probably also an allusion to παρθένος, as the Romans said virgo aqua, charta, &c., and the Greeks παρθένος ψυχή, Eur. Hipp. 1006.

7. Nunc anus] Here there is an implied opposition to παρθένος. *Now it is old, and hardly fit to give to a tottering pauper.* By tribulis one of a tribe is meant, i.e. not capite census, but merely described by the tribe in which he is enrolled. So inf. ix. 57. 8, ' nec pallens toga mortui tribulis,' Hor. Epist. i. 13. 15, 'ut cum pilcole soleas conviva tribulis.'

8. iure tuo] 'On your own authority,' or by your own right. If you say it is white, and it isn't, you are responsible for the assertion. For a play on nivea toga see Ep. 178.

10. mea est] 'It is my own,' viz. suited to my own poverty rather than to Parthenenius' wealth and splendour.

The subject is nearly the same as Ep. 102, to which the present has a close resemblance. This Gaurus (like Accius Labeo) had composed a stupid epic in twelve books on the Trojan war.

Ingenium mihi, Gaure, probas sic esse pusillum,
Carmina quod faciam quae brevitate placent.
Confiteor; sed tu bis senis grandia libris
Qui scribis Priami praelia, magnus homo es.

2. brevitate placent] As if they had no other merit.

3. grandia] Grandibus verbis scripta.—magnus, ironical: 'you are
Nos facimus Bruti puerum, nos Langona vivum: 5
Tu Magnus luteum, Gaure, Giganta facis.

great for writing much, if I am small
for writing little,' i.e. the inference
is about as just.

5. *Bruti puerum*] See Ep. 102. 4.
—*Langona*, some celebrated statuette
of a boy, about which nothing is

known (the best texts in Pliny, N. II.
xxxiv. 17, § 79, giving *mangonem* for
*Langonem*).—*vivum*, 'expressed to
the life.' This is opposed to *luteum*,
'a mad giant,' of mere inanimate and
unsightly clay.

**EP. 471. (IX. lii.)**

On two affectionate brothers, Tullus and Lucaus, for whom see Ep. 19.

Quod semper superos invito fratre rogasti,
Hoc, Lucane, tibi contigit, ante mori.
Invidet ille tibi; Stygius nam Tullus ad undas
Optabat, quamvis sit minor, ire prior.
Tu colis Elysios nemorisque liabitator amoeni
Esse tuo primum nune sine fratre cupis;
Et si iam nitidis alternus venit ab astris,
Pro Polluce mones Castora ne redeat.

1, 2.] The wish you had often ex-
pressed, that you might die before
your brother, was realized, though to
his grief.

2. 3.] He, Tullus, is jealous of you,
for he had desired the same fate for
himself, though, as the younger, it
seemed natural for him to live longer.

6. *nune primum*] All your life you
have wished to be with him; now
first, though in the groves of the
blessed, you desire to be without
him, viz. because you had rather
he remained in life. A beautiful
sentiment; showing, however, that
even an abode in Elysium was thought
secondary to the pleasures of this life,
in accordance with the Homeric doc-
trine about the dead.

7, 8. *Et si jam, &c.*] And if now
(by a compact like that between
Castor and Pollux, Ep. 244. 9; 446.
11) he has come from the stars to
take his turn with you on earth, that
you may take his in the sky, you act
like a Pollux advising a Castor not
to return.' You beg him to stay
wholly on earth, declaring your read-
iness to resign life here for ever in
his behalf.

**EP. 472. (IX. liii.)**

On the birthday of a friend, Quintus Ovidius. See Ep. 541.

Si credis mihi, Quinte, quod mereris,
Natales, Ovidi, tuas Apriles

1. *quod mereris*] This clause fol-
 lows amo tuas Apriles Kalendas. 'I
love your birthday as I do my own,
a regard which you deserve,' viz.
through your friendship for me. For
*Martiae Kalendas*, see Ep. 272. 10;
Pliny, Epist. vi. 11. 3, 'O diem lactum notandumque mihi candidissimo calculo!'

6. *Hic vitam, &c.*] My birthday gave me existence, your birthday gave me a friend; and the latter is the greater gift, since you are *major pars meliorque mei.*—*dant, in allusion to the presents sent on March 1.*

**EP. 473. (IX. liv.)**

On a couple of fowls sent as a present to a relation, with an apology for not sending game. The occasion may have been the feast called *Caristia,* held on the twenty-second of February, at which relations met at a friendly party for the purpose of making up any former quarrels (Ovid, Fast. ii. 617–636).

Si mihi Picena turdus palleret oliva,

Tenderet aut nostras Silva Sabina plagas;

Aut crescente levis traheretur harundine praeda

1. *olива*] The thrush or field-fare was said to fatten on the fruit or flower of the olive-tree; whence Epicarmus (ap. Athen. ii. 24, p. 64. F.) called these birds *ελαιοφιλοφάγους κηρύλας.*—*palleret,* were blanched, or 'blotted with; cf. Ep. 466. 5; or in reference to the colour of the fat.

*Silva Sabina,* a wood in my farm at Nomentum (Ep. 669. 1). A poetical expression for 'si tenderem plagas in Silva Sabina;' if I were to snare birds by laying gins or nets.

3. *levis—praeda*] 'The feathered prey.' This is not said of fishing, as some have supposed, because the point of the epigram requires that birds alone should be meant. Hence the *arundo* is the fowler's reed, an instrument so contrived, that a smaller reed, tipped with birdlime, was suddenly protruded (perhaps blown) through a thicker one, against a bird on its perch. To this *lengthening* the epithet *crescente* refers. Cf. xiv. 213, 'non tantum calamis, sed cantu fal- litur ales, Callida dum tacita crescit harundo manna.' It appears from this, that the fowler attracted the attention of the bird, as he approached it, by imitating its note. Propertius refers to the same custom in the *Vertumnus* (v. 2. 33), 'Cassibus im- positis venor, sed harundine sumpta: Faunus plumoso sum deus ancupio.' And *ibid.* iv. 13. 46, 'sive petes cal- lamo praemia, sive cane.' Petron. Sat. § 40, 'parati ancupes cum harundinis fœrent, et eos circa trin- linium volitantes momento excep- perunt.' *Ibid.* § 109, 'ecce autem per antennam pelagiae consederant volneres, quas textis harundinibus peritus artifex tetigit.'
Pinguis et implicitas virga teneret aves:
Care, dare sollemne tibi cognatio munus,
Nec frater nobis, nec prior esset avus.
Nunc sturnos inopes fringillorumque querellas
Audit et arguto passere vernat ager.
Inde salutatus picae respondet arator,
Hinc prope summa rapax milvus ad astra volat.
Mittimus ergo tibi parvae munuscula chortis,
Qualia si recipis, saepe propinquus eris.

5. Care appears to be a proper name, as in Ep. 458.—sollemne, ‘customary on such occasions,’ when game probably was the usual present. Cf. 474. 1. Or, ‘I would have sent them to you as a gift on this anniversary.’
7. Nunc, &c.] ‘As it is, my estate produces nothing but wild singing-birds.—sturnos, ‘starlings,’ which are called inopes, because they have nothing worth giving.—fringilli are thought to be ‘chaffinches.’—vernai, a rare but classical word, used by Propert. v. 5. 59, ‘dum vernat sanguis, dum rugis integer annus.’ Commi- pare ‘hibernatique meum marc;’ Pers. vi. 7. The word has reference to the season of the Caristia being early spring.—arguto, ‘twittering,’ ‘chirping,’ Ep. 143. 13.
9. Inde] ‘On one side.’ The jay (or magpie) croaks to the rustic, who tries to imitate and return its greeting.—Hinc prope, ‘from the other side close at hand.’ The kite has been making a descent on the chickens by the farm-house. The enumeration of wild birds is continued, but such only as are not used for food.
11. Chortis] See Epp. 343, 1; 617. 14.—saepe propinquus, ‘you shall often be treated by me in the same way, as a relation.’

EP. 474. (IX. lv.)

On the same subject; but an excuse for sending a present to neither of his two special friends, lest others should be offended. This epigram is addressed to Valerius Flaccus, the author of the Argonautica. Both he and Stella, the wealthy Eques and poet, would seem to have been in some way related to Martial.

Luce propinquorum, qua plurima mittitur ales,
Dum Stellae turdos, dum tibi, Flaccce, paro,
Occurrit nobis ingens onerosaque turba,
In qua se primum quisque meumque putat.

1. Luce propinquorum] ‘On the day of the Caristia’ (sup. 473). ‘In thinking of sending field-fares to Stella and Flaccus, I recall to mind a great number of persons. Every one of whom considers himself my particular friend, and claims relationship.’—onerosa, i.e. ‘quibus dona mittere onerosum fuerit.’
Demeruisse duos votum est: offendere plures
Vix tutum; multis mittere dona grave est.
Qua possum sola veniam ratione merebor:
Nee Stellae turdos, nec tibi, Flaccce, dabo.

5. Demeruisse] 'To have obliged,' nity.—votum est, 'is my anxious or deserved well of. A use of the desire.' word not uncommon in later Lati-

EP. 475. (IX. lviii.)

The poet's dedication of his book to the temple erected at a spa by Caesius Sabinus, to whom also the seventh book is dedicated (Ep. 386). It seems to have been a custom to inclose a spring in a marble fount in the atrium or peristyle of a domus: as Stella did to the spring of Ianthis, Ep. 299. Cf. Juv. iii. 15.

Nympha sacri regina lacus, cui grata Sabinus
Et mansura pio munere templo dedit,
Sic montana tuos semper colat Umbria fontes,
Nec tua Baianas Sassina malit aquas:
Excipe sollicitos placide, mea dona, libellos;
Tu fueris Musis Pegasus unda meis.—
"Nympharum templis quisquis sua carmina donat,
Quid fieri libris debeat, ipse docet."

3. colat] The sense is rather uncermon: 'so may mountainous Umbria (i.e. the rivuletts from the Umbrian hills) keep up a supply of water for you;' or, 'so may the mountain people of Umbria frequent you, and not prefer the more famous watering-place of Baiae.' The Sasinæ here spoken of must be that in Umbria; see on Ep. 148. 34.

3. sollicitos] 'Anxious as to their reception by Sabinus.' The dedication, in fact, is to Sabinus himself; but the poems are placed under the protection of his favourite nymph, whose spring the poet compares to Hippocrone, ἡγασίς κρήνη.

8. Quid fieri] 'He who presents his poems to a shrine of a water-nymph, must expect them to be thrown into the water.' This is the supposed reply of the nymph, who warns him not to be too sanguine as to their reception. Cf. Ep. 4, and 159. 4.

EP. 476. (IX. lix.)

On one who frequented the shops and markets, pretending to be a wealthy art-critic, and a judge of beauty, but spent nothing after all the trouble he had given. An excellent and witty epigram.

In Septis Mamurra diu multumque vagatus,
Hic ubi Roma suas aurea vexat opes,

1. In Septis] See Ep. 72. 5. to have built an amphitheatre, 'juxta Caligula is said (Suet. Cal. § 21) Septa;' and perhaps this will ac-
Inspeexit molles pueros oculisque comedit;
Non hos, quos primae prostitutuere casae,
Sed quos arcanae servant tabulata catastae
Et quos non populus, nec mea turba videt.

Inde satur mensas et opertos exuit orbis
Expositumque alte pingue poposeit ebur,
Et testudineum mensus quater hexaelinon
Ingemuit citro non satis esse suo.

Consulruit nares, an olerent aera Corinthon,
Culpavit statuas et, Polyclite, tuas

count for its being noted for the better kind of shops. That both slaves and citrei orbes (tables) were sold in the Septa, appears also from Ep. 570. 4. It was in the Campus Martius. Ovid, Fast. i. 53, 'est quoque, quo populum jus est includere septis.' — vexat, rather in reference to customers, who handle every kind of ware, and let nothing rest. By a bold figure, Rome itself is said 'to give no rest to its own wealth,' 'to press it upon buyers,' 'huddle together,' &c.

3. Inspexit] From Ep. 317. 2, it appears this was the technical word for examining slaves exposed for sale.—comedit, 'devoured them with his eyes.' Cf. i. 96. 12, 'sed spectat oculos devorantibus dracanos.'

4. casae] The wooden sheds in which slaves were kept, when not placed on the slave-stand.—primae, those first come to, viz. the commoner sort. The arcanae catastae are the more choice or select slave-stands, to which only wealthy purchasers had access, and the boards of which are said to reserve slaves, such as the eye of the vulgar does not behold. For catastae, see Ep. 290. 1.

7. satur] Continuing the metaphor in comedit. — evert, 'he strips the cover off the marble slabs and the circular wooden tables.' The Roman tables were not fixed to the legs, as ours generally are, but were taken off, and seem to have been kept apart See Propert. v. 8. 44, who is describing a mishap at a party. 'Recidit inque suos mensa supina pedes.'—ebur, the elephant's tusks, of which the legs were formed, and called pingue, from their rich shining hue. Cf. Ep. 457. 5. Pers. ii. 52.—poposcit, 'asked to have them taken down, as they were hung up on a peg, high over the table to which they belonged.' Cf. Ep. 87. 9, 'tu Libyco Indis suspendis dentibus orbis' (where 'suspendis' is 'balance on the ivory legs'). Becker, Gallus, p. 295.


The hexaelinon, as the name implies, was a sofa for six, and containing twice as many as the ordinary lectus. See on Ep. 545. 6. The man measures this piece of furniture four times over, and laments that it is a little too small to fit his circular table. Compare Theophrastus' character of ἀλάγωμεια, xxii., καὶ προσελθών δ᾽ ἐπὶ τοὺς ἵππους τοὺς ἀγαθοὺς τοῖς πρωκοῦσι προσ-πωίσασθαι ὑπερτια, καὶ ἐπὶ τὰς κλίνας ἔλθον ἰματισμὸν γενήσαι εἰς ἐνὸ τάλαντα, καὶ τῶ παιδί μαχεσθαι, ὃ ἢ τὰ χρυσία ὦκ ἔχουν αὐτῶ ἀκολουθεῖ.

11. Corinthon] Corinthian bronzes were held in request by the Romans; and connoisseurs professed to test
EPIGRAMMATA. 301

Et turbata brevi questus crystallina vitro
Murrina signavit seposuitque decem.
Expendit veteres calathos et si qua fuerunt
Poeula Mentorea nobilitata manu,
Et virides pieto gemmas numeravit in auro,
Quidquid et a nivea grandius aure sonat.
Sardonychas versus mensa quaesivit in omni
Et pretium magnis fecit iaspidibus.
Undecima lassus cuniam discederet hora,
Asse duos calices emit et ispe tulit.

their genuineness by the smell.
Propert. iv. 5, 6, 'nec miser aera paro clade, Corinthie, tua.' Cie.
in Verr. ii. 4, ch. 44, 'tu videlicet solis vasis Corinthisiis delectaris: tu
illius aeris temperationem, tu operum lineamenta salliertissime perspicis.'
Virg. Georg. ii. 464, 'illusasque auro vestes, Ephyreiaque aera,'
Petronius, § 50, 'cum Agamemnon propius consideraret, ait Trimalchio, "solus sum qui vera
Corinthia habeam."'
12. Culpari] Viz. in order to appear a knowing art-critic; or to
cheapen them.
13. crystallina] See Ep. 23. 6.—
turbata, &c. He complained that the glass was not transparent, but spoiled
by a blotch or flaw of common bottle-glass, as we call it; but why
brevi? Perhaps this kind was thought more brittle. — Murrina,
'porcelain cups,' as some think.
Mr. Mayor, however, on Juv. vii.
133, gives good reasons for believing
some natural material was meant.
See on 211. 1.—signarit, 'he put
his seal upon, and laid aside,' as if
agreeing to purchase them.
15. Expendit] iβάσατας 'he
felt the weight of.' The calathus
was a cup much like our silver
beaker. Rich gives an engraving
of it in Comp. Dict. p. 97. — Mener-
torea, see Ep. 424. 2.
17. virides — gemmas] Emeralds
set in gold, which is called pieto,
from their reflection. Hence in
Ep. 646. 3, 'miratur Seythicas
virentis aurem Philmae Jupiter.'
The Roman jewellers well understood
this art. Cf. Juv. v. 43,
'nam Virro, ut multi, gemmas ad
pocula transfert A digitis.'
Inf. xiv. 109. 'Gemmatum Seythicis ut
luceat ignibus aurot Aaspis. Quot
digitos exuit iste calix!' — Quidquid
et, &c., he counted the stones in
earrings.
19. versus] 'Genuine,' again as if
a judge of gems. See on 196. 6 —
mensa, the tables of the jewellers
pretium—feceit, 'he made a bid,'
offered a certain sum for some large
jaspers. For pretium facere = licitari,
see Ep. 42. 7.
22. duos calices] 'He bought
a couple of pot mugs for a penny, and
took them home himself.' The last clause is a witty climax to the
man's meanness.

EP. 477. (IX. ix.)

A beautiful epigram on a wreath of roses, sent by the poet to his friend
Sabinus (sup. Ep. 475).

Seu tu Paestanis genita es seu Tiburis arvis,
Seu rubuit tellus Tuscula flore tuo;
Seu Praenestino te vilica legis in horto,  
Seu modo Campani gloria ruris eras:  
Pulchrior ut nostro videare corona Sabino,  
De Nomentano te putet esse meo.

4. seu, &c.] Having bought the roses in the market, he does not really know whence they grew.  

EP. 478. (IX. lxii.)

This also is a most elegant and highly poetical composition. It describes a plane-tree, some years previously planted at Cordova by the hand of Domitian. It appears to have stood in the viridarium, in the peristyle or inner court of a town-mansion (domus).

In Tartessiacis domus est notissima terris,  
Qua dives placidum Cordubam Baetin amat,  
Vellera nativo pallent ubi flava metallo  
Et limit Hesperium bractea viva peesus;  
Aedibus in mediis tootos amplexa penates  
Stat platanus densis Caesariana comis,  
Hospitis invicti posuit quam dextera felix,  
Coepit et ex illa crescre virga manu.  
Auctorem dominumque suum sentire videtur:  
Sic viret et ramis sidera celsa petit.  
Saepe sub hac madidi luserunt arbore Fauni  
Terruit et tacitam fistula sera domum;

1. Tartessiacis] Tartessus is said to have been a name of the Baetis (Guadalquivir), Ep. 407. 5, and Tartt'tMia µύταια, in Ar. Ran. 475, proves that it was some river in the west, though perhaps (like the Eridanus) semi-mythical.

3. Vellera, &c.] See on Epp. 243. 7; 672. 5. Nothing can be more elegant than this comparison of the natural yellow tinge of the wool with the golden fleece, in which the metal itself is viva, part of the living animal.—bractea, see Ep. 410. 6.—Hesperium—peesus, Ep. 407. 6, 'Baetis in Hesperia te quoque lavit ove.' The real 'golden fleece' was sought in the East.


7. Hospitis invicti] Domitian, who seems at the time (perhaps long before he became emperor) to have been a guest in the house.

8. crescre] Viz. as planted by a divine hand.

10. Sic] Adeo.—sidera, an elegant allusion to the destiny of Domitian.

11—14.] The tree has done good service to the gods themselves. The sportive Fauns, in their tipsy jollity, have found shelter under it, and the Dryad nymph has escaped, by hiding beneath its boughs, the pursuit of Pan.

12. tacitam] Somno sopitam.—
Dumque fugit solos nocturnum Pana per agros,  
Saepe sub hac latuit rustica frounde Dryas.  
Atque oluere lares commissatore Lyaeo,  
Crevit et effuso lactior umbra mero;  
Hesternisque rubens dicecta est herba coronis,  
Atque suas potuit dicere nemo rosas.  
O dicecta deis, o magni Caesaris arbor,  
Ne metuas ferrum sacrilegosque focos.  
Perpetuos sperare licet tibi frondis honores:  
Non Pompeianae te posuere manus.

*terruit, quasi portento.—serra, intempestā.*

15. *olueae* 'Bacchus too has held his revels under the tree, so that the whole house was fragrant with wine; nay, the tree itself grew more blithely from the wine poured out in libations on its roots.' It was the custom, as appears from Propert. v. 8. 35, to hold drinking parties in the *viridarium*; 'unus erat tribus in secreta lectulus umbra.' The *libations* were not, perhaps, specially to the tree, though they may have moistened the ground under it.

17, 18.] Scattered rose-leaves from yesterday's wreaths lay around it in such confusion, that no one could say to whom they had specially belonged.' For this custom of the guests pelting each other with roses, see Propert. v. 8. 4.—By *rubens herba*, the red petals seem to be meant, though *herba* is improperly used.

19—22.] 'A tree so favoured by the gods, and planted by a Caesar, need not fear being impiously cut down and burnt for fire-wood.'

22. *Pompeianae* 'It was not Pompey's hands (he suffered defeat), but Caesar's, the unconquered, that planted you.' This, therefore, is an omen of your lasting to all time.

**EP. 479. (IX. lxiv.)**

On a temple and statue of Hercules, consecrated by Domitian at the eighth milestone on the Appian way (inf. Ep. 505), and the sixth from Alba (ibid. 12). It would seem, from the context, that a new statue of the emperor had been substituted for an old one of Hercules. So Ep. 505. 1, 'simili venerandus in Hercule Caesar.' See Merivale, Hist. vii. p. 378.

Herculis in magni voltus descendere Caesar  
Dignatus Latiae dat nova templa viae,

1. *descendere*] It is a condescension on the part of the emperor to assume the form of Hercules, viz. in a statue. In the same spirit of flattery the real Hercules is called *pusillus*, in Ep. 141. 4, as compared with the pretender to the name.—*Latiae viae*. The Via Latina led straight to Aricia, which is called in the next verse the 'woody domain' of Trivia, or Diana, because she was worshipped at the Lacus Nemorensis, near that place, in common with Hippolytus, or Virbius. Virg. Aen. vii. 774. Ovid, Fast. iii 261—264.
Qua Triviae nemorosa petit dum regna viator,
Octavum domina marmor ab urbe legit.
Ante colebatur votis et sanguine largo,
Maiorem Aleiden nunc minor ipse colit.
Hunc magnas rogat alter opes, rogat alter honores;
Illi securus vota minora facit.

4. *domina—urbe*] Cf. Epp. 2. 3; 649. 9.—*legit*, "reads the distance on the milestone."
5. *colebatur*] Viz. Heracles. He appears, like Diana of Aricia, to have been worshipped here with the heroic honours of blood-sacrifices.
6. *minor ipse*] Now Heracles himself, an inferior deity, worships Domitian, the greater.
7. *Hunc*] "Of Domitian one person asks wealth, and another honours." Heracles was regarded as the god of luck (Pers. ii. 12), and hence as the giver of wealth. At the same time, a compliment to the liberality of Domitian is conveyed.

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**EP. 480. (IX. lxviii.)**

On a schoolmaster, who annoyed Martial by assembling his noisy pupils at a very early hour.

Quid tibi nobiscum est, ludi scelerate magister,
Invisum pueris virginibusque caput?
Nondum cristati rupere silentia galli:
Murmure iam saevo verberibusque tonas.
Tam grave percussis incedibus aera resultant,
Causidico medium cum faber aptat equum:
Mitior in magno clamor furuit amphitheatro,
Vincenti parmae cum sua turba favet.

1. *Quid tibi*] "What do you want me for?" i.e. when I am no pupil of yours, and do not want to be disturbed.—*ludi—magister*, see Epp. 557. 1; 669. 5.—*pueris virginibusque*, to boys and girls, whom you teach.
3. 4.] "Tis not yet cock-crow, and your loud voice and noisy lash begin to sound." The early school-hours were mentioned by Juvenal, vii. 222, "dummodo non pereat, media quod noctis ab hora sedisti."
5. 6.] "The noise you make is like that of a brazier rivetting the statue of a lawyer on the back (to the middle) of a horse." Rich people had statues in their *vestibula* (Tac. Ann. xi. 35) of themselves or their ancestors, sometimes on horseback, or standing in cars (Juv. vii. 125 — 127, where see Mr. Mayor's note).
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8. *parmae*] The shield or target worn by the gladiator called Threx ('clypeo pugnantibus et falce supina.') Juv. viii. 201). When he appeared to be getting the better of his adversary, the faction who favoured
Vicini somnum non tota nocte rogamus:
Nam vigilare leve est, pervigilare grave est.
Discipulos dimitte tuos. Vis, garrule, quantum
Aecipulos ut clames, aecipere ut taceas?

him raised loud shouts, clapping of hands, &c. Juv. viii. 59, 'exultat rauro victoria Circo,' Ep. 549. 1, 'clamosi gloria Circi.' 9. non tota nocte] i.e. aliqua saltem parte noctis.—leve est, &c., though it may be a trifle to keep awake, it is no trifle to do so all night long.

EP. 481. (IX. lxx.)

On a profligate, who was always complaining about the wickedness of the times.

Dixerat "o mores! o tempora!" Tullius olim,
Sacrilegum strueret cum Catilina nefas,
Cum gener atque socer diris concurreret armis
Maestaque civili caede maderet humus.
Cur nune "o mores!" cur nune "o tempora!" dicis?
Quod tibi non placeat, Caeciliane, quid est?
Nulla dueum feritas, nulla est insania ferri;
Pace frui certa laetitiaque licet.
Non nostri faciunt, tibi quod tua tempora sordent,
Sed faciunt mores, Caecilianee, tui.

1. olim] In the Catiline orations Cicero uttered the famous words, 'O tempora, O mores! Senatus hoc intelligit, consul videt, hic tamen vivit.'

3. Cum, &c.] 'And again when Pompey and Julius Caesar (whose daughter Julia was married to Pompey) engaged in a civil conflict.' But it is not known that Cicero said similar words on this occasion. The event seems alluded to in the verse of Ovid, Fast. iii. 202, 'tune primum generis intulit arma socer.'

8. Pace frui, &c.] A compliment to Domitian.


EP. 482. (IX. lxxi.)

On a 'happy family' of an African lion and a ram, trained to live and feed amicably together.

Massyli leo fama iugi pecorisque maritus
Lanigeri mirum qua coiere fide.

1. fama] See Ep. 341. 2.—mirum, &c., θαυμαστὸν ὅσον συνοικεῖοντα &c., though it may be a trifle to keep awake, it is no trifle to do so all night long.
Ipse licet videas, cavea stabulantur in una
Et pariter socias carpit uterque dapes:
Nec fetu nemorum gaudent nec mitibus herbis,
Concordem satiat sed rudis agna famem.
Quid meruit terror Nemesis, quid proditor Helles,
Ut niteant celsi lucida signa poli?
Sidera si possent pecudesque ferreaeque meneri,
Hic aries astris, hic leo dignus erat.

3. *cavea*] A cage or den, usually that in which beasts were kept at the amphitheatre (lib. i. 48. 6).
5. *fetu nemorum*] They do not delight, the one in the wild animals of the wood, the other in harmless grass; but they both feed together on a lamb, a food strange (*rudis*) to one of them at least. If the thing related be a fact, it certainly constituted the chief wonder of the show. But there can be no doubt that the poet himself was deceived.
7. *proditor Helles*] The ram that let Helle fall from his back, so as to be drowned in the Hellespont, Ovid, Fast. iii. 369—876. The constellations *leo* and *aries* are thus described.
10. *aries*] To be enrolled among the stars. Ovid, ut sup., 'litoribus tactis aries fit sidus.'—*hic*, &c., 'this was the ram, *this* the lion (rather than the others).'

**EP. 483. (IX. lxxxii.)**

To a celebrated pugilist, who had sent a present of eatables, as a sportula, to the poet. Playing on the name *Liber*, he reminds him that some wine would have been acceptable too. There is an epigram in viii. 77, addressed to the same man, who appears to be somewhat of a sensualist and a *bon vivant*.

*Liber, Amyclaea frontem vittate corona,
Qui quatis Ansonia verbera Graia manu,
Clusa mihi texto eum prandia vimeae mittas,
Cur comitata dapes nulla lagona venit?
Atqui digna tuo si nomine munera ferres,
Seis, puto, debuerint quae mihi dona dari.*

1. *Amyclaea*] Pollux, the inventor of the art of pugilism, was from Amyclae in Laconia (Pind. Pyth. i. 65. 8); hence the epithet is applied to the crown won by Liber in a boxing-match.—*verbera Graia*, 'who, though born in Italy, practise the Grecian art.'—*quatis—*verbera, i.e. intendis ictus.
3. *cum—mittas*] 'As you are sending' (not 'when you send'), &c.—*texto—*rimine, the *sportula*, or dole of meat, was given in a wicker basket. See Mayor on Juv. Sat. i. 95.
5. *tuo—nomine*] Viz. which is the same as a title of the god of wine.—*dulmerint*, the indirect perfect; as 'debit (or debetab) mihi dari', means 'ought to have been given,' which implies, 'but it was not given.'
EP. 484. (IX. lxxiii.)

On a cobbler who had succeeded, as client, to the estates of his deceased patron. Compare Ep. 122.

Dentibus antiquas solitus produceere pelles
Et mordere into putre vetusque solum,
Prænestina tenes decepti rura patroni,
In quibus indignor si tibi cella fuit.
At me litterulas stulti docuere pareutes:
Quid cum grammaticis rhetoribusque mihi
Frange leves calamos et scinde, Thalia, libello
Si dare sutori calceus ista potest.

1. _produere_] To draw out, i.e. stretch, with your teeth old scraps of leather.—_solum_, soleam; 'to gnaw and bite a shoe-sole rotten with mud and worn out with age.'

3. _patroni_] See Ep. 50. 9.—_decepti_, viz. deceived in your character, and in thinking you worthy of the reward.—_indignor_, &c., 'I am indignant at the idea of your formerly having had even a slave's hut to live in upon that estate.'—_cella_, see Ep. 132. 3.

7. _At me_, &c.] 'My foolish parents sent me to a grammar school, and to learn the useless and unprofitable art of rhetoric.' On the poverty of some of these men see Juv. vii. 145—9.

9. _Franche_] Cf. Juv. vii. 27, 'frange miser calamos vigilataque proelia dele.'—_ista_, viz. _rura_; properly 'those lands of yours.' He addresses, not Thalia, but the _sutor_, at the beginning. 'This is certainly awkward, as we have 'sutori,' not 'tibi, sutor.' Or is the sense, 'ista, quae vides?'

EP. 485. (IX. lxxiv.)

On a _cerea imago_, or bust of a young man, which the father had represented as an infant, lest the real likeness should awake too keen regrets. Ep. 487 is on the same subject.

Effigiem tantum pueri pictura Camoni
Servat, et infantis parva figura manet.
Florentes nulla signavit imagine voltus,
Dum timet ora pius muta videre pater.

1. _pictura_] 'The painting (painted effigy) preserves the likeness of Camonius only as a boy; and the early form which he had as an infant is still retained.' Cf. Juv. viii. 2, 'pictos ostendere vultus majorum,' and Mr. Mayor's note.

3. _Florentes_] 'The countenance, as it appeared in the prime of life, the affectionate father has not stamped with any likeness, in his fear to look upon a face that can no longer speak to him.'—The meaning of _muta_ is, that even the silent portrait of the face as it was would overpower his feelings.—_signavit_, _cf. Ep. 286. 3_, 'est tibi quae patria signatur imagine voltus.'
EP. 486. (IX. lxxv.)

On a cold-bath built of wood, and a hot-bath built of marble; which the poet thinks a perverse order of things. (For balneum see Ep. 129. 1.)

Non silice duro structilive caemento,
Nec latere coeto, quo Semiramis longam
Babylona eixit, Tucca balneum fecit:
Sed strage nemorum pineaque compagne,
Ut navigare Tucca balneo possit.
Idem beatas lantus extruet thermas
De marmore omni, quod Caryostos invenit,
Quod Phrygia Synnas, Afr a quod Nomasmittit
Et quod virenti fonte lavit Eurotas.
Sed ligna desunt: subice balneum thermis.

1. silice duro] Hard volcanic rock, or basalt.—caemento, 'rubble,' Hor. Carm. iii. 1. 35.—latere coeto, the burnt brick of the walls of Babylon, Herod. i. 179.—longam, because the wall was some fifty-five miles in extent.

5. navigare—balneo] 'So as to be able to take a voyage in his bath,' as being, like a Noah's ark, a pile of timber made of materials proper for a ship, and large enough to sail in. There seems either an intentional play or a confusion between two distinct meanings of 'in the bath.'

6. Idem, &c.] 'The same Tucca in his extravagance is building costly hot-baths of various marbles.' Compare Ep. 296, where an enumeration is given of the rare marbles used in thermae.

8. Nom as] Numidia (the land of Nomad tribes). See Ep. 426. 8.—Synnas. A marble called Synmadicum is mentioned together with Numidicum by Pliny, N. H. xxxv. § 1, as artificially variegated, by a device invented in the reign of Nero, and also by Statins, Sylv. i. 5. 37—41.

9. virenti fonte] Poetically, the green colour of the Spartan marble (verdo antico) is referred to the leafy sources of the Eurotas; cf. Ep. 296. 11, 'illic Taygeti virent metallar.' The idea seems borrowed from the tint supposed to be imparted to fleeces by the virtue of water, Ep. 689. 2.

10. ligna] Viz. to heat the bath.—subice, &c., 'put the cold-bath in the fire for the service of the hot-bath.' (Compare the short form adicit, Ep. 191. 9.) The joke at the end seems the real point of the epigram: not that there was any real impropriety or unfitness in the materials employed. This appears clearly from Ep. 296.

EP. 487. (IX. lxxvi.)

The subject the same as Ep. sup. 485.

Haec sunt illa mei quae cernitis ora Camoni,
Haec pueri facies primaque forma fuit.

1. mei—Camoni] As from ver. 10, it is clear that the poet is speaking, mei must mean 'my friend.'—pueri, from Ep. 485. 2, and from 'prima
Creverat hic voltus bis denis fortior annis
Gaudebatque suas pingere barba genas,
Sparserat. Invidit de tribus una soror
Et festinatis incidit stamina pensis,
Absentemque patri rettulit urna rogum.
Sed ne sola tamen puerum pictura loquatur,
Hace erit in chartis maior imago mei.

formae; must also be taken for 'infantis.'

3. Creverat—fortior] 'Had grown to be manly.'

5. purpura] 'The glossy hair once cut had but lately soiled the tips of the scissors.' The expression is harsh, and seems borrowed from the blood of a victim; whence libare and spargere cultros. The Greeks called striplings with a downy beard πυμης, although purpura, purpureus, it is well known, refer to any bright hue.—Invidit, 'was jealous of his beauty.'—For de tribus una, viz. one of the Fates, cf. Ep. 191. 10.

7. incidit] Lit. 'cut a notch in.' i. e. 'cut short off, the thread on (or from) the too quickly worked wool.'

Cf. Ep. 44. 9, 'cum mihi supremos Lachesis perneverit annos.'

8.Absentem — rogum] The urn brought back to his father the ashes of his absent son. Cf. Ep. 461, 3. This peculiar use of rogus may be illustrated by Propert. v. 11. 8, 'obserat umbrosos lurida porto rogos,' i. e. the shadowy unsubstantial ghosts (if the reading uumbrosi be right).

This is very elegantly said in a double sense, viz. of 'an older face' than an infant's, and 'a more enduring monument' than a picture. The reference is to the custom of prefixing the author's portrait to a book; see Epp. 23. 2; 377. 6.

EP. 488. (IX. lxxviii.)

On a woman who, having poisoned seven husbands, marries an eighth. The poet hints that, as practising the same art, this last is pretty sure to get rid of her in the same way. See Ep. 420. Galla is presumed to have got the money of her husbands, which will prove the motive for making away with her.

Funera post septem nupsit tibi Galla virorum,
Picentine: sequi volt, puto, Galla viros.

EP. 489. (IX. lxxxi.)

On an envious rival poet, who had disparaged Martial's verses.

Lector et auditor nostros probat, Aule, libellos,
Sed quidam exactos esse poeta negat.

1. Lector, &c.] 'Both readers and hearers (in the auditorium) approve
Non nimium euro: nam cenae fercula nostrae
Malim convivis quam placuisse cocis.

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ciently corrected. Never mind; I had rather my dishes should please
guests than cooks,' i.e. professional men are sure to be jealous of each

other; or perhaps, 'I had rather please the upper classes than mere
slaves.'

EP. 490. (IX. lxxxii.)

On a spendthrift, who had rapidly run through a large property. This
Munna appears to be different from one of the same name in Ep. 536
(a Phoenician name, probably).

Dixerat astrologus periturum te cito, Munna,
Nec, puto, mentitus dixerat ille tibi.
Nam tu dum metuis, ne quid post fata relinquas,
Hausisti patrias luxuriosus opes,
Bisque tuum deciens non toto tabuit anno:
Die mihi, non hoc est, Munna, perire cito?

2. mentitus] If not right in the
literal, he was so in the moral sense, viz. as a man who has lost his all is said perire, 'to be undone.'

3. metuis] Jocously. 'In your
fear lest you should leave some property behind you, you wasted your
patrimony (lit. 'swallowed it down') by extravagant living.' Pers. vi. 21,
'hic bona dente Grandia magnanimus

peragit puer.'

5. tuum his deciens] i.e. tuum
vicios centena millia, or 2000 ses-
tertia. The phrase is like plenum
riciens, in Ep. 48. 1; tricens soltum,
Ep. 180. 4.—non toto, 'in less than
a year.' Cf. Ep. 243. 16.

6. cito] Thus not only perire, but
perire came true.

EP. 491. (IX. lxxxiii.)

In compliment to Domitian for his edict respecting the theatres. (Suet.
Dom. § 7, 'Interdixit histrionibus scenam, intra domum quidem exercendi
artem jure concessum.') It is thought that under histriones the equites were
included, who under former emperors used to exhibit on the stage.

Inter tanta tuae miracula, Caesar, harenae,
Quae vincit veterum munera clara ducum,

1. miracula] In allusion to the
trained beasts, which Domitian was
fond of bringing into the Colosseum.

—munera, the usual term for exhi-
bitions of this kind.
Multum oculi, sed plus aures debere fatentur
Se tibi, quod spectant qui recitare solent.

4. quod spectant] 'Our ears are saved much pain by those only spectators, who used to recite.' Perhaps there is an allusion to the very indifferent performances of the amateurs of equestrian rank.

EP. 492. (IX. lxxxiv.)

To his friend Norbanus, with a copy of the poet's works.

Cum tua sacrilegos contra, Norbanc, suores
Staret pro domino Caesare sancta fides,
Haec ego Pieria ludebam tutus in umbra,
Ille tuae cultor notus amicitiae.
Me tibi Vindeliciis Raetus narrabat in oris,
Nescia nec nostri nominis Aretos erat.
O quotiens veterem non inficiatus amicum
Dixisti "Meus est iste poeta, mens!"
Omne tibi nostrum quod bis trieteride iuncta
Ante dabat lector, nunc dabit auctor opus.

1. Cum tua, &c.] 'When your inviolable loyalty was standing up for the imperial authority against the sacrilegious frenzy of the rebels in upper Germany, under Lucius Antonius Saturninus, on whom see Ep. 163, Merivale, Hist. Rom., &c., vii. p. 349—351.

3. tutus] Safe from the communications to which you were exposed,—umbra, the retirement of a poet's life. Juv. vii. 3, 'Nam si Pieria quadrans tibi nullus in umbra ostendatur.' Ib. 59, 'cantare sub antro Pierio,'—notus, either 'tibi,' or 'notus in orbe.'

5. Me tibi, &c.] 'My verses were quoted to you by Rhætians in the country of the Vindelici, and the regions of the north were acquainted with my name.' Cf. Ep. 590. 5, 'dicitur et nostros cantare Britannia versus.'

7. non inficiatus] Agnosceus, 'eager to own.'—iste, 'that poet of yours.' viz. whom you are citing, 'is mine, even mine own friend.'

9. bis — juncta] 'Twice coupled together,' bis geminata. This passage is important, as showing that the first nine books of epigrams were composed in a period of twelve years.—auctor, 'the author himself' will now give you the entire work, which before you had only from a reader of it.' You shall read from a copy of your own the epigrams which (in your absence from Rome) you only heard.
EP. 493. (IX. lxxxv.)

On one who feigned illness as an excuse for not giving dinner-parties.

Languidior noster si quando est Paulus, Atili, Non se, convivias abstinet ille suos.
Tu languore quidem subito fictoque laboras,
Sed mea porrexit sportula, Paule, pedes.

2. abstinent There is a play on the double sense, abstinentem esse and arcere a se, to keep at arm’s length, as we say.
3. 4. You, no doubt, Paulus, are taken with a sudden (albeit sham) illness; but my fare as a client is dead and gone. — For sportula see Ep. 114. 5. porrexit pedes, viz. ad januam; for this was the way in which corpses were laid out. Pers. iii. 104, ‘alto compositus lecto—in portam rigidos calces extendit.’

EP. 494. (IX. lxxxvii.)


Septem post calices Opimiani
Denso cum iaceam triente blaesus,
Affers nescio quas mihi tabellas
Et dicis ‘Modo liberum esse iussi
Nastam—servolus est mihi paternus—
Signa.’ Cras melius, Luperce, fiet.
Nunc signat meus anulus lagonam.

1. Opimiani See Ep. 15. 7.
2. Denso— triente] Συνχυσ τοντηπια.—L白沙us, as Ep. 240. 8, ‘insipuy.’
3. Signa] ‘Sign for me the deed of emancipation.’ This was doubtless manumissio per testamentum. Compare, for the form of request, Pers. v. 81, ‘adsigna, Marcē, tabellas.’ Witnesses were required to be present.
4. signat — lagonam] This may refer to the custom of transferring genus from rings to goblets (Juv. v. 43); or to the sealing up jars of wine. Pers. vi. 17, ‘Et signum in vapida naso tetigisse lagena.’ But perhaps it is a joke with a less particular application: ‘I am unfit for sealing any thing but — b — bottles’ (hic).

EP. 495. (IX. lxxxviii.)

A witty epigram on a captator, who had ceased to send presents when he found his name was really down in his friend’s will. See Ep. 228. 7. The poet reminds him that an occasional ‘refresher’ is highly desirable.
Cum me captares, mittebas munera nobis:
Postquam cepisti, das mihi, Rufe, nihil.
Ut captum teneas, capto quoque munera mitte,
De cavea fugiat ne male pastus aper.

4. De cavea] A figure from the name may possibly be erased from the will.
Ep. 482. 3. A delicate hint, that

EP. 496. (IX. lxxxix.)

To Stella, the wealthy eques and poet, who seems to have proposed verse-writing as an after-dinner amusement. Martial assents, on condition that bad ones shall be allowed to pass; but he means to protest against choosing such a time.

Lege nimis dura convivam scribere versus
Cogis, Stella: licet scribere, nempe malos.

EP. 497. (IX. xc.)

To Flaccus (perhaps Valerius, the poet), whom he warns to take care of his health in the hot season at Cyprus.

Sic in gramine floreo reclinis,
Qua gemmamibus hine et inde rivis
Curva calculus excitatur unda,
Exclusis procul omnibus molestis,
Pertundas glaciem triente nigro,
Frontem sutilibus ruber coronis:
Infamem nimio calore Cypron
Observes, moneo precorque, Flacce,
Messes area cum teret crepantes


3. excitatur] He poetically speaks of pebbles being moved by the sparkling or flashing ripple; whereas rather the pebbles cause the ripple. Both, however, may be true: the phrase is at least a very elegant one.


10. Observes] Εὐλαβοῦ, φυλάτ-του, beware of Cyprus, which is not healthy at midsummer.

11. crepantes] Rattling or rustling from their dryness. So Virg. Georg. i. 74, 'laetum siliqua quassante legumem.' Ibid. 76, 'calamos silvam-
Et fervens iuba saeviet leonis.
At tu, diva Paphii, remitte, nostris
IIlaesum puerum remitte votis.
Sie Martis tibi serviant Kalendae
Et cum ture meroque victimaque
Libetur tibi candidas ad aras
Secta plurima quadra de placenta.

que sonantem.' — *leonis*, viz. the
collection, Ep. 557. 6.
15. *Martis—Kalendae*] This was
the day on which lovers sent pre-
sents to their mistresses, Epp. 272.

10; 526. 3.
17. *candidas*] A poetic epithet in:
allusion to the character of the
goddess. — *quadra*, &c., see Ep.
156. 3.

On drinking to Domitian’s health in the same number of cyathii as the
letters in his name. See Epp. 35, 424.

Addere quid cessas, puer, immortale Falernum?
Quadrantem duplica de seniore cado.
Nunc mihi dic, quis erit, cui te, Calocisse, deorum
Sex iubeo cyathos fundere? Caesar erit.
Sutilis aptetur deciens rosa crinibus, ut sit
Qui posuit saecrae nobile gentis opus.
Nunc bis quina mihi da basia, fiat ut illud
Nomen, ab Odrysio quod deus orbe tulit.

1. *immortale*] ‘Very old.’ This
expression, as also *senex cadus*,
occurring Ep. 608. 5, 6.—*Quadrantem*,
a fourth part of the as, i.e. three
cyathii. The sense then is, ‘fundite
sex cyathos veteris vini,’ the name
*Cæsar* containing six letters.

3. *Calocisse*] The name of the
handsome Ganymede, as *Hypnus,*
*Cestus,* &c., Epp. 424. 18; 608. 5.

5. *Sutilis*] Sup. 497. 6.—*aptetur
deciens*, ‘be fitted to your brows ten
times,’ because the wreath was put
on and taken off again at each occa-
sion of drinking. Here ten cyathi
are drunk to the name *Germanicus.*
In allusion to this custom of con-
stantly replacing the wreath, the
poet says, in Ep. 259. 4. ‘lassentur-
que rosis tempora sutilibus.’—*ut sit*,
‘that he may be represented who
dedicated the temple to the gens
*Flavia,*’ sup. Ep. 445. 8.—*Odrysio,*
the Thracian *Odrysae* had been con-
quered by Domitian. Cf. vii. 8. 2,
‘Victor ab Odrysio redditur orbe
Deus.’—*tulit,* ‘has won for himself,’
as in 504. 20; or for *rettulit,* ‘brought
back.’
EPIGRAMMATA.

EP. 499. (IX. xciv.)

On a present of a draught of 'bitters,' with a request that some mulsum (i.e. wine and honey) should be sent in return.

Sardonica medicata dedit mihi pocula virga:
Os hominis! mulsum me rogat Hippocrates.
Tam stupidus nunquam nec tu, puto, Glaucce, fuisti,
Chaleea donanti chrysa qui dederas.
Dulce aliquis munus pro munere poscit amaro?
Accipiat, sed si potat in elleboro.

1. Sardonica] The common reading is Santonica, i.e. twigs or slips of wormwood (absinthium), from the Santones, a people of Gallia Aquitanica. This reading is curious, since in it we seem to have an early notice of the drink still so popular with the lower classes in France. But Schneidewin gives Sardonica, Sardinia being famed for its bitter herbs, which gave a flavour to the honey. Virg. Ecl. vii. 41, 'Immo ego Sardois videar tibi amior herbis.' It appears, therefore, that mulsum made with bitter honey is meant, and that the joke is to call it no mulsum at all, since he says, 'he asks me for mulsum in return.'

2. Os hominis] O hominis impudentiam.

4. Chalcea, &c.] Alluding to the celebrated passage in Hom. Il. vi. 234, ἐνθ' αὐτῇ Γαλαϊκῷ Κρονίδῃς φρένας ἐξελέτο Ζεὺς, ὅς πρὸς Τυδείδην Διορμήδα τεύχε, ἀκιδίζειν χρύσαν χαλκείων, ἐκατόμβοι ἐννεαβοῖν. 
6. in elleboro] Hellebore (Pers iv, 16; Hor. Sat. ii. 3, 83, &c.) was taken as a cure for madness. The meaning is, that the demand is that of a crazy person.

EP. 500. (IX. xcvii.)

On a doctor, who had stolen a wine-cup from his patient, and then pleaded as his excuse that it might have proved injurious to the poor man, and so he removed it, as it were, professionally.

Clinicus Herodes trullam subduxerat aegro:
Deprensus dixit "Stulte, quid ergo bibis?"

1. Clinicus] One who attends patients in bed; as we still speak of 'clinical lectures,' &c. See Ep. 17. 2.—trulla. like cyathus, was a cup used for filling out of the bowl.

EP. 501. (IX. xcvii.)

To his friend Julius Martialis, on the jealousy of some nameless enemy. The repetition of the clause 'rumpitur invidia' has its climax in the last
verse, which contains a malediction, like \(\deltaιαπραγεϊν\) in comedy. So Virg.

Ecl. vii. 26, 'invidia rumpantur ut ilia Codri.'

Rumpitur invidia quidam, carissime Inli,
Quod me Roma legit, rumpitur invidia.
Rumpitur invidia, quod turba semper in omni
Monstramur digito, rumpitur invidia.
Rumpitur invidia, tribuit quod Caesar uterque
Ius mihi natorum, rumpitur invidia.
Rumpitur invidia, quod rus mihi dulce sub urbe est
Parvaque in urbe domus, rumpitur invidia.
Rumpitur invidia, quod sum iucundus amicis,
Quod conviva frequens, rumpitur invidia.
Rumpitur invidia, quod amanur quodque probamur:
Rumpatur, quisquis rumpitur invidia.

2. \(\text{Romalegit}\) Cf. Epp. 306. 1, 2; 431. 3.

4. \(\text{Monstramur}\) So Hor. Carm. iv. 3. 22, 'Quod monstror digito praetereuntium.' Pers. i. 28, 'At pulchrum est digito monstrari et dicier hie est.'

5. \(\text{Caesar uterque}\) Titus and Domitian.—\(\text{Jus, viz. trium liberorum;}\) Ep. 108. 1.

7. \(\text{rus—sub urbe}\) Perhaps that given him by Lupus, which, however, he disparages for its smallness, Ep. 601; Ep. 431. 6; 'quod sub urbe rus habemus aestivum.—\(\text{dulce}\), cf. 125. 18.—\(\text{domus, a mansion, or town residence, opposed to villa. This property is not elsewhere alluded to.}\)

EP. 502. (IX. xcviii.)

The same subject as i. 56, 'Continuis vexata madet vindemia nimbis: Non potes, ut cupias, vendere, copo, merun.' Compare also Epp. 146 and 147.

Vindemiarum non ubique proventus
Cessavit, Ovidi; pluvia profuit grandis.
Centum Coranus amphoras aquae fecit.

1. \(\text{proventus—Cessavit}\) 'The produce has failed.' Water is so much more valuable, in a season of drought, than wine, that Coranus, a shrewd old vintner, has 'made a hundred gallons of it.'—\(\text{aqua is παρ\(\text{\iota}\) προ\(\sigma\)δοκιαν for vini.—\(\text{fecit, as the Greeks say ποιειν κριθας, &c., Ar. Pac. 1322.}\)

EP. 503. (IX. xcix.)

To his friend Marcus Antonius Gallus, of Tolosa, with a present of his book. He appears to be the Antonius Primus of Ep. 525 inf., who figures
so often in the History of Tacitus as a friend of Vespasian. Suet. Vitell. § xviii., ‘ab Antonio Primo, adversarum partium duce, oppressus est cui, Tolosae nato, cognomen in pueritia Becco fuerat.’ He appears from Ep. 525 to have been through life a truly good man.

Marcus amat nostras Antonius, Attice, Musas,
Charta salutatrix si modo vera refert:
Marcus Palladiae non inficianda Tolosae
Gloria, quem genuit pacis alumnas quies.
Tu, qui longa potes dispendera ferre viarum,
I, liber, absentis pignus amicitiae.
Vilis eras, fiateor, si te nunc mitteret emptor:
Grande tui pretium muneris auctor erit.
Multum, crede mihi, refert, a fonte bibatur
Quae fluit, an pigro quae stuper unda laen.

2. *salutatrix*] A friendly note from Antonius to Martial, asking after his health, and saying how much he liked the epigrams, &c. Cf. xiv. 11, ‘Chartae epistolares: Seu leviter nato, seu caro missa sodali, Omnes ista solet charta vocare suos.’

3. *Palladiae*] ‘Literary,’ viz. as the birth-place of Marcus.

4. *quem genuit, &c.*] He is called the child of peace, as not being born in the troublous times of Mark Antony the triumvir. He took, however, a prominent part in the wars under Vespasian.

5. *Tu, qui—potes, &c.*] ‘You, who can bear better than I can the loss of time on the journey, go, my book, into Gallia, as a pledge of friendship from one absent.’

7. *emptor*] ‘One who had bought you at a shop.’ On the market price see Ep. 692. ‘The value of the gift,’ he adds, ‘will be its author,’ viz. the fact of its being sent by the author himself, and probably with his corrections. Comp. Ep. 333. 7, 8.

9. *Multum refert, bibatur unda quae fluit, a fonte, an quae stuper, &c.*] It makes all the difference whether water is drunk fresh from the source or after having long been exposed in a sluggish pool. Just so a poem has more zest from the hands of the author, than after lying open to the gaze of the many in a bookseller’s shop.

**EP. 504. (IX. c.)**

The poet complains that his fee as a client does not pay for the toga in which he has to attend his patron. For Bassus see Epp. 141. 5, and 148. 1.

Denaris tribus invitas et mane togatum
Observe iubes atria, Basse, tua:

1. *invitas*] ‘You enlist me in your service as a client at three denarii (about two shillings) a day.’ The services of clients were sometimes engaged at a definite sum, which, though of considerably larger amount, was still called sportulae after the old fashion of the dole. Pliny, Ep. ii. 14, ‘in media basilica tam palam sportulae quam in triclinio dantur... Here duo nomenclatores mei ternis denaris ad laundandum
Deinde haerere tuo lateri, praecedere sellam,
Ad vetulas tecum plus minus ire decem.
Trita quidem nobis togula est vilisque vetusque:
Denaris tamen hanc non emo, Basse, tribus.

trahebantur.' But this was an unusually large sum; see on Ep. 529.
3.—Observare, 'to visit,' 'to pay my respects at,' viz. as a *salutator*. A technical term: Tac. Ann. xi. 3, 'nque Antoniam principis matrem pariter observavisse.'
3. praecedere] Viz. as anteambulo. Ep. 75. 5. For these duties of clients consult Becker, Gallus, p. 228.
4. *vetulas*] Certain rich old do- agers, whose fortunes you are aspiring to. Cf. Juv. iii. 127—30, 'si curct nocte togatus Curriere... Ne prior Albinam et Modiam collega salutet?'
5. *togula*] The small or scanty toga, Epp. 132. 3; 199. 3; 173. 4, 'togulam, Postumae, pluris emo.'

**EP. 505. (IX. ci.)**

A comparison between the exploits of Hercules and those of Domitian—the latter, of course, being far preferred. See Ep. 141. 4.

**Appia, quam simili venerandus in Hercule Caesar Consecrat, Ausoniae maxima fama viae,**
**Si cupis Alcidae cognoscere facta prioris,**
**Disce: Libyn domuit, aurea poma tulit;**
**Peltatam Scythicco discinxit Amazona nodo,**
**Addidit Arcadio terga leonis apro;**
**Aeripedem silvis cervam, Stymphalidas arius**
**Abstulit, ab Stygia cum cane venit aqua;**

1. *Appia*] See Ep. 479, 2.—*simili,* &c., 'hallowed by a statue of Caesar to be worshipped under the likeness of Hercules.'
3. *prioris*] With marked antithe- sis to the present Hercules, i.e. Domitian.
4. *Libyn*] The giant Antaeus, Pind. Isthm. iii. 70; Diodor. Sic. iv. § 17.—*aurea poma,* the apples of the Hesperides, guarded by a serpent; τόν τε χρυσόκάραυνον δόρκα ποικιλόωντων αφθητινών ἄγρωσταν κτεινας, θηροφόρον θεάν Οινωάτιν ἁγάλλει.—*astris,* &c., he removed or drove off from the sky the cloud of birds that infested the Stymphalian lake, and damaged the corn and fruit in the neighbourhood. See Diod. Sic. iv. § 13.
5. *discinxit*] 'Ungirt,' i.e. stripped of her girdle.—*Peltatam,* wearing the target. The story appears to have been rather variously told; see Soph. Trach. 1095; Eur. Ion 1145; Herc. F. 363, 413; Diodor. Sic. iv. § 16.

6. *Addidit,* &c.] He slew the Ne- mean lion as well as the Eryman- thian boar; Soph. Trach. 1092, 1097; Diod. Sic. iv. § 11.
7. *cervam*] The story is first mentioned in Pind. Ol. iii. 29; Eur. Herc. F. 375, τάν τε χρυσοκάραυνον δόρκα ποικιλόωντων αφθητινών ἄγρωσταν κτεινας, θηροφόρον θεάν Οινωάτιν ἁγάλλει.—*astris,* &c., he removed or drove off from the sky the cloud of birds that infested the Stymphalian lake, and damaged the corn and fruit in the neighbourhood. See Diod. Sic. iv. § 13.
8. *cum cane*] With Cerberus; τόν θ' ὑπὸ χοίρον 'Αιδών τυλικραυνον σκύλακ, ἀρφόσμαχον τέφας. Trach. 1098.
Fecundam vetuit reparari mortibus hydram,
Hesperias Tusco lavit in amne boves.
Hace minor Alcides: maior quae gesserit, audi,
Sextus ab Albana quem colit arce lapsis.
Asseruit possessa malis Palatia regnis:
Prima suo gessit pro Iove bella puer.
Solus Inleas cum iam retineret habenas,
Tradidit inque suo tertius orbe fuit.
Cornua Sarmaticci ter perfida contudit Histri,
Sudantem Getiae ter nive lavit equum.
Saepe recusatos parcus duxisse triumphos
Victor Hyperboreo nomen ab orbe tulit.
Templa deis, mores populo dedit, otia ferro,
Astra suis, caelo sidera, serta Iovi.

9. reparari mortibus [From getting fresh strength by being slain, because two heads used to grow where one had been cut off, till Hercules seared the wound, ἐξεπύρωσεν, Eur. Herc. F. 421.]
10. boves [The oxen of Geryon, τρισώματος βοτίρω Ἐρέθίας, Ἐνδ. 424. — Tusco — in amne. He first stopped to rest and to refresh his cattle by the banks of the Tiber, Propt. v. 9. 1—4.]
11. minor [The real Hercules, though comparatively pusillus, Ep. 141. 4. — major, viz. Domitian, whose exploits are represented in still more glowing colours than the above. — Sextus, &c. See Ep. 479.]
13. Asseruit [He does not say sibi, but he means that Domitian rescued the Palatium (with its temple of Apollo, &c.) from the hands of Vitellius. Vespasian being absent at the time, the young Domitian, who had taken refuge in the Capitol, assisted Mucianus, the leader of the Vespasian party, to secure the empire for his father. — malis — regnis, malo imperatori, tyranno. — pro Jove, viz. to regain the Capitol — suo, afterwards his especial patron, because the Capitoline temple was restored by Domitian, Ep. 279. 2.]
16. Tradidit [He made it over to Vespasian, and was content to remain third in a world that was really his own — third, viz. after Jupiter and Vespasian, or Vespasian and Titus. Suet. Dom. § 13, 'principatum vero adeptus, neque in senatu jactare dubitavit, et patri se et fratri imperium dedisse: illos sibi reddidisse. ']
17. Cornua [To break the horns of a river, as Hercules did those of the Achelous, was thoroughly to subdue it. See Ep. 513. 6, and for the war in Pannonia, Ep. 397. 1. The Daci, Sarmatae, and Getae are all classed together here as living on the banks of the Danube.]
19. parcus duisses [The sense is, that though he often refused to celebrate a triumph over these nations, he returned from the north a conqueror, and with a conqueror's fame.]
21. Templa deis [See sup. Ep. 446. — mores populo, viz. as Censor; vi. 4, 'Censor maxime—plus debet tibi Roma, quod pudica est.' This refers especially to the various regulations introduced by him in that capacity. Suet. Dom. § 8.]
22. Astra suis [This probably refers to the temple consecrated to the gens Flavia, sup. Ep. 445; or, perhaps, to the temple erected by Domitian to his father Vespasian, of which three columns still remain close to the ruins of the Temple of Concord on the Capitol. (See "Re-
Herculeum tantis numen non sufficit actis:
Tarpeio deus hic commodet ora patri.

Excavations in Rome;" p. 12.)
—sera Jovi, the bay of victory, hung
in the temple of Jupiter Capitolinus
to commemorate the victory over the
Sarmatians.
23, 24.] 'As the character of
Hercules, assumed by Domitian, is
unequal to such feats, let him lend
his countenance to Jupiter Capitoli-
nus,' i.e. allow himself to be wor-
shipped under that likeness.

EP. 506. (IX. cii.)

To Phoebus, a money-lender, to whom the poet jocosely announces his
inability to pay. Compare Epp. 65 and 414.

Quadringentorum redds mihi, Phoebe, tabellas:
Centum da potius mutua, Phoebe, mihi.
Quaere alium, cui te tam vano munere iactes:
Quod tibi non possum solvere, Phoebe, meum est.

1. redds—tabellas] 'You bring
me in a bill for 400 sestertii; rather
lend me 100 sestertia.' There is also a
play on the sense of 'giving me a pre-
 sent.' Tabellae or tabulae were the
technical terms for the acknowledg-
ment of a debt, as in Ep. 414. 1,
'Quod Caietano reddis, Polycharme,
tabellas.' Hence novae tabulae was
a discharge from existing obliga-
tions.
3. tam vano munere] He speaks
of the 'little account' as a useless
present, since there are 'no effects.'

EP. 507. (X. i.)

To the reader, if any one should complain of the length of the book.

Si nimius videor seraque coronide longus
Esse liber, legito paucia: libellus ero.
Terque quaterque mihi finitur carmine parvo
Pagina: fac tibi me quam cupis esse brevem.

1. coronide] A curved line, like a
birds' wing or beak, was added as a
finish at the end of a book or
chapter.—sera, diu expectata.
2. libellus] By reading only a
portion, it will become a little book
instead of a full-sized one.
3. Terque, &c.] Several of the
pages end with a short epigram;
stop at that, and so make me as short
as you please.—quam, quantum; or
'tam brevem quam cupis.'
On a second and revised edition of the present book.

Festinata prior decimi milii cura libelli
Elapsum manibus nune revocavit opus.
Nota leges quae dam, sed lima rasa recenti:
Pars nova maior erit: lector, utrique favc,
Lector, opes nostrae: quem cum milii Roma dedisset, 5
"Nil tibi quod demus maius habemus" ait.
"Pigra per hunc fugies ingratae flunia Lethes
Et meliore tui parte superstes eris.
Marmora Messalae findit caprificus et audax
Dimidios Crispi mulio ridct equos:
At chartis nec fata nocent et saecula prosunt,
Solaque non norunt hac monimenta mori."

1, 2. prior, &c.] 'The haste with which the former edition of the tenth book was published has caused me now to recall a work that had escaped from my hands.' The figure seems taken from the flight of a bird. See Ep. 2. 11. 'Perhaps nothing more is really meant than a new and revised edition is wanted of a book I published somewhat hastily.' It was first brought out under the reign of Nerva; but the second edition makes mention of Trajan, e.g. 513. 8.—Festinatn cura, lit. 'the hurried preparation.' So rudes curae, 'a rough copy,' Ep. 32. 5.

3. Nota] Familiar to you from the former edition. These, he says, have been corrected, while others quite new have been added; and for both he asks the reader's favour.

5. opes nostrae] The more readers, the more profit, and also the more fame. To the latter he chiefly alludes in the next sentence. Martial was proud of his success as an author.

See Ep. 590.

7. per hunc] Quia habes lectorem.
—meliorc parte, viz. mente, ingenio.

9. Marmora, &c.] 'The tombs of great men fall, and the mule-driver on the Via Appia (it may be) looks with contempt or indifference at the broken monuments and statues as he passes them.' Messalae is indefinitely put for any great or rich man. See Ep. 369. 5.—caprificus, the wild fig, which inserts its creeping twigs between stones, and dislodges them. Juv. x. 145, 'ad quae discutienda valent sterilis mala robora fici.' Cf. Ep. 44. 3, 'Pario nutantia pondera saxo, quae cinceri vanus dat ruitur labor.'

—Crispi, see Ep. 191. 7.

11. nec—et] 'Not only are writings deathless, but time, which destroys other things, adds to their value.'—monimenta contains a double sense, 'tombs' and 'records.'
EP. 509. (X. iii.)

On some obscure poet, who had passed off some scurrilous epigrains as Martial's. To the same subject Ep. 511 alludes.

Vernaculorum dieta, sordidum dentem,  
Et foeda linguæ probra circumulricis,  
Quae sulphurato nolit empta ramento  
Vatiniourum proxeneta fractorum,  
Poeta quidam clancularius spargit  
Et volt videri nostra. Credis hoc, Prisce,  
Voce ut loquatur psittaeus coturnicis  
Et concupiscat esse Canus ascaules?  
Procul a libellis nigra sit meis fama,  
Quos rumor alba gemmeus vehit pinna.  
Cur ego laborem notus esse tam prave,  
Constare gratis cum silentium possit?

1. vernaculorum] 'Buffoons,' 'jesters.' From verna, in reference to the free and easy language of house slaves, vernae procares. Ep. 21. 2. Suet. Vitell. xiv, 'nullis infensor, quam vernaculis et mathematicis, ut quise deferetur, inauditum capite puniebat.' — sordidum dentem, 'low satire.' The writing itself is called dens, because it inflicts the wound.

2. foeda, &c.] 'The low slang' of a gossipping gipsy-woman' (as we should say), ἀγνοτρία, a strolling fortune-teller, or beggar-woman.

3. nolit empta] 'Such as the vendor of broken glass vessels would not care to buy for a sulphur match,' i.e. he would give nothing for even the paper they are written on. See Epp. 21. 4; 669. 14.—Vatinius was a cobbler of Beneventum, who gave his name to a certain manufacture of glass ware. See Juv. v. 46, and Mr. Mayor's note; and inf. lib. xiv. 96, 'villa sutoris calicem monimenta Vatini Accipe.' — proxeneta, προ-ξενητης, one 'who negociates or transacts business for another.' The man who disposes of broken glass in exchange for matches would not buy with those matches, though they cost him nothing, such worthless stuff as these verses.—clancularius, clandestinus, a hole-and-corner poet.

6. volt, &c.] 'He wishes it to be thought that they are mine,' perhaps from imitating Martial's style. In Ep. 330. 2, the poet distinctly disavows the slandering of even his enemies.

7. ut loquatur] This is unusual for credis loqui. We may supply fieri posse, or verum esse. The sense is, 'a parrot is as likely to speak with the harsh voice of a quail, or Canus, the celebrated flute-player, to perform on the bag-pipes, as I am to turn low satirist.' Canus is mentioned in iv. 5, 8, as in high popular favour.

10. rumor—gemmeus] The exact figure of speech is not quite clear; whether from a white stone or gem (Ep. 608. 1) contrasted with a black one, or from the spangles in a peacock's tail.—vehit, 'raises aloft,' κοψιφίξει, μετεψιφίξει. See Ep. 2. 11.

11. Cur ego, &c.] 'Why should I
take the trouble to become infamous, when silence costs me nothing,' i.e. when I can enjoy the fame I have already earned, without taking any trouble at all.

EP. 510. (X. iv.)

Martial recommends the perusal of his epigrams, as treating of real life, in preference to the fables of antiquity.

Qui legis Oedipoden caligantemque Thysten,
Colchidas et Seyllas, quid nisi monstra legis?
Quid tibi raptus Hylas, quid Parthenopaeus et Attis,
Quid tibi dormitor proderit Endymion?
Exutusve puer pinnis labentibus? aut qui
Odit amatrices Hermaphroditus aquas?
Quid te vana iuvant miserae ludibria chartae?
Hoe lege, quod possit dicere vita "Meum est."
Non hie Centauros, non Gorgonas Harpyiasque
Invenies: hominem pagina nostra sapit.
Sed non vis, Mamurra, tuos cognoscere mores
Nee te seire: legas Aetia Callimachi.

1. caligantem] The sun was darkened, or turned from its course, at the sight of the cannibal feast, when Atreus served up to Thystes the flesh of his own sons, Aesch. Ag. 1593. The above legend is briefly given in Eur. Electr. 737, λέγεται—στρέψαι θερμὰν ἄελιον χρυσιτον ἐξων ἀλλὰξαντα ἐνυ-
tυχία βροτείω θυατές ἐνικεῖν δίκας. See Ep. 535. 6.
2. Colchidas] Enchantresses from the land of the Colchi, of whom Medea was the most noted.—Seyllas, the sea-monster of Homer, Od. xii. 235, and also the daughter of Nius, Aesch. Cho. 614. The two were confounded by the later poets, Virg. Ecl. vi. 74. Prop. v. 4. 40.—monstra, cf. Plat. Phaedr. p. 229, D, καὶ εἰπροίει δὲ ὀξος τοιοτων Γοργώνων καὶ Πυγάσων, καὶ ἄλλων ἀμφιχώνων πλήθη τε καὶ ἀποτιμίαι τε ματολόγων τιων φύσεων.
3. Hylas, &c.] See Theoc. Id. xiii. Prop. i. 20. This was a very favourite subject in ancient art.—Parthenopaeus, Ep. 314. 2, the son of Atalanta, who joined in the expedition to Thebes, Aesch. Theb. 547.
5. Exutus—pinnis] The boy Icarus, who was stripped of his wings, by approaching too near the sun. Hence they are said ταβί, to fall off him, πτεροφρεῖν.
11. 'The fact is, Mamurra (see Ep. 476. 1), you don't like to see your own character depicted in my page; very well then, go and read the Aitia of Callimachus,' in which stories of the above kind were con-
Quisquis stolaeae purpuraeae contemptor
Quos colere debet, laesit impio versu,
Erret per urbem pontis exul et clivi,
Interque raucos ultimos rogatores
Oret caninas panis improbi buecas.
Illi December longus et madens bruma
Clususque fornix triste frigus extendat.
Vocet beatos clamitetque felices,
Orciniana qui feruntur in sponda.
At cum supremae fila vernerint horae

1. Quisquis, &c.] 'Whoever, speaking in disparagement of ma-
trons or senators, whom it is his
duty to treat with all respect, has
wronged them by undutiful verse.'
By stola, the characteristic dress
(Rich's Dict. p. 621) of the matrons;
by purpura, the laticlave of the
senator is meant (Ep. 392. 4). Hence
impio refers to the unnatural or
undutiful abuse of the patres. Domi-
tian had issued an edict against
these lampoons; whence the desire
of the poet to disown them. Suet.
Dom. § 8, 'scripta famosa vulgque
edita, quibus primores viri ac fe-
minae notabantur, abolevit, non sine
aucorum ignominia.' This was an
old evil. Tac. Ann. i. 72. 'Primus
Augustus cognitionem de famosis
belliss libellis specie legis ejus (i.e. ma-
jestatis) tractavit, commotus Cassii
Severi libidine, qua viros feminas-
que illustres procacibus scriptus
diffamaverat.'

3. pontis exul] 'Banished from the
beggars' stands on the bridge,
and on the hilly ascent to Aricia.'
See on Juv. iv. 116; v. 3; xiv.
134, with Mr. Mayor's notes: also

5. buccas] 'Mouthfuls,' buccellae.
—improbi, bad bread, only fit to be
thrown to a dog; such as that de-
scribed in Juv. v. 68. Some explain
it, 'importuned,' 'earnestly begged
for.'

7. Clusus] Shut, barred against
him; or perhaps, 'closed to keep
out the cold.' The archways (like
our railway-arches) were used as
lodgings by the destitute. Juv. iii.
156, 'Lcanum pueri quomque in
fornice nati'; ib. x. 239; xi. 173.—
extendat, 'prolong,' i.e. may the
cold not kill him at once.

103; 439. 14) seems to have had
this nick-name. Sponda is pro-
perly the open frame of a sofa or
bed. Hence the bier is termed 'the
litter of Orcus.'
EPIGRAMMATA.

325

Diesque tardus, sentiat eanum litem
Abigatque moto noxias aves panno;
Nee finiantur morte supplices poenae,
Sed modo severi sectus Aeaci loris,
Nunc inquieti monte Sisyphi pressus,
Nunc inter undas garruli senis siecus
Delasset omnes fabulas poetarum:
Et cum fateri Furia iussisset verum,
Prodente clamet conscientia "Scripsi."

11. sentiat] 'May he be just con-
scious that the dogs are gathering
round him ready to dispute for his
remains.'—noxias aves, the vultures.
Cf. Hom. Od. xi. 578, γυπέ το μιν
έκατερθε παρθενίων ἵππων ἐκείρων,
ἐνυτριον ἔσω ὄνωντες: ὦ ὦ ὁ υἱὸς
ἀπανόντο χερσίν.—modo—panno,
by faintly waving his rags to frighten
them away. It is well known that
vultures will attack the dying as
well as the dead.

14. Aeaci] He seems to have been
the type of uncompromising justice
in Hades. Cf. Juv. i. 9, 'quas
torquat umbras Aeaceus.' Prop. v.
11. 19, 'aut si quis posita judex sedet
Aeacae urna, In mea sortita vindicta
ossa pila,' i.e. 'let him hold trial
on my shade by appointing a jury,'
The metaphor is borrowed from the
flogging of slaves.

15. monte] The huge stone which
Sisyphus ever strives to push up
hill, Od. xi. 593.—inquieti, from the
constant exertion: κατὰ δ' ἵππως
ἐβρέων ἐκ μελέων, κοινή δ' ἐκ κρατώς
ἀργυρίου.

16. garruli senis] Talantaus, who
revealed to mortals the secrets he
had learnt at a banquet with the
gods, and who ἀκόλαστον ἔσχη
γλῶσσαν, ἀπεχίστην νόσου, Eur.
Orest. 10. According to one ac-
count (Od. xi. 583), he was made
to stand up to his chin in water,
unable to drink; according to Eur.
ui sap., κορυφής ὑπερτελλοῦτα
deiainai lito

17. Delassit] 'Let him weary
out,' i.e. undergo all the punish-
ments fabled by the poets till he is
exhausted.

18. Furia] So Propert., v. 11. 21,
represents the Furies as present at
the trial of Cornelia: 'Juxta Mi-
noida scellam Enumedum intento
 turba severa foco.'—Scripsi, the cli-
max of all his punishment. The
heaviest penalty, the most painful
effort, extorted rather than volun-
tarily made, will be the confession
of the deed, viz. that he wrote the
verses, and not Martial.

EP. 512. (X. vi.)

On the expected entry of Trajan, on his return from Germany.

Felices, quibus urna dedit spectare coruscum
Solibus Arctois sideribusque ducem.

1. Felices] 'Happy they who have
been spared to see the emperor
returning from the north.' As the
great bear, or Charles' wain, was a
northern constellation, Trajan is
poetically made 'to glow with the stars
of the north,' and the phrase is am-
plified by adding 'with the sunshine.'
—urna seems to mean 'vita nondum
finita,' a harsh expression however.
Quando erit ille dies, quo campus et arbor et onnis
Lucebit Latia culta fenestra nuru?
Quando morae dulees longusque a Caesare pulvis
Totaque Flaminia Roma videnda via?
Quando eques et picti tunica Nilotide Mauri
Ibitis, et populi vox erit una "Venit?"

Others explain it by sors, 'luck,'
or the choice by ballot of delegates
to go and meet the new emperor.
Tac. Hist. iv. 6, 'co senatus die quo
de imperio Vespasiani censebant,
placuerat mitti ad principem legatos.
—Priscus eligi nominatim a ma-
gistratibus juratis, Marcellus urnam
postulabat.'

3. campus et arbor] 'The campus
Martius will be crowded with people,
who will even climb into trees (see
Tac. Ann. xi. 31), while every win-
dow will look bright with well-
dressed Roman matrons.'

5. morae dulees] The stoppage
and delays on the journey, to gratify
the people.—longus—pulvis, the long
train of dust raised by the emperor
and his staff. Cf. Ep. 517. 2.—The
via Flaminia led northward, fol-
lowing to some extent the direction
of the Tiber.

7. tunica Nilotide] The Massysae
equites (Ep. 457. 14) seem to be
meant, dressed in embroidered tunics
of Egyptian (Alexandrian?) needle-
work.

EP. 513. (X. vii.)

On the same subject, the return of Trajan. This is a most elegant little
poem.

Nympharum pater amniumque, Rhene,
Quieunque Odrysias bibunt prunias,
Sic semper liquidis fruaris undis,
Nec te barbara contumeliosi
Caleatum rota conterat bubulei;
Sic et cornibus aureis receptis

1. Nympharum pater] The Rhine
is called 'the father and chief of all
the waters and the minor streams
that flow from the snowy lands of
the Odrysae.' Cf. vii. 8. 2, 'victor
ab Odryso redditur orbe deus.'

3. Sic semper, &c.] So Milton in
'Comus,' to the nymph Sabrina:
'May thy brimming waves for this
Their full tribute never miss, From
a thousand petty rills that tumble
down the snowy hills.'

4. 5. barbaro—rota] 'So may you
never be frozen over, so as to be
trampled on by the barbaric
wain of the insolent ox-driver.'
The notion of insult and contempt
attached to being trodden upon
(καταπατεισθαι), and hence the
epithet contumeliosi. The sense
seems to be, 'may you never allow
the barbarous Germans to make a
passage over you to the Roman
bank.'

6. cornibus aureis] See Ep. 329. 3,
where the Rhine is described as
with 'broken horn,' i.e. conquered,
and 505. 17. — receptis, recovered,
restored to you by the emperor's
clemency.—utraque ripa, may the
Et Romanus eas utraque ripa:
Traianum populis suis et urbi,
Tibris te dominus rogat, remittas.

nations on both sides of the river
own the Roman sway.
9. _dominus_ Cf. Epp. 2. 3; 479. 4.
The Tiber, chief of all rivers, as

Rome is the chief city of the world,
makes this request to the subject
river, the Rhine.

EP. 514. (X. viii.)

Nubere Paula cupit nobis, ego ducere Paulam
Nolo: anus est; vellem, si magis esset anus.

2. _si magis_] Were Paula a little
older still, I might entertain the
idea, because I should have a chance
of soon coming in for her property.

EP. 515. (X. ix.)

A satire upon the emptiness of fame.

Undenis pedibusque syllabisque
Et multo sale, nec tamen protervo,
Notus gentibus ille Martialis
Et notus populis—quid invidetis?—
Non sum Andraemone notior caballo.

1. _Undenis_] The hendecasyllabic
metre, in which this epigram is writ-
ten.—_protervo_, viz. of the kind which
he deprecates sup. Ep. 509.
3. _gentibus_] e. g. the Getae, Brit-
tons, &c.

5. _Andraemone_] This appears to
be the name of a well-known race-
horse in the Circus; like _Scorpus_,
Ep. 234. 10, _Hirpinus_, Juv. viii. 63,
_Incilitus_, Ep. 533. 16.—_Tigris_, Ep.
329. 10.

EP. 516. (X. x.)

On the men of rank and dignity, who were not ashamed to act as _clientes_
to _patroni_. Compare Ep. 75. The Paulus here mentioned is probably the
same as in Epp. 231 and 410.

Cum tu, laurigeris annum qui fascibus intras,
Mane salutator limina mille teras,

1. _Cum tu_] 'When you, the con-
sul, attend the levees of many rich
persons, what chance is left to us,
the poor, of earning a livelihood?'
It seems difficult to believe that the
consul really acted as client to richer
people; yet Juvenal expressly says
so, i. 117, ' _sed quum summus honor_
finito computet anno, _Sporula quid_
referat' &c.—_intras_—_annum_, because
Hie ego quid faciam? quid nobis, Paule, relinquis,
Qui de plebe Numae densaque turba sumus?
Qui me respiciet, dominum regemque vocabo?
Hoe tu, sed quanto blandius! ipse facis.
Lecticam sellamve sequar? nec ferre reusas,
Per medium pugnas sed prior isse lutum.
Saepius assurgam recitanti carmina? tu stas
Et pariter geminas tendis in ora manus.
Quid faciet paner, cui non licet esse clienti?
Dimisit nostras purpura vestra togas.

the consuls went in state on the day
of their election, the first of the year.
Ovid, Fast. i. 81, 'jamque novi praec-
cuent fasces, nova purpura fulget, Et
nova conspicuum pondera sentit
ebur.'—teras, Ep. 421. 4.

3. Hic ego] οντος ἐγώ, I, who am
one of the commonalty,—densa turba,
the πλήθος or ὀχλος.

5. respiciet] 'Look condescen-
ingly upon me.' Juv. iii. 184, 'Quid
das, ut Cossum aliquando salutes?
Ut te respiciat clauso Veiento la-
bello?'—dominum regemque, thecom-
plimentary address of a client to his
patron. Juv. viii. 161, 'Hospitis
affectu dominum regemque salutat.'

6. Hoe tu] You do the same to
others, only with a more whining and
fawning tone.

7. nec ferre] i.e. ne ferre quidem.
An exaggeration, probably.—lutum,
the middle of the muddy road. Cf.
Ep. 134. 4, 'per mediumque trahat
me tua sella lutum'; 365. 6, 'nec
praetor medio cogitur ire luto.'—sed
prior, 'and that first,' as an anteamb-
lalo to the lectica.

10. tendis in ora] Perhaps with
the gesture of one throwing kisses
(Ep. 2. 7). But 'a facie jactare ma-
nus' was a way of applauding, Juv.
iii. 106.

11. non licet] Viz. 'per vos,' who
step in between.—Dimisit, the purple
border of the toga, i.e. the dress
of office, has dismissed, sent away, us
poor togati.

EP. 517. (X. xiii.)

On a rich, but ever dissatisfied man.

Cum cathedralicios portet tibi reda ministros
Et Libys in longo pulvere sudet eques,
Strataque non unas cingant triclinia Baias
Et Theatis unguento palleat uncta tnuo,

1. reda] 'Though your travel-
ling-carriage conveys effeminate (i.e.
eunuch) attendants, and Libyan
horsemen sweat in the dust made by
your long train].' The cathedra was
properly a woman's seat; hence eu-
uuchs, who attended on matrons,
were so called.—Libys, viz. the Mas-
syae, Epp. 457. 14, and 651. 6.—
longo pulvere, cf Ep. 512. 5.

3. Strata, &c.] 'Though many
covered sofas are set round the rooms
in more than one of your hot baths.'—Baias seems to have been a general
term for thermae.—Theatis, i.e. the
piscinae or sea-baths, which the rich
used to perfume with unguints
poured in, the smell of the stagnant
Candida Setini rumpant crystalla trientes,
Dormiat in pluma nec meliore Venus:
Ad nocturna fases fastosae limina moecheae
Et madet hen! lacrimis ianna surda tuis,
Urere nec miserum cessant suspiria pectus.
Vis dicam, male sit cur tibi, Cotta? bene est.

water becoming disagreeable: 'qua-
lem marinae misit aura piscinae,' Ep. 657. 17; and iv. 4. 3, 'piscinae
vetus aura quod marinae.' Juv. i. 1.59; x. 362. Ep. 647. 8,
water's-down, or feather-beds. Cf.
[dotatae uxori cor arundine fixit acuta,
Sed dum ludit Aper: ludere novit Aper.

2. ludere novit] 'He knows how to play at shooting with good effect.'

EP. 519. (X. xvi.)
On one who was ever ready to promise, but without performing.
Si donare vocas promittere nec dare, Gai,
Vincam te donis muneribusque meis.
Accipe Callaecis quidquid fodies Astur in arvis,
Aurea quidquid habet divitis unda Tagi;
Quidquid Erythraea niger inuenit Indus in algâ
Quidquid et in nidis unica servat avis;

3. Callaecis] Spanish; see Ep. 181. 7; 537. 4. The Gallacci and
Astures were in the N.W. parts of
Hispania, and were famed for their
gold-diggings, as were the alluvial
deposits of the Tagus.
5. in algâ] Either gems or pearls
are poetically spoken of as found in
the seaweed of the Indian ocean. See
243. 4.—unica—avis, the Phoenix
Quidquid Agenoreo Tyros improba cogit aheno:
Quidquid habent omnes, accipe, quomodo das.

which was said to make its nest of
fragrant spices, Herod. ii. 73. Tac.

7. improba] Probably this refers
to the character for cunning and un-
fairness which the Phoenician traders
always had, τροφηται, Hom. Od. xv.
416—cogit, 'collects in the caldron,'
viz. for dyeing the sea-purple. Cf.
Ep. 536. 1.—quomodo das, 'on the
same terms as you give,' viz. by pro-
mise only.

EP. 520. (X. xvii.)

Macer, who had been appointed surveyor for the paving of the Appian
Way, had written to Martial, to ask for his book as a present at the Satur-
nalia (Ep. 690. 4). The poet replies, that the road will suffer if the
epigrams be taken up instead of books on engineering.

Saturnalicio Macrum fraudare tributo,
Frustra, Musa, cupis: non licet, ipse petit:
Sollemnesque iocos nec tristia carmina poscit
Et queritur nugas obtienisse mens.
Mensorum longis sed nunc vacat ille libellis.
Appia, quid facies, si legit ista Macer?

5. vacat] 'He is engaged upon,'
i.e. all his leisure is devoted to.—
Mensorum, layers out of roads,
measurers of distances, &c. Hor.
Carm. i. 28. 2.—ista seems in-
correct, it should rather be haec,
'these epigrams of mine;' ista should
refer to via Appia, and then it would
mean the libelli mensorum, which is
against the sense. See on 484. 10.

EP. 521. (X. xviii.)

On a mean patron, who without remunerating his clients still expected
their services.

Nec vocat ad cenam Marius, nec munera mittit,
Nec spondet, nec volt credere, sed nec habet.
Turba tamen non deest, sterilem quae curet amicum.
Eheu! quam fatuae sunt tibi, Roma, togae!

2. Nec spondet] 'He will not give
security, nor lend money himself,
nor indeed has he any thing to give,
even if he were willing.' Cf. Pers.
v. 79, 'Marco spondente, reensus
credere tu nummos?'

3. curet] Colat, θεραπεύω.—steri-
lem, Juv. xii. 95, 'quis aegram Et
claudentem oculos gallinam impend-
at amico Tam sterili.'—fatuae, &c.
'what fools are Roman clients,' who
were called togati.
EP. 522. (X. xix.)

The poet sends his book, through the Muse, to his friend Pliny the Younger (who in his Epistles, lib. iii. 21, cites the last ten verses of this epigram in an interesting letter to his friend Cornelius Priscus, in which he laments over the report of Martial’s death).

Nee doctum satis et parum severum,
Sed non rusticum nimis libellum
Facundo mea Plinio, Thalia,
I perfer: brevis est labor peractae
Altum vincere tramitem Suburae.
Illie Orphea protinus videbis
Udi vertice lubricum theatri,
Mirantesque feras avenque regis,
Raptum quae Phryga pertulit Tonanti.
Illie parva tui domus Pedonis
Caelata est aquilae minore pinna.
Sed ne tempore non tuo disertam

1—4.] ‘Go, Muse, and carry this book (which, though not learned enough for him, and by no means very rigid in its morals, still has something of refined wit) to my eloquent friend Pliny,—non nimis rusticulum, ov πάνυ ἄγρωκον, ali- quid urbani habentem. Compare the forms pullitulus, horridulus, pitidu- nus, turpiculus—Thalia, the muse of jocose or festive poetry of any kind.

5. Suburae] Pliny’s house was on the Esquiline hill (‘domum meam Esquilis,’ Ep. iii. 21), and the suburay lay just at the foot of that hill. The sense therefore is, ‘it is no great toil to ascend the high path of the suburay when you have passed through it,’ i.e. it only remains to mount the hill.

6. Illie, &c.] This is a difficult passage. The sense seems to be, ‘as soon as you have ascended the Esquiline, you will get a sight of the Orpheus on the top of the Colosseum (which was in the valley between the Esquiline and the Palatine), made slimy with the saffron-water thrown upon it.’ Cf. Ep. 464. 5, ‘lubrica Corycio quamvis sint pulpitanimbo.’ How the Colosseum was finished above we do not seem to know; but it would appear to have been surmounted with a sculptured group in the way of an αἰτωμα. To refer illie to the roof of Pliny’s house, involves us in still greater difficulties, though the smaller eagle on Pedo’s house might seem to be directly contrasted with it, and to be mentioned as a mark for distinguishing one domus from the other.

10. tui—Pedonis] Pedro Albino- vanus, the celebrated writer of epigrams, is meant. See Ep. 102. 5. As he was a wit, like Martial, he is described as a votary of the Muse. So Ep. 644. 1, ‘Parthenio dic, Musa, tuo.’—minore pinna, an eagle of a lesser size. The eagle, it would seem from this, was a necessary part of the αἰτωμα (Pind, Ol. xiii. 21), though combined with other figures. Tac. Hist. iii. 71, ‘max sustinentes fastigium aquilae vetere ligno traxeruntflammam alueruntque.’

12. non tuo] At a time unsuited to your jocose character, i.e. when
he is busy at his studies. Cf. Ep. 161. 11, 'gressu timet ire licenti ad matutinum nostra Thalia Jovem.'


14. Totos—dies] 'The whole of his day-hours he devotes to dry, hard study on his orations, to be delivered before the court of the centumviri, and elaborately composed in a style which posterity will compare with that of Cicero.'—tetricae, stern, mauly; opposed to ebría Musa, wanton or effeminate. So Pers. vi. 2, 'jamnelyra et tetrico vivunt tibi pectine chordae.' Ovid, Fast. v. 351, 'non est de tetricis, non est de magna professis,' sc. Flora. This is a favourite word with Martial. For Pliny's practice in the basilica before the centumviri, see his letter, Ep. ii. xiv. Also sup. Ep. 294. 5.

18. tutior] With less fear of being rejected.—The servae lucernae refer to the late dinner hour, when it was the custom for songs, &c. to be recited; Pers. i. 30.

20. rosa] When the chaplets of roses and the perfumed hair reign supreme, viz. to the exclusion of grave subjects. Cf. 161. 11, 'gressu timet ire licenti Ad matutinum nostra Thalia Jovem.'

EP. 523. (X. xx.)

To his friend Manius, whom the poet proposes to visit in Spain.

Ducit ad auriferas quod me Salo Celtiber oras,
 Pendula quod patriae visere teeta libet,
 Tu mihi simplicibus, Mani, dilectus ab annis
 Et praetextata cultus amicitia,
 Tu facis; in terris quo non est alter Hiberis
 Dulcius et vero dignus amore magis.

1. Salo] See Ep. 25. 12, and 648. 9, where also Bilbilis, the poet's birthplace, is assigned to the land of Celtiberi. It was 'auro Bilbilis et superba ferro,' from the waters of the Salo.—Pendula. as pendula Setia (Ep. 198. 33), built on a height; aitum Bilbilim, Ep. 25. 3.

4. praetextata] When we wore the toga praetexta as boys.

5. Tu facis] Supply id; for the construction is quite different from tu facis ut ducat, &c.—terris, &c., so 'Celtiberis terris,' in Ep. 648. 11.
EPIGRAMMATA.

Tecum ego vel sicci Gaetula mapalia Poeni
Et poteram Scythicas hostis amare casas.
Si tibi mens eadem, si nostri mutua cura est,
In quocunque loco Roma duobus erit.

7. mapalia [reed-covered huts of the Carthaginians (see Rich's Dict. p. 402), Virgil, Aen. i. 421, and iv. 259, calls them mapalia, but in Georg. iii. 340, 'raris habitata mapalia tectis.']—poteram, &c., 'I could have loved,' or 'been content with,' εστεργου anv.—hostis, perhaps the genitive, in reference to the Getae.

9. nostri, &c.] If you have the same regard for me that I have for you. Cf. Tibull. iii. 1. 19, 'illa mihi referet, si nostri mutua cura est.'

10. quocunque] Quovis. A use occasionally found in the best writers.

EP. 524. (X. xxi.)

To Sextus, who purposely adopted an obscure style.

Scribere te quae vix intelligat ipse Modestus
Et vix Claranus, quid rogo, Sexte, iuvat?
Non lectore tuis opus est, sed Apolline, libris :
Judice te maior Cinna Marone suit.
Sie tua laudentur sane: mea carmina, Sexte,
Grammaticis placeant, ut sine Grammaticis.

1, 2.] 'What is the use of your writing what even Modestus and Claranus (noted grammarians) can scarcely understand?'

3. Apolline] Viz. as έξηγητις, or interpreter. — Cimna, the poet mentioned in Virg. Ecl. ix. 35, not without praise: 'nam neque adhuc Vario videornee dicere Cinna digna.' From the context he seems to have been considered a difficult poet.

5. Sié] 'On those terms,' viz. for being obscure. 'May my verses,' he adds, 'please grammarians on the condition that they do not require them,' i. c. for being plain and intelligible to all.

EP. 525. (X. xxiii.)

On Marcus Antonius Primus, for whom see Ep. 503, sup. An epigram of much beauty and feeling.

Jam numerat placido felix Antonius aevo
Quindeciens actas Primus Olympiadas

1. placido—aevo] 'In a tranquil old age,' fifteen Olympiads making however but sixty years, unless we take the Olympiad as αυτατηηηις (Pind. Ol. iii. 21), by which he would be seventy-five, and this much better suits the expression Lethe jam proprior.
Praetextosque dies et totos respiciet annos,
Nec metnit Lethe iam proprioris aquas.
Nulla recordanti lux est ingrata gravisque:
Nulla fuit, cuius non meminisse velit.
Ampliat actatis spatium sibi vir bonus:
hoc est Vivere bis, vita posse priore frui.

3. respicietur He looks back upon, takes a review of, his whole life, and finds nothing to make him fear death.

5. Nulla, &c.] Compare the beautiful remark of Jason in Pind. Pyth. iv. 104, 

| 3. et puellae] On this day the men sent presents to the women (see Epp. 272. 10; 497. 15); but Martial says he is such a general favourite, that even the latter send him presents, viz. birthday presents, which in fact were distinct from the 'new year's gifts.' | 6. si tamen expediat] Provided, however, that it is to my interest, viz. to live so much longer. Many persons (says Persius, iii. 5) make foolish vows in the temples, tacita acerra. The poet makes the fulfilment of his prayer conditional. Cf. Plato, Phaedr. p. 257, B, συμεύχομαι σοι, ο Σώκρατες, εἴπερ δεινονταθῇ ἡμῖν εἰναι, ταύτα γίγνεσθαι,—bis—novenos, 18+57=75. This term he calls 'the three periods of life,' the metaphor being taken from the courses in the Circus, viz. boyhood, manhood, and the turn of life. Cf. Ep. 547, 8. |
Lucos Elysiae petam puellae.
Post hunc Nestora nec diem rogabo.

11. rogabo, &c.] 'Beyond that, I will not ask Nestor even for a single day,' viz. of his proverbially long life. Some with less probability construe post hunc Nestora, 'when I have become such a Nestor as that.'

EP. 527. (X. xxv.)

On a criminal, who, in imitation of Mucius Scaevola, consented to have his right hand burnt off to save himself from the tunica moesta. See Ep. 403, and also Bk. i. Ep. 21.

In matutina unper spectatus harena
Mucius, imposuit qui sua membra focis,
Si patiens durusque tibi fortisque videtur,
Abderitanae pectora plebis habes.
Nam eum dicatur tunica praesente molesta
"Ure manum," plus est dicere "Non facio."

1. matutina] Because the morning appears to have been allotted to the spectacle of condemned criminals fighting with beasts, &c. See 435. 4.
4.] Abderon was proverbial for the folly of its inhabitants. See Mr. Mayor's learned note on Juv. x. 50. The sense is merely 'stultus es.'

5. 6.] 'For when, in presence of the tunica moesta (see Juv. viii. 235), he is required to put his hand in the flames, it requires more courage to say, 'I won't do it.' In other words, it requires less courage to face a lesser evil than a greater one.—Non facio, nolo facere.

EP. 528. (X. xxvi.)

On Varus, a friend of the poet's, and Roman centurion, who had died in Egypt.

Vare, Paraetonias Latia modo vite per urbes
Nobilis et centum dux memorande viris,
At nunc, Ansonio frustra promisse Quirino,
Hospita Lagaei litoris umbra iaces.

1. Paraetonias] Egyptian; from the name of a coast town (Paraetonium) to the west of Alexandria.—Latia—vite, the Roman centuriatus, the badge of which was a switch of vine. See Juv. viii. 247; xiv. 193, with Mr. Mayor's note. Tac. Ann. i. 23, 'Centurio Lucilius—fracta vite in tergo militis alteram clara voce ac rursus aliam posebat.'—centum—viris, a legion contained sixty centuries and thirty manipuli.
3. frustra promisse] Whose return to Rome was hoped for, but not realized.—Lagaei litoris, the Egyptian shore, from the name of Ptolemy Lagos.
Spargere non licuit frigentia fletibus ora,
Pingua nee maestis addere tura rogis.
Sed datur aeterno victurum carmine munus.
Numquid et hoc, fallax Nile, negare potes?

5. non licuit] Viz. mihi.—tura, the incense thrown on the body while burning on the pyre. See Ep. 319. 12, ‘atque haece absentis tura fuisse puta.’
8. fallax Nile] The Egyptians had a bad character for treachery. Propert. iv. 11. 33, ‘Noxia Alex-
andria, dolis aptissima tellus.’

EP. 529. (X. xxvii.)
On a rich man of low origin (probably, from his Greek name, a libertus), who gave ambitious entertainments.

Natali, Diodore, tuo conviva senatus
Accubat, et rarus non adhibetur eques,
Ac tua tricenos largitur sportula nummos.
Nemo tamen natum te, Diodore, putat.

2. Accubat] Discumbit ad tuam mensam.—rarus, &c., rarus eques non adhibetur, i. e. ‘verum frequentes adhibitunr.’
3. tricenos] Thirty sestertii was a large dole, centum quadrantes (Juv. i. 120) being the usual one, viz. 25 asses. See Ep. 173. 3, and 504. 1, where the same sum, three denarii, is mentioned.
4. natum te — putat] ‘No one believes that you have any father,’ i. e. any respectable parentage. Hence the joke of Tiberius in Tac. Ann. xi. 21, ‘Curtius Rufus videtur mihi ex se natus.’ See Ep. 433. 18.

EP. 530. (X. xxviii.)
To the god Janus, on a new temple (or gatehouse), consecrated to him by Nerva.

Annorum nitidique sator pulcherrime mundi,
Publica quem primum vota precesque vocant,

1. sator—mundi] In Ovid, Fast. i. 103, Janus identifies himself with Chaos, and says he was created when the elements first settled into their places, ib. 112. — primum—vocant, Ovid, ib. 171, ‘Mox ego, Cur, quam-

vis aliorum numina placem, Jane, tibi primum turn merumque fero?’ He was invoked as opening the new year, and affording access to the gods through the prayers of mortals.
Pervius exiguos habitabas ante penates,
Plurima qua medium Roma terebat iter.
Nunc tua Caesareis cinguntur limina donis,
Et fora tot numeras, Iane, quot ora geris.
At tu, sancte pater, tanto pro munere gratus,
Ferreia perpetua claustra tuere sera.

3. **Pervius** The old temple of Janus seems to have been a portico or archway, giving access between the Forum Romanum and the Forum Julium. Hence Ovid, Fast. i. 258, 'hie ubi juncta foris templum duobus habes' (where see the present editor's note).—medium, viz. inter duo fora.—plurima, frequentissima.

5. **Caesareis — donis** The exact meaning is not clear; but the sense seems to be, that the new or enlarged temple is adorned with statues and sculpture by the gift of one or more of the emperors, and now looks in four directions instead of only two. To this change perhaps viii. 2. 3, refers, 'Janus—tot vultus sibi non satiis putavit, optavitque oculos habere plures.' The new statue, probably, had been but recently consecrated. The commentators observe that Janus was sometimes represented quadrifrons. See Ep. 543. 12. In the "Recent Excavations in Rome," p. 10, the plan of an archway opening in four directions is given, and marked as the entrance to the Forum Transitorium. It was between the Forum Romanum and the old Forum Julium, and may be the Janus here described.

8. **tuere claustra** i.e. keep the gate shut in perpetual peace.—sera, μοχλός, the bar drawn across the door.

**EP. 531. (X. xxx.)**

A description of the villa of Apollinaris (Epp. 212 and 340) at Formiae, on the coast of Latium. This is one of the most beautiful epigrams: it resembles Ep. 143, which describes the villa of Faustinus, and in the same metre (scansion).

O temperatae dulce Formiae litus,
Vos, cum severi fugit oppidum Martis
Et inquietas cessus exuit curas,
Apollinaris omnibus locis praefert.
Non ille sanctae dulce Tibur uxoritis,
Nec Tusculanos Algidosve secessus,
Praeneste nec sic Antiumque miratur.
Non blandae Circe Dardanisve Caieta

1. **Formiae** The vocative. Horace has 'Formiarum maenia,' Carm. iii. 17. 6. **— temperatae,** 'temperate,' having a σκιασία of warm sun and sea breezes.—severi Martis, the city of Rome that allows of no relaxation.

5. **Tibur uxoritis** Whether he was born there, or had property there, or both, is uncertain. — sanctae, castae. The places next enumerated were all in Latium, and more or less frequented by the pleasure-seekers from Rome.—blandae Circe, the charming promontory of Circeii;
Desiderantur, nee Marica nee Liris,
Nee in Lucrina lotta Salmacis vena.
Hie summa leni stringitur Thetis vento;
Nee languet aequor, viva sed quies ponti
Pictam phaselon adiuvante fert aura,
Siet puellae non amantis aestatem
Mota salubre purpura venit frigus.
Nec seta longo quacerit in mari praedam,
Sed e cubiculo lectuloque iactatam
Spectatus alte lineam trahit piseis.
Si quando Nereus sentit Acoli regnum,
Ridet procellas tuta de suo mensa.
Piscina rhombum pascit et lupos vernas,
Natat ad magistrum delicata muraena;
Nomenclator mugilem citat notum

blanka referring to the witcheries of Circe.—Caieta, close to Formiae, and said to have been so called from the nurse of Aeneas, Virg. Aen. vii. 1.

9. Marica was a sacred grove near the Liris. Hor. Carm. iii. 17. 7, ‘innantem Maricæ litoribus tenuisse Lirim.’ Inf. xiii. 83, ‘Cae-
ruleus nos Liris amat, quem silia
Maricæ Protegit; hinc squillae
maxima turbâ sumus.’

10. Salmacis] A spring that fell
into the Lucrine lake, and was sup-
posed to be connected with one of
the same name in Caria. She is
here spoken of as a nymph.

11. Thetis, &c.] ‘Here the surface
of the sea is just ruffled by the
gentle breeze, and there is not a
dead calm, but the lively, yet quiet
waves carry the painted gondola
with the aid of the breeze.’ See
Ep. 125. 20. Propertius mentions
these gay boats on the Lucrine, i.
11. 10. Virgil has pictis phasellis,
517. 4; 541. 2.

15. Mota—purpura] ‘By a move-
ment of her purple fan.’ The flabellum
was sometimes made of peacocks’
feathers (‘pavonis caudam flabellâ
superbæ’, Propert. iii. 18. 11).

16—18 ] ‘Nor does the hair-line
seek booty in the far-off sea; but the
fish when seen from a height draws
tight the line thrown out from bed
or sofa.’ The fisherman sits on a
sofa by a window, and throws the
line to the fish immediately below.
Pliny, Epist. ix. 7. 4, ‘ex erra (gesta-
tione) possis dippicere piscantes, ex
hac ipse piscari hamrumque de cubi-
culo ac pæne de lectulo ut e naucula
jacere.’

19. Si quando, &c.] ‘If ever the
sea is ruffled by the wind, the table,
supplied by its own resources, can
afford to laugh at the storm.’ This
is shown by what follows: the
piscina contains turbot and spigola
ready for the pot; lampreys and
mullets are so tame, that they come
to be fed at call.—de suo, see 355. 4.
So ‘summa—de meo solvenda,’
Pliny, Epist. ii. 4. 2.— vernas,
‘home-bred.’ So Juvenal calls this
fish, the lupus, ‘vernula riparum,’
Sat. v. 105.

23. Nomenclator] An archaic
form for nomenclator. Keepers were
appointed, who could call or other-
wise attract and summon the fish.
Cf. Epp. 175. 4; 656. 5.—mugilis,
a small fish with a large head, Juv.
x. 317.
Et adesse iussi prodeunt senes nulli.
Frui sed istis quando, Roma, permittis?
Quot Formianos imputat dies annus
Negotiosis rebus urbis haerenti?
O ianitores vilieique felices!
Dominis parantur ista, serviunt vobis.

25. istis] 'Those holidays of your citizens.' 'How many Formian days does the year reckon up for one (i.e. as enjoyed by one), who is tied fast to the troublesome business of the city?'—For imputa, see Ep. 663. 13.

28. O ianitores] The porters and the bailiffs, who reside at the villa, are the really lucky ones. Their masters pay for the estates, but they have the true enjoyment of them.

EP. 532. (X. xxxi.)

On a glutton (perhaps the Calliodorus of Ep. 244), who said a slave to procure the price of a dinner, and is thus said to have 'eaten a man.'

Addixti servum nummis here mille ducentis,
Ut bene cenares, Calliodore, semel.
Nec bene cenasti: mullus tibi quattuor emptus
Librarum cenae pompa caputque fuit.
Exclamare libet: "Non est hic, improbe, non est
Piseis: homo est; hominem, Calliodore, comes."

1. Addicere is here simply vendere, as in Hor. Sat. ii. 5. 107, 'huic tu die—gaudentem nummo te addicere.'—mille ducentis, for 1200 sestertii, or about 10/. 2. Nec bene] The dinner was not really a good one, when all the money went merely to buy fish. On the cost of mullets, see Mr. Mayor on Juv. iv. 15. Sup. Ep. 87. 11.—With Librarum we must supply pretio, unless this be an imitation of the Greek genitive of price.—cenae pompa, the principal dish of the dinner. It was so called probably from its being brought on by the servants with parade and ceremony, as in the 'peacock feasts' of the middle ages. 5. Exclamare] Cf. Ep. 101. 9.—comes, from comedere.

EP. 533. (X. xxxii.)

On a portrait, or cerea imago, of Marcus Antonius Primus (sup. Ep. 503). An elegant little piece.

Haec mihi quae colitur violis pictura rosisque,
Quos referat voitus, Caediciane, rogas?

1. colitur violis] Here we see the monuments, busts, or other mementos still kept up of decking with fresh flowers.
Talis crat Marcus mediis Antonius annis
Primus: in hoc invenem se videt ore senex.
Ars utinam mores animunque ellingere posset! 5
Pulehrior in terris nulla tabella foret.

4. in hoc—ore] Under this likeliness he saw himself, when old, depicted in the prime of life. The sense is, that though he lived long afterwards, he never had another likeness taken.

5. mores animunque] His character, as well as his features. Cf. Tac. Agric. § 46, 'id siliae quoque uxorique praeciperim—ut faciem ac figaram animi magis quam corporis complectantur;—nam ut vultus hominem, ita simulacra vultus imbecilla ac mortalina sunt, forma mentis acterna.'

EP. 534. (X. xxxiii.)

To his friend Munatius Gallus, with a request that he will disclaim in the poet's name any verses of an ill-natured and personal character. Compare Epp. 330, 371, and 509.

Simplicior priscis, Munati Galle, Sabinis,
Ceерopium superas qui bonitate senem,
Sic tibi consoceiri claros retinere penates
Perpetua natae det face casta Venus:
Ut tu, si viridi tinctos aerugine versus
Forte malus livor dixerit esse meos,
Ut facis, a nobis abigas, nec scribere quenquam
Talia contendas carmina, qui legitur.
Hunc servare modum nostri noverc libelli,
Parcere personis, dicere de vitiiis.

1. Sabinis] They are quoted as types of the primitive abstinance and virtue. Juv. x. 293, 'sanctos licet horrida mores Tradiderit domus ac veteres imitata Sabinos,' where see Mr. Mayor.—Ceeropium—senem, Socrates, whom Juvenal (xii. 185) calls 'dulci senex vicinus Hymetts.'

3. 4. Sic tibi, &c.] 'So may chaste love grant to you to retain, by the lasting marriage of your daughter, the illustrious family of your joint father-in-law.' When the daughter of A marries the son of B, then both A and B are cons.-ceiri. Here the sense is, 'may no divorce interrupt the married happiness of your daughter with the son of a distinguished man.'

5. aerugo is properly the rust on bronze, which is of a green colour, and poisonous. Cf. Pers. iii. 36, 'dira libido—ferventi tincta veneno.' Ep. 371. 12, 'si quisquam mea dixerit malignus Atro carmina quae madent veneno.'

7. Ut facis] 'Ut tu abigas a nobis (id quod nunc facis) malum livorem,' &c.—nec scribere, &c., 'and insist that no poet, who is read, writes such verses.' Schneidewin reads nec stringere, &c., but this gives no clear meaning.
A very beautiful epigram in praise of the poetess Sulpicia, and her ardent, yet chaste affection. Some verses (and they are of high merit and true elegiac pathos) of this author may be read in the ordinary editions of Tibullus. A short satire also, generally ascribed to her, is given in some editions of Juvenal. See p. 798 of Walker’s *Corpus Poet. Lat.*

Omnes Sulpiciam legant puellae,
Uni quae cupiunt viro placere;
Omnes Sulpiciam legant mariti,
Uni qui cupiunt placere nuptae.

Non haece Colchidos asserit furorem,
Diri prandia nec refert Thyestae;
Syllam, Bybilda nec fuisse credit,
Sed castos doceet et pios amores,
Lusus, delicias facetiasque.

Caius carmina qui bene aestimarit,
Nullam dixerit esse sanctiorem,
Nullam dixerit esse nequioarem.

*Tales Egeriae iocos fuisse*

Udo crediderim Numae sub antro.
Hae condiscipula vel hae magistra
Esses doctore et pudica, Sappho:
Sed tecum pariter simulque visam
Durus Sulpiciam Phaon amaret.

*Frustra: namque ea nec Tonantis uxor,
Nee Bacchi, nec Apollinis puella
Erepto sibi viveret Caleno.*

5. *asserit (sibi)]* She does not take as her theme the loves of Medea, nor those which brought about the horrors of the Thyestean feast, &c. See Ep. 510. 1.

7. *Bybilda*] See Ovid, Met. ix. 454, ‘Byblis Apollinici correpta cupidine fratris, Non soror ut fratrem, nec qua debeat, amavit.’ The brother’s name was Caunus, and she was changed into a fountain, *ibid.* 663.

9. *facetias|]* οαρισμοι, the playful toyings and sprightly talk of lovers. *Suppily castas et pias.*

12. *nequioarem*] Lasciviorum.


15. *Hac, &c.* ‘If you had gone to school with her, or been a pupil of hers, you would have been still more learned, and at the same time chaste; but then the hard hearted Phaon (i.e. who refused to return your love) would have loved Sulpicia, if he had seen her in your company.’

19. *Frustra*] ‘But all ’in vain; for not even as the wife of Jove, Bacchus, or Apollo, would she have deigned to live, with the loss of her Calenus.’ This perhaps (on whom there is another epigram, x. 30) is the ‘Cerinthus’ in the poems mentioned above, as given in Tibullus.
On the bad wine imported to Rome from Marseilles.

Improba Massiliae quidquid fumaria cogunt,
Accipit aetatem quisquis ab igne cadus,
A te, Munna, venit: miseris tu mittis amicis
Per freta, per longas toxica saeva vias;
Nec facili pretio, sed quo contenta Falerni
Testa sit aut cellis Setia cara suis.
Non venias quare tam longo tempore Romam,
Hace puto causa tibi est, ne tua vina bibas.

1. Improba] Marseilles had a bad repute for stoving wine, i.e. artificially mellowing it by exposing it to heat. Cf. iii. 82. 23, 'vel cocta fumis musta Massilianis.'—fumaria, 'smoke-rooms,' where the amphorae were placed, as sometimes in or near the chimney, Hor. Carm. iii. 8. 11. — cogunt, properly, 'coagulate,' thence 'ripen.' Cf. Epp. 519. 7; 617. 10. — cadus, the crock amphora.

3. Munna] The name of a Marseilles merchant, and perhaps a Carthaginian or Phoenician word.

See Ep. 490. 1.
4. toxica] Bad wine was called 'poison,' as in Ep. 12. 6, 'et dare Campano toxica saeva cado,' and 322, 'Vaticana bibis; bibis venenum.'
5. Nec, &c.] 'And that not at an easy price, but one that would take in (or satisfy) a jar of Falernian, or Setia (i.e. Setine wine), dear to its own cellars,' i.e. closely kept in them, and only brought forth for a high price.—cellae, see Ep. 15. 8, 'egerit et nigros Massica cella cados.'

To Maternus, a Spaniard by birth, but a Roman advocate by profession, and apparently a keen sportsman, or at least a bon vivant. Martial holds out to him various inducements for a visit to Spain. This journey of the poet's is alluded to sup. Ep. 523.

Iuris et aequarum cultor sanctissime legum,
Veridico Latium qui regis ore forum,
Municipi, Materne, tuo veterique sodali
Callaecum mandas siquid ad Oceanum,

1. sanctissime] δίκαιότατε, 'most honorable,' as being superior to bribes or interest.—qui regis, whose opinions carry great authority among Roman lawyers.

3. Municipi] A fellow-townsmen from Bilbilis.—Callaicum, see Ep. 519. 3.—siquid, either in the sense of scequid (of which it may be difficult to find an example), or an anacoluthon, as if he had intended to say, 'If you have any commands for Spain, now's your time.' But in the last verse the sense seems to be
An Laurentino turpes in litore ranas
Et satius tennes ducere credis aeos,
Ad sua captivum quam saxa remittere mullum,
Visus erit libris qui minor esse tribus?
Et fatuam summa cenare pelorida mensa.
Quodque tigit levi cortice concha brevis,
Ostrea Baianis quam non liventia testis,
Quae domino pueri non probihente vorent?
Hic oldiam clamosus ages in retia volpem
Mordebitque tuos sordida praeda canes:
Illie piseoso modo vix edueta profundo
Impedient lepores humida lina meos.—
Dum loquor, ecce redit sporta piscator inani,
Venator capta maele superbus adest:
Omnis ab urbano venit ad mare cenam maccello,
Callaicum mandas siquid ad Oceanum?

equid mandas. And it may be questioned if equid is not the true reading in both places.
5. Laurentino] Probably Maternus had a farm in the Laurens ager.—
ranas, supply spectare or audire, as ducere in the next line refers only
to catching fish, i.e. drawing them with the line. So Cicero jocosely
calls the inhabitants of Ulubrae ‘ranunculi,’ as being near the Pun-
tine marshes (ad Fam vii. 13).—
aeos, a small and common fish,
called from its needle-shape, like βελυνη or βελωνις.
7. Ad sua, &c.] ‘Than to send
back to his native rocks’ (i.e. throw
again into the sea) ‘the mullet you
have taken, if it should seem to be
of less than three pounds weight.’
This implies the plenty and the size
of the best fish in Spain, and is
of course a hyperbole.
603. 8, ‘hinc pistor fatuus fact
placentas.’—pelorida, see Ep 230. 5,
where it is contrasted, as here, with
Lucrine oysters.—summa — mensa,
‘optima, lautiissima;’ the term re-
ferring to the chief dish being placed
at the top of the table.
10. concha brevis] The muscle is
said to be meant; and perhaps the
‘smooth covering’ may refer to the
beard or membrane lining the in-
ternal shell.
11. quam] i. e. ‘satius credis quam
cenare ostrea,’ &c. — non liventia,
‘not jealous of,’ because fully as
fine as the Lucrine oysters. They
are so plentiful, too, that ‘the slaves
cat them without being stopped by
their masters.’
13. Hic] ‘Here in Italy you will
drive with shouts the stinking fox
into the hunter’s net, and get your
dogs maimed by a bite from the
worthless brute; but in Spain, the
same net that has been used to catch
fish in the sea, will be used, while still
wet, for taking hares on my estate.’
17. Dum loquor] ‘Even while I
am speaking a fisherman returns
with empty basket; while your
hunter comes in proud of having
cought a marten.’ Meles or maccelo
was a creature of the wild-cat or
badger kind, useless, of course, for
the table.
19. maccello] All the supplies (i.e.
including fish, which perhaps is
 principally meant) come to the sea-
side from the city market. See
Epp. 141 and 143. 43.
EP. 538. (X. xxxix.)

On an old and ugly woman, who, perhaps, concealed her real age.


1. Consule — Bruto] Irony, of course. 'We are certain you are older than that.' Well, then, shall we say, Numa's reign? That, too, is a fib; for if we trust the account of you, it tells us you were the first woman that was formed out of the clay of Prometheus,' viz. Pandora, Hes. Opp. 61.

EP. 539. (X. xli.)

On a rich but avaricious wife, who parted from her husband, lest she should have to pay the expenses incidental to the office of praetor, to which he had just been appointed.


1. Mense novo] There is rather a forced antithesis between the new month and the old husband.
2. sibi habere] This was a formula of divorce, 'tuas res tibi habeto, tuas res tibi agito.' (Dict. of Antiq. p. 349, sub v. divortium.)
4. Constatura] A rare form. So Ep. 292. 3. 'niulto staturum sanguine Martem.' 'The purple robe (toga picta) at the Megalesia (games held in the Circus in honour of the Magna Mater, or Cybele) was pretty sure to cost a round hundred thousand sestertii, even though you gave a very economical entertainment to the people.' The immense expense incurred by the praetor at these games is described in Juv. xi. 191—195.
5. populare sacrum] Probably this means, 'the general expenses of that popular festival would have taken twenty thousand sestertii.' The Megalesia were the festival of the year; 'Totam hodie Romam Circus capi,' says Juvenal, ut sup. Some think another festival is meant, such as the Floralia or the Palilia.
6. lucrum est} 'This is not to part from a husband: it is to make gain,' i.e. the real motive was to save money.
EP. 540. (X. xliii.)

Septima iam, Phileros, tibi conditur uxor in agro.  
Plus nulli, Phileros, quam tibi, reddit ager.

2. *Plus nulli*] Your field has made you the best return (*reditus*), viz. the fortunes of seven wives in succession. He intimates that they have all been poisoned. Cf. Pers. ii. 14, 'Nerio jam tertia conditur uxor.'

EP. 541. (X. xlv.)

To Quintus Ovidius, to whom also Ep. 472 is addressed, and ix. 53, 'Natali tibi, Quinte, tuo dare parva volebam munera,' also Ep. 353 and 354, where, as here, his constancy and affection in accompanying his friend Caesonius into exile are eulogized, with a warning that he is now somewhat advanced in life.

Quinte Caledonios Ovidius visure Britannos  
Et viridem Tethyn Oceanumque patrem,  
Ergo Numae colles et Nomentana relinquques  
Otia, nec retinet rusque focusque senem?  
Gaudia tu differs, at non et stamina differt  
Atropos, atque omnis scribitur hora tibi.  
Praestiteris caro—quis non hoc laudet?—amicco,  
Ut potior vita sit tibi sancta fides;  
Sed reddare tuis tandem mansure Sabinis  
Teque tuas numeres inter amicitias.

2. *patrem*] Because all rivers were thought to flow from him, by subterranean ways.  
3. *Numae colles*] The Sabine hills. Ovidius had a farm at Nomentum, and consequently was a neighbour as well as friend of Martial's.  
5. *differs*] You put off till late the enjoyment of life, viz. while you accompany an exile; but the fate does not postpone the time fixed for your death, and every hour you live is written against you;' *imputatur tibi.* Comp. Epp. 191. 9; 220. 12. 'So es effugere atque abire sentit, Qui nobis percut et imputatur.'  
7. *Praestiteris*] Lit. 'you will have afforded (all praise to you!) to your dear friend, that an inviolable fidelity to him has been preferred to your life,' i.e. to the enjoyment of life. In our idiom, 'You will have shewn your affection to your friend by preferring the claims of friendship to your own comfort.'  
9. *reddare*] 'May you be restored to your native Sabine people and stay long among them, counting yourself among your own friends.' There is an allusion to the old saw, τις γάρ εἰσι ταύτων ὁ ἀυτῶν φίλοι; Soph. Oed. Col. 309. Plat. Resp. ii. p. 412, D, and the meaning is, 'be kindly to yourself;' *indulge genio.*
EP. 542. (X. xlv.)

To a dissatisfied reader, whom the poet compares to one that has coarse tastes in eating,

Si quid lene mei dicunt et dulce libelli,
Si quid honorificum pagina blanda sonat,
Hoc tu pingue putas et costam rodere mavis,
Ilia Laurentis eum tibi demus apri.
Vaticana bibas, si delectaris aceto:
Non facit ad stomachum nostra lagona tuum.

1. Lene and dulce are used in reference to food; as 'vacuis committere venis nil nisi lene decet; leni praecordia mulso Prolucris melius,' Hor. Sat. ii. 4. 26. It is opposed to pingue, 'coarse,' 'gross,' 'rich,' and therefore hard to digest. In the literary sense, anything pleasing and soothing is meant; as honorificum is 'complimentary.'

3. costam rodere] 'You prefer to gnaw a rib-bone, though I offer you the choicest morsels from the loin of a boar.' Cf. Juv. v. 135, 'vis, frater, ab ipsis Iibus?' He seems to say, that like a dog gnawing a bone, this man was snappish, and preferred snarling to good-nature.—Laurentis, see Ep. 460. 5.

5. Vaticana] See Ep. 12. 2.—aceto, opposed to dulce, is 'sour, ill-tempered verses.'—Non facit ad, 'our flask does not suit your taste.' So Ovid, Her. xv. 8, 'non facit ad lacrymas barbitos ulla meas.'

EP. 543. (X. xlvi.)

To Matho (perhaps the pretentious lawyer in Juv. i. 32); see Ep. 209. 419.

Omnia vis belle, Matho, dicere. Dic aliquando
Et bene; dic neutrum; dic aliquando male.

1. belle] μετριῶς, ἐπιεικῶς. See Ep. 68. 7, 'Nil bene cum facias, *worse, would be better than your facias tamen omnia belle,' &c. Any variety, says the poet, even if for the

EP. 544. (X. xlvii.)

To Julius Martialis (Ep. 198), on the conditions of a happy life. An epigram of the highest merit, both in the composition and the matter.

Vitam quae faciant beatirem,
Iucundissime Martialis, haec sunt:
Res non parta labore, sed relieta;

3. Res, &c.] 'Property not acquired by toil, but inherited,' viz. because those who have made money by their own exertions are apt to put too high a value on it, and so not fully to enjoy its use.
Non ingratus ager, focus perennis;
Lis nunquam, toga rara, mens quieita;
Vires ingenuae, salubre corpus;
Prudens simplicitas, pares amici;
Convictus facilis, sine arte mensa;
Nox non ebria, sed soluta curis;
Non tristis torus, et tamen pudicis;
Scmnus, qui faciat breves tenebras:
Quod sis, esse velis nihilque malis;
Summum nec metuas diem, nec optes.

4. ager] 'A farm that yields a good
return, a hearth that is well supplied
throughout the year,' either with fuel
or victuals. Or both may be included
in the sense in which we should be
said to keep the kitchen-fire going.'

3. Convictus] 'Good-natured guests,
a plain table.' 'By convictus, the
social intercourse of citizens, he
means the friends of your own sta-
tion who frequent your table, and are
at once easy to be pleased and slow
to be offended.—sine arte, without
the elaborate dinners of artistic
cooks, but just such as that described
in the next epigram.

9. non ebria] Not spent in drink-
ing ('donec iniciet radios in mea
vina dies,' Propert. v. 6. ult.), but re-
lieved from cares by the social cup.

10. Non tristis, &c.] A wife who
is virtuous without being a prude.—
scmnus, a sleep so sound that the
dark hours seem to pass quickly.

12. velis i.e. ut velis, or velle. 'To
be willing to be what you are, and
to prefer no other lot.'

13. nec optes] On account of tor-
menting diseases.

EP. 545. (X. xlviii.)

This, too, is an interesting epigram, containing as it does a minute account
of a plain Roman dinner, to which the poet invites a party of special friends
at an early hour.

Nunciat octavam Phariae sua turba invencae

1. Nunciat] See Ep. 435. 1.—sua
turba, 'Her worshippers are announc-
ing to Isis the eighth hour,' i.e. that
it is now two o'clock. Twice a day
the worshippers of the Egyptian go-
dess attended her temple (Tibull. i.
3. 31), which was opened in the
morning and closed at two, after the
performance of the ceremony of the
search for the lost Osiris (Juvi. viii.
29).—invencae, see Epp. 72. 8; 443.
1.
M. VAL. MARTIALIS

Et pilata redit iamque subitique cohors.
Temperat haece thermas, nimio prior hora vapore
Halat et immodico sexta Nerone calet.
Stella, Nepos, Caui, Cerealis, Flaccce, venitis?
Septem signa capit; sex sumus, adde Lupum.

Exoneraturas ventrem mihi vilica malvas
Attulit et varias, quas habet hortus, opes.
In quibus est lactua sedens et tonsile porrum:
Nec deest ructatrix mentha nec herba salax.

Seeta coronabant rutatos ova lacertos
Et madidum thyuni de sale sumen erit.

2. [The true reading here seems doubtful, and the meaning is obscure. We have jamque apparently used for jam in 356. 6, so that the sense may be, 'and now the troops armed with the pilum (the short and heavy Roman javelin) are returning and entering upon guard.' This is commonly referred to the change of the praetorian guards (ex-cubae) before the palace, which is supposed (but not known) to have taken place at that hour. Or redit may refer to the leaving guard. In this case we must supply castra with subit. Others, with equal probability, refer pilata cohors to the densely-packed crowd issuing from the temple in the Campus Martius and returning home. We might suggest as a correction, 'et pilata redit jam subitque cohors,' i.e. 'the crowd has returned and entered their own houses.'

3. 4.] This passage shows that the hottest baths were frequented at noon, those of a less temperature at one, and the tepid baths at two.—The baths of Nero were the most famous; see Ep. 129. 4, 'Neronianas hic refrigerat thermas,' and vii. 34. 5, 'Quid Nerone pejus? Quid thermis melius Neronianis?'

5. Stella, &c.] Frequent mention of these guests is made in Martial.—venitis, 'are you coming to dine?' The technical word, as Pliny, Ep. i. 15, 'heus tu promittis ad cenam nec venis.' Cf. Ep. 617. 2.

6. sigmæ] A semi-circular sofa in the shape of the letter C (as the Greek Σ was generally written in later ages). So in xiv. 87, 'Accipe lunata scriptum testudine sigma; Octo capit; veniat quisquis amicus erit.' It was adapted to the shape of the citri orbis, or circular dining-tables. See Rich, Dict. in r. It is clear that the hexaclinion in Ep. 476. 9, was of this kind; and also that according to its size it held six, seven, or eight guests.—Lupum, see Ep. 601. 7. malvae] The mallow, which was thought, like the lettuce (Ep. 617. 5), to have a healthy action on the stomach. See Hor. Carm. i. 31. 16; Epod. 5. 53. The μαλάγυ of the Greeks, Hes. Opp. 41. Ar. Plut. 543.

7. sedens] Sessilis, the squat (or Coan) lettuce—tonsile, like secula, means the small green tops of leeks or onions put or clipped fresh from the beds. See Mr. Mayor on Juv. iii. 293.—herba salar, the eruca, or rocket, which was considered stimulative. Cf. iii. 75. 3, 'sed nihil erucae faciunt bulbique salaces.'

11. Secta—ova] Sliced eggs shall garnish lacerti (a common fish, Ep. 617. 7, 'mox vetus et tenui major cordyla lacerto, Sed quam cum ratae frondibus ova tegant').—thynni de sale, taken fresh and dripping from the brine in which the tunny has been pickled. The sow's paunch, like the vulva or uterus, was stuffed like a haggis, and thought a great delicacy. See 335. 11; xiii. 44 and 56.
Gustus in his; una ponetur cenula mensa,
Haedus, inhumani raptus ab ore lupi,
Et quae non egeant ferro structoris ofellae,
Et faba fabrorum prototomique rudes.
Pullus ad haece cenisque tribus iam perna superstes
Addetur; saturas mitia poma dabo,
De Nomentana vinum sine faece lagona,
Quae bis Frontino console prima fuit.
Accedunt sine felle ioci nec mane timenda
Libertas et nil quod tacuisse velis.
De prasino conviva meas venetoque loquatur,
Nec faciunt quemquam poca nostra reum.

13. Gustus] The above will supply the preliminary snack or promulgis. See Ep. 269. 3.—cenula, 'the little dinner will be served on one table,' i. e. in one course, consisting of kid, chops, beans, early sprouts, chicken, and cold ham.

14. inhuman] Propert. v. 4. 53, 'non quem sine matris honore Nutrit inhumanae dura pupilla lupae.' The kid had been maimed by the wolf, and rescued from its mouth, but not killed from the flock for this special occasion.

15. ofellae] 'Cutlets,' 'steaks,' which do not require carving. So Ep. 663 17, 'me meus ad subitas invitit anicus ofellae.' Varro, L. I. v. 110, 'ex abdomen ejus (suis) ofellae, dieta ab offa minima & suere.' (From this it would seem to be a technical word, confined to a special sense.)

16. faba fabrorum] Common beans, the food of artisans.—prototom,' early spring greens or sprouts.—rudes, without any addition, such as tardum (269. 10), or served in their natural state.

17. superstes] Generally it was thought shabby to reserve what was left on the table for another meal; see Ep. 52. 7.

18. saturas] 'In lieu of a formal second course, mensa secunda, my guests shall have ripe apples when they have dined to their content.'

19. Nomentana] Wine from the poet's own farm at Nomentum.—prima fuit, either 'which was first laid down in the second consulship of Frontinus,' or, 'which was the choicest produce of that year.'

21. Accedunt] 'His addo joces,' &c.—mane timenda, through fear you may have said something imprudent, which has been reported. Hence 'nothing you would wish not to have uttered' is an explanation of libertas (παραβοσια).

23. De prasino] As the emperors themselves took active interest in the factions or 'colours' of the riders in the Circus, it was deemed imprudent to speak too freely on the subject. Suet. Dom § viii., 'duas Circensibus gregum factiones aurati purpureaque panni ad quatuor pristinas addidit.' Cf. Juv. vii. 114; xi. 196. Prasina was the green, Venetia the blue party (Ep. 298).

24. nec] i. e. neque enim; 'for no one ever gets into a scrape from a wine-party at my house.' Comp. Ep. 16. The common reading, nec faciunt, seems better, and has the authority of most MSS. In this case accedent might be read in ver. 21.
EP. 546. (X. xlix.)

To a wealthy, but mean host, who drank the health of his guests in inferior wine.

Cum potes amethystinos trientes
Et nigro madeas Opimianus,
Propinas modo conditum Sabinum
Et dicis mihi, Cotta, "Vis in auro?"
Quisquam plumbea vina volo in auro?

1. Cum potes] 'Though you drink cups made of (or perhaps adorned with) amethyst, and drench yourself with Opimian wine, you hand to your guests lately stored Sabine.' Goblets or cups of jasper, onyx, chaledony, &c., are still to be met with in antique collections.—Opimianus, see Ep. 15. 7.—Propinas, 'you drink a health in,' &c. As the cup was then handed to the guest, and occasionally presented to him, προπίνειον came to mean 'to make a present.' See Donaldson on Pind. Ol. vii. 1.—Sabinum, a strong and common wine, which required some years for mellowing.

4. Vis in auro?] 'Will you drink with me in this golden goblet?' Perhaps there was some compliment in this; for generally 'tibi non committitur aurum,' Juv. v. 40.


EP. 547. (X. 1.)

On the death of Scorpus, a celebrated chariot-driver in the Circus (Epp. 200. 5; 234, and 549).

Frangat Idumaeas tristis Victoria palmas,
Plange, Favor, saeva pectora nuda manu.
Mutet Honor cultus et iniquis munera flammis
Mitte coronatas, Gloria maesta, comas.
Heu facinus! prima fraudatus, Scorpe, inventa
Occidis et nigros tam cito iungis equos.

1. Idumaeas] Judaea was famous for its date-palms, and perhaps supplied them to Rome for these occasions. Cf. Juv. viii. 56, 'sic laudamus equum, facelli cui plurima palma Fervet, et exultat raucus victoria Circo.'—Favor, viz. populi; here described as a genius, or persona.

3. Mutet] Exchange the garments or badges of honour for mourning.

4. coronatas] i.e. 'abice coronas comis, et mitte flammis.'

5. prima—juventa] He was only twenty-seven. Inf. 549. 3.—nigros equos, the steeds of Pluto, whose charioteer Scorpus will continue to be in Hades.
Curribus illa tuis semper properata brevisque
Cur fuit et vitae tam prope meta tuae?

8. meta] The pillar or cone at the end of the Circus. 'Why was the turning-point, which had ever been rapidly approached, and at a short distance, for your chariot, so near also for your life?' An elegant and beautifully expressed simile.

EP. 548. (X. li.)

To Faustinus, whom he advises to leave Rome in the spring time, and retire to his beautiful villa (Ep. 148) at Baiae, commanding a view across the bay of the town of Anxur.

Sidera iam Tyrius Phrixei respicet agni
Taurus et alternum Castora fugit hiems;
Ridet ager, vestitur humus, vestitur et arbor,
Ismarium pellex Attica plurat Ilyn.
Quos, Faustine, dies, quales tibi Roma Ravennae
Abstulit! o soles, o tunicata quies!
O nemus, o fontes solidumque madentis harenae
Litus et aequoreis splendidus Anxur aquis,
Et non unius spectator lectulus undae,
Qui videt hinc puppes fluminis, inde maris!

1. Tyrius, &c.] 'The constellation of the bull, who carried the Tyrian Europa (see Ovid, Fast. iv. 715; v. 603—620), looks back at the constellation of the ram, that conveyed Phrixus and Helle across the sea.' The sun passes from Aries into Taurus on the 20th of April; hence he looks back on the zodiacal sign of the preceding month. But Taurus fully rises May 14th (Ovid, ut sup.); and on the 20th of the same month the sun enters Gemini (Ovid, Fast. v. 694), which constellation represented Castor and Pollux—alternum, because he consented to be six months on earth, and six in heaven; hence the sense is, 'the Castor who takes his turn with his brother.' See Ep. 471. 3. Hom. Od. xi. 303. And the general meaning is, 'now spring has succeeded to winter.'

4. pellex Attica] Philomela, who is called 'multisona Atthis' in Ep. 239. —Ismarium, Thracian, as the son of King Tercus, Thuc. ii. 29.

5. Quos, &c.] 'What delightful days at Ravenna (the name of the villa in Latium) has Rome deprived you of,' viz. by its constant occupations—tunicata quies, retirement in which the toga need not be worn. See Ep. 646. 17; sup. 544. 5.

7. solidum] Because wet sand is firm, dry sand is soft and loose. Pliny, Ep. ii. 17, ad fin., 'sive mari sive ipso litore utare; quod non nunquam longa tranquillitas mollit, saepius frequens et contrarius fluctus indurat.'—splendidus, with its white rocks glistening in the clear sea. Cf. Ep. 215. 6.

9. non unius] The sofas are so arranged as to command a view on one side of the sea, on the other side of the river, and the ships upon each.
Sed nec Marcelli Pompeianumque, nec illie
Sunt triplices thermae, nec fora iuneta quater,
Nec Capitolini summum penetrare Tonantis,
Quaeque nitent caelo proxima templae suo.

Dicere te lassum quotiens ego credo Quirino:
"Quae tua sunt, tibi habe: quae mea, redde mihi."

11. *Marcelli*] The two principal theatres of Rome were the theatres of Pompey and Marcellus. See Ep. 273, and art. *Roma*, in the Classical Dictionary; p. 662. It is rather doubtful in what tone this is said: 'But we have no theatres there (and all the better!),' or, 'But then, we shall be told, the country is a dull place, without amusements,' &c.—*triplices*, the hot baths of Agrippa, Nero, and Titus. See Epp. 134. 6; 545. 4.—*fora—quater*, the Forum Romanum, Julius, Augustum, and Transitorium. Cf. Ep. 530. 6.


15. *quotiens*] 'How often I fancy I hear you saying to the god Quirinus (i. e. to Rome), from mere weariness, Keep your own peculiar delights, and give me mine,' viz. the pleasures of the country.

**EP. 549. (X. liii.)**

On the death of Scorpus (Ep. 547).

*Ille ego sum Scorpus, clamosi gloria Circi,*
*Plausus, Roma, tui deliciaeque breves,*
*Invida quem Lachesis raptum trieteride nona*
*Dum numerat palmas, credidit esse senem.*

1. *clamosi*] See Juv. xi. 195.
4. *palmas*] The number of victories gained in a short life of twenty-seven years was so great, that the envious fate supposed the winner was of mature age.

**EP. 550. (X. liv.)**

*Mensas, Ole, bonas ponis, sed ponis opertas.*
*Ridiculum est: possum sic ego habere bonas.*

1. *opertas*] Covered over, so that no one can tell whether the tables are of common wood, or the costly *citrei orbes*, which they pretended to be. Cf. Ep. 476. 7. 'Inde satur mensas et opertas exuit orbes.' From this it must be inferred that the tablecloth (mantle) was not always used. The plural *mensas* refers to the succession of tables or slabs (Ep. 357), brought on with the changed courses.
EP. 551. (X. lvi.)

A witty reproof to one who exacted too much service from his clients.

Totis, Galle, iubes tibi me servire diebus
   Et per Aventinum ter quater ire lutum.
Eximit aut reficit dentem Cascellius aegrum,
   Infestos oculis uris, Hygine, pilos;
Non secat et tollit stillantem Fannius uvam,
   Tristia servorum stigmata delet Eros;
   Enterocelarum fertur Podalirius Hermes:
   Qui sanct ruptus die mihi, Galle, quis est?

1. Totis—diebus] 'All day long.' Cf. Ep. 522. 14. Usually the early morning levee was the hour of attendance, unless the patron went in public in his lectica, when the clients preceded him.

3. Eximit, &c.] 'There are remedies to be found for tooth-ache or sore eyes, &c., but none for the damage which so much exertion is sure to give me.'—reficit, 'stops,' by the dentist's art, which was early practised by the Romans.

4. pilos] Hairs that grew inwards from the eyelids, and which appear to have been eradicated by caustic.

5. Non secat, &c.] 'Fannius cures without cutting a bleeding ulcer in the face.' Some interpret, 'the uvula,' but do not explain stillantem, which may perhaps mean what we call 'enlarged,' 'dropping downwards.'

6. stigmata] Some process of enamelling, or the use of splenida (Ep. 78. 9), seems to be meant.—stigmata, the letters branded on the forehead, or other marks. See 631. 13.

7. furtur, &c.] 'Hermes is said to be a very Podalirius in curing ruptures.' Cf. Ep. 631. 5, 'mitius implicitas Alcon secat enterocelas,' and the note. There is a play on ruptos, which means either 'ruptured,' or διαφανείτας, 'done up,' defessos, or ruptis calceis ambiantes.

EP. 552. (X. lvii.)

The subject is the same as Ep. 438. The patron's annual gift to his client has come down to half a pound (not of silver, but) of pepper. That says the poet, παρά προσδοκίαν, is not enough to buy—pepper with.

Argenti libram mittebas; facta selibra est,
   Sed piperis. Tanti non emo, Sexte, piper.

EP. 553. (X. lviii.)

To Frontinus, to whom the poet offers an excuse for not attending his levees as a client, pleading the engagements of a city life.

Auxuris aequorei placidos, Frontine, recessus
   Et propius Baias litoreamque domum.
Et quod inhumane cancro fervente cicadeae
Non novere nemus, flumincosque lacus
Dum colui, doctas tecum celebrare vacabat
Pieridas, nunc nos maxima Roma terit.
Hic mihi quando dies meus est? iactamur in alto
Urbs et in sterili vita labore perit,
Dura suburbani dum iugera pascimus agri
Vicinosque tibi, sanete Quirine, lares.
Sed non solus amat qui nocte diequent frequentat
Limina, nec vatem talia damnna decent.
Per veneranda mihi Musarum sacra, per omnes
Iuro deos, et non officiosus amo.

2. Litorea domus probably refers to a house occupied by the friends on the shore.—Et quod, &c., the wood where the cicada does not chirp at the summer solstice, though that is the time of year when it generally is most vocal. This fact is stated of the wood at Rhegium by Pliny, N. H. xi. 27.—inhumenae, ‘sulky,’ unlike others of their kind. Perhaps there is a reference to the myth in Plut. Phaedr. p. 259, B, that the cicadas were formerly human beings.

5. Dum colui] ‘While you and I lived together at Anxur or Baiae, or Rhegium in Calabria, we had time for our common pursuits of poetry; now we are both worn by the fatigues of Rome.’ Baiae is spoken of as proprius, ‘somewhat near to Rome,’ though it is further than Anxur.—vacabat, used impersonally, as Juv. i. 21, ‘si vacat.’

7. Hic] Viz. at Rome.—meus, the predicate, lit. ‘when is a day mine for me?’ i.e. my own, so that I can devote it, if I please, to your service.—iactamur, χυμαζομεθα, ‘we are storm-tossed on a sea of city life, and that life is thrown away on a labour that brings little or no return.’—dum pascemus, ‘in our attempts to fertilize an unkindly farm near the city, and keep a house on the Quirinal hill.’ Compare Ep. 81. 7. The farm is probably that mentioned in Ep. 501, and 601.

10. tibi] Colli a te dicto.
11. non solus] ‘There are others who feel true regard beside the clients who hang for ever about a rich man’s threshold; besides, a poet cannot afford such a loss of time.’ This is an apology for the poet’s frequent absence from the levée of Frontinus. See Ep. 34. 17, ‘qualia uncumque leguntur Ista, salutarior scribere non potuit.’

14. et non, &c.] Even though I seem to fail in my duty as a client. Cf. Ep. 34. 2.

EP. 554. (X. lix.)

To a fastidious reader, who picked out the shorter and more piquant epigrams, rejecting the longer.

Consumpta est uno si lemmate pagina, transis
Et breviora tibi, non meliora placent.

1. uno—lemmate] ‘One heading,’ the exception of lib. xiii. and xiv. i.e. one subject, one epigram. With (see Ep. 692. 7), the poet does not
Dives et ex omni posita est instructa macello
Cena tibi, sed te mattea sola iuvat.
Non opus est nobis nimium lectore guloso;
Hunc volo, non fiat qui sine pane satur.

appear himself to have prefixed the

titles which are assigned in the older
editions to the epigrams throughout.
The sense is, 'if one whole page is
taken up by a single epigram, you
pass it over.'

3. macello] The provision-market,
especially for meat and fish.—mattea,
matteae, a delicacy of any kind.
Cf. Suet. Calig. § 38, 'multis vene-
natas macteas misit.' Inf. xiii. 92,
'Inter aves turdus, si quid me judice
certum est, Inter quadrupedes mae-
tea prima lepus.' Varro, L. L. v.
112, 'mattaeae ab eo quod Gracci
matteae.' Ibid. 146, 'haec omnia
(sc. victus genera) posteaquam con-
tracta in unum locum quae ad
victum pertinebant, et acdificeatus
locus, appellatum macellum.' (The
derivation of the word, which he
discusses, is uncertain.)

5. Non opus est] 'I ask not for an
over-gluttonous (or too particular)
reader; I like one who is not filled
without bread,' or who takes viands
as they come, without picking out
only the delicacies, who eats ὑπὸν
ἐπί σίτῳ.

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EP. 555. (X. lx.)

A joke on an unsuccessful schoolmaster, who had only two pupils.
There is a play on the justium liberorum, Ep. 108.

Iura trium petiiit a Caesare discipulorum
Assuetus semper Munna docere duos.

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EP. 556. (X. lxi.)

An epigram of much pathos and beauty to the little Erotion on whom
Ep. 243 is written. The poet commends to his successors the special care
of her tomb.

Hic festinatā requiescit Erotion umbra,
Crime quam fati sexta peremit hiems.
Quisquis eris nostri post me regnator agelli,
Manibus exquis annua iusta dato.
Sic lare perpetuo, sic turba sospite solus
Flebilis in terra sit lapis iste tua.

3. regnator] Rex or dominus. A
domain was called regnum. 669. 19.
—annua justa, solemnnes exequias.
Lands were often inherited with
sucra, or other servitus attached to
them.

5. perpetuo] In regular unbroken
descent from father to son.—solus,
&c., may you have no other tomb
on your' estate over a lost member
of your family,—a beautiful senti-
ment.
To a too strict schoolmaster, with an entreaty that he will be less severe to the boys in summer time. See Becker, Gallus, p. 194.

Ludi magister, parce simpliciei turbac.

Sic te frequentes audiant capillati
Et delicatae diligent choris mensae,
Nec calculator, nec notarius velox
Maiore quisquam circulo coronetur.

Albæ leone flammeo calent luces
Tostamque fervens lúlius coquit messem.

Cirrata loris horridis Scythae pellis,
Qua vапulavit Marsyas Celaenaeus,
Ferulaeque tristes, sceptra paedagogorum,
Cessent et Idus dormiant in Octobres:
Aestate puéri si valent, satis discunt.

2. Sic te, &c.] 'So may your school be attended by crowds of gentlemen's sons.' — capellati, cf. Epp. 148. 31; 460. 7, 'nec matutini cirratae caterva magistri.' — chorus mensae, the little company that stands round your well-supplied table. — delicatae refers to the superior viands given to youths of good family: 'parlour-boarders,' as we call them.
4. calculator] A teacher of figures on the abacus. — notarius, a shorthand writer. Cf. Ep. 250. 2. Inf. xiv. 208, 'currant verba licet, manus est velocior illis; Nondum lingual sum, dextra peregit opus.' — circulo, like chorus, 'a class of boys standing round him.'
8. Cirrata loris] 'Lay aside that cat-o'-nine-tails, that flogged the very skin off Marsyas,' the satyr, when he contended with Apollo at Celaenae, in Phrygia. — Scythae pellis may have been a nickname, derived from the account Herodotus gives (iv. 64) of the thickness of the human skin, and the uses to which the Scythians applied it.
10. Ferulae] The flat stick or baton for striking boys on the hands, — a brutal piece of cruelty not even yet banished from schools. Cf. Juv. i. 15, 'et nos ergo manum ferulae subduximus,' with Mr. Mayor's note.
— Octobres, till school recommences in a cooler month.
12. si valent] 'If the boys learn to keep well, and to avoid malaria in summer, they learn quite enough.' A wise sentiment very happily expressed.
To an effeminate fop, who had called the poet 'brother,' and on whom he retorts by the sobriquet of 'sister.'

Cum te municipem Corinthiorum
Iactes, Charmenion, negante nullo,
Cur frater tibi dicor, ex Hiberis
Et Celtis genitus Tagique eivis?
An volu similes videmur esse?
Tu flexa nitidus coma vagaris,
Hispanis ego contumax capillis;
Levis dropace tu cotidiano,
Hirsutis ego erribus genisque;
Os blae sum tibi debilisque lingua est,
Nobis fistula fortius loquetur:
Tam dispar aquilae columba non est,
Nec dorcas rigido fugax leoni.
Quare desine me vocare fratrem,
Ne te, Charmenion, vocem sororem.

1. municipem] Corinth, as being the capital of the province of Achaea, was a Roman 'municipium.'—ne- 
vante nullo, viz. because your affected refinement, is characteristic of the Corinthians generally.
3. Hiberis Et Celtis] The Celti-
beri of Epp. 192. 8; 648. 11.
6. flexa] Curled with the tongs (calamistrum), Ep. 152. 3.—cont-
tumax, with stiff and harsh hair, that will not yield to such artistic treatment.
8.} dropax was a kind of plaister used as a depilatory. Cf. iii. 74, 'Psilothro faciem levas et dropace calvam.'—erribus, cf. Juv. viii. 
114, 'quid resinata juventus, Cru-
raque totius faciient tibi levia gentis.'
Sup. Ep. 78. 6, 'et splendent volso brachia trita pilo.'
10. blae sum] 'Lisping,' Epp. 240. 8; 
494. 2.—fistula, a doubtful reading. 
The MSS. have filia, which is ex-
plained, 'filia mea habet vocem magis virilem quam tu.' The sense may be, 'I cannot imitate such a squeaking voice; my reed pipe could do that better than I.'
12. columba] The most timid of 
birds is contrasted with the most bold and savage.

On a handsome slave, who, the poet thinks, ought rather to have been a cup-bearer than a cook.

Quis, rogo, tam durus, quis tam fuit ille superbus,

1. durus] avainos, insensible to beauty.—superbus, so proud, that his very cooks must be good-looking men, i.e. slaves bought at an immense price, Ep. 476. 5.
Qui inssit fieri te, Theopompe, socium?
Hane aliquis faciem nigra violare culina
Sustinet, has uncto polluit igne conas?
Quis potius cyathos aut quis crystalla tenebit?
Quis sapient melius mixta Falerna manu?
Si tam sidereos manet exitus iste ministros,
Iuppiter utatur iam Ganymede coco.

uncto igne, with the smut and grease of the fire, a general expression; or more particularly, 'with the fire
that blazes up when grease is dropped upon it.'

5. crystal]a[ See Ep. 476. 13.—
sapient melius, 'have a better taste.'

5. exitus iste] 'That ignoble end
to which you have come,' to be made cooks.—sidereos, threoéiés, formosos.—coco. i. e. not as cup-
bearer. By these means the office of coco will be dignified, and no longer held to be a disgrace.

EP. 560. (X. lxix.)

Custodes das, Polla, virum, non accipis ipsa.
Hoc est uxorem ducere, Polla, virum.

2. uxorem ducere virum] i. e. non
virum ducere uxorem, which is the
usual phrase. 'You impose restrains on your husband, which you refuse yourself.' That is playing
'the better half' with a vengeance.

EP. 561. (X. lxx.)

To a friend who complained that the poet wrote so slowly. He pleads,
as elsewhere, the constant engagements of a city life.

Quod mihi vix unus toto liber exeat anno,
Desidiae tibi sum, docte Potite, reus.
Justius at quanto mirere, quod exeat unus,
Labantur toti cum mihi saepe dies.
Non resalutantes video nocturnus amicos,
Gratulor et multis; nemo, Potite, mihi.

4. Labantur] 'Glide away, and are lost.'

5. resalutare] Occurs also in v. 21,
'nunc utramque suo resalutat no-
mme,' and ib. 57, 'saepetiam
servum sic resaluto tuo.' Suet.
Nero, § 37, 'neque adveniens neque proficiscens quenquam osculo im-
pertiit, ac ne resalutatione quidem.'
The sense is, 'at night I have to see
friends who do not come to return
me the morning's call,' i. e. but
who expect my attendance for their
own purposes.—gratulor, I have to
Nunc ad luciferam signat mea gemma Dianam,  
Nune me prima sibi, nunc sibi quinta rapit.  
Nunc consol praetorve tenet reducesque choreae,  
Auditur tota saepe poeta die.  
Sed nec causidico possis impune negare,  
Nec si te rhetor grammaticusve rogent:  
Balnea post decimam lasso centumque petuntur  
Quadrantes. Fiet quando, Potite, liber?

Offer congratulations to many for some good fortune, or office they have obtained; though no such luck ever falls to myself. See Ep. 565. 1.

7. luciferam Dianam At the temple of Diana Lucina on the Aventine. Cie. De Nat. D. ii. 27, § 68, 'Luna a lucendo nominata; eadem est enim Lucina. Itaque ut apud Graecos Dianam eamque Luciferam, sic apud nostros Lucinam in pariendo invocant.'—signat, &c., 'I am called upon to affix my seal to some important document.' This seems to have been done before an altar or image, on special occasions. —gemma, see Juv. i. 68.—prima, the hour of the morning levees, Ep. 161. 1.—quinta, that for general business, ib. 3.—rapit sibi, 'takes me off to attend to its duties.'

9. tenet] Not, perhaps, officially, but to see or hear the high magistrates performing any of their functions—choreae, choruses returning in procession from some temple.—poeta, viz. in a recitation-room. Cf. Juv. vii. 82.

11. impune] Without offending him. The pleaders expected the attendants of their clients and friends to applaud. See the well-known letter of Pliny, Ep. ii. 14.—rogent, sc. 'ut adis declamantibus;' or perhaps, to hear the school-speeches, Pers. iii. 47.

13. post decimam] This expresses an unusually late hour; for the baths were commonly taken before dinner. Cf. 134. 5. The centum quadrantes is the client's dole or sportula, paid to him after the labours of the day, and which he must go and fetch. See Mayor on Juv. i. 95.—quando fiet, 'what time is left for writing?' Cf. Ep. 553. 12.

EP. 562. (X. lxxi.)

An epigram, or perhaps epitaph, of much beauty and pathos on the parents of Rabirius, who was architect to Domitian (Ep. 363).

Quisquis laeta tuis et sera parentibus optas  
Fata, brevem titulum marmoris huius ama.  
Condidit hae caras tellure Rabirius umbras:  
Nulli sorte iacent candidiore senes.

2. ama] ágyá̃na, regard with pious affection.  
3. umbras] i.e. 'ossa utriusque parentis.'—candidiore, feliciore; a metaphor from days marked with a white pebble. The sense is, 'happy parents, who quietly passed away in one night, after sixty years of married life, and were consumed on one pyre.' It seems better to construe 'bis sex lustra tori, than tori nos ultima.
Bis sex lustra tori nox mitis et ultima elusit, 5 
Arserunt uno funera bina rogo. 
Hos tamen ut primis raptos sibi quaerit in annis. 
Improbiius nihil his fictibus esse potest. 

7. quaerit] ποθεί, desiderat. Join raptos sibi.—improbiius, 'more unfair,' 'unreasonable,' viz. than to lament parents who have attained a ripe and happy old age, and been carried off by an easy death, as if they had not yet had a fair share of blessings. For the doctrine, see Lucret. iii. 935, sqq.

EP. 563. (X. lxxii.)

On the accession of the Emperor Nerva, or perhaps Trajan, who will not, the poet augurs, approve the flattering language that was paid to his predecessor Domitian.

Frustra Blanditiae venitis ad me 
Attritis miserabiles labellis. 
Dicturus dominum deumque non sum. 
Iam non est locus hae in urbe vobis; 
Ad Parthos proeul ite pileatos 
Et turpes humilesque supplicesque 
Pictorum sola basiate regum. 
Non est hie dominus, sed imperator, 
Sed iustissimus omnium senator, 
Per quem de Stygia domo reducta est 
Siccis rusticae Veritas capillis. 
Hoc sub principe, si sapis, caveto, 
Verbis, Roma, prioribus loquaris.

1. Blanditiae] Compliments are personified, and represented asking for admission, but being sent off to pay service to eastern kings.—Attritos, worn with kissing the ground or footstool; cf. ver. 7.

3. non sum—Dicturus] A naive confession that these terms, which are so often applied to Domitian, were insincere. Cf. Ep. 219. 1, 'edictum domini deique nostri.' 


4. Jam non] i. e. non jam, ovi'ti. 
5. pileatos] 'Turbaned.' The Romans commonly went about bare-headed.

7. sola] 'The soles,' 'soleas.' So Lucret. iv. 1, 'loca nullius ante trita solo.' The plural is very rarely found.

—By picti reges the bright and varied colours of eastern embroidery are expressed.

8 dominus] 'Not a master of slaves, but the head of the army.

11. Veritas] Truth, no longer a city-virtue, since it was long ago banished, first to the country, then to Hades itself, is now returning like an exile with dry and dishevelled locks.—Siccis, from lack of unguents, ἄνυσταλέω κίκνων, Theoc. xiv. 5.

12. careto—loquaris] Flattery now is not only unnecessary, but it will even offend.
EP. 564. (X. lxxiii.)

To Marcus Antonius Primus of Toulouse (see Epp. 503, 525), with thanks for a letter and the present of a toga.

Littera facundî gratum mihi pignus amici
Pertulit, Ansoniae dona superba togae,
Qua non Fabricius, sed vellet Apicius uti,
Vellet Maecenas Caesarianus eques.
Vilior haec nobis alio mittente fuisset:
Non quaenunque manu victima caesa litat.
A te missa venit. Possem nisi munus amare,
Maree, tuum, poteram nomen amare meum.
Munere sed plus est et nomine gratius ipso
Officium docti iudiciumque viri.

2 Ausoniae] Italian; those from France were probably of a coarser texture, as may be inferred from Ep. 168. 1.

3. Fabricius] The Censor, who was proverbial for his rigid simplicity; see Juv. xi. 91, and Mr. Mayor's note. — Apicius, 'miser et frugi,' as Juvenal ironically calls him, iv. 23, was equally a type of extravagance and luxury. See Ep. 127.

4. equfis] The favourite title of Maecenas, who is called Caesarianus as having attached himself to the side of Octavian. He was particular in wearing only the best clothes. Cf. Juv. xii. 39, 'vestem (i.e. tunicam) purpuream, teneris quoque Maccenatibus aptam,' where Mr. Mayor cites the present passage.

5. Vilior, &c.] 'I should have valued this less if another had sent it; it is not every hand that offers a victim pleasing to the gods,' but only 'immunis aram si tetigit manus,' &c. The meaning is, that as not every victim or offering propitiates the gods, so not every present is graciously or thankfully accepted. — quaenunque, quavis; Ep. i. 1.

7. A te.] Emphatic. — Possem, &c., 'if I could not regard the gift, I could have regarded the name of the donor, Marcus, which he holds in common with myself.' Lit. 'if I could not have liked your gift. I could at least have liked my own name.' — nisi, si minus.

9. plus est, &c.] But more than the gift, and more prized than the name, is the attention shown me, and the appreciation of my verses by a learned man.' He is called facundus in ver. 1.

EP. 565. (X. lxxiv.)

On the constant occupation and poor returns of a client's life at Rome.

Iam parce lasso, Roma, gratulatori,
Lasso clienti. Quamdiu saluator

1. gratulatori] See Ep. 561. 6. — Quamdiu, &c., 'how long am I to go on earning my scanty dole for a whole day's service, when a car-driver in the circus makes his thousands in an hour?'
Anteambulones et togatulos inter
Centum mercenorum plumbeos die toto,
Cum Scorpus una quindecim graves hora
Ferventis auri victor auferat saccos?
Non ego meorum praemium libellorum,
—Quid enim meretur?—Appulos velim campos;
Non Hybla, non me spicifer capit Nilus,
Nec quae paludes delicata Pomptinas
Ex aree elivi spectat uva Setini.
Quid concupiscam quaeris ergo? dormire.

3. Anteamhulones] Cf. Ep. 75. 5.—
togatulos. The diminutive refers either to the scant toga (toquula) or the poverty of the wearer.
4. plumbeos] Contemptuously used for quadrantes (Juv. i. 121). So Ep. 48. 15, 'plumbea selibra' for argenti, in reference to the alloy of the coins.
5. Scorpus] Sup. Ep. 547, 549. See also 234. 9.—Ferventis, i.e. ferventis victoriae pretium. Cf. Juv. viii. 59, 'equum, facili cui plurima palma Fervet, et exultat ranco victoria Circo.' Some explain it, 'radiantis colore rutilo.' On the large sums collected for favourites in the Circus, see Juv. vii. 243, and Mr. Mayor's note.
7. Non ego, &c.] 'I do not ask as a reward for my literary merits, which are as small as my own ambition, landed estates, but simply the privilege of being allowed to—sleep.'—Appulos, either in a general sense, or because Horace was from that country.—spicifer, σιτοφόρος, corn-producing.

EP. 566. (X. lxxvi.)

A pathetic appeal to the goddess Fortune, and a complaint that poets are left to starve while car-drivers in the Circus (whom he contemptuously calls malitones) become rich.

Hoc, Fortuna, tibi videtur aequum?
Civis non Syriaeae Parthiaeae,
Nee de Cappadocis eques catastis,
Sed de plebe Remi Numaeque verna,
Incundus, probus, innocens amicus,
Lingua doctus utraque, eius unum est,

2. Syriae, &c.] From which countries many of the rich liberti originally came; see Juv. iii. 62.
3. catastis] 'Slave-stands,' Epp. 290. 1; 476. 5.—eques, the rank which Martial held, though without having the full equestrian fortune,

5. innocens] The poet often disavows malignitas, e.g. Ep. 539.
Sed magnum vitium, quod est poeta,
Pullo Maevius alget in cucullo,
Cocco mulio fulget Incitatus.

8. *Maevius*] Under this name Martial probably refers to himself. But, perhaps, *Maevius* should be read; for that poet was allowed to languish in prison, to which he had been sent for lampooning the *proceres*, Plaut. *Mil. Glor.* ii. 2. 53. — *cucullo*, a cowl or cape of dark colour, a cheaper and commoner dress than the toga, and worn especially by those who shunned the public gaze *(225, 6).*

9. *Incitatus*] This was the name of a horse belonging to Caligula, *Suet. Cal.* § 55. See *Ep.* 568. 16.— *Cocco*, i. e. *coccina lacerna*.

**EP. 567. (X. lxxvii.)**

On an ignorant physician who had died of a rapid fever.

*Nequius a Caro nihil unquam, Maxime, factum est,*
*Quam quod febre perit: fecit et illa nefas.*
*Saeva nocens febris saltem quartana futisset!*
*Servari medico debuit ille suo.*

1. *Nequius, &c.* 'The worst thing Dr. Carus ever did was that dying of a fever. The fever, too, was greatly to blame; it should at least have been an acute and painful quartan attack, that the patient might have been reserved for his own doctoring.' Mr. Mayor on *Juv.* iv. 57, renders ver. 3, 'the mortal fever should have been, if not completely cured, at least changed into a quartan.'

**EP. 568. (X. lxxviii.)**

To Macer (see *Ep.* 689. 7), who was about to be transferred from the government of Spain to that of Dalmatia. Whether he was *legatus* or *proxurator* does not appear. There are several of this name mentioned in Pliny's Epistles, but it is not easy to identify them.

*Ibis litoreas, Macer, Salonas,*
*Ibit rara fides amorque reeti*
*Et secum comitem trahet pudorem.*
*Semper pauperior redit potestas.*

1. *Salonas*] This was a town on the coast of Dalmatia, opposite to Ancona on the east coast of Italy — *ibid.* *viz.* *tecum.*

4. *potestas* here must mean (see *Juv.* x. 100, 'Gabiorum esse potestas') a 'magistrate,' in the strict sense of the word, i.e. abstinenς et continens, not a *prædo*, or a Verres. Such an officer always returns *pauperior,* poorer than he went, from his liberality and justice. He does not plunder the province as governor, nor take bribes as a judge. It must

be confessed that the expression is a harsh one, if this be the meaning.

5. *auriferae, &c.* Not, it would seem, the Spaniard inhabiting the land watered by the Tagus, but the inhabitants of Dalmatia, which, according to Pliny, N. H. xxxiii. § 4, also produced gold.—*Felix,* both for the gold and the new governor.—*vacuo sinu,* without having any article of value concealed in the front folds of his toga.

8. *Dalmatia* The vocative. 'You, too, people of Dalmatia (Dalmatae), will follow him, when he leaves you, with tears of joy.' Compare the form *Sarmata,* Juv. iii. 79.

9. *Nos, &c.* 'We on our parts shall never visit Spain without feeling a longing for you.'—*Celtas,* &c., 192. 8.

11. *Sed, &c.* 'But whatever verses I may send from Spain, written with a reed pen from the banks of the Tagus, they shall mention the name of Macer.'

14. *Sic—legar* 'So may I be read among the poets of old, and be ranked by you second to none except Catullus.'—*sic,* i.e. if I show affectionate remembrance of you. Catullus is often mentioned by Martial as the first and greatest of Italian epigrammatists, e.g. Ep. 216. 6; 99. 3.

EP. 569. (X. lxxix.)

On a conceited imitator of one much richer than himself.

Ad lapidem Torquatus habet praetoria quartum; Ad quartum breve rus emit Otacilius. Torquatus nitidas vario de marmore thermas Extruxit; cucumum fecit Otacilius.

1. *praetoria* 'A palace;' a military term, applied in the later Latinity to any fine house. See Juv. i 75; x. 161. Suet. Cal. § 37, 'in exstructionibus praetoriorum atque villarum—nihil tam efficere concupiscerat, quam quod posse effici negaretur.'—*emit,* &c., his rival buys a small farm in the immediate neighbourhood.

3. *vario de marmore* See Ep. 296. 11, seq. —*cucumam,* properly 'a kettle,' here means a small bath-room.
Disposuit daphiiona suo Torquatus in agro;
Castaneas centum sevit Otacilius.
Consule Torquato vici fuit ille magister,
Non minor in tanto visus honore sibi.
Grandis ut exiguam bos ranam ruperat olim,
Sic, puto, Torquatus rurapet Otacilium.

6. *sevit*] The joke is, that the process cost him nothing, and the results would be *nil* for many a long year.
7. *Consule*. &c.] When Torquatus was Consul, Otacilius was mayor of the village where he resided, and thought himself quite as great a man while possessed of that tremendous honour' (irony).
9. *ut—bos—ruperat*] 'As the ox caused the frog to burst itself by trying to rival him in bulk, so the great man will some day cause the little man to die of envy.' Cf Ep 501, 'rumpitur invidia quidam,' &c.

EP. 570. (X. lxxx.)

Quon a poor man of taste, who could not conceal his vexation at not being able to buy articles, which others pass by with pretended, but not real, indifference.

Plorat Eros, quotiens maculosae pocula murrae
Inspicit, aut pueros nobiliusve citrum,
Et gemitus imo ducit de pectore, quod non
Tota miser coëmat Septa feratque domum.
Quam multi faciunt, quod Eros, sed lumine sicco!

5 Pars maior lacrimas ridet et intus habet.

1. *maculosae*] Either 'spotted with age,' or (more probably) 'dappled,' 'variegated in colour.' See a similar passage in Ep. 476. 1, 7, 14, &c.—Plorat must mean, 'bursts into tears,' opposed to *lumine sicco*, ver. 5.
6. *ridet*] 'Ridicule the grief which nevertheless they feel within.'

EP. 571. (X. lxxxii.)

Si quid nostra tuis adicit vexatio rebus,
Mane vel a media nocte togatus ero,

1. *adicit*] For the short form, without the *j* sound, see Ep. 191. 9.
---*togatus*, dressed in my toga, ready to attend you. 'If my discomfort adds any thing to your interests, I will go in the morning, or even at midnight,' viz. *salutatum*. 
Stridentesque feram flatus aquilonis iniqui
Et patiar nimbos excipiamque nives.
Sed si non fias quadrante beatior uno
Per gemitus nostros ingenuasque cruces,
Parce, precor, fesso vanosque remitte labores,
Qui tibi non prosunt et mihi, Galle, nocent.

5. beatior] Ditior.—Per gemitus, i.e. 'per officium meum, tanto dolore praestitum.' — crucias, cruciatus, with an allusion to the patibula, on which slaves were fastened, but which here are reserved for ingenui.
7. vanos] ‘Useless’ to you, but with the additional sense of ‘unrequited to me.’

EP. 572. (X. lxxxiii.)

On an old beau, who brushed the hair from the sides of his head, so as to cover his bald pate. Compare for the subject Ep. 248.

Raros colligis hinc et hinc capillos
Et latum nitidae, Marine, calvae
Campum temporibus tegis comatis:
Sed moti redeunt iubente vento
Reddunturque sibi caputque nudum
Cirris grandibus hinc et inde cingunt.
Inter Spendophorum Telesphorumque
Cydae stare putabis Hermeroten.
Quin tu simplicius senem fateris,
Ut tandem videaris unus esse?
Calvo turpius est nihil comato.

3. comatis] Coma a temporibus utrique retracta. — redeunt, the hair returns to its natural position when the wind blows. The Romans, it will be remembered, went generally bare-headed.
7. Inter, &c.] You would imagine that a bald-pated bust was standing between two curly-haired youths. This joke about the triple heads is repeated from Ep. 248. 11. But the names here mentioned are quite uncertain. It seems likely that all three were statuettes, like the Bruti puer of Ep. 102. 4. Thus Cydas will be the name of the possessor (or possibly the sculptor) of the Hermerotes, for this seems the most natural sense of the words.
9. Quin tu] ‘Confess yourself old in a simpler way,’ viz. some way which does not impart a triple look. There is a play on the meanings of simpler.
11. Calvo, &c.] ‘Nothing is more unsightly than a bald man who wears hair.’ There is a play here also on comatus, which also implies ‘with false hair.’ Cf. 36. 8.
EP. 573. (X. lxxxv.)

On an old sailor, who having bought land by the Tiber, kept out the floods by making a dam of his old boat, sunken with ballast. The point of the epigram is, that a sailor finds safety and not death by the sinking of his craft.

Iam senior Ladon Tiberinae nauta carinae
Proxima dilectis rura paravit aquis.
Quae cum saepe vagus premeret torrentibus undis
Tibris et hiberno rumperet arva lacu,
Emeritam puppim, ripa quae stabat in alta,
Implevit saxis opposuitque vadis.
Sic nimias avertit aquas. Quis credere posset?
Auxilium domino mersa carina tulit.

6. vadis] To the shallow channel or depression through which the water came into his farm. The floods of the Tiber were sometimes very disastrous. Tac. Ann. i. 76, 'codem anno continuis imbribus auctus Tiberis plana urbis stagnaverat; relabentem secuta est aedificiorum et hominum strages.'

EP. 574. (X. lxxxvi.)

On one who, having been a great player at ball in his youth, had become old and ugly, and fit only for a scare-crow, to be tossed by bulls (Ep. 87. 5). The pun between 'primus pilae lusor' and 'prima pila' is not a first-rate one. There is a further play on the military term primipilaris.

Nemo nova caluit sic inflammatus amica,
Flagravit quanto Laurus amore pilae.
Sed qui primus erat lusor dum floruit aetas,
Nunc postquam desit ludere, prima pila est.

EP. 575. (X. lxxxvii.)

On the birthday of an eloquent lawyer, to whom the poet invites all to send presents. This eminent man was a friend of Pliny the younger, who addresses to him Epist. vi. 17.

Octobres age sentiat Kalendas
Facundi pia Roma Restituti.
Linguis omnibus et favete votis;
Natalem colimus, tacete lites.
Absit cercus aridi clientis,
Et vani triiples brevesque mappaes
Expectent gelidi iocos Decembris.
Certent munerebus beatiores.
Agrippae tumidus negotiator
Cadmi municipes ferat lacernas;
Pugnorum reus ebriaeque noctis
Cenaatoria mittat advocato;
Infamata virum puella vicit?
Veros sardonychas, sed ipsa tradat;
Mirator veterum senex avorum
Donet Phidiaci toreuma caeli,
Venator leporem, colonus haedum,
Piscator ferat aequorum rapinas.
Si mittit sua quisque, quid poetam
Missurum tibi, Restitute, credis?

4. tacete lites] This was a formula of εὐφημία, or invoking a favourable omen. Cf. Ovid, Fast. i. 73, 'Lite vacant aures, insanaque protinus absint Jurgia; differ opus, livida turba, tuum.' At the same time there is a reference to a justitium, when the courts are shut.

5. ceras] (Lib. xiv. 42) a wax taper, brought as a present from a poor client.—aridi, poverty-stricken, opposed to madidi. Ep. 341. 5. The sense is, 'let us have no commonplace gifts,—let them be reserved for the Saturnalia,—but only costly ones worthy of a rich and worthy advocate.'

6. triiples] Note-books, with three leaves. Cf. xiv. 6. This verse occurred also in Ep. 371. 2.

9. Agrippae] The merchant who exhibits his wares in the porticus Agrippae.—tumidus, proud, i. e. of his superior goods.—Cadmi, brought from the city of Cadmus, i. e. dyed with genuine Tyrian purple, not with the cocceus or scarlet from the oak-gall. See Ep. 78. 3.

12. Cenaatoria] i. e. vestimenta; probably a set of the purple dresses called συνθήσεις. Petron. § 21, 'ut-cunque ergo lassitudine abjacta cenaatoria repetimus, et in proximam cellam ducti sumus, in qua tres lecti strati erant et religius laviturum apparatus splendidissime expositus.' Let some one, he says, who has got out of a scrape by Restitutus' aid, send him a substantial memento for his services.

13. Infamata] Unjustly charged with misconduct by her husband.—sed ipsa, 'and that too with her own fair hand,' to enhance the value of the gift. See 222. 1.


19. poetam] A poet is supposed to be poor, and therefore will be content to send a gift appropriate to his profession, viz. a congratulatory ode. This forms a witty, because unexpected antithesis to the list of costly wares mentioned above.
EP. 576. (X. lxxxviii.)

Omnis persequeris praetorum, Cotta, libellos
Accipis et ceras. Officiosus homo es.

1. libelli praetorum appear to mean the public notices of trials to be held before the prae tors. Cerue would seem to be puillares, tablets ready for writing down notes. Cotta did this in hopes of getting a brief; whence officiosus is "ready to serve any friend." This epigram is not very clear.

EP. 577. (X. lxxxix.)

On a beautiful statue of Juno, by Polyelitus the sculptor (Ep. 424. 2)

Iuno labor, Polyclite, tuus et gloria felix,
Phidiaceae cuperent quam meruisse manus,
Ore nitet tanto, quanto superasset in Ida
Judice convictas non dubitante deas.
Iunonem, Polyclite, suam nisi frater amaret,
Iunonem poterat frater amare tuam.

2. quam] Viz gloriam. It will be observed that the Roman consocianti preferred the works of Phidias, who seems to have been particularly famed for beautiful female statues (Arist. Pac. 617), to those of Polyclitus.

4. deas] The three goddesses, whose charms were decided by Paris in Ida, Eur. Hel. 25.—convictas, viz. inferioros esse. "If the statue had appeared before Paris instead of the living reality, he would not have hesitated to give it the preference."

5. Junonem, &c.] Were it not that Jupiter, her brother, was already enamoured of his own Juno, he might have been enamoured of this statue of yours." In the latter verse, frater probably refers to the statue of Zeus Olympius, made by Phidias at Elis.

EP. 578. (X. xcii.)

To Marius, to whom the poet entrusts his farm at Nomentum during his absence (probably on a journey to Spain), with a special request that he will perform all the customary sacra.

Mari, quietae cultor et comes vitae,
Quo civis prisca gloriatur Atina,

1. cultor] "Colere vitam, amicitiam," &c., is said of one who devotes himself to the service of another. Here, perhaps, combined with comes, it means, "who, like myself, love a quiet country life."—Atina, an ancient town of the Volsci, it is said; but the site does
Has tibi gemellas barbari deus luci
Commendo pinus ilicesque Faurnorum
Et semidocta viliei manu structas
Tonantis aras horridique Silvani,
Quas pinxit agni saepe sanguis aut haedi,
Dominamque sancti virginem deam templi,
Et quem sororis hospitem vides castae
Martem meam principem Kalendarum,
Et delicatae lauriem nemus Florae,
In quod Priapo persequente confugit.
Hoc omne agelli mite parvuli numeii
Seu tu cruore, sive ture placabis:
"Ubicunque vester Martialis est," dices,
"Hae, ecce, mecum dextera litat vobis
Absens sacerdos; vos putate praeuentem
Et date duobus quidquid alter optabit."

not seem to be certain. Virg. Aen. vii. 630, 'Atina potens, Tiburque superbam.'
3. barbari] 'Wild,' incaedui. So Ep. 143, 5, 'sed rure vero barbaroque lactatur.'
5. semidocta] Cf. Propert. v. 1, 6, 'nee fuit opprobrio factura sine arte casa,' i.e. Dis. A similar word is semifultus, 225. 9; semiatactus, 311. 2.
8. virginem deam] Diana. -
hospitem, worshipped by a statue or altar in the temple of his sister. This idea of the gods being guests
of each other is very old. See Pind. Ol. iii. 40.—mearum Kalendurum, my birthday on the 1st of March. See Ep. 526. 1, 'natales mihi Martiae Kalendae.'
13. Hoc omne—mite—numen] For 'horum cuicunque litabins.' 'To whichever of the above kindly deities of my little farm you shall make a propitiatory offering of a victim, or of incense, say, The absent owner joins me in this. Regard him as virtually present, and grant to us both whatever either may wish.'

EP. 579. (X. xciii.)

To a friend Clemens, requesting him to convey to his wife Sabina a copy of some unpublished epigrams (probably those in the present book) bound in purple.

Si prior Euganeas, Clemens, Helicaonis oras
Pictaque pampineis viseris arva iugis,
Perfer Atestinae nondum vulgata Sabinae
Carmina, purpurea sed modo culta toga.

1. Si prior, &c.] If you reach Patavium first, i.e. before me, convey to Sabina of Atesta (a town near Venice) these verses, &c.—
Euganeas. see Ep. 172. 4. Juv. viii. 15, 'Euganea quantumvis mollior agna,' and Mr. Mayor's note.
4. toga] The membrana or en-
EPIGRAMMATA.

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Ut rosa delectat, metitur quae pollice primo,
Sic nova nec mento sordida charta invat.

velope. Cf. Ep. 110. 10, and 217. 19, 'ultrp purpurescit petet libellum.'—
culta, Ep. 32. 11. — sed, 'and that
too,' &c.

6. mento sordida] Cf. Ep. 32. 8, 'quae trita duro non inhorruit
mento.' The allusion is to the
complimentary kissing of the books
in the recitation-room, Ep. 2. 3.
Or stains left on the clean paper by
a scraped chin may be meant. Ep.
636. 5, 'non triste mentum sordi-
dique lichenes.'

EP. 580. (X. xciv.)

To a friend with a present of some apples. Compare Ep. 477.

Non mea Massylus servat pomaria serpens,
Regius Alcinoi nec mihi servit ager,
Sed Nomentana securus germinat hortus
Arbores, nec furem plumbea mala timent.
Haec igitur media quae suut modo nata Subura
Mittimus auctunmi cerea poma mei.

1. Non mea, &c.] 'I have no
garden like that of the Hesperides,
where the fruit is guarded by a
dragon; nor is the royal domain
(orchard) of Alciuous at my dis-
posal. I have only a little garden
at Nomentum, which grows such
bad fruit, that it is not worth the
robbing.' Massylus, because the
gardens of the Hesperides were
believed to be in the west of Libya.
servit, see Ep. 224. 7.

3. germinat] 'Puts forth its buds
free from the fear of robbers, from
having none but Nomentum apple-
trees.' Join securus arbores, not
germinat arbores; and cf. Ep. 148. 47,
'furem Priapo non timente securus.'
plumbea mala, not aurea, like
those of the Hesperides. So 'plum-
bea vina,' 'bad wine,' Ep. 546. 5.

5. Haec igitur, &c.] 'I send you
therefore some fine yellow apples of
my autumn crop, lately grown in—
the middle of the subur.' nata,
'produced,' i.e. 'procured,'—a joke
for empta. The apples were pur-
chased in the market. Compare
Ep. 141.—cerea, 148. 19.

EP. 581. (X. xcvi.)

To Avitus, with the poet's reasons for preferring his native Spanish
home to the dearness of a city life.

Saepe loquar nimium gentes quod, Avite, remotas,
Miraris, Latia factus in urbe senex,

1. Saepe, &c.] 'You often ex-
press surprise that I talk so much
about remote nations, though I have
grown old in Rome.' loqui takes
an accusative of the object by a
rather rare use. So Cte. ad Att.
ix. 2, 'nil nisi classes loquens et
exitus.' senex, i.e. past fifty. He
Auriferumque Tagum sitem patriumque Salonem
Et repetam satuare sordida rura casae.
Illa placet tellus, in qua res parva beatum
Me facit et tenues luxuriantur opes.
Pascitur hic, ibi pascit ager; tepet igne maligno
Hic focus, ingenti lumine lucet ibi.
Hic pretiosa fames conturbatorque macellus;
Mensa ibi divitiis ruris operta sui.

Quattuor hic aestate togae pluresve teruntur;
Ametnissi ibi me quattuor ima tegit.

I, cole nunc reges, quidquid non praestat amicus
Cum praestare tibi possit, Avite, locum.

had lived at Rome for thirty-four years, inf. 586. 7.
3. Tagum — Salonem] See Ep. 25. 12—15. — sitiam, in the double sense of 'thirsting for the water' of those rivers, and 'desiring to see them.' — repetam, 'am desirous to return to.' — sordida, see Ep. 25. 28.
5. beatum] 'Rich.' — opes, 'where a man can live luxuriously on a small fortune.'
7. Pascitur] Has to be fed with manure. Ep. 553. 9, 'dura suburbanum dum jugera pascimus agri.' — tepet, 'is scarcely made warm.'
8. ingenti lumine] Ep. 25. 27, 'vicina in ipsum silva descendet focum.'
9. macellus] An unusual form, adapted perhaps to the masculine conturbator, for which see Ep. 341. 10. — divitiis ruris, i.e. roe-deer, hares, boars, &c., Ep. 25. ver. 23—25.
12. una] Because the use of the toga was unfrequent in the country (Epp. 199. 3; 544. 5).
13. I, cole, &c.] 'What is the use of courting the favour of great men, when you will find in a place all that you will look in vain for in a friend,' i.e. plenty and comfort. — praestat, cf. 140. 11.

**EP. 582. (X. xcvi.)**

A witty statement of a disappointment in an expected legacy.

Dum levis arsura struitur Libitina papyro,
Dum myrrham et casiam flebilis uxor emit,
Iam scrobe, iam lecto, iam pollinetore parato
Heredem scripsit me Numa: convaluit.

1. papyro] It would seem from this that the funeral pile (Libitina, the goddess of death and funerals) was laid with paper, as we should lay a fire. But some refer it to the stuffing of the lectus, on which the body was laid when placed on the pile (Propert. v. 11. 10). So Ep. 421. 14, 'fartus papyro dune tibitorus crescit.' — myrrham, &c., the perfumes burnt with the body, or placed in the urn with the bones.
3. scrobe] The trench or grave in which the bones were to be laid (componenda). — pollinetore, the anointer of the corpse. — herearn.
scripsit. This is so described, as if it were a last remedy, and one which proved successful. 'He made me his heir, and, of course, got well immediately.' So Cic. pro Cluent. xiii., 'testamento Asuvii nomine obsignato, disceditur. Avilius illico convalescit.'

EP. 583. (X. xcix.)

On a bust of Socrates, whose likeness to a Satyr or a Silenus was commonly remarked (Plat. Sympos. p. 216, D).

Si Romana forent haec Socratis ora, fuissent Iulius in Satyris qualia Rufus habet.

2. in Satyris] These words are obscure. Some refer in Satyris to a group of satyrs said to have been exhibited in the eighth regio or division of the city. It may mean, 'if Socrates had had a Roman, and not a Grecian, face, he would have been like Julius Rufus among the satyrs,' i.e. σατυρικῶτερος των σατύρων. This man seems to have been notorious for his ugliness.

EP. 584. (X. c.)


Quid, stulte, nostris versibus tuos misees?
Cum litigante quid tibi, miser, libro?
Quid congregare cum leonibus volpes
Aquiline similes facere noctuas quaeris?
Haebas licebit alterum pedem Ladae,
Inepte, frustra erube crure ligneo curres.

2. litigante] 'What have you to do with a book that is sure to disallow your claims to be its author, and to bring an action against you?'
3. congregare] 'To make foxes herd with lions,' i.e. the low and ignoble with the great and generous.
5. licebit] Licet haebas; 'though you have one foot as swift as a Ladas (the famous runner, Ep. 105.8), you will not win the race if the thigh is of wood,' (or perhaps, 'if the other is a wooden leg'). Mr. Mayor's note on Juv. xiii. 97 will supply references for the character of Ladas, a Spartan victor at Olympia.

EP. 585. (X. ci.)

On Capitolinus, a celebrated buffoon.

Elysio reeat si forte remissus ab agro
Ille suo felix Caesare Gabba vetus,

2. Gabba vetus] He was a servus much favoured by Augustus. See Ep. 21. 16.—felic, happy in the patronage of Caesar his friend.
Qui Capitolinum pariter Gabbanque iocantes
Audierit, dicit: "Rustice Gabba, tacce."

4. Rustice] Though urbanissimus, adsheiotaatos, most witty, he would seem a mere clown, ayrokos, com-
pared with Capitolinus, and would be told to hold his tongue.

EP. 586. (X. ciii.)

The poet inquires of his countrymen in Spain if they are proud of his fame as a poet. If so, he will come back to live with them; if not, he can but return to Rome.

Municipes, Augusta mihi quos Bilbilis acri
Monte creat, rapidis quem Salo einging aquis,
Eequid laeta iuvat vestri vos gloria vatis?
Nam decus et nomen famaque vestra sumus,
Nec sua plus debet tenui Verona Catullo
Meque velit dici non minus illa suum.
Quatttor accessit tricesima messibus acetas,
Ut sine me Cerei rustica liba datis.
Moenia dum colimus dominae pulcherrima Romae,
Mutavere meas Itala regna comas.
Excipitis placida reducem si mente, venimus;
Aspera si geritis corda, redire licet.

1. Augusta] It seems to have been so called as being a Roman Colony, like Emerita Augusta (Merida, on the Guadiana)—acri Monte, 'on its keen hill-side,' i.e. in the keen air of the mountain. The character of the people is implied from the nature of the climate. So in Epp. 25. 3, and 587. 6, 'altam Bilbilin,' and 523. 2, 'pendula patriae maenae.'

5. tenui should mean 'poor,' as in Juv. iii 163, 'tenues Quirites,' vii. 60, 'tenni Saleio,' viii. 120, 'tenues Afros,' and perhaps there is an allusion to the small profits made by poets, which is a favourite theme with Martial. Some explain it by 'nivido,' 'culto.' Catullus is said to have had a good fortune, but to have squandered it.—Verona, cf. Ep. 31. 1, 'Verona docti syllabas amat vatis.'

6. Meque, &c.] 'Nec minus me Bilbilis quam Catullum Verona suum dici velit.'

7. quattor, &c.] 'It is now thirty-four years since you have gathered your harvests and paid your offerings to Ceres without me.'

9. dominae—Romae] 'Imperial Rome;' Ep. 2. 3.—comas, &c., my hair has become like the Latiae comae; cf. Ep. 558. 7. Or simply, 'I have become grey-haired at Rome.'

12. Aspera] Invida, unfriendly, ungenial. The poet perhaps suspected that he had enemies in his own country. In the letter to Priscus, prefixed to Book xii., he complains of this very thing; 'accedit his municipalium rubigo dentium et judicii loco livor, et unus aut alter mali, in pusillo loco multi; adversus quod difficile est habere cotidie bonum stomachum.'—redire licet, 'I may return if I like,' 'I can but go back to Rome.'
To a friend called Flavus, with a present of his book, which is desired to bring greeting to his friends in Spain, whither Flavus is on the point of sailing.

I nostro comes, i libelle, Flavo
Longum per mare, sed faventis undae,
Et cursu faeili tuisque ventis
Hispanae pete Tarraconis arces.
Illine te rota tollet et citatus
Altam Bilbilin et tuum Salonem
Quinto forsitan essedo videbis.
Quid mandem tibi, quaeris? Ut sodales
Paucos, sed veteres et ante brumas
Triginta mihi quattuorque visos
Ipsa protninus a via salutes
Et nostrum admoneas subinde
Flavum, lucundos mihi nec laboriosos
Secessus pretio paret salubri,
Qui pigrum faciant tuum pareutem.
Haec sunt.

2. undae] A genitive of quality, i.e. tranquillum mare.
3. tuis ventis] Aptis tibi, 与其他共同使用
4. Tarraconis, a sea-coast town (Tarragona) due east of Bilbilis, which lies considerably inland.
5. rota] You will then be taken on a car and ride to Bilbilis. — Altum, Ep. 25. 3. — Quinto—essedo, in five stages. See Becker, Gallus, p. 350.
6. visos—ante brumas, &c.] ‘Seen by me thirty-four winters ago,’ as in 596, 7. — Ipsa—a via, even whilst on the road, and before the car actually stops at its destination.
7. paret] ‘Remind my friend Flavus every now and then that he is to procure for me a house at a reasonable rent, where I can live with pleasure and at my ease,’ i.e. without having hard work to do either to enable me to ‘make ends meet,’ or in cultivating the soil. — salubri, ἑιλίῳ μισθοῖ, εἰπείκεῖ, modico. Gronovius well compares Plin. Epist. i. 24, fin., ‘si prædiolum istud tam salubriter eumdet ut poenitentiae locum non reliquit.’
8. parentem] The author. So Plato often uses the phrase πατήρ τοῦ λόγου, and παῖδες und γεννηματα of writings.—pigrum, lazy, able to indulge in repose. Cf. 297. 10, ‘et satis est pigro si licet esse mihi.’ 648, 10, ‘hie pigri colimus labore dulci Boterum Plateamique.’
9. Hace sunt] Viz. quae mandare velim, ver. 8.—magistcr, se. navis, who is proud, imperious, as ‘tumidus negotiator,’ Ep. 575. 9.
10. Laxavit] Has opened the port for ships to depart; as ‘laxare claus-
Navem, seis puto, non moratur unus.

'Time and tide wait for no man.' So the poet says, that a captain will not wait for a single passenger.

EP. 588. (XI. i.)

Martial reproves his book for wishing to go and be read at Court, and says it must be contented if it is read in the porticoes and common lounges, by people who have nothing better to do after the business and pleasures of the day.

Quo tu, quo, liber otiose, tendis
Cultus sidone non cor'diana?
Numquid Parthenium videre? Certe.
Vadas et redeas inevolutus.
Libros non legit ille, sed libellos;
Nee Musis vacat, aut suis vacaret.
Ecquid te satis aestimas beatum,
Contingunt tibi si manus minores?
Vicini pete porticum Quirini:
Turband non habet otiosiorem
Pompeius vel Agenoris puella,
Vel primae dominus levis carinae.
Sunt illie duo tresve, qui revolvant
Nostrarum tineas ineptiarum,
EPIGRAMMATA.


EP. 589. (XI. ii.)

Martial warns all censorious and strict persons not to read this book.

Triste supercilium durique severa Catonis
Frons et aratoris filia Fabricii,
Et personati fastus et regula morum
Quidquid et in tenebris non sumus, ite foras.
Clamant ecce mei "Bona Saturnalia" versus:
Et licet et sub te praeside, Nerva, libet.
Lectores tetrici salebrosum ediscite Santram:
Nil mihi vobiscum est: iste liber mens est.

2. Fabricii—filia] Any girl who represents the rigid morals that a child of Caius Fabricius the Censor might be supposed to have.
7. Santram] A very dry philosopher of the day.
8. iste liber] Virtually the same as hic liber, but with reference to its being offered to, or placed in the hands of the party addressed. In medieval Latinity, iste was often a synonym of hic.

EP. 590. (XI. iii.)

In boasting of the wide-spread reputation of his poems, the author says that nevertheless his purse is no heavier for it; but that if another Maecenas would arise, he would write grand Epic poems that would last for ever.

Non urbana mea tantum Pimpleide gaudent
Otia, nee vacuis auribus ista damus,
Sed meus in Geticis ad Martia signa pruinis
A rigido teritur centurione liber,

1. mea—Pimpleide] Not only do the idle people in the city take pleasure in my muse, nor do we give these epigrams only to ears which have nothing better to hear; for even the soldier on service reads me. See Epp. 224. 3; 389. 7.
Dicitur et nostros cantare Britannia versus. 5
Quid prodest? Nescit sacculus ista meus.
At quam vieturas poteramus pangere chartas
Quantaque Pieria praelia flarea tuba,
Cum pia reddiderint Augustum numina terris,
Et Maecenatem si tibi, Roma, darent!

7. vieturas] Quam diuturnas.
‘What lasting writings we might have produced, if, when the kindly gods restored Augustus to the world, they had also given a Maecenas, O Rome, to you.’ More properly he should have said either ‘quanta pangeremus, si darent,’ or ‘poteramus pangere. si dedissent,’ — in which latter case reddidissent, an unmetrical form, would have been required.

10. Maecenatem] He hints, of course, that he looks for more patronage. Juv. vii. 30, ‘at Serrano tenuique Saleio Gloria quantalibet quid erit, si gloria tantum est?’

EP. 591. (XI. iv.)

The poet prays to the Trojan or Pelasgic gods who presided over Rome, e. g. Vesta, Pallas, Jupiter, &c., to preserve Trajan, who had been adopted by the name ‘Nerva Trajanus’ by his predecessor.

Sacra laresque Phrygum, quos Troiae maluit heres
Quam rapere arsuras Laomedontis opes,
Scriptus et aeterno nunc primum Juppiter auro
Et soror et summi filia tota patris,
Et qui purpureis iam tertia nomina fastis,
Iane, refers Nervae; vos precor ore pio:
Hunc omnes servate ducem, servate senatum;
Moribus hic vivat principis, ille suis.

1. maluit] Viz. servare; ‘which Aeneas preferred to carry safely off, to the plundering of the city of Laomedon about to perish in the fire.’

3. Scriptus] γεγραμμένος, represented in an image of gold.—nunc primum aeterno, a prophecy that the Capitol will not again be burnt.

4. filia] Pallas, who is entirely the daughter of the sire, because born from Jupiter’s head without a mother. Hence she says in Aesch. Eum. 738, καθετ' ειμι του πατέωσ.

5. purpureis] See 653. 5. This refers to the name of Trajan being entered for the third time as Consul.

8. hic] May the Senators live after the example of the Prince, and the Prince after his own,’ i. e. since none better can be found.

EP. 592. (XI. v.)

Martial lauds Trajan, saying that such is his rectitude and equity that all the old lovers of freedom, Camillus, Fabricius, Brutus, &c., would yield to him, i. e. neither oppose nor object to his rule or his power and wealth, and even Cato would desert his party and become a Caesarian for his sake.
Tanta tibi est recti reverentia, Caesar, et aequi, Quanta Numae fuerat: sed Numa panper erat. Ardua res haec est, opibus non tradere mores Et cum tot Croesos viciris, esse Numam. Si redeant veteres, ingentia nomina, patres, Elysium liceat si vacuare nemus: Te colet invitius pro libertate-Camillus, Aurum Fabricius, te tribuente, volct; Te duce gaudebit Brutus, tibi Sulla eruentus Imperium tradet, eum positusurus erit; Et te privato cum Caesare Magnus amabit, Donabit totas et tibi Crassus opes. Ipse quoque infernis revocatus Ditis ab umbris Si Cato reddatur, Caesarianus erit.  

1, 2.] 'You have the same respect for what is right and fair that Numa had; only you are rich, while he was poor: so that the temptation in him was the less, who did not even know what riches were.'  
3. tradere] καταποδώναι, to surrender, betray, or sacrifice character to wealth.  
5. vetere] The citizens, or heads of families of note under the old republic.—vacuare, to empty of its occupants, i.e. to recall the dead to life. Cf. Lucret. vi. 1025, 'rarior aer factus, inanitusque locus magis ac vacuatus.'  
7. pro libertate] In place of the liberty which he gave to Rome, by defeating its many enemies, he will pay his court to you as the personification, as it were, of liberty itself. Or perhaps, 'unconquered in the cause of liberty.'—Fabricius, the stern old censor and consul, who refused bribes offered by Pyrrhus. From you, says the poet, he would think it no crime to accept gold.  
9. Brutus] Though he slew Caesar as a tyrant, he would rejoice to have you as head of the state.—Sulla, &c., viz. when about to lay down his dictatorship, he will make it over to you, confident that you will not abuse it.  
11. privato] Pompey the Great, and Julius Caesar as a private person, i.e. satisfied with you as a ruler, will regard you with friendly feelings, and Crassus will give you all the wealth he has amassed, believing you will not use it against the interests of the state.  

EP. 593. (XI. vi.)

Unctis falciferi sonis diebus, Regnator quibus imperat fritillus, Versu ludere non laborioso

1. Unctis—diebus] The five days of the Saturnalia, in which rich feasts were bounded. Unctus is often so used, cf. v. 44. 7, 'Captus es uinctore cena.' Hor. Ep. i. 15. 44, 'si quid melius contingit et unctus.' A. P. 422, 'unctum qui recti ponere possit,' &c.  
2. fritillus] Cf. Epp. 165. 8, 9; 272. 3.  
3. ludere] Play was allowed, but work was forbidden. Hence the poe-
Permittis, puto, pileata Roma. 
Risisti; licet ergo, nee vetamur. 
Pallentes procul hinc abite curae; 
Quidquid venerit obvium, loquamur 
Morosa sine cogitatione. 
Misea dimidios, puer, trientes, 
Quaes Pythagoras dabat Neroni; 
Misea, Dindyme, sed frequentiores. 
Possum nil ego sobrius; bibenti 
Succurrent mile quindecim poetae. 
Da nunc basia, sed Catulliana. 
Quae si tot fuerint, quot ille dixit, 
Donabo tibi passerem Catulli.

says, that of course Rome in its holi-
day time will let him do the one if 
it does not involve the other.

4. pileata] During the Saturnalia 
the slaves, as well as the citizens ge-
erally, wore the pileus, or cap of li-
berty, and might use any freedoms 
with their masters. Cf. Epp. 97. 4; 
693 i sqq. Hor. Sat. ii. 7. 4, ‘Age, 
libertate Decembri Quando ita ma-
jores voluerunt, utere, narra.’ The 
pileus was also worn on other feasts, 
Ner. 57, ‘tantum gaudium praebuit, 
ut plebs pileata discurrerat.’

5. Risisti] As if the lascivia was 
rather winked at than openly sanc-
tioned.

9. dimidios—trientes] i.e. sextan-
tes, triens being a third and sextans 
a sixth of an as (or sextarius).

10. Pythagoras] ‘Puer ad eys-
Gum’ to Nero, mentioned by Tac. 
Ann. xv. 37, and in Suet. Ner. 29, 
under the name of ‘Doryphorus.’

13. Succurrent] If I drink, I shall 
have the power of fifteen poets.

14. Catulliana] See the well-
known epigram, Cat. v. 7, ‘da mi 
basia mille, deinde centum,’ &c.

16. passerem] Such a song as Cat-
tullus gave to Lesbia on the death of 
her SParrow.

EP. 594. (XI. viii.)

A highly poetical description of the charms of some handsome slave-boy. 

Lapsa quod externis spirant opobalsama truncis, 
Ultima quod curvo quae cadit aura croco; 
Poma quod hiberna maturescentia capsa, 
Arbore quod verna luxuriosus ager; 
De Palatinis dominae quod Serica praelis,

1. opobalsama] A costly kind of 
balm; cf. Stat. Sylv. iii.2, 141, ‘Can-
dida felices sudant opobalsama virg.
—externis, peregrinis.
2. curvo] Drooping and withering. 
quae venit aura croco.’
1056, ἐσβάλλετέ τ’ εἰς τάς κιβω 
tοὺς μετὰ τῶν μήλων.
5. dominae—Serica] The silk

4. pileata] During the Saturnalia 
the slaves, as well as the citizens ge-
erally, wore the pileus, or cap of li-
berty, and might use any freedoms 
with their masters. Cf. Epp. 97. 4; 
693 i sqq. Hor. Sat. ii. 7. 4, ‘Age, 
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A highly poetical description of the charms of some handsome slave-boy. 

Lapsa quod externis spirant opobalsama truncis, 
Ultima quod curvo quae cadit aura croco; 
Poma quod hiberna maturescentia capsa, 
Arbore quod verna luxuriosus ager; 
De Palatinis dominae quod Serica praelis,
Sucina virginæa quod regelata manu;
Amphora quod nigri, sed longe fracta, Falerni,
Quod qui Sicaniæ detinet hortus apes;
Quod Cosmi redolent alabastra focique deorum,
Quod modo divitibus lapsa corona comis:
Singula quid dicam? non sunt satis; omnia miscē:
Hoc fragrant pueri basia mane miē.

6. regelata] 'Warmed.' Cf. iii. 93. 17, 'regulare nec te pestilenties possit.' Sen. Ep. 67, 'Jāmaestas mea contenta est frigore suo; vix media regelatur aestate.' For suicina, see Ep. 243. 11.
7. longe] At a distance, as the smell was too strong close.


EP. 595. (XI. ix.)

On a statue of Memor the tragedian, crowned with oak-leaves. Some read Apollinea, and refer it to a statue of his placed with other poets in the temple of Apollo on the Palatine.

Clarūs fronde Iovis, Romani fama cothurni,
Spirāt Apellea redditus arte Memor.

2. redditus] 'Rendered,' as we say, in speaking of art. But it may mean, 'given back to life.'

EP. 596. (XI. x.)

Martial praises Turnus, who would not write tragedies lest he should interfere with his brother's renown. For Turnus see Ep. 386. 8.

Contulit ad satiras ingentia pectora Turnus.
Cur non ad Memoris carmina? Frater erat.

EP. 597. (XI. xi.)

The subject is the same as Ep. 678.

Tolle, puer, calices tepidique toreumata Nili
Et mihi secūra pocula trade manu,

1. toreumata Nili] Glass vessels cut and bearing figures in relief. Cf. xiv. 94, 'nos sumus audacis plebeia toreumata vitri,' and xiv. 115, under the head 'Calices vitrei. Adspicis ingenium Nili; quibus addere plura Dum cupid, ah quoties perdidi ut sortopus:' whilst trying to cut more figures on them, the maker breaks the glass and loses his labour.
2. secūra] Cf. xiv. 103, 'Quae non sollicitus teneat servetque minister, Sumne Saguntino pocula ficta luto.'
Trita patrum labris et tonso pura ministro;
Anticus mensis restituetur honor.
Te potare decet gemma, qui Mentora frangis
In scaphium mocchiae, Sardanapalle, tuae.

3. *pura*] Purē ministrata. Cf. Ep. 181. 10.—*tonso*, not by one of the
effeminate *comati* now in vogue.
4. *Anticus—honor*] When the cups
and dishes were of plain earthen-
ware.

5. *frangis* In *scaphium*] Break up
into (i. e. to make) a utensil for your
mistress. *Scaphium* has the same
sense (*matella*) in Juv. vi. 264.—
*Mentora*, a bowl embossed by Men-
tor’s hand.

**EP. 598. (XI. xii.)**

Zoileus had petitioned for the ‘jus trium liberorum’ given in those days
by favour even to unmarried people, cf. Epp. 107, 108. Martial replies,
‘you may be supposed to have seven children, if you like; but you will
never have father or mother,’ i. e. your origin will always be obscure. See
529, 4.

Ius tibi natorum vel septem, Zoile, detur,
Dum matrem nemo det tibi, nemo patrem.

**EP. 599. (XI. xiii.)**

On the tomb of Paris the Pantomime in the Via Flaminia. He was the
popular favourite in Domitian’s time. Cf. Juv. vi. 87, ‘utque magis stupeas,
ludos Paridemque reliquit;’ Jb. vii. 87, and Mr. Mayor’s note. He was
put to death on account of an intrigue with Domitia.

Quisquis Flaminiam teris, viator,
Noli nobile praeterire marmor.
Urbis deliciae salesque Nili,
Ars et gratia, lusus et voluptas,
Romani deus et dolor theatri
Atque omnes Veneres Cupidinesque
Hoc sunt condita, quo Paris, sepulcro.

1. *Flaminiam*] See Ep. 289. 5.
3. *sales Nili*] He was an Egyptian
3. *sales Nili*] He was an Egyptian
tullus, iii. 1, ‘Lugete o Veneres
by birth.

6. *omnes, &c.*] Probably from Ca-

**EP. 600. (XI. xiv.)**

Martial entreats the heirs of a very small dwarf of a man not to bury
him, for any how the earth must lie heavy on him. We might, however,
construe *brevem sepelire*, and take the sense thus: ‘Don’t bury him in a
shallow grave, but deep; for no earth will lie lightly on such a scoundrel.’

Heredes, nolite brevem sepelire colonum:
Nam terra est illi quantulacunque gravis.
Martial complains of the extreme smallness of the farm that Lupus had so bountifully bestowed on him, and says that one dinner would have been worth much more. A very clever and witty epigram. This farm is alluded to in Epp. 431. 6; 501. 7; 553. 9.

Donasti, Lupe, rus sub urbe nobis;
Sed rus est mihi maius in fenestra.
Rus hoc dicere, rus potes vocare?
In quo ruta facit nemus Dianae,
Argutae tegit alae quod cicalae,
Quod formica die comedit uno,
Clusae cui folium rosae corona est;
In quo non magis inventur herba,
Quam Cosmi folium piperve erudum;
In quo nec euenis iacere rectus,
Nec serpens habitare tota possit,
Eruca male pascit bortus uuam,
Consumpto moritur cuculex salicio,
Et talpa est mihi fossor atque arator.
Non boletus hiare, non mariseae
Ridere aut violae patere possunt.
Fines mus populatur et colono
Tanquam sus Calydonius timetur,
Et sublata volantis uingne Prognes
In nido seges est hirundinino;

2.] This line seems to show that the Romans used to keep flowers and perhaps herbs in their windows as we do still. Cf. also Plin. H. N. xix. 19, 'Jam in fenestris suis plebs urbana in imagine hortorum quotidianae oculis rura praebetant, ante quem praefigii prospectus omnium coegit multitudinis innumeratae saeva latrociniatio.' The Greek σηποί Ἀδώνιδος were similar contrivances.

3, hoc] Emphatic: 'call this a farm, indeed, in which a rue-plant makes a Diana's grove; which is covered by the wing of a cicada; which an ant eats up in one day; which gives me but the leaf of a rosebud for a chaplet: in which no green thing is any more to be found than the fragrant leaf which Cosmus uses for his perfumes, or fresh pepper.' Cf. Hor. Ep. i. 14. 23, 'angulus istic feret piper et thus oeci uva.'—crudem, green, unripe; opposed to 'rugosum,' Pers. v. 55.


12. Eruca, &c.] 'The garden barely feeds one caterpillar, and the gnat dies because it has eaten up the willow bed.'

17. mus, &c.] The mouse commits as much havoc, and is as much dreaded by the tenant, as would be the ravages of the Calydonian boar.

19. sublata, &c.] My whole crop is only enough to furnish the straw for a swallow's nest.
M. VAL. MARTIALIS

Non est dimidio locus Priapo.
Vix implet coehleam peracta messis
Et mustum nuce condimus picata.
Errasti, Lupe, littera sed una.
Nam quo tempore praedium dedisti,
Mallem tu mihi prandium dedisses.

23. | When I have taken in my harvest, it scarce fills a snail-shell, and our new wine in vessels lined with rosin, cf. xiii. 107, 'Haec de vitifera venisse picata Vienna Ne dubites.' Also Epp. 156. 8; 422. 4. Lucret. vi. 230.

26, 27. | When you gave me a field. I wish you had rather given me a feed. Or, perhaps, 'a repast for a pasture.'

EP. 602. (XI. xxiv.)

Martial complains that in following about his patron Labullus, he wastes his time when he would be much better employed in making verses to cause pleasure to Rome in general, and envy to other poets. A poet ought to be content to dine at home; for if he is always wanting to be invited out, he must waste his time in paying court to his patron, and find one page in thirty days the only work done.

Dum te prosequor et domum reduco,
Aurem dum tibi praesto garrenti,
Et quidquid loqueris facisque laudo,
Quot versus poterant, Labulle, nasci?
Hoc damnum tibi non videtur esse,
Si quod Roma legit, requirit hospes,
Non deridet eques, tenet senator,
Laudat causidicus, poeta carpit,
Propter te perit? hoe Labulle, verum est?
Hoe quisquam ferat, ut tibi tuorum
Sit maior numerus togatulorum,
Librorum mihi sit minor meorum?
Triginta prope iam diebus una est
Nobis pagina vix peracta.sie fit,
Cum cenare domi poeta non volt.

8 carp[it] Cf. Ep. 306. miki, i. q. mihi vero sit, &c.
11. togatulorum] Clientum. —

EP. 603. (XI. xxxi.)

Martial bauters Caecilius for making up gourds into all sorts of dishes; in fact, for having nothing at table but gourds in every course.
Atreus Caecilius curcurbitarum
Sic illas quasi filios Thyestae
In partes lacerat secatque mille.
Gustu protinus has edes in ipso,
Has prima feret alterave cena,
Has cena tibi tertia reponet.
Hinc seras epidipnidas parabit,
Hinc pistor fatuas facit placentas,
Hinc et multiples struit tabellas
Et notas caryotidas theatris;
Hinc exit varium coco minutal,
Ut lentem positam fabamque credas:
Boletos imitatur et botellos,
Et caudam cybii brevesque maenas:
Hinc cellarius experitur artes,
Ut condat vario vafer sapore
In rutae folio Capelliana.
Sic implet gabatas parapsidesque,

1.] ‘Caecilius, the Atreus of gourds, cuts them up as the real Atreus did the children of his brother Thyestes.’ More than that, he disguises them by the art of the cook, as the flesh of the children were ἄσπες (Aesch. Ag. 1596), difficult to distinguish.

4. Gustu] Dishes to excite the appetite, and promote the digestion, that were brought on before the regular caena, such as are mentioned in xii. 19, lactucas, ova, lacertum. Cf. Epp. 269. 3—5; 545. 7—12. After this came the ‘mensae primae,’ divided into various ‘fercula,’ ‘courses,’ as here are mentioned, ‘prima, altera, teretca caena.’ In Juv. i. 94, we read of even ‘fercula septem.’ Then came the ‘mensae secundae’ of fruit, sweetmeats, ‘bellaria,’ and dishes made only to be looked at, ‘epideipnides,’ as here, Petron. 69. 6.


9. struif] Not the pistor, but the struktur, who, however, in Caecilius’ house may have been represented by one and the same person; part of his business was to construct artificial figures and dishes for the dessert, to which this alludes.

10. caryotidas] ‘Dates.’ Cf. Ep. 410. 11.—notus, either because eaten there, or used for pelting the actors or spectators.

11. Hinc, &c.] ‘From it too the cook turns out a hash of different ingredients.’ — minutal, a mincemeat of fish, oil, wine, &c., mentioned Juv. xiv. 129, ‘Hesternum medio solitos servare minutal Septembris.’


16.] The cellarius seems to have had the duty of supplying such viands as would improve the flavour of the wine. Here he appears to have mixed mashed gourd with several kinds of sauce or condiment made by Capella, an unknown artiste, and to have inserted them within a leaf of the bitter rue-plant, something after the fashion of the Greek ὑπιοῦ. See on Ep. 78. 5.

18.] gabatae were dishes or platters, Ep. 357 3.—parapsides or parop-
Et leves sentulas evasque lances.
Hoc lautom vocat, hoc putat venustum,
Unum ponere fereulis tot assem.

sides were side dishes. Comp. Juv. iii. 142, 'quam multa magnaque paropside caenat.' — scutulae, small oblong dishes. See Ep. 439. 7.

20. Hoc, &c.] 'And this he calls sumptuous; this forsooth, is refined, to serve up one penny in so many courses.' The Roman cooks equalled the French in making good dishes out of almost any thing. See Petronius, § 70, 'Trimalchio ait, ita crescan patrimonio, non corpore, ut ista cocus meus de porco fecit. Non potest esse pretiosior homo: volueris, de vulva faciet piscem, de lardo palumbum, de perna turturum, de colaepio gallinam.'

EP. 604. (XI. xxxii.)

A jocose banter of a man (probably some ascetic Stoic), who, when πτωχός, a beggar, affected to be πενης, poor. This epigram is well illustrated by Arist. Plut. 540—553, where the distinction between beggary and poverty is enlarged upon.

Nec toga nec focus est nec tritus eimice lectus,
Nec tibi de bibula sarta palude teges,
Nec puer aut senior, nulla est ancilla nec infans,
Nec sera nec clavis nec canis atque calix.
Tu tamen affectas, Nestor, dici atque videri
Pauper, et in populo quae ris habere locum.
Mentiris vanoque tibi blandiris honore.
Non est paupertas, Nestor, habere nihil.

1. tritus] Traversed over by bugs. ἀυτὶ δὲ κλίνεις στιβάδα σχοίνων κάρεων μεστήν, Ar. 1. 1. See Ep. 621. 5.

2. teges] A mat made of sedge or rushes, which imbibe the water. Here palus seems to mean the produce or growth of the marsh (since bibula suits rather the cellular and succulent nature of the plants, than the bog itself). Cf. Ep. 669. 9 (if the reading paludis be right). The teges was the usual beggar's covering. See Ep. 621. 5.

3. puer] A slave. Catull. xxiii. 1, 'Furei, cui neque servus est neque arca, Nee eimex neque aranenus neque ignis,' — a passage which Martial seems to have had in view.—infans, viz. either as a verna, or as a child of your own. He had no familia, no οίκος.

4.] Theocer. xxii. 15, οίδεις δ' οὐ κληθραν εἰξ', οὐ κῦνα (if the reading can be trusted).

5. affectas] You pretend to a voluntary poverty, as if from self-denial, or for the sake of giving to others. Cf. viii. 19, 'Pauper videri Cinna vult, et est pauper.'—in populo, among the citizens, and a member of a tribe, whereas you ought to be reckoned among the beggars.

8.] Ar. Plut. 552, πτωχοῦ μὲν γάρ βιος, ὅν οὐ λέγεις, ζῆν ἑπτίν μηδὲν ἔχουτα' τοῦ δὲ πίνητος ζήν φειδομένου, καὶ τοῖς ἔργοις προς ἔχουτα.
EP. 605. (XI. xxxiii.)

On the factions and the coloured riders in the Circus. Nero, like Caligula, favoured the 'green,' 'viridis panni,' Juv. xi. 196. See Suet. Nero 22, Calig. 55, and Dom. 7, whence it would seem that Domitian patronized other colours added by himself. See also Mart. xiii. 78. The subject is elaborately illustrated by Mr. Mayor, on Juv. xi. 198. In Petronius, § 70, a partisan of that faction is called 'prasinianus.'

Saepius ad palmam Prasinus post fata Neronis
Pervenit et victor praemia plura refert.

1. Prasinus] Se. auriga. The meaning is, that Nero's favour cannot be said to have obtained an unfair victory, since Nero is dead; and Domitian, though he might not favour the party, would not have recourse to dishonest means. This seems intended to flatter.

2. Envy cannot say (i.e. the conquered party cannot now pretend), that it has been compelled to yield to Nero's influence; for now the prasinus has certainly got the prize by his own merit. In Ep. 298, the poet seems to intimate that the 'blue' lost by collusion.

EP. 606. (XI. xxxiv.)

On a cunning fellow, who had bought a bad house next door to a wealthy and hospitable neighbour, so that he might enjoy his good dinners without having to return them.

Aedes emit Aper, sed quas nec noctua vellet
Esse suas; adeo nigra vetusque casa est.
Vicinos illi nitidus Maro possidet hortos.
Cenabit belle, non habitabit Aper.

EP. 607. (XI. xxxv.)

The poet excuses himself for not dining with a large party of strangers, which is as unsatisfactory as the triste domicenium, Ep. 269. The point turns on the paradox solus, viz. without any familiar friend to talk to.

Ignotos mihi cum voces trecentos,
Quare non veniam vocatus ad te,
Miraris quererisque litigasque.
Solus cenio, Fabulle, non libenter.

EP. 608. (XI. xxxvi.)

On the restoration of the poet's friend Caius Julius Proculus either from sickness, or from the dangers of a journey, and on the custom of drinking to the letters in a name, for which see Ep. 35.

Gaius hanc lucem gemma mihi Iulius alba
Signat, io, votis redditus, eece, meis.
Desperasse invat veluti iam rupta sororum
Fila; minus gaudent qui timmere nihil.
Hypne, quid expectas, piger? immortale Falernum 5
Funde, senem poscunt talia vota cadum.
Quinceunes et sex cyathos bessemyque bibamus,
Gaius ut fiat Iulius et Proculus.

1. gemma—alba] See Epp. 422. 2; 509. 10; 658. 5. Pliny, Epist. vi. 11, 'O diem lactum notandumque mihi candidissimo calculo.'
3. juvat] It is a pleasure to have despaired of his safety now that he is well. Those (he adds) who have had nothing to fear have less occasion to rejoice. A clever distich.

EP. 609. (XI. xxxvii.)

On Zoilus, who had been a slave, and now wore a huge knight's ring.

Zoile, quid tota gemmam praecingere libra
Te invat et miserum perdere sardonycha?
Anulus iste tuis fuerat modo cruribus aptus.
Non eadem digitis pondera conveniunt.

1. tota—libra] To encircle it with a whole pound weight of gold, viz. in the setting. Compare the 'levis anulus' of v. 61. 5, and the 'aes-tivum aurum' of Juvenal, i. 28.
2. perdere] To overwhelm it, as it were, with too much gold.
3. iste] That ring of yours would have suited your legs, as a slave, some short time ago; but the finger requires a lighter ring than a leg. See Ep. 131.

EP. 610. (XI. xxxviii.)

A muleteer (Juv. iii. 317) fetches a great price as a slave, because he is deaf, and cannot hear the conversation of his master, and therefore will
be unable to criminate him. The joke consists in the fact of a personal blemish enhancing instead of depreciating the value of the man. That the presence of a driver was unwelcome in conversation, is clear from 631. 3.

Mulio viginti venit modo milibus, Aule.
Miraris pretium tam grave? surdus erat.

EP. 611. (XI. xxxix.)

To a libertinus (ver. 15), who was formerly paedagogus, and now assumes an unwelcome authority over his young master, whether the poet means himself or some other.

Cunaram fueras motor, Charideme, mearnum
Et puere custos assiduusque comes.
Iam mihi nigresceunt tonsa sudaria barba
Et queritur labris puncta puella meis.
Sed tibi non crevi; te noster vilicus horret,
Te dispensator, te domus ipsa pavet.
Ludere nee nobis, nee tu permittis amare;
Nil mihi vis et vis cuncta licere tibi.
Corripis, observas, quereris, suspiria ducis,
Et vix a ferulis temperat ira tua.
Si Tyrios sumpsi cultus unxive capillos,
Exelamas "Nunquam fecerat ista pater."

2. custos] Perhaps as capsarius. Juv. x. 117, 'Quem sequitur custos angustae vernula capsae.' Or in the sense of tutor, 'Ipse mihi custos incorruptissimus omnes Circa doctores aderat,' Hor. Sat. i. 6. 81.
3. sudaria] The napkin on which the razor was wiped, and which now showed the marks of the black hair. Rich (Dict.) in v. compares it to our 'pocket-handkerchief.'

4. puneta] Theoc. xv. 130, ou keventi to filian. eti oI pne xeiilea purotra. Tibull. i. 3. 31, 'levia fulgent Ora, nec amplexus aspera barba terit.'

5. tibi non crevi] i. e. you think me still a boy. 'You make your-

self disagreeable,' the poet adds, 'to every member of the household, even those who hold places of responsibility above the common slaves, as the bailiff and the steward.

7. Ludere] To play at dice, perhaps in company with the steward. Juv. i. 91, 'Proelia quanta illic dispensatore videbis arnigero!'

10. ferulis] The schoolmaster's cane. Juv. i. 15. 'Et nos ergo manum ferula subduximus,—temperat, abstinent se. Virg. Aen. ii. 8, 'Quis talia fando temperat a lacrymis?'

12. fecerat] Fecisset, sc. si vixisset.
M. VAL. MARTIALIS

Et numeras nostros astricta fronte trientes,
Tanquam de cella sit cadus ille tua.

Desine; non possum libertum ferre Catonem. 15
Esse virum iam me dicet amica tibi.

13. numeras] Viz. lest he should exceed a limited number in drinking to his mistress, Ep. 424. 23.—nostros, though they are my own, and the jar did not come from your cellar.

15. Catonem] As rigid and censorious as Cato the Elder.

EP. 612. (XI. xli.)

A very elegant epigram on the death of a handsome youth by falling from a tree. The names Amyntas and Iollas are from Virgil's Eclogues.

Indulget pecori nimium dum pastor Amyntas
Et gaudet fama luxuriaque gregis,
Cedentes oneri ramos silvamque fluentem
Vicit, concussas ipse secutus opes.

Triste nemus dirae vetuit superesse ruinae
Damnavitque rogis noxia ligna pater.

Pingues, Lygde, sues habeat vicinus Iollas:
Te satis est nobis annumerare pecus.

1. Indulget] By giving them too large a feed of mast, or the acorn of the ilex. He ascended the tree to shake the boughs, whereas it was enough for the swine to gather those fallen; 'glandemque sues fregere sub ulmis,' Virg. Georg. ii. 72.

2. fama] The reputation of their being fat, and giving well-tasted pork.

3. Cedentes] 'Giving way under his weight,' or (poetically) the weight of the acorns with which they were loaded.—silvam fluentem, copiam glandis a ramis caducam.—secutus, cf. Juv. i. 164, 'Et multum quae'situs Hylas urnamque secutus.'—opes, viz. the shaken down acorns.

5. Triste nemus] Funestam arboris. The tree was cut down and used to consume the body.

7. Lygde] Addressed to a comely slave, whom the poet warns not to venture on a similar risk, impelled by jealousy of his neighbour's fatter swine.

8. annumerare] To count, and not to fatten. The number of the flocks and herds was daily returned by the slaves to the owners. Hence the too rigid parents in Virg. Ecl. iii. 34, 'bis die numerant ambo pecus.'
A good epigram cannot be written on a dull subject.

Vivida cum poscas epigrammata, mortua ponis
Lemmata. Quid fieri, Caeciliane, potest?
Mella iubes Hyblaea tibi vel Hymettia nasci,
Et thyma Cecropiae Corsica ponis api?

2. *Lemmata*] The heads or titles of epigrams, as Epp. 554. 1; 692. 7. —*mortua*, lifeless, without point or spirit. Perhaps he suggested subjects for Martial to compose upon.— *fieri*, 'what can be composed on such a theme?'

3. 4. ] Do you expect the finest honey of Attica or Sicily can be produced from the bitter herbs of Corsica? See Ep. 459. 4.— *Et*— *ponis*, i.e. et tamen ponis.

Silius Italicus the poet (Ep. 165) had purchased the estate containing the tomb of Cicero, and had paid honours (celebrabat) to Virgil's tomb.

Silius haec magni celebrat monimenta Maronis,
Ingera facundi qui Ciceronis habet.
Heredem dominumque sui tumulive larisve
Non alium mallet nec Maro, nec Cicero.

3. *laris*] The villa of Cicero.— both a poet and an orator. See *Non alium*, sc. 'quam Silium,' as Ep. 366. 5.

On the same subject. Silius rescued the tomb of Virgil from oblivion; and Silius himself, as a distinguished poet, not less exalted Virgil by his verses than by his respect for his memory. But the reading *tulit* in v. 4 is obscure. Lipsius proposed *colit*. It seems to mean *sustulit*, raised, exalted.

Iam prope desertos cineres et sancta Maronis
Nomina qui coleret, pauper et unius erat.
Silius optatae succurrere censuit umbrae,
Silius et vatem non minus ipse tulit.

3. *censuit*] Statuit.— *non minus*, viz. cum esset vates.
To a mistress who was too exorbitant in her claims on the poet's generosity. Compare Propert. iii. 15. 11, 'Et modo pavonis candelae flabella superbae, Et manibus dura frigus habere pilae, Et cupit iratum talos me poscere eburnos, Quaeque utent Sacra villia dona via.'

Nulla est hora tibi qua non me, Phylli, furentem
Despolies: tauta calliditate rapis.

Nunc plorat speculo fallax ancilla relictos,
Gemma vel a digito, vel cadit aure lapis;
Nunc furtiva luci fieri bombyciua possunt,
Profertur Cosmi nune milii siccus onyx;
Amphora nune petitur nigri cariosae Falerni,
Indixit cenam dives amica tibi.

Sit pudor et tandem veri respectus et aequi.
Nil tibi, Phylli, nego: nil mihi, Phylli, nega.

1. *furentem*] Νοσούσια, amore tui flagrantem.
2. *lunta, &c.*] I know not how to deny your requests, 'with such cunning do you plunder me,' i.e. so ingeniously are they varied, and so plausibly put. 3. *Nunc, &c.*, 'At one time you throw in my way one of your maids in pretended grief, because she has left your mirror at some other house; at another you feign to have dropped the gem out of your ring, or the earring out of your ear.' Or *plorat* means οἰωνίσσει, 'vapulat, ut furti manifesta' (fallax).

5. *luci*] The theft of a silken or muslin dress may be turned into a gain, though apparently a loss, because she wheedles me out of a better one. Propert. v. 5. 71, 'Exequiae fuerant rari furtiva capilli Vinctula.'

6. *siccus*] Viz. that I may fill it for her with Cosmianum (Ep. 594. 9).

7. *cariosa*] Crumbling, σαθρά, with age. In ill-baked terra-cotta, flakes blister up and fall from the surface.—*saga*, the *piatrix* of Plaut. Mil. 693.—*Expriet*, procurer. See Pers. Sat. ii. 34, and on Ep. 362. 1.

9, 10.] 'At another time, to induce me to buy a big *lupus*, or a three-pound mullet, you tell me a rich friend has engaged to dine with you.' More commonly, *condicere cenam*; but *indicere* rather means that she has given directions for a dinner to be prepared. On the large and costly *nulli*, see 139, 5.—*dives*, i.e. you wish to please her with an eye to her fortune.

11. *veri—et aequi*] Regard for telling the truth, and for rendering an equivalent return for what I have done.
EPGRAMMATA.

EP. 617. (XI. lli.)

The poet playfully invites his friend Julius Cerealis to a munda cena. There is probably (cf. Ep. 269) some irony, i.e. a much better dinner was meant than is described.

Cenabis belle, Iuli Cerealis, apud me;
Conditio est melior si tibi nulla, veni.

Octavam poteris servare; lavabimur una:
Seis, quam sint Stephani balnea munda mihi.
Prima tibi dabitur ventri laetuea movendo
Utilis, et porris filæ resecta suis.
Mox vetus et tenui maior cordyla lacerto,
Sed quam cum rutae frondibus ova tegant.
Altera non deerrunt tenui versata favilla
Et Velabrensi massa coacta foco;
Et quæ Picenum sensorunt frigus olivae.
Haec satis in gustu. Cetera nosse cupis?
Mentiar, ut venias: pisces, conchylia, sumen

2. Conditio] 'Engagement;' perhaps a technical term. Plaut. Capt. 180, 'nisi qui meliorem adferet Quæ mi atque amicis placet condition magis.'

3. poteris] 'You will be able to come punctually to my house at two o'clock, and we will adjourn together to the baths of Stephanus close by.' Some refer poteris to a sun-dial on the bath; but the meaning probably is, that business ended at two o'clock, 'septima finis erit,' Ep. 161. 4. Rich patrons took their clients to the bath, Ep. 134. 5. which Martial proposes to do to his intimate friend.

5. movendo] Excitingo.

6. filæ] The green tops cut from the young leeks. Also called sectivum and sectile porrum, and tonsile porrum, Ep. 545. 9.

7. cordyla] The fry of the tunny, Epp. 110. 4, and 690. 1.—lacerto, see Epp. 545. 11, and 373. 1. It was a coarse kind of sea-fish, eaten with rue and egg-sauce. From 'rutatos lacertos,' in the former passage, we might perhaps here read 'quem' for 'quam.' The sed appears to apologize for the cordyla being not very fresh, and rather larger than it should be; 'but,' the poet says, 'it shall be well served.' From Ep. 690. 1, it would seem that the cordyla was salted.

9. Altera] Sc. ova. 'Roasted eggs and cheese made in the dairies of the Velabrum.' Ovid, Met. 3, alluding to 'ab ovo usque ad malam,' 'ovaque non acri leviter versata favilla.' Inf. xiii. 32, 'Non quemcunque foenum, nec fumum caseus omnem, Sed Velabrensem qui bibit, ille sapit.' This, therefore, was a superior kind of cheese, and it seems to have been smoked, like our hams.—coacta, 536. 1.

11. frigus] Olives a little damaged by the frost, or perhaps mellowed by being kept late on the tree, Ep. 343. 4. Olives were brought on at the beginning and the end of a dinner, xiii. 36. Hence they are here included in the gustus, or 'whet.'

13. Mentiar] 'I will hold out false hopes to tempt you to come;' but he says this with irony perhaps. — conchylia, the purple-fish, a kind
Et chortis saturas atque paludis aves,
Quae nec Stella solet rara nisi ponere cena.
Plus ego polliceor: nil recitabo tibi.
Ipse tuos nobis relegas licet usque Gigantas,
Rura vel aeterno proxima Vergilio.

of periwinkle. 'Lubrica conchyilia,' Hor. Sat. ii. 4. 30.
14. chortis] Birds from the chicken-yard and the pond, i.e. chickens and ducks (Ep. 343. 1; 473. 11).
15. nec Stella] Not even the elegant and extravagant Stella brings such good cheer except now and then on a great occasion.
16. nil recitabo] I will not bore you with my verses, as great patrons too often do. See Ep. 259. 25, and Ep. 170.
17. Gigantas] Cerealis had written a poem on the Gigantomachia, and also Georgica, in imitation of Virgil.

EP. 618. (XI. liii.)

On Claudia, the British wife of Pudens. See Ep. 164. This epigram seems written on the birth of her first child.

Claudia caeruleis cum sit Rufina Britannis
Edita, quam Latiae pectora gentis habet!
Quale decus formae! Romanam credere matres
Italides possunt, Atthides esse suam.
Di bene, quod sancto peperit secunda marito,
Quod sperat generos quodque puella nurns.
Sic placet superis, ut coniuge gaudet uno
Et semper natis gaudet illa tribus.

1. caeruleis] 'Woad-stained,' 'infecti Britann,' Propert. iii. 9. 23. 'Picti Britannii,' inf. lib. xiv. 99.
2. pectora] Indolem, ingenium. Cf. 649. 3, 'tam rarum, tam dulce sapis,' unless it be physically meant, en bon point. — quam is rather strangely used, as if he had said, 'quam Latium pectus habet,' 'how Roman she is in character.'
3. Italides] Roman matrons might say she was a Roman, Attic ladies an Athenian.
4. semper] 'May she (or rather, her husband) be entitled to the privileges of jus trium liberorum,' and not fall below that number by the death of any sons. See Ep. 107.
EP. 619. (XI. liv.)

On Zoilus, a runaway slave, and a stealer of perfumes from funeral piles.

Unguenta et casias et olentem funera myrrham
Turaque de medio semicremata rogo,
Et quae de Stygio rapuisti cinnama lecto,
Improve de turpi, Zoile, redde sinu.
A pedibus didicere manus peccati protervae.
Non miror furem, qui fugitivus eras.

1. *olentem funera*] 'Which have derived a smell from the body,' to which it was intended to impart fragrance.
2. *A pedibus*] 'Those froward hands have learned to play loose from your feet,' i.e. which escaped from the control of fetters.
3. *Stygio — lecto*] The bier on which the body was placed on the pyre, or perhaps during the process of anointing.
5. *A pedibus*] 'Those froward hands have learned to play loose from your feet,' i.e. which escaped from the control of fetters.

EP. 620. (XI. lv.)

He warns Urbicus to beware of the arts of Lupus, the fortune-hunter, who plays on parental hopes or vanity. Compare Juv. v. 141, seqq. A very witty epigram.

Hortatur fieri quod te Lupus, Urbice, patrem,
Ne credas; nihil est, quod minus ille velit.
Ars est captandi quod nolis velle videri;
Ne facias optat, quod rogat ut facias.
Dicat praegnantem tua se Cosconia tantum:
Pallidior fiet iam pariente Lupus.

2. *Ne credas*] He does not really wish it, but pretends his anxiety for your prosperity as a friend. Urbicus seems to have been married, but childless.
3. *Ars est*] 'Tis the art of your captator, to pretend he wishes what he does not really wish.'—*nolite*, as if speaking of himself as a captator. Perhaps, however, we should read *nolite* since the unwillingness must be on the part of the captator, not of his victim.
4. *Dicat*] 'If your wife should announce herself pregnant, Lupus will turn paler than she would be on giving birth to the child.' Or thus: 'Let your wife merely say she is with child; for Lupus will turn paler if she is actually reported to be in labour,' i.e. he may tolerate a report that may prove false, but not the reality. Juv. *ut sup.*, 'Jucundum et carum sterilis facit uxor amicum.'
At tu consilio videaris ut usus amici,
   Sic morere, ut factum te putet esse patrem.

7. amici] 'That you may seem to have followed the advice of your friend Lupus, which he never meant you to take, die without leaving him anything,' make such a will as would befit a father, who prefers to make his children his heirs.—putet, viz. even if the case is not really so, and you are still orbis. Perhaps he recommends adoptio.

EP. 621. (XI. lvi.)

He ridicules the avowed willingness of a stoic philosopher to leave this life, on the ground that he possesses nothing worth living for. Life to you, says Martial, is no sacrifice at all. But Martial did not understand a motive, which in all ages, at least from Socrates downwards, has actuated good men, viz. to wean themselves from a love of life by voluntary poverty.

Quod nimium mortem, Chaeremon Stoic, laudas,
   Vis animum mirer suspiciamque tuum.
Hanc tibi virtutem fracta facit urceus anas
   Et tristis nullo qui tepet igne focus,
Et teges et cimex et nudi spondæ grabatì,
   Et brevis atque eadem nocte dieque toga.
O quam magnus homo es, qui faeeco rubentis aceti
   Et stipula et nigro pane carere potes!
Leuconicis agedum tumeat tibi culcita lanis
Constringatque tuos purpura pexa toros:

2. suspiciam] Θαυμάζω, look up to.
3. urceus] A vessel of common crock, with a handle, as appears from this and xiv. 106, 'hic tibi donatur panda ruber urceus anas.' It was probably our 'jug.' Rich (Dict. in v.) says that we do not know its precise form.
5. teges et cimex] 'A mat with bugs in it.' The teges was the beggar's wrap, Juv. v. 8. Compare Ep. 604. 1, 2; ix. 92. 3, 'dat tibi securos vilis tegeticula somnos.'—spondæ grabati, 'the frame of a truck-bed without a mattress on it' (torus). The meaning of this is well shown in the illustrations under grabatus and spondæ, in Rich's Dictionary. See Epp. 190. 5; 657. 11.

7. rubentis aceti] Contemptuously for rubri vini.
9. agedum] 'Come now, suppose your cushion to be stuffed with the finest and softest flock, and the cover of your mattresses to be purple-dyed texture with long nap, would you not wish to prolong life just in the same degree as you now wish to leave it?' The tomentum or stuffing of the best kind was called Leuconicium, perhaps from its whiteness. So xi. 21. 8, 'culcita leuconico quod viduata suo,' and xiv. 159. 'Oppressae nimium vicina est fascia plumae? Vellera Leuconicis accipe rasa sagis.' — Constringat, 'tightly cover.'—On pexa (applied to togas), see Ep. 88. 1.
O quam tu cupies ter vivere Nestoris annos
Et nihil ex ulla perdere luce voles!
Rebus in angustis facile est contemnere vitam:
Fortiter ille facit, qui miser esse potest.

16. *Fortiter*] ‘He is a truly brave man who *can* live in misery.’

EP. 622. (XI. lvii.)
To Severus, a critic, poet, and wealthy friend. See Ep. 271.

Miraris, docto quod carmina mitto Severo,
Ad eam cum te, docte Severe, voceum?
Iuppiter ambrosia satur est et nectarare vivit;
Nos tamen exta Iovi cruda merumque damus.
Omnia cum tibi sint dono concessa deorum,
Si quod habes non vis, ergo quid accipies?

1.] ‘Do you wonder at my sending verses to a poet, when I invite a rich man to a poor man’s table?’ He who condescends to the one, will surely accept the other.

3.] ‘Jupiter lives on ambrosia and nectar, and gets enough of both; and yet we offer him uncooked livers, and unmixed wine,’ i.e. much inferior to what he has himself.

5.] As the gods have given you every thing (and so there is nothing left for us to give you that you have not already), if you refuse a gift on the ground that you have the same thing, what *will* you accept?’ i.e. you take from us the privilege of proving ourselves your friends.

EP. 623. (XI. lix.)
A witty epigram on a very poor man, who made a vain display of his wealth. See Ep. 91.

Senos Charinus omnibus digitis gerit,
Nee nocte ponit annulos,
Nee cum lavatur. Causa quae sit, quaecriritis?
Dactyliothecam non habet.

4. *Dactyliothecam*] See an engraving in Rich, sub. v., and cf. *Tuta mea* elabitur annulus unctus; *saepe gravis digitis*
EP. 624. (XI. lxv.)

To Justinus, who had omitted on his birthday to ask the poet to dine.

Sescenti cenant a te, Iustine, vocati
Lucis ad officium quae tibi prima fuit.
Inter quos, memini, non ultimus esse solebam;
Nec locus hic nobis invidiosus erat.
Postera sed festae reddis sollemnia meae:
Sescentis hodie, cras mihi natus eris.

2. ad officium] To celebrate your birthday; to pay their compliments to you on that occasion.
3. non ultimus] i. e. primus; the locus hic of the next verse. — invidiosus, i. e. no one grudged me the possession of it.
4. Postera] 'You offer me the second day's dinner' (repotia), probably of an inferior sort, and to inferior clients, or to clients only, and not to friends.
5. cras mihi] The point is not very clear: either the absurdity of keeping two birthdays is meant, or the poet implies that he will keep it in his own peculiar way, i. e. with any thing but good wishes, such as the others offer. Or thus; 'your second day's birthday will do for your humble friends.'

EP. 625. (XI. lxix.)

A very pretty epitaph on a favourite dog killed in baiting a boar.

Amphitheatralis inter nutrita magistros
Venatrix, silvis aspera, blandum domi,
Lydia dicebar, domino fidissima Dextro,
Qui non Erigones mallet habere canem,
Nec qui Dictaea Cephalum de gente secutus
Luciserae pariter venit ad astra deae.
Non me longa dies nec inutilis abstulit aetas,
Qualia Dulichio fata fuere cani.

1. magistros] Managers or superintendents of the baiting of beasts in the amphitheatre.
2. silvis aspera] Feris saeva, domino mitis.
3. Dextro] See 341. 3.
4. Erigones] She had a dog, who found the corpse of her murdered father Icarius. See Hygin. fab. 130. She became the constellation 'Virgo,' Virg. Georg. i. 33.
5. Nec qui] The dog Laelaps, which Procris had received from Minos, and left to her husband Cephalus. See Hygin. 2.—pariter, because Cephalus was taken by Aurora up to heaven, Eur. Hipp. 455.
6. Dulichio—cant] Argus, the dog of Ulysses, who died with joy at seeing his master, Od. xvii.
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Fulmiuco spumantis apri sum deute perempta,
Quantus erat, Calydon, aut, Erymanthie, tuus. 10
Nec queror infernas quamvis cito rapta sub umbras:
Non potui fato nobiliore mori.

12. nobiliore] Viz. than in afford-
ing sport to the emperor and the Roman people. Or, perhaps, than in showing my master my courage in hunting.

EP. 626. (XI. lxxvi.)

To a usurer who was pressing for payment.

Solve, Paete, decem tibi me sestertia cogis,
Perdiderit quoniam Bucco ducenta tibi.
Ne noceant, oro, mihi non mea crimina; tu qui
Bis centena potes perdere, perde decem.

3. Ne noceant] As it was not my fault that Bucco cheated you, I trust I shall not suffer for it; and that, as you can afford to lose 200, you will lose ten more, i.e. my debt, which I don’t intend to pay you.

EP. 627. (XI. lxxix.)

An apology for arriving late to dine with a friend, and blaming the slow pace of his mules.

Ad primum decima lapidem quod venimus hora,
Arguimur lentae crimine pigritiae.
Non est ista quidem, non est mea, sed tua culpa est,
Misisti mulas qui mihi, Paete, tuas.

1. decima] See Epp. 55. 9, and bolc, that he has been ten hours com-
161. 6, 7. He means, by an hyper-
ing one mile.

EP. 628. (XI. lxxx.)

Valerius Flaccus had requested Martial to write a laudatory poem (or perhaps epigram) on Baiae. He replies that much as he likes Baiae, he likes himself better, i.e. prefers his own ease and leisure and health, which verse-writing might impair.

Litus beatae Veneris aureum Baias,
Baias superbae blanda dona naturae,
Ut mille laudem, Flaccus, versibus Baias,

3. Ut—laudem] Though I should praise Baiae at ever so great a length, I cannot do so sufficiently.
Laudabo digne non satis tamen Baias.
Sed Martialem malo, Flaecce, quam Baias.
Optare utrumque pariter, improbi votum est.
Quod si deorum munere hoc tibi detur,
Quid gaudiorum est Martialis et Baiae!

6. utrumque] Both myself and Baiæ; to enjoy both at once.—improbi, the wish of a shameless, unreasonable man.
7. Quod si] Even if both could be enjoyed at once, what particular pleasure would that afford you? The pleasure would rather be mine; you would care little about Martial, if you could have Baiæ.

EP. 629. (XI. lxxxi.)

On a drunkard who nearly broke his neck by a fall.

A Sinuessanis conviva Philostratus undis
Conductum repetens nocte inbente larem
Paene imitatus obit saevis Elpenora fatis,
Praecepis per longos dum ruit usque gradus.
Non esset, Nymphæ, tam magna pericula passus,
Si potius vestras ille bibisset aquas.

1. Sinuessanis] From the hot baths of Sinuessa in Campania, where he had bathed and afterwards dined with some rich patron.
6. aquas] If he had drunk water instead of wine: but the spa water of Sinuessa was said to be good for the cure of madness. Pliny, xxxi. 2, § 8.

EP. 630. (XI. lxxxiii.)

On a captator. ‘You let none but the rich and childless live with you for nothing, and therefore you charge them the highest rent, because you get from them their fortunes.’

Nemo habitat gratis nisi dives et orbus apud te.
Nemo domum pluris, Sosibiane, locat.

EP. 631. (XI. lxxxiv.)

On an unskilful barber. It has been said that the Greeks and Romans did not know of steel. Iron, of course, could not be sharpened to such a degree as to make shaving easy.

Qui nondum Stygiæ descendere quaerit ad umbras,
Tonsorem fugiat, si sapit, Antiochum.
Alba minus saevis lacerantur brachia cultris,
Cum furit ad Phrygios enthea turba modos.
Mitius implicitas Alcon secat enterocelas
Fraetaque fabrili dedolat ossa manu.
Tondeat hic inopes Cynicos et Stoica menta*
Collaque pulverea nudet equina iuba.
Hic miserum Scythicur sub rupe Promethea radat,
Carnificem nudo pectore poscet avem.
Ad matrem fugiet Pentheus, ad Maenadas Orpheus,
Antiochi tantum barbara tela sonent.
Hace quaeccunque meo numeratis stigmata mento,
In vetuli pycta qualia fronte sedent,
Non iracundis fecit gravis unguibus uxor;
Antiochi ferrum est et sclerata manus.
Unus de eunclis animalibus hircus habet cor:
Barbatus vivit, ne ferat Antiochum.

4. *modos*] The exciting notes of the tibia (αιλός).
5. *mitius*] 'More merciful is Alcon the surgeon when he operates for strangulated hernia.' See Epp. 310. 6; 676. 3.
6. *dedolat*] 'Chops away;' i.e. removes projecting splinters from broken bones.
7. *Cynicos*] Pers. i. 133, 'Si Cynico barbam petulans nonaria vellat.'
9. *Promethea*] 'Prometheus on Caucasus would prefer the torture of the vulture to the torture of the razor, in the hands of such an operator as Antiochus.'
11. *Ad matrem*] Viz. to be torn to pieces by his mother Agave.
14. *pycta*] Like the cuts and bruises made by the cestus on the face of an old pugilist. See Ep. 344. 5.
17. *habet cor*] 'Has sense.' See on 69. 6; 130. 4.—*ne ferat*, that he may not have to be shaved by Antiochus.
To cut the goat's beard was *tondere*, Virg. Georg. iii. 312.

EP. 632. (XI. lxxxvi.)

On one who pretended indisposition, that he might enjoy the agreeable medicines.

Leniat ut fauces medicus, quas aspera vexat
Assidue tussis, Parthenopace, tibi,
Mella dari nucleosque iubet dulcesque placentas

3. *nucleos*] The kernels of the stone-pine, which Pliny says were taken for coughs when boiled in honey, *xv.* 10, § 36, 'pitydia vocant e pinastris, singularis remedi adversus tussim in melle decoctis nucleis.'
Et quidquid pueros non sinit esse truces.
At tu non cessas totis tussire diebus.
Non est haec tussis, Parthenopaece, gula est.

4. quidquid] ‘Pueris dant crustula discere prima.’ Hor. Sat. i. 1. 25.


EP. 633. (XI. xci.)

A very beautiful epitaph on a young girl who died of cancer in the lip.

Aeolidos Canace iacet hoc tumulata sepulcro,
Ultima cui parvae septima venit hiems.
Ah scelus, ah facinus! properas quid flere, viator?
Non licet hic vitae de brevitate queri.
Tristius est leto leti genus: horrida voltus
Abstulit et tenero sedit in ore lues,

Ipsaque crudeles ederunt oscula morbi,
Nec data sunt nigris tota labella rogis.
Si tam praecipiti fuerant ventura volatu,

Debuerant alia fata venire via.

Sed mors vocis iter properavit cludere blandae,
Ne posset duras flectere lingua deas.

1. Apolidos] ‘Of Aeolium,’ i.e. Aeolia. It is hardly likely it should be the mother’s name. Canace was probably a verna.

3. Ah scelus, &c.] These are the words of the fetus, which the poet says is unjust.

4. hic] In this instance, because death was a mercy. A verse beautiful for its touching simplicity.

5. Tristius] A sadder thought than the death itself is the kind of death, viz. of protracted suffering, by which she was taken off.


10. alia—via] Viz. than through that fair mouth.

12. duras—deas] The fates, who might have been influenced by her sweet voice.

EP. 634. (XI. xciii.)

On the house of a bad poet being burned down. Martial says it is a pity that the owner was not burned with it.

Pierios vatis Theodori flamma penates

Abstulit. Hoc Musis et tibi, Phoebe, placet?

1. Pierios] Inhabited by a votary of the Pierides.
O scelus, o magnum facinus crimenque deorum,
Non arsit pariter quod domus et dominus!

4. *domus et dominus*] He appears to play on two words derived from a common root.

EP. 635. (XI. xevi.)

A very elegant epigram on a German, who rudely repelled a boy from drinking at a fountain of the Marcian water. See Ep. 296. 18.

Marcia, non Rhenus, salit hic, Germane: quid obstas
Et puerum prohibes divitis imbre lacus?
Barbare, non debet submoto cive ministri
Captivam victrix unda levare sitim.

1. *salit*] Fountains were called salientes, Cie. ad Quint. F. iii. 1. 2. Hence *imbre*, i. e. scatebris.—*dirilis*, pretiosi. Cf. "dives Caesarea unda," Ep. 700. 10.

3. *non debet*] It is not right that a fountain at Rome, the conqueror of Germany, should satisfy the thirst of a conquered slave (ministri) before that of a citizen. — *submoto*, being repelled or thrust from it by you.

4. *victrix unda*] Unda ad victricem urbem (Romam) pertinens. Literally, 'Marcia unda victrix Rheni.'

EP. 636. (XI. xeviii.)

On the disagreeable custom of kissing by way of greeting in the streets. See Ep. 653. 4. It is a custom not yet extinct in some parts of Europe, and is very ancient. Herodotus relates it of the Babylonians, i. 134, ἐντυγχανόντες ἄλληλοι εἰς τὴν ὁδόν—ἀντί τοῦ προσαγορεῦντος ἄλληλοις φιλέοντος τοῖς στόμασι ἤν ἐξ ὑποτεσσαροῦ νεποδειστρο ὀλίγῳ, τὰς παρείας φιλέονται.

Effugere non est, Flaccce, basiatores.
Instant, morantur, persecuntur, occurrunt,
Et hinc et illinc, usquequequaque, quaeunque.
Non ulcus acre pustulaeae lucentes,
Nee triste mentum sordidique lichenes,

1. *non est, &c.*] 'There's no escaping from your kissing folk. They press up to you, stop you, persecute you, come to meet you, from this side and from that, in every direction, whichever way you go'—*basium* is properly a kiss of greeting, *saurium* of lovers, *osculum* of maternal or conjugal affection. But this is not invariably observed, e. g. xi. 104. 9, *basium = suarium*.

5. *triste mentum*] A sore chin; ike that described in Ep. 631. 13—*lichenes*, scabs, rough patches left by leprosy. — *ulcus acre*, an inflamed boil.
Nec labra pingui delibuta cerato,  
Nec congelati gutta proderit nasi:  
Et aestuante basiant et algentem,  
Et nuptiale basium reservantem.  
Non te cucullis asseret caput tectum,  
Lectica nec te tuta pelle veloque,  
Nec vindicabit sella saepius clusa:  
Rimas per omnes basiator intrabit.  
Non consulatus ipse, non tribunatus  
Senive fases, nec superba clamosi  
Lictoris abiget virga basiatorem.  
Sedeas in alto tu licet tribunali  
Et e curuli iura gentibus reddas,  
Ascendet illa basiator atque illa,  
Febricitantem basiabit et flentem,  
*Et oscitantem. Remedium mali solum est,  
Facias amicum basiare quem nolis.

6. cerato] Lip-salve.—gutta nasi, Ep. 347. 5.  
9. reservantem] When you prefer to reserve it for your wife, to whom you are returning.  
10. cucullis] The cowl, by which you vainly try to hide your face. See 225. 6.—asseret, sc. 'te ab illo, liberabit, te tibi vindicabit.'  
11. pelle veloque] With apron (or head) and curtains. See Ep. 91. 6, 'recensque sella linteisque lorisque.' Becker, Gallus, p. 342.  
12. sella] Sedan-chair. See Ep. 516. 7. — saepius clusa, with the window or curtain generally closed. The allusion, as in the next verse, is to the annoyance caused by mosquitoes.  
15. seni fases] The six fasces carried before a praetor.  
23. facias amicum] 'Make that man your friend who you don't wish should kiss you,' i.e. for in that case, if really a friend, he will not. He satirically implies that those who kiss you are not real friends, but mere flatterers.

On a pretty girl with a harsh and unpleasing voice.

Non est mentitus, qui te mihi dixit habere  
Formosam carnum, Lydia, non faciem.  
Est ita, si taceas et si tam muta recumbas,  
Quam silet in cera voltus et in tabula.

2. non faciem] Because the expression of the face is best seen when people converse.  
3. recumbas] Sc. ad cenam.  
4. cera] Cerea imagine, a waxen bust.
Sed quotiens loqueris, carnem quoque, Lydia, perdis, 
Et sua plus nulli, quam tibi, lingua nocet. 
Audiat aedilis ne te videatque caveto:
Portentum est, quotiens coepit imago loqui.

5. *carnem quoque*] Not only the *pulcrna facies*, but even the *pulcrna caro* vanishes; so much does talking disfigure you.

7. *aedilis*] It was the duty of the aedile to take note of and report to the pontifices any portent, as of a speaking statue. He will believe you a beautiful statue, *till* you speak; and impressed with this idea, he will be startled to hear your voice, as if you were really made of marble.

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**EP. 638. (XI. evii.)**

To one who had returned the poet’s book after merely glancing at its contents.

Explicitum nobis usque ad sua cornua librum
Et quasi perlectum, Septiciane, referes.
Omnia legisti. Credo, seio, gaudeo, verum est.
Perlegi libros sic ego quinque tuos.

1. *ad sua cornua*] Unrolled to the bosses on the stick, i.e. to the stick itself, or the last page, *eschatocollion*, Ep. 67. 3. See Rich’s Dict. in v. (§ 10), who says, "As the cylinder, to which the horns were attached, was fastened on to the bottom of the roll, the expression *ad cornua* is used to signify the end." It seems probable that these *cornua* were movable ends or bosses inserted in the umbilici (Ep. 32. 11) in books which were got up (*culti*) with more than usual decoration. Probably he returned it so unrolled, in order to deceive.

3. *legisti*] Viz. as you pretend, as you assert.

4. *sic*] In this casual and hasty way (but with better cause for haste) I have glanced at *your five dull books* of history or poetry.

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**EP. 639. (XI. eviii.)**

The poet reminds his readers that he must consult his own profit as well as their amusement.

Quamvis tam longo possis satur esse libello,
Lector, adhuc a me disticha panea petis.
Sed Lupus usum puerique diaria poseunt.
Lector, solve. Taces dissimulaseque? Vale.

3. *usuram*] The interest for his money, which I have been compelled to borrow in the profession of a verse-writer.—*diaria*. 'rations,' daily supplies of food. Hor. Ep. i. 14. 40, 'cum servis urbana diaria
rodere mavis.' See Becker, Gallus, p. 336.

4. *sobre*] 'Pay me for my book, or good bye to you; I will not try to amuse you again. Schneidewin reads *salve*, which gives an antithesis to *vale*; but the short e seems doubtful. 'My compliments to you; but if you pretend not to know what that means (i.e. that it is my way of asking for a gift), then farewell.' Cf. Ep. 226. 14, 'dissimulas? facies me, puto, causidicum.'

**EP. 640. (XII. iii.)**

The poet addresses his book, i.e. the present book, and says that he sends it to Rome from his native place (Bilbilis, in Spain), where it was written, A.D. 102, in the reign of Trajan. In the letter to Priscus, prefixed to this book, he speaks of having laid aside his pen for three years (*trienni desidia*), from the little sympathy and encouragement which he met with as an author in Spain.

Ad populos mitti qui nuper ab urbe solebas,

Ibis, io, Romam nunc peregrine liber,

Auriferi de gente Tagi tetricique Salonis,

Dat patrios manes quae mihi terra potens.

Non tamen hospes eris, nec iam potes advena dici,

5

Cuius habet fratres tot domus alta Remi.

Iure tuo veneranda novi pete limina templi,

Reddita Pierio sunt ubi templum choro.

1. *Ad populos*] To the various nations subject to Rome, and to the provinces.

2. *peregrine*] For peregrinus. See Ep. 34. 2, 'ire juberis Ad Proculi nitidos officiosae lares.'

3. *tetrici*] Rough and wild, Ep. 522. 14; or perhaps, like its own waters, which were believed to harden iron, Ep. 25. 12. Inf. Ep. 648. 9, and 649. 1, 'rigidi Salonis.'

4. *patrios manes*] Viz. 'majores meos.' The precise sense in which a land is said 'dare Manes,' is not clear. The earth, which had the spirits of the departed in its keeping, may be supposed to furnish or supply them, as it were, for the protection of living members of the same gens. But the meaning, perhaps, is simply, 'dedit mihi parentes,' i.e. vitam.

5. *fretres tot*] As a person cannot be regarded as wholly a stranger to a city in which many of his brothers and sisters have been born, so a book which follows so many others written at Rome is not wholly of Spanish origin; it is imbued with the spirit of Roman life.—*domus—Remi*, i.e. urbs Romana. There is perhaps an allusion to the *humilis casa Romuli*, to which the *alta domus*, on the Palatine, is opposed.

7. *Iure tuo*] Because approved poets had a kind of right in the Palatine library.—*novi—templi*, i.e. restored by Nerva, who retained the former dedication to Apollo and the Muses, to whom the temple is therefore said to have been restored. Some have thought that a group of statues of the Muses had been added. See Mr. Mayor on Juv. vii. 37.
Vel si malueris, prima gradiere Subura:  
Atria sunt illine consulis alta mei.  
Laurigeros habitat facundus Stella penates,  
Clarum Iantheae Stella sitior aquae.  
Fons ibi Castalius vitreo torrente superbus,  
Unde novem dominas saepe bibisse serunt.  
Ille dabit populo patribusque equitique legendum,  
Nee nimium siccis perleget ipse genis.  
Quid titulum poscis? versus duo tresve legantur,  
Clamabunt omnes te, liber, esse meum.

10. consulis—mei] The house of my friend Stella, who is now consul. The poet had predicted this honour in ix. 42. 6, where he says to Apollo, 'sic Palatia te colant amentque, Bis se nos cito te rogante fases Dem Stellae bonus annuatque Caesar.' 
12. Iantheae—aquae] See on Ep. 299. There are epigrams on this subject also in vii. 15 and 50. 
14. novem dominas] The Muses, who are supposed to have been guests in the house of Stella as a poet, and so to have drunk the spa-water as they would their own Castaly.

15. Ille dabit] Stella will take care to have my books transcribed and placed in the hands of the Romans generally; and he will himself devote a tear as he reads it to his absent friend.—nimium, cf. 522. 2. 
17. titulus] A heading or title. Probably none such was sent with this book, but in place of it the dedicatory letter to his friend Piseus Terentius, to whom also Ep. i. 4. 62 and others of this book are addressed, and who appears from Ep. 4 (inf.) to have been a liberal patron of the poet's. Cf. 355. 6.

EP. 641. (XII. v.)

The tenth and eleventh book were made shorter than they would have been, because the times under Domitian were too troublous to supply leisurely readers. Under Nerva and Trajan greater security existed. See Tac. Agric. init. Some explain artatus of a new and shorter edition; but there seem no grounds for this. The point of the remark appears to be the hint to Caesar to procure the two preceding, and read them as well as the twelfth now sent.

Longior undecimi nobis decimique libelli  
Artatus labor est et breve rasit opus.  
Plura legant vaeni, quibus otia tuta dedisti;  
Hace lege tu, Caesar; forsan et illa leges.

2. rasit] Scraped and filed down the work to a brief compass. The nominative is labor, which here means 'trouble in composing.' The figure seems taken from a carpenter planing wood to a less size. 
4. et illa] The former books, which he may not yet have seen.—leges, viz. when you have read this.
EP. 642. (XII. vi.)

A very elegant epigram on the happiness of the times under Nerva (or perhaps Trajan, who was also called by adoption 'Nerva Trajanus."

Contigit Ausoniae procerum mitissimus aulae
Nerva; licet toto nunc Helicone frui.
Recta Fides, hilaris Clementia, cauta Potestas
Iam redeunt: longi terga dedere Metus.
Hoc populi gentesque tuae, pia Roma, precantur:
Dux tibi sit semper talis, et iste clui.
Macte animi, quem rarus habes, morumque tuorum,
Quos Numa, quos hilaris posset habere Cato.
Largiri, praestare, breves extendere census
Et dare quae faciles vix tribuere dei,
Nunc licet et fas est. Sed tu sub principe duro
Temporibusque malis ausus es esse bonus.

2. toto— Helicone] Plena scribendi libertate.
3. Potestas] Constitutional authority (as distinct from potestas), which is castra, i.e. legibus, feuded in by the laws.—longi metus, viz. during all the reign of Domitian. See Ep. 503, 10.
4. Maeter animi] énavo τῆς ἔνα-νοιας, go on and prosper in the same sentiments. — rarus, inter paucos, 'one in a thousand,' as we say. By the mention of Numa and Cato, he praises the religious and the moral disposition of the emperor.
5. hilaris] 'When in a good temper,' a virtue for which Cato was not famous.
6. extendere] To enlarge, viz. by subsidies.
7. ] Ep. 52. 4, 'riserunt faciles et tribuere dei.'
8. licet] i.e. 'nunc potes esse bonus et liberalis;' the times will fairly allow of that, and therefore the merit is somewhat the less. — Sed tu, &c.; but Nerva dared to be good under a Domitian, when the being good was really dangerous.

EP. 643. (XII. ix.)

On the appointment of Aulus Cornelius Palma, a man of consular rank and a friend of the emperor, to the prefecture of Spain.

Palma regit nostros, mitissime Caesar, Hiberos,
Et placido fruitur pax peregrina iugo.
Ergo agimus laeti tanto pro munere grates;
Misisti mores in loca nostra tuos.

2. par peregrina] A peace which has extended from Italy into the provinces; or perhaps, 'to which we have long been a stranger.'— iugo, sc. Romani imperii.

3. mures—tuos] One who represents your character, as described in Ep. 642, 3.
EP. 644. (XII. xi.)

A request to Parthenius (Ep. 407. 16), who appears to have retained his office of seneschal or groom of the chambers under Trajan, to commend to him the poet's books. He was a poet himself, and a warm friend and patron of Martial's. Compare Ep. 217.

Parthenius, Musa, tuo nostroque salutem;
Nam quis ab Aonio largius amne bibit?
Cuius Pimpleo lyra clarior exit ab antro?
Quem plus Pierio de grege Phoebus amat?
Et si forte, sed hoc vix est sperare, vacabit,
Tradat ut ipse duci carmina nostra, roga;
Quattuor et tantum timidumque brevemque libellum
Commendet verbis "Hunc tua Roma legit."

1. tuo nostroque] Poetae et viro amico.
2. Nam] This explains the preceding tuo.
3. lyra] This is thought to indicate that Parthenius wrote lyrics. —Pimpleo, the grotto of the Muses in Pieria, Ep. 590 l.
5. si—vacabit] Viz. 'a reipublicae negotiis,' — an indirect compliment to his care and diligence.
7. &c.] Et ut commendet imperatoris librum meum quattuor tantum verbis, 'hunc,' &c. A very elegant way of asking the emperor to do what all his subjects do, in Rome and out of it. Cf. 217. 7, 'admittas timidam brevemque chartam Intra limina sanctioris aevi.'

EP. 645. (XII. xiv.)

The poet warns his friend Priscus Terentius against rashness in hunting.

Parcius utaris, moneo, rapiente veredo,
Prisce, nec in lepores tam violentus cas.
Saepe satisfecit praedae venator, et acri
Decidit excussus, nec rediturus, equo.
Insidias et campus habet: nec fossa, nec agger,
Nec sint saxa licet, fallere plana solent.

1. veredo] 'A hunter,' i.e. equo. The origin of the word is unknown, and it is of scant occurrence. Cf. xiv. 86, 'Ephippium: Stragula succinti venator sume veredi: Nam solct a nudo surgere ficos equo.'
3. satisfecit] 'Has been sufficient for game,' viz. has himself become the praeda of his own boldness.—nec rediturus, through being killed by the fall.
5. et campus] Even the open field has its dangers.—licet, &c., 'though there be neither ditch, nor mound. nor stone, it is not uncommon to get a fall on level ground.'
Non deiirit qui tanta tibi spectacula praestet,
Invidia fati sed leviore cadat.
Si te delectant animosa pericula, Tuscis —
— Tutior est virtus — insidiemur apris.
Quid te frena iuvant temeraria? saepius illis,
Prise, datum est equitem rumpere, quam leporem.

7. Non deirit] You will see accidents on the hunting-field; but others can be better spared than you. For invidia, compare Ep. 8. 10, and 356. 7.
9. rumpere] Compare Ep. 25. 25. ‘Hard riding more often causes the death of the hunter than of the hare.’

EP. 646. (XII. xv.)

On the liberality of the Emperor Trajan in adorning the temples of the gods with costly offerings.

Quidquid Parrhasia nitebat aula,
Donatum est oculis deisque nostris.
Miratur Scythicas virentis auri
Flammas Iuppiter, et stupet superbi
Regis delicias gravesque luxus.
Haec sunt pocula, quae decent Tonantem;
Haec sunt, quae Phrygium decent ministrum.
Omnes cum Iove nunc sumus beati.

2. oculis] Viz. to be gazed at as gifts in the temples of the Roman gods. See Ep. 591. 3.—nostris belongs both to oculis and to deis, viz. diis Romanis.
4. superbi Regis] Domitian, who is invidiously termed rex, as Tacitus speaks of the regnum of Agrippina, Ann. xii. 7. Jupiter is astonished to find that Domitian had collected such vast wealth, and so oppressive to the state from the taxes it involved (graves). He is supposed only now to know this, when he has received them as offerings from Domitian’s successor.
5. pocula] Goblets worthy of Jove, and of being served to Jove by Ganymede himself, but hitherto selfishly kept for Domitian’s own use.
6. beati] ‘Rich,’ because the palatial wealth is in a manner made public property by being placed in the temples.
At nuperr—pudet, ab pudet fateri—
Omnes cum Iove pauperes eramus.

10. *cum Jove*] Not only were the temples poor, but Jupiter himself, i.e. Domitian was poor, because he had squandered the public money, as Nero had done. *Tac. Hist.* i. 20.

**EP. 647. (XII. xvii.)**

On the self-inflicted maladies of a rich old *gourmand*. Compare Ep. 73.

Quare tam multis a te, Laetine, diebus
Non abeat febris, quaeris et usque gemis.
Gestatur tecum pariter pariterque lavatur,
Cenat boletos, ostrea, sumen, aprum.
Eobra Setino fit saepe et saepe Falerno,
Nee nisi per niveam Caecuba potat aquam.
Circumfusa rosis et nigra recumbit amomo,
Dormit et in pluma purpureoque toro.
Cum recubet pulchre, cum tam bene vivat apud te,
Ad Damam potius vis tua febris eat?

3. *Gestatur*] The fever is entertained with a *lectica* to ride in, and expensive delicacies to feed on. It would be a foolish fever to leave you, and go to a half-starved beggar, Dama, ver. 10.


7. *nigra*] Inf. xii. 38. 3, *‘crine nitens, niger unguento, pericidus ostro.’*


**EP. 648. (XII. xviii.)**

To the poet Juvenal, who is bantered for remaining in Rome, while Martial is enjoying a country life at his native Bilbilis in Spain. Juvenal had been exiled under Domitian, but appears to have returned to Rome after his death.

Dum tu forsitan inquietus erras
Clamosa, Inuenalis, in Subura,
Aut collem dominae teris Dianae;
Dum per limina te potentiorum
Sudatrix toga ventilat vagumque

2. Cf. Juv. iii. 5, *‘ego vel Prochytam praepon suburnae,’*


5. *Sudatrix*] The same toga which
Maior Caelius et minor fatigant:
Me multos repetita post Decembres
Accepit mea rusticumque fecit
Auro Bilbilis et superba ferro.
Hic pigri colimus labore dulei
Boterdum Plateamque; Celtiberis
Haece sunt nomina crassiora terris.
Ingenti fruor improboque somno,
Quem nec tertia saepe rumpit hora,
Et totum mihi nunc repono, quidquid
Ter denos vigilaveram per annos.
Ignota est toga, sed datur petenti
Rupta proxima vestis a cathedra.
Surgentem focus excipit superba
Vicini strue cultus iliceti,
Multa vilica quem coronat olla.
Dispensat pueris rogatque longos
Levis ponere vilenus capillos.
Sic me vivere, sic iuvat perire.

makes you perspire with heat is
used to cool you, either by the
rustling of the folds, or by your
taking up a flap to fan yourself with.
He speaks with dislike of the irksomeness of the toga which clients
were compelled to wear. Cf. Ep.
548. 6.

6. minor] The Caelian hill was
divided into two, one of which was
sometimes called the Caeliolus.
9. ferro] See Epp. 25. 4; 192. 11,
and 15.—Boterdus, ibid. v. 7. Both
this word and Platea (Ep. 192. 13)
seem formed on Roman or Greek
models, perhaps after some resemblance to the guttural Celtic names,
which the poet calls 'crassiora,' more
difficult to pronounce in their own
dialect.
10. pigri] See 587. 15.
So the Greeks used the phrase ἔπνοος ἀνικὲ ἡε, as if it were
a captivity. So also Virgil's 'Labor
improbus,' Georg. i. 146.
15. repono] I replace, make up
for, the sleep which was insufficiently
enjoyed at Rome for so many years.
—Ter denos, more correctly, thirtyfour. See Ep. 586. 7.
17. Ignota] We know nothing here
of that odious toga (cf. ver. 5). When
a man wants to dress, he has his tunic
handed to him from a broken chair,
not taken out of the praela or
presses in which the togae were kept
folded up. See Becker, Gallus,
p. 293, who explains it of the stra-
gulum, or chair-cover, taken for use
in lieu of a tunic.—vestis, when used
distinctively, appears to mean 'a
tunic.' On the disuse of the toga
in the country, see 199. 3; 581. 12.
19. Surgentem] When I rise in the
morning, I am met by a glorious
blaze of wood, cut from the oak-
grove close at hand, and I find the
bailiff's wife putting on it a variety
of pots to make me a good breakfast.'
The close proximity of wood to
Martial's home is praised, Ep. 25.
27.
25. Levis] 'Close-cropped.' The
bailiff himself serves out the rations
(dimensio) to the slaves, and asks me to give them a holiday for a general hair-cutting. When the vernaes were first clipped as working slaves, a sort of festivity was kept. Juv. iii. 186, 'crimen hie deponit amici. Plena domus libis venalibus.' See Ep. 113. 4.

EP. 649. (XII. xxi.)

To his wife Marcella, a Spanish lady, of whom he speaks with much affection in Ep. 656. If xi. 104, 'Uxor vade foras aut moribus utere nostris,' be addressed to a real person, Martial would seem to have divorced a former wife for whom he had no liking. But from 656. 7, it might almost be inferred that he had been married to Marcella for more than thirty years.

Municipem rigidi quis te, Marcella, Salonis
Et genitam nostris quis putet esse locis?
Tam rarum, tam dulce sapis; Palatia dicent,
Audierint si te vel semel, esse suam.
Nulla nec in media certabit nata Subura,
Nec Capitolini collis alurna tibi.
Nec cito ridebit peregrini gloria partus,
Romanam deceat quam magis esse nurus.
Tu desiderium dominae mihi mitius urbis
Esse iubes: Romam tu mihi sola facis.

1. rigidi] See on Ep. 640. 3.
5. in media—Subura] This perhaps merely means 'in the heart of the city of Rome.' But the subura was best known as the residence of loose women (Ep. 74. 1; Pers. v. 32; Prop. v. 7. 15), and they were doubtless of considerable beauty. To this the poet may seem to allude, in what might otherwise appear a questionable compliment.
6. collis] Whether this means generally, in the better and more aristocratic parts of Rome (as opposed to the subura), or whether women were more admired from that locality, is uncertain.

7. Nec cito] 'It will be long before any infant is born of foreign parents, who will make so good and so graceful a Roman wife.'—ridebit, viz. parentibus. The allusion is thought to be to Virg. Ecl. iv. 62 'incipe, parve puér: cui non riseré parentes,' &c.
9. dominæ] See Ep. 2. 3.
10. Romanæ] It is clear by the poet's letter to Priscus Terentius, prefixed to the Twelfth Book, that he did not altogether like the society of Bilbilis. He there complains that he misses the libraries, the theatres, and other places of public resort at Rome. All these, he says, he is compensated for in the society of his wife.
EP. 650. (XII. xxiii.)

On an ugly woman, who wore false hair and false teeth, and had also lost one eye by the ophthalmia. On artificial teeth see Ep. 36. 3.

Dentibus atque comis, nec te pudet, uteris emptis.
Quid facies oculo, Laelia? non emitur.

2. oculo] The dative is used as well as the ablative, in the phrase ‘quid mihi fiet,’ ‘quid me fiet’ in Plautus.

EP. 651. (XII. xxiv.)

To a travelling-carriage presented to the poet by a friend.

O iucunda, covinne, solitudo,
Carruca magis essedoque gratum
Facundii mihi munus Aeliaui!
Hie mecum licet, hic, luvate,
quidquid In buccam tibi venerit, loquaris.
Non rector Libyci niger caballi,
Succinctus neque cursor antecedit.
Nusquam est mulio; mannuli tacebunt.
O si conscius esset hic Avitus,

1.] covinus or corvus was a Celtic war-carriage, sometimes armed with scythes, and like the essedum was adopted by the Romans as a convenient form for a travelling-carriage. The covinarii of the British warriors are mentioned by Tacitus, Agric. 35. — solitudo, because it could be driven by the rider alone.

2. Carruca] This was a more costly kind of carriage, and had two or more horses yoked to it. See Epp. 141. 13; 151. 5, and the article (with an illustration) in Rich's Dictionary, which should also be consulted for essedum. See also Becker, Gallus, p. 346.

3. Aelianus] Nothing appears to be known of this man, whose Greek name and the epithet facundus suggest that he may have been a declamator, or a teacher of eloquence. Juvatus is not elsewhere mentioned.

4. quidquid, &c.] He seems to mean, that there is not room for a third, who might overhear and make mischief of a conversation.

6. Libyci—caballi] See on Epp. 457. 14; and 517. 2. The sense is, no outriders or foot-couriers are needed, whose presence might check conversation; 'the driver is nowhere, and the horses will hold their tongues.' See on Ep. 610.—cursor, a running-footman with his tunic girded up; see 141. 14.

9. Avitus] This seems to have been a nom de guerre for the poet's friend Stertinus. See the Introductory Letter to Book ix. · Epigramma, quod extra ordinem paginarum est, ad Stertinium clarissimum virum scripsimus.—De quo scribendum tibi putavi, ne ignorares, Avitus iste quis vocarctur. If, he says, Avitus were one of the party in the carriage, i.e. if there were room for three, then indeed he should not fear treachery.
Aurem non ego tertiam timerem.
Totus quam bene sie dies abiret!

EP. 652. (XII. xxv.)

On a money-lender who would not advance a loan except on landed security. A witty epigram.

Cum rogo te nummos sine pignore, "non habeo," inquis.
Idem, si pro me spondet agellus, habes.
Quod mihi non credis vетeri, Telesine, sodali,
Credis coliculis arboribusque meis.
Ecce, reum Carus te detulit: assit agellus.

4. coliculis] 'Cabbages.' See Ep. 269. 7.
5. Carus] Carus Metius the informer. See Juv. i. 36. Tac. Agric. 43.—assit, sc. advocatus tibi. Try if this farm you trust to, while you do not trust your friend, will help you as an advocate, or will go with you into exile. Compare Ep. 76. 4. He hints that retribution will come when friends refuse to help him, by similar excuses.
6. Exilio comitem] Compare Ep. 353. 5. This was regarded as the most chivalrous proof of true friendship.

EP. 653. (XII. xxvi.)

On a salutator who was paying his court to the great merely with a view to his own promotion.

Sexagena teras cum limina mane senator,
   Esse tibi videor desidiosus eques,
Quod non a prima discurrat luce per urbem
   Et referam lassus basia mille domum.
   Sed tu purpureis ut des nova nomina fastis,
   Aut Nomadum gentes Cappadocumve regas:
At mihi, quem egois medios obrumpere somnos
   Et matutinum ferre patique lutam,

1. senator] When you, a senator, can visit so many rich patrons every morning, you call me lazy, because, when only a knight, I do not do the same. See on Epp. 224 and 227.
2. basia] See vii. 95, and Ep. 636. 1.
3. Sed tu] 'But you do this with a motive, viz. that you may become Consul, and have your name inscribed on the Fasti, or may be appointed prefect in Africa or Asia Minor.'—fustis, see Ep. 591. 5.
4. cogis] Wish to persuade.—lutum, see Ep. 134. 4.
Quid petitur? Rupta cum pes vagus exit aluta
Et subitus erassae decidit imber aquae,
Nec venit ablatis elamatus verna lacernus,
Aceedit gelidam servus ad auriculam,
Et "Rogat ut secum cenes Laetorius" inquit.
Viginti nummis? non ego: malo famem,
Quam sit cena mihi, tibi sit provincia merces,
Et faciamus idem, nec mei;eamur idem.

9. Quid petitur] 'What have I to aspire to, as an eques? Just this—that I might get an invitation to dine as a client with that stingy old Laetorius.'—pes—exit, 'when my struggling toes are peeping out of the split leather,' i.e. when my shoes have holes in them after so much walking. Or rather, perhaps, 'just as I have thrown off my tattered shoes, and a heavy shower has begun to fall, and my cloak has been carried off by the servant, I am summoned to go out to dine.'

10. Nec venit] He seems to mean, that his lacernae (the knight's dress worn over the toga) had been taken away by a house-slave, and was not brought to him when he called for it.

12. gelidam] Chilled by the long walk home in the cold.
14. Viginti nummis] 'What! on a dinner that will cost twenty sesterii for the whole? No, I thank you; I prefer to starve, rather than that you and I should have the same amount of trouble, and yet be so unequally rewarded.—I by a dinner, you by obtaining a province.' On the cheap client's repasts, see Ep. 149.

EP. 654. (XII. xxviii.)

To one who, while he drank a great quantity of wine, complained of its inferior quality. The poet intimates that he cannot expect good wine if he takes it so freely.

Poto ego sextantes, tu potas, Cinna, deunees,
Et quereris quod non, Cinna, bibamus idem?

1. sextantes] Cups holding half a sextarius.—deunees, holding 12 parts, i.e. much larger. Cf. 315. 6.
2. quereris] Juven. v., 'Non eadem nobis poni modo vina querebar.'

EP. 655. (XII. xxix.)

On Hermogenes, a very dexterous thief. The name is perhaps feigned from Hermes, the patron of thieves.

Hermogenes tantus mapparum, Pontice, fur est,
Quantus nummorum vix, puto, Massa fuit.

1. mapparum] Of dinner napkins. This seems to have been a common custom, perhaps chiefly at clients' dinners. Catull. xii., 'Marrucine
Tu licet observes dextraeae teneaquis sinistram, 5
Inveniet, mappam qua ratione trahat.  
Cervinus gelidum sorbet sic halitus anguem, 10
Casusas alte sic rapit Iris aquas. 
Nuper cum Myrino pateretur missio laeso, 15
Subduxit mappas quattuor Hermogenes. 
Cretatam praetor cum velit mittere mappam, 20
Praetori mappam surpuit Hermogenes. 
Attulerat mappam nemo, dum furta timentur: 25
Mantile e mensa surpuit Hermogenes. 
Hoc quoque si dierit, medios discingere lectos 30
Mensarumque pedes non timet Hermogenes. 
Quamvis non modico caleant spectacula sole, 35
Vela reducuntur, cum venit Hermogenes. 
Festinat trepidi substringere carbas, 40
Ad portum quotiens paruit Hermogenes. 
Linigeri fugiunt calvi sistartaque turba, 45
Inter adorantes cum stetit Hermogenes. 

Asini, manu sinistra non belle 5
uteris in joco atque vino; tollis lineae 10
negligentiorum.
2. Massa] Perhaps the Massa 15
Bachiou of Tac. Agric. fin., a noted 20
thief when pro-Praetor in Spain.
5. halitus] It was a common notion 25
that stags 'sucked up' snakes. The 30
idea arose perhaps from some anti-
pathy between them. Lucret. vi. 765, 35
'Naribus alipees ut cervi saepe pu-
tantur Ducere de latebris serpentia 40
saecla ferarum.' Sir Ericson Ten-
nett (Sketches of the Natural His-
tory of Ceylon, p. 295), remarks, 45
"The deer also are enemies of the 50
snakes, and the natives, who have 55
had opportunities of watching their 60
encounters, assert that they have seen 65
a deer rush upon a serpent and crush 70
it by leaping on it with all its four 75
feet."
6. rapit] The rainbow was sup-
posed to draw up the water to be re-
turned again to the earth. 80
7. missio] A dismissal. The peo-
ple clamoured in the amphitheatere 85
that he should be donatus rude (Hor. 90
Ep. i. 1. 2), after fighting well and 95
being wounded. This request was
probably conveyed by the waving of 100
mappae. Myrinos the gladiator is 105
mentioned in Ep. 698. 1
9. mittere] The races at the Circus 110
were started by the Praetor throwing 115
a napkin. Hence 'Megaileaiacae 120
spectacula mappae.' Juven. xi. 193.— 125
Cretatam, sec on 339. 2
12. Mantile or Mantele (Virg. 130
Georg. iv.) is here the table-cloth; 135
see Rich's Dictionary in v.
13. medios—lectos] He strips the 140
torace or valance from the medius 145
lectus, which was furthest from the 150
sight of the servants. Of course this 155
is a ridiculous hyperbole.
14. pedes] The costly silver feet of 160
tables seem to have been protected 165
by linen bags.
16. Vela] The climax of im-
probabilities is continued. 'The very 170
awnings of the theatre, though the 175
glare of the sun is intense (Lucret. 180
iv. 75 seqq.), are drawn back lest 185
Hermogenes should steal them.'
17. substringere] 'To clew up— 190
paruit, apparuit.
19. Linigeri] The priests of Isia 195
were bald, and seem to have been

E 6
Ad cenam Hermogenes mappam non attulit unquam,
A cena semper rettulit Hermogenes.

stripped from the waist upwards.
They are well shown, as are the wor-
shippers holding the *sistrum* (στύροντος), a kind of rattle, in a fresco
found at Herculaneum (*Raccolta, &c*,
Pl. 29.). Herodotus mentions the
linen garments of the Egyptians, ii.
37. So Tibull. i. 3. 30, 'ut mea
votivas persolvens Delia voce Ante
sacras lino tecta foras sedeat.'

EP. 656. (XII. xxxi.)

An elegant epigram on certain improvements in the poet's garden, made
by his wife Marcella (Ep. 649) to surprise him on his return. It may be
inferred from *parea regna* in ver. 8, that the gardens themselves were the
gift of his wife.

Hoc nemus, hi fontes, haec textilis umbra supini
Palmitis, hoc riguae ductile flumen aquae,
Prataque nec biferoque cessura rosaria Paesto
Quodque viret lani mense,
Nec alget ohis;
Quaeque natat cluis anguilla domestica lymphis,
Quaeque gerit similes candida turris aves:
Munera sunt dominae:
Post septima histra reverso
Hos Marcella lares parvaque regna dedit.
Si mihi Nausicaa patrios concederet hortos,
Alcinoo possem dicere "Malo meos."

2. *Palmitis*] The yearling shoot of
the vine which produces the grapes.
—supini, turned and trained so as to
be exposed to the sun.
3. *biferó*] Bearing twice in the
year. Many trees of the order *rosa-
ecae* have this tendency. Compare
Georg. iv. 119, 'biferique rosaria
Paestii.'
4. *nec alget*] Some contrivance
like our green-houses seems to be
meant. Cf. 269. 8.
5. *domestica*] Tame, πίθου. See
Ep. 531. 23-4. — cluis — lymphis,
viz. in a piscina.
6. *similes*] Candidas. The *co-
mbaria* were perhaps white-washed.
Ovid, Trist. i. 8, 'Adspiciis ut veniant
ad candida tecta columbae.'
7. *septima lustra*] In Epp. 587.
10, and 658. 1, the poet speaks of his
return to Spain after thirty-four
years. But this leaves uncertain the
age at which he left it for Rome. In
xii. 68. 4, he calls himself 'piger et
senior.' Cf. 55. 4.
8. *regna*] So the domain of a rich
man was called. See Epp. 182. 3;
663. 16; 609. 19.

EP. 657. (XII. xxxii.)

A satire upon a dishonest family whom their landlord had compelled to
quit their home. Perhaps they had affected to possess some means, and
had hired a house they were unable to afford.
O Iulianum dedecus Kalendarum, Vidi, Vaeerrra, sarcinas tuas, vidi; Quas non retetas pensione pro bima Portabat uxor rufa erinibus septem Et cum sorore cana mater ingenti. Furias putavi nocte Ditis emersas. Hae tu priores frigore et fame siccus Et non recenti pallidus magis buxo Irus tuorum temporum sequebaris. Migrare clivem eredem Aricinum, Ibat tripes grabatus et bipes mensa, Et cum lucerna corneoque cratere Matella curto rupta latere meiebat. Foco virenti suberat amphorae cervix:

1. *Julianum*] The half-year's rent was due July 1. Petronius § 33, 'Caius Pompeius Diogenes ex Kalendis Juliis caenaculum locat.'
2. *sarcinas*] Your chattels packed up for removal.
3. *non retetas*] Not kept back, because not of sufficient value to be worth retaining, by your landlord when he distrained for his two years' rent. 'Pensio' means 'rent,' as 'pensio cellae,' Ep. 132. 3.
4. *rufa*] Red-haired, as opposed to *cana* mater in the next line. *crinis septem,* with seven locks or curls (not seven single hairs; *crinis* contains the root *cern* or *corn*), the usual number being *septem crinis,* which was the arrangement of the *matronalis vitta,* or married woman's head-tire. Festus, 'septem crinis subvites ornantur, quod est ornatus vetustissimus fuit.' Hence *capere crines,* Plaut. Mostell. i. 3. 69, and Mil. Glor. 792, 'ut matronarum modo Capite computo crines vittasque habeat adsimulatque se Tuam esse uxorem.' This is the meaning of *vinxit et acceptas altera vitta comas,* Propert. v. 11. 34. The satire of the present passage seems to consist in this woman having four locks on one side and three on the other.
5. *Furias*] 'I took you all for a group of Furies that had just emerged from the darkness of Hades.'
8. *non recenti*—*buro* Than old and therefore deep-coloured box-wood.
10. *clivum*—*Aricinum*] The beggars who stood at the foot of the Aricine hill. See ii. 19, 'Debet Aricino conviva recumbere lecto, Quem tua felicem. Zoile, cena facit.' Juv., 'Dignus Aricinos qui mendicaret ad aëxes.' Also Ep. 511. 3.
11. *tripes grabatus*] 'A truck-bed with only three legs, and a table with only two.' See 190. 5.
12. *coro*] 'Of cornel-wood.' An *crater* always means 'a bowl,' it is not easy to see how it could be made of horn.
13. *Foco virenti*] 'The neck of a broken wine-jar was put under a rusty brazier.' Compare Propert. v. 5. 75, 'sit tumulus lenae curto vetus amphorae collo.' Some read *foenum virentis,* which would mean, 'the neck of the person who was carrying the portable fire-place was placed under an amphora,' i. e. had to carry that too. Why the focus is called *virens* is obscure: perhaps the *aeruo*...
Fuisse gerres aut inutiles maenas
Odor impudicus urcei fatebatur,
Qualem marinae misit aura piscinae.
Nec quadra deear casei Tolosatis,
Quadrima nigri nec corona pulei
Calvacque restes allioque cepisque,
Nec plena turpi matris olla resina,
Summoenianae qua pilautur uxores.
Quid quaeris aedes vilicosque derides,
Haljitare gratis, o Vacerra, ctm possis?
Haec sarciarum pompa convenit ponti.

or green rust of copper or bronze may
be meant. See Juv. iii. 250, 'cent-
tum convivae; sequitur sua quemque culina;' and ib. 253, 'cursu ventilat
igem.'
15. gerres] A kind of strong smell-
ing pickled fish. See Ep. 156. 7. 'The nasty smell of the jar revealed
to the nose the fact that it had once contained sardines or useless sprats.'
So Hor. Sat. i. 2. 69, 'quo semel est imbuta recens, servabit odorem Testa
diu.' Useless, perhaps, because they were too far gone to be usable. The
exact sense of impudicus may be un-
derstood from Ep. 323. 6.
18. quadra] 'A square of Tolouse
cheese.' Probably of the same shape
as our milk-cheeses. The Tolouse
cheese was of a common sort.
19. pulei] Pulegii, 'peonyroyal.'
This plant would grow black or brown
if kept dried for a long time.
20. Calvae] 'Ropes without
leaks or onions on them.' The roots
had been cut off, and the useless
ropes, or tied-up ends, were being
carried away.
21. Nec, &c.] 'Nec deear matris olla,plena resina.' The resin (\(\rho\nu\tau\i\nu\nu\))
was used as a depilatory. Compare
Juv. viii. 114, 'quid resina\(\tau\)a juven-
tus,' &c.
22. Summoenianae] This was prob-
ably a slang term for prostitutes.
Cf. i. 32. 2, 'Summoenianas cenet
inter uxorcs.'
23. Quid quaeris] Why do you
look out for a town house and make
sport of those who are content to dwell
in villas, when you might live for
nothing at all, at the beggar's station
on the Pons Mulvius? See Ep. 511.
3. The rare use of vilicus is to be
remarked.
25. pompa] 'This set-out of yours,'
i.e. this procession carrying the goods;
or, perhaps, the goods themselves.
So in Ar. Eccl. 730 certain house-
hold chattels are laid out in a row to
imitate a Panathenaic procession.

EP. 658. (XII. xxxiv.)

To Julius Martialis, or Julius Cerealis (Ep. 10, and 198. 617), a
reminiscence of his long friendship.

Triginta mihi quattuorque messes
Tecum, si memini, fuere, Iuli.
Quarum dulcia mixta sunt amaris,
Sed iucunda tamen fuere plura.
Et si calculus omnis huc et illuc
Diversus bicolorque digeratur,
Vincet candida turba nigriorem.
Si vitare voles acerba quaedam
Et tristes animi cavere morsus,
Nulli te facias nimis sodalem.
Gaudebis minus, et minus dolebis.

6. Diversus bicolorque] 'The white and the black, and those partly white and partly black,' i.e. of mixed joy and grief—huc et illuc—digerere refers to the separation of the counters.
7. Vincet] This may have reference to the philosophical opinion so well expressed and enlarged upon in Eurip. Suppl. 199 seqq., πλείω τά χρηστά τῶν κακῶν εἰναι βροιοτίς.
8. quaedam] The sense is, 'Sunt tamen in amicitia acerba quaedam, quae si vitare velis, noli quemquam nimis diligere.' This remark seems to allude to some disputes that had occurred between the two friends. The sentiment is the same as in Hesiod, Opp. 707, μοι κασιγυνητω έαυν ποιεισβελ έταιρου.

EP. 659. (XII. xxxvi.)

On a patron, liberal if compared with others of the time, but mean if compared with those of old.

Libras quattuor, aut duas amico
Algentemque togam brevemque laenam,
Interdum aureolos manu crepantes,
Possint ducere qui duas Kalendas,
Quod nemó, nisi tu, Labulle, donas,
Non es, credo mihi, bonus. Quid ergo?
Ut verum loquar, optimus malorum es.
Pisones Senecasque Memmiosque,
Et Crispos mihi redde, sed priores:

1. Libras] Sc. argenti; one of the gifts expected by the client at the Saturnalia. See 438. 6.
2. Algentem] Ep. 89. 8, 'lateris frigora trita times.' Compare also 405. 8.
3. aureolos] Ep. 229. 14, 'qui crepet aureolos, forsitan unus crit.' Lib. x. 75. 8, 'aureolos ulro quattuor ipsa petit.' The value of an aureolus was as nearly as possible Il.
4. ducere] 'Carry through,' i.e. board and lodge me for two months.
7. optimus malorum] 'The best of the bad.' So το φιρτατον κακων, II. xvii. 105.
Fies protinus ultimus bonorum.
Vis cursu pedibusque gloriari?
Tigrim vince levensque Passerinum.
Nulla est gloria praeterire asellos.

10. *ultimus*] You will then stand last in the first class, as now you stand first in the second class, when no first class exists.

12. *Tigrim*, &c.] These were two noted horses in the Circus. See Ep. 329. 10, ‘If you would be great, try to surpass the foremost; but *occupet extremum scabies*.’

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**EP. 660. (XII. xlv.)**

Haedina tibi pelle congenti
Nudae tempora verticemque calvae,
Festive tibi, Phoebe, dixit ille,
Qui dixit caput esse calciatum.


4. *calciatum*] ‘To have a shoe upon it.’ Plaut. Capt. 187, *‘cum calciatis dentibus veniam tamen.’*

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**EP. 661. (XII. xlvi.)**

Vendunt carmina Gallus et Lupercus.
Sanos, Classice, nunc nega poetas.

1. *Gallus et Lupercus*] Probably feigned names, and perhaps in allusion to their loose characters. Lupercus is often mentioned by Martial as a lewd and worthless fellow. They sold bad verses for money, and so were *sani*, showed sound sense, though Democritus *‘excludit sanos Helicone poetas,’* Ars Poet. 296, i.e. allowed none to be true poets but the inspired.

2. *nunc nega*] Ironical. *‘You cannot now deny,’* &c.

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**EP. 662. (XII. xlvii.)**

A well-known distich on a testy, yet well-meaning friend. (It has been wittily parodied in praise of tea-drinking,—

*‘Nec tea-cum possum vivere, nec sine tea.’*)

Difficilis facilis, iucundus acerbus es idem:
Nec tecum possum vivere, nec sine tea.
On the insincere friendship of those who gave dinners to obtain legacies, or with selfish ends in view. The poet says he prefers a plain chop with a friend to the finest dinner given in display, or as a favour.

Boletos et aprum si tanquam vilia ponis,
Et non esse putas haec mea vota, volo.
Si fortunatum fieri me credis et heres
Vis scribi propter quinque Lucerina, vale.
Lauta tamen cena est: fateor, lantissima, sed eras
Nil erit, immo hodie, protinus immo nihil,
Quod sciat infelix damnatae spongia virgae,
Vel quiecumque canis iunctaque testa viae.
Mullorum leporumque et suminis exitus hie est,
Sulphuresque color carnificesque pedes.
Non Albana mihi sit comissatio tanti,
Nee Capitolinae pontificumque dapes.
Imputet ipse deus nectar mihi, fiet acetum,

1. Boletos] Ep. 335. 12. 'If you serve these delicacies not as delicacies, but as your ordinary fare, and not because you fancy I am fond of them (which would put me under obligations to you), then I am willing to dine with you.' The contrary is inferred: 'If, however, you give these viands merely because they are expensive, and because you think I am very glad to get them, then farewell.'

3 fortunatum fieri] 'If you think I am coming in for a fortune, and am in a position to leave you something in my will; and if in fact you want to be made my heir for half-a-dozen oysters eaten at your table, then I beg to decline.'

5. Lauta tamen cena est] This appears to be said by the host. The reply is, that however good the dinner may be, it is only a temporary enjoyment: no permanent obligation is conferred by it.

7. Quod sciat] 'As the poor sponge may soon know to its cost.' A sponge affixed to a stick (like our mop) seems to have been used for wiping, if any untoward mishap occurred. See Ar. Ran. 482, ἀλλ' ὁλὲ τὴν καρφίαν μου σπόνγιαν.

8. canis] Any dog that may chance to pass by vomit on the ground.—testa, see Ep. 323. 2.

9. He goes on to show that good dinners are also hurtful in their after effects; that they bring biliousness, pallor, and gout. So in 468. 8, 'rectat adhuc aprum pallida Roma meum.'—carnifices, torturing.'

11. Albana—comissatio] Domitian was in the habit of giving grand dinners at his Alban villa on the feast of his Patroness Minerva, quinquatrus, Ep. 160. 5.


13. Imputet] 'If Jove himself were to give me nectar, and reckon it as a favour, it would become vinegar to me, and no better than common Tuscan wine.' For imputare, see Ep. 113. 3.
Et Vaticani persida vappa cadi.
Convivas alios cenarum quaere magister,
Quos capiant mensae regna superba tuae.
Me meus ad subitas invitet amicus ofellas:
Haec mihi, quam possum reddere, cena placet.

15. cenarum — magister] Cena pater, the giver of an entertainment.

—capiant, &c., ‘who may be caught by the grand display of a rich man's table.’ Cf. 669. 19.

EP. 664. (XII. 1.)

On a highly ornamental mansion, in which comfort was sacrificed to empty show.

Daphnonas, platanonas et aeri os pityonas
Et non unius balnea solus habes,
Et tibi centenis stat porticus alta columnis,
Calcatusque tuo sub pede lucet onyx;
Pulveremque fugax hippodromon ungula plaudit,
Et pereuntis aquae fluctus ubique sonat.
Atria longa patent; sed nec cenantibus usquam,
Nec somno locus est. Quam bene non habitas!

2. non unius] Large enough for more than one. The antithesis is in solus.—balnea, see on 129. 1.
3. centenis] Either an indefinite number, or purposely introduced to imitate the porticus Vipsania, Ep. 72. 9, and Ep. 124. 1.
5. hippodromon] The hippodrome was a kind of circus (cf. 669. 23), an enclosed space for driving and riding in, but different from the porticus, described in Juv. iv. 6, ‘Quid referit igitur quantis jumenta fatiget porticibus;’ and vii. 178, ‘porticus in qua gestetur dominus quotiens pluit.’ Sup. Ep. 8. 5. From Pliny, Ep. v. 6, § 19, it appears that the hippodrome was planted round with trees. The student will find an excellent account of it in Rich's Dictionary.
6. pereuntis] Passing through the grounds, and perhaps the house itself. Fountains (salientes) and running streamlets were made in the atria and gardens by the water from the aqueducts. See Ep. 635, and Pliny, ut sup. § 36, 37, and 40.
7. cenantibus] You have no cenatio, dining-room, no cubicula, bedrooms, i.e. none suited to the size of the house. How well you are not housed! παρ' ὑπόνοιαν for 'quam bene habitas.'
EP. 665. (XII. li.)
Tam saepe nostrum decipi Fabullinum, Miraris, Aule? semper homo bonus tiro est.

2. tiro] οἰνοθησ, ignorant of the ways of the world.

EP. 666. (XII. lli.)
A very elegant epitaph on Rufus, a poet and orator, addressed to his surviving wife, Sempronia. This is perhaps the same Rufus whom the poet so frequently addresses, as in Epp. 73, 164, &c. She had been induced to leave her home by some paramour, but had returned to her husband. Hence the allusions to the rape of Helen and of Proserpine.

Tempora Pieria solitus redimire corona,
Nec minus attonitis vox celebrata reis,
Hic situs est, hic ille tuus, Sempronia, Rufus,
Cuius et ipse tui flagrat amore cinis.
Dulcis in Elysio narraris fabula campo
Et stupet ad raptus Tyndaris ipsa tuos.
Tu melior, quae deserto raptore redisti:
Illa virum voluit nec repetita sequi.
Ridet, et Iliaicos audit Menelaus amores:
Absolvit Phrygium vestra rapina Parim.
Accipient olim cum te loca laeta piorum,
Non erit in Stygia notior umbra domo.
Non aliena videt, sed amat Proserpina raptas:
Iste tibi dominam conciliavit amor.

4. Cujus] ‘Whose very ashes glow with love for you.’ This allusion to the burning on the pyre is similarly employed by Propert. v. 11. 74, ‘haec cura et cineri spirat inusta meo.’

5. narraris] You are made the subject of a sweet tale in Elysium, viz. by your husband, to the listening shades. Cf. Prop. v. 7. 63—68, where Andromeda and Hypermnestra are similarly described as telling the touching tales of their loves in Hades.

6. ad raptus—tuos] At the narrative of your seduction.

8. nec repetita] ‘Not even when asked to go back.’ So Virg. Georg. i. 39, ‘nec repetita sequi curet Proserpina matrem.’ This alludes to the scene called by the ancients Ἐλένης ἀπαίτησις.

9. Ridet] Menelaus hears with a smile the amours of his Helen at Troy, because he now knows that her affections may yet be restored to him, and his resentment against Paris is thereby diminished. A very beautiful distich, but not more so than the next.

13. Non aliena] Proserpine does not regard women who have been
EP. 667. (XII. liii.)

On an avaricious man, who pleaded in excuse the spendthrift propensities of his son. See Persius, vi. 68 seqq.

Nummi cum tibi sint opesque tantae,
Quantas civis habet, Paterne, rarus,
Largiris nihil incubasque gazae.
Ut magnus draco, quem canunt poetae
Custodem Scythici fuisset luci.
Sed causa, ut memoras et ipse iactas,
Dirae filius est rapacitatis.
Equeid tu fatuos rudesque quaeris,
Illudas quibus auferasque mentem?
Huic semper vitio pater fuisti.

2. *civis—rarus*] ‘Only here and there a citizen,’ i.e. few but kings are so rich.


5. *Scythici—luci*] The grove in which the golden fleece was suspended. Scythia is a general term for the north.

6. *causa*] ‘But the reason why you are so careful is (as you yourself say) that you have a son of a terribly wasteful disposition.’ So ‘fur notae nimium rapacitatis,’ vi. 72. 1. Schneidewin reads *filius es*, with the best MSS.; and this certainly suits *huic vitio pater*, v. 10, but leaves the sense very obscure.

8. *Eequid*] Do you think us so stupid and so ignorant as to be deprived of our common sense by such reasoning? viz. to take such an excuse for your stinginess. Lit. ‘can it be that you are looking for dotards to make sport of?’ He adds, ‘you have always been the father and author of that vice.’ He seems to mean, that a stingy father commonly has a spendthrift son; that the reaction from meanness naturally leads to extravagance.

EP. 668. (XII. lvi.)

On one who feigned recovery from illness to extort congratulatory presents from his friends. Compare Ep. 433.

Aegrotas uno deciens aut saepius anno,
Nec tibi, sed nobis hoc, Polycharme, nocet.

2. *Nec tibi*] You are not the sufferer, not being really ill; but we, your friends, who have to send presents
Nam quotiens surgis, soteria poseis amicos.
Sit pudor: aegrota iam, Polycharme, semel.

3. soteria ἀπτήρα, presents sent after an illness. Perhaps this custom had its origin in vows. Cf. Aesch. Ag., ἱστηρία κόμιστρα τῆς ἀρήν μῆχα

Nereta. Ego nam In the see making after uwfjLtti.T.

Cur sacpe sici parva rura Nomenti
Laremque villae sordidum petam, quaeris?
Nee cogitandi, Sparse, nec quiescendi
In urbe locus est pauperi. Negant vitam
Ludimagistri manc, noete pistores,
Aerariorum marculi die toto.
Hinc otiosus sordidam quantit mensam
Neroniana nummularius massa;

1. Nomenti] The poet’s farm at Nomentum, i. 105, &c.
2. sordidum] Ill-kept, dingy, slo-

venly. These were the epithets his friend applied to it; but country-
people affected this untidiness, as a relaxation from city etiquette. See
Ep. 25. 23.
3. cogitandi] i.e. in the writing of verses.
5. Ludimagistri] He complains of noisy schoolmasters, Ep. 430. So 'clamosus magister,' Ep. 272. 2:
—pistores: the business of these men was to Bray and thump (pissere) corn in mortars, as is now done in making macaroni in Italy.
6. marculi] ‘The hammers of the braziers,’ or whitesmiths. This is a rare word,—the same as martalus, martello, martel.
8.] nummularius is probably the coiner, who sits with a block of wood before him, and a hammer and die, with which he strikes the circular bits of bullion, and so makes noise enough to prevent sleep.—otiosus, he sits and thumps away mechanically, and without paying much atten-
tion. If this be the true explana-
tion, the information is curious, and will in some degree account for the very careless way in which ancient coins are often struck, viz.

The difficulty of obtaining sleep at Rome, except for the richer classes. Magnis opibus dormitur in urbe,' Juven. iii. 235.

5

On the difficulty of obtaining sleep at Rome, except for the richer classes. Magnis opibus dormitur in urbe,' Juven. iii. 235.
Illine balucis malleator Hispanae
Tritum nitenti fastidio verberat saxum.
Nec turba cessat entheata Bellonae,
Nec fasciato naufragus loquax trunco,
A matre doctus nec rogar Judaeus,
Nec sulphuratae lippus institor mercis.
Numerare pigri damna qui potest somni,
Dicet quot aera verberent manus urbis,
Cum secta Coleho Luna vapulat rhombo.
Tu, Sparse, neseis ista, nec potes seire,
Petilianis delicateus in regnis,

§ 44, 'exigitque ingenti fastidio et
acerbitate numnum asperum,
argentum postulatum, aurum ad
obrussam.'

9. balucis[Baluc or ballux seems
to have been a Spanish word for
'gold dust.' See Pliny, N. H. xxxiii.
21. § 77, 'inveniuntur item (auri)
massae, nec non in puteis et denas
excedentes libras, palagas, alli palae-
urnas, idem quod minutum est
balucem vocant.' (These are doubt-
less Celtic words, and exactly corre-
spond to our term 'nugget.') The
process of beating out gold-leaf ap-
ppears to be described. The grains
of gold were laid on a smooth flat stone
and hammered with a mallet of hard
wood.—nitenti perhaps refers to the
particles of gold that adhered to it.
Others read paludis, and explain it
of beating hemp with a club polished
smooth by the attrition, comparing
Pliny, N. H. xix. 3, § 17, who de-
scribes the same process of preparing
flax which is now in use, viz. braying
it with a mallet (malleus stuppa-
rius). However, linum is not a water-
plant. On the contrary, it prefers
dry soils.

11. entheata] Inspired. 'Oestro
percussus, Bellona,tuo,' Juv. iv. 123.

12. naufragus] See Mr. Mayor on
Juv. xiv. 302.—fasciato—trunco,
'with a bandaged body.' Like
modern beggars, these impostors
used to tie up a leg or an arm, and
pretend to have lost it, or that it was
maimed or powerless. Compare
349. 6, 'dum sanas limit obligatque
plantas.'

'Nunc sacri fontis nemus et delubra
locantur Judaeis, quorum cophinus
foenumque supellex.'

14. sulphuratae—mercis] Sulphur
matches. See Ep. 21. 4, and 509. 3.

16. quot aera] 'That man will tell
you how many brass pots are tinkled
by the hands of the citizens when the
moon is bewitched,' i.e. eclipsed.
The object of tinkling brass was to
avert evil demons, who were sup-
posed to have possession of the moon
through Colchian or magic arts. Cf.
Theor. ii. 36, 'a idios et i'riodoiari
to xalikov ws t'aXeov axel. Ovid,
Fast. v. 441, 'aquam tangit Temes-
sacaeque concrepat aera, et rogar ut
tectis exeat umbra suis.' Also Tibull.
i. 8. 21. Add Tac. Ann. i. 28, 'igi-
tur aeris sono, tubarum cornuumque
concentu strepere: prout splendifor
obscuriorve, laetari aut maerere.'

17. vapulat] The diminished orb
of the moon was referred to demo-
nialcral arts, by which a piece was, as
it were, cut away from it.

656. 8. It seems to have been the
custom to call a house by the name
of its original possessor, even when
sold to another. Hence in Juv. iii.
221, Persicus inhabits the 'magna
Arturi domus,' v. 212, and in Plat.
Phaedr. init. Epierates lives teblica
τῆς Μορφυία.
Cui plana summos despiect domus montes,  
Et rus in urbe est vinitorque Romanus.  
Nec in Falerno colle maior auctunnus,  
Intraque limen clusus essedo cursus,  
Et in profundo somnus, et quies nullis  
Offensa linguis; nec dies nisi admittus.  
Nos transeuntis risus excitat turbae,  
Et ad cubile est Roma. Taedio fessis  
Dormire quotiens libuit, imus ad villam.


21. *rus in urbe*] ‘Rus suburba- num’ was the common phrase, as Ep. 148. 45, ‘at tu sub urbe possides famem mundam.’—*Romanus*, i.e. not rusticus or villicus.


25. *nisi admittus*] Unless allowed to enter by drawing aside the curtain.

28. *Dormire*] A sort of παρ’ ετό- 

voιαν. We should have expected virest reficere. The joke consists in the apparently trifling cause which takes the poet to his villa. So Ep. 565. 12, ‘quid concupiscam quaeris ergo? Dormire.’

EP. 670. (XII. 1x.)

The poet resolves to keep a merry birthday at his Nomentan farm. (This Epigram is divided into two (at v. 7) by Schneidewin, with the MSS.)

Martis alumne dies, roseam quo lampada primum  
Magnaque siderei vidimus ora dei,  
Si te rure coli viridesque pudebit ad aras,  
Qui fueras Latia cultus in urbe mihi:  
Da veniam, servire meis quod nolo Kalendis,  
Et qua sum genitus, vivere luce volo.  
Natali pallere suo, ne calda Sabello  
Desit et ut liquidum potet Alauda merum,

1. *Martis alumne*] Sacred to Mars, i.e. the Calends of March, the poet’s birthday (Ep. 472. 9), and perhaps not unconnected with his name Mar- tialis.

2. *siderei—dei*] The sun is so called, as represented by the Colossus (Ep. 34. 7) on the Palatine. Compare Lib. Spect. 2. 1, ‘hic ubi side- reus propius videt astra Colossus.’

3. *Si te—pudebit*] ‘If you dislike to be celebrated in the country,’ viz. at my native town Bilbilis, and with a turf altar, instead of as heretofore in the city; excuse it, for my wish is indulgere genio on that day.

5. *servire*] ‘To be a slave on my birthday, the Calends.’—*Kalendis* is perhaps the ablative, not the dative after servire. But either gives a good sense.

6. *vivere*] ‘To enjoy life.’

7. *pallere*] ‘To be pale with anxiety lest your fussy guest Sabellus"
Turbida sollicito transmittere Caecuba sacceo,
Atque inter mensas ire, redire suas;
Excipere hos illos, et tota surgere cena
Marmora calcantem frigidiora gelu:
Quae ratio est, haec sponte sua perferre patique,
Quae te si iubeat rex dominusque, neges?
should not have hot water enough
(Ep. 7, 3), and in order that Alauda
may have his wine sufficiently
strained (Ep. 85, 5; 259, 2)—to be
engaged in anxiously passing the
thick Falernian through the sacces,
—that is too much for any one to
bear when he might avoid it.' On
liquidum merum, see Hor. Ep. i. 14.
34.
11. tota surgere cena] 'To be get-
ting up (leaving one's place on the
lectus) during the whole dinner, with
shoeless feet treading on the cold
marble floor' (of the tablinum, or
triclinium).
14. te si iubeat] 'Even if you
were ordered, as a client, to do this
for your patron, you would indignantly refuse: why then voluntarily
incur the annoyance?'

EP. 671. (XII. lxii.)

An address to Saturn, on the occasion of the return to Spain of Priscus
Terentius (to whom Book xii. is dedicated), and his giving a grand
entertainment at the Saturnalia. The poet expresses a wish that he may keep
many more Saturnalia.

Antiqui rex magne poli mundique prioris,
Sub quo pigra quies nec labor ullus erat,
Nee regale nimis fulmen nec fulmine digni,
Scissa nec ad Manes, sed sibi dives humus:
Laetus ad haec facilisque veni sollemnia Prisci
Gaudia: cum sacris te decet esse tuis.
Tu reducem patriae sexta, pater optime, bruma
Pacifici Latia reddis ab urbe Numae.

2. pigra quies] The golden age
under Saturn was a favourite theme
of the poets. Tibull. i. 3, 35, 'quam
bene Saturno vivebant rege,' &c.;
and Virg. Georg. ii. 538, 'aureus
hanc vitam in terris Saturnus age-
bat.'
3. regale nimis fulmen] The addi-
tion of the thunderbolt to the hand
of Zeus was thought to denote the
development of wickedness. Ovid,
'Inque Jovis dextra fictile fulmen
erat.'—nee fulmine digni, 'nor were
there then on the earth men who
deserved to be blasted with the bolt.'

4. Scissa—ad Manes] 'The earth
had not then been ransacked for me-
tals to its very bowels, but was rich
enough for itself.' So Tibull. i. c.,
'non acies, non ira fuit, non bella,
necenses inimini saevus duxerat arte
faber.' Cf. Virg. Aen. viii. 246,
'trepidantque immisso lumine Ma-
nes,' &c.
6. cum sacris—esse] 'Adesse sa-
cris.' The Saturnalia are meant; for
Priscus had returned to Spain in
December.
8. Pacifici] Numa, as a religious
king, is spoken of as reigning without
Virg. nec besides sicut Not pressa ipse Do
Spanish Satuinian for subjects Fe/ideat, of supply turnalia. presents verses. perhaps books), perhaps of meat-safe.' Martianus
presents Xenia and Apophoreta (the subjects of Martial’s xiith and xivth books), which were laid out on tables for presentation to friends at the Saturnalia. The nomismata mensae perhaps refers more directly to the cost of the entertainment. Cf. Ep. 48. 13. Suet. Vesp. § 19, ‘sicut Saturnalibus dabat viris apophoreta, ita per Kalendas Martias feminis.’ 13,14.] ‘To make the honour done to you by this feast the greater, both a father and a frugal man is giving it.’ Priscus is not orbis, but has a family to save his money for; besides which, he is by habit thrifty. It appears from this that the entertainment was not given by Martial to his friend, but by Priscus himself. For Martial seems to have had no children, Ep. 108.

EP. 672. (XII. lxiii.)

A complimentary address to Cordova in Spain, with the request that she will politely hint to one of her people, a bad poet, not to plagiarize Martial’s verses.

Unceto Corduba laetior Venafro,
Histra nec minus absoluta testa,
Albi quae superas oves Galaesi,
Nullo murice nec crure mendax,
Sed tinctis gregibus colore vivo:
Die vestro, rogo, sit pudor poetae,

1. Unceto] Venafrum in Campania produced the best olive oil. So Hor. Sat. ii. 4. 69, ‘pressa Venafranae quod bacca remisit olivae.’

2. minus absoluta] ‘Not less perfect.’ i. e. celebrated for oil, than that which Histria (in the south of Italy) stores in her jars.


4. mendax] Not artificially dyed, but having a natural tint. See on Ep. 407. 6. Virg. Ecl. iv., ‘nec varios discet mentiri lana colors : ipse sed in pratis aries jam suave rubentis murice,’ &c. The sense is, that the wool from Cordova on the Guadalquivir surpasses in quality even the white fleeces of Tarentum.—gregibus, i. e. superas, ‘in flocks,’ &c.
Nec gratia recitet meos libellos:
Ferrem, si faceret bonus poeta,
Cui possem dare mutuos dolores:
Corrumpit sine talione caelebs.
Caecus perdere non potest quod auferit.
Nil est deterius latrone nudo:
Nil secundus est malo poeta.

7. gratis] Without paying me for them. This is jocosely said, as in Ep. 32. 12.
9. mutuos dolores] Viz., by borrowing his verses without acknowledgment.
10. caelebs] 'A man who runs off with another's wife, but has no wife of his own, cannot be repaid in the same coin.'

11—13. Caecus] A blind man cannot give 'an eye for an eye,' if he deprives another of sight; a thief who has nothing cannot be robbed, viz., by way of reprisal; a poet who has produced no poetry has nothing to fear from the plagiarists.

EP. 673. (XII. lxvi.)

A witty satire on one who wished to dispose of a house at a higher price than its value, by filling it with rich furniture, which, however, was only meant to set it off, and not to be sold with the house.

Bis quinquagenis domus est tibi milibus empta,
Vendere quam summa vel breviore cupis.
Arte sed emptorem vafra corrumpis, Amoene,
Et casa divitiis ambitiosa latet.
Gemmantes prima fulgent testudine lecti,
Et Maurusiaci pondera rara citri;
Argentum atque aurum non simplex Delphica portat:

1. Bis, &c.] For 100 sestertia, or 100,000 sestertii, some 900l.
2. cupis] Perhaps because he repented of his bargain, as having bought it too dear.
4. Et casa] The smallness of the cottage is concealed by the pretentiousness of the furniture.
5. prima] With first-class tortoise-shell.-Gemmantes merely means 'variegated.' See Juv. xi. 94, 'testo—clarum Trojigenis factura ac nobile fulcrum,' with Mr. Mayor's note.
6. citri] See Ep. 476. 10. The best were brought from Mauritania; Ep. 457. 5, 'ut Mauri Libycis centum stent dentibus orbes.'
7. Delphica] Viz. mensa. A table of marble or bronze, in the form of a tripod, and therefore having three ornamental legs. Perhaps some had only a central stand. But the exact sense of non simplex cannot be ascertained. See Rich's Dict. in v., and Cic. Verr. ii. 4. 59. Probably the abacus of Juv. iii. 204, where see Mr. Mayor.
Stant pueri, dominos quos precer esse meos.  
Deinde ducenta sonas, et ait, non esse minoris.  
Instructam vili vendis, Amoene, domum.

8. dominos] Though they are slaves, I could wish them to be my dominii, i.e. favourite boys, who hold me in thralldom, as it were.

9. sonas] Crepas; you talk loudly about two hundred sestertia, i.e. twice the price you gave for it.

10. Instructam] There is an emphasis on this word, on which the joke turns: 'That is cheap, no doubt, for a furnished house,' i.e. but dear for one unfurnished. The owner had held out the bait of cheapness, but fraudulently.

EP. 674. (XII. lxvii.)

On keeping the birthday of Virgil.

Maiae Mercurium creastis Idus.  
Augustis redit Idibus Diana.  
Octobres Maro consecravit Idus.  
Idus saepe colas et has et illas,  
Qui magni celebras Maronis Idus.

1. Maiae—Idus] One legend was that Hermes was born on the fourth of the month, τετταοδι τη προτέιην, Hom. Hymn. ad Merc. 19.—Diana, i.e. the birthday of.

3. Maro] That Virgil was born Oct. 15 was the old tradition, and was preserved by Servius. It appears to have been the custom to celebrate the birthdays of great men as a kind of honour to their memories. Martial seems to have held Virgil in great respect: see Ep. 165. 14, 'sic forsae tener ausus est Catullus Magno mittere passerem Maronis;' and 216. 8.

4. saepe colas] May you have a long life to celebrate often the birthdays of both Mercury and Diana. So in 289. 10, 'qui fles talia, nil fleas, viator.'

EP. 675. (XII. lxix.)

Sic tanquam tabulas scyphosque, Paule,  
Omnes archetypos habes amicos.

1. Paule] Perhaps the mean patron of Ep. 410. 'Like pictures and silver goblets, you have friends for mere ornament, not for use,' and who derive no advantage from you. For archetypii, see Ep. 390. 1.
EP. 676. (XII. lxx.)

Aper, after protesting as a poor man against drinking in the baths, himself carries the custom to excess after becoming rich.

Lintea ferret Apro vatis sum vernula nuper
Et supra togulam lusca sederet anus,
Atque olei stillam daret enterocelicus unctor,
Udorum tetricus censor et asper erat.
Frangendos calices effundendunque Falernum
Clamabat, biberet qui modo lotus eques.
A sene sed postquam patruo venere trecenta,
Sobrius a thermis nesit abire domum.
O quantum diatreta valent et quinque comati!
Tune, cum pauper erat, non sitiebat Aper.

1. vatis] ‘Knock-kneed,’ a very rare word. ‘When Aper of late was attended at the bath by a deformed house-slave, his clothes guarded by a one-eyed old woman, and drops of oil for anointing were handed by an alectores deformed by a huge hernia, he was a severe censor of the bathers’ (udi). In this word there is a play on udi Lyaro. Cf. Ep. 272. 5.—Lintea, the towels for the bathers Juv. iii. 263, ‘pleno componit lintea gutto.’ Inf. Ep. 632. 7.


—Udorum, apparently a slang term for drinkers. So in 272. 5, ‘Acdilen rogat udus aleator.’

5.] He used to declare that the cups ought to be broken and the wine poured on the ground, if any eques (i.e. of a class of which he was jealous) drank after bathing.—biberet, i.e. ei qui biberet modo lotus.

9. diatreta] ‘Vases or drinking-cups of cut-glass or precious stones, ground by the wheel in such a manner that the patterns upon them not only stood out in relief, but were bored completely through, so as to form a piece of open tracery, like network.’ Rich’s Dictionary, in v., where an engraving from an antique is given. The sense is, ‘now that he has costly cups to drink out of (and to display), and five clients who wear their hair long (Ep. 91. 5), not merely close-cropped slaves, then he can fall into the same vice as the rest.’ Or comati may refer to handsome ‘Ganymedes.’ So Hor. Carm. i. 29. 7, ‘puer quis ex aula capillis. Ad cyathum statuetur unctis?’

10. sitiebat] An ironical reason for his drinking, the real reason being to show his wealth.

EP. 677. (XII. lxxii.)

On a lawyer who had left a good professional income to turn farmer.

Ingura mercatus prope busta latentis agelli

1. prope busta] The order is, mercatus jugera agri latentis prope busta. The busta Gallica are thought to be meant, i.e. the place where the
Et male compactae culmina sulta casae,  
Deseris urbanas, tua praedia, Pannychile, lites,  
Parvaeque, sed tritae praemia certa togae.  
Frumentum, milium ptisanamque fabamque solebas  
Vendere pragmaticus, nunta emis agricola.

Gauls were burned and buried, when  
they died by a pestilence near Veii,  
Livy v. 48.

2. *fulla*] Propped up to support it.  
Juv. iii. 193, 'nos urbem colimus  
tenui tibicine sultam magna parte  
sui.'

3. *tua praedia*] Your own proper  
farm, i.e. source of revenue.

i. 216, 'et milio venit annua cura.'—  
ptisana (in Pliny *ptisana*), 'pearl-  
barley.' These commodities were  
supplied in such quantities by his  
clients, that he used to sell them.  
But now, as a farmer, he has to buy  
them.

6. *pragmaticus*] A solicitor; one  
who aided advocates by his know-  
ledge of law. Juv. vii. 123, 'inde  
cadunt partes ex foedere pragmatici-  
corum.'

**EP. 678. (XII. lxxiv.)**

On the folly of using expensive and perishable glass vessels. Compare  
Ep. 597.

**Dum tibi Niliaeus portat crystalla cataplus,**  
**Accipe de circo pocula Flaminio.**

**Hi magis audaces, an sunt qui talia mittunt**  
**Manera? sed geminus vilibus usus inest.**

**Nullum sollicitant haec, Flacee, toreumata furem**  
**Et nimium calidis non vitiatur aquis.**

1. *Dum*] 'While the cargo of  
precious glass goblets is coming for you  
from Egypt, take meanwhile these  
common and cheap ones bought  
near the Circus Flaminian.' The  
most costly glass was manufactured  
at Alexandria. Lib. xiv. 115, 'Ca-  
llices vitrei: Aspicis ingenium Nili:  
quibus addere plura Dum certum, aha  
quotiens perdidit auctor opus.' This  
 alludes to the frequent accidents in  
finishing the delicate workmanship.  
cataplus, *κατάπλοος*, the ship's  
cargo sailing into port. So *Σιχε-  
λίκος κατάπλοος* is said of the  
arival of a cargo of corn, Dem. p.  
1235. 21.

3. *audaces*] ('But, you say, these  
are common and vulgar cups, that  
will stand any risk.') Is not the  
risk rather with those who send such  
 presents with the chance of giving  
offence? The term was applied to  
such ware as could be put to any use  
without much fear of consequences.  
Cf. xiv. 94, 'calices audaces: Nos  
sumus audacis plebeia toreumata  
vitri, Nostro neque ardentem gemma  
feritur aqua.' Also ib. iii. 43. *crystal-  
lina:* Frangere dum metuis, franges  
crystallina: peccant Securae nimium  
sollicitaque manus.'

4. *vilibus*] 'Common ware has a  
twofold advantage: it is less likely  
to be stolen, and less likely to be  
 cracked by hot water.'

5. *torrumula* is here used for  
common pottery with patterns
Quid, quod securo potat conviva ministro,  
Et casum tremulae non timere manus?  
Hoc quoque non nihil est, quod propinabis in istis,  
Frangendus fuerit si tibi, Flacce, calix.

Scratched upon it, as in Ep. 186. 16, 'Hispanae luteum rotae tereuma,' and xiv. 94, quoted above.

7. Quid, quod] Nay, they have this further advantage, that the guest can use them without causing anxiety to the attendant (i.e. lest he should let the cup fall, or steal gems from it, Juv. v. 40), and that there is so much the less chance of breaking them, because the hand does not tremble lest it should break them.

9. Hoc quoque] There is yet another advantage: 'if you have to drink the health of some nasty fellow, whose lips must touch the cup, you won't mind doing so, because you can break it afterwards.' Juv. v. 127, 'quando propinat Virro tibi, sumitve tuiscontacta labellis pocula?'

EP. 679. (XII. lxxvi.)

On the great cheapness of provisions, which, of course, the poet describes hyperbolically.

Amphora vicenis, modius datur aere quaterno.
Ebrius et crudus nil habet agricola.

1. vicenis] i.e. nummis. 'An amphora of wine is only worth twenty sestertii, a bushel of corn only worth four asses.'—aex quaternum, 'four coppers each.' Cic. Pro Font. § 5, 'quaternos denarios in singulas vini amphorases exegisse.'

2. Ebrius et crudus] 'The farmer drinks till he is tipsy, and eats till he gets a fit of indigestion, and has nothing.' He seems to mean that the farmer prefers to consume the produce he cannot sell at a remunerative price. For crudus see Ep. 119. 4.

EP. 680. (XII. lxxvii.)

Nil in te scripsi, Bithynice. Credere non vis,  
Et iurare iubes? Malo satisfacere.

2. jurare, &c.] Me nil in te scripsisse. 'Rather than do that' (says the poet, who is willing to admit the charge), 'I would make you some amends,' i.e. by apology or a money payment. The joke consists in unwillingness to deny what he thinks a credit to him rather than the contrary.

EP. 681. (XII. lxxxi.)

On a patron who grew more stingy as he grew richer. A witty epigram This is probably the Umbre of Ep. 361.
Brumae diebus feriisque Saturni
Mittebat Umber haliculam mihi pauper;
Nune mittit halicam: factus est enim dives.

2.] haliculam (al. aliculam) a kind of cape or over-coat, Petronius 40. 5.
There is a pun on halica (alicia)
which meant 'barley-gruel,' and appears from xiii. 6, to have been sent
by poor persons as a present to their
friends. See 32. 6, 'stillantemque
alicia sua palumbum.' In this word,
as in alee or halae, the aspirate seems
to have been either added or omitted
at will.

EP. 682. (XII. lxxxii.)

On a captator who tried every art to get an invitation to dinner. Com-
pare Ep. 77.

Effugere in thermis et circa balnea non est
Menogenen, omni tu licet arte velis.
Captabit tepidum dextra laevaque trigonem,
Imputet acceptas ut tibi saepe pilas.
Colliget et referet laxum de pulvere foliwm,
Et si iam lotus, iam soleatus erit.
Lintea si sumes, nive candidiora loqueris,
Sint licet infantis sordidiora sinu.
Exignus sector comentem dente capillos
Dicit Achilleas disposuisse comas.
Fumosae feret ipse tropin de faee lagonae,

1. circa balnea] He meets you
outside the baths, and proffers his
services as you enter, e. g. in holding
the lineta, ver. 7.
3. tepidum] Warm with the hand.
See Ep. 163. 5.—Imputet, Ep. 663.
13. 'He will try to catch the ball
in the most skilful manner, merely
to be able to say that he has obliged
you by so often saving you the
trouble of picking it up.'—laeva : 'left-handers' were thought a clever
catch. See Ep. 371. 11, 'nec laudet
Polybi magis sinistras.'
163. 7. Becker, Gallus, p. 402.—et, &c., though ne is dressed for
dinner. Probably this was done to
show his readiness immediately to
accept an invitation. For solea see
143. 3.
7. Lineta] Ep. 676. 1.—sinu, the
'bib' worn by infants when fed.
9. sector—dente] With a comb,
which was made (as it still often is)
of box-wood; xiv. 25, 'multifido
buxus quae tibi dente datur.'—Achilles,
'so as to be like the locks of
Achilles,' who was so represented in
ancient art.
Why it was so called is not clear,
unless from the bottom (as it were the
keel) of the jar. The Romans seem
to have smeared it on themselves,
perhaps as a detergent, in the baths.
He means that the dirtiest and most
menial offices are performed by Me-
ngenenes in hopes of a dinner.—ipse
implies that none but a slave ought
Frontis et humorem colliget usque tuae.
Omnia laudabit, mirabitur omnia, donec
Perpessus dicas taedia mille "Veni!"

to touch such nasty stuff.—*Fumosae,*
set in the smoke to be mellowed,
'tumum bibere institutae,' Hor.
Carm. iii. 8. 11.

1. *Veni*] 'Dine with me.' See
2. *Dum—ducit*] 'Through bringing
a careless slave as his attendant.'
Cf. Ep. 128. 2, where *a pedibus* is
3. *Qui solus*] 'The only slave the
poor man has left him, and who con-
stitutes his company' (*grex, comi-
tatus*).
4. *Excogitavit*] He means that the
excuse itself was the ingenious lie;
but he pretends that the ingenuity
consisted in coming without dinner-
shoes at all. The fact was, the man
never possessed them.
6. *Excalciatus*] The same as *dis-
calciatus,* 'without walking-shoes.'
The *calceus* was the walking-shoe;
the *solea* the slipper or sandal for
the house. The joke is heightened by
the pretended loss of *soleae* excusing
the use even of *calcei*.

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**EP. 684. (XII. lxxviii.)**

Tongilianus habet nasum: scio, non nego. Sed iam
Nil praeter nasum Tongilianus habet.

1. *Tongilianus*] Perhaps the same
as in Ep. 144, and the Tongillus of
Juov. vii. 130, where there seems to be
a joke on the *nasus rhinocerotis,* Ep.
2. 6.—*habet nasum,* as in Ep. 21. 18,
means, in another sense, that he has
satirical wit; but then, the poet adds,
he has nothing else. Apparently,
this is a satire on the man's poverty,
or his want of education.
EP. 685. (XII. lxxxix.)

On a vain man who concealed his baldness by a woollen wrapper (focale, xiv. 142), on the pretence of the ear ache. Compare Ep. 183 and 295.

Quod lana caput alligas, Charine,
Non aurès tibi, sed dolent capilli.

2. dolent] Viz. se tam raros esse. A play on the double sense.

EP. 686. (XII. xc.)

A very witty Epigram on a Captator who had offered a vow for a rich friend's recovery; and being put on his will, now offers further vows that he may die.

Pro sene, sed clare, votum Maro fecit amico,
Cui gravis et fervens hemitritaen etrat,
Si Stygius aeger non esset missus ad umbrae,
Ut caderet magno victima grata Iovi.
Coeperunt certam medicus spoudere salutem.
Ne votum solvat, nunc Maro vota facit.

1. sed clare] 'And that openly,' viz. that the rich man may hear it.
6. vota] He offers many victims that he may not have to pay one victim, i.e. that the recovery may not take place.

EP. 687. (XII. xcii.)

Saepe rogare soles, qualis sim, Prisee, futurus,
Si fiam locuples simque repente potens.
Quemquam posse putas mores narrare futuros?
Die mihi, si fias tu leo, qualis eris?

3. Quemquam] For the construction see Ep. 29. 5.
4. leo] If you were to turn into a lion, you would devour the weaker.

EP. 688. (XII. xcv.)

A hint to an ambitious imitator to leave at least one subject that he does not trespass upon. A very brilliant Epigram.

Scribebamus epos; coepisti scribere: cessi,
Aemula ne starent carmina nostra tuis.
Transtulit ad tragicos se nostra Thalia cothureos:
         Aptasti longum tu quoque syrma tibi.
Fila lyrae movi Calabris exculta Camenis:
         Pleetra rapis nobis, ambitiose, nova.
Andemus saturas: Lucilius esse laboras.
         Ludo leves elegos: tu quoque ludis idem.
Quid minus esse potest? epigrammata fingere coepi:
         Hinc etiam petitur iam mea palma tibi.
Elige, quid nolis; quis enim pudor, omnia velle?
         Et si quid non vis, Tucca, relinque mihi.

3. *Thalia*] The muse of comedy and gaiety in general.
5. *Calabris*] See on Ep. 237. 2, and 400. 5.—*nobilis* may be taken either with *rapis* or with *nova* indifferently.
6. *saturas*] *Satires,* like Juvenal and Persius.—*Lucilius.* cf. Pers. i. 114. Juvel. i. 165. He is repeatedly spoken of by Horace as the author of true satire, as distinct from the *saturae* of Livy, vii. 2, which was a kind of dramatic medley.
7. *quid minus*] As the last resource, descending from higher to lower.
8. *quid nolis*] A kind of παρ ὑπόνοιαν for *quid velit*—*quis pudor.* Ironical: *'you need not be ashamed of avowing that some one subject is not your forte.*' Literally, *'what sort of modesty is it to aspire to every thing?''

**EP. 689. (XII. xcviii.)**

On the arrival of Instantius Rufus (Ep. 424. 21) as governor of Baetica and successor to Macer.

Baetis olivifera crinem redimite corona,
         Aurea qui nitidis vellera tinges aquis;
Quem Bromius, quem Pallas amat; eni rector aquarium
         Albula navigerum per freta pandit iter:
Ominibus laetis vestras Instantius oras
         Intret, et hic populis ut prior annus eat.
Non ignorat, onus quod sit succedere Macro;
         Qui sua metitur pondera, ferre potest.

1. *Baetis*] The Guadalquivir, famed for its fine wool, olives, and wine. See Epp. 407. 6; 672. 1.
2. *Pallas*] Ep. 37. 7.—*eni rector,* &c. For whom Neptune opens a way, i.e. for ships to bring your produce into the foaming ocean, and so to Rome.—*Albula* is here an adjective, like *horridulus,* *putidulus,* &c.
3. *onus*] How difficult a task it is to be a successor so upright a
man as Macer.' Tac. Agric. 17, 'Et Cerealis quidem alterius successoris curam famamque obruisset, [set] sustinuit molem Julius Frontinus, vir magnus quantumlicebat.'

3. *Qui sua, &c.* A man can bear a burden when he has duly estimated and knows what he is going to undertake.

**EP. 690. (XIII. i.)**

Introductory to his book of distich Epigrams called *Xenia*, which were articles of food or drink set before guests. This book was issued at the Saturnalia, like our 'Comic Almanacks,' &c. at Christmas.

Ne toga cordylis et paenula desit olivis,
Aut inopeim metuat sordida blatta famem;
Perdite Niliaacas, Musae, mea damna, papyros;
Postulat, ccce, novos ebria bruma sales.
Non mea magnanimo depugnat tessera talo,
Senio nec nostrum cum cane quassat ebur.
Haec mihi charta nucies, haec est mihi charta frilitlus.
Alea nec damnum nec facit ista lucrum.

1. *Ne toga*] 'That small tunny-fry and olives may not want a wrapper, and the cockroach may have something to nibble, I have wasted some paper which costs nothing to any one but myself,'—*cordylis*, Epp. 110. 3; 617. 7.—*blatta*, Ep. 305. 7. Cf. 212. 8, 'net scombris tunicas dabis molestas.'

2. *Perdite* Juv. vii. 100, 'Namque obita modi milesima pagina surgit Omnibus et muta crescit damnosa papyro.' Ep. 63. 4, 'hoc primum est, brevier quod mihi charta perit.'


4. *Non mea*] 'My dice (*kubos*) does not fight a battle with the knucklebone (astragalus). nor do the *sice* and the *acc* shake my dice-box (frilitlus)."* On the *tuli* and *tesserae* see Epp. 199. 15; 272. 3. Also xiv. 14 and 15. He means that he does not waste his time in gambling, which was allowed only at the Saturnalia (Ep. 272).—*magnanimo* 'reckless.' Pers. vi. 21, 'hic bona dente Grandia magnanimus peragit pucre.'

5. *Servio*] Compare Pers. iii. 43—50, 'id summun, quid dexter senio ferret. Scire erat in voto; damnosa canicula quantum Raderet.'

6. *nucies*] The boy’s substitute for dice. See Epp. 272. 1; 693. 12. The only risk I make at this time of the year is in putting forth my poems, which cannot be either a serious loss or a great gain to me.'

**EP. 691. (XIII. ii.)**

To uncandid critics of his book. No particular person is known to be meant.

Nasutus sis usque licet, sis denique nasus,

1. *Nasutus*] 'Nosey,' i.e. critical. Cf. Ep. 684. 1.—*nasus*, 'all nose.' So in 21. 18, 'non euocunque *datum* est habere nasum.'
Quantum noluerat ferre rogatus Atlas,  
Et possis ipsum tu deridere Latinum:  
Non potes in nugas dicere plura meas,  
Ipse ego quam dixi. Quid dentem dente iuvabit  
Rodere? carne opus est, si satur esse velis.  
Ne perdas operam: qui se mirantur, in illos  
Virus habe, nos haece novimus esse nihil.  
Non tamen hoc nimium nihil est, si candidus aure,  
Nee matutina si mihi fronte venis.

2. noluerat] Noluisse. ‘Though you should have a nose so big that Atlas would not have consented to carry it even if requested,’ i.e. as a favour.


5.ipse] ‘I have said (in the preceding Epigram) that my efforts were trifling and unambitious: why should you blame one who has blamed himself?’

6. carne] You must bite something that can be masticated, if you would satisfy your appetite; i.e. assail some poet who is better food for satire. You will get nothing out of me.

9. nimium nihil] See on Ep. 398. 7. ‘I do not mean to say there is absolutely nothing in my verses, if you hear them candidly, and do not put on too severe a brow.’—matutinu, such as you would have before dinner.’ So Ep. 101. 11, ‘gressu timet ire licenti Ad matutinum nostra Thalia Jovem.’ Compare also 522. 13, ‘seras tutor ibis ad lucernas.’

EP. 692. (XIII. iii.)

Omnis in hoc gracili XENIORUM turba libello  
Constabit nummis quattuor empta tibi.  
Quattuor est nimium? poterit constare duobus,  
Et faciet lucrum bibliopola Tryphon.  
Haece licet hospitibus pro munere disticha mittas,  
Si tibi tam rarus, quam mihi, nummus erit.

1—4.] ‘The whole collection of Xenia (distichs describing certain kinds of viands so called) in this thin book will cost you four sesterces to buy. Is four too much? You may get it (in a cheaper form) for two, and even that will leave a profit to the bookseller.’ This passage is important, as showing that the cost of MS. books at Rome was even less than that of printed books now. Nor

is this wonderful. In a room full of slaves, writing rapidly to the dictation of one person, copies would be multiplied very cheaply and easily.


5. Haec, &c.] ‘This book itself, which describes presents, may be sent as a present at the Saturnalia, if you have not much money to spare, like myself.’
Addita per titulos sua nomina rebus habebis:
Praetereas, si quid non facit ad stomachum.

7. *Addita*] The *lemmata* or headings to the distichs in this and the next book are therefore genuine. See xiv. 2, 'Lemmata si queris cur sint adscripta, docebo: Ut, si malueris, lemmata sola legas.' In the old editions of Martial, as in the MSS. generally, headings are prefixed to all the Epigrams, but this was done by grammarians and transcribers. *Lemina* (λημάνα) was a term used by scholiasts and grammarians for the 'heading,' or word under explanation. See Ep. 554. 1.

**EP. 693. (XIV. i.)**

Synthesibus dum gaudet eques dominusque senator

Dumque decent nostrum pilea sumpta luvem;

Nec timet aedilem moto spectare fritillo,

Cum videat gelidos tam prope verna latus:

Divitis alternas et pauperis accipe sortes:

Praemia convivae dent sua quisque suo.

"Sunt apinae tricaeque et si quid vilius istis."

Quis nescit? vel quis tam manifesta negat?

Sed quid agam potius madidis, Saturne, diebus,

Quos tibi pro caelo filius ipse dedit?

Vis scribam Thebas Troiamve malasve Mycenas?

"Lude," inquis, "nucibus:" perdere nolo nuces.

1. *Synthesibus*] See Ep. 89. 4. 'While the rich are keeping holiday in their fine clothes, and while even the emperor (probably, see Ep. 563. 9, Nerva) assumes the *pileus* (Ep. 593. 4) at the Saturnalia; when even the *verna* shakes the dice-box without fear of the acdile (Ep. 272), as he sees so close at hand the freezing of the ponds,' i.e. the approach of midwinter. Some interpret it, 'the cold tanks in which he will beducked, if caught.' The 'udus aleator' of Ep. 272. 5, may refer to this; but it more probably means 'tipsy.'

5. *sortes*] 'The raffle.' The custom was to place together things of small and of large value indiscriminately, and let the guests throw dice for them. The custom is described in Sueton. Oct. § 75, 'Saturnalibus, et si quando alias libuisset, modo munera dividebat, vestem et aurum et argentum, modo nummos omnis notae.—interdum nihil praeter cica et spongias, et rutubula et forpiccs, atque alia id genus, titulis obscuris et ambiguis.' They were called *apophoreta*, because they were intended to be carried away.

7. *Sunt apinae*] 'They (the verses) are mere nonsense and trifling.' This is the objection of some detractor. On *Apinae*, said to have been an old town in Campania, see Epp. 58. 2; 152. 13. Plaut. Rudens, 1323, 'cloquere prosere celeriter.—Numos trecentos.—Tricua.'

10. *pro caelo*] In return for the sovereignty of heaven, from which he ejected you.

11. *Vis scribam*] 'Would you wish me to write a Thebaid or an Iliad, or a tale about Mycenae the
Quo vis cunque loco potes hune finire libellum.
Versibus explicitum est omne duobus opus.

12. melleus] See Ep. 690. 7.—nolo, &c.; this implies 'volo perdere chartam.'

EP. 694. (Lib. Spect. i.)

A eulogy of the great Colosseum lately completed and opened by Titus. Suet. Tit. § 7, 'amphitheatro dedicato, thermisque juxta celeriter exstructis, munus edidit apparatissimum largissimumque.' All the wondrous structures in the world, the poet says, are now eclipsed by the great Amphitheatre at Rome,—the Pyramids, the Walls of Babylon, the Temple of Diana in Ionia, and of Apollo at Delos, and the Mausoleum in Caria.

Barbara pyramidum sileat miracula Memphis,
Assyrius iactet nec Babylona labor;
Nec Triviae templo molles laudentur Iones,
Dissimulet Delon cornibus ara frequens;
Aire nec vacuo pendentia Mausolea
Laudibus immoidicis Cares in astra ferant.
Omnis Caesareo cedit labor Amphitheatro,
Unum pro cunctis fama loquetur opus.

3. molles—Iones] This people were considered υβροι and effeminate. Propertius has 'mollis Ionia,' i. 6. 31.
4. Dissimulet] 'Let the altar built with the horns of many victims think less of (disguise, or put out of sight) its Delos.' See Callim. Hymn εἰς 'Απολλ. 61, ὅ ὡ ἐπιλεικ βωμὸν Ἀπόλλων. Δεῖματο μὲν κεραυσίς θεμύλαια, πῆξις ὡ βωμὸν ἐκ κεραυνὸς κεραυνοὶ ἐπὶ περὶς ἐπεβάλλετο ποίχους.
5. pendentia] It appears from this that the Mausoleum was especially famed for being balanced on pillars in a way that appeared wonderful to the beholder. This passage is important in reference to the somewhat disputed restoration of the design, of which so many fragments have of late years been recovered.
8. pro cunctis] Because all the skill devoted to these buildings is now included in one.

EP. 695. (Lib. Spect. ii.)

On the same Amphitheatre, which was called 'Colosseum' from the colossal statue of Nero, erected by him near the site of his 'golden palace.' This had now been pulled down, and the site occupied by the amphitheatre, which stood midway between the Palatine and the Esquiline hills. Suet. Nero, § 31, 'Domum a Palatio Esquilias usque fecit.—Vestibulum ejus
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fuit, in quo colossus centum viginti pedum staret ipsius effigie.' This colos-
sus was afterwards altered into a figure of the sun by Vespasian, Suet. Vesp.
§ 18, who speaks of 'colossi rector,' and again by Domitian, who seems to
have converted it into a likeness of himself. See on Epp. 34. 7; 102. 3.

Hic ubi sidereus propius videt astra colossus
Et crescunt media pegmata celsa via,
Invidiosa feri radiabant atria regis
Unaque iam tota stabat in urbe domus.
Hic ubi conspiciu venerabilis Amphitheatrai
Erigitur moles, stagna Neronis erant.
Hic ubi miramur velocia muncra thermas,
Abstulerat miseris tecta superbus ager.
Claudia diffusas ubi porticus explicitam umbras,
Ultima pars aulae deficientis erat.
Reddita Roma sibi est et sunt te praeside, Caesar,
Deliciae populi, quae fuerant domini.

2. pegmata] See 410. 3.—crescunt, because these machines were con-
structed so as suddenly to rise or
lengthen themselves. The meaning of media via is obscure. The poet
apparently means to say, that the
ground once occupied by the invi-
dious pile of the savage king, i.e.
Nero, is now given to the public, and
devoted to their amusement. The
road, he seems to say, is now made
so wide, that these pegmata are
worked in the middle of them, and
yet allow room to pass.

6. stagna] This was also a part of
Nero's new palace. Suet. Ner. § 31,
't item stagnum maris instar, circum
septum aedificii ad urbium speciem.
Rura insuper, arvis atque vinctis et
paucis silvisque varia, cum multi-
tudine omnis generis pseudum ac
ferarum.' The latter sentence refers
to the superbus ager, which had been
made by clearing away the houses
occupying the site. So also Tac.
Ann. xv. 42, 'ceterum Nero usus
ost patriae ruinis, extruxitque do-
mum in qua hand perinde gemmae
et aurum miraculo essent, solita pri-
dem et luxu vulgata, quam arva et
stagna et in modum solitudinum sine
silvae, inde aperta spatia et pro-
spectus.'

7. thermae] Hot baths built by
Titus (Epp. 125. 15; 134. 6), and
called velocia, i.e. subitaria, from
the haste with which they were
erected.

porticus explicitam ruinas.' The Clau-
dian piazza, one of the many colo-
nated promenades, 'porticos amoens
pata dicitus,' Tac. Ann. xv. 40, is be-
thieved to be the same as the 'porticus
Liviae.' Pliny, N. H. xiv. 1, § 11,
'una vitis Romae in Liviae porti-
cibus subdiales inambulationes un-
brosis pergulis oparet.'

10. deficientis] αυτοχώρησις, 'leav-
ing off,' i.e. near the Esquiliae.

11. Reddita, &c.] Cf Ep. 365. 10,
'mane Roma est; nuper magna ta-
berna fuit.'

EP. 696. (Lib. Spect. iii.)

On the number of people who flocked to Rome from all nations to see the
games, and greet the emperor in the amphitheatre.
Quae tam seposita est, quae gens tam barbar, Caesar;
Ex qua spectator non sit in urbe tua?
Venit ab Orpheo cultor Rhodopeius Haemo,
Venit et epoto Sarmata pastus equo,
Et qui prima bibit deprensi flumina Nili,
Et quem supremae Tethyos unda ferit;
Festinavit Arabs, festinavere Sabaei,
Et Cilices nimbis hic maduere suis.
Crinibus in nodum torti venere Sicambri,
Atque aliter tortis Aetliopes,
Vox diversa sonat populorum, tum tamen una est,
Cum verus patriae diceris esse pater.

3. *Orpheus*] The scene of the death of Orpheus, which was bewailed by ‘Rhodopeǐa arcs, Altaque Pangaca et Rhesi Mavortia tellus,’ Virg. Georg. iv. 461.


5. *Et qui, &c.*] Those who drink from the streams of the Nile at the extreme point where they first become known. So Ep. 380. 6, ‘qui Nilum ex ipso protinus ore bibunt’

6. *supremae*] Here for ultimae, by a use hardly correct. The word generally means ‘last in point of time,’ more rarely ‘highest,’ as Plautus has ‘O supreme Jupiter.’ The relations of time and space are often expressed by the same word. The Britons, or westernmost Spaniards, seem to be meant.

8. *hic*] In the amphitheatre the Cilicians were sprinkled with their own (the Corycian) saffron. See Epp. 153. 2; 464. 5.

9. *Sicambri*] The German Suevi were accustomed ‘oblquare crinem,’ Tac. Germ. 30. To this the ‘Rheni nodos’ in Ep. 243. 8 refers.

10. *aliter tortis*] The curly, woolly hair, οὖλαι τρίχες.


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**EP. 697. (Lib. Spect. ix.)**

On a rhinoceros that tossed a bull with which it was set to fight.

Praestitit exhibitus tota tibi, Caesar, harena
Quae non promisit praelia rhinoceros.
O quam terribilis exarsit pronus in iras!
Quantus erat taurus, cui pila taurus erat!

3. *pronus*] Stooing its head to catch the bull on its horn. See on Ep. 2. 6.

4. *taurus*] ‘How great was the bull that could toss a bull as if it had been a pilula.’ (See on Ep. 87. 5.)
He appears to contrast the bulk of which may have been of a small the rhinoceros with that of the bull, breed.

EP. 698. (Lib. Spect. xx.)

On a concession made by the Emperor (probably Domitian) to each of two parties who were clamouring for a favourite gladiator. Suet. Dom. § 4, 'quae olim omissa revocaverat, ita semper interrit ut populo potestatem faceret bina paria et suo ludo postulandi, eaque novissima aulico apparatu induceret.'

Cum peteret pars haec Myrinum, pars illa Triumphum,
Promisit pariter Caesar utraque manu.
Non potuit melius litem finire iocosam.
O dulce invicti principis ingenium!

1. *Myrinum*] He is mentioned signal of assent to both parties.
3. *iocosam*] Which had no serious consequences, because it was so soon stopped.
4. *Solvit*]

EP. 699. (Lib. Spect. xxii.)

The same subject as Ep. 697, but that this time a bear was tossed

Sollicitant pavidum dum rhinocerota magistri
Seque diu magnae eolliget ira ferae,
Desperabantur promissi praelia Martis;
Sed tandem reedit cognitus ante furor.
Namque gravem cornu gemino sic extulit ursum, 5
Iactat ut impositas taurus in astra pilas.

1. *Sollicitant*] Tentant, vexant, provocant ad praelia.
2. *gemino*] One species of the rhino-
noceros (R. bicornis) has a double horn, or rather tuft of connate movable hairs.

EP. 700. (Lib. Spect. xxviii.)

On the aquatic exercises exhibited by Titus or Domitian in the Amphitheatre, which the poet prefers to the 'Nauamachia' (Ep. 4) of Augustus. These displays appear to have been very popular. See an account of that given by Claudius on lake Fucinus, Ann. xii. 56, 57, alluded to in ver. 11.

Augusti labor hic fuerat committere classes
Et freta navali sollicitare tuba.
Caesaris haec nostri pars est qua	\textit{\textit{?}} vidit in undis
\begin{quote}
Et Thetis ignotas et Galatea feras;
\end{quote}
\begin{quote}
Vidit in aqueoreo ferventes pulvere currus
\end{quote}
\begin{quote}
Et domini Triton isse putavit equos:
\end{quote}
\begin{quote}
Dumque parat saevis ratibus fera praelia Nereus,
Horruit in liquidis ire pedester aquis.
\end{quote}
\begin{quote}
Quidquid et in Circo spectatur et Amphitheatro,
Dives Caesarea praestitit unda tibi.
\end{quote}
\begin{quote}
Fucinus et pigri taceantur stagna Neronis:
Hanc norint unam saeacula naumacliam.
\end{quote}

4. \textit{ignotas—feras} Whether real creatures, such as seals, or crocodiles, unknown or unfamiliar to the people; or land animals, as bulls and horses, unknown to Thetis, because alien from the water, but taught to perform in it or on it, may be doubted. Domitian, according to Suetonius, § 14, gave a ‘proelium navale in amphitheatro,’ from which it must be inferred that the floor of the Colosseum, to some depth, could be flooded with water.

5. \textit{Vidit. &c.} ‘Triton saw chariots at full speed on a watery plain’ (or, ‘on a dusty course now turned into water’), ‘and fancied that the hippocampi of his lord and master Neptune had run the race.’ There is, perhaps, an intentional ambiguity in \textit{domini}, meaning also the emperor.

6. \textit{ire pedester} We cannot explain this exactly, without knowing more of the spectacle than we do. It seems from the context that Nereus stood on some bridge or elevated position above the water, and thence gave the sign for the fight. So in the very fine account of the battle of Actium, Propr. v. 6, 25, ‘tandem acies geminos Nereus lunarat in arcus.’

9. \textit{Quidquid} ‘Both horse-racing and the baiting of animals are displayed in this rich treat on Caesar’s lake.’ — \textit{Dives}, rich in resources, varied in amusement. If the reading be right, we have the rare licence of the \textit{a} in \textit{Caesarea} made long before the \textit{pr} of the next word.

11. \textit{Neronis} Nero too gave a sea-fight, though he is called \textit{piger}, or ‘slow,’ in comparison with Domitian. Suet. Ner. § 12, ‘exhibuit et naumacliam, marina aquainnantibus beluis.’

EP. 701. (Lib. Spect. xxix.)

On a pair of gladiators who had fought so long and so well, that the people began to call for both to be spared, and presented with the \textit{missio} (Ep. 655, 7). The emperor conceded to the request, only on condition that the \textit{law} of the arena should be carried out; viz. that one should fight till he gave in, which appears to have been notified by raising a finger. Hence ‘\textit{concurrere ad digitum}’ meant ‘to fight to the last;’ unless the phrase refers to the ‘verso pollicis Vulgi,’ Juv. iii. 36, where see Mr. Mayor.

Cum traheret Priscus, traheret certamina Verus
Esset et aequalis Mars utriusque diu,
Missio saepe viris magno clamore petita est;  
Sed Caesar legi paruit ipse suae:—  
Lex erat, ad digitum posita concurrere parma:—  
Quod licuit, lanceae donaque saepe dedit.  
Inventus tamen est finis discriminis aequi:  
Pugnaverunt pares, succebuere pares.  
Misit utrique rudes et palmas Caesar utrique:  
Hoc pretium virtus ingeniosa tuli.  
Contigit hoc nullo nisi te sub principe, Caesar:  
Cum duo pugnaret, victor uterque fuit.

5. *posita—parma*] This appears to imply that they were to fight without the square shield which the *Threx* generally wore. (See Rich, Dict. in v.)

6. *Quod licuit*] Refreshments and presents which the law did allow, he gave them repeatedly.

7. *Inventus*] i.e. quasi casu, or favente fortuna. By a kind of compromise of valour (*virtus ingeniosa*) which the poet converts into a praise of the emperor, they both fell at once, and so the request of the people could legally be granted. Or perhaps, 'they showed cleverness as well as valour, in finding a way to end the contest.'

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