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## AETNA

R. ELLIS

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## AETNA

A CRITICAL RECENSION OF THE TEXT, BASED ON A NEW EXAMINATION OF MSS.

WITH PROLEGOMENA, TRANSLATION, TEXTUAL AND EXEGETICAL COMMENTARY, EXCURSUS, AND COMPLETE INDEX OF THE WORDS

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## THE REVEREND

## THOMAS FOWLER D.D.

PRESIDENT OF THE COLLEGE OF CORPUS CHRISTI

THIS VOLUME IS DEDICATED IN RECOGNITION OF
MANY ACTS OF FRIENDSHIP CONTINUED
THROUGH A PERIOD OF MORE
THAN FORTY YEARS

## PREFACE

This volume does not aspire to do more than adumbrate the present state of criticism on the many problems which the difficult poem Aetna raises. When, in 1867, Munro gave to the world for the first time a complete collation of the one unimpeachable source for constituting the text, the tenth-century Cambridge MS. Kk v. 34, he was really laying the basis of a more exact criticism; for though the value of $C$ was well known, and its readings had been used by Moriz Haupt in his various papers and dissertations on Aetna, no complete conspectus of the MS. was before the public till the great Cambridge scholar exhibited it in its entirety.

Little was done for the further illustration of the poem till 1880 when Bährens edited the poem as part of the Appendix Vergiliana in the second volume of his Poetae Latini Minores. Munro had not included among the MSS. he employed the eleventh century fragment of Stavelot (fragmentum Stabulense) : this, which had first been published by Bormans in Bulletins de l'Académie Royale Belgique, Tome xxi (1854), pp. 258-379, was re-collated by Bährens and shown to agree generally, where it could be read, with the somewhat earlier written $C$. He also exhibited the readings of two Paris collections of excerpts, Par. 7647 and 17903. Except in these points Bährens' recension must be considered a retrogression. Munro had been careful to point out the questionable authenticity of some of the Gyraldinian variants. Bährens boldly adopted them all and even made of them a first class as compared with the other MSS., $C$ and $S$ included. Munro had throughout the poem kept $C$ steadily in sight, rarely admitting conjectures, and emending on the basis of $C$, where he thought emendation was required: transposition of verses

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he carefully avoided. Bährens, always free-handed in this matter, nowhere allowed himself greater licence than in emending and transposing the verses of Aetna.

A new departure was made in 1882 by Kruczkiewicz' dissertation, Poema de Aetna monte Vergilio auctori praecipue tribuendum, in which a return was made to the view, mentioned in the Life of Vergil ascribed to Donatus, but now generally believed to be by Suetonius, that Vergil was the author of the poem. This was followed in 1884 by Wagler's de Aetna poemate quaestiones criticae: a review of which by Karl Schenkl will be found in Philolog. Anzeiger, xvi. 117-121.

When, in 1887, I visited Rome with the object of examining MSS. of the Vergilian opuscula, it was one of my chief aims to find a new codex of Aetna; a codex from which $C$ might be corrected, or the Gyraldinian readings confirmed and estimated in their proper light. Fortune did not befriend me in this: I could nowhere meet with a MS. which, like the Corsini MS. of the Culex, could confidently be said to restore at least one desperate passage. The best of those I saw, Vat. 3272, was imperfect and often badly interpolated. The poem, however, was never out of my thoughts, and in the Journal of Philology for 1887 began a series of papers continued thenceforward at intervals up to $1899^{1}$. I also delivered three public lectures upon the poem: i. 'A Prose Translation' (March ir, 1896) ; 2. 'The Date of Aetna' (Nov. 17, 1898) ; 3. 'The MSS. of Aetna' (Nov. 16, 1899).

My first recension of the text was printed in Professor Postgate's Corpus I'oetarum Latinorum in 1896.

In his volume on the Culex, published in 1887, Richard Hildebrandt treated many passages of Aetna, and followed up

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these studies in 1897 by a paper in Philologus, xvi. pp. 97-117, which discussed (a) the Gyraldinus, (b) the Fragm. Stabulense. More recently in his Beiträge zur Erklärung des Gedichtes Aetna he has made a valuable contribution to a more minute knowledge of the diction and syntax of the poem, as my frequent references to him will show. Like Wagler, and later Sudhaus, Hildebrandt is a thorough believer in the goodness of the Gyraldinian readings, a point of view from which Munro had already dissented, and which, after my own strong disclaimer in the Journal of Plitology, Alzinger, in a notable paper communicated in 1896 to the 153 rd vol. of Neue Juhrbuicher p. 845 , Der Wert des Codex Gyraldinus fïr die Kritik des Aetna, even more emphatically repudiated ${ }^{1}$. Alzinger had already in his Studia in Aetnam collata re-examined the question of authorship and, arguing on the lines of Kruczkiewicz, assigned. to the poem a date after the publication of Lucretius' de rerum natura (the language of which is closely imitated) but before Vergil, whose many resemblances of diction to Aetna Alzinger considers to prove that he had read our poem and borrowed consciously from it. Alzinger's list of parallels, drawn from Lucretius and Vergil, are of very great value, though as regards Vergil, many will reject his conclusion; he is not so happy in restoring the text.

It is with a very mixed feeling that I speak of Sudhaus' edition (1898). In fulness of scientific illustrations, drawn equally from ancient and modern authorities, it far surpasses any of its predecessors; and its author's main contention, that the poet's chief source was Poseidonius, though of course incapable of proof-for Seneca's Natural Questions are enough to show how vast an array of scientific writings we have to deplore as irrecoverably lost-is enforced with an assiduity, not to say pertinacity, which commands respect and might almost seem convincing. Moreover, the work is written throughout con amore, and displays an enthusiasm not unworthy of the poet himself, even where the meaning of the

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words is obscured by imperfect art in the composer or hopeless vitiation in the MSS. Nor will any one deny that Sudhaus' position is throughout that of a perfectly independent explorer, assured of the truth of his own views, and not afraid of asserting them boldly and undisguisedly. For the actual restoration of the text he has made at least one suggestion which most scholars will consider certain (trecenti, 579), and his discussion of critical and exegetical difficulties throughout goes hand in hand with an enlarged scientific perception, such as neither Jacob nor Munro could claim.

But after all, the value of an edition of a difficult work of antiquity, especially a poetical work, and this transmitted in an imperfect and often deeply vitiated condition, must ultimately rest on considerations of a more tangible and palpable kind, such as the inter-relation of the MSS. which have preserved it, and the indications of language and metre.

Now, as regards the MSS. of Aetna, Sudhaus starts with two hypotheses, neither of which is proven : (1) that no weight is to be given to the fifteenth century codices, even in cases where, as against $C$ or $S$, they seem to be right; (2) that the variants reported as coming from the so-called Gyraldinian MS. are always to be preferred to those of our earliest and best actually existing MSS. ( $C$ and $S$ ). The latter of these two hypotheses appears to me indisputably wrong, and if it is wrong, as I hope to have shown in my Prolegonena, any text of the poem which adopts the whole of these Gyraldinian variants, must be erroneous and untrustworthy.

When we come to metre, what can be said of crêber, 107 ; fortis, tenuis, as nominatives singular, 314, 494; fluuium, unelided before haut, 129 ; fortē, lengthened before flexere, 289?

Flagrant as these offences against prosody must be thought, they are surpassed by the boldness, not to say violence, of Sudhaus' exegesis. Trained to believe that the 'Uberlieferung' or MS, tradition of the text is to be retained at any cost, he has not scrupled to elicit from passages obviously corrupt meanings which, to a sane criticism, they cannot possibly bear. As examples may be mentioned his defence of eripiantur, 393 ; coritur, 4c6; extra, as abl. fem. of exter, 456; and the

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impossible renderings of 375 sqq., 462 sqq. Nor can these be regarded as exceptional ; such interpretations will be found throughout his volume.

If philological criticism may be regarded as a delicate plant which it has taken centuries to nurture into perfection, we seem to have arrived at a period full of danger to its growth, or even continuance. At the beginning of the twentieth century we are asked to accept as possible, Latin which from the sixteenth century onwards would have been either called in question as suspicious, or corrected as indubitably corrupt. From age to age, the progress of philological science has been hitherto marked, partly by more exact examination and appraisal of MSS., partly by increased skill in eliciting from the manuscript tradition some restoration not violently in conflict with the probabilities of language or metre. Such nice adjustment of the two main bases of criticism, Palaeography and Conjecture, has in different degrees distinguished all the most eminent philologists, Vettori, Turnèbe, Scaliger, Heinsius (sixteenth and seventeenth centuries), Bentley (eighteenth), Lachmann, Haupt, Madvig, Ritschl, Munro, Palmer (nineteenth).

It is not to be denied that this balance of palaeography and conjecture has often seemed to waver unduly and sway undesirably in favour of the latter. Bährens' edition of Aetna is a fair type of what I mean. His unsurpassed mastery of the palaeographical side of criticism was out of all proportion greater than his feeling for niceties of diction or prosody. Hence with all the materials before him for an able reconstitution of the text of the poem, he allowed himself to be led into wild conjectures and reckless transpositions which defy probability. It is perhaps not surprising that Sudhaus, whose edition followed Bährens' at an interval of eighteen years, should have wished to avoid his example, and set himself to the task of explaining the manuscript tradition even where it was hopeless.

It will be seen from what I have said, that part of my object in the present edition of Aetna is a polemical one. I wish to controvert, partly, indeed, the actual interpretations of my predecessor, but still more the principle on which his exegesis

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is based. It is, I imagine, of importance at this particular juncture, to re-assert with more than usual emphasis the existence of the trained critical faculty; a faculty which is competent to reject the impossible in language, syntax, or metre, however strongly it may be supported by early manuscript tradition, and however plausibly it may be shown to be quite explicable. There is a growing school of critics, not only in Germany but England, the central point of whose creed is virtually to deny this. Several years ago ${ }^{1}$ I raised my voice against one of the boldest exponents of this creed : the present volume is meant to prove that I have not abandoned my colours.

The audacity and independence of Sudhaus' Aetna naturally roused much attention, at least in the author's own country; both Bücheler and Birt contributed papers on the poem, Rhein. Mus. liv. 1-8, Philologus, lvii. 603-64I. Most of their remarks will be found either in the App. Crit. of my edition or discussed at more length in the Commentary. Besides these I do not know of anything which has appeared within the last few years except Franke's Res Metrica Aetnei Carminis (Marburg, 1898) and F. Walter's Zur Textbehandlung und zur Autorfrage des Aetna (Blätter für Bayer. Gymnasialschulwesen, xxxv. Jahrgang).

I subjoin a list of the MSS. and other subsidia used for this edition.
$C$ of the tenth century in the University Library of Cambridge, Kkv. 34 .
This is by far the best MS. of Aetna. It contains also the Culex. Its readings were first published in their entirety by H. A. J. Munro in 1867. I transcribed the whole of $C$ for this edition.
$S=$ fragmentum Stabulense, 17,177 in the National Library of Paris, once in the Monastery of Stavelot (see Proleg., p. Iv). This fragment consists of some badly preserved leaves of cent. xi, containing in double columns, tolerably complete, Aetn. 1-170, $215-258,260-301$; in a truncated form, 171-213, 303-345.

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The fragmentum Stabulense was first published in 1854 by Bormans in the Belgian Bulletins de l'Acad. Royale des Sciences et Belles Lettres, Tome xxi. Munro did not include it in his edition : but it was re-collated by Bährens in 1875, and I have myself examined it several times.
$S$ agrees very closely with $C$, and its imperfect state (it is often illegible) is much to be deplored. See my notes of a recollation of $S$ in Journ. of Philol. for 1895, pp. 1-9.

Rehd. or $r=$ MS. Rehdiger 125 in the Town Library of Breslau, of the fifteenth century. I collated it at Breslau in 1891, and published my collation in Journ. of Philol. for 1892, vol. xx. pp. 207-223. Its readings had been exhibited before by Jacob in $\mathbf{1 8 2 6}$, and partially by Munro in 1867 . He calls it $\epsilon$.

The same library contains another MS. of Aetna, Rehd. 60. I looked into this only cursorily: one of its variants however, plebeis in 600 , suggests a new emendation, which I think may be right.

Arund. or Ar:=Arundel 133, in the British Museum, in double columns, of the fifteenth century. It contains also the Ciris and Catalepta. Munro used it and called it $\gamma$.
Both Rehd. and Arund. are good enough to be quoted, hardly to be quoted entire. At times both are hopelessly corrupted, and the true reading exists in $C$ or $S$ only. A typical specimen is 209.
$v=$ Vatican 3272 of the fifteenth century, containing Aetn. 1-432 fecundius aethna. Interpolated, but at times with readings which differ from Rehd. or $A r$., and may go back to an early source. Coliated by me in the Vatican Library, April and May, 1887.

Esc. $=$ Q. 1. 14, in the Library of the Escorial near Madrid. This is a large volume of excerpts from a great number of Roman authors, prose and poetry alike. Hartel in his Bibliotheca Patrum Hispaniensis dates the MS. as of cent. xiii-xiv. I copied the excerpts from Culex and Aetna and published them in 1894, 5 (Journ. of Philol. xxii. pp. 314316, xxiii. 1-4). They agree closely with those of Bährens' Paris MSS. 7647 and 17903, which are not included in my App. Crit.

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Gyr: = the readings of a very early MS. now lost, but used in the sixteenth century by Lilius Gyraldus, who transcribed from it a poem, 'de Aetna monte.' From this codex, which Gyraldus says contained Claudian, are believed to spring certain variants on Aetna (only on 138-285) not traceable in any complete codex of the poem ; on which see Prolegom., pp. lxiv-lxxxiv. One fragment alone, the last sixteen of these verses (270-285), is preserved entire with the Gyraldinian variants as we know them from the two collations made of them in the eighteenth century. This fragment of sixteen entire verses $(L)$ is extant in a MS. of the Laurentian Library at Florence (33. 9), and by the kindness of Father Ehrle, S.J., Librarian of the Vatican, who copied them himself from the MS., I am able to present them to my readers exactly as there written. The value of these variants is a point on which critics are not agreed: my own judgement is decidedly against allowing them a preponderating authority against our two early sources $C S$.

To the above must be added another set of variants contained in MS. D'Orville x. $1,6,6$, of the eighteenth century, in the Bodleian. This codex contains, as stated on p. i, 'notes and emendations' by Pierre Pithou on the text of his well-known Epigrammata et Poematia Vetera, Paris, 1590. Those on Aetna begin on p. 40 of the MS. I communicated these to the Classical Reviezu for March, 1900, whence they are reprinted, Prolegom., p. lxxxiv. I call them Excerpta Pithoeana.

Other MSS. I have looked at, but not judged them worth collating in extenso. Such are Sloane 777 in the British Museum ; Corsini 43 F. III. 21 ; Naples Museum 207 ; another in the Chigi Library at Rome; Helmstadiensis 332 now at Wolfenbüttel. But we must deeply lament the loss of Aetna in Corsini 43 F. 5, the same MS. which alone has preserved the right reading of Cul .366 , and of whose readings in the pseud-Ovidian Epistula Sapphus I have published a collation in the Classical Reviez for June 1901. The scribe of this MS. began copying Aetna, but left off at v. 7. It alone has preserved in v. I the variant ruptisque caui.

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## Editions of Aetna with Commentary.

Paris, 1507. Virgilii opera Ecl. Georg. Aen. Opuscula ed. Jodocus Badius Ascensius.

This edition, which seems to be rare, was published by Joannes Parvus (Jehan Petit).

Scaliger, Jos., in Pub. Virgilii Maronis Appendix, ed. I, 1572 or 1573 ; ed. 2, with additional notes by Fr. Lindenbruch, 1595.

Le Clerc (Goralhus), Aetna cum notis et interpretatione. Amsterdam, ed. 1, 1703; ed. 2, 1715.

Wernsdorf, Lucilii Iunioris Aetna in 'Poetae Latini Minores,' iv. pp. 1-214. Altenburgi, 1785 .

Jacob, $F$., with Latin notes and a translation in German hexameters. Leipzig, 1826.

Munro, H. A. J., Aetna revised, emended, and explained. Cambridge, 1867.
Sudhaus, S., Aetna erklärt. Leipzig, 1898.

## Translations.

de Serionne, Paris, 1736, with the Sententiae of Publ. Syrus.
Schmid, C. A., Brunswick, 1769.
Meineke, I. H. F., Quedlinburg, 1819. I have not seen this. Jacob, F., Leipzig, 1826.
Delutho, Paris, I841. I have not been able to procure this.
Jacquot, in Collection Nisard. Paris, 1842.
Chenu, Jules, in Bibliothèque Panckoucke. Paris, 1845.
Sudhaus, Siegfried, Leipzig, 1898.

## Dissertations before 1867.

1715. Oudin, Père,S.J., Réflexions sur un passage de Corneille Sevère. Journal des Savants, lvii. p. 597 sqq.
1716. Sévin, l'Abbé, Histoire de l'Académie des Inscriptions, vol. v, p. 226.
1717. Mencken, F. O., in Miscell. Lips. Nov. v. 137-160, 335358.

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1755. Struchtmeyer, I. I., Obseruat. Critic. Libri ii, pp. 1-27.
1756. Cramer, Io. Christ., in Act. Societ. Latin. Ienensis v, pp. 3-6. Collation of the Gyraldinian variants.
1757. Schrader, Io., Obseruationum Liber, p. 31. Also autograph notes from Berlin MS. Diez B. Santen 47, fol. 69, communicated to Bährens.
1758. de Rooy, Anton, Coniecturae Criticae in Martialis libr. xiv. et P. Cornelii Seueri Aetnam. Traiecti ad Rhenum.
1759. Friesemann, in Collectan. Critica, pp. 182-185.
1760. Matthiae, $F$. C., in Neue Bibliothek der schönen Wissenschaften, vol. 59, pp. 311-327. New collation of the Gyraldinian variants. See also a programme published in 1822.
1761. Suringar, G. T., Spicilegia critica in Lucilii Iunioris poema de Aetna. Twenty-four pages, including remarks by Wassenburg.
1762. Peerlkamp, P. Hofman, in Bibl. Crit. Nov. iii, pp. 241254.
1763. Sillig, C. Jul., in Jahn's Jahrbücher, pp. 140-160.

These two are reviews of Jacob's edition of 1826 .
1837. Haupt, Moriz, in Quaestiones Catullianae, pp. 54-68, and afterwards in a series of criticisms up to 1869. These will be found in Haupt's Opuscula ( 1875,6 ). Haupt's text of Aetna is at the end of his miniature Vergil. In its latest form it was reviewed by Sauppe in the Göttingen Gelehrte Anzeig. for 1874.
1842. Ritschl, F., in Rhein. Mus. for 1842, pp. 135, 6. First mention of the Cambridge MS (C).
1862. Mähly, J., Beiträge zur Kritik des Lehrgedichts Aetna. Basel, i862. Thirty-two pages.
To these may be added, though later than 1867,
1889. Damsté, P., Mnemos.xvii. A review of Munro's edition.

I must record my thanks to Father Ehrie, S.J., Librarian of the Vatican ; Mr. W. Bliss, of the Vatican Archives ; M. Omont, of the Bibliothèque Nationale of Paris; Mr. Jenkinson, Librarian of the University Library of Cambridge, for valuable assistance on questions of manuscript readings; to Prof. Postgate, of Trinity College, Cambridge, for important suggestions and corrections;

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to Mr. E. J. Webb of London, for his most kind communication to me on v. $234^{\text {b }}$; to Prof. I. Bywater for advice on several points about which he allowed me to consult him, including a revision of the Preface; to Mr. F. Haverfield, Student of Christ Church, who examined the C. I. L. in my behalf; to Mr. David Nagel, Fellow of Trinity College, for direction on occasional questions of scientific diction ; and to Mr. Walter Worrall, of Worcester College, for drawing up and revising in proof the Index of Words which completes the volume.

Oxford, June 15, igor.

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## I

## THE DATE OF 'AETNA'

'T'не earliest specific notice of the poem is in the Life of Vergil (ascribed to Donatus, but now generally believed to be by Suetonius). After mentioning the Catalepton, Priapia, Epigrams, Dirae, Ciris, Culex, Suetonius adds scripsit etiam de qua ambigitur Aetnam. A similar statement is found in Servius' Prolegomena to the Aeneid, but without the qualifying de qua ambigitur. It is also ascribed to Vergil in the oldest MS. Kk v. 34, in the University Library of Cambridge, written in the tenth century.

At the present time most critics are agreed that the poem could not be Vergil's. Yet the ascription to him should not be entirely overlooked. It proves that at a very early time it was ranked by some critics as belonging to the same category with poems either indubitably Augustan, like the Ciris, or belonging to an even anterior period, like the Dirae and Catalepton. Kruczkiewicz ${ }^{1}$, therefore, who, on external grounds, as we shall see, has in our own day re-asserted the Vergilian authorship, and Alzinger, who

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pushes the date even further back, i.e., some little time after the eruption of Aetna in 49 B.C., can claim the support of a very ancient tradition, a tradition which, as it affects one poem of the series, the Culex, goes back to the age of Lucan, i.e., to the middle of the first century A.D. Such a tradition may be, and no doubt is, wrong in fathering on the author of the Georgics and Aeneid a series of poems which do not belong to him, but it cannot be put aside in considering the parentage and epoch of any one of them. It forms a presumption in favour, for all of them, of a date not far removed from the time of Vergil. Theories like that of Hildebrandt, who imagines our Culex to be made up of an original nucleus of ninetysix verses, which a later age expanded into more than four hundred, cannot be readily accepted in defiance of the ancient statement that Lucan ${ }^{1}$ at an age little past boyhood read a Culex, which was then accepted as Vergil's. We may doubt whether Vergil was the actual author of the Culex we have, but it requires very strong arguments to prove that Lucan read a poem such as Hildebrandt leaves us, a mere fragment of an ultimate total four times as large, a fragment too arbitrarily marked off from its accretions, and not perceptibly different from them in style or metre. If Vergil did not write our Culex, it is still an easier hypothesis to maintain that it was the work of a contemporary, or at least of a poet not far removed from

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the Vergilian age. The tradition, observe, comes in two distinct forms, (I) a Culex is included in two ancient lists of opuscula ascribed to Vergil ; (2) a Culex by Vergil was read and admired seventy years after his death by Lucan, then quite young.

We have then an a priori ground for believing that Aetna, like the Culex and other minor poems of the Appendix Vergiliana, belongs to the earlier period of Roman literature, and can hardly be much later than the middle of the first century A. D. Who was its author had begun to be asked as far back as the thirteenth century. Vincent of Beauvais ( $\dagger 1264$ ) called both the Culex and Aetra apocryphal (Spec. Hist. vii. 62) and cites (xx. 25) o maxima rerum pietas hominum tutissima uirtus (Aetn. 63I) as from Petronius, in which he is followed by Jacobus Magni ( $\dagger$ in the second decade of the fifteenth century), Sopholog. iv. 10 (Wernsd. p. $5^{8}$; Bücheler, Petronius, p. 227). In a commentary on Cato's distichs, published in 1492 (Bodl. S. Selden, d. 16, fol. $19 \mathrm{r}^{\mathrm{b}}$ ) vv. $74^{-84}$ are quoted and thus prefaced: Virgilius aut quisquis autor est in carmine de Aethna'. In some MSS. of the fifteenth or early sixteenth century it is already ascribed to Cornelius Severus ${ }^{2}$, the writer of a lost hexameter poem on the war with Sex. Pompeius in Sicily (Teuffel 247.5), of whose style we have a favourable specimen in twenty-five hexameters on the death of Cicero, preserved by the elder Seneca (Suas. vi. 26, Burs.). The choice of Corn. Severus was determined, as Scaliger points out, by a passage in

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the seventy-ninth Epistle of the younger Seneca, where, talking of poetical descriptions of Etna, he says: 'this commonplace of poetry, even after it had been handled by Ovid, and more perfectly by Vergil, was fearlessly attempted again by Corn. Severus' (79. 5). Scaliger approved this ascription, and it was generally ${ }^{1}$ accepted till Wernsdorf in the fourth volume of his Poetae Latini Minores ( 1785 ) proposed a new candidate. This was Lucilius Junior, the friend and correspondent of Seneca. Wernsdorf's view was admitted by Jacob in his edition of Aetna (1826), by Haupt, and by Munro (1867), and is the prevailing view of the present time. I must not omit to mention Caspar Barth's theory that it was written by Manilius.

Fifteen years after Munro's edition had appeared, a Hungarian named Kruczkiewicz, published a dissertation, in which he rejected the theories of post-Augustan authorship. He reverts to the old belief that Vergil was the author of Aetna. Two of his arguments may be mentioned: (1) we know from Suetonius' Life that Vergil was often in Campania and Sicily, and must have had many opportunities of observing both Vesuvius and Aetna; (2) Apelles' picture of Venus Anadyomene, which the writer of Aetna (592-8) includes in the objects of art men travelled abroad to see,

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was transferred from Cos to Rome by Augustus, and dedicated in the temple of Julius. If it was in Rome, how could the poem speak of it as a work to be visited abroad ?

More recently, Alzinger (Studia in Aetnam Collata, Fock, 1895) has re-affirmed this second argument. He shows that of the four works of art mentioned in the poem, the Venus of Apelles, the Medea of Timomachus, the Iphigenia of Timanthes, the Heifer of Myron ${ }^{1}$, the first two and the last were removed to Rome, the Venus by Augustus, the Medea by Julius Caesar (who bought it in his dictatorship (Plin. 35. 26), with the same painter's Ajax, for 80 talents, and placed them both in the temple of Venus Genitrix), the Heifer, between the age of Cicero and Antoninus, it is not known exactly when. Proceeding to minuter detail, he goes on to show that the Venus which, when Cicero delivered his Verrine orations ( $7 \circ$ b.c.), was at Cos, and which Augustus transferred to Rome (Suet. Vesp. 18), in the interval between that time and the reign of Nero, fell into decay ${ }^{2}$, and was then replaced by a new picture from the hands of Dorotheus ${ }^{3}$ (Plin. 35. 91). We are thus placed in a double difficulty: if the author of Aetna lived during or not long after the era of Augustus, he should have known that the Venus was no longer in its native place, but in Rome ; if he lived in or after the reign of Nero, he should, or at least might, have known that it was no longer in existence at all. This difficulty is intensi-

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fied by the further mistake as to the Medea of Timomachus, which had been even longer in the capital, and must have been constantly spoken of, with its brother-picture, the Ajax, as one of two master-works by the same painter.

It was in the autumn of $46 \mathrm{~B} . \mathrm{C}$. that Caesar, after celebrating his quadruple triumph, and receiving the title of dictator, dedicated the temple of Venus Genitrix. Allowing. as is possible, that some little time may have elapsed before Timomachus' two pictures were moved to their position in front of the temple (Plin. $35.26^{1}$ ), we may fix the date before which Aetna must have been written at 44 b.c. But it must be later than the death of Lucretius, imitations of whose poem are specially numerous. It cannot be earlier, therefore, than 55 в.c. Between these two dates there was a great eruption of Aetna (as the combined evidence of Vergil, Livy, Petronius proves ${ }^{2}$ ), and shortly after this eruption Alzinger believes Aetna to have been written.

Our assigned dates thus range over a period of more than 100 years, taking 45 (or as Alzinger thinks 49) b.c. as the earliest limit and 79 A.D., when the fatal eruption of Vesuvius happened, as the extreme. For that eruption was by far the greatest exhibition of volcanic forces recorded

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in antiquity, and could not have been passed over in silence by our poet.

Kruczkiewicz' art argument, which has some force as a ground for the Augustan authorship of Aetna, loses much of its validity when pushed to its further consequences. For if the author of Aetna wrote before the Coan Venus was removed to Rome, he must also have written before the still earlier removal of the Medea, since travellers from Italy are described in the poem as visiting Greece and Asia to see both. But in shifting the date from Augustus to Julius or the years immediately following Julius' death, he lands us in critical difficulties of an insuperable kind. We have before us a poem not only written in a highly artificial style, but with a general dependence, alike in the structure of the hexameter and the choice and arrangement of words, on the author of the Georgics and Aeneid. If we follow Alzinger, the immediate predecessors of our poet were Catullus, Lucretius, and perhaps, for this also is uncertain, the author of the Dirae. In none of these, can any real resemblance to the style of Aetna be discovered. All of them agree in a common simplicity of style which may be best described as the language of poetry still incompletely developed; all of them have recurring peculiarities of metre which mark off the pre-Augustan period of Roman literature, and were either disused or used much more sparingly by Vergil and his successors. Thus Lucretius abounds in pentasyllabic endings frugiferentis indupedita principiorum. Catullus repeats to monotony the Ciceronian cadence prognatae uertice pinus, and the spondiazon preceded by a dactyl Nereides admirantes. flagrantia declinauit, carmine compellabo ; the Dirae, as was remarked by Näke, in 113 lines, contains eight instances

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of the last dactyl elided before a bacchius, libera auena, impia agellos, flumina amica, aduena arator, crimina agelli, Battare auena, gaudia habetis, ludere in herba ${ }^{1}$.

Näke, in his edition of the Dirae and Lydia, has noted as characteristic features of the older poetry before the rise of Vergil, two points which may be mentioned here: (1) repetition of the same word or the same types of expression at short intervals; (2) the connective use of qui, e. g. Cul. 143 Quis aderat ueteris myrtus non nescia fati, 168 ecfert Sublimi ceruice caput: cui crista superne Edita purpureo lucens maculatur amictu. Of these the second is only found twice in Aetna $(400,436)$ : the first, though, from the poet's tendency to return again and again to the description of the same phenomena or the enforcement of the same reasonings, there is some unavoidable recurrence of similar or even identical words, cannot be said to obtrude itself in any marked degree.

But it is not only the absence of early simplicities ; it is far more the uniform presence of an artificial mannered and rhetorical form which makes the pre-Vergilian date of Aetna impossible. One example will suffice, vv. 85-93:-

Nec tu, terra, satis: speculantur numina diuum
Nec metuunt oculos alieno admittere caelo.
Norunt bella deum, norunt abscondita nobis Coniugia, et falsa quotiens sub imagine peccet Taurus in Europen, in Laedam candidus ales, luppiter, ut Danaae pretiosus fluxerit imber:
Debita carminibus libertas ista, sed omnis
In uero mihi cura; canam quo feruida motu
Aestuet Aetna, nouosque rapax sibi congerat ignes.
${ }^{1}$ I say nothing of Varro Atacinus, the fragments of whose poems, though a much closer approximation to the style and rhythm of Vergil, are too scanty to admit of a satisfactory estimate, and themselves of very uncertain date.

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Notice, first, the rhetorical cast of the language throughout. Reduced to prose, the meaning is this: 'Poets are not contented with inventing a fictitious under-world in the bowels of the earth : they pretend to know the secrets of heaven and invent imaginary amours for the gods. Such licence is not for me: my poem shall deal with truth only, with the real phenomena of Aetna, and the true account of its convulsions.'

To bring into relief this antithesis of earth and heaven, our poet personifies and apostrophizes earth. Nec tu, Terra, satis. This is not only an artifice, but an artifice of the rhetorical schools. Equally artificial is the double nonent, each time the first word of its clause ; the change of construction from the direct accusative coniugia, to the verbal clauses quotiens peccet Iuppiter and ut fluxerit, the chiasmus in the words Taurus in Europen, in Laedam candidus ales. The last three lines are even more markedly late; the variety of the pauses, ( 1 ) after the second syllable of the fifth foot libertas ista: sed ommis; (2) after the trochee in the third foot In uero mihi cura; (3) after the trochee in the second foot Aestuet Aetna; would have been impossible in Catullus, not indeed in isolated specimens, but in consecutive lines. As Mr. Heitland ${ }^{1}$ says, it was reserved for Vergil to clear up the problem, painfully felt in Cicero's hexameters, and only partially solved by Lucretius and Catullus, how to adapt a metre natural and easy in the dactylic language of Greece to the heavier and more spondaic cadences of Latin. But when once the Eclogues, and later the Georgics, had settled that question, it was not difficult to follow the lead of the master, or even to invent improvements upon him.

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This leads me to another point which Alzinger's collection of parallels, and more recently Sudhaus' dissertation, bring into conspicuous prominence. Aetna exhibits a number of coincidences in diction not only with the de Rerum Natura, but also with the Eclogues, Georgics, and Aeneid. This ground, as is well known, is very dangerous and must be trodden with extreme caution. Close agreements of language are common in poets of diverse epochs, especially at the end of a verse, and are only now and then proofs of conscious imitation. For instance, no one could safely infer from the occurrence in Aetna of the Vergilian combination leuem stipulam (Aetn. 355, G. i. 85) that one of the two copied the other: nor, because Vergil twice ends a line with maxima rerum (Aen. vii. 602, ix. 279), is it safe to infer either that the author of Aetna had the Aeneid before him when he wrote 631 o maxima rerum Et merito pietas homini tutissima uirtus, or that Vergil borrowed from Aetna one of its happier dictions. It is only when the coincidence is of a marked kind that it becomes an argument of any value, and even then it is too often uncertain.

The three words Felix illa dies are found four times at the beginning of a hexameter in four different poems written in the compass of a single century.

Ciris 27 Felix illa dies, felix et dicitur annus. Laus Pisonis 159 Felix illa dies totumque canenda per orbem. Manil. v. 569 Felix illa dies redeuntem ad litora duxit. Aetna 635 Felix illa dies, illa est innoxia terra.
Putting aside Aetna, the other three poems range from the latter part of Augustus' principate to the principate of Caligula or Claudius. But, though the fourfold coincidence is too striking to be accidental, though one of the posts,

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perhaps the author of the Ciris, was almost certainly the source from which the others borrowed, no argument of any real weight can be drawn from a fact which admits of so many possible explanations.

Approaching then in this tentative way the more remarkable coincidences of diction accumulated by Alzinger, and never forgetting that Alzinger himself believes that Vergil borrowed from Aetna what most critics believe Aetna to have copied from Vergil, I shall attempt to show that the latter and ordinarily accepted is also the more likely view.

## Manifesta fides.

Aetn. 177 Aetna sui manifesta fides et proxima uero est.
Aen. ii. 309 Tum uero manifesta fides.
Aen. iii. 375 Auspiciis manifesta fides.
Vergil, like Livy vi. I $^{2}$, uses the words $=$ 'a clear proof': the combination, from its use by two writers of such authority, became stereotyped and the author of Aetna does not scruple to make a genitive depend on fides. 'Aetna is a clear voucher of itself,' i.e. of its own workings. It is doubtful whether this would have been legitimate in a writer of the best Augustan period.

Aetn. 297 Quae tenuem impellens animam subremigat unda. Aen. x. 225-7:

## Cymodocea

Pone sequens dextra puppim tenet, ipsaque dorso Eminet ac laeua tacitis subremigat undis.

Here, again, we can have little doubt that Vergil is the model, not the copyist. The sea-nymph's right hand holds the stern, her left 'oars her passage through the silent water ${ }^{1 .}$. The expression is felicitous and exactly describes

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the action of Cymodocea's one disengaged hand. It is less apt when transferred to the action of air by which the water of a hydraulic organ is set in motion.

Aetn. 608 Et nitidum obscura caelum caligine torquet.
G. i. 467 Cum caput obscura nitidum ferrugine texit.

The two passages seem mutually dependent; but the first is obscure and not easily intelligible : the latter aptly describes the aspect of mourning which the sun assumed before the murder of Caesar. It is a reasonable inference that the finer passage suggested the weaker, and that the master-work of Rome's greatest poet was the source whence the unknown versifier drew his inspiration.

The same may be said of locutions recognizably Vergilian, but in themselves violent and only admitted as part of the available stock of poetic diction from the acknowledged supremacy of the master, e.g. se rumpere $=$ to burst forth, applied in the first Georgic to rays of the sun (i. 445 densa inter nubila sese Diuorsi rumpent radii), in the Aeneid to a storm of rain (xi. 548 tantus se mubibus imber Ruperat), in Aetna to outbursts of volcanic flame (361 Ardentesque simul flammas ac fulmina rumpunt).

Or, again, of combinations like terque quaterque (G. ii. 399, Aen. i. 94, iv. 589, xii. 155), borrowed by Vergil from Homer, and imitated thenceforward by successive poets indiscriminately.

We have besides an external testimony of no mean weight to assist our judgment on the point. Macrobius, in the long list of Roman poets from whom Vergil borrowed ideas, words, or grammatical peculiarities, in which some of the greatest and some of the smallest names are included, Ennius, Afranius, Pacuvius, Accius, Hostius, Sueius, Lucre-

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tius, Catullus, Calvus, Cinna, Cornificius, Egnatius, Laberius, Varius, nowhere quotes anything from Aetna. Yet, if subremigat undis had come into the Aeneid from Aetna, it is sufficiently remarkable to have been mentioned among the more notable of Vergil's debts.

Whatever, then, the explanation of the historical difficulty started by Kruczkiewicz and based on Aetn. 592-59Swhere the poet mentions four leading masterpieces of Greek art and proceeds to say that men travelled over land and sea to visit them-the inference drawn from it by Alzinger must be pronounced untenable. Aetna cannot be preVergilian.

Vergil died in 19 b.c., and the Aeneid must have been published shortly after. The principate of Augustus lasted on to A.D. 14, thirty-two years later (735-767), and the question now confronts us in a new shape.

> Is 'Aetna' Augustan?

Putting aside the question about the works of art, there are some considerations which favour an Augustan date.

1. There are no genitives in -ii like imperii. The poet of Aetna has silenti (220), incendi, the latter three times ( $415,439,566$ ). After Vergil the genitive in $-i i$ became common, as in Propertius and the works of Ovid, especially the Metamorphoses, Tristia, and Epistles from Pontus. Phaedrus has pretii, iurgii, luscinii ${ }^{1}$. Lucan ${ }^{2}$ has -ii regularly, and even I'etronius in his poem on the Civil War has imperii (243). On the other hand Grattius ${ }^{3}$, in his highly-finished Cyne-
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getica, has only three instances in 540 vv ., plagii, Latii (24, 18, 38). Manilius 'according to Lachm. Lucr. v. 1006), the Panegyrist of Piso, and Persius, avoid it ; a proof that individual caprice ruled in the matter long after the Augustan era. Still it is true that this form in -ii marks the later period of Latin literature, and that its complete absence from a poem of more than 640 vv . is slightly against a silver-age authorship.
2. Of three points of metric increasingly observable in post-Ovidian poets, $(a)$ one is not found in Aetna, ǒ in nominatives singular and pres. indic. of verbs. (b) The pause after a dactyl ending the fourth foot like Ipse suo flueret Bacchus pede, mellaque lentis 1 3, Lentitiem plumbi non exwit? ipsaque ferri 542 , which is exceptional in Vergil, frequent in Ovid's Metamm., not uncommon in Grattius, a marked rhythm in Petronius, and thenceforward (perhaps with the exception of Lucan) a favourite metrical form in hexameter writers, especially Val. Flaccus and Statius, is quite exceptional in Aetna. If I have counted rightly, the average is $I$ in 49 vv . (c) The Vergilian rhythm Sufficit umorem et grauidas cum uomere fruges G. ii. 424 , in which the first foot is self-complete, and the second elided before the third, did not please the later Augustan poets and was avoided with care. It occurs, though very rarely, in Aetna, 187, 477.

These points are rather in favour of an early, possibly an Augustan, date: and both Bährens and Sudhaus hold this view.

Such a date would also fall in with the ascription to Vergil, which Aetna shares with the Culex, Ciris and Moretum; such an ascription pointing to a time not long removed from Vergil's death in 19 в. c.
3. Letna is known to have been in a state of disturbance xxxiv

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in the last year of the war with Sex. Pompeius in Sicily 36 b. C. Appian says (B. C. v. 117) there were loud rumblings and terrifying bellowings ( $\mu v \kappa \eta$ иата) from Aetna, and that a lava-flood was apprehended.

It would be an idle speculation to fix on any particular name among the recorded versifiers of the later Augustan period. Both Messalla and Valgius are known to have mentioned the mountain, and Seneca states that each of them had called Aetna unique (Sen. Epist. 5 1. I tu istic habes Aetnam, illum nobilissimum Siciliae montem, quem yuare dixerit Messalla unicum, siue Valgius, apud utrumque enim legi, non reperio). But though Messalla wrote Greek verses (Catalepton ix. (xi.) I3, 14, and is mentioned by Pliny (Ep. v. 3. 5) as a writer of trifles in verse, it is not likely that so considerable a poem as Aetna would have been published without his name; nor are the short extant fragments of Valgius in any way like the set style of our poem. Among the poets whom Ovid mentions in the last of his Pontic Epistles, he names a Crinacrius (Pont. iv. 16. 25), author of a Perseis. If it could be shown that Perseis ${ }^{1}=$ Titanis $=$ Aetna, we might imagine that Trinacrius wrote on his own Sicilian Titan-child, Aetna: but the ambiguity of the word Trinacrius (which Osann has not proved to be a real name) hardly admits of so daring a

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conjecture, and the name Perseis ${ }^{1}$ nowhere occurs in our extant Aetna.

## The Wernsdorfian view: 'Aetna' was written by Lucilius Junior.

Lucilius Junior was the friend and correspondent of the younger Seneca, to whom all Seneca's Epistles were addressed. He was procurator of Sicily at the time this correspondence was going on. It was the 79th Epistle which led Wernsdorf to his theory. The first half of this letter is a request that Lucilius would utilize a circuit, which he was then making of the island, to inform Seneca more exactly of the facts about Scylla, Charybdis, and Mount Aetna. 'I ask you, in compliment to myself, to ascend Aetna. Is it true that its height has diminished, as may well be from the cessation of the strong fires and copious smoke it sometimes discharges? Let me know how far distant from the crater is the snow on the summit, which neither summer nor fire melts. Not that I need ask you to do this : your own fondness would prompt you of itself. $I^{2}$ wager anything you will be describing Aetna in your poem and trying your hand on this commonplace of verse. Vergil's consummate picture did not frighten Ovid from handling this subject: Corn. Severus attempted it in spite of both. Besides it has succeeded with everybody; and those who came first, instead of forestalling their successors, have acted as their pioneers. But it makes no small difference, whether you find the material used up or only prepared

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for your purpose ; for indeed it is constantly increasing, and past discoveries do not stand in the way of future. Again, the last comer fares best : he finds the words ready to his hand; he has but to arrange them differently and they assume a new shape. Nor is he appropriating what is not his own: they are common property: Unless I am much mistaken in you, Aetna is making your mouth water: you are longing already to write something fine, to rival former efforts.'

I do not agree with those wlio, like Munro, Wagler, and Sudhaus, consider this passage to mean nothing more than that Seneca urges his correspondent to introdice into some poem he was writing a short description of Aetna. From the words of Seneca, Aetnam describas in tho carmine, it is clear that Lucilius had spoken of a poem he was engaged upon. As he was then making a circuit of Sicily, he might naturally weave into this poem a description of some of its curiosities : of these Aetna would be one ; encouraged by Seneca's letter, stimulated by his own scientific ardour, he would make the ascent of the mountain (if he had not done so already), then set to work to describe what he had seen, at first perhaps as a mere episode in his poem, afterwards, as the subject grew in its largeness more fully upon him, as a separate work, of which the one argument was the marvellous volcano. Our Aetna would thus be a circumstantial reply to Seneca's appeal: indeed the care with which he forestalls any objections that Lucilius might urge on the ground of difficulties in language or terminology hardly suits a short episode, but is well adapted to a detailed description involving scientific nomenclature and possible argumentation of an elaborate kind. We know from Seneca's own words that Lucilius xxxvii

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wrote poems, and on Sicilian subjects. N. Q. iii. I. I a verse of his is quoted-

Elisus Siculis de fontibus exsilit amnis.
N. Q. iii. 26 Seneca refers to a poem by Lucilius on Arethusa; N. Q. iv. 2 he calls him 'my poet' (quare non cum poeta meo iocor et illi Ouidium sum inpingo?), and three other lines of his are cited in the Epistles. Of these we should have known nothing but for their accidental preservation by Seneca. It is therefore no improbable hypothesis that a similar oblivion may have fallen on him as writer of our poem Aetna.
2. This may be stated in another way. If an elaborate Latin poem of more than 600 lines, sufficiently finished to be ascribed at some period before Donatus (i. e. Suetonius) to Vergil, was in circulation in the later years of Augustus, and known to Seneca ( $750-8 \mathbf{1} 8=4$ B.c. -65 A.D.) either as a young man or in middle age, i.e. in the reigns of Tiberius (14-37), Caligula (37-41), Claudius ( $41-54$ ), is it likely that he would wholly have ignored it when writing to Lucilius on this very subject in the reign of Nero? This argument becomes stronger when we remember that Seneca, in the passage quoted above from Epist. 79, is speaking of poetical, not prose, descriptions of the volcano. Lucilius is to ascend Aetna and observe with his own eyes what he is then to describe in his promised poem. But if our Aetna was already familiarly known, or if it was known at all, how could it escape either Seneca or Lucilius, both of them poets, both, which is more to our purpose, keen explorers of natural phenomena? For of all the rare descriptions, not merely of Aetna, but of any similar object of nature (including under this term everything which our xxxviii

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earth contains, sea, lake, river, mountain, cavern, cascade, prairie, volcano) which have descended to us from antiquity, this poem is by far the most elaborate in details, by far the most scientific, in its purpose and its reasoning. And, whether it was in repute as a successful attempt on the lines of Lucretius, or under condemnation for its over-minuteness and prosaic insistence on matters little congenial to a public trained by Ovid, such as the character of the lava-stone, and its appearance under different circumstances ; in either case, known as it must have been (on the hypothesis of Augustan authorship) to a man so perfectly acquainted with all the literature, and especially all the scientific literature of his country as Seneca, he could hardly have passed it over in absolute silence. Was it recognized as a success? It might supply words for a new attempt. If it was thought tiresome, Lucilius, remembering this, would be less anxious about his own possible failure. If we may trust Seneca's own intimation, Lucilius was enamoured of the subject, and was longing to compose something fine that might rival his predecessors, Vergil, Ovid, and Corn. Severus (saliuam mouet: cupis grande aliquid et par prioribus scribere).
3. Let us now assume the counter-hypothesis, that Aetna was not known to Seneca at the time he wrote Epist. 79. Is there anything in the poem which makes Wernsdorf's ascription of it to Lucilius more than probable?

In answer to this, we may say that a close connexion between Aetna and Seneca's works, particularly the Natural Questions, is traceable, not indeed in the cast of the language (for Seneca's style, like Emerson's, is not easily imitable, and the language of poetry is not the language of prose), but in the speculations with which both of the friends were concerned, the style of their reasoning, the xxxis

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elevated moral tone common to both, and the agreement in particular words.

Speaking generally, the subjects treated by Seneca in his seven books of Natural Questions are just those which the poet of Aetna dwells upon in the finest of his digressions, 223 sqq. Non oculis solum pecudum miranda tueri More, as at once the noblest objects of intellectual effort and its highest reward, the investigation of natural objects, the various phenomena of earth, sea, sky. But there are points in which they approximate far more closely; of these the most marked are the important function of spirit (spiritus) in producing subterranean disturbance; the hollow and cavernous formation of the unseen earth below our feet, without which the spiritus would have no room to move; and the appeal to the sudden emergence and disappearance of rivers as a proof of such cavernous formation.

The first of these points is the most important, and I may claim the not inconsiderable merit of having recalled ${ }^{1}$ attention to it by my defence of the MS. reading of a $v$. of Aetna which a long line of critics, from Scaliger to Haupt, Munro, and Wagler, had altered as unmeaning.

Aetn. 212 Spiritus inflatis nomen, languentibus aer.
In this line the two conditions of imprisoned air, in tension or in subsidence, are contrasted : the former is called spirit, the latter air. And the word in this sense of air in a tense state is emphasized in other passages of the poem.

With this compare the following passages from Seneca. N. Q. ii. r spiritus aer sit agitatus. ii. 6 quid est quod magis credatur ex se ipso habere intentionem quam spiritus? To

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such a tense ${ }^{1}$ state of imprisoned air he ascribes the terrific phenomena of earthquakes and volcanos.
N. Q. ii. 26 , speaking of rocks thrown out by volcanic agency, he says deinde saxa euoluta rupesque partim inlaesae quas spiritus antequam urerentur expulerat.
vi. ro. Anaximenes said that when subterranean ground gives way and falls in, it is owing either to its being loosened by moisture, eaten away by fire, or shaken off by the violence of spirit.
vi. 12. Most authorities are agreed that spirit is the moving cause in earthquakes and similar disturbances. Venti in concaua terrarum deferuntur. deinde ubi omnia iam spatia plena sunt et in quantum aer potuit densatus est, is qui superuenit spiritus priorem premit et elidit, ac frequentibus plagis primo cosit, deinde perturbat. Compare with this passage Aetn. 322 sqq.

Haud secus adstrictus certamine tangitur ictu Spiritus, inuoluensque suo sibi pondere uires, Densa per ardentes exercet corpora gyros, Et quacumque iter est, properat, transitque morantem, Donec confluuio ueluti siponibus actus Exilit, atque furens tota uomit igneus Aetna.

I will quote one more passage of the N. Q. vi. 2 I Nobis quoque placet hunc spiritum esse qui possit tanta conari, quo nihil est in renum natura potentius, nihil acrius, sine quo nec illa quidem quae uehementissima sunt, ualent.

It would seem from the combined use which both writers, the philosopher and the poet, make of spiritus, in this restricted sense of air in a tense or inflated state, that it approaches the meaning of our 'gas,' though I shrink from

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following Sudhaus in using this very modern word as a safe equivalent. Spiritus has indeed the subtlety, fineness, and perhaps elasticity of gas ; but it does not connote anything inflammable. When spirit commands, fire obeys; fire follows the lead of spirit and fights under its direction, as the poet says 216,217.

That the earth is not solid, but full of cavities giving free room for the movement of air and wind, is a point much insisted on by the poet of Aetna.

96 Non totum ex solido est, ducit namque omnis hiatum, Secta est omnis humus, penitusque cauata latebris Exiles suspensa uias agit.

He compares it, from this point of view, with the body through which the blood passes to and fro along the veins, and again with a heap of stones casually accumulated, the interstices in which correspond to the cracks and pores in the earth's fabric.

105:
et qualis aceruus
Exilit inparibus jactis ex tempore saxis, Vt crebro introrsus spatio uacuata charybdis Pendeat in sese, similis quoque terra figurae In tenuis laxata uias, non omnis in artum Nec stipata coit.

Very close to these is N. Q.v. 14 Non tota solido contextu terra in imum usque fundatur, sed multis partibus caua et caecis suspensa latebris.

Again (N. Q. iii. 8. i), Seneca says, some believe that the earth contains hollow recesses and a great deal of air (spiritus). N. Q. iii. I6. 4 'Believe that the ground below has everything found in the earth above. There too are huge caverns, vast recesses, spaces left free by the suspension of mountains on either side. There may be found

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chasms descending sheer into the abyss, the frequent receivers of cities that have fallen into their bosom, and burying deep underground a vast mass of ruin. These spaces are full of air.'

Very noticeable in this passage is the argument from the analogy of the world we see to the unseen world underground. This is exactly what our poet enjoins, 145

Occultamque fidem manifestis abstrahe rebus, and on which he concludes from the existence of yawning spaces and far receding caverns in the visible surface of the earth to similar phenomena below ( 137 sqq .).

Thirdly, the poet of Aetna argues from the sudden emergence and disappearance of rivers to the porous nature of the ground : for if earth were solid, river-waters would find no channel. This too is a point which had struck the attention of Seneca, N. Q. vi. 7. 2 Deinde tot fontes, tot capita fluminum subitos et ex occulto amnes uomentia. vi. 8. 2 Age, cum uides interruptum Tigrim in medio itinere siccari et non uniuersum auerti, sed paulation non adparentibus damnis minui primum, deinde consumi, quo illum putas abire nisi in obscura terrarum, utique cum uideas emergere iterum non minorem eo, qui prior fluxerat?

Other points of close agreement are the contrast which both writers draw between the sublime works of nature and the far inferior operations of man.

Aetn. 598 sqq.
Haec uisenda putas terra dubiusque marique.
Artificis naturae ingens opus aspice: nulla
Tu tanta humanae plebis spectacula cernes.
N. Q. vi. 4. 2 Quod, inquis, erit pretium operae? quo nullum maius est, nosse naturam. neque enim quicquam habet in se huius materiae tractatio pulchrius, cum multa xliii

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habeat futura usui, quam quod hominem magnificentia sui detinet, nec mercede, sed miraculo colitur.

Common again to both is the complaint against human avarice in ransacking the bowels of the earth to make it reveal its secrets and give up its gold.

Aetn. 257, 258 (278, 279):
Scrutamur rimas et uertimus omne profundum, Quaeritur argenti semen, nunc aurea uena.
N. Q. v. 15. 2 intellexi saeculum nostrum non nouis uitiis sed iam inde antiquitus traditis laborare nec nostra aetate primum auaritiam uenas terrarum lapidumque rimatam in tenebris male abstrusa quaesisse.

Compare, again, the lengthy passage of Aetna describing the inflammable substances within the volcano, beginning 386 :
illis uernacula causis
Materia adpositumque igni genus utile terraest. Vritur assidue calidus nunc sulphuris umor, Nunc spissus crebro praebetur alumine sucus. Pingue bitumen adest et quidquid comminus acris Irritat flammas: illius corporis Aetna est.
with N. Q. v. 14. 3 illud uero manifestum est magnam esse sub terris uim sulphuris et aliorum non minus ignem alentium.

I proceed to more minute points of contact between the two writers. The most noticeable of these are (r) the use of water-pressure to produce sound, Aetn. 292297, N. Q. ii. 6. 5 quae aquarum pressura maiorem sonitum formant, (2) of sipones to force water upwards, Aetn. 326, N. Q. ii. 16 aquam conpressa utrimque palma in modum siponis exprimere.

Wernsdorf made much use of this argument from the trumpeting Triton and the water-organ to prove that xliv

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Aetna was written late. Suetonius mentions the emperor Claudius ${ }^{1}$ as employing the Triton in a spectacular naumachia exhibited on lake Fucinus ${ }^{2}$, Nero as spending the greater part of a day in examining and exhibiting hydraulic organs of a new make, engaging to bring them before the notice of the public, and promising himself to play one in the theatre (Ner. 4I, 54).

The fact of these two mechanical contrivances being combined in the poem certainly points to both being familiarly known at the time; nor is the force of Wernsdorf's reasoning much weakened by the circumstance that several centuries before the mathematician Heron ${ }^{3}$ had described successively both the trumpeting Triton and the water-organ. And if Cicero ${ }^{4}$ tells us that the water-organ was sometimes listened to in the last years of his life (Tusc. Disp. iii. 18), this goes for little against the coincident testimony of Seneca and Suetonius as to its being a prevailing fashion of the Claudian and Neronian era (Sen. Ep. 84. 10, 87. 12, 13).

I must not omit a special episode of Aetna which is common to the poet and Seneca, the story of the Catinaean brothers, whose piety saved their parents from perishing by the fires of the volcano. Seneca twice mentions this tale, both times in the De Beneficiis ii. 37 Vicere Siculi iuuenes cum Aetna maiore ui peragitata in urbes, in agros, in

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magnam insulae partem effudisset incendium, uexerunt parentes suos. discessisse creditum est ignes et utrimque flamma recedente limitem adapertum, per quem transcurrerent iuuenes dignissimi qui magna tuto auderent. Again in vi. 36. r. The resemblances in the first of these passages to our poem are marked.

Aetn. 609 Ardebant agris segetes et mollia cultu Iugera cum dominis, siluae collesque rubebant.

O maxima rerum
Et merito pietas homini tutissima uirtus ! Erubuere pios iuuenes attingere flammae, Et quacumque ferunt illi uestigia, cedunt.

It is believed ${ }^{1}$ that the Natural Questions belong to the last period of Seneca's life, A. D. 62-65. Now in the description of himself which Seneca places in Lucilius' mouth in the preface to B. iv. (§ 14 ) quamquam paupertas alia suaderet et ingenium eo duceret, ubi praesens studii pretium est, ad gratuita carmina me deflexi et ad salutare studium philosophiae me contuli, Lucilius is represented as saying he had written poems not for any gain they might bring him, but prompted by pure love of the subject. No better description of such a poem as Aetna could be imagined : it is in the truest sense a gratuitum carmen: few would be likely to read, fewer still to praise it. Whatever reward it brought its author would be of an unsubstantial kind, the consciousness of a laborious task well performed, or the praise of the few critics who cared for its minute scientific description, or felt the poet's * enthusiasm in the rare moments when he is really fine.

This indeed is mere theory ; but the point is new and

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deserves consideration. If it is true, we must suppose Aetna to have been published after Seneca's seventy-ninth epistle, and before the completion of the Fourth Book of the Natural Questions ${ }^{1}$.

I do not think there is anything in the diction of the poem which contravenes this view. The most noticeable specialities are effumare 499, succernere to sift off 495 , lentities 542, commurmurare 299. Of these succernere is found in Cato and Pliny the Elder, commurmurare in Silius Italicus. But on such a point I know no opinion to which greater weight can be ascribed than that of our own countryman, H. A. J. Munro, who, in his edition of Aetna published in 1867, deciares (p. 35) that he ' cannot anyhow believe it to be older than the silver age.'

We have then two hypotheses before us, neither of them improbable in itself, (1) that Aetna was written by some author unknown not long after the death of Vergil, which would better agree with its being ascribed, like the Culex and Ciris, to him; (2) that it is a poem of the later Claudian or early Neronian era, and may plausibly be assigned to Lucilius Junior, the philosophical friend and correspondent of the younger Seneca, with whose works and, in particular, the seven books of Natural Questions, it shows a close and very intimate agreement.

The difficulty raised by Kruczkiewicz and Alzinger on the ground of art applies to both hypotheses. Two of the three works referred to in the poem as drawing visitors

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from beyond sea were actually in Rome, the Venus from some period in the reign of Augustus, the Medea from the dictatorship of Julius Caesar. It is difficult to believe that any writer living under Augustus should have ignored a fact which the imperial policy would have made a familiar topic of conversation. On the other hand one of the two works, the Venus, fell into decay towards the middle of the first century A. D. and was replaced by a new picture in the reign of Nero. It might be said, therefore, that, as it was no longer in existence, a writer of that time might either not know that it had ever been in Rome, or at least safely ignore the fact that it had been. This is, so far, rather in favour of the later hypothesis. But it must not be forgotten that the three works are spoken of vaguely as Greek pictures or statues, which arrest the eyes, and with the indeterminate nunc-munc-munc which would suit works selected as typical specimens of high art ; and that not only has Cicero (Verr. ii. 4. 135) combined the three as world-famed types, but Ovid (Trist. ii. $5^{25-7}$ ) in an elegy written after his exile to 'Tomoe, mentions Ajax, Medea, and the Venus Anadyomene as the commonest subjects for hause-painting.

## EXCURSUS ON 'PERSEIS.'

Freeman in his Excursus on the Palici (Hist. of Sicily i. pp. $5^{17-530 \text { ) cites a passage from the so-called Clementine }}$ Homilies (Migne, vol. ii. p. 183), in which the writer, in a list of the amours of Zeus, after mentioning Eurymedusa, from whom was born Myrmidon, continues thus- $(\sigma v v \hat{\eta} \lambda \theta \epsilon v$
 бофoí.

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The only two MSS. of the Clementine Homilies known, the Codex Parisinus, edited by Cotelier in 1672 , and the Cod. Vaticanus (Ottoboni 443), collated by Dressel and published in 1853 , both agree in 'Eporaiov and $\pi$ ádaı $\sigma o \phi o i$. . The latter words were emended by Cotelier, doubtless rightly, Палıко́, or perhaps Пальбкоí. The former passage has been unsatisfactorily tried by Dressel : Wieseler conj. Oaגє́ía Tท̂̀ кaì Aïтvŋ $\tau \hat{\eta}$ 'H申aíбтov, v' $\mu \phi \eta$. Freeman, p. 526, asks, with good reason, 'What is meant by 'Epoaiov ví $\mu \phi \eta$ ?' and rejects Cotelier's suggestions that it is an error for $\hat{\text { eqraiáa }, ~ ' n y m p h ~}$ of dew,' or $\chi \epsilon \rho \sigma a i a=t e r r e s t r i$, Aetna having been buried underground.

It seems not impossible that ${ }^{\text {'E }}$ eraiov is a corruption of $\Pi \epsilon \rho \sigma a i o v . ~ T h e ~ T i t a n ~ P e r s e s, ~ w h e n c e ~ P e r s e i s ~ i s ~ f o r m e d, ~$ is called Meporaios in the Homeric Hymn to Demeter 24 ; and it is no violent conjecture to suppose that he was sometimes represented as the father, not only of Hecate (the usual signification of Perseis), but of Aetna.

There is a Latin parallel to the above passage of the Clementine Homilies in the Recognitiones ascribed to Clement but really by Rufinus, Migne, vol. i. p. 1432. This is written in two Oxford MSS. Trin. 60 (saec. xi), and Bodl. Rawl. C. 660 (xiii), thus :-

Eurimidus amacelai mutatus in formicam . ex qua nascuntur mirmidon . thalian . aecnea nimpham mutatus in uulturem ex qua nascitur apud Siciliam paliseu. Rawl.
amacelai. Trin. mirmidon (without.) Trin. thalian ac nea nimpam Trin. uulturem . Trin.

Reduced to intelligible Latin, this is-
Eurimedusam Acelaj (Acheloi) [stuprat] mutatus in formicam, ex qua nascitur Myrmidon: Thalian Aetneam ${ }^{1}$ nympham mutatus in uulturem, ex qua nascitur apud Siciliam Palicus (?)

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This makes the mother of the Palici Thalia, an Aetnean nymph. Macrobius (v. 18. i8) knows her only as nympha Thalia with no mention of Aetna. But in other, and earlier, accounts, Palicus is the son, not of an Aetnean nymph, but of Aetna herself ; thus Servius on Aen. ix. 58i Aetnam nympham, uel ut quidam uolunt Thaliam, Iuppiter cum witiasset et fecisset grauidam, timens Iunonem, secundum alios ipsam puellam terrae commendauit, et illic enixa est: secundum alios partum eius: ibid. alii Vulcani et Aetnae filium tradunt (Palicum). Steph. Byz. s.v. Пa入ıкク́ quotes a writer called Silenus as stating that Palicus' mother was Aetna, daughter of Oceanus. Placidus on Stat. Theb. xii. 156 calls her 'a nymph Aetna.'

In the Theocritean Scholia on i. 65, two distinct sets of parents are assigned to Aetna, (i) Uranus and Ge, (2) Briareos, the father also of Sicanus. It seems probable that there were other genealogies now lost, which like the Briareos pedigree, connected her with Chthonic or Titanic powers. Among such Perses or Persaeus is a well-known and recurring name, Hes. Theog. 375-377:-




Cf. Apollod. i. ı. 2.
It may be said that Perseis is usually the name of Hecate, e.g. in Hesiod's Theogony and in the Argonautica of Apollonius Rhodius. This does not prove that there were no other claimants to the same title. Hyginus Fab. ${ }^{5} 56$ mentions a Perseis, d. of Oceanus, and mother of Circe ; cf. Apollod. i. 9. x. Aetna (Steph. Byz. l.c.) was said by Silenus to be herself a daughter of Oceanus; it

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may therefore have been as an Oceanid that Aetna was (ex hypothesi) called Perseis. But the other view, that it is as a Titanic power that she was so called, is far more likely from the natural and intimate connexion of subterranean and volcanic phenomena with Titans, Giants, Cyclopes, $\mathbb{\& c}$. This is a fact too well established to need any further enlargement here.

The passage of the Clementine Homilies then, I pro-



If the v . of Ovid's last Pontic Epistle (Trinacriusque suae Perseidos auctor) is to be explained of Aetna, it is obvious that the hitherto meaningless suae has a defined and easily felt significance. Trinacrius is 'the composer of his own Perseis,' because he selected to bear that name his own heroine, Aetna, daughter of the Titan Perses, not Hecate, nor Circe's mother, as most other poets had done: or, if Trinacrius ${ }^{1}$ is not the actual name of the writer, but merely a variation on Siculus, Ovid would mean that the Sicilian composer of Perseis had fixed on an epichorian, not Italian or Hellenic, ipeivr, to form the subject of his verses. The fact that Perseis
${ }^{1}$ Osann on Pseudo-Apuleius de orthographia, p. 36, traced Tizinacria as a female name in an inscription (Gruter declv 9), Antonius. Triniacre. uxori $p$. Mr. Haverfield, however, has not been able to find Trinacrius as a proper name in the C. I. L.; it must therefore, if existent, be rare. The first impression of the passage is distinctly, I think, in favour of its being an actual name, especially in its combination with Lupus, which is certainly such. Trinacriusque suae Perseidos auctor, at auctor Tantalidac reducis Tyndaridosque Lupus. Almost all the poets mentioned by Ovid in this long catalogue (Ep. Pont. iv. I6) are called by their names; and if Trinacria is the genuine appellation of a woman, there seems to be no reason for denying Trinacrius similarly to a male.

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nowhere occurs in Aetna, does not entirely disprove my hypothesis. The poet might have alluded elserohere to his heroine, not as Aetna, but as Perseis, and Ovid may have borrowed this title from him. Or, if the poem was not in high esteem with the literary world of the time, Ovid might prefer to mention it by an ambiguous patronymic, rather than by its more commonly known title. We can imagine the wits of the later Augustan era parodying Cicero's criticism (ad Q. Fr. ii. I r) of Sallustius' Empedoclea: 'uirum te putabimus si Trinacrii Aetnam legeris, hominem non putabimus.'

## II

## THE MSS. OF 'AETNA'

Not the least of the services which the great scholar H. A. J. Munro has rendered to Latin Philology, is the collation he made in 1866-7 of the unique Cambridge MS. (C) of Aetna. Its existence, indeed, had not escaped at least one scholar of his University long before ; for as far back as March of $170 \frac{\circ}{9}$, John Davies, the editor of Cicero's de Diuinatione and de Natura Deorum, transcribed ${ }^{1}$ from it vv. 559-644 (Armatus flamma est. his uiribus additur ingens. . . . Sed curae cessere domus et iura piorum), and on July 23, $1710^{2}$, sent a copy which he had made of the entire MS. (then in the library of Bp. Moore at Ely) to Le Clerc, who was preparing a second edition of his commentary on the poem. Towards the middle or end of the eighteenth century the MS. was known to Wassenberg ${ }^{3}$. But as late as 1826 it was still lying perdu and unrecognized, for Jacob makes no mention of it in his edition of that year. Even after special attention had been called to it in 1842 by Ritschl (Rheinisches Museum, p. 135), Haupt ${ }^{4}$ in 1854 , though well informed of its antiquity (it was
${ }^{1}$ In MS. D'Orville, x. I. I. 18.
${ }^{2}$ Hoeven, de Ioanne Clerico disscrtationes duae (1842), p. 155. Le Clerc published, under the pseudonym of Gorallus, a first edition of Aetra in 1703, a second in 1715 . He seems to have made no use of Davies' collation of $C$.
${ }^{3}$ Suringar, Spicileg. Crit. in Actnam, 1804 (p. xiii).
${ }^{4}$ By correspondence with Joseph Power, then librarian.

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written in the tenth century) and acquainted with many of its readings ${ }^{1}$, had only an imperfect knowledge of the MS. as a whole.

Twelve years later, when Ribbeck was preparing his edition of the Vergilian opuscula, he wrote to Munro asking for a collation of the text of the Culex, contained in the same MS., Kk. v. 34. Munro sent his collation to Ribbeck, and then proceeded to examine the Aetna portion of the MS. A comparison of its readings with those of the MSS. previously known (the chief of them were published by Jacob in his edition of 1826) was enough to prove its immense superiority. This, indeed, might have been inferred from its much greater antiquity : for it cannot be later than the tenth century. Munro accordingly collated it completely, and published his collation with a commentary in 1867.

If to this Munro had merely added the readings, as reported by the Iena editor and Matthiae, of the lost codex Gyraldinus (vv. ${ }^{1} 38-285$ ), it is probable that his edition would have made a greater mark, and would have been received with more enthusiasm. But the later MSS. which Munro included in his apparatus criticus are all of the fifteenth century, and all more or less interpolated ; and the eye of the reader wanders amongst their unimportant variants, and cannot keep $C$ (the Cambridge MS.) in view unobstructedly. In spite of this Munro's complete publication of $C$ for the first time, marks the beginning of a more exact criticism on Aetna; for however useful the commentaries of earlier editors like Scaliger, Le Clerc, Wernsdorf, Jacob, may be in explaining or illustrating its difficulties, these editors could not constitute a satisfactory text, because
${ }^{1}$ Opusc. ii. 28.
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they were ignorant ${ }^{1}$ of the single uncorrupted source on which such a text must be based.

Only one other of our extant sources approaches $C$ in age and integrity, the Stabulensian fragment $(S)^{2}$ in the National Library of Paris, first collated by loormans in the Bulletins de l'Acad. Royale des Sciences et Belles Lettres de Bruxelles, Tome xxi (1854). If this had survived entire we should have a somewhat later duplicate of $C$ : unfortunately it is a fragment, containing tolerably complete 1-170, $215^{-258}, 260-301$, in a truncated form $171-$ $213,303-3+5$. Though greatly defaced and sometimes illegible, it is valuable, not only as closely approaching $C$, but as justifying the hope that other fragments of equally early date (it seems to belong to the eleventh century) may lie in other libraries at present unknown. There is more hope for this because the poem was ascribed to Vergil, and must often have been copied with others of the Opuscula Vergiliana in the same MS. Such was certainly the case with the Stabulensian fragment, which includes portions of the Culex and Dirae, the whole of the Copa and Moretum, the Vir Bonus, and Est et Non.

The superiority of $C$ and, in a less degree, of $S$, to all the fifteenth-century copies of Aetna is enforced by Munro, and is palpable in many ways. As a whole, $C$, and $S$ where preserved, both present the poem in an intelligible, though sometimes obscured, form ; whereas, in any of the fifteenth-century MSS. e. g. the Rehdiger codex at Breslau, or the Arundel codex in the British Museum, the sense is perpetually darkened by the most preposterous and
${ }^{1}$ Or at least ignored it, as Le Clere seems to have had a collation of $C$, but not to have used it for his second edition.
${ }^{2}$ See Bährens, P. L. M. ii. pp. 10, 11 ; Wagler, de Actna poemate, 2-5.

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scarcely credible corruptions: words are wrongly divided, whole or half-lines omitted, crosses or other marks of a lost meaning appended ; and in the more difficult or scientific sections of the poem, the reader is left to feel for a meaning which obstinately refuses to come into sight. Anybody may test this for himself by a glance at the earliest editions, which were all printed from these fifteenth-century MSS., or at the explanations of corrupt passages proposed in these editions by the scholars of the latter fifteenth and early sixteenth centuries. Even Scaliger, who edited the PseudoVergilian opuscula in 5572 , with all his vast knowledge and his trained critical acumen, could make little of his bad materials, and by the confession of Haupt, has not been successful in his explanation of Aetna. Nor were the scholars of the seventeenth and eighteenth centuries, Heinsius, Le Clerc, Wernsdorf, much better off than their predecessors. Heinsius, indeed, knew at least some of the lections ascribed to the so-called Gyraldimus; and in his second edition of Claudian ( 1665 ), dedicated to Christina of Sweden, corrects some of the obscure passages of Actna by their help. But none of these scholars had seen the Cambridge MS.; and even as late as 1837 , when Haupt published his Quaestiones Catullianae, in which Aetna is treated at considerable length, he had not heard of the existence of this, the one primary source for the constitution of the poem in its entirety.

Treading closely in the steps of Munro, whose complete collation of $C$, published in 1867 , must, as I would again enforce, be considered the first step towards a perfectly adequate criticism of Aetna, I will now descend to a more particular examination of some of the points in which $C$, with the Stabulensian fragment $S$, forms a class distinct

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from all the fifteenth-century copies. The Gyraldinian readings may here be passed by, as they extend to only a small section of the poem ( $138-285$ ) ; and their genuineness, regarded as a whole, is not quite beyond suspicion.
(a) The following verse of Aetna is preserved in CS ${ }^{1}$ alone :-

61 In commune uenit iam patri dextera Pallas
In $C$ alone :-
468, 469 Illinc incertae facies hominumque figurae
Pars lapidum domita stanti pars robora pugnae
The following half-lines are found in $C S$, not in the fifteenthcentury MSS. :-

53 - que tertia sidera signis
326 siponibus actus (only sipon- remains in S)
444 Siculi uicinia montis (in $C$ alone, $S$ being lost here)
(b) The following verses are intelligible in CS, unintelligible in fifteenth-century MSS. :-

95 extremique maris curuis incingitur undis $C S$
Rehd. and $v$ curuis hic agitur (agitabitur $v$ )
$10 ;$ Sed tortis ${ }^{2}$ rimosa cauis $C S$
totis xuth cent. MSS.
121 errantes arcessant undique uenas $C$
et undas Rehd. ab undis $\boldsymbol{z}^{\prime}$
192, 3 custodiaque ignis Illi operum est arcent aditus $C$ opertum est arcent dictis Rehd.

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209 Exigitur uenti turbas auertice saeuo $C$ uetitur saxa uertice $\ldots+($ sic $)$ Rehd.
344 Cum rexit uires $C$
Cur exit uires Rehd.
372 Causa latet quae rumpat iter $C$ quaerunt pariter xyth cent. MSS.
383 Si cessata diu referunt certamina uenti $C$
Si cessat á iure ferunt
Rehd.
434 nec obesa bitumine terra est $C$ acumine Rehd. Arund.
490 Quod si forte cauis cunctatus uallibus haesit $C$ uasibus Rehd.
537 Heraclite tui $C$
Heracliti et ubi est Rehd.
Eradicet ubi Helmstadt MS.
574 felicesque alieno intersumus aeuo $C$ intersūmo Helmst. transumere Kehd.
(c) Cases where $C$, though wrong, points unmistakably to the right reading :-

213 Nam prope nequiquan par est uolentia semper $C$ from uolentia it is a short step to violentia. The v. is corrupted in Rehd. as follows :-

Nam pro poena quicquam par est uoluentia semper. 335 Prospectant sublimis opus $C$
i. e. Prospectans s. o.

Prospectat Rehd. a step farther from the true reading.
398, $399 \quad$ Sed maxima causa mola acris
Hlius incendi lapis est siuindicat aetnam
i. e. is (or, sic) uindicat.

In Rehd. the v. appears thus :-
Illius incendia lapis sic uendicat aethnam, +
484 Incipit et prunis dimittit collibus undas $C$
pronis Schrader, Suringar, Munro.
Most fifteenth-century MSS. have primis.
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569 Traducti materia et terris per proxima fatis $C$
Traducti maria, the conj. of De Rooy, is simple and generally accepted as right.

Rehd. gives Tracti materia, which is a step towards the more complete vitiation which is found in some late fifteenth-century MSS., e. g. MS. 207 in the Museum of Naples, Traduce materia.

Another test of the superiority of $C$ is orthography. It has artus arte not arctus, arcte, caelum not coelum, temptare not tentare, nequiquam not nequicquam, Iuppiter not Iupiter. harena not arena, saecula not secula, sucosior not succosior, lucina not buccina, siponibus not siphonibus, inice not iniüce, cometen not cometem, Bootes not Boethes, Laeda not Leda. Not that it is without spellings of less authority: even $C$ has not escaped that predominant error of MSS. Ly'gurgus for Iycurgus ; and so humida, extinctus instead of the more correct umida, exstinctus ${ }^{1}$. Some few traces of st for est after -ae have survived, luna . est $=$ lunaest 230 , terrent for terraest 387 .

Among the fifteenth-century MSS. there is little to choose. The Rehdiger codex, which I have published in full in the Journal of Philology, xx. 207-223, is a fair representative of them ; Vat. 3272 , containing $1-433$, has some readings of its own which deserve consideration, yet as a whole is deplorably corrupt. Still these MSS. are not to be entirely neglected, as they contain occasional lections which are obviously right, and it cannot be demonstrated that these are all corrections of Italian scholars of the Renaissance. Those who are familiar with the transmission of classical

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texts in the Middle Age, who by the constant examination and comparison of the MSS. of particular authors, have arrived at something like perception of the probable course by which they become at first slightly, by degrees desperately, vitiated, know that the progress of this vitiation is variable, and is influenced by very different accidents. A few instances will suffice to explain my meaning.

In 439 our tenth-century MS. (C) gives Pars tamen incendi maiore frixit, the fifteenth-century MSS. have maior refrixit, rightly. We cannot infer from this that all the early, but now lost, MSS. of Aetna (say of tenth, eleventh, or twelfth centuries) agreed with $C$, and that the correction was made in the fourteenth or fifteenth century ; the wrong division in the words maiore frixit is not necessarily early, the right division late: it is equally possible that this latter descended to the fifteenth century from an early MS. distinct from $C$. So, again, the fifteenth-century MSS. give in $406^{1}$ Et metuens natura mali; $C$ has naturam alii ; but we cannot infer that the former and obviously right reading did not descend from some other tenth-century MS. where the words were divided correctly. For this reason I have thought it the safest course to reject the ascription of such lections to the convenient symbol Itali, although it has the support of one of the greatest critics of the last hundred years, Lachmann: I have preferred to mention the exact MS. in which such lections occur, not venturing to pronounce whether the correction was made early or was only introduced when a more scientific knowledge of Latin had set in. On similar grounds I have once or twice hesi-

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tated whether to follow $C$ or Rehd., e. g. in 511,512 , where $C$ gives fauilla Flumina proprietate simul concrescere : Rehd. and Arund. have fauillam Plurima. Both $C$ and Rehd. are in this instance corrupt : for neither fauilla nor fauillam can well be right: but the over-frequent repetition of the word flumen in this part of the poem is rather against $C$, while plurima would form an intelligible antithesis to materiam aliam: the mass of the stone to the smaller and liquefying portion.

During my stay in Rome in 1887 I examined several of these late copies of Aetna, all of them more or less interpolated. But it must be considered very unfortunate that the codex of the later fourteenth or early fifteenth century, which I discovered in the Corsini palace, and which contains a copy of the Culex ${ }^{1}$ of unique importance, has preserved only the first six verses of Aetna, enough, however, to show that the archetype from which it was intended to be copied entire was good, and did not belong to the inferior class. Had we, I will not say the whole, but half of Aetna preserved to us in this codex, we might have been able to illumine some of the dark passages where $C$ and $S$ leave us groping. A MS. in the Chigi ${ }^{2}$ palace which I looked at was disappointing; not less so one belonging to the Urbino collection in the Vatican (353), and another in the Naples Museum. A somewhat higher importance attaches to one

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of the MSS. in the British Museum collated by Munro, Arundel 33 ; Sloane 777 is considerably interpolated.

There are besides at least three collections of excerpts in existence, two of them collated by Bährens, one by myself. The two former are at Paris, 7647 and $17903^{1}$; the last is in the Escorial. This MS., Q. r. 14, among excerpts from a great variety of Latin works, prose and poetry alike, (notably an unusually large collection of seventy lines and half-lines from the Argonautica of Val. Flaccus), has fortyone verses of Aetna. I shall here quote from my description published in the Cambridge Journal of Philology, xxii. 3I3-3r5.

Virgilius in Ethna, Quam iocundum sit scientie non cupiditati operam dare.
I Inmensus labor est sed fertilis idem [221]
2 Digna laborantis respondent premia curis [222]
3 Scire quot et que sint magno natalia mundo [227]
4 Principia et rerum dubias exquirere causas [228+225]
5 Solis scire modum et quanto minor orbita lune [230]
6 Haec breuior cur bissenos cito peruolet orbes [231]
7 Annuus ille meet quod [q'] certo sydera currant [232]
8 Ordine [cett. omissa sunt] [233]
9 Scire uices etiam signorum tradita cura est [234]
Io Nubila cur celo terris denuntiet imbres [235]
11 Quo cubeat [sic] phebe quo frater palleat igne [236]
12 Tempora cur uariant anni primaque iuuenta [237]
13 Ver estate perit cur estas ipsa senescit [238]
14 Autumpnoque obrepit hiems et in orbe recurrit [239]
15 Axem scire helices et tristem nosse cometem [240]
16 Lucifer unde micet . quaue hesperus •unde boetes [241]
17 Saturnique stella tenax quae [ $\bar{q}$ ] martia pugnax [242]
18 Quo rapiant naute quo sydere lintea tendant [243]
19 Scire uias maris et celi predicere cursus [244]
${ }^{1}$ Bährens, p. 15, ascribes 7647 to the twelfth or thirteenth centuries, 17903 to the thirteenth century.

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20 Quo uolet orion quo incubet index ..... [245]
21 Et quocunque iacent tanto miracula mundo ..... [246]
22 Non digest.l pati nec aceruo condita rerum ..... [247]
23 Sed manifesta notis certa disponere sede ..... [248]
24 Singula diuina est animi ac iocunda uoluntas ..... [249]
25 Non oculis solum pecudum miranda uidere ..... [223]
26 More nec effusis in humum graue pascere corpus ..... [224]
Conquestio quod maiorem demus operam augende pecunie
quam scientie.
27 Torquemur miseri inprimis premimurque labore ..... [256]
28 Vt sese pretio redimant rerumque [sic] professe ..... [260]
29 Turpe silent artes uiles inopesque relicte ..... [261]
30 Torquentur flamma terre ferroque domantur ..... [259]
31 Scrutamur rimas et uertimus omne profundum ..... [257]
32 Semen ut argenti queratur et aurea uena ..... [258]
33 Noctes atque dies festinant arua coloni ..... [262]
34 Callent rure manus glebarum expellimur usu ..... [263]
35 Fertilis haec segetique feratior altera uiti ..... [264]
36 Hec platanis humus hec herbis dignissima tellus ..... [265]
37 Hec dura et melior pecori-siluisque fidelis ..... [266]
38 Aridiora tenent olee $\cdot$ succosior ulmis ..... [267]
39 Grata leues crutiant animos et corpora sause [sic] ..... [268]
40 Horrea uti saturent tumeant et dolia musto ..... [269]
41 Plenaque desecto surgant fenilia campo ..... [270]These Escorial excerpts are identical with those at Paris.They almost always agree with $C$. There are four cases inwhich they do not. 230 et quanto minor orbita lune Esc.,et quanto minor orbita luna $\cdot$ est $C ; 266$ Haec dura et Esc.,Haec diuiti et $C$; 232 Annuus ille meet Esc., Annuus illemonet $C$; 267 ulmis Esc., ulmus C. This proves myassertion that if we had other MSS. of a date as early as$C S$, or only a little later, we should find at least somevariations of importance.

Hitherto our path has been clear enough. We have on the one hand two early MSS. (CS), one entire of the tenth, the other imperfect of the eleventh century ; also a short

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body of excerpts drawn from a source not practically different, yet exhibiting lections which at times diverge from CS, at times correct them. We have on the other hand a number of fifteenth-century MSS. all more or less vitiated, yet not without their use, as at times preserving what seems likely to be the original reading. Between these two classes we can, of course, have no difficulty in deciding which to follow. $C S$, and especially $C$, are our only safe guides ; the other class is comparatively of little account.

But we are now confronted with a problem of some difficulty. For in addition to the sources already mentioned we possess a number of various readings on one portion of Aetna ( $138-28_{5}$ ) which profess to be derived from a far older codex than even $C$, and which include some corrections of such excellence as to warp the judgment of critics into believing that in this body of variants we possess an uncorrupted tradition which outweighs all our other sources. This is practically the view of Jacob and Haupt: Bährens made of them a first class, to which all other MSS. are subordinate: he has been followed even more pronouncedly by Wagler, Hildebrandt, and Sudhaus. This was not so always. Wernsdorf when editing Aetna in his Poctae Latini Minores ( 1785 ) used them with hesitation: Munro, though sometimes adopting them, did not scruple at times to reject them in favour of $C$ : my own feeling, which originally went beyond Munro in his acceptance, changed as soon as the real test of comparison, the two MSS. C.S, had become more minutely known by personal inspection, collation, and transcription ${ }^{1}$, and this doubt has found expression in various papers communicated to the Journal of Philology'

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at intervals from 1887 to the present time. Very lately Alzinger has subjected all these variants to a laborious and impartial scrutiny, and the result may be stated in his own words. 'The codex Gyraldinus has played out its rôle as "best source." As basis for the formation of the text of Aetna, CS alone can count henceforward, however corrupt and disfigured their transmission, and however hard their riddles to explain.'

Lilius Gyraldus (Hist. Poet. iv. p. 372, ed. Basel, 1545) in his life of the poet Claudian writes thus: 'Composuit uero multa Claudianus quae in manibus habentur, inter quae et nonnulla Graeca, ut Gigantomachiam, ex qua et Graecos uersus legimus . . . Extant et Claudiani in Graecorum epigrammatum uolumine de crystallo uersus qua de re eiusdem et Latini leguntur. Extat item de Aetna monte, quod an ipsius legitimum sit nee probare nec refellere ausim. ex antiquissimo certe et castigato codice qui Francisci Petrarchae fuisse creditur, illud ego ipse exscripsi.'

From this it would seem that among the poems ascribed to Claudian were some in Greek, a Gigantomachia, and an epigram on a crystal ; and that there was also extant with the same ascription a poem on Mount Aetna, which Gyraldus had copied with his own hand from a correct and very ancient MS., which was believed to have once been in the possession of Petrarch. He does not say that this was a MS. of Claudian ; but this is a reasonable inference from his statement. For in all the earliest MSS. of the poem, whether entire or in excerpts, with which we are acquainted it is ascribed to Vergil, and to Vergil only : if therefore Gyraldus attributed it, though doubtfully, to Claudian, it must have been an inference from its inclusion in a volume containing other works of that poet.

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What became of the copy of Aetna which Gyraldus made from this early MS. is unknown. But when Heinsius was writing his notes on Claudian (second ed., $1665^{1}$ ) he was in possession of some very ancient variants in the text of Actna, by the help of which he has corrected two passages from it. On In Ruf. ii. 527 he cites Aetn. 140 thus: Cernis et in siluis spatiosa ${ }^{2}$ cubilia retro Antraque demersas penitus fodisse latebras; adding,' quomodo uersus illi ex antiquis membranis legendi.' Again, on Rapt. Pros. i. 17y he cites Aetn. 218-220 thus: Nunc quoniam in promptu est operis natura solique Vnde ipsi uenti, quae res incendia pascit, Cur subito cohibent uires, quae causa silendi ; adding, 'quomodo illi castigandi sunt ex ueteri codice.' From his preface ${ }^{3}$ it would seem that the source of these variants was a codex in the Medicean Library at Florence, which 'schedae Mediceae' contained excerpts not only from Aetna, but Claudian, both drawn, as Heinsius believed, from the codex of Gyraldus above mentioned. The actual and very old codex of Gyraldus had disappeared, and all the attempts which Heinsius and his friend Langermann
${ }^{1}$ Not in the first edition of 1650 .
${ }^{2}$ I cannot find spatiosa in either of the two collations of Gyr., that of ${ }^{1} 756$ or that of 1797 . It is however in Ald. ${ }^{1} 517$.
${ }^{3}$ Praef. p. 5, ed. Amstelod. 1665. Heinsius, speaking of the Vatican MS. of Claudian excerpted by Livineius, calls it the best and oldest of all, except Lucensis ille Gyvaldinus, cuius nihil praeter excerpta, atque illa satis oscitanter descripta, uidimus, quamquam uolumen ipsum, cum Lucac essemus, ut multa cum sedulitate, sic irvito suceessut sit inuestigatum ct mihi et Langermanno nostro, quod in co extitisse nomulla compertum haberem, multo usui futura, quae ab aliis membranis mutuari haud possis, quale carmen istud in Aetnam, quod in catalectis poctarum ueterum adscribitur Cornclio Scucro ct cuius partem potissimam, unlgatis exemplaribus longe castigatiorem, illic se obtulisse, tam Gyraldus ipse, quam schedae mediceae fidcn indubitatam facinut, atque omni e.xceptione maioren.

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made to recover it at Lucca, its supposed home, were uscless. These excerpts from Aetna did not extend to all the poem: Heinsius' expression 'pars potissima' implies that he did not expect to find more than a considerable section of the poem in the lost MS. of Lucca; and this would agree with the fact stated above that the Gyraldinian variants as we know them are confined to $138-285$. From the fact that the two corrections of Aetna made by Heinsius (as above mentioned) both occur in this section, and both agree, the former entirely, the latter in the word cohibent, with the completer set of variants which, since their publication by a Iena editor in $1756^{1}$ and Matthiae in $1797^{2}$, have been before the learned world, we may conclude that the two Heinsian excerpts are ultimately traceable to the same source as the completer collection published in 1756 and 1797.

That Heinsius' excerpts went beyond the two mentioned, is expressly stated by the elder Burmann on Ov. Met. i. 85, where illustrating Os homini sublime dedit caelumque tueri Iussit, he quotes Aetn. 223-226, first with the readings widere-posse fidem rebus-dubiasque-Sacra perurgentem caput atque attollere caelo, then with the emended readings ${ }^{3}$ afterwards published as Gyraldinian, tueri-nosse fidem rerum dubias exquirere causas-Ingenium sacrare, caputque attollere caelo; adding that so we must read the passage 'ex antiquo codico Mediceo, quem Heinsius contulit.'

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This takes us a step farther ; Heinsius, if we may believe Burmann, himself made a collation of these readings. This need not mean more than that he copied them into some edition of Aetna at second hand : it is not certain that he ever sazv the whole passage $\mathbf{1 3}^{8-285}$ as copied in extenso from the lost Lucca codex, or even the complete collection of excerpted readings we now possess. It was his habit to enter the variants of important MSS. in the margin of printed editions: and the younger Burmann states that two copies of Pithou's Epigrammata et Poematia Vetera (Paris, 1590 ) were so used by him ${ }^{1}$.

It is possible, but not proved, that one of these Heinsian copies of Pithou's Epigrammata is identical with the volume from which the Iena editor and later Matthiae drew the complete collection of Gyraldinian Extracts. Matthiae's is the fuller and more exact account ; he states that the copy of Pithou from which the Gyraldinian extracts came, had, written on the back of the title-page, 'In Aetna V. significat cod. Florentinum, quem inde habuit Ernstius, nempe solum partem illam.' This can only mean ${ }^{2}$ that where the letter V (Vetus) was added to a v . l. in the margin of the pages of Pithou containing Aetna, that v. 1. was drawn from a MS. at Florence ; which MS., i. e. the part of it containing that portion of Aetna to which the vv. ll. referred, came into the possession of Ernst : in other words, Ernst had a copy of Aetn. 138-285 as written in a Florence MS.

It is unfortunate that we do not know certainly who

1 Wagler, pp. II, 12.
${ }^{2}$ Birt, however, Claud. p. lxxxix, thinks that quem refers to Actna; which, though Aetna is found occasionally masc., or the writer of the note may have thought of the mountain, seems to me improbable.

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this Ernst was. It is generally supposed that he is the Henr. Ernstius who in $16 \psi^{1}$ published a one vol. Catalogue of the Laurentian Library. Munro, however, could find no reference in this Catalogue to the Florentine codex from which the Gyraldinian extracts, as just mentioned, are said to have been drawn ; nor could I. Still the date of this Ernst ( $1603-1665$ ), and his familiarity with the MSS. of the Laurentian Library, would agree with this identification ; and the short and incomplete character of his Catalogue might account for the omission of the MS. in question ; or it might have been passed over as a mere fragment. At any rate no such MS., i. e. no MS. containing Aetn. ${ }^{1} 38-285$ in full, or the excerpted variants published as Gyraldinian a century later, was known to Bandini when he issued his complete Catalogue of the Laurentian Library (1764-1778).

This is the more wonderful because Bandini does mention a fifteenth century MS. of that library (33.9), the first folio of which begins with Aetn. 270-285, i. e. the concluding sixteen verses of the very fragment of which Ernst is said to have had a copy taken from a 'Codex Florentinus.' What is more, this fragment agrees in a remarkable manner with the Gyraldinian readings as published in 1756 and 1797 from a copy of Pithou's Epigrammata; nor can it be doubted that it comes from an original identical with the Vetus codex known to Ernst, leaving off as it does with the very same line. Whether, however, the writer of these sixteen verses copied also the preceding $138-269$, and this originally complete fragment was known to Ernst, or whether Ernst's copy was wholly independent of these sixteen verses, are questions which we cannot solve. Bährens held the former view : Birt, Claudian, p. xc, conlxix

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siders that the Laurentian fragment was never more than the sixteen verses which still survive.

It must here be stated that this Laurentian MS. 33. 9 contains, besides Aetn. 270-285, the minor poems of Claudian (p. 287 sqq . in Birt's edition), written in a hand recognizably ${ }^{1}$ the same which has added in a copy of the Vicentine ed. princ. of Claudian, also in the Laurentian Library (A. 4. 36), variants on most of the carmina maiora drawn from a very old codex, thus described in a note on the first book In Rufinum (v. 20)' hinc coepi conferre cum uetustissimo codice amici cuiusdam Lucensis ${ }^{2}$. geminis punctis . . notuturus quae illinc emendabo.' The second book of the In Rufinum and the other major poems of Claudian have also variants, which seem to be in the same writing, but the source of these is called 'cod. B,' leaving it doubtful whether the codex of Lucca is identical (as Birt thinks) with ' cod. B' or different. However this may be, Heinsius knew these variants and set great store by them : in his edition of Claudian, they are constantly quoted as Luccan or drawn from a cod. Lucensis. He believed them to come from a MS. earlier than the oldest, this earlier MS. to have been identical with the codex used by Gyraldus for copying Aetna. Hence he expended no little effort on the attempt to re-discover it at Lucca, not with more success ${ }^{\text {3 }}$, despite his intimate relations with the most exalted patron ${ }^{4}$
${ }^{1}$ Birt, p. Nxxxiv. By the kindness of Father Ehrle, S. J., Librarian of the Vatican, I possess an exact transeript of these 16 vv ., which will be found on p. 134. They are written on the first of twelve paper leaves (fol. ro2-113 ${ }^{v}$ of the entire MS.) in double columns, and of the fifteenth century.
${ }^{2}$ This is the origin of the name Lucensis for the supposed eighth century MS. of Claudian.
${ }^{3}$ See the extract from his Preface, quoted p. I3.
${ }^{4}$ Queen Christina of Sweden.

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of scholars at that time, than has attended the various efforts to bring to light the lost eighth-century codex of Silius' Punica ${ }^{1}$.

It is not difficult to see that this belief of Heinsius, and from him of scholars generally, has many points of attack. The excerpts in Laur. A. 4. 36 and 33. 9 are, it is true, supplementary to each other ; they are valuable as representing a very ancient source ; but it cannot be shown that the source of the variants on In Rufinum $I$, the codex Lucensis, was also the source of the other variants in the two volumes. If it was, why should it be called now Lucensis, now cod. B ? Such a difference of nomenclature could only be confusing. And if the scribe who copied the variants of In Rufinum I obtained his'uetustissimus codex' from a friend at Lucca, it is a long leap to the conclusion of Heinsius that it must have remained there, as if it had been in some public library. Again, allowing that this very old MS. in possession of a Luccan, was the one fount from which ${ }^{2}$ both sets of variants on Claudian flowed, it does not follow that the Aetna variants, though, to the extent of sixteen verses, they exist in one of the two Laurentian MSS., were drawn from the same Luccan codex : still less that this so-called Luccan codex was that from which Gyraldus early in the sixteenth century copied Aetna. Such reasonings are fallacious: they predispose a logical mind to suspect error in the subsequent stages of inquiry.

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We may, however, formulate what Heinsius tells us thus. When he published his second edition of Claudian (1665), and even, it would seem, before his second journey to Italy with Langermann in $165_{2}$, he had seen a set of excerpts on a large section (pars potissima) of Aetna, which in correctness were far superior to the vulgate text. They were extant in the Medicean Library at Florence, and were taken from a MS. of great antiquity, no longer to be found, but presumably the same from which Gyraldus had copied the poem early in the sixteenth century. Some of them at least were in Heinsius' possession, and he has emended two passages of Aetna from them: but he seems to have distrusted the accuracy ' of the copy he had seen of these Florentine excerpts on Claudian, and probably included those on Aetna in the same condemnation.

All these variants on Aetna, generally known as Gyraldinian because they are believed to have come from the codex from which Gyraldus copied the poem in full, I shall now cite from the two reports of them (1) in Acta Societatis Latinae Ienensis for 1756 , Tome v. pp. 3-6; (2) by Matthiae, Neue Bibliothek der schönen Wissenschaften, Tome lix. pp. 311-327. The former I quote as $I$ : the latter as $M$.

138 Intercepta licet densaque abscondita nocte $I$
139 P . chaos et sine fine minas marg. uastum $M$ correcting $I$
141 Antraque demersas penitus fodisse latebras $I$
142 aeri tantum effugit ultra $I$
145 abstrahe rebus
I
147 Semper et inclusa (in incluso $M$ ) nec uentis segnior ira est $I M$
148 mouens $I$

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150 riguos $I$ riuos $M^{1}$
151 flammaue ruit $I$ flammaeue ruit $M$
152 Obliquumque secant quae causa tenerrima caussa est $M$
153
155 solido si staret in omni $I$
157 conferta immobilis esset $I$
158 concrescere $I$
159 subitis $I$ ora $I$
160 patula $I$ uastosque recessus $I$
161 Falleris et nondum certo tibi lumine res est $I$
162 Namque illis quaecumque uacant hiatibus omnis $M$
163 Et sese $I$
164 Conceptae $I$
165 qui teneat $I$ Quippe ubi qui teneat uentos aquasque morantes $M T$
defit cessant $I$
166
167 Explicat erranteis et in ipso limite tradunt $M$
tradant $I$ (only this zoord)
168
169 turbanti faucibus illo $I$ densaque premit $I$
170 Nunc euri boreaeque notus, nunc huius uterque est $M$
172 soli $I$
174 antiqui $I$
175 Haec immo cum (quum $I$ ) sit species $I M$ naturaue terrae $M$

| 176 |  |  |
| :--- | :--- | :--- |
| 178 | illi trahat | $I$ |
| 182 |  |  |

182 Porrigit $M M$ hinc $M$ artus ( $I M$ ) penitusque exaestuat
ultra $M$
183 scissae $I \quad I$
184 . aliae (for uaries) $I$
186 Haec illi sedes tantarumque area rerum I/
$186 b$ Haec operi uisenda sacri faciesque domusque $I$
(This v . is not found in any of the extant MSS.)
187 incendii $I M$
188 paruo aut tenui discrimine signis $I$
189 sub exiguum uenient tibi pignora tempus $I$
' Matthiae says 'riguos ist eine Heinsische Emendation.' lxxiii

213 nequicquam pars $I$ Nam prope nequicquam pars
est uiolentia flammae $M$
215 auxilium $I$ corpora $I$
216 audet $I$
217 Hinc $I$ magnusque qui sub duce $I$
219 Vnde $I$
220 Cur subito cohibent iners $M$
222 Pigra $I$ laboratis $M$
223 rerum tueri $I$
226 Ingenium sacrare caputque attollere caelo $M$
227
229
magno fatalia $I$ uinclo $I$
231 Hoc breuior cursu bis senos peruolat orbes $M$ 233 quaeue (quae $M I$ ) suos seruent incondita motus $I . I I$ $234^{\text {b }}$ Sex cum nocte rapi totidem cum luce referri $I M$ (this $v$. is not found in any of the extant MSS.)

235 Panope caelo $I$
237 uarient $I$ uer prima iumenta 238 Cur $I$ $24^{2}$ quae ...quae $I$
243
245 Qua uocet $I$
247 congesta
250 omni
pandant excubet $I$
$I$ $I$ I $I$ Ixxiv

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251 Quaeque in ea ..... I
252 magis affinis ..... M
253 mortali cuiquam est ..... I
254
ac $I$ segne est $I$ 255
256 Torquemur miseri in paruis terimurque labore $M I$
Then the three vv. Scrutamur rimas-Quaeritur argenti
-Torrentur flamma, which in the extant MSS. follow Non
subito pallere sono non credere subter. ..... M
261 Tum demum humilesque iacent inopesque relictae ..... M
263 expendimus usum $I$
264 Fertilis haec segeti feracior altera uiti ..... M
265 plantis ..... $I$
266 duro ${ }^{1}$ ..... I
269 Horreaque ut sature tumeant ut dolia musto .....  1
271 Sic auidi semper quouis est carior ipsis ..... $M$
273 Sunt animi fruges haec rerum est optima merces .....  $1 /$
274
275276
278279intendat $I$280 reperta $I$
282 seruent $I$
283 tenues in se $I$
285 infessa est atque hinc obnoxia uentis $I$

These readings are of the most diverse quality. Some of them are of undoubted goodness and hardly to be arrived at by conjecture. The most notable of these is 226 Ingenium sacrare caputque attollere caelo for Sacra per ingentem capitique a. caelum of C, 213 Nam prope nequic-
${ }^{1}$ dura $t t$ is not expressly said to have been in Gyr. Matthiae's words, p. 326, are 'Die gewöhnliche Lesart dwa at melior gründet sich auf Scaliger's Handschrift und wird durch die Florentinische bestätigt,' would be true of duro as reported by the Iena editor, and do not prove that dura et was the reading of Gyr. as seen by Matthiae.
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quam pars est uiolentia against par est of $C$, for parsest is a corruption of persest, the excellent emendation of Wagler ; ${ }^{1} 4^{1}$ Antraque demersas penitus fodisse latebras against $A$. demissa pedibus fodisse latebris; 169 densaque premit premiturque ruina Nunc euri boreaeque notus munc huius uterque est against densique premunt premiturque ruina Nunc furtion boreaeque noto nunc huius uterque est; in this case the genuineness of $G y$ r. is not lessened, but increased by the unintelligible est; 165 aquasque against -a quaeque of $C$, leading as it does to the emendation of Munro acuatque (now generally accepted) $\mathbf{1} 87$ incendii where $C$ gives incendi ; the -ii, though unmetrical, is exactly the sort of error (if we may rightly call error what was probably explanation ${ }^{1}$ ) which belongs to an early source ; 263 gleharum expendimus usum, against $g$. expellimur usu of $C$; 266 duro against diuiti of $C$, for though duro cannot be right, its close agreement with dura et of the Paris and Escorial excerpts points to an early source ; 220 Cur subito cohibent iners for Cum s. cohibetur, inest pointing to cohibentur, iners; 275 multum against multos of $C$, pointing to mutum, the emendation of Haupt ; 278 Tartara rumpi against Tartara mundi of $C ; 283$ tenues in se abstrahat auras for neue insé abstrahat auras of $C ; 178$ illi against Illine of $C$.

Others are good or plausible in themselves but such as would easily occur to any scholar well trained in Latin poetry; I38 densaque abscondita nocte for densaeque a. nocti of $C$; 151 flammaue ruit for flamma uerrit of $C$; 153 hiantes for hiatu of $C$; 155 in omni for inamni of $C$; 157 conferta immobilis esset for confert immobilis $e$. of $C$;

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166 defit for desint of $C$; 172 soli for solo of $C$; 186 Haec illi sedes tantarumque area revum for Haec illis tantarum sedesque arearum est of $C ; 207$ ullis for ulli of $C ; 209$ Exagitant for exigitur of $C ; 219$ Vide for una of $C ; 225$ rerum for rebus of $C ; 247$ congesta for digesta of $C$.

A third class consists of readings which are suspicious either as wrongly, or imperfectly, or unmetrically reported, or as unintelligible, or as too widely differing from our one unimpeachable MS. $C$.
a. Readings wrongly, imperfectly, or unmetrically reported.

139 Prospectare chaos et sine fine tminas marg. uastum Gyr
Prospectare procul chaos et sine fine ruinae $C$
142 Incomperta uia est taeri tantum effugit ultra Gyr operum tantum effluit intra $C$
147 Semper et inclusa $I=\{G y r$
Semper in inclusụs (sic) $C$
152 Obliquumque secant tquae causa tenerrima caussa est $\dagger$ Gyr
Obliquumque secat qua uisa tenerrima causa est $C$
162 Namque illis quaecumque uacant thiatibus omnis $G y r$ Namque illuc quodcumque uacat hiat impetus omnis $C$
167 erranteis et in ipso limite tradunt $M$ (tradant $I$ ) errantis et inipso limine tardant $C$

Note the correct orthography in $C$ errantis, the improbable in Gyr. erranteis.

217 Hinc princeps magnusque tqui sub duce militat ignis Gyr.
Hinc princeps magnosque sub hoc duce militat ignis $C$
26I Tum demum humilesque iacent inopesque relictae Gyr. Tum demum uiles taceant i. r.

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Gyr. here presents two impossibilities humilesque after tum demum, and the indic. iacent where the subj. is required.

264 Fertilis haec segeti $\dagger$ feracior altera uiti $G y r$.
Fertilis haec segetique feracior, a. u. C
269 Horreaque ut sature tumeant ut dolia musto Gyr. Horrea uti saturent, tumeant et dolea musto $C$
(I) As Alzinger well observes, que of Gyr. is meaningless : (2) what is sature?

271 Sic auidi semper quouis est carior illis ipsis $G y r$. and Laur. 33. 9
Sic auidi semper qua uisum est carius istis $C$
285 infessa est Gyr. and Laur. 33.9 infestus $C$
b. Readings of $G y r$. which, as stated in $I$ or $M$, are not intelligible or scarcely.
$150 \underset{\text { riguos } M}{\text { riguos }}=\}$ Gyr. $\quad$ rigidos $C$
riuos becomes intelligible if altered to priuos (Unger), but is in itself without meaning : riguos, I think, would be wrong.

$$
176 \text { trahat Gyr. trahit } C
$$

The subj. has no proper meaning.
182 Corrigit hic artus penitus quos exigit ultra $C$ Porrigit hinc artus penitusque exaestuat ultra Gyr.
211 Hac causa expectata ruunt incendia montis $C$ Haec caussae expectanda tterunt Gyr.
235 Nubila cur caclo terris denuntiet imbres $C$ Nubila cur + Panope caelo Gyr.

Why Panope? Sudhaus says because the passage of the Georgics (i. 430-437 At si uirgineum-Panopeae et Inoo Melicertae) in which the prognostics of wind to be drawn from the moon are mentioned, ends with a description lxxviii

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of seamen paying their vows to Claucus, Melicerta, and Panopea. This will hardly satisfy. It would be better to make Nubila Panope $=$ nubila facies tranquilli maris, ' clouds on a calm sea,' or clouds rising on a calm sea.
c. Readings of $G y r$. which are suspiciously remote from $C$. 161 Fallere sed nondum tibi lumine certaque retro $C$ Falleris et nondum tcerto tibi lumine res est Gyr. 175 Haec primo cum sit species naturaque terrae $C$ Haec immo naturaue

Gyr.
What is the meaning of immo?

184 Inter opus nectunt uaries
aliae
C
Gyr.
189 Mille sub exiguo ponentibus tempore uera $C$ Mille sub exiguum fuenient tibi pignora tempus Gyr. 190 Res oculique docent res ipsae credere cogunt $C$ Res oculos ducunt

This is a very bad variant: $C$ is in every way superior. 198 Pellitur exutae glomeratur nimbus harenae $C$ Pellitur exhaustae glomeratim Gyr.
233 Ordine quaeue suo errant incondita cura $C$
quae suos seruent incondita motus $G y r$.
245 Quo uolet Orion quo setius incubet index $C$ Qua uocet Orion excubet Gyr.
251 Et quae nunc miranda tulit natura notare $C$ Quaeque in ea

## s. est

253 Nam quae mortalis spes quaeue amentia maior $C$ mortali cuiquam est
254 In Iouis errantem regno perquirere uelle $C$ diuos $G y r$.
I shall now mention those readings of Gyr. which on internal grounds may confidently be pronounced zerong. The most decided case is one which Alzinger's collection of Lucretian parallels first brought into prominence. Alzinger Ixxix

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shows (Studia in Aetnam Collata, p. 98) that Lucretius twice combines unde repente vi. 667, 1090. In agreement with this we find in Aetn. 280 unde repente quies, for so it is written in $C$. Gyr. as reported by $I$ and Laur. 33.9 give unde reperta quies, which looks like a bad correction and is undoubtedly wrong.

A second case is 259 . There the poet speaking of man's restless activity, describes him as torturing the earth with fire and iron tools to wring from it its secret, Torquentur flamma terrae ferroque domantur ; so C. Gyr. gave Torrentur a commonplace word, which has no special force (Alzinger, Der Wert des Cod. Gyrald. p. 858).

A third case is 222 . It is in a passage modelled on Geor. iv. 6 In tenui labor, at tenuis non gloria.

> Aetn. 22 inmensus labor est sed fertilis idem. Digna laborantis respondent praemia curis.

Gyr. had Pigra laboratis. We need no reference to Vergilian parallels (Alz. quotes Aen. ix. 252 Quae uobis quae digna, uiri, pro laudibus istis Praemia posse rear solui?) to prove the superiority of $C$ : digna praemia and laborantis curis correspond and harmonize: in Gyr. not only is Pigra in opposition to the poet's aim, which is to prove that if the task is vast, it has its adequate reward, but laboratis curis is artificial and belongs to the later latinity of Val. Flaccus and Statius.

It would seem from this investigation that the a priori suspicions attaching to the Gyraldinian variants are reinforced by an examination of the variants themselves. Some few of them are indubitably wrong : others are barely, if at all, intelligible ; a large number must have been wrongly or imperfectly reported; a still larger number are of the kind lxxx

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which a well-trained scholar might easily make: and in some cases has actually made.

On the other hand a certain proportion of them justifies the description of Heinsius, as far more correct than the vulgate text, as he knew it from Aldus, Scaliger, and Pithou. But these editions were printed from fifteenth century MSS. and reproduced all their errors. Heinsius had no good standard to appeal to ; no codex of an early period like $C$ or the Stabulensian fragment was known to him. Davies of Cambridge, indeed, seems to have examined $C$ early in the cighteenth century : but this was after Heinsius' death. We may see the wretched state in which the criticism of Aetna remained all through the seventeenth century ${ }^{1}$, from Le Clerc's edition ; and how little scientific knowledge could effect where good MSS. did not supply a trustworthy basis of criticism.

It must not, however, be forgotten that we have still extant in Laur. 33.9 a short passage of Aetna, written in a hand of the fifteenth century: that this fragment contains the last sixteen verses of the very portion of the poem to which the Gyr. excerpts belong, and that its readings, except in one or two instances, agree with these excerpts. It is a reasonable inference that the other $G y r$. excerpts come from a source ultimately the same, and therefore that we cannot lightly dismiss them as without authority. This becomes more important in reference to the two extra verses which the Gyr. excerpts include, Haec operi(s) uisenda sacri sedesque domusque; and Sex cum nocte rapi, totidem cum luce referri. These two verses are excellent in themselves, and since their publication in the eighteenth century have generally been accepted as genuine, e. g. by Jacob, Haupt, Munro, Bährens, and Sudhaus.
${ }^{1}$ And indeed till the latter half of the nineteenth. lxxxi

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Whatever suspicion attaches to them, they share in common with the other excerpts: it is not inconceivable that they were written by modern scholars, but it is far more likely that they were in the MS. whence Laur. 33. 9 was copied, and from which, presumably, the other, or most of the other, excerpts came.

Similarly, it would be rash to assert that the right location of the three verses Scrutamur rimas-Quaeritur argentiTorrentur ${ }^{1}$ flamma did not also exist in the same codex: no one can prove that it came into the copy of Pithou containing the Gyr. variants from some one of the printed texts of Aetna ${ }^{2}$, or from a note written in manuscript by some scholar of the sixteenth or seventeenth century. But the doubt zeill suggest itself, and finds some confirmation from the fact that the Esc. extracts give these three verses (in this order $278-276-277$ ) after 261 (wrongly written Turpe silent artes uiles inopesque relicte) not after 277 .

And this feeling of doubt will assert and re-assert itself perpetually in every fresh survey of these lections. The groodness of some, the apparent certainty of a few, amongst them, at first sway the reader to unhesitating acceptance of the whole collection. Any weak points which they may offer he is ready for a time to forget or ignore. 'Thus, to take one of the passages which seems to have been known to Heinsius,

Nosse fidem rebus dubiasque exquirere causas Sacra peringentem capitique attollere caelum Scire quot et quae sint magno natalia mundo Principia

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the brilliancy of Gyr.'s correction

## Ingenium sacrare ${ }^{1}$ caputque attollere caelo

obscures the fact that Gyr. also gives fatalia, a v. I. which is manifestly wrong.

It may be argued, that as all the Gyr. variants profess to have $V$ attached to them, they all stand on the same footing, and are all drawn from an ancient source. But (1) neither the Iena editor nor Matthiae are explicit on this point, (2) even if they were, we cannot be sure of the exactitude with which they have been transmitted, from their earliest appearance in the cod. uetustissimus, to copyists of the fifteenth century, thence to transcribers like Gyraldus in the sixteenth, or excerptors like Ernst in the seventeenth. Pithou's Epigrammata et Poematia uetera, in a copy of which the Gyr. excerpts were written, is not earlier than 1590 ; if the cod. uetust. was really of the eighth century, an interval of 800 years elapsed between the fons primus and the earliest date at which they could have been copied into Pithou. If Ernst ${ }^{2}$ himself copied them into Pithou, this date will be removed to forty or fifty years later ; and if they are a copy from an original supplied by Ernst, this will bring them later still. As we actually know them, they are transmitted from the middle and end of the eighteenth century.

The conclusion then to which our inquiry has brought us, is that the Gyr. variants cannot be accepted unreservedly as ancient or genuine ; that such of them as, by general consent, are of commanding excellence, must not blind

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## PROLEGOMENA

our judgment to the impossible character of some, the improbable character of many : and that where they are in marked antagonism to $C S$, the two actually extant MSS. of Aetna which we know to belong to an early date, we are bound to give our first consideration to $C S$, our second to $G y r^{1}$.

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Variants in Aetna, from MS. D'Orv. x. 1, 6, $6=195^{2}$.
P. $36^{3}$ Cornelii Seueri Aetna in $m$. Apollonius apud Philostrat. I.v.
ib. 7 properent in m. properant.
p. 37, 2 adversum in $m$. aversum.
p. 38 deletur, nota marg. victor.
p. 41,8 vicula in $m$. vincla.
p. 44, 9 imbres in m. yris.
ib. 20 jacent in $m$. latent.
ib. 25 nunc in $m$. tot.
${ }^{1}$ It may be interesting to see what was thought of the Gy: variants by Walch, the editor of Act. Soc. Lat. Ienensis in which they were first published in 1756. In the Praefatio to the volume Walch writes thus:--Utrum omnes ac singulae loca male adfecta sanent at corrupta sic restituant, ut nulla amplius dicti isti poetae medicina egeant, nolo equident definire, hoc tamen certissimum est, permulta effata (? errata) harum lectionum ope optime entendari; aut certe e.x collat's inter se lectionibus, altera uulgari altera hornm codicum, quomodo legcudum forte sit, haud difficulter erun posse. It is true that he includes with the Gyr. variants, two sets of variants on other poets (dicti isti poetaci, which immediately follow. But the tone of his judgntent is unmistakably hesitating : he speaks, at best, modestly, and with no trace of the confidence which has led so many critics of the nineteenth century to place unqualified confidence in Gyr.
${ }^{2}$ This paper was originally published in The Classical Revicw for 1900, p. 123. I have since made some corrections.
${ }^{3}$ P. 36 refers to the second part of Pithou's Epigrammata et Poematiat Vetera, 1590.
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ib. 26 magna in m. magis. (Gyr.)
p. 45, 3 taceant $i n m$. iaceant.
ib. 7 dignissima in $m$. ditissima.
ib. Io caussae in $m$. curae.
ib. II et dolia in m. ut dolia. (Gyr.)
ib. I6 occulto in $m$. occultum.
ib. I 8 animumque in $m$. animosque. (Gyr.)
ib. 20 euertimus in $m$. euerrimus.
ib. 26 concrescant in $m$. cur crescant.
p. 46, 5 una in $m$. unda.
ib. 6 curas in $m$. auras.
p. 48, 16 aut aquilone, $\& c$., in $m$. Virgil.
p. 49, 20 uera in $m$. sera.
ib. 22 robore in $m$. robora. (Le Clerc.)
ib. 26 et potes, $\& c$., in $m$. Plautus.
p. 50, 17 iacet in $m$. iacens.
ib. 22 dicitur, \&c., in $m$. superest.
ib. 23 exstincta super: testisque Neapolim. Corrigitur: exstin super testisque cta: testis supeque Neapolin.
p. 51, 27 et tuto in m . e tuto. (Scill.)
p. 52, 4 sopita et in $m$. scobis iis.
ib. 15 curtis in m. curvis. (D'Orville, Sicula p. 239 (1764) and Munro.)
p. 53, 4 cunctis in $m$. unco.
ib. 15 ubi certo in $m$. certo sibi.
ib. I\& portam in $m$. formam.
ib. 19 tenet in $m$. tener.
ib. 21 vultu perdidit igneis in marg, vultum perdidit igni. (igne Scal.)
p. 54, 2 et ibi in marg. igni.
ib. 7. plumbi in $m$. plumbum. (Le Clerc.)
ib. 22 nostro fervet moderatior usu in $m$. nostros fervet moderatus in usus.
ib. 27 trementeis in $m$. frementeis.
ib. 29 fama in $m$. forma. (Wolf.)
p. 55, 5 Ogygus corrigitur Ogygiis.
ib. 6 que in $m$. quae.
ib. 17 carmen in $m$. crimen.

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p. 55, i8 vestra en in $m$. vestras.
ib. 19 evocat in silvis, \&c., in m. Devocet in silvis, at.
ib. 21 victis in $m$. multis.
ib. 26 parte in $m$. arte. (Scal.)
ib. 29 velatusque in marg. Cicer.
p. 56, 7 excanduit in $m$. incanduit.
ib. in torquet in m . torpet. (Scal.)
ib. I4 tremebant in m. tremendum. (Jacob, Mfunro.)
ib. i8 stulta in $m$. summa.
ib. 20 nimium in $m$. minimo. (Dorat.)
ib. 25 Concrepat ac in marg. Concremat ah. (Dorat.)
ib. 27 Amphinomus . . . fortes in m. Amphionus . . . sortis.
ib. 29 senemque $i n m$. senilem.
ib. 30 eheu in m . aevo.
p. 57, i3 illeque se posuit in $m$. illos seposuit.
ib. 15 vere... iura in $m$. purae... rura. (purae Hatht, rura Heinsius.)
These variants on Aetna are drawn from MS. D'Orville $195=$ Auct. x. 1, 6, 6 (17073 in Madan's Catalogue), containing on p. I this superscription 'Notae et emendationes Petri Pithoei ${ }^{1}$ in librum, cui titulus est Epigrammata \& poematia vetera, Parisiis 1590 in 12.' The MS. was written in the first half of the eighteenth century (Madan) : but it appears to be a bona fide copy of notes and emendations either actually in Pithou's own hand, or believed to be so. Some of the variants are interesting as identical with those of scholars long after Pithou ; others as perfectly new suggestions which appear to be of value in desperately corrupt passages. I will mention them in order.

251 The Cambridge MS. C has Et quae nunc miranda tulit natura notare, D'Orv. gives Et quae tot. This seems better than the so-called Gyraldinian reading $Q_{\text {ureque in }}$ ea. $252 C$ has

Haec nobis magna adfinis caelestibus astris.
Gyr. is said to have had magis. Whether right or wrong, $D^{\prime}$ Orv. here agrees with Gyr.
${ }^{1}$ Pierre Pithou died in 1596.
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261 Tum demum uiles taceant inopesque relictae.
So C. Gyr. had humilesque iacent, whence Matth:ae (1797) conj. uiles iaceant as D'Orv.
$26 S$ Grata leues cruciant animos et corpora causae. C.
Bährens (i88o) conj. curae : and so D'Orv.
269 Horrea uti saturent tumeant et dolea musto.
So C. The reported reading of Gyr. is tumeant ut ; and so $D^{\prime} O r$ r.

278 (257) Scrutamur rimas et uertimus omne profundum.
So $C$. cuerrimus of D'Orv. is also a late eighteenth-century conj. of Schrader's.

281 Concrescant animi penitus seu forte cauernae.
So C. Scaliger corrected concrescant to cur crescant, and so D'Orv. Probably Pithou took it from Scaliger's edition.

290 Praecipiti delecta sono premit una fugatque. $C$. unda Scaliger : and so D'Orv. probably from Scal.

291 Torrentes auras pulsataque corpora denset. C. curas is in Scaliger's 1572 edition, and was left uncorrected by him. The right reading auras in not only in $C$, but in Rehd. and most MSS. as well as Ald. 1517.

398 Vera tenaxque data est sed maxima causa mola acris. $C$. The v.l. Sera is new, but what meaning can it bear?

400 Quem si forte manu teneas ac robore cernas. C. robora is a conj. of Le Clerc (Gorallus) : and so D'Orz'.

423 In cinerem putresque iacit delapsus harenas. $C$. iacens of $D^{\prime} O r v$. is strange ; it is not an improvement, and can hardly be a modern emendation. Did Pithou draw it from a lost codex? It is not one of the variants of Gyr. The real doubt in this passage is between iacit of C and iaciet of Rehd. and Arund. For iacens there can be no place: but its futility makes it noticeable.

428 Dicitur insidiis flagrans enarea quondam Nunc extincta super testisque neapolin inter Et Cumas locus. C.
Very remarkable are the notes of $D^{\prime \prime}$ Ori'. here (1) on 428 in m . lxwxvii

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superest (2) on 429 . I take the two as mutually explaining each other: that is to say, the reading of the MS. from which Pithou drew the v.l. of 429 as I have copied it from D'Orv. was in some way confused, particularly in -cta of tincta being separated from tin-; and superest was written in the margin of the line before ( 428 ). This appears to me a strong confirmation of my conjecture in vol. ii. of the Corpus now editing by Prof. Postgate Nunc extincta [diu] superestque Neapolin inter. Another conj. of mine uncis (507), published in the Journal of Philology for 1887 p. 309, nearly coincides with unco of $D^{\prime}$ Orv., where MSS. give iunctis.

$$
464 \text { Et tuto speculaberis omnia collis. } C \text {. }
$$

e tuto Scaliger and so D'Orv.
475 Asperior sopitaes et quaedam sordida faex est. C. Scobis iis seems to be new, but is not a good correction.

486 Quippe nihil reuocat curtis nihil ignibus obstat. C. curuis ( $D^{\prime}$ Orv.) is a correction made independently by D'Orville himself, and also by Munro.

518 Quae tripidat certe uerum tibi pignore constat. C.
D'Orv. has uerum certo sibi, wrongly, but sibi looks like a corruption of the genuine reading tibi, which is only to be found in $C$ (a MS. of which Pithou had no knowledge), and certo is undoubtedly right. Whence did Pithou draw certo and sibi? certo is in Scal., but Pithou may have got it from a MS., since it is found in Sloan. 777; or both certo and sibi were conjectures by Pithou himself.

585 Tu quoque Athenarum carmen tam nobile sidus
Erigone sedes uestra est philomella canoris Euocat in siluis. C.

D'Orv. has here three notes, crimen for carmen, an old emendation; uestras for uestra en which is printed in Pithou's text (1590), Deuocet for Euocat. Little is to be got, I think, from either (1) or (3) ; but (2) is suggestive.
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## THE EXCERPTA PITHOEANA

Suppose the $v$. to have been gradually corrupted thus
Erigone sẹdes ${ }^{1}$ uestras en philomela canoris
we may reconstitute it thus
Erigone's (or, Erigonae's) dequesta sen [em]; philomela canoris dequesta is found in Val. Fl. v. 448 secum dequesta latores, Stat. T. i. 404 notos dequestus, xi. 627 Talia dequestus: senem is of course Erigone's father Icarius; see the story in Hygin. Fab. 130.

Of the remaining variants not much is to be said : Arte (593), torpet (608), Illos seposuit (642) are in Scaliger, tremendum (611) was conj. (1826) by Jacob, minimo (617) and concremat (622) by Dorat, purae (644) by Haupt, rura (644) by Heinsius.
${ }^{1}$ The dots added to e s r mean that these letters were not in the verse as written by the poet, but erroneous additions of a later time.

## III

## A POSSIBLE SOURCE OF 'AETNA'

The pseudo-Aristotelian treatise $\Pi_{\varepsilon \rho \grave{~}}$ Kóo $\mu$ ои has many points in common with our poem. It is a little work, only twenty-eight octavo pages in Bekker's Oxford edition of 1837 ; for this very reason the resemblances are more striking. They have not, so far as I know, been noticed by any one hitherto. They are of two kinds, (i) general, (2) particular.
I. a. Both the $\Pi \epsilon \rho \grave{i}$ Kór $\mu$ ov and the poem exhibit the same enthusiasm for scientific research and the investigation of natural phenomena.







Aetn. 221 sqq.
inmensus labor est sed fertilis idem, and particularly 246-249.

Et quaecumque iacent tanto miracula mundo
Non disiecta pati, nec aceruo condita rerum, Sed manifesta notis certa disponere sede Singula, diuina est animi ac iucunda uoluptas.
b. Both works enforce the conception of God as withdrawn from any particular interference with the world, of

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whose existence and conservation he is notwithstanding a necessary condition.




 каì тoîs $\pi \lambda \epsilon і ̈ \sigma \tau o \nu ~ \grave{i} \phi \epsilon \sigma \tau \eta к o ́ \sigma \iota \nu ~ . ~ . ~ . ~ a i t i a ~ \gamma i v \epsilon \tau a \iota ~ \sigma \omega т \eta p i a s, ~ \mu u ̂ \lambda \lambda o \nu ~ \hat{\eta}$



Aetn. 32

> non est tam sordida diuis

Cura neque extremas ius est demittere in artes
Sidera: subducto regnant sublimia caelo
Ilia neque artificum curant tractare laborem.
Compare what the poet says in derision of the idea that anything like poverty or stint is to be looked for in the supernatural working of a volcano.
Aetn. 369 sqq.
Non est diuinis tam sordida rebus egestas
Nec paruas mendicat opes nec conrogat (asks for contributions of) auras,
and his insistence on the sublime secrecy of the divine operations, a secrecy which makes it dangerous to come near or in close contact with Aetna when an eruption is approaching, and which invests the mountain with ever-increasing awfulness.

Aetn. 191 sqq.
Quin etiam tactu moneam contingere, tuto
Si liceat; prohibent flammae, custodiaque ignis
Illi operum est arcens aditus, diuinaque rerum
Vt maior species et ne succurrat inanis
Cura sine arbitrio est.
c. The grandeur of the cosmic plan is illustrated both in the Пєрi Kóo $\mu$ ov and the poem, as well by the heavenly xci

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bodies and the periodic revolution of the seasons; as by the marvels which the earth exhibits, with its seas and rivers, its caverns and subterranean spaces, its exhalations, rains, mists, snows, frosts, thunders, lightnings, and especially zinds.

The planets are treated ii. 7 , and their names given ii. 8 and 9 ; the zodiac, ii. 7 ; the regularity of the seasons, v. 9 ; and the relief which creation feels from their alternation, v. 13. With this compare the fine passage of Aetna 230-245.

The earth is described, ii. I, iii. I-7, as a store-house and fount of hidden fire (Lipara, Aetna), iv. 26 ; of zoind, which in the struggle to escape, produces earthquakes, iv. 29. The sea, iii. 8 sqq.; rivers, river-exhalations, hail, $\& c$., iv. $1-3$; wind, iv. 10 ; its connexion with fire in lightning and thunder, iv. 17, 18, 19, 20.

Most of these topics are included in Aetna, some of them at great length, e.g. the action of wind, which forms the staple of the poem, and is declared to be the main cause not only of volcanic eruptions, but earthquakes,

171 sqq.
Hinc uenti rabies, hinc saeuo quassat hiatu
Fundamenta soli: trepidant urbesque caducae Inde.

In the poem, again, much is said of the effects of water and of exhalations from rivers or springs (310-316), and an argument is drawn from the action of moisture as we see it, to its unseen action in the bowels of the earth. Even the glow of feeling with which the author of the Пєрi Kór $\mu$ оv describes (iii. 1) the earth as 'teeming with plants and animals, and diversified with countless forms of verdure, high mountains, deep-timbered forests, cities founded by that marvel of cleverness, man, islands surrounded with sea, continents,'

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has its parallel in the passage of Aetna where the poet, passing from the sublime phenomena of the heavens, insists on the study of earth as only second in importance, however much man may misuse it for his own slight purposes, and turn what ought to be a lofty investigation into a mere occasion of greed (250-270). It is perhaps a mere accident that in the list of trees which both writers give, not only the vine and the olive, but the comparatively unfrequent plane, is included (vi. 37, Aetn. 265).

Of the sea alone, our poet says little or nothing ; but the description of the Mediterranean and its islands in the חєрì Kór $\mu$ ov seems to have been known to another Roman poet, Manilius, iv. 595 sqq.
II. The following points of agreement are of a more special kind. I mention them seriatim, beginning with the less important, and ending with the more striking and significant.
r. In the opening section of his treatise the writer of the Hєpì Kór $\mu$ ov contrasts the impossibility of the human body attaining to the sight of the heavenly region with the tranquil and unimpeded contemplation of the same region by the philosophic soul. The folly of the former aspiration is illustrated by the example of the Aloadae, giants who tried to ascend the sky by piling Ossa on Olympus, Pelion on Ossa (Apollod. i. 7. 4).

This story of the giants invading heaven is similarly introduced by the poet of Aetna as a mythological explanation of the volcano's eruptions: it was a popular belief that Enceladus was buried under Aetna in punishment for the giants' attempt. But whereas in the Пєpi Kór $\quad$ ои the myth is only alluded to, in the poem it occupies a prominent place, and takes up no less than twenty-three lines (41-73). xciii

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2. Both writers allude to the mental eye, the Greek of the philosophic soul, the Roman of the poet's intuition.






Aetn. 76
uates
Sub terris nigros uiderunt carmine manes.
85
speculantur numina diuum
Nec metuunt oculos alieno admittere caelo.
3. Fire the swiftest of things.



Actn. 213
semper
Ingenium uelox illi (sc. igni) motusque perennis.
4. The simile in the $\Pi \epsilon \rho \dot{i}$ Kóo $\rho o v$, comparing the action of the Cosmos with what happens in an army when the trumpet has sounded, may possibly have suggested two passages of Aetna.





Aetn. 469-473, where the struggle of the fire to gain the mastery over the resisting rocks is compared with the various stages of a battle.
Actn. 615
Colligit ille arma et stulta ceruice reponit,
where the poet describes the Catinaeans, on the approach of the lava-flood, shouldering their respective burdens, gold, armour, poems, \&c.

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It is not pretended that these two passages of Aetna could be more than a remote suggestion from the prose treatise : this is all that can be claimed.
5. Both writers appeal in a marked manner to Heraclitus, both with an allusion to his obscurity.
 ' Нраклєітч.

Actn. 536
Cogitet obscuri uerissima dicta libelli, Heraclite, tui.
6. The $\Pi \epsilon \rho i$ Kór $\mu$ оv has a distinct reference to Aetna's craters, and in connexion with them to the Legend of the Pious Brethren, which forms the concluding episode of the poem.









## IV

## ANALYSIS OF THE POEM

(I-8) My song is of Aetna and its subterranean fires. May Apollo inspire me for the task.
(9-28) The ancient subjects of poetry are exhausted and have become over-trite. Mine is a hardier effort, to explain the causes of Aetna's eruptions and of its burning lava-flood.
(29-73) We must not be deluded by the fictions of poetry about this. Aetna is not Vulcan's forge, nor the Cyclops' workshop. Such belief is a desecration of the divine calm of the gods. Nor is it a record of the conflict between the giants and the gods: Enceladus is not buried under Aetna, the flames of the volcano are not the penal fires exhaled from his throat as he lies in torture.
(74-93) Such stories are the lies of poets, comparable with their fabled Tartarus, and its punishments of Tityos, Tantalus, and Ixion. Poetry even invades heaven ; it is acquainted with all the gods do, every detail of Jupiter's amours. Such lies are not for me: my only aspiration is the attainment of truth.
(94-143) The earth is not a solid whole, it is hollow beneath and filled with cracks and chasms, through which air is passing continually, just as blood passes through the veins of a living creature. Like a heap of stones formed by casual accretion, it is hollowed with successive interstices and hangs upon itself. The causes of such vacua beneath the earth are doubtful: their existence is proved by the sudden emergence of rivers from it and their sudden disappearance into it. For if the earth were solid and without pores or hollows, such rivers could find no channel for their waters. Similarly, the presence of windxcri

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channels inside the earth may be shown from what we see outside, rast gaps in the ground, landslips in which the soil parts off and falls in ruin or plunges deep down, again forestcaverns that sink far into the depths : types all of what happens where our eyes cannot penetrate.
( $146-157$ ) Fire and wind agree in this: their fury is more violent in proportion as they are more closely pent in, the farther down their sphere of action, the more resolute their escape, and the more violent the effects of the struggle. Rushing on where the encompassing matter is least hard and most yielding, they force a way to the surface: the straining and convulsion of the pores thus produced causes earthquakes.
(158-174) It is a wrong inference from the large orifices and chasms which meet the eye at the surface, that volcanic disturbances have their origin there. These disturbances come from below and are proportioned to the amount of resistance the winds encounter in the channels through which they pass. Where the channel widens, their force is diminished. It is the pressure of winds one upon another in very narrow passages which is the condition of their fury, and the cause of those appalling cracks and convulsive heavings which lay cities in ruins.
(175-186) Aetna is itself the best proof of the potent causes which are at work within. It has a world of wonders to strike the eye: huge sudden abysses, rocks here projecting, there called in, elsewhere crossed and interrupted by masses of stone in complex groupings, some completely changed by the action of fire, others imperfectly reduced and still submitted to its action.
(187-217) If you ask what is the cause that produces the outbreaks of Aetna as we know them, I appeal to what we see; to touch we are not permitted, the force of the explosion making it dangerous to come near. Ignited sand is whirled up in a cloud, burning masses of rock are heaved skywards, a loud crash bursts from every part of the mountain, the ground is strewn in every direction with masses of sand and stone. The agents in all this are wind and air ; or, more precisely; spirit, which is the name for air in a tense form. Without this spirit

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fire can do nothing: by itself it is almost powerless, in spite of its natural velocity and ceaseless motion; it is only when reinforced by spirit that it can be brought to act.
(218-221) I shall now proceed to inquire where the wind that feeds the flame comes from, and why its fury subsides and sinks into absolute inaction.
(222-271) Digression on the grandeur of physical research. The highest pleasure of the human soul is to search into the causes of things. What is the origin of the universe, what is the nature of its framework? Will it pass into extinction, or go on for ever? By what degrees is the moon's orbit less than the sun's? What stars have a fixed circuit, what are the alternations of the zodiacal signs? What makes the sun pale, the moon redden? What do the stars teach us? How do they severally regulate our lives, whether on land or sea?
(250-271) Such lofty speculations should be our chief end and aim, as indeed they are our highest and most divine pleasure. Nor should we forget meanwhile the earth, which has even an earlier claim on our attention, and teems with marvels of its own. Folly it were indeed to explore the sky and the stars, yet indolently neglect the no less grand spectacle that lies before us and at our feet. But what is the fact? Man does indeed busy himself with the earth about him, but only to wear himself out with trifling cares and sordid details, the one purpose of which is to accumulate gain. To trace a vein of gold or silver in the mine; to torture the soil in order that it may yield the very most it can ; to examine with the minutest care whether it will bear corn, or vines, or olives, or forest-trees ; to have overflowing barns, casks distended with must, hay-racks filled to the brim; such are the ignoble cares which occupy all our thoughts, and upon which we are content to spend our misused time.
(272-304) Far other are the aspirations of the philosophic soul. It would fain explore the secret of the earth, understand each operation of nature, not be overpowered by fear of Aetna's outbreaks, assert the supremacy of mind against the fables of superstition. Why are the winds of Aetna sometimes sunk into complete repose, at others roused to exceptional fury?

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Whence is the fire fed? Do the cavernous spaces and apertures form a storehouse of air and wind? or does the earth draw in air through minute openings in its surface, especially at the point where the mountain rises to a peak, and is thus peculiarly exposed to the combined assault of diverse winds? Or again, are the clouds the agents, the water in them pressing on the still bodies of air inside, and thus setting them in motion? Then we might compare their action with that of a Triton whose trumpet is blown by a mechanism in which water sets air in motion, or again, with an hydraulic organ. We may draw inferences from what we see outside to what happens within the earth. The air- and spirit-particles inside Aetna jostle each other, and in the struggle to escape crowding drag with them anything that stands immediately in their way.
(305-327) Yoll may object that there are other causes of wind different from those just alleged. At any rate you will allow that rocks tumble underground with a loud crash, setting in motion the air near them, and by its dispersion generating wind. River-vapours, clouds that form in valleys, or even very small water-courses, discharge air, as we see: much more potent must be the effect of moisture in the pent and stifling caverns underground where we cannot trace their working. Two comparisons may help to express their action; waves acted upon by violent east winds, where one breaker comes up after another, the last crowding on the first; again, the sifon by which water is forced upwards and brought to bear on burning houses.
(328-356) You are not to suppose that the wind rushes down the same orifice by which it returns. What we see disproves it. The same still sullen cloud is uniformly visible over the summit of Aetna, shifting its position as the light breeze sways it, otherwise unalterable. Again, when no eruption is going on, incense is offered to the gods, on the very central part of the crater. This is inconsistent with any constant action of strong winds, ascending or descending. If then your eyes prove to you the calm which Aetna can assume, you will not believe that the winds which cause the explosion necessarily come from without. Such quiescence leads to a different conclusion.

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Aetua has two states, one of violence and fury, the other of silent preparation within, when an eruption is still far off.
(357-399) Whaterer may be the cause that gives such potency to the air in the volcano, the phenomena of eruption are the same, fiery masses of rock, showers of black sand, stones shivering as they encounter each other, detonating flashes. It is not true that after such an explosion, time must elapse before another can ensue ; such attenuation of force is no part of the divine ordering of nature. It is owing to some obstruction in the channels through which the spirit passes that such lulls happen : a mass of rock gets in the way and prevents the air from within escaping, or the winds from without penetrating to the interior. But such stoppage and the delay it occasions are followed by an outburst of proportionally increased violence; the fire bursts out with desolating fury and spreads in a lavaflood over all the adjoining country. Then is the time for all the inflammable substances in Aetna to take fire and burn, sulphur, alum, bitumen, \&c. The presence of these substances is shown partly by springs of water at the foot of Aetna, which have a sulphurous or bituminous taste, partly in the form of stones which liquefy, notably the lapis moluris (lava-stone).
(400-422) The external look of the molaris would not lead you to think it could burn, but if struck with a mallet (or, iron bar), it gives ont sparks, and if subjected to the action of a strong furnace-fire, it fuses quicker than iron. Its special property is to conserve fire, once kindled, with extraordinary tenacity, unlike other substances, which when burnt out, cannot be kindled again. These two facts of the moluris, (1) its forming the chief component of Aetna, (2) its tenacious hold on fire, when once set burning, are the chief causes of the volcanic conflagration.
(423-446) This may be tested as follows. Examine other places where volcanic phenomena exist; if they have no molaris, the presence of other inflammable substances is not enough to keep them in operation. Acnaria (Ischict), once active, is now extinct ; the ground between Neapolis and Cumae (Solfatara), once volcanic, has long been cold, in spite of its copious supply of sulphur, in which it far exceeds Aetna. The island Strongyle
(Stromboli) possesses not only sulphur and bitumen, but a stone which is inflammable, yet its conflagrations are short-lived. The island Hiera (Vulicno) has similarly cooled, and become a harbour where ships lie at anchor: only a small portion of it is still volcanic: but this is in no way comparable with Aetna. Indeed it would long ago have become extinct entirely, were it not secretly supplied from Aetna by a submarine channel.
(447-508) Facts of sight, however, are the best attestation. Round the sides of Aetna you may see stones in a state of fuming heat, and rocks with the fire smouldering in their pores. This is owing to their contact with the burning molaris, which gathers up the leavings of other fires and spreads its own flame to them. This is outside; within the volcano the molaris is even more potent in its solicitations (to burn). When it begins to prepare for an eruption, there are premonitory signs, such as cracking of the ground, falling away of the soil, low murmurs from the depths of the mountain, flame. When these occur it is time to withdraw to the safety of some adjoining eminence. The eruption comes in a moment, masses of burning rock are heaved into the air, shoals of black sand are driven up to the starsThey fall into the most fantastic shapes. Some look like troops under defeat, some are still maintaining a sturdy resistance to the flames : in one part the fiery foe is putting forth its whole strength and seems to pant with the effort, elsewhere it is dying gradually down. The stones thrown out have a different look. Some have a dirty and rugged-seeming surface, like the scoria from smelted iron. Others that have fallen pyramidally upon each other burn away as if in an actual furnace. Gradually the inner substance of the stone liquefies, assumes a more intense glow, and at last becomes a fiery flood which pours down the slopes of the mountain, sometimes adrancing to a distance of twelve Roman miles. Obstacles that cross its path are ineffectual to stay its course-trees, rocks, earth float side by side with each other-or are consumed and absorbed by the all-assimilating lava-flood. Sometimes the unerenness of the ground brings the flood to a halt; then the waves crowd up, rising one above the other with a loud sound, looking like a sea in agitation, when billow follows billow, those in front small, those farther out

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larger and more crested. By degrees the burning liquid stiffens and cools, losing its appearance of a waving field of flame ; as the several masses congeal, they discharge a fume, and are borne onward by their own momentum with a great crashing noise; brought into conflict with something solid, they open and are seen to be white-hot in their core. Such collisions are attended by showers of sparks, which you will be wise not to come near ; but however far the lava-flood may be carried by its own impetus, crossing, for instance, the river Simaethus and joining its banks, once cold and stiff, it is almost immovable.
(509-534) Beware of clinging to the delusive belief that the molaris is not uniform in substance, but liquefies in virtue of one of its constituent portions, hardens in obedience to another, just as when potters' clay is submitted to the action of a furnace, it has an inner substance which fuses, distinct from the remainder. lt would be truer to compare the molaris with copper under smelting; whether smelted or not, you recognize the copper; so the molaris, whether in its liquefied state or not, conserves its characteristics unaltered. Its black colour is alone enough to prove how truly it is always one and the same. But 1 would not deny that particular kinds of stone, besides the molaris, have the property of burning fiercely: nor that there is a Sicilian word for rocks which implies their fusibility.
(535-566) Do not be surprised that the moluris is fusiblc. Heraclitus tells us that fire is the seed of all things, and that everything gives way to fire. We see that it is so in our own experiments with the hardest metals, copper, lead, iron, gold. True, the molaris does not succumb readily, with a small fire, or in open day-light. You must have a close furnace, a fire of more than average strength ; then it will fuse. And where can you find a furnace like Aetna, nurse of secret flames, only comparable with the thunder-bolts launched by Jupiter? This, too, seconded by a tense spirit which is forced out of the narrow passages of the mountain, much as wind is forced out of bellows by a continuous series of puffis.
(567-601) Men travel over land and sea to visit famous shrines, cities of heroic or historic memories, pictures of worldwide renown: Thebes, with her walls that rose to the music of

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Amphion's lyre, her legends of the seven chiefs, of Amphiaraus gulfed in the abyss ; of Eteocles and Polynices, whose mutual hatred continued after death, surviving in the divided fumes of their common altar: Sparta, with its sacred band of 300 , the heroes of Thermopylae: Athens, sung by innumerable poets, and recalling at every step a legend : Troy and Hector; the tombs of Hector, Achilles, Paris. We stand entranced before Apelles' Venus, Timomachus' Medea, Timanthes' Iphigenia, Myron's Heifer. Yet none of these merely human sights can rival the stupendous manifestations of the supreme artificer Nature, nowhere more wonderful in her workings than here, if only they are observed at the right time.
(602-fin.) And yet Aetna, criminal as she may be, has a pious memory of her own. Once upon a time the volcano kindled into flame and spread destruction over the surrounding country. So swift was its advance, that the Catinaeans had hardly begun to know the fire was on its way when it had already reached their walls. Snatching up each what they thought most preciousmoney, gold vessels, armour, poems-they fled for life : in vain, the flames surrounded and consumed them. Two only, Amphinomus and his brother, seeing their parents too infirm to escape, lifted them on their shoulders, and with this pious burden confronted the flames. O power of piety unsurpassable! The fire gave way on either side and would not assail them : they escaped with the burden which to them was more than all treasures, their father and mother. For this they are rewarded with eternal remembrance in poetry, and a special mansion in Elysium.

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Aetna-the fires that burst from its deep furnaces -what are those strong forces that roll on its volumes of flame, what it is that chafes at being ruled, what whirls aloft its dinning currents-shall be my song. Come thou to favour and support me as I sing, whether Cynthos hold thee, or Hyla be more acceptable than Delos, or Ladon's daughter (Daphne) be more precious in thy sight ; and with thee may the Sister Muses hasten from the Pierian spring to countenance my new aspiration ; the track which traverses strange ground is safer when Phoebus leads the way:

Who but has heard of the Golden Age of the king that knew not care? when no one ploughed the fields to throw in the grain, or kept noisome weeds from the crops that were to come, but overflowing harvests filled the barns for every year, Bacchus ran into wine by no foot but his own, honies distilled from the clammy leaves, Pallas set flowing her own separate streams of rich olive-oil. Then was the true graciousness of the country;

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Aetna mihi ruptique cauis fornacibus ignes, Et quae tam fortes uoluant incendia causae, Quid fremat imperium, quid raucos torqueat aestus, Carmen erit. Dexter uenias mihi carminis auctor Seu te Cynthos habet, seu Delost gratior Hyla, Seu tibi Ladonis potior, tecumque fauentes In noua Pierio properent a fonte sorores Vota: per insolitum Phoebo duce tutius itur.

Aurea securi quis nescit saecula regis?
Cum domitis nemo Cererem iactaret in aruis, Venturisque malas prohiberet fructibus herbas, Annua sed saturae complerent horrea messes, Ipse suo flueret Bacchus pede, mellaque lentis Penderent foliis, et pinguis Pallas oliuae Secretos amnis ageret: tum gratia ruris:
. $\overline{\mathrm{P}}$. Uirgilil maronis aethna incipit. $C$ f. maroñ vir̄g aehtna $S$
${ }_{1}$ Aethna CS ruptisque caui Corsinianns 43 F 4 qui Aetnae primos sex utu. habet. 3 Quid fremat imperium CS Cors.: interius Bormans 5, 6 inuerso ordine habet v 5 om. Cors. sed in ima pagina scriptum est Seu te Cinthos Cynthos CS delos (dolos S) gratior ila (illa Sv) CSrv: Delost gr. Hyla Munro 6 Seu tibi dodona (do dodona $r$ ) potior CS Cors. rv: Ladonis Munro fortasse Seu Colophona subis potior h.e. potiore wi retes, Lucian. Bis Accusatus i., Stat. Theb. viii. 195-203 fauentis $v$ Cors. 8 tutius CSv: cautius $r \quad 9$ Saturni coni. Bormans qui $C S r$ : quis Sloan. 717 Munro 10 lactaret CS: iactaret $r$ if Venturis C: Venturisque Sry malis CSrv: malas Sloan. fluctibus
CS: fluctibus Helnnst. : frugibus $v$ : frondibus $r$ Arund.

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never has it been allotted to any to have a happier knowledge of his time. Who has not told of the Colchians' land, that farthest bourne of heroic effort? who has not bemoaned the fate of Pergamos burning on its Argive pyre; of the mother that slew her sons so tragically? or how day turned back its course ; how in shedding of seed the dragon's tooth was sown? who but has bemoaned the perjury of the traitor ship and sung the plaint of Minos' daughter forsaken on the empty shore? ay, every variation of mythology thrown into antique song.

My spirit essays the hardier labour of an untried theme. What are the motive-powers of this great working, how mighty is the force that sets at large a close body of perennial flame, and heaves with a noise like thunder masses of rock from the bottom, burning all that is nearest with floods of fire - this is the purpose of my song.

First, let none be misled by the figments of poets--that Aetna is the habitation of a god, that it is Vulcan's fire that bursts from its swelling throat, and his toiling activity that echoes through its close caverns. The gods own not a care so mean, none may rightly degrade to humblest crafts the stars: they rule as kings aloft in their remote heaven, and disdain to handle the task of an artisan.

Distinct from that former is this second phase that pocts assume. These, say they, are the kilns the Cyclops used, when bending sturdily over the anvil to their even-timed strokes, they shook the dreadful

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Non cessit cuiquam melius sua tempora nosse.
Vltima quis tacuit iuuenum certamina Colchos?
Quis non Argolico defleuit Pergamon igni
Inpositam, et tristi natorum funere matrem, Auersumue diem, sparsumue in semine dentem?
Quis non periurae doluit mendacia puppis, Desertam uacuo Minoida litore questus? Quidquid in antiquum tiactata est fabula carmen. Fortius ignotas molimur pectore curas, Qui tanto motus operi, uis quanta perennis 25 Explicet in denso flammas, et trudat ab imo Ingenti sonitu moles et proxima quaeque Ignibus irriguis urat, mens carminis haec est.

Principio ne quem capiat fallacia uatum, Sedes esse dei tumidisque e faucibus ignem Vulcani ruere, et clausis resonare cauernis Festinantis opus. non est tam sordida diuis Cura neque extremas ius est demittere in artes Sidera: subducto regnant sublimia caelo Illa, neque artificum curant tractare laborem.

Discrepat a prima facies haec altera uatum. Illis Cyclopas memorant fornacibus usos, Cum super incudem numerosa in uerbera fortes

| Concessit $S$ | 19 I'positam S | matrem $r$ : mentem CSv |
| :---: | :---: | :---: |
| 20 Aduersumue $\overline{\mathrm{s} \text { et }}$ | sparsum de | ine $r$ : semina Scaliger |
| 23 Quicquid in |  | quid in rv iac- |
| tata CSro Qui | t antiquum, | nacta est fabula car- |
| men Machly: | et antiquum, | tata est fabula, carmen |
| Sudluas : fort. Q | id 25 | quanta cgo: quae tanta |
| CS: que et tant | quis tanta $r$ | is tanta Arund.: quae |
| usa Sloan. | ni CS : perh | $r$ : perendi $v \quad 26$ |
| nso C. A. S | ensum CSrv | et rudat $v \quad 28$ |
| rminis haec est | $S$ spatio re | 30 tumidis $S$ |
| dimittere CSv | ere $r$ Munt. |  |
| is S, sed ut s | illata uideatur |  |
|  |  |  |
|  |  |  |

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thunder-bolt with the beat of their ponderous hammers, so to give arms to Jupiter. This is a dishonouring tale, it has no voucher of its truth.

Next comes the godless fable that disturbs with Phlegra and its camp the inextinguishable fires of Aetna's summit. In days of yore the Giants aspired (O shameful deed) to thrust down from the sky the stars, and making Jupiter a captive, to transfer his sovereignty to another, and lay under their laws the conquer'd heaven. These have their proper (man's) nature down to the belly: a scaly serpent wreathes in circling coils their feet below. Huge mountains build up a mound for waging battle: Ossa presses Pelion down, Olympus' top lies heavy on Ossa. Already they are struggling to climb the mountainmasses they have piled together, a godless soldiery is challenging to close fight the affrighted constellations; in hostile array is challenging to battle the gods one and all, moving up its standards through the ranks of the cowering stars. Jupiter quails from his place in hearen, and arming his glittering right hand with flame withdraws the sky in gloom. The Giants begin the charge with a mighty shouting : then the Father of Gods thunders with a deep tone, and the winds discordantly mustering from every quarter support

Horrendum magno quaterent sub pondere fulmen, Armarentque Iouem: turpe est sine pignere carmen. 40

Proxima uiuaces Aetnaei uerticis ignes Impia sollicitat Phlegraeis fabula castris. Temptauere (nefas) olim detrudere mundo Sidera, captiuique Iouis transferre gigantes Imperium, et uicto leges inponere caelo. 45
His natura sua est aluo tenus: ima per orbes Squameus intortos sinuat uestigia serpens. Censtruitur magnis ad proelia montibus agger : Pelion Ossa grauat, summus premit Ossan Olympus, Iam coaceruatas nituntur scandere moles, $5^{\circ}$
Inpius et miles metuentia comminus astra Prouocat, infestus cunctos ad proelia diuos Prouocat admotis per inertia sidera signis. Iuppiter e caelo metuit dextramque coruscam Armatus flamma remouet caligine mundum. 55
Incursant uasto primum clamore gigantes, Hic magno tonat ore pater, geminantque fauentes Vndique discord $i$ sonitum simul agmine uenti.

39 fulmen $r v$ : flumen CS 40 est CSrv: et $F$. Iacub pignere $v$ : pignore $C S \quad 41$ uiuoces $C \quad 42$ flegraeis $C S \quad 45$ imponere $S \quad 46$ suos $v \quad 47$ intortos $v$ : intortas CS: intortus $r \quad 48$ Costruitur $S \quad 49$ Peloniossa $C$ : Pelonossa $S$ : Pelleon ossa $v \quad$ creat $C$ Srv: grauat Iacob 50 Ante coaceruatas rasura est in $S \quad 5_{2}$ tamquam glossema delebat Suringar
53 om. $v \quad$ admotisque tertia $C$ : amotisque titia $S:$ in $r$ uersus sic scriptus est Prouocat . . . ad motus . . . onissis quae secintur: admotis qua tertia sidera signis Bormans: admotis ad territa s. signis Haupt (ad territa iam Wassenberg ap. Suringar) : admotisque trementia s. s. Munvo, quod idem coniecrat Borm. repudiaratque: admotisque terit iam s.s. Sudhauts: admotis per inertia scripsi 55 flammare mouet $S \quad 57$ Hinc Scaliger geminantque CSrw fauente Wernsdorf ex Helmst. ubi est fouente 58 discordes comitum simul agmine codd.: discordi fremitum s. a. Wakeficld: discordi sonitum s.a. Iacob Haupt Munro: fort. g. fauente Vnd. discordes comitum simul agmine uenti. Nam fauent conituma agninut


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him and redouble the din. A throng of lightnings bursts through the convulsed clouds ; whatever might for waging war each several god possesses is leagued in cooperation. Already Pallas had placed herself at her father's right, Mars on his left ; already the other gods stand trooped on either side in awe. Then did Jupiter sound his puissant fire-signals, and * hurling his lightning dash the mountains to the ground. From that field are fled in discomfiture, ruining down the sky, the squadrons that battle with heaven, headlong the godless host is driven, camp and all ; yea, Mother Earth that would fain urge on her routed children as they lie. Then peace came back to the sky: the stars have rest and Liber advances among them ; now the constellations recover heaven and the glory of vindicating the realm of the sky. In Trinacrian waters Enceladus dies and is buried under Aetna by Jove's decree; with the ponderous mountain above him he tosses restlessly, and defiantly breathes from his throat a penal fire.

This is the common licence of erring rumour. Some bard has the gift of genius: it is thus a poem

Densa per attonitas rumpuntur fu/mina nubes, Atque in bellandum quae cuique potentia diuum, In commune uenit: iam patri dextera Pallas, Et Mars laeuus erat: iam cetera turba deorum Stant utrimque uerens. ualidos tum Iuppiter ignis Increpat et iacto proturbat fulmine montes. Illinc deuictae uerterunt terga ruinae Infestae diuis acies, atque impius hostis Praeceps cum castris agitur materque iacentis Impellens uictos. tum pax est reddita mundo, Tum Liber cessata uenit per sidera: caelum Defensique decus mundi nunc redditur astris. Gurgite Trinacrio morientem Iuppiter Aetna Obruit Enceladon, uasto qui pondere montis Aestuat et petulans exspirat faucibus ignem.

Haec est mendosae uulgata licentia famae.
Vatibus ingenium est: hinc audit nobile carmen.
59 funduntur $r$. flumina CS quod tuetur Borm. tamquam imbres significet fulmina $r$ 60 Et q3 in $r$ ceteris omissis 61 om . codd. prater CS 62 saeuus $C$ : seuus $S$ : scaeuus $r$ in quo saeuus semper sic scriptum est : scaeuus Munro: lacuus Borm. Haupt caetera $C \quad 63$ uerens scripsi: deus $C r$ : de $S$ cum spatio ante ualidos: secus Haupt tuens Baehrens stant ut cuique decus Unger ignes $S \quad 64$ iacto ed. Par. 1507: uicto CS: uictor $r$ Munro: stricto Birt fulmine Antnd.: flumine C $\quad 65$ deuictae $C r$ : deuinctae $S$ : deuectae $v$ Sloan.: deiectae Peerlkamp: cf. Manil. ii. $86966 \operatorname{Infert}$ ediuis $C$ : Inferte diuis $S$ : Infestae d. rv $\quad 67$ Praeceptịs $C$ inateque $S \quad 68$ Impellens uictos codd. quod uarie ac frustrat temptantunt. Ego natos pro uictos reponendum arbitror 69 cessata scripsi (Journ. of Philol. xvi. 294) et sic Unger ibidem $p .3^{15}$ et Hildebrandt in Philologi tom. lvi ( x ). 99 : cessat CS: celsa $r$ : cela $v$ : cessante Baehrens : Tum liber cessata uenit post foedera Phoebus Unger. Sed 'Bacchi multa uirtus fuit in hnc proelio, qui Rhoetum retorsit leonis Vnguibus horribilique mala, Pecrlkamp uenit $S \quad 70$ deus mudi $r$ nunc $C S v$ : tunc $r$ astris codd.: Ara Alsinger. ${ }^{71}$ Gurgite ry : Curcite CS: Carcere Bachrens 72 uastoque CS: uasto qui $r \quad 73$ petula inse insé C) CS: petulans ro ${ }^{1}$ Munro: patulis Ald. Houpt exspirat S: exp. C 74 mendacis L. Mueller: uentosae Unger

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has a name and is famous. Most of what we see on the stage is mere delusion : bards have discerned in song a dark world of subterranean ghosts, a pale realm of Ditis amid the embers of the pyre. Some have laid Tityos sprawling in his ghastly punishment over whole acres of ground, others tempt Tantalus now with a banquet heaped about him, now with thirst ; they sing of Minos' and Aeacus' ordinances in the realms of shadow, or, again, set rolling Ixion's wheel. Whatever is part of the world that is below, some association of falsehood clings to it still. Nor are they content with earth: they are spies upon the Powers Divine and boldly let their eyes gaze into a sky that is not theirs. They know the wars of gods, their unions not revealed to men ; how often Jupiter wears a false shape to seduce, a bull for love of Europa, a white swan to win Leda, how he became a shower of flowing gold for Danae. Poetry may claim such

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Plurima pars scaenae rerum est fallacia: uates Sub terris nigros uiderunt carmine manes
Atque inter cineres Ditis pallentia regna [Mentiti uates Stygias undasque canentes.]
Hi Tityon tpoena strauere in iugera foedum : So
Sollicitant illi te circum, Tantale, cena
Sollicitantque siti: Minos, tuaque, Aeace, in umbris
Iura canunt, idemque rotant Ixionis orbem. Quidquid et infernist, falsi consortia adhaerent. Nec tu, terra, satis: speculantur numina diuum
Nec metuunt oculos alieno admittere caelo. Norunt bella deum, norunt abscondita nobis Coniugia, et falsa quotiens sub imagine pecce $t$ Taurus in Europen, in Ledam candidus ales, Iuppiter, ut Danaae pretiosus fluxerit imber:

76 par Chenu scenae CS: scenea $r$ et Avund, : scenica $\imath^{\prime}$ rerum $C S$ : uerum $r$ Arund. Munro hinc haurit nobile carmen Plurima pars scaenae : uerum est fallacia: uates olim conieceram: P. pars scaena et rerum Postgate 77 subterius $r$ Arund. : subternis $v$ uiderunt codd. : finxerunt Bormans: luserunt Baeherns 79 spurius uidetur canesque Scaliger, quod Peerlkamp tuetur e.x Luc. vi. 733, ubi uide Schol. Bern. et Sert, ad Aen. iii, 209 laudatum ab Usenero Mentitique rates Stygias undasque calentes Schenkl Num M. ualles S. u. calentes? 80 Hii C: H $S$ in quo prater hanc unam litterum cetera onissa sunt poena Cr : septem vet Sloan. sic Tiresias apud Tzetzen ad Lycophr. Alex. 682 nouem uel septem aetates dicitur uixisse strauere nouena Huupt poena fetum Unger, fortasse recte, of. Aen. vi. 598, Manil. iv. 667 81 illi codd. circum CSr Munro: siccuin Scal. cena Baehrens: poena C: poen S: pomis de Rooy: pomo Haupt, quod ut simplicissimum Lachmanno quoque placuit: sed cf. Lucian. Tun. 18 ひ̈бпєp ó Távтa入os äтотоt каì äүєvarot 82 aeaccę $C$ : post tuaque $S$ habet e aeace set ut post e erasu altera a uisa sit, tuaque ea aeace 84 Quicquid et interius falsi sibi conscia ${ }^{1}$ terreut $C S$ et sic ret Arund. nisi quod hi duo pro illo sibi conscia labent consortia: Q.e.interius falsum sibi conscia terra est Bomans: Q. e. i. falsi s. c. terret Munro, post haec umum u. excidisse censens, cuius uersus initium esset Pectora, reliqua sic suppleuit Bucheler sub latebris fingunt consistere terrae Quicquid et interius : falsi s. conscia terra est Birt: infernist, adhacrent scripsi 85 Nec $C$ : N tantum in $S$ dispicere potui 86 metunt $C \quad 88$ peccent CSr : peccet Schrader 89 laedam $C$ : ledam $S \quad 90$ on. r. danae $C$ : danę $S$ praetiosus $S$ fulxerit $v$

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## AETNA

freedom, but my care is wholly centred in truth. I will tell what is the nature of the motion that makes Aetna boil and seethe, and how with restless greed it gathers to itself a store of ever-new fire.

Wherever the earth's huge ball extends, girt about by the winding shores of its bounding sea, it is only partially a solid; everywhere the ground falls into chasms, everywhere has been split into cracks, or, hollowed to its centre with covert-ways, shoots into narrow avenues and hangs in a vault; and as in the living creature there are veins which traverse the whole body in all directions, along which, to maintain life, the whole of the blood passes to and fro to the same one being ; so the earth draws in and distributes through its chasms air. Either, that is to say, when in past ages the body of the universe was divided into sea, earth, stars, the sky had the first allotment, next the sea, earth sank down to the lowest place, yet so that it was drilled with many winding cavities here and there ; and just as stones of uneven size thrown at random spring up into a heap, forming a hollow which, voided by successive spaces within, hangs upon itself ; so the earth, figured similarly, expands into slender channels, and does not all close

## AETNA

Debita carminibus libertas ista, sed omnis
In uero mihi cura; canam quo feruida motu
Aestuet Aetna, nouosque rapax sibi congerat ignes.
Quacumque inmensus se terrae porrigit orbis,
Extremique maris curuis incingitur undis, 95
Non totum ex solido est: ducit namque omnis hiatum,
Secta est omnis humus, penitusque cauata latebris
Exiles suspensa uias agit; utque animanti
Per tota errantes percurrunt corpora uenae
Ad uitam sanguis omnis qua commeat eidem, 100
Terra uoraginibus conceptas digerit auras.
Scilicet taut olim diuiso corpore mundi
In maria ac terras et sidera, sors data caelo
Prima, secuta maris, deseditque infima tellus
Sed tortis rimosa cauis; et qualis aceruus
105
Exilit inparibus iactis ex tempore saxis,
Vt crebro introrsus spatio uacuata tcharybdis
Pendeat in sese, similis quoque terra figurae
In tenuis laxata uias, non omnis in artum
91 istnnis $S$ proomnis $\quad 93$ congregat $S \quad 96^{6}$ Non totum et solido (solidum $r$ ) desunt namque omnis hiatu (hiatus $r$ ) $\mathrm{CS}_{r}$ unde Itali scripserunt Non totum est solidum, defit namque omnis hiatu et solidum est Iacob: et solido densum est Vollmer: ex solido est scripsi distat Bachrens : ducit . . . hiatum scripsi 98 agit utque Ald. 1517: agiturque CS : agit inque $v$ Arund. 99 discurrunt Borm. Sed wide Lachmanmum ad Lucr. vi. 324 1oo cum meat $C$ : cummeat $S$ : comeat $r$ Ad uitam sanguis qua commeat omnis alendam Peerlkamp idem codd. : eidem scripsi: isdem Clericus et Schmid ut cum sequente ucrsu iungerctur 102 aut CSr: haut v et sic Wemselorf: hoc Borm. : fort. ante 105 toritis Sedut prior i uix comparcat aceruans Arund. 107 crebrer $C$ : crebor $S$ : crebro $v$ utulgo introssus $S$ uacuata Itali: uacat acta $C$ : uacatacta $S$ : eaua facta Bachrens : uacefacta Buechelcr charibdis $C$ : h
carims $S$ : carambos $v$ : corymbos Sloan.: corymbis Clevicus tamquanz femininum, quod uocabulum nusquam extave credo: fort. corymbas et sic Gronowius Obsenuatt. ii. 6. Certe кòpv $\mu \beta$ ov dici $\mathfrak{\epsilon} \xi 0 \chi \eta \eta_{\nu}$ ópeıvŋ̀v testatur Eustuthius ad Dionys. Perieg. 566: mire congruunt cum hoc loco uerba Placidi Corineos aceruos quos rustici ex congerie lapidum faciunt 108 similis scripsi : simili codd. figurac scripsi: figura Sloan.: futurae CSr : figura est Murro $\quad$ Iog omnes $C$

## AETNA

up tightly or with compactness :-or it may be that its cause is only ancient, and this appearance is nothing congenital, but some air wandering at large makes its way in, and in escaping works itself a channel ; or that some constant flow of water has eaten away the ground with mud and softens the opposing matter unobserved: or again hot steams pent close within have fused the solid crust, and fire has sought to make itself a path; or all these causes, it may be, have been in conflict each in its allotted place; nothing is here for lamenting our ignorance, provided only that whatever the cause, its operation remains unshaken. Is there a man who doubts that earth's depth contains hollows of void space, when he sees such large springs of water start into light, and when a torrent is found often to sink feebly in one chasm, [rise vigorously at another ?] It is not in that torrent, be sure, to change from a puny stream into boisterous vigour ; there must be pent up confluents that summon from every side their

## AETNA

Nec stipata coit: siue illi causa uetusta est,
110
Nec nata est facies, sed liber spiritus intrat
Et fugiens molitur iter, seu nympha perennis
Edit humum limo furtimque obstantia mollit ;
Aut etiam inclusi solidum uicere uapores, Atque igni quaesita uia est ; siue omnia certis
Pugnauere locis; non est hic causa dolendi,
Dum stet opus causae. quis enim non credit inanis Esse sinus penitus, tantos emergere fontis
Cum uidet ac torrens uno se mergere hiatu
Non ille ex tenui uiolens ueget : arta necesse est Confluuia errantes arcessant undique uenas,

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## AETNA

wandering ducts, that so the torrent may draw from a full source the supply of a vigorous stream. Moreover rivers that flow swiftly in broad currents have found each their own place of sinking : either some chasm has hurried them headlong down and hidden them in the grave of its jaws, or else they flow in secret with close caverns above them, and issuing to light at a distance, renew their course unexpectedly. Indeed, were it not that the earth throws off canals here and there, and a water-track gives housing to the river, springs and streams would assuredly be without their required channel, and the sluggish earth would be packed close into a solid mass, and its motionless weight keep it from working. But if rivers there be which are buried in sheer abysses of earth, if there be others that after burial come to light again, certain others that spring to life with no such previous burial, it is not strange if pent up winds also have free vents that escape the eye. Earth will furnish you with successive vouchers of this by facts that are unmistakable, vouchers which cannot but arrest your eye. Often you may look out upon huge gaps in the ground and stretches of land cut off and fallen in ruin or plunged into dense night : it is a wide scene of chaos and debris without end. Again, see you how in forests widespaced lairs receding inwardly and again caverns have sunk into the soil their deep-dug coverts? The plan

## AETNA

$V$ trahat ex pleno quod fortem contrahat amnem.
Flumina quinetiam latis currentia riuis
Occasus habuere suos: aut illa uorago Derepta in praeceps fatali condidit ore,
Aut occulta fluunt tectis adoperta cauernis, Atque inopinatos referunt procul edita cursus.
Quod $n$ i diuersos emittat terra canales, Hospitium fluuio det semita, nulla profecto Fontibus et riuis constet uia, pigraque tellus 130 Conferta in solidum segni sub pondere cesset. Quod si praecipiti conduntur flumina terra, Condita si redeunt, si quaedam incondita surgunt, Haud mirum claussis etiam si libera uentis Spiramenta latent. Certis tibi pignera rebus Atque oculis haesura tuis dabit ordine tellus. Inmensos plerumque sinus et iugera pessum Intercepta licet densaeque abscondita nocti Prospectare: procul chaos ac sine fine ruinae. Cernis et in siluis spatiosa cubilia retro 140 Antraque demissas penitus fodisse latebras?

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## AETNA

of such workings baffles discovery; only we know that there is an efflux inside . . . . . . . . . . . . . will provide you with indubitable proofs of the nature of the unknown deep. Do but let your mind guide you to the understanding of nice investigations, and abstract from the things you see your belief of the unseen. For in such proportion as fire is always more unrestrained, more furious, where the ground is shut in; in such proportion as the winds show no less active fury under ground and far down, in such proportion must both needs work wider change, so much the more break their fastenings loose, so much the more throw aside what stands in their way. Yet the channels into which the violence of air or flame escapes are not wrought in stubborn matter with effort; it rushes on only where what is nearest gives way, and cuts its channel slantwise where it finds the enclosing barrier most frail. Hence comes rocking and shakings of the earth, when the close-pressed air stirs the open pores and pushes the inert matter before it. But if earth were impermeable, if all its supporting frame were solid, it would nowhere allow its marvellous operations to be exhibited to the eye, but would be inert and, packed as it is into a close heavy mass, immovable.

## AETNA

Incomperta uia est operum, tantum effluit intra

Argumenta dabunt ignoti uera profundi.
Tu modo subtiles animo duce percipe curas, Occultamque fidem manifestis abstrahe rebus. Nam quo liberior quoque est animosior ignis Semper in inclusis, nec uentis segnior ira est Sub terra penitusque, nouent hoc plura necesse est, Vincla magis soluant, magis hoc obstantia pellant.
Nec tamen in rigidos exit contenta canales
Vis animae flammaeue: ruit qua proxima cedunt Obliquumque secat qua uisa tenerrima caula est. Hinc terrae tremor, hinc motus, ubi densus hiantis
Spiritus exagitat uenas cessantiaque urget. Quod si spissa foret, solido si staret in omni, Nulla daret miranda sui spectacula tellus, Pigraque et in pondus conferta immobilis esset.
(fudisse $r$ ) latebris CSrv: demersas penitus fodisse latebras traditurex Gyr. et sic uerba citauit Hcinsius ad Claudian. in Ruf. ii. $527^{\prime}$ ex antiquis membranis.' Sed bene demissae dicuntur latebrae, quenadmodum ap. Verg. G. ii. 230 est alteque iubebis In solido puteum demitti demissis penitus sedisse latebris Wernsdorf quo recepto poterat sic scribi spatiante cubilia rostro Antraque d. p. s. 1. I 42 tantum $C S v$ : tamen $r$ et Antnd. : aeri tantum effugit ultra traditur ex Gyr., unde Bachrens cdidit aer tantum effugit ultra Post hunc u. lacmam indicauit Munro I 45 abstrahe CSrv: astrue Itali 147 ininclusus $C$ : in inclusis $S$ : in incluso ${ }^{1}$ Gyr. $\quad 148$ mouent $C S$ : mouet $\dot{r}$ : mouens cd . Par. ${ }^{1} 507$ et sic Gyr. : penitusque mouent hic plura, n. est Munro: nouent scripsi: ante conieceram dolent (dolare) 150 rigidos CSiv: riguos Heinsius: priuos Unger (riuos traditur ex Gyr.) h(a)esit r Arund. conteta $r$ : fort. contecta: Nec tantum inriguos uexat contenta canales Bormans I5I flammaeue ruit Gyr: : flamma uerrit CS : flamma vrit (sic) Arund. : flamen uerrit Alzinger et Hildebrandt qua $v$ : quam $\mathrm{CSr} \quad \mathrm{I} 52$ Obiquamquer qua CSr ucrsus sic traditur c.s Gyr.: Obliquumque secant quae causa tenerrima caussa est quo nihil widi mendosius causa codd. : caula Clericus: crusta Haupt: massa Munro: qua fissa tenerrima claustra Unger I 53 hiatu $C$ : hiatus $r$ Arund.: jatus $v$ : hiantes traditur ex Gyr.: malim hiantis ${ }^{1} 55$ solidos instaret $r$ Arund. inamni $C:{ }^{3} S$ legi uix poterat: inani rv: in omni Gyr. : fort. in aeuum ${ }^{1} 57$ confert immobilis $C S$ : conferta Scaliger, quod idem traditur ex Gyr.

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## AETNA

But you may think, perhaps, that this great action is a concession to causes at the surface, when the material that feeds the flame has received an accession of force at the point where you see before you powerful chasms and powerful depressions of soil. You are mistaken; the matter does not yet show itself to you in a clear sure light. For while all the onset of the winds is towards any open racuum, their force is relaxed at the moment of entrance, and is changed by the wide access to the chasm, growing faint and abating in fury. For each time that some vacant space presents nothing to check the winds and stimulate them thus arrested, they grow idle ; the vastness of the descending chasm spreads them out drifting aimlessly to and fro and they become inactive just at the point of issue. They must needs have narrow gullies in which to work their turmoil. Hotly the work proceeds : at one time the south wind is urging or urged on by a dense downfall of air from the east and north wind, at another both

## AETNA

Sed summis si forte putas concedere causis
Tantum opus adsumptis alimentum uiribus, or $a$
Qua tualida in promptu cernis tualidosque recessus, 160 Falleris et nondum tibi lumine certa liquet res.
Namque illuc, quodcumque uacans hiat, impetus omnis,

+ Set sese introitu soluunt, adituque patenti
Conuersae languent uires, animosque remittunt. Quippe ubi $q u o d$ teneat uentos acuatque morantis 165
In uacuo desit, cessant, tantumque profundi
Explicat errantis, et in ipso limine tardant.
Angustis opus est turbare in faucibus illos.
Feruet opus densaque premit premiturque ruina
Nunc euri boreaeque not $u s$, nunc huius uterque. Izo
158 summis codd. : subitis Gyr. concredere CS: congerdere $v$ : congredere $r$ : concrescere Gyr. : concedere scripsi ${ }^{1} 59$ adsumptis scripsi : et summis CSrv : et subitis Gyr. : ex subitis alimenti incursibus Unger ex Scn. N. Q. vi. 20 potest terram mouere impressio spiritus: fortasse enim aer extrinsecus alio intrante aere agitatur. uilibus $v$ ora Gyr. : oris CSrv 160 Qua scripsi: Quae CSrv: ualida CSiv: patula Gyr. ualidosque CSrv: uastosque Gyr. et sic Friescmann collato 335 : fort, uacua... uacuosque 161 correxi: Fallere sed nondum tibi lumine certaque retro (recto $v$ ) codd. : Falleris et nondum certo tibi lumine res est traditur ex Gyr. quod falsum esse mihi persuasi, quamuis contra pugnent Hildcbrandt (Philol. lvi. (x.) ro8) et Sudhaus 162 quodeuque $S$ uacans scripsi: uacat $C S r$ : uoca\$t (sic) $v \quad$ impetus CS quod incptissime deprauarunt scribae codicum sacc, $x v$ omis $S$ Namque illis quaecumque uacant hiatibus tradidur ex Gyr., idque recopit Munro, addito in $\quad{ }_{163} \mathrm{Et}$ CSv : set scripsi: sésé $C$ : sese $S$ quod idem traditur cx Gyr. : rosae $r$ : res $v$ 164 Conceptae Gyr. 165 quod teneat Haupt: contineat Crv : continuat $S$ : qui teneat traditur ex Gyr. uentos acuatque Munro ex co quod Gyr. habuisse dicitur uentos aquasque : uentosa quaquaeque $C$ : uentos aqua queque $S$ : uentosa quaeque $r$ ct Arund.: uento qua queque $v$ angatque Ungcr 166 desit scripsi: desint CSv: desinit $r$ : defit Gyr. 167 errantis $C S r$ : erranteis ex Gyr. traditur tardant $C S v$ : tradant $r$ : tradunt Matthiae, tradant cditor Ienensis testati sunt cx Gyr: : tardat ed. Par. 1507168 turbare in $v v$ : turbant in CS: turbanti traditur $e x$ Gyr.: turbent in Haupt: turbari Unger: turbanti faucibus (illo Feruet opus) Hildebrandt et Sudhaus: fort. turbante in f. illos h. c. opus cst co quod turbam in illis faciat illos CSvv: illo Gyr. 169 sic Gyr. : densique premunt premiturque (premitque $r v$ ) ruina (-nas $r$ ) CSrv: An densis premiturque premitque ruinis? 170 sic Gyr. sed addito est post uterque Hinc furtim (furtum $C$ : furti Neap.) boreaeque ncto (noto $S$ ) nunc
these by the pressure of the south. This is the cause of the wind's fury, this is why it convulses with an appalling crack the foundations of the ground, thence it is not only that cities totter in affright, but that truer presage there is none, that the universe will resume, if we may believe it without impiety, the chaotic look it originally bore.

Such, in the first instance, being the character and nature of the earth, it draws off inwardly into channels in every direction, while the surface-soil itself remains inactive. Aetna is its own palpable, its own most credible voucher. Follow my lead and you shall not probe for occult reasons there : they will present themselves spontaneously to your mind and extort confession. For indeed that mountain lays its world of wonders bare to the eye: at one point are huge openings to appal the spirit and plunge it in an abyss: at another it calls to order at its inner part limbs elsewhere thrust out too far: at another point crowding rocks block the way, a wild scene of confusion: these cross their texture multifariously, or stop its progress halfway, now reduced by the action of fire, now constrained to bear successive fires still. Such is the world-famed appearance and domain of Aetna's divine activity: such its seat and free field of marvellous operations.

## AETNA

Hinc uenti rabies, hinc saeuo quassat hiatu Fundamenta soli: trepidant urbesque caducae Inde, neque est aliud, si fas est credere, mundo Venturam antiqui faciem ueracius omen.

Haec primo cum sit species naturaque terrae,
Introrsus cessante solo trahit undique uenas.
Aetna sui manifesta fides et proxima uero est. Non illic duce me occultas scrutabere causas, Occurrent oculis ipsae cogentque fateri.
Plurima namque patent illi miracula monti.
Hinc uasti terrent aditus merguntque profundo,
Corrigit hinc artus penitus quos exigit ultra.
Hinc spissae rupes obstant discordiaque ingens.
Inter opus nectunt uarie mediumque coercent
Pars igni domitae, pars ignes ferre coactae. 185
[Haec operis uisenda sacri faciesque domusque] $18 \mathbf{5}^{\text {b }}$
Haec illi sedes tantarumque area rerum.
huius uterque est CSrv: est seruauit Hildebrandt p. roz, 'Jetzt ist Notus in der Gewalt des Eurus und Boreas, jetzt jeder dieser beiden letzten in der Gewalt des Notus.' 171-a12 ex dimidia tantum parte, eaque posteriore supersunt in $S \quad 171$ quassat hiatu CSrv Munro: quassa meatu Wernsdorf, Maehly: boatu Unger: citatu ego Journ. of Philol. xxvi. p. III I72 soli Gyr: : solo CSrv: soli, trepidant Munro ${ }^{1} 73$ Mille nec e. a. s. f. e. c. mundum Venturum a. in f. u. o. Unger, quem ita secutus sum ut urbesque trepidant, neque est aliud inter se
respondere putem 174 Venturam rv: Venturum $C$ antiqui CSrv Gyr 175 primo Cvr: immo Gyr. : imo coni. Matthiae naturaue Gyr. teste Matthiae ${ }_{7} 76$ trahat $G y r$. rimas Unger 178 illic $r$ : illinc $C v$ : illi Gyr. $\quad 179$ ipsae Rub. 1475 : ipsi Cr Arund. $\quad 180$ spiracula Baehrens 185 terebrant Unger uerguntque Unger 182 Corrigit Crv: Porrigit Gyr. et ed. Vicentina 1479 hic $C r v$ : hinc Rub. 1475 artus Crv: fort. arcus penitus quos exigit $C S$ : penitusque (que quod $v$ ) exigit rv: penitusque exaestuat ultra Gyr.: penitusque os erigit ultra Munro 183 scissae Gyr. $\quad 184$ uaries $C$ : uarios warund. $S$ legi non poterat: aliae traditur ex Gyr. : uarie scripsi An uires? cohercent C 185 par signes ferre $S$ post $185 \mathrm{Cr}^{1}$ habent Vt (Et $v$ ) maior species aetne succurrat inanis, qui uersus iterum scriptus est post 193. In priore loco eum retinuit Alzinger sed ut scriberet succrescat in ignes $185^{\text {b }}$ ex solo Gyr. traditur sed post 187 operi Gyr. : modusque Unger 186 sic Gyr. quomodo scriptus est uersus in Neap. et ed. Rub. 1475 nisi quod illis habent ambo: Haec illis tantarum sedesque arearum est

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## AETNA

At this point my plan calls on me to explain the attificer and cause of the fire, a cause of no little or slight significance: it is overwhelming, and will lay before you a thousand truths in a moment of time. Facts and eyes are our teachers, facts force belief unassisted. Moreover I would suggest to you to handle and touch, if it might safely be done; but the flames forbid, and there is a fire to keep guard upon Aetna's working which shuts off all approach, since the divine providence which governs creation will have no witness of its action, so to heighten the show, and not relieve the mountain ineffectually. All will be the same, but you are to see it from a distance: none the less it is no matter for doubt what it is that makes Aetna writhe within, or who is the wondrous workman that directs a craft so mighty.

A cloud of ignited sand is driven out in a whirl: burning masses hurry up, the substructions are rolled from the bottom: at one moment a crash bursts from every part of Aetna, at another wan flames

## AETNA

Nunc opus artificem incendi causamque reposcit,
Non illam parui aut tenuis discriminis: ingens
Mille sub exiguo pone $t$ tib $i$ tempore uera.
Res oculique docent: res ipsae credere cogunt.
190
Quin etiam tactu moneam contingere, tuto
Si liceat: prohibent flammae, custodiaque ignis
Illi operum est arcens aditus, diuinaque rerum
Vt maior species et ne succurrat inanis
Cura sine arbitrio est. eadem procul omnia cernes, 195
Nec tamen est dubium, penitus quid torqueat Aetnam, Aut quis mirandus tantae faber imperet arti.
Pellitur exustae glomeranter nimbus harenae,
Flagrantes properant moles, uoluuntur ab imo
Fundamenta: fragor tota nunc rumpitur Aetna,
Nunc fusca pallent incendia mixta ruina.
$C$ : in $S$ supersunt tantum haec -rum sedesque arearum est : Haec illis tantarum sedesque area rerum est $v:$ Haec igni Matthiae: haec iris Unger ${ }^{187}$ iterum scriptus est in $v$ post 193 incendi $C$ : incendia Sv: incendii Gyr. 188 ingens scripsi: ignes codd. nisi quod e.x Gyr. traditur Non illam paruo aut tenui discrimine signis, grod seruauit Haupt signis in signes mutato 189 ponet tibi scripsi: ponent ibi $S$ : ponentibus $C$ : ponent tibi $r$ : ponam tibi $v$ tempora uera $C$ ct $S$ nisi quod nera potius uideri poterat: sub exiguum uenient tibi pignora tempus traditur e.x Gyr., quod falsum esse mihi persuasi: ignes Mille sub exiguo ponent tibi tempore ueram Munvo 190 oculos ducunt Gyr. cogunt CS : cogent Gyr. 191 moneam Gyr. et sic ex coni. Heinsius : moneant $v$ Arund. : moueant $r$ : moneat CS tuto Scaliger idemque ex Gyr. traditur: toto codd 193 operum $C v$ : opertum $r$ Arund.: operi Gyr. arcens Haupt: arcent CSıv adhitus S: dictis $r$ : num adytis? Post 193 v habet (Va Nunc opus artificem incendia causasquc reposcit cat) h.e. uacat, ef. ad 187. Hinc uidetur omissi uersus unius spatium fuisse in co codice unde $v$ fluxit: is poterat esse 185 ${ }^{\text {b }} 194$ ef. ad 185 : etne $C$ : aethne $S$ : ethnae $r$ : ut ne $v$ : et ne scripsi an succumbat in annis? $195 \sin v$ : sine arbitrio est eadem: procul $r$ cernes CS: cernis rv 196 quid Gyr. : quin CSrv: quis Scaliger torqueat CSry: torreat Gyr. aethna $C r$ : hetna $v$ : -na tantum in $S$ dispexi: Aetnam

Scaliger potcrat Gyr. ex Gyr.: glomeratus Itali: glomeranter uel glomerator seripsecrim nymbus $S$ uuntur $S$ 197 imperet ed. Par. 1507 : imperat $C r S$ legin $n 0 n$ 198 exustae cd. Par. 1507: exutae Crv: exhaustae glomeratur $\mathrm{C}_{v}$ : glomerantur Sr : glomeratim traditur 199 Flagrant' (? Flagranter) $v$ uoluntur $C$ : uol20I incendia $C S$ : incendi $r$

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mingle with black falling debris. Jupiter himself looks wonderingly from afar at those mighty fires, and trembles silently in his secret place that a new race of Giants may rise to wage again the war that was buried in their graves: or that Ditis ${ }^{1}$ may grow ashamed of the realm he rules and shift his hell to heaven : but meanwhile the whole ground outside is strewn with a crowd of rocks and loose sand: not that they do this by any will of their own; no firmness of structure is strong enough to hold them in their place when thus ejected; no, it is the winds that set in action all their powers of turmoil, driving and whirling in a close mass the rocks with the fury of their gust, and rolling them up from the abyss. This (the internal action of the winds) is the reason why the rush of fire in the mountain can never be a surprise. The winds when inflated are called spirit, when in subsidence, air. For left to itself the violence of the flame is almost powerless : fire indeed has a natural velocity and continual motion, but then it needs some auxiliar to drive bodies out: it has no moving force in itself; only where spirit bids it

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Ipse procul magnos miratur Iuppiter ignes,
Neue sepulta noui surgant in bella Gigantes,
Neu Ditem regni pudeat, neu Tartara caelo
Vertat, in occulto tacitus tremit: omnia at extra
205
Congeries operit saxorum et putris harena.
Quae nec sponte sua faciunt, nec corporis ullis
Sustentata cadunt robusti uiribus: omnes
Exagitant uenti turbas ac uortice saeuo
In densum conlecta rotant, uoluuntque profundo.
210
Hac causa expectata ruunt incendia montis.
Spiritus inflatis nomen, languentibus aer.
Nam prope nequiquam per sest uiolentia: semper
Ingenium uelox igni motusque perennis;
Verum opus auxilium est ut pellat corpora: nullus
215
Impetus est ipsi ; qua spiritus imperat, audit;
202 tantos traditur ex Gyr. miratus Sehenkl 205 Vertat Ar.: Vertant $C$ : Vertitr tacitus tremit Bachrens : tantum premit Cre et sic widetur fuisse in $S$ : tremit traditur ex Gy: : clam tum tremit Wagler: iam tum tremit Schenkl: totus tremit Alzinger: fremit DamstéMnemos. xvii. 197 at extra seripsi: omniaque extra traditur e.x Gyr., ualde dubito an were: omnia dextra Crv $S$ legi non poterat 206 operit Ald. 1517 : operis codd. xasorum $S$ : umm saxsorum? arenae Gyr: : harenae uisus sum ligere in S 207 Quem , faciunt $C S v$, sed $S$ super lineam: fatiunt $r$ : ueniunt traditur e.r Gyr. : saliunt Wernsdorf: fugiunt Struchtmeyer ullis Ald. 1517: ulli CSr Ar. quod retinuit Buecheler tamquan genitiuum 208 subiectata uel subuectata Postgate robustis codd. etiam $S$ : robusti Wernsdorf 209 Exigitur Crv: Exagitant traditur ex Gyr: : fort. Exacuunt ucl Ecce cient auertice $C:$ ac u. Gyr. uersus in wno $C$ integer seruatus est : mire focdatus in eeteris aro coniecta $C r A r$ : : coniesta $v$ : congesta Sloan. : conlecta traditur c.e Gyr. 211 Hac $r$ Ar. : Hace Cv: Haec causae expectanda ferunt incendia traditur ex Gyr., in $S$ supersunt tata . . . di . . . exspatiata Kooten montis rv Ar: : mortis $C$ : fortasse were h. e. letifera Hacc causae spectanda ferunt i. montis Sudhaus et sic Birt sed creant 212 sic Crv, et itlen fuisse in $S$ testantur velliquiac nome tibus aer. uersum immerito suspectum ac uaric mutatum tuitus sum $J$. of Philolowy xvi. 301 allegato Soneea qui idem diserinuen spiritus atque aeris fectit in $N . Q$. ii. 1. 3 , vi. 21. Nunc cum reduxit Sudhaus 213 abscissus in $S$ per sest Wugler: par est Crv: pars est Gyr. : uiolentia Gyr: : uolentia $C$ : uoluentia rv semper Cov: flammae truditur ex Gyr. idque recopit Murro 214 igni Clevieus : illi codd. 215 corpora Gyr. ef sic coni. Scaliger: corpore CSr 216 idsi $S$ audit CSrv:

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follows obediently. Spirit leads the way: spirit is the great general in whose service fire is enlisted.

Since the character of Aetna's action and the nature of the ground is now discernible, I shall next proceed to inquire what is the source of the winds themselves, what the substance that feeds the fire, what, when a sudden check falls on them, is the inward cause of their lethargy; vast as is the toil, it is full of result notwithstanding : the reward is adequate and compensates the labourer's pains.

To gaze on nature's wonders, not like brute beasts with the eye alone; not to lie sprawling on the earth feeding a brutish bulk of limbs ; to learn how things are certificated, and search into their doubtful causes ; to deify genius and lift our head to the sky; to know what and how many are the elements whence the great universe had birth; do they fear extinction or go on for all time, and is the framework fastened securely with an everlasting chain: to know the measure of the sun's course, and the degree by which the moon's orbit is less, so that she has

Hic princeps, magnoque sub hoc duce militat ignis. Nunc, quoniam in promptu est operis natura solique, Vnde ipsi uenti, quae res incendia pascit, Cum subito cohibentur, inest quae causa silenti, Subsequar. inmensus labor est, sed fertilis idem.
Digna laborantis respondent praemia curis. Non oculis solum pecudum miranda tueri
More, nec effusos in humum graue pascere corpus, Nosse fidem rerum dubiasque exquirere causas, 225 Ingenium sacrare caputque attollere caelo, Scire quot et quae sint magno natalia mundo Principia, occasus metuunt an saecula pergunt, Et firma aeterno religata est machina uinclo ; Solis scire modum et quanto minor orbita lunaest ; 230
audet Gyr. 217 Hic Schrader: Hinc CS Gyr. : Nunc rv magnoque Munvo: magnosque CS: magnusque rv: magnusque qui sub duce traditur e.x Gyr. : magnus quo sub duce Bachrens: Hic princeps magnusque, Haupt: fortasse gnauosque 218-220 attulit Heinsius ad Claudiani R. P. i. 171 castigatos tamquam e.x ueteri codice

219 Vnde traditur ex Gyr. et sic Heinsius: Vna Cry S legi non poterat 220 cohibentur Matthiac: cohibetur CSrv: cohibent traditur cx Gyr. et sic Heinsius inest CSov: iners traditur ex Gyr.: uires Heinsius silendi Hensius 221 inmensus] ab hoc incipisnt excerpta Esconialensia $Q$. i. 14) quibus praemissum est Quam iocundum sit scie non cupiditati operam dare 222 Digna codd. et Esc. : Pigra Gyr. laborantis CS Esc.: laboranti $v$ : laboratis ex Gyr, traditur, sed nee Pigra nec laboratis uerum credo uiris pro curis $v$ 223-224 in Esc. post 249 scripti sunt 223 pec̣cudum $C$ tueri Gyr.: fuere $C$ Cr: fuerẽ v: uidere Esc. $\quad 224$ effusos IVernsdorf: effusis CSiv Esc. $\quad 225$-226 absunt ab Esc. ita tamen ut et rerum dubias exquirere causas post primum uocabulum u. 228 Principia subncxum sit 225 rerum Esc. (228) ct Gyr. rebus $C S r$ exposcere $r$ 226 Sacra peringentem (ignentem $v$ capitique attollere (attolere $v$ ) caeluin CSrv : Sacra p ri rigentem Corsinianus 43 F. 3 . $21 \quad$ Ingenium sacrare caputque a. caelo traditur ex Gyr.quod plerique receperunt Sacra perurgentem ed. Par. 1507 : Sacra peragrantem Peerlkamp. An Sacra per ingenii caelestia tollere captum? F. Walter uersum ratus est excidisse, uthut Sacra per ingentem [mundi labentia tractum Sidera cuncta notare] caputque a. caelo $\quad 227$ quot SEsc.: quod $C r$ sụnt $S$ natalia CS Esc. : fatalia traditur ex Gyr. : in magnotalia $r$ : cur m.talia $v \quad 228,229$ non extant in $v \quad 228$ meciunt Arund. an Clericus: ad CSr post Principia Esc. habent et rerum dubias exquirere causas dein Solis scire modum, \&c. omissis occasus... uinclo 229 uinclo C Gyr. Ald. 1517 : mundo $S r$ 230 et CSru Esc.: ut Munro luna - est $C$ : luna est $S v$ : lune est $r$ : lune Esc.: lunaest Munro

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a shorter course and flies through a circle twelve times repeated, while the sun passes through his circuit in a year; what stars run in a fixed order, which wander from their appointed round with no set plan; further, to know the alternations of the zodiacal signs and the laws delivered to them ; how six are withdrawn (set) during the course of night, six are brought back (rise) when day returns; why the moon gives its notice of clouds to the sky, of rains to the earth; what account is to be given of Phoebe's red, the sun's pale, fire ; why the year's seasons shift ; why its prime of youth, the spring, dies when summer sets in, why summer in its turn grows old, why winter steals upon autumn, and rolls round the cycle again; to understand Helice's axle, discern the warning of the comet; from what side Lucifer shines, in what quarter Hesperus, whence Bootes; what means Saturn's obstructive, Mars' warring star; under what constellation the mariner should furl or spread his sail ; to know the tracks of the sea, learn in advance the stars' courses in the sky; whither is Orion hurrying, over what region is Sirius bending wistfully to give

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Haec breuior cursu $u t$ bis senos peruolet orbes, Annuus ille meet : quae certo sidera currant Ordine, quaeue suo derrent incondita guro: Scire uices etiam signorum et tradita iura; [Sex cum nocte rapi, totidem cum luce referri :] $234^{b}$ Nubila cur tcaelo, terris denuntiet imbres, ${ }_{2} 35$ Quo rubeat Phoebe, quo frater palleat igni: Tempora cur uarient anni, wer prima iuuenta Cur aestate perit, cur aestas ipsa senescit, Autumnoque obrepit hiemps, et in orbe recurrit: Axem scire Helices et tristem nosse cometen, Lucifer unde micet, quaue Hesperus, unde Bootes, Saturni quae stella tenax, quae Martia pugnax, Quo rapiant nautae, quo sidere lintea tendant ; Scire uias maris et caeli praediscere cursus ; Quo uolet Orion, quo Sirius incubet index,

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sign; in a word, wherever this mighty universe spreads its marvels before us, not to let them lie dispersedly nor yet buried in a mass of things, but to arrange each severally in its assigned place distinct with its own sign; this is an ineffable, a delightful pleasure to the soul.

Yet this is man's earlier task, to know the nature of the earth, and note the many marvels which nature has brought to light therein : this is for us a noble task, one that borders on the stars of heaven. For what further height of madness, O race of mortals, can transcend this-that a man should be fain to wander and explore in Jove's realm, yet neglect the vast work before his feet and indolently lose it from his ken? Woefully we vex ourselves over trifles and are pressed to earth with toil ; we pry into crannies, turn up every deep bottom ; some vein of silver ore is in quest, now a duct of gold; earth is tortured with flame,

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Et quaecumque iacent tanto miracula mundo Non disiecta pati, nec aceruo condita rerum, Sed manifesta notis certa disponere sede Singula, diuina est animi ac iucunda uoluptas.
Sed prior haec hominis cura est, cognoscere terram, 250 Et quae tot miranda tulit natura notare.
Haec nobis magna, adfinis caelestibus astris.
Nam quae, mortales, super est amentia maior,
In Iouis errantem regno perquirere uelle,
Tantum opus ante pedes transire ac perdere segnem?
255
Torquemur miseri in paruis premimurque labore,
Scrutamur rimas et uertimus omne profundum, Quaeritur argenti semen, nunc aurea uena.
Torquentur flamma terrae ferroque domantur,
246 quocumque Esc. iacent SCrv Esc. : latent excerpta Pithocana, Bachrens : patent Wasscriberg et Suzngar 247 congesta traditur e. Gyr. : digesta SCry Esc. quod ex disiccta potius cormoptum arbitror 248 cerata $C \quad 249$ iocunda S Esc. uoluntas Esc. Post 249 Esc. habent 223, 4 Non oculis . . . More nec effusis; dein omissis $250-5$ incipit alterum excerptum Torquemur miseri etc. cui praffixum est Conquestio quod maiorem demus operam augende pecunie quam scientie $\quad 250$ hominis $r$ : dominis $C$ : hominum $v$ : omni traditur ex Gyr. 251 om. r Ar. : Quaeque in ea Gyr. : Et quae nunc $C$ : Et quae tot excerpta Jithocana. Num Et, quae non miranda tulit natura? notare h. c. et notare infinitam seriem miraculorum quae in natura insunt 252 magis affinis Gyr. ct excerpta Pithocana 253 mortalis SCrv: mortales Scaliger, tamquam s. est
nocatiunm spes, quaeue a. m. $C$ : spes est: que amātia maius $r$ : species que ue amantia maius $v$ : mortali cuiquam est traditur ex Gyr.: mortali superest scripsi: Nam quae mortali spes quaeue a. m. Haupt et sic Munro sed mortalis 254 Ini申uis $C$ perquirere S: perquire Cr uelle SCr diuos traditur ex Gyr. 255 ac SC Gyr. : et ry segnem Iacob: segne est traditur ex Gyr. In S uocabulum legere non potui. segnes Crv 256 sic CSr Esc. Torquemus $S$ nisi fallor in primis Esc. terimurque Gyr. $\quad 257-9$ codices habcnt post 277 Non subito callere sono, non credere subter. Huc reuocati sunt iubente Scaligero et, ut traditur, Gyr. 256-62 hoc ordine se r.xcipiunt in Esc. Torquemur . . . Et sese . . . Turpe silent artes uiles i. r. . . . Torquentur flamma . . . Scrutanur . . . Scmen ut argenti queratur et aurea uena (sic) . . . Noctes atque dies festinant arua coloni 257 euerrimus Schrader ct sic excerpta Pithocana

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mastered with iron tools, till she buy herself off with a price paid down, and after declaring her true secret is then at last reduced to silence and left to contempt and poverty. Whole nights and days the farmer presses on the tillage of his fields, hands harden with country work, we weigh with care how each soil is to be used: this is fertile and fitter for bearing corn, another for vines: this earth is best suited to the plane-tree, this to grass-crops : this other is hard and better for feeding cattle, a steady friend of forest-trees: the drier grounds are the home of olives, elms love a juicier soil. Trivial are the causes that torture men's minds and bodies-to make their barns overflow, to see their wine-casks distended with must, their hay-racks filled to the top with the mowings of the field. Thus ever ye advance on your path of greed where something more precious comes in view.

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Dum sese pretio redimant, uerumque professae
Tum demum uiles taceant inopesque relictae. Noctes atque dies festinant arua coloni ; Callent rure manus, glebarum expendimus usum. Fertilis haec segetique feracior, altera uiti. Haec platanis humus, haec herbis dignissima tellus, 265 Haec dura et melior pecori siluisque fidelis. Aridiora tenent oleae, sucosior ulmis Grata: leues cruciant animos et corpora causae, Horrea uti saturent, tumeant et dolia musto, Plenaque desecto surgant faenilia campo. Sic auidi semper, qua uisum est carius, itis. i
260 sėsė $C$ redmant rerumque professe Esc. : professa est $r$ : aurumque Machly: lucrumque Baehrens: fort. quaestumque uts. 261-300 exscisso 301, et 302-44 exscisso 345. extant in S, sed ut in 302-44 tantum fars uersum, caque prior supersit 261 taceant CSrv: iaceant Matthiae et sic excerpta Pithocana Turpe silent artes uiles i. r. Esc. : Tum demum humilesque iacent $\varepsilon x$ Gyr. traditur contra metrum : uilesque iacent Machly 262 festinent CS: festinant Esc. 263 rura $S$ expellimur usu CSr Esc. : expellimus usu $v$ : expendimus usum Gyr. cf. Gratt. Cyn. 122 : expenditur usus Wernsdorf: excellimus usu $F$. Walter i
$26_{7}$ segetique C.Sv Esc. : segeteque $r$ : segeti feracior traditur $\in x$ Gyr. : segetisque cd. Gryphïi 1547 Musuro feratior S Esc. uiti Crv Esc. Gyr. : uitis cd. Gryph. Mumro 265 platanis codd. : plantis traditur ex Gyr. ditissima excerpta Pithocana, Wassenberg tellis C 266 dura et Ese. : duro Gyr. ${ }^{1}$ : diuiti $C S$ : duuti $r$ : diuti (sic) Arzmel. : dura utilior Matthine sillisque $S \quad 267$ ulmus CSr: ulmis v Esc. 268 crutiant S Esc. sause Esc. num curae? curae exccrpta Pitho-- cana 269 tumeant CS Esc. : tundant $r$ : tundeant Arund. : fort. tendant et CSr Esc. : ut excerpta Pithocana: ex Gyr. traditur Horreaque ut sature tumeant ut dolia musto dolea CS Mumro: dolia $r$ Esc. utu. 270-85 in codice Laurentiano 33. 9 chartaceo saec. xv contincntur, qui ut clarius exhibeantur, sic ut a bibliothecario Vaticano $F$. Ehrle S.I. me rogante descripti smit, in commentario imprinendos curaui, cum ad quaestionem quae est de Gyraldino codice grauissina non parui momenti esse uideantur. 270 fienilia $C$ : fenialia $S$ : fenilia Esc. Hic desunut Ese. : reuilia $r$ Arznd. ntum eruilia? 271 Sic auidi semper qua uisum est carius (-ior $r$ ) istis CSr Munro: S. a. s. quouis est carior ipsis traditur ex Gyr., et sic L(aurentianus 33. 9) nisi quod恌is ipsis habct. auidis Matthiae itis scripsisc. mortales: quod uisum est carius, istis Implemus se quisque bonis Haupt: Sic auidis semper quaeuis res carior ipsis Bachrens: Sic auidis s. quiduis est
${ }^{1}$ duro fuisse in Gyr. testatus cst cditor Ienensis. Matthiae discrie non tradidit quid in Gyr. inuencrit; tantum dicit lcctionem dura et illinc confirmatam uideri.

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Each of us should do his part to steep himself in crafts that are noble: they are the true grain of the mind, these the highest reward the world can bring us : to know what Nature keeps close within earth's deep heart; never to belie any of her workings, not to gaze in dumb amazement on the divine uproar and furious rages of Aetna's mountain ; not to grow pale with affright at its sudden din, not to believe that the wrath of heaven has found a new home underground, or that hell is bursting its confine: to understand what sets a check on the winds, what gives them aliment; whence comes their sudden calm and strongly covenanted truce: why their rages gather new force, whether it happen that caverns in their depths or the actual inlets store them securely, or, again, earth, made porous by tiny apertures, absorbs into itself draughts of snowy air; and this the more largely, because Aetna rises with a stark peak, exposed on either side to angry winds, and, itself single, admits perforce gales from

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Implendus sibi quisque bonis est artibus: illae Sunt animi fruges, hae rerum maxima merces : Scire quid occulto terrae Natura coercet, Nullum fallere opus, non mutos cernere sacros
Aetnaei montis fremitus animosque furentis, Non subito pallere sono, non credere subter Caelestis migrasse minas aut Tartara rumpi: Nosse quid impediat uentos, quid nutriat tillos, Vnde repente quies et tmulto foedere pax sit: Cur crescant animi, penitus seu forte cauernae Introitusque ipsi seruent, seu terra minutis Rara foraminibus niuis in sese abstrahat auras: Plenius hoc etiam, rigido quia uertice surgit Illinc infestis atque hinc obnoxia uentis, Vnaque diuersas admittere cogitur auras,
carius ipsis Wagler eademque Alzinger sed istis 272 astibus $C$ illae $L$ et sic traditur ex Gyr. : illis CSrv: fort. illi uel illic 273 hae CS: haec r Ald. 1517. idemque traditur ex Gyr. est optima $L$ Gyr. 274 occulto roL ${ }^{1}$ : exculto CS : occultum excerpta Pithocana natura terra CS : nature terra $v$ : terrae natura $L$ et sic traditur $c x$ Gyr. : fort. natura et terra cohercet $C \quad 275$ multos CS : multo Arund.: muto $r$ fortasse recte : multum $v L$ idemque traditur cx Gyr.: mutum Haupt: mutos Scaliger et Munro: motum ucl motos Postgate 276 animumque $v \quad{ }_{2} 77$ callere CSrv: pallere L Gyr. cd. Rub. 1475 Post hunc u. sccuntur in CSrv 257-9, non item in L 278 Celesti migrase $r$ rumpi $L$ Gyr. : mundi CSrv: fort. fundi : ad T. mundi $c d$. Rub. 1475279 intendat L et sic traditur ex Gyr. : impellat Haupt: incendat Postgate illos $C$, om. $S$ : ignes $r L$ : iras Postgate 280 repente CSr: reperta $L$ Gyr. multo CSrL, non item Gyr. : inulto ' une paix faite par un traité sans garant, dont l'infraction ne sera pas vengée' ucl muto Oudin, Jourr. des Savans 1715 T. lvii. $p .597$ sqq. pax est Let Gyr. 28 r Concrescant CSr Arund. L, non itcmı Gyr. Id retinuit Munro, relicto post 28 r uersus uunus spatio: Cur crescant Scaliger et sic excerpta Pithocana anime Let Gyr. porta pro forte $L$ ct Gyr. $\quad 282$ feruent $S \quad 283$ niuis in sese scripsi: neue in se CS : neue ussę $r$ : ne ut in se $v$ : ne ue iussę Arund.: tenues $L$ et $G y r$. ${ }^{28} 4$ quia CS : qua rv Arund. surgens Let Gyr. : surgit CSr quod ratinui, scripto Vnaque in 286, cf. ad $290 \quad 285$ infestis Iacab: infestus CSnv: infessa est $L$ Gyr. uentis $L$ et Gyr. : uitis CSr Ar. intus $v$ Hic desinunt et quae ex Gyr. tradita sunt et quae habat $L$ 286 Vnaque scripsi : Vndique codd. aduersas $r$ admittat $S$ cogitur Schruder et Munro : cogitat CSro Ar.

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every quarter, which then form a league and gain new strength by union; or whether again they are driven inwards by clouds and the south wind that brings clouds, or waxing bold have rounded the head of Aetna and sweep on behind ; then the water hurrying noisily downwards presses upon the torpid airs and drives them off, and by its blows condenses the particles that compose them. For just as an hydraulic vessel gives a sound by setting in motion a musical Triton: first the machinery is pushed by the body of water collected and the air which cannot resist the force that moves it, next the trumpet bellows forth its long-drawn tones; or as in some spacious theatre an hydraulic organ with the diverse modes of its unequal tubes sounds its watery music, by help of the controller's skill, which sets in motion a thin stream of air and makes a rowing movement in the water below: just so it is that the wind dislodged by the streaming fluids and angered thereby, struggles in its straitened room, producing a loud roaring from Aetna.

Again we must suppose that there are causes of wind springing up underground like those we see outside: that so, each time the particles press closely and jostle each other, they may be squeezed out and make for a free open space to avoid crowding, and so rive by their heaving force and drag with them what is nearest, and only stop when they have found a safe place to rest in.

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Et coniuratis addit concordia uires:
Siue introrsus agunt nubes et nubilus auster, Seu fortes flexere caput tergoque feruntur.
Praecipiti deiecta sono premit unda fugatque
Torpentes auras, pulsataque corpora denset.
Nam ueluti sonat urna ciens Tritona canorum, Pellit opus collectus aquae uictusque moueri Spiritus et longas emugit bucina uoces :
Carmineque irriguo magnis cortina theatris 295
Imparibus numerosa modis canit arte regentis, Quae tenuem impellens animam subremigat unda:

## Haud aliter summota furens torrentibus aura

Pugnat in angusto et magnum commurmurat Aetna.
Credendum est etiam uentorum existere causas 300
Sub terra similis harum quas cernimus extra; Vt, cum densa premant inter se corpora, turbam Elisa in uacuum fugiant et proxima secum Momine torta trahant tutaque in sede resistant.

288 introssus $S \quad 289$ fortes $\operatorname{scr} p$ ssi : forte $C S r$ : forte inflexere Iacob: forte hi Munro : forte erexere Bachrens Seu Boreae Birt retroque Friesemann 290 delecta CSry quod tuitus est Lindenbruch unda Scaliger et sic excerpta Pithoeana : una codd. : uda Sudhaus: ima Birt 291 Torpentes de Rooy: Torrentes codd. pulsata Som, que 292 sic correxiex $v$ sonat ora duc tritone cancro $C$ : sonat ora (ore Arund.) diu tritona canoro $r$ Arund. : sonatura dius (s incerta) tritona canoro $v$ uerba post sonat om. $S$ : sonat hora duci Munro fortasse recte: s. hora deo Machly: sonat hora die Haupt: s. hora diu Tritone canoro Sudhaus 293 opes CSrv: opus Helmst. m. pr. aqua Alzinger mouere CSry: moueri Sauppe, quod uerum habeo 295 magnisque $S$ : magni c. theatri $v \quad 296$ arte $r:$ arta $C$ : asta uisus sum legere in $S$ regentis of. Carm. Epigraph. ed. Buecheler 489. 7 Spectata in populo hydraula grata regebat 297 Qui Baehrens inpellens $S$ unda $C S r$ : undam $v \quad 298$ aliterom. $S$ correntibus $r$ 299 augusto $S$ Arund. 300 causam Crv Arund.: causas cd. Rub. 1475 301 abscissus in $S$ terras $C$ 302-44 in fine abscissi in $S \quad 302$ condensa $v$ cremant CSrv: crepant Schrader: premunt Gronovius: premant Bachrens intersé $C$ turbant $C$ : turba $r$ : 304 Momine Gronotius: Nomina codd. torta $I a c o b$ : tota codd. trahant . . . resistant Clericus : trahunt . . . resistunt codd. : sed trahant est in Arund.: tuta dum s. resistunt Haupt

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But if, as may chance, you raise a quarrel with me, believing the winds to rise from other causes, I reply: there is no doubt that rocks sometimes and caverns deep below tumble forwards with a loud crash, and that the fall causes the currents of air in the neighbourhood to be set in motion and disperse in all directions, and from this cause the winds wax strong; or again that there are vapours which discharge (air) from the abundance of their moisture, as they often do in plains and fields bathed by a river. Air rises in vallies and forms a dark cloud-like mass ; little water-courses bring with them gusts whose force is very like wind ; water from a distance blows its jets upon the air-currents and flogs them as with a scourge. If now moisture has such potency where there is free space to work in, its effects must be proportionally more when under-ground and pent in. These are the causes outside and within which do the work: by their compelling force they set the winds stirring ; these struggle in the narrow gullies; in that close struggle, the channel they traverse chokes them; as when a wave has been sucked up again and again out in the deep sea and has absorbed the violent east winds, the billows come crowding on, and the first are pushed on by that which comes last. Even so the wind, compressed by struggling forces, feels their impact, and wrapping its strength within its bulk drives the close-packed airparticles to and fro in burning rings, and hurries on

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Quod si forte mihi quaedam discordia tecum est, 305
Principiis aliis credas cum surgere uentos, Non dubium rupes aliquas penitusque cauernas
Proruere ingenti sonitu, casuque propinquas
Diffugere impellique animas ; hinc crescere uentos:
Aut umore etiam nebulas effundere largo, 310
$V \mathrm{t}$ campis agrisque solent quos adluit amnis.
Vallibus exoriens caligat nubilus aer:
Flumina parua ferunt auras, uis proxima uento est :
Eminus adspirat fontis et uerberat umor.
Atque haec in uacuo si tanta potentia rorum est,
315
Hoc plura efficiant infra clusique necesse est.
His agitur causis extra penitusque : coact $\nsim$
Exagitant uentos: pugnant in faucibus: arte
Pugnantis suffocat iter. uelut unda profundo
Terque quaterque exhausta graues ubi perbibit euros, 320
Ingeminant fluctus et primos ultimus urget:
Haud secus adstrictus certamine tangitur ictu
Spiritus, inuoluensque suo sibi pondere uires,
Densa per ardentes exercet corpora gyros,
305 Quodsi $C \quad 306$ principisque Ald. $15{ }^{17}$ et sic tutgo editur cum surgere Baehrens: consurgere codd. uentos $C v$. om. S: yentos $r 307$ Num $r$ Arund. 308 Proruere Ald. 1517 : Prouehere CSv quod frustra tuitus est Hildcbrandt p. 106 : P . . . . r et sic Armad. sonotu correctim in sonitu $S$ 310 humore $C$ se fundere Hautt: se effundere Bathrens 311 Vt Ald. 1517: Aut CSrv num sedent? abluit $C v$ : obruit $r$ Arund. : adluit Haupt ct Munro 313 Flumina SCr Arund.: Flamina v Haupl uis $v$ : uix Cr Arund. 314 Et minus Sr aspirat $r$ : aspergit I. H. F. Mcineke fortis SCr: fòtis $v$ : fontis scripsi humor $C$ $3^{15}$ inuacuos SCrv: in uacuo Helmst. m. scc. si $C$ rorum Iucob: rerum codd. quod mazolt Walter 316 ofticiunt introclusique $v$ : num intra clusique? 3 17 7 igitur Scaliger coactu scripsi: coactus $C$ quod scruarunt tanquan nominatium pluralis C. F. Weber et Sudhaus: coactis rv Arund. : coactos Murro 319 iter ] inter $r$ Arund. 320 exustav graues $C_{r}$ : grauis $S$ perhibit $C$ : perbibit $v$ : peribere $r$ 321 Ingeminat $r v$ primus ultimos Cr : primos ultimus $v$ : primos ult- $S$ cotcris abscissis $\quad 322$ mum adtritus? tangitur ictu om. $S$ : fort. aestu 323 uires codd.: rupes Munzo $3^{2} 4$ uires $C$ et $r$, in quo utrsus suo loco omissus post 342 Huicne igitur credis ctc. additus cst neruos $v$ uenas Ald. 1517: gyros scripsi

## AETNA

wherever it finds a channel, and passes without noticing any air that would delay it, until at last driven on by the conflux as by so many forcing tubes, it rushes out with a bound and discharges in fiery fury from every part of Aetna.

But if, as may chance, you fancy that the winds rush down by the same narrow gullies by which they are expelled and return, Aetna itself will supply your eyes with facts to be observed and will compel denial. However bright the atmosphere may be, with all the dryness of an azure sky, however it may dawn gold-rayed, and ruddy with crimson dye, there is always to be seen in that quarter a sluggish cloud, black and dark, that hangs sullenly around with a dank dripping face, looking out from on high on the action of the mountain and its huge withdrawing chasms. Aetna takes no notice of this cloud, has no outbursts of heat for carrying it away; wherever a light breeze orders it to move, the cloud follows obediently and comes back as before. Besides you may see worshippers pacifying heaven with incense on the topmost ridge, at the very point where the view inside opens to its widest and freest on Aetna's summit, provided nothing occur to inflame and excite the germens from which such dire effects proceed, and a torpor rest on the abyss. Will you not accept this as explaining how it is that the rushing spirit which Aetna harbours, that volleyer of rocks and earth, that flasher of sudden fires, is never found, when once it has controlled its powers, and abruptly curbed

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Et quacumque iter est, properat, transitque morantem,
325
Donec confluuio ueluti siponibus actus
Exilit, atque furens tota uomit igneus Aetna.
Quod si forte putas isdem decurrere uentos
Faucibus atque isdem pulsos remeare, notandas
Res oculis locus ipse dabit cogetque negare. $33^{\circ}$
Quamuis caeruleo siccus Ioue fulgeat aether, Purpureoque rubens surgat iubar aureus ostro, Illinc obscura semper caligine nubes
Pigraque defuso circum stupet umida uultu,
Prospectans sublimis opus uastosque receptus.
Non illam tuidet Aetna nec ullo intercipit aestu;
Obsequitur quacumque iubet leuis aura reditque.
Placantes etiam caelestia numina ture
Summo cerne iugo, uel qua liberrimus Aetna
Introspectus hiat, tantarum semina rerum
$34^{\circ}$
Si nihil irritet flammans stupeatque profundum.
Huicne igitur credis, torrens ut spiritus illi, Qui rupes terramque rotat, qui fulminat ignes, Cum rexit uires et praeceps flexit habenas,

326 siponibus $C$ idemque fuit in $S$ quamuis supersit tantum siponueluti cett. om. $r$ uelut is $v \quad 328$ si $C$ decurre $C$ : decurrere abscissa $S$ : decurrere $r$ idem $r$. 329 autque idem $C S$ : atque isdem (idem $r$ ) $v r$ : fort. atque in idem pulsis CSrv: pulsos $c d$.
Paris. 1507 notanda ${ }^{1} C$ : notanda $r$ Arund. : notandas $v \quad 330$ rés $C$ 33I ceruleo sicusioue $C$ : sicco $v$ : cacruleus sicco Iacob frigeat $r$ Arund.: fugiat $v:$ fr-cett. abscissis $S \quad 333$ Illic Scaliger 334 defuso $C S$ : deffusșo $r$ circumstupet $S C r$ : circumstrepat $v$ humida Crv: hur-cett.abscissis $S 335$ Prospectant CS : Prospectat rv quod retinuit Haupt, inuersis 334, 335: Prospectans Munto uastusque C: uas- ceteris abscissis $S$ receptus Crv: recessus ed. Rubei 1495 $33^{6}$ uidet CSrv: bibit Maupt: uorat Munro: fort. mouet intercepit $r$ haustu Haupt 338 turae $C \quad 339$ aethnae $r$ Arund. : Setnae Haupt : sed Aetna ablatiuus potest esse; pro nominatiuo habuit Munro 340 Inprospectus CSrv correxit Schrader 34 I irritet $C$ : inridet $S$ : inritet $r$ flammans scripsi: flammas SCrv Post 344 Haupt 355, 356 locandos putauit 342 Huiṇc $C$ : Huic Sry illi Crv: ille Scaliger 343 notat SCrv Arund.: rotat Iacob 344 Cum rexit CS : cur exit rv flex-cett. abscissis S, qui hic desinit

[^40]
## AETNA

the rein, tearing down bodies of matter or dislodging them from their strong supporting arch, and this when their natural weight gives them an inclination downwards? I may be wrong; still appearance is on my side, and the bodies that descend with such a rush elude the scrutinizing glance of our eyes ${ }^{1}$. . When water has sprinkled the hand that circulates the lustral fire, it strikes our faces though without hurting; the bodies of matter charge our bodies and yet fail of their natural effect; so slight is the thing on which depends such repulsion of violence. [So with the air on Aetna's summit when still]: in its utter quiescence it sucks up no cinder or light stubble, no wisp of dry grass, stirs no flimsy particle of chaff : the smoke rises to high heaven from the altars where worshippers kneel ; so deep is the repose of that air, the quiet that has no thought of rapine.

Whether then the causes are extraneous or intrinsic that give such potency to the winds in league, the driving force I have described carries up in a mass of black sand flames of fire and pieces of rock; then huge stones shivering as they encounter each other burst into explosions, glowing flame, and detonating flashes all together: even as when forests have lain prostrate under a descending south-wester, or are moaning with a north gale, they

[^41]Praesertim ipsa suo declinia pondere, numquam
Corpora diripiat, ualidoque absoluerit arcu ?
Quod si fallor, adest species: tantusque ruinis
Impetus adtentos oculorum transfugit ictus, $\dagger$ Nec leuitas tantos igitur ferit aura mouetque ${ }^{\dagger}$ Sparsa liquore manus sacros ubi uentilat ignis,
Verberat ora tamen, frustrataque corpora nostris Incursant : adeo in tenui uim causa repellit

Non cinerem stipulamue leuem, non arida sorbet Gramina, non tenuis placidissimus excit apludas : Surgit adoratis sublimis fumus ab aris, 355
Tanta quies illi est et pax innoxia rapti.
Siue peregrinis igitur propriisue potentis
Coniurant animae causis, ille impetus ignes
Et montis partes atra subuectat harena, Vastaque concursu trepidantia saxa fragoris 360 Ardentesque simul flammas ac fulmina rumpunt. Haud aliter quam cum prono iacuere sub austro Aut aquilone fremunt siluae, dant brachia nodo

[^42]
## AETNA

entwine their arms in a close knot, and with the meeting of the branches the fire spreads on.

Beware, again, of being misled by the insensate rabble's lies, as if the hollows of the mountain lost their potency and ceased to act ; lapses of time alone giving them the power to grasp their forces again and bring them back to battle after defeat. Away with a thought so foul, throw from you rumour with all her lies. No poverty so mean attends aught divine or begs for petty supplies, or asks for small contributions of air. Ever there are workmen at hand, the winds' swarming crew. Only there is a cause you do not see, strong enough to interrupt the passage, and compel obstruction. Often some rocky mass piled up with fallen boulders chokes the gullies and closes up the avenues against the wrestling of the winds at the bottom, keeping them, as it were, close pent beneath an impenetrable weight. Or it holds them in check by a similar obstruction, when the mountain is cold and sluggish, and the winds are free to pass down it unmolested. After a while, when they have first sunk into silence, they press on all the swifter for the stoppage, confront and repel the masses of rock, burst their bonds asunder, wherever anything crosses their path obliquely, break a passage through ; then ensues a rush all the fiercer for the check received : a flame blazes out that busies itself with a wide task of ravin, and with the onset of a flood spreads far and wide over the fields, if after long inaction the winds renew their mimic drama once more. Now let the forests pour freely all their abundant stores of burning material, everything

## AETNA

Implicitae, ac serpunt iunctis incendia ramis. Nec te decipiant stolidi mendacia uulgi, 365 Exhaustos cessare sinus, dare tempora rursus $V$ t rapiant uires, repetantque in proelia uicti. Pelle nefas animi mendacemque exue famam. Non est diui $n$ is tam sordida rebus egestas, Nec paruas mendicat opes nec conrogat auras. $3 i^{\circ}$ Praesto sunt operae, uentorum examina, semper: Causa latet quae rumpat iter cogatque morari. Saepe premit fauces magnis exstructa ruinis Congeries clauditque uias luctamine ab imo, Et spisso ueluti tectos sub pondere praestat: 375 Aut simili tenet occursu, cum frigida monti Desidia est, tutoque licet descendere uentis. Post ubi conticuere, mora uelocius urgent: Pellunt oppositi moles ac uincula rumpunt. Quidquid in obliquum est, frangunt iter : acrior ictu $3^{8} \circ$ Impetus exoritur, magnis operata rapinis Flamma micat, latosque ruens exundat in agros, Si cessata diu referunt spectacula uenti.
Nunc superant quaecumque, rigent incendia siluae,
364 ac Wernsdorf: haec $C r$ Aruvd. : he $v$ : hac Clericus : fortasse hinc 365 té $C$ solidi $r \quad 366$ Exaustos $C r$ : Exaustos $v$ 367 Vt ed. Rub. 1475 : Aut Cv: Haud $r$ Arend. 369 diuinis ed. Paris. 1507: diuitiis Crv Arund. aegestas $C \quad 370$ paruo ro Armend. congregat $v \quad 37 \mathrm{x}$ opere $C v$ : operi $r$ Avund. sempedr $r$ (sic) $r$ at tur
373 Sepe $C$ extructa $C r \quad 374$ luctamur $C$ : luctamine $r$ Antend. Munro 375 Et scisso Cv: Escissor Arund.: Et spisso Iacob tecto Cr Arund. : trecto v: tectos scripsi pressat Bachrens 376 sic ex conicctura scripsi Haud similis teneros cursu cum (cum sucum v) Cv : sed $r$ et Helmst. habent cur secum Haud sinit hiscere cos cursu Iacob sursum Haupt et spisso ueluti tecto, sub pondere praestat Haud simili strepere hos cursu Munro 377 discedere Cv Armud.: descendere $r$ : desidere Iacob uentis Iacob: montes Cru: motis Bucchelcr $\quad 378$ conticuere Cr Arund.: continuere moram $v, q u o d$ recepit de Scrionne: corripuere moram de Rooy : contumucre Birt 379 oppositi $C r$ : oppositas $v$ ác $C \quad 380$ Quicquid $C$ 38ı onerata Iacob 383 Si C : Sic Haupt 384 rigent scripsi : rigant Munvo: regant Cr Arund. : regnant v: tegunt Iacob: gerant Buchecns: creant Wagler

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that as fuel is fitted to call out the diverse flames Aetna feeds ; they will burn without difficulty. The causes which produce that combustion have materials of home growth, and there is a kind of earth akin to fire which lends its service. At one time there is the hot fluid sulphur that burns incessantly; at another a liquid offers, thickened with a copious flow of alum ; oily bitumen is there, and all that rouses violent flames when brought close up: that is the substance which makes up Aetna.

Indeed to prove that these materials are dispersed up and down in the heart of the mountain, there are springs of tainted water which ripple close under its base. Another portion of the substance lies visible to the eye ; its solid part is hard, a true stone ; yet in its viscid pulp burns a glowing fire. Furthermore, there are particular rocks with no special name which liquefy in every part of the mountain ; these have a real and steadfast conservancy of flame assigned them : but the supreme source of such outbreak of fire is the lava-stone; this it is which claims Aetna as its own.

If you happen to hold this lava-stone in your hand and try it by its solid part, you would not believe it could burn or disseminate fire: yet the moment you put question with an iron mallet, it returns answer and vents its rage in sparks to the blow: plunge it in the midst of a strong furnace and allow this to wring from it its proud spirit, and in this

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Quae flammas alimenta uocent, quot nutriat Aetna: $3 \delta_{i}$
Incendi poterunt. illis uernacula causis
Materia adpositumque igni genus utile terraest.
Vritur assidue calidus nunc sulphuris umor,
Nunc spissus crebro praebetur alumine sucus.
Pingue bitumen adest et quidquid comminus acris
390
Irritat flammas : illius corporis Aetna est.
Atque hanc materiam penitus discurrere, fontes
Infectae crispantur aquae radice sub ipsa.
Pars oculis manifesta iacet, quae robore dura est Ac lapis: in pingui feruent incendia suco. 395
Quin etiam uarie quaedam sine nomine saxa
Toto monte liquent : illis custodia flammae
Vera tenaxque data est. Sed maxima causa molaris Illius incendi lapis est ; is uindicat Aetnam.
Quem si forte manu teneas, ac robore cernas, Nec feruere putes, ignem nec spargere posse. Sed simul ac ferro quaeras, respondet, et ictu Scintillat dolor: hunc multis circum inice flammis, Et patere extorquere animos atque exue robur.


#### Abstract

385 flammas Cr Arund.: flamis $v$ wocent Crv Arund. qutod pro uacent positum ratus est Munro quot scripsi: quid Cv': quod $r$ Arund. nutriat Crv Arund. aethnam C: ethna rv Arund. Locum sic constituit Munro Nunc superant quaecumque rigant incendia siluae; Quae flammis alimenta uocant, quod nutriet Aetna, Incendi poterunt. Sudhaus sic Nunc superant quaecumque regant incendia siluae, Quae flammas alimenta uocent, quid nutriet Aetnam . 386 Incendi p. cum sequentibus iungebat Sudhaus : 387 altile Alzinger terraest Womsdor : terrent Crv: torrent Scaliger 388 sulphuris humor $\mathrm{Cr} \quad 389$ alumine $I a c o b$ : numine $C$ : uimine $v$ quod inter. pretatus est Gronoutius Obseruatt. ii. 6: prebet munimine $r$ Arund. 390 quicquid Cr 393 crispantur siripsi: eripiantur Cv quod frustra tuitus est Sudhaus : eripiant $r$ Arund.: eripient et Haupt: testantur Machly aquę $r$ : atque $C \quad 394$ corpore Arund. 395 inpingui $C$ : at pingui Iacob 396 sine nomine $r$ A rund. : sine numine $C v 397$ liquent Cr Arund.: liquant $v$ Munro 398 Sera excerpta Pithoeannt mola acris $C$ : molatrix om. causa $v$ : molaris $r \quad 399$ incendia $r$ est is Munro: lapis est si $C$ : lapis sic $r$ Arund. : lapidis sic $v$ : is sibi Clericus : est, sibi Sudhaus : est hic Iacob 400 ác $C$ : a r robora Clericus et excerpta Pithoeana 403 dolor Cry Arund. : calor ed. Par. 1507: color ed. Rub. 1475 isse pro inice $r$ Arund. 404 pater $r$ Arund.


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way strip away its solid strength; you shall see it fused quicker than iron; for lava has a nature that is readily affected and shrinks from harm under compulsion of fire. Still, when it has once absorbed the flame, safer home for what it has absorbed there cannot be, preserving as it does its jagged edge, and hardening its several partywalls with a stubborn fidelity: once overpowered its submissiveness is that of an insensate thing. Scarcely ever is it known to reassert its strength and discharge fire. For being throughout a coallike mass of close-packed strength, it admits and feeds its fires only through narrow channels, and after they have once been drawn in relaxes its hold upon them tardily and with reluctance. Yet think not, that because lava forms the largest portion of the mountain, this fact alone gives it predominance and makes it the central source of combustion : in very truth the vitality and determination of the stone is extraordinary : while all other substances that breed fire, if once kindled, die down, with nothing left in them to return for; a mere mass of embers and earth that has no germ of fire ; this lava-stone readily submitting again and again, and with a thousand fires successively absorbed, goes on to new strength, and ceases not to do so till its heart has been burnt out of it and it falls into ashes exhausted, a light pumice-like substance: throwing off when dissolved a crumbling sand.

Test the point again by particular regions: place

## AETNA

Fundetur ferro citius ; nam mobilis illi $+5$
Et metuens natura mali est, ubi cogitur igni.
Sed simul atque hausit flammas, non tutior hausti
Vlla domus, seruans aciem duransque tenaci
Saepta fide; bruta est illi patientia uicto,
Vix umquam redit in uires atque euomit ignem.
Totus enim, denso stipatus robore carlo,
Per tenuis admissa uias incendia nutrit, Cunctanterque eadem et pigre concepta remittit.
Nec tamen hoc uno, quod montis plurima pars est, Vincit et incendi causam tenet ille : profecto $4^{15}$
Miranda est lapidis uiuax animosaque uirtus. Cetera materies quaecumque est fertilis igni Vt semel accensa est, moritur, nec restat in illa
Quod repetas: tantum cinis et sine semine terra est.
$H$ ic semel atque iterum patiens ac mille perhaustis $\boldsymbol{q}^{20}$
Ignibus instaurat uires, nec desinit ante
Quam leuis excocto defecit robore pumex
In cinerem, putresque iacit dilapsus harenas.
Cerne locis etiam : similes adsiste cauernas.
406 naturam alii $C$ : natura mali vo cogitur $v$ Munvo: coritur $C$ : coquitur r Ar. : corpitur Baehrens: carpitur Alzinger 407 haustu Ar.: fort haustist $\quad 408$ faciem $\underset{i}{\text { Wemsdorf }}$ duramque Crv : duransque Scaliger: fort. diuumque tenace $v \quad 409$ Septa Crv fide $C$ : fides rv Ar. bruta scripsi: tutum codd. quod retimuit Sudhaus: tanta Scaliger: tuta Iacob: fidest ut tum Munro: mum sua tum? . 4ro Vi\$x $v$ ignē $\$(s i c) v$ 4II stipatur $\operatorname{Cr} A r$ : stipatus Clevicus carbo seripsi : cardo $C$ : paruo marg. tarda v: tardans $r$ Ar.: tarde Helmstad. quod mihi quidem ab Italis intcrpola-
acc ${ }^{1}$
tum uidetur, quamuis id plerique et Munro receperint 412 Pertenuis $C \quad 4^{13} 3$ coepta $C r$ : accepta $v$ : concepta Munro 415 mum Vincit, uincendi?: uincet $v \quad 416$ lapidis de Rooy: lapidum codd. quod retimut Sudhaus 417 Caetera $C \quad 420$ Sic $C v$ : Si $r$ Ar. Hic cd. Paris. 1507422 punex $y 423$ iacet $r$ Ar. uulg. : iacit C quod retinui: iacens excerpta Pithocana dilapsus Haupt Munro : delapsus Crv Ar. 424 adsiste $C$ : adscisse $r$ : adisse $v$ : arsisse Itali, unlgo Locris Wagler: locis etiam his Murmo adsiste retinendum docui Journ. of Philology xxiii. 17 (1895) : post me sic cdidit Sudhaus

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yourself by caverns of the same kind. In these there is a larger store of materials that spring naturally: but just because this lava-stone (colour is the surest test of its presence) has nowhere combined its forces, the fire has died away. Legend tells how Aenaria in former times burst by sudden surprise into flame; now it has long been extinct. Again, there is still to be seen a place between Neapolis and Cumae, which many years since ceased to burn, though sulphur oozes out in unctuous abundance for all time. Men gather it for sale, so far beyond Aetna is its full supply. The island, which has been named from its actual appearance 'the round,' is soil which has more than sulphur or bitumen to make it unctuous: there is a stone, besides, which lends its help, one that is naturally fitted to produce fire: yet it is seldom known to discharge smoke, and with equal difficulty glows to heat, when kindled, because the supply feeds only short-lived flames and for a little time. An island survives into our day, consecrated as the island of Vulcan; yet the conflagration in it has for the most part cooled, and now gives the shelter of a safe harbour to fleets tossed in the open sea. The rest is smaller and is a fairly rich soil in its abundance of material : yet it is not such as to match its strength with Aetna's wondrous store. And for all that this very island would have long since been extinguished, were it

Illic materiae nascentis copia maior
425
Sed genus hoc lapidis (certissima signa coloris)
Quod nullas adiunxit opes, elanguit ignis.
Dicitur insidiis flagrasse Aenaria quondam, Nunc extincta diu: superestque Neapolin inter Et Cumas locus, ex multis iam frigidus annis, $43^{\circ}$ Quamuis aeternum pingui scatet ubere sulphur. In mercem legitur, tanto est fecundius Aetna. Insula cui nomen facies dedit ipsa Rotunda, Sulphure non solum nec obesa bitumine terra est :
Et lapis adiutat generandis ignibus aptus. $+35$
Sed raro fumat, qui uix, si accenditur, ardet;
In breue mortales flammas quod copia nutrit.
Insula durat adhuc Vulcani nomine sacra;
Pars tamen incendi maior refrixit, et alto
Iactatas recipit classes portuque tuetur.
$44^{\circ}$
Quae restat, minor et diues satis ubere terra est, Sed non Aetnaeo uires quae conferat illi.
Atque haec ipsa tamen iam quondam exstincta fuisset,
Cerne locos etiam similes, adsiste cauernis Alsinger 425 pascentis Schrader 426 colonis $v \quad 427$ elanguit Iacob: et languit Crv 428 Discitur de Rooy indiciis de Serionne 1736 flagrasse Wesseling ad Antonin. Itinerar. p. 515 : flagrans Civ Ar. enarea $C$ : en aera $r$ : enearia $v \quad 429$ Nunc extincta super testisque (tectisque r) Cr, quod potest sic explicari, extincta super ut significetur Acnaria super extinctos igues superficiem habens herbis arboribusque contectam. Excerpta Pithoeana habent 'Cornigitur: exstin super testisque cta : Superque Neapolin,' quo confirmatur id quod olim ex conictura posui Nunc exstincta [diu], superestque Neapolin inter, cum eadem excerpta habeant scriptum in margine uersus 428 superest 430 ex scripsi : et $C v$ : om. r Ar. 431 correxi Journal of Philology, III. p. 276, amni 187 I pinguescat etubere $C$ : pinguescat ex ubere $r$ Ar. : pingue scatet malcbat Sudhaus 432 hoc uersu desinit v fecundior Aetna Ulitizs 434 bitumine C: acumine $r A r .435$ lapsis $C$ ad iutat $C \quad 436$ qui $C A r$. : et $r$ : quin Itali 437 flammās' $r \quad 438$ durata Cr : durat adhuc Scaliger Therasia est Iacob: clarata est Haupt : adoratur Postgate 439 maiore frixit $C$ : maior refrixit $r \quad 440$ lactata $C$ : lactactatas $r$ : lactatas Ar . $44^{2}$ aethnei Cr Ar . quae $\mathrm{Cr} A r$. illi $\mathrm{Cr} A r$. Sed n. Aetneis uires quae conf. illis $\varepsilon$ d. Paris. 1507, Munro: Sed non Aetnaeo u. quae c. igni Haupt 443 extincta $C$

## AETNA

not that Aetna, being close by, supplied it secretly with its own substances and material, or drove the winds through some sunken pipe to and fro, and gave aliment to the fire.

Fact, however, meets us with a better voucher than any mere sign, and with the test of real proofs : fact makes no attempt to misrepresent a witness. For all round the flanks and at the lowest base of Aetna are white-hot stones discharging heat, and loosescattered rocks with smouldering pores, enough to make you believe, as a fact of sight, that it is the lava-stone which is the aliment and cause of burning : and when this is scanty the fires it gets together are starved. The flames once got in, it discharges them, and in doing so kindles by its impact other material, forcing this to melt with it in one flame. It is, indeed, no wonder that the effects we see outside Aetna should teem as they do: the volcanic action, if toned down, is still unspent : the stronger burning of the lava, its more potent solicitation of adjoining combustibles, its infallible premonitions of a coming conflagration are in the other centre, within the crater. As soon as [the mountain] sets its forces in motion and after threatening turmoil . . . . . . (lacuna) [the earth] flies asunder and in an instant pulls the soil away; whereupon convulsed through its branching pores [Aetna trembles] and a deep rumbling under ground

## AETNA

Ni furtim adgereret Siculi uicinia montis, Materiam siluamque suam, pressoue canali445
Huc illuc ageret uentos et pasceret ignes.

Sed melius res ipsa notis spectataque ueris
Occurrit signis nec temptat fallere testem.
Nam circa latera atque imis radicibus Aetnae Candentes efflant lapides, disiectaque saxa $45^{\circ}$
Intereunt uenis ; manifesto ut credere possis Pabula et ardendi causam lapidem esse molarem, Cuius defectus ieiunos colligit ignis. Ille ubi collegit flammas, iacit, et simul ictu Materiam accendit cogitque liquescere secum. 455
Haud equidem mirum scaterest, quae cernimus extra; Si lenitur opus, restat: magis uritur illic, Sollicitatque magis uicina incendia saxum, Certaque uenturae praemittit pignera flammae. Nam simul atque mouet uires turbamque minatus Diffugit, extemploque solum trahit, tictaque ramis $\dagger$

444 furtim $r$ : furtum $C$ adgeneret $C$ : adgenerat $r A r$ : adgeret Sloan: adgereret ed. Rub. 1475 siculi uicinia montis $C$ solus : reliqui codices aut nihil aut interpolata pracbent 446 ager et $C$ : ageres $r$ pasceret Ald. ${ }^{1517}$ : posceret $C r A r$. 447 rés $C$ : notis $C$ : nota est Slomianus : docet Haupt melior res ipsa nota est

## AETNA

as well as an outbreak of fire give notice (of what is to come). It is then that you will do well to flee in affright and give way to the divine action: a hill will provide you with a secure outlook for observing all.

In a moment a fire blazes out loaded with what it has torn away: masses of fiery matter move up, amorphous falling rocks roll out shoals of sand sending a noise to the stars. These form irregular shapes and human semblances: part of the stones is a foe under defeat, some show the sturdy strength of a standing fight, resisting all approaches of the flames : on one side the enemy is panting with unspent fury, and opening out his forces, on another his fierce bluster is abating: even as when an army routed in triumphant defeat lies prostrate on the plains close up to the very doors of the camp. Any stone which is then found to have liquefied under a surface fire has, when it is quenched, a more rugged and grimy kind of slag, like the scoria which you may see drop below when iron is smelted. But when the falling stones have by slow degrees risen and sprung up into a pile, they narrow to an apex as they ascend : just as a stone is calcined in a kiln, where all the liquid

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Et graue sub terra murmur demonstrat et ignes. Tum pauidum fugere, et sacris concedere rebus, Par erit; ex tuto speculaberis omnia colli. Nam subito efferuent honerosa incendia raptis, 45
Accensae subeunt moles, truncaeque ruinae Prouoluunt adque astra sonant examina harenae.
Illinc incertae facies hominumque figurae:
Pars lapidum domita, stantis pars robora pugnae, Nec recipit flammas; hinc indefessus anhelat $47^{\circ}$ Atque aperit se hostis, decrescit spiritus illinc. Haud aliter quam cum laeto deuicta tropaeo Prona iacet campis acies et castra sub ipsa. Tum si quis lapidum summo pertabuit igni, Asperior sopito et quaedam sordida faex est, Qualem purgato cernes desidere ferro.
Verum ubi paulatim exsiluit sublata caducis
Congeries saxis, angusto uertice surgunt, Sic ueluti in fornace lapis torretur et omnis
ictaque ramis Cr : atque tremiscit Haupt: num raris? an actaque rımis? Pcst hut u. lacunam notaui 462 denuntiat ignes Iacob 463 concedere $C$ : confugere $r A r$ : quod ex consurgere corrumpi potuit 464 Par erit Scaliger: Parere Cr Ar. : Par rere Sudhaus ex scripsi: et Cr Ar. : e Scaliger, et sic excerpta Pithocana colli Sloanianus et ad. Paris. 1507: collis Cr Ar. quod retimit Sudhaus 465 numerossa incedia rupis Ulitius: raptim Struchtmeyer 466 tructęque $\quad \quad 467$ adque astra scripsi : atque astra ed. Paris. 1507: atque atra $C r \quad 468,469$ onl. $r$. Ar . 469 domitast Munro stantis Munro: stanti C quod retinuit Birt: mum at stantis? $\quad 470$ recipit $r$ Ar. : repit $C$ flammas hinc defensus $C$ : flammās (-as Ar.) nec hic (hinc $A r$.) defessus $r A r$. : hic iam defessus Schenkl: donec d. Birt: hinc indefensus Baehrens: hinc indefessus scripsi Joum. of Philol. xvi. p. 308 (1887) et sic nunc Sudhaus 471 sé $C$ : se om. $r$ Ar. hosti Scaliger illic Cr Ar. illine scripsi 472 trophaeo $C$ 473 Prima iacit $r$ 475 sopitaes $C$ : sospites Corsinianus 43 F. 3. 21: sopita est $r$ : scobis iis excerpta Pithocana: scabres Scaliger: sopita Clcricus : sopito Machly quem secutus sum: species Mumro: tophis Franke: num post aestum? 476 cernes $C r A r$. : cernas Munro descendere $r$ : discedere Sloan. 477 exiluit $C \quad 47^{8}$ (angusto uertice surgunt) Hildebrandt $p$. Io3 tanquan parenthesin fort. angusto et 479 torquetur $r$

## AETNA

is burnt within the pores and ascends in evaporation. Its substance thus lost, it is sifted off a light imponderable pumice: meanwhile that lava-liquid assumes a hotter glow and begins, after a long pause, to advance more in the likeness of a gently-flowing stream, pouring its waves down the slopes of the hills. The waves move gradually on and on for six miles twice repeated; in truth, there is nothing that calls them back, nothing that checks the resolute approach of the flames, nothing massy that bars the way without stopping them : everything is in conflict at once. Here forests and cliffs, elsewhere the earth and surface soil are afloat: the lava-stream itself reinforces their supply, and takes them into its current readily conforming thereto. If it happens to halt and is arrested in some valley's depth, it grazes at large, as you might guess, along the unevennesses of the fields where it rolls its way: then the lava-billows come crowding up, and the flood sounds noisily with up-standing waves (even as when some rushing sea dips forward with a cresting tide), and at first drives them before it of small size and in flat curves ; such as are farther out . . . (lacuna) ; as it advances, (the current) streams far and wide in all directions, and sifting out (what it cannot retain) . . . . (lacuna). The lava-streams halt with their banks ${ }^{1}$ arrested, and the cold stiffens them into hardness: then by degrees the fires close up, and lose the appearance of a waving field of flame. As each mass successively

[^43]
## AETNA

Exustus penitus uenis subit altius umor.
490
Amissis opibus leuis et sine pondere pumex
Excutitur: liquor ille magis feruere magisque
Fluminis in speciem mitis procedere tandem
Incipit et pronis demittit collibus undas.
Illae paulatim bis sena in milia pergunt.
$4^{5} 5$
Quippe nihil reuocat, certis nihil ignibus obstat, Nulla tenet frustra moles, simul omnia pugnant.
Nunc siluae rupesque natant, hic terra solumque, Ipse adiutat opes facilesque sibi induit amnis.
Quod si forte cauis cunctatus uallibus haesit,
490
Vtpote inaequalis uoluens perpascitur agros;
Ingeminant fluctus et stantibus increpat undis,
(Sicut cum rapidum curuo mare cernulat aestu,)
Ac primum tenuis simans agit, ulteriores
Progrediens late diffunditur et succernens
Flumina consistunt ripis ac frigore durant, Paulatimque ignes coeunt, ac flammea messis Exuitur facies. tum prima ut quaeque rigescit

480 Exutus $r$ Ar. abit altilis Bachrens humor $\mathrm{Cr}^{-} \quad 482$ Exquoquitur $r \quad 483$ mitis $\mathrm{Cr}:$ num miri? $\quad 4^{8} 4$ pronis Suringar at Munro: prunis $C$ : primis $A r$. dimittit Cr : demittit Scaliger 486 certis Wernslorf: curtis $C$ : cartis $r$ Ar. : curuis Mumo et sic excerpta Pithotana : tortis Birt ostat C 488 notant Cr Ar.: uorat Cors.: rotant Wernsdorf: uocant Iacob: natant Baehrens Nunc siluas rupesque uorant, nunc terra solumque Ipsum a. o. Hatpt 489 Ipsa Cr Ar.: Ipse Scaliger: Ipsum Clericus quem secuntur plerique annis $r$ Ar. 490 uasibus $r$ : faucibus Christianus Crusius 1753 491 inequalis $C$ : inequales, prepascitur Ar. : Aut per inaeq. u. compescitur a. Maehly 492 Ingeminant $C r$ Ar.: Ingeminat $\varepsilon d .1475 \quad 493$ turbo Vollmer cernulus $C$ Ar.: tecẽulus $r$ : cernuat Gronov: cernulat Iacob: cernimus Munro: cernulus retinuit Sudhaus sc. amnis 494 tenuis imas agit $C$ : tenuis . . . agit $r$ (sic): simas Helmstad. unde Munro scripsit Ac primum tenuis, simas agit ulteriores: simans scripsi. Post 494 lacunam posui statuit Munro 496 à $C \quad 497$ ác $C \quad$ massis D'Oruille
(cools and) stiffens it discharges a fume, and drawn onwards by sheer weight rolls along with a mighty uproar ; and whenever it has dashed headlong against some solid body that rings at its approach, spreads to and fro the blows of its percussion, shining with a white-hot core at any point where it has been laid open. At each blow a swarm of sparkles shoot out, the burning rocks flash fire: away, swift feet, away with all your speed. For these rocks lose nothing of their glowing heat in falling: yet, albeit their furious sweep has ere now crossed the banks of Symaethus' river, human effort will scarcely avail to part these banks from their state of fixture with grappling-irons to help; often the mass of rock lies buried for twenty whole days together.

But all in vain I struggle to arrange each successive point under its assigned cause, if you cling persistently to a lying fable, and believe that it is a different substance that turns to liquid fire, that it is from their cinderous property that lava-floods harden to consistency, or if you hold to the belief that what burns is sulphur mixed with glutinous bitumen ; because, as they say, when potters' clay has been burnt in a furnace its inner substance fuses in the same way, of which fact potters are an attestation; later, as it grows gradually colder, it returns to its previous hardness and closes up its pores. But that sign of a common nature is only trivial, a cause without validity that wavers dubiously: there is an unmistakable token by which the truth is established to your conviction.

## AETNA

Effumat moles, atque ipso pondere tracta
Voluitur ingenti strepitu, praecepsque sonanti
500
Cum solido inflixa est, pulsatos dissipat ictus,
Et qua disclusa est, candenti robore fulget.
Emicat examen plagis, ardentia saxa
Scintillant: procul este pedes, procul este, ruentis!
Incolumi feruore cadunt : uerum impetus ingens
5:5
Simaethi quondam ut ripas traiecerit amnis, Vix uncis quisquam fixo dimouerit illas.
Vicenos persaepe dies iacet obruta moles.
Sed frustra certis disponere singula causis
Temptamus, si firma manet tibi fabula mendax, $\quad 510$
Materiam ut credas aliam fluere igne, fauillae
Flumina proprietate simul concrescere, siue
Commixtum lento flagrare bitumine sulphur.
Nam post exustam cretam quoque robora fund $i$,
Et figulos huic esse fidem, dein frigoris usu 515
Duritiem reuocare suam et constringere uenas.
Sed signum commune leue est, atque irrita causa
Quae trepidat: certo uerum tibi pignere constat.
501 inflexa $\mathrm{Cr} A r_{\text {: }}$ : inflixa Scaliger: inflicta uulg. pulsantis Clericus 502 quia ed. Par. 1507 : displosa Scaliger: discussa $D^{\prime}$ Oruille 503 examen : plagis Munro 504 Scintillant Scaliger: Scintillas $C$ : Scintilla $r$ este D'Oruille: procul este pedes, procul este scripsi: procul esse fides (fide $r$ ) procul esse Cr procul ecce uide procul ecce Clericus (ecce Scaliger) Scintillas procul esse fides, procul esse ruentis Munro Scintillae procul ecce fides, procul ecce ruentis, Incolumi feruore cadunt Sudhaus 505 ingens Baehrens: ignes $C r$ Ar. 506 Simethi $C: S i$ uel fumanti $r$ Arund. h.e. Simethi quondam om. $r$ utripas $C \quad 507$ iunctis $C r$ : uncis ${ }^{1}$ scripsi faxo Munro demouerat Ar. 508 Vicenos Helmstad. : Vicinos Cr Ar . dies $\mathrm{Cr} A$ r. pedes D'Oruille, quod receperunt plerique $5^{10}$ sifirma $C \quad 5$ II fruere $r$ Ar.: furere Sloanianns fauillae Clericas : fauilla $C$ : fauillam $r$ Ar. : ignis, ab illa Baehrens 512 Plurima $r$ Ar. nescio an recte sicut Baehrens $\quad 5^{13}$ Conustum $r$ Ar. $5^{14}$ cxhaustain $r$ robora $r$ : robore $C$ fundi Wemsdorf: fundit $C_{r}$ $A r$ : fort. Nam posse exustam c. q. robore fundi $5^{18} 8$ tripidat $C$ : fort. tripedat certo Sloan. : certe $C$ : om. r Ar tibi $C$ : sibi excerpta Pithoeana : ubi $r$ : ibi $A r$. pignore $C r A r$.

[^44]
## AETNA

For such as is the quality of copper when combined with fire and fused, unalterable, the same, retaining its substance unchanged, permitting you to recognize, whether in a fused or solid state, the share allotted to the copper : even so our lavastone, whether it happens to dissolve into fluid fire or is safe from its action, keeps and conserves its characteristics, the fire has not affected its look. Nay, there are many for whom its colour alone disproves any alien semblance, without appealing to smell or lightness; the stone decays more and more, yet its way of working has still one unchanged look, the earth composing it is throughout the same ${ }^{1}$. Not that I would deny the fact of particular stones taking a glow or burning fiercely within when once kindled: it is a specific property which they possess. Nay the Sicilians have given to actual stones a particular title rhydae, and in the very letters of the word indicate that they possess a fusible character. Still, these stones never liquefy, though they have a more pulpy substance within to foster heat, unless their centre has been brought into contact with the structure of the lava-stone.

If, however, there be any that is surprised that a stone's core should be fusible, let him ponder those truest axioms of Heraclitus' dark treatise, 'nothing is insuperable by fire,' 'of all the seeds sown within

[^45]
## AETNA

Nam uelut arguti natura est aeris et ignis, Cum domitum est, constans eademque et robore saluo, Vtraque ut possis aeris cognoscere partem;52 I
Haud aliter lapis ille tenet, seu forte madentesEffluit in flammas, siue est securus ab illis,Conseruatque notas, nec uultum perdidit ignis.Quin speciem externam multis color ipse refellit,525Non odor aut leuitas: putris magis ille magisqueVna operis facies eadem perque omnia terra est.Nec tamen infitior lapides ardescere certos,Interius furere accensos: haec propria uirtus.Quin ipsis quaedam Siculi cognomina saxis530
Inposuere tfrichas, et iam ipso nomine signant,
Fusilis esse notae: numquam tamen illa liquescunt,Quamuis materies foueat sucosior intus,$\mathrm{Ne} i$ penitus uenae fuerint commissa molari.Quod si quis lapidis miratur fusile robur,535
Cogitet obscuri uerissima dicta libelli,Heraclite, tui : nihil insuperabile ab igni,
519 ab igni Scaliger 520 Condomitum $r$ Ar. constans Haupt:constat $\mathrm{Cr} A r . \quad 52 \mathrm{I}$ Vtraque Munro: Vltraque $C$ : Vtramque $r$ Ar.cognoscer $C$ portam CrAr. quod serwarunt Buecheler et Sudhaus :partem Clericus : formam Baehrens et excerpta Pithocana: fort. sortem522 tener excerpta Pithoeana 524 uultum $C$ : uultu $r$ ignisCr Ar. : igne Scaliger: igni Haupt et excerpta Pithocana 525speciem scripsi : etiam $C r A r$. multus $r A r$. refellit $C$ : resoluit $r$526 odora ut $C$ : mador Haupt 527 eademque per $r$, non Ar.528 inficior $C \quad 529$ Interitus $C$ accenso $C$ : accensos $r$propala $C r$ Ar. : propria Sloan. et cd. $1475 \quad 530$ Quiinipsis $C$ :Qin ipsis $r$ quaedam $C r$ : quondam Munro 531 fridicas $C$ :frichas $r$ Ar.: chytas uel rhytas Scaliger: rhyacas Kaibel: diphryxuel diphryges ( $\delta i \phi \rho v \gamma \epsilon \mathrm{~s}$ ) omisso iam Birt etiam ipso omine signifi-carit $C$ : atque ipso nomine signant $r$ : et ipso n. s. Ar. 532Fusilis $C$ : Fusiles $r$ notas $C r A r$. Fusilis esse notae Maehly533 successior Ar. : succentior $r$ : num succensior? 534 Neiscripsi: Ni Clericus: Nec Cr Ar. fort. commista 535 lapides$C$ Ar. : lapidis Sloan. fixile $r$ Ar. 537 Heracliti et ubi est$r$ : ab igni Scaliger: igni ctiam excerpta Pithocana sed incertumquo pertineat: nam in codice ad illa et ibi referri uidetur sed, ut credo,xpuoós.

## AETNA

the realm of nature, this (fire) is the wondrous nursery;' bodies of closest texture and nearly solid we notwithstanding often reduce by fire. See you not how copper with all its stubbornness gives way to flame? Does not fire strip away the toughness of lead? Even iron's substance, for all its exceeding hardness, is undermined by fire; solid nuggets of gold sweat out their precious ore in the pendent smelting-kilns; and it may well be that the depths of earth have lying in them some undiscovered substances subject to the same allotment of nature. This is no place for ingenuity: judge for yourself and you will allow that the eyes are convincing. You see how rigid is the lava-stone, how it is barred up in front and resists all approach of fire, if you try to burn it with only small fires and in the open sky: well now, confine this same stone in a close white-hot kiln, it cannot hold out or maintain itself against that fierce enemy : it is defeated, its strength dissolves, it yields to its captor, and melts. Yet what engines, think. you, more effectual can art apply by hand of man, or again, what fires can it sustain by human means to rival the kilns with which Aetna is heated? Aetna, that is at all times a prolific nurse of mysterious fire, yet not such as glows with attemper'd heat as used by us, but nearer the fire of heaven, or like the flame that arms Jupiter himself. With these strong forces is combined a powerful blast of air forced out of the compressed orifices of the mountain; even as when mechanics exert themselves to match their strength against unwrought masses of iron, they stir the smelting-fires, drive out the air in the panting

## AETNA

Omnia quae rerum in natura semina iacta, Seminium hoc mirum. densissima corpora saepe Et solido uicina tamen conpescimus igni. $54^{\circ}$
Non animos aeris flammis succumbere cernis?
Lentitiem plumbi non exuit? ipsaque ferri
Materies praedura tamen subuertitur igni.
Spissaque suspensis fornacibus aurea saxa
Exsudant pretium, et quaedam fortasse profundo
§+5
Incomperta iacent, similique obnoxia sorte.
Nec locus ingenio est: oculi te iudice uincent.
Nam lapis ille riget, praeclususque ignibus obstat,
Si paruis torrere uelis caeloque patenti.
Candenti pressoque agedum fornace coerce ; $55^{\circ}$
Nec sufferre potest nec saeuum durat in hostem.
Vincitur et soluit uires captusque liquescit.
Quae maiora putas artem tormenta mouere
Posse manu? quae tanta putas incendia nostris Sustentare opibus, quantis fornacibus Aetna 555
Vritur, arcano numquam non fertilis igni?
Sed non qui nostro feruet moderatior usu, Sed caelo propior, uel quali Iuppiter ipse Armatus flamma est. his uiribus additur ingens Spiritus, adstrictis elisus faucibus: ut, cum 560
Fabriles operae rudibus contendere massis
Festinant, ignes quatiunt follesque trementessed nimium $C r A r . \quad 542$ Lenitiem $C$ : Lentitiem $A r . r \quad$ plumbiCr Ar. quod semarment Hildebrandt et Sudhaus: plumbum Clevicusct sic excerpta Pithocana 546 sorte $C$ : sorti $r$ Ar. Ald. i517:sortei Murro $\quad 547$ ingenium Cr.Ar.: ingenio Sloan. ct cd. I475$54^{8}$ Nam $r$ Helmst. : Nec $C$ preclususque $C$ : percussusque $r A$.550 praessoque $r$ : pressosque $C$ coherce $C \quad 553$ artem scripsi :autem $C$ : aurem $r A r$. mouere $C$ : moueri $r A r$. 555 susten-tari cd . Paris. 1507 quantis Ald. ${ }^{15} 5^{17}$ : tantis Cr Ar. 556arcano scripsi: ac sacro $C$ : a sacro $r$ Ar. non $e d$. Par. 1507: necCr Ar. : fort. numquam haee non fertilis igni 557 nostros f .moderatus in usus excerpta Pithocana $55^{8}$ propiore et Hanpt 559additur $C$ : additus $r$ Helmst. Ar. 561 opera erudibus Cr Ar. 562frementeis excorpta Pithocana: tumentes Lindenbruch

## AETNA

bellows, rouse the wind with a close-continued series of puffs.

This is the process of the work, this is how worldfamed Aetna is kindled into combustion. The earth draws in forces through the holes that pierce it; spirit presses these into a confined space, then the fire works itself a passage through rocks of the largest size.

Man crosses seas and rushes through all that is nearest to grim forms of death, on his way to visit shrines of sumptuous glory and temples rife with the pride of human wealth ${ }^{1}$, or to tell the tale of coffers old as time: eagerly we unearth each lie of antique fable, and would fain visit every people of the world. At one moment our pleasure is to see the walls built round Ogygian Thebes ; those walls once reared by the brothers, Zethus the man of action, Amphion the man of song [we may rear again]: it is our bliss to be admitted to an age other than our own. At one time we marvel at the rocks those duteous sons summoned with song and lyre ; at another to see how from one single steam rises the fume of a divided sacrifice ; at the seven chiefs, and the hero engulfed in the abyss. There the Eurotas and Lycurgus' Sparta hold us spellbound, or the troop hallowed for war, the three-hundred, their own all-sufficient host. Now again a multitude of poems give Athens to our view; we see her rejoicing that Minerva has

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## AETNA

Exanimant, pressoque instigant agmine uentum. Haec operis forma est, sic nobilis uritur Aetna. Terra foraminibus uires trahit, urguet in artum
Spiritus, incendi uia fit per maxima saxa.
Magnificas laudes operosaque uisere templa Diuitiis hominum, aut arcas memorare uetustas, Traducti maria et taetris per proxima fatis Currimus atque auidi ueteris mendacia famae 570
Eruimus cunctasque libet percurrere gentes. Nunc iuuat Ogygiis circumdata moenia Thebis Cernere: quae fratres, ille impiger, ille canorus

Condere, felicesque alieno intersumus aeuo.
Inuitata piis nunc carmine saxa lyraque,
Nunc gemina ex uno fumantia sacra uapore,
Miramur, septemque duces raptumque profundo.
Detinet Eurotas illic et Sparta Lycurgi,
Et sacer in bellum numerus, sua turba trecenti.
Nunc hic Cecropiae uariis spectantur Athenae

Carminibus, gaudentque soli uictrice Minerua.
${ }_{563}$ Examinant $\mathrm{Cr} A r$. uentrum $C \quad 564$ fama $\mathrm{Cr} A r$. quod retinebat Hildebrandt p. 98: forma excerpta Pithocana et sic Christ. Wolf: summa Scaliser sic nobilis $r A r$. : ignobilis $C$ uritur Ar.: utitur $C \quad 566$ uia fit Bachrens: uiuit $\operatorname{Cr} A r_{0}$ : uis it Munro Spiritus incendi, uiuit Hildebrandt 567 laudes Cr Ar. : aedes Ald. 1534 Magnificos lapides Wagler uisçere $C$ : uiscere $r$ : uisere $A r$. $\quad 568$ arcas scripsi: sacras $C$ : sacra $r$ $A r_{0}$ : siquast m. uetustas Buecheler $\quad 569$ Tracti $r$ materia Cr Ar.: Traducti maria de Rooy taetris Scaliger: terris Cr: terras de Rooy, guod recepit Musiro 573 quae $C$ : quot Helmst. : que et $r$ Ar. Post 573 lacunam statuit Munro. Excidisse uidetur uersus huiusmodi Condiderant, longo geniti post tempore quimus. 574 intersumus $C$ : intersūmo Helmst. : transu( $\bar{u}$ Ar.mere $r$ Ar. 575 piis $C$ : pio r $A r_{1}$ : piei Munro 576 saxa $C r A r_{\text {. : sacra }}$ Scaliger $57^{8}$ Sparta Ald. 1534: Sparsa Cr Ar. lygurgi $C$ : lygurge $r$ : licurge Ar. 579 sua $C$ : seu $r$ trecenti Sudhans $\epsilon t$ Buccheler: recenti Cr Ar. : regenti Scaliger 580 Cycropiae C athenae $r$ : athene $A r_{0}$ : athenis $C \quad 58 \mathrm{r}$ soli] sua $A r$.

## AETNA

conquered the right to her soil. Here it was that in days of yore Theseus the faithless forgot, as he returned home, to send on to his careworn father the message of the white sail. Thou also, star of high renown, Erigone, art one of Athens' songs, thou that desperately didst bemoan thine old man slain; Philomela wails Itys in the woods where birds are singing, and thou, Procne, her sister, art welcomed to the house-roof's shelter; Tereus, the cruel, lives an exile in the solitary fields. We marvel at Troy in embers, and Pergamon, thought of sorrow to her conquered sons, and Phrygia quenched in her own Hector's extinction: we gaze on the humble barrow where a mighty chief is entombed: here lie vanquished alike Achilles the sturdy fighter and he that avenged heroic Hector's death (Paris). Sometimes, again, Greek pictures or statues hold us tranced ; now Venus' locks dripping with spray of her mother, the sea; now Medea's little sons playing at their cruel mother's feet, now the sorrowing attendants grouped round the hind's altar of substituted sacrifice, and the father veiled; now the life-like triumph of Myron's art : aye a thousand works of the handicraftsman's skill, a thousand paintings arrest our eye.

These are the sights you think you must visit, wavering between land and sea alternately. Turn now your eyes on the stupendous work of the artificer,

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Excidit hic reduci quondam tibi, perfide Theseu, Candida sollicito praemittere uela parenti.
Tu quoque Athenarum carmen, tam nobile sidus
Erigonae's, dequesta senem: Philomela canoris
Plorat Ityn siluis, et tu, soror hospita, tectis
Acciperis, solis 'Tereus ferus exulat agris.
Miramur Troiae cineres et flebile uictis
Pergamon extinctosque suo Phrygas Hectore: paruum
Conspicimus magni tumulum ducis: hic et Achilles 590
Impiger et uictus magni iacet Hectoris ultor.
Quin etiam Graiae fixos tenuere tabellae
Signaue ; nunc Paphiae rorantis matre capilli,
Sub truce nunc parui ludentes Colchide nati,
Nunc tristes circa subiecta altaria ceruae,
Velatusque pater ; nunc gloria uiua Myronis, Et iam mille manus operum tabulaeque morantur.

Haec uisenda putas terra dubiusque marique.
Artificis naturae ingens opus aspice: nulla
584 crimen Ald. 1534 et sic excerpta Pithocana iam Ald. 1534 585 Erigone sedes uestra est phylomella (emphiloma $r A r$.) $\mathrm{Cr} A r_{\text {. }}$ : uestras excerpta Pithocana, unde correxi caedes Pcerlkamp 586 Plorat Ityn scripsi: Euocat in Cr Ar. Munro sic scripsit Tu q. A. c. t. n. sidus, Erigone, sedes uestra est: ph. c. En uocat in s. Maass sic correxit Eratosthonic. p. 85 Tu quoque A. crimen iam nobile sidus Erigone, edens questus Philomela canoras En uolat in silnas, et tu soror hospita lectis Acciperis 589 extinctusque $C$ : extinctosque $r$ Ar. suo $C$ : suos $r$ Helmst. Ar. haectore $C$ : hectora $r A r$. 590 tumultum $C \quad 591$ haectoris $C \quad 592$ fixas timuere tabellas Cr : fixos tenuere tabellae Ald. 1534593 paflae (pafle $r$ Ar.) rorantia parte camilli Cr Ar.: uidentur $p$, m locum mutasse, ut matre capilli fievet patre camilli, uti intellexit Bachrens: parte excerpta Pithoeana: rorantes patre Haupt at Munvo: rorantes arte Heinsius ad Trist. ii. 525, et sic ante eum Scaliger 594 cholchide $C \quad 595$ subiectae Ald. 1517 seruae ed. Paris. 1507, Bacherns 596 uiua Cr: uacca Schrader 597 Etiam illa $C$ : Et iam illa $r$ Ar. mille Haupt Haec et iam illa Munro tabulaeque scripsi: tubeque $r$ : turbae (e $A r$.)que $C A r$. moranter $C$ : morantê $r$ Ar. 598 terra $C$ : terrac $r$ Ar. terra dubiusque marique Munro: marisque $\mathrm{Cr} A r$. : terrae d . marisque $\varepsilon d$. 1475 : H. u. putans terra ruis usque marique Bachrens 599 natura $C$

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Nature: nowhere shall you see sight so marvellous in the crowded world of men; most of all, if you keep sleepless watch, when Sirius burns with glowing heat. Yet the mountain has a strange attendant legend of its own: a pious fire to give fame equal to its guilt. In times of yore Aetna burst open its hollows and glowed with a white heat ; as if its kilns were wrecked to their centre, a wave-like volume of fire was borne up by the strong heats of the stone and carried to a long distance; even as when the ether flashes with the fury of Jupiter and whirls on the bright sky blackened with gloom. The corn-crops blazed in the fields, farm lands waving with cultivation and their owners with them; forests and hills were in a ruddy glow. Scarce yet have they begun to think the enemy was on the march, and they were already trembling at his approach; already he had cleared the gates of the adjoining city. Then did each, with such will and strength as he possessed for foraging, struggle to guard his property; one is groaning under a weight of gold, another is getting his arms together, and setting them once more about his foolish neck ; another too weak to carry what he has snatched up loiters to save his poems ; here a penniless man hurries nimbly along under the lightest of weights; each as he has anything precious shoulders it himself and flies with his burden. Think not, however, the spoil followed its several masters undamaged: the fire swallows them as they loiter, and environs the covetous horde with its flames. When they believe they have put it to rout, it pursues them still, overpowers and then burns them with their

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Tu tanta humanae plebis spectacula cernes, Praecipueque uigil feruens ubi Sirius ardet. Insequitur miranda tamen sua fabula montem, Nec minus ille pio quam sons, tam nobilis ignist. Nam quondam ruptis excanduit Aetna cauernis, Et uelut euersis penitus fornacibus ingens 605 Euecta in longum lapidis feruoribus unda. Haud aliter quam cum saeuo Ione fulgurat aether, Et nitidum obscura caelum caligine torquet. Ardebant agris segetes et mollia cultu Iugera cum dominis, siluae collesque rubebant.
Vixdum castra putant hostem mouisse, tremebant, Et iam finitimae portas euaserat urbis.
Tum uero ut cuique est animus uiresque rapinae,
Tutari conantur opes. gemit ille sub auro, Colligit ille arma et stulta ceruice reponit, Defectum raptis illum sua carmina tardant, Hic uelox minimo properat sub pondere pauper, Et quod cuique fuit cari, fugit ipse sub illo.
Sed non incolumis dominum sua praeda secuta est ;
Cunctantis uorat ignis et undique torret auaros, Consequiturque fugasse ratis et praemia captis

600 Tu Clevicus: Cum Cr Ar. humanis $C r A r$. : humanae srripsi plebis seripsi ex plebeis quod est in Rehd. 60: phoebus Cr ed. 1475: phebus $A r$ : : rebus $A l d .{ }^{1} 534$ mitgo 601 syrius $C r$. ardet $C$ : ardens $r$ Ar.: rupes ubi Trinacris ardet Bachrens: iugis feruens ubi Sicanis arx est ego olim 603 quamquam sors nobilis ignis CrAr. ignist Muno: quamquam sons $C$. Barth. : quam qui sons Sauppe: quam quo sons Bachrens: quam sons, tam nobilis ignist scripsi 605 ignes CrAr.: ignis Ald. 1534, Clericus : ingens Scaliger 606 in longumst Munro lapidis $C$ : rapidis $r$ Ar. 608 telum Postgate torpet Scaliger, et sic excerpta Fithoeana 609 mollia Scaliger : millia $C r:$ milia $A r$ : : mitia Heinsius 610 cum domibus r rubebant Munro: urebant $C$ : uirebant $r$ : uirentes Itali 6ir nouisse $C$ : mouisse $r$ tremendum excerpta Pithoeana, Iacob 613 uirescera pinae $C$ : uires animusque rapinae $r A r$ : rapinis Helmst. 615 summa excerpta Pithocana 616 sua sarcina tardat lacob 6r 7 minimo Dorat, et sic excerpta Pithocana : nimio Cr Ar. 618 quod cumque $r A r$. 621 Consequiturque $C$ : Consequitur (-que

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plunder. This is a conflagration which pastures at will, resolved if it spare any, to spare the pious alone. Two noble children, Amphinomus and his brother, resolute to brave the same duty, when the fire was already crackling in the adjoining roof, saw how their halting father and their mother following behind him had dropped in woeful weariness on the threshold. Cease now, ye covetous horde, to lift your precious loads of spoil! These know no riches but their parents only; this is the spoil they will snatch from the flame. And see they hurry to escape through environing fire, their safety guaranteed by the fire itself. O greatest of possessions, rightly held safest of virtues to humanity, religion! The flames blushed to touch those duteous sons and, wherever they moved, gave way. Happy that time, sinless is that region. On their right the cruel fires continue, glow hotly on their left. He meanwhile (is guiding) his brother in triumph through a slanting path of flame. . . . . (lacuna) each alike safe beneath his pious load.

Concremat, haec nullis parsura incendia pascunt Vel solis parsura pieis. namque optima proles Amphinomus fraterque pari sub munere fortes, Cum iam uicinis streperent incendia tectis,
Aspiciunt pigrumque patrem matremque sequentem Eheu defessos posuisse in limine membra.
Parcite, auara manus, dulces attollere praedas, Illis diuitiae solae materque paterque, Hanc rapient praedam. mediumque exire per ignem $\sigma_{30}$ Ipso dante fidem properant. o maxima rerum
Et merito pietas homini tutissima uirtus !
Erubuere pios iuuenes attingere flammae,
Et quacumque ferunt illi uestigia, cedunt.
Felix illa dies, illa est innoxia terra.
635
Dextra saeua tenent, laeuaque incendia feruent :
Ille per obliquos ignis fratremque triumphans
Tutus uterque pio sub pondere: sustitit illa
om.) $r$ Ar fugisse $C r A r$. : fugasse scripsi: nam dum ignem susstinent, fugant. Ouid. M. xiii. 7, 8 flammis Quas ego sustinui, quas hac a classe fugaui: ratis fugisse Bucheler: ratis Cr Ar. quod cum Musurone retinui 622 Concremat Dorat, et sic excerpta Pithocana Concrepat Cr.Ar. : haec de Scrionne ed. 1736 ct Munro : ac $C$ : et $r A r$ : ah excerpta Pithoeana nulli sparsura $\mathrm{Cr} \quad 623$ sparsura Cr pieis Munro : piis Ald. 1517: Piis Sudhaus: dees C onn, r Ar. : deised. 1475624 Amphinomus $r$ Ar. Ald. 1534 : Amphion $C$ quod scruandum eenset Buccheler: Amphionus excerpta Pithoeana fortes ed. 1475 : fontis $C$ : sortis ret excerpta Pithoeana 625 incinis $C \quad 626$ sequentem scripsi: senemque $C r$ : senentem Baehrens $\quad 627$ Eheu $C$ : Seu iam r Ar. fort. Ceu iam : Aeuo excerpta Pithoeana defossos $C$ : defesso $r A r$. posuisse in Scaliger: pos(poss. $r$ )uissent
$\operatorname{Cr} A r$. 628 manus dulces scripsi : manduces $C$ : manu dicens $r$ Ar. : manus dites Ald. 1517 attoll(tol $r$ ) ite Helmist. $r$. 629 diuitiae $r A r$. : diuinę $C \quad 630$ rapient scripsi : rapies $C r$ : raperest

| Munro rectum | 631 maxime $C$ quod uidetur esse maxime in 633 flammae $r$ Ar. : flamma $C$ |
| :---: | :---: |
|  |  |
| fertur Buecheler cum sequentibus coniungens 637 fratremque $\mathrm{Cr}_{r}$ : fraterque ed. Paris. 1507 triumphant Clericus. Post hunc u. lactnam indicanit Munro $6_{3} 8$ sustitit scripsi: substitit Bachrens: sufficit Cr Ar. illa $C$ : illam $r A r$. : suffugit illac Clericus |  |
|  |  |
|  |  |
|  |  |

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There the devouring fire has halted and checks its fury round the twain. Unharmed they leave the ground at last, carrying with them their gods rescued. For them is the homage of bards and poesy: to them Ditis has assigned a place apart with the accompaniment of a glorious name. Nor deem that any vulgar fate touches those hallowed youths: their lot is a home beyond the reach of sorrow, with all that the pious claim.

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Et circa geminos auidus sibi temperat ignis. Incolumes abeunt tandem et sua numina secum Salua ferunt. illos mirantur carmina uatum, Illos seposuit claro sub nomine Ditis, Nec sanctos iuuenes attingunt sordida fata, Securae cessere domus et iura piorum.

639 gemines $C$ ignes $C$ Ar. 642 Illos Scaliger et c.xcerpta Pithoeana: Illo $C$ : Ille $r$ Ar. se posuit $C r A r$. dictis $r \quad 643$ fata $r$ : facta $C \quad \sigma_{4+}$ Securae Munro: Sed curae $C$ : Sed iure $r$ : Sed purae excerpta Pithoeana, Haupt iura Cr Ar. : rura Heinsius et excerpta Pithoeana publii virgilii maronis aethna finit $C$

## COMMENTARY.

Munro's emendation of these vv .
Seu te Cynthos habet seu delost gratior Hyla Seu tibi Ladonis potior,
is supported (1) by the form ila of $C$, which is not likely to be merely a mis-spelling of illa; (2) by the absence of any wellestablished connexion between Apollo and Dodona; (3) by the natural consecution of two Oriental shrines of Apollo, Hyle in Cyprus, Daphne near Antioch.

But may not Dodona be abl.? So Bormans thought, writing Ac tibi Dodona potior, 'and preferred by thee to Jove's own inspired Dodona.' Statius, Theb. viii. 195 sчq., after mentioning Delphi, Tenedos, Chryse, Delos, Branchidae, Claros, Didymi, goes on to add the shrines of Ammon in Libya, Jupiter at Dodona, Apollo at Thymbra. But the introduction of two shrines of Jupiter among those of Apollo is there intelligible: every famed $\mu a \nu \tau \epsilon i o \nu$ will be silent for anguish at the loss of Apollo's seer. Cf. Theb. iii. 107, 8. In Aetn. 5, 6 such a reference to non-Apollinean $\mu a v \tau \epsilon i a$ would be out of place and confusing.

Possibly dodona is a corruption of colofina.
Colophon and the adjoining grove of the Clarian Apollo are constantly mentioned among the most famous seats of the god's worship. Strab. 642. Plin. H. N.ii. 232 Colophone in Apollinis Clarii specu lacuna est cuius potw mira redduntur oracula. It was visited by Germanicus, Tac. Ann. ii. 54 adpellitque Colophona ut Clarii Apollinis oraculo uteretur. non feminu

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illic ut apud Delphos, sed certis e familiis et ferme Mileto acitus sacerdos numerum modo consultantium et nomina audit: tum in specum degressus, hausta fontis arcani aqua, ignarus plerumque litterarum et carminum, edit responsa uersibus compositis super rebus quas quis mente concepit.

Colofona might be nomin., like Ancona, Vcrona, Crotona, Sidona, Chalcedona, Eleusina, Salamina (Neue-Wagener Formenlehre, i. 325), or accus.; then for tibi write subis. Seu Colophona subis potior, ' or hast a more surpassing divination in approaching thy shrine at Colophon.'
mellaque lentis
Penderent foliis et pingui pallas oliuae Securos amnes ageret.
So CS. The simplest correction is to write pinguis (Bormans), a genitive after amnes. Though amnis is often corrupted to omnis, it is hazardous to alter amnes to omnes, the expressive and perfectly intelligible word, to one with little or no meaning.

20 sparsumue in semine dentem.
This use of in is not uncommon in contrasts between reality and appearance: Livy xxvi. 43.3 is a typical case, in una urbe uniuersam ceperitis Hispaniam, i. e. you might think it a single city, but it is really all Spain. So here the sense is ' you might think what was scattered to be seed, but it was really dragon's teeth.' Postgate, Class. Rev, xiv. 420.

21-23
Quis non periurae doluit mendacia puppis,
Desertam uacuo Minoida litore questus? $\stackrel{s}{\mathrm{~s}} \mathrm{et}$
Quicquid in antiquum iactata est fabula carmen. $C$. Quicquid et in $S$ iactata $C S$ iam nacta Buehrens.
The $\bar{s}$ et written in $C$ over Quicquid means, I think, scilicet et, i. e. an intimation to the reader that he is to supply et before Quicquid. Such grammatical or explanatory notes are frequent in MSS. But the v.l. in $S$ Quicquid et in shows that in the archetype et was written in some way which was doubtful; the scribe of $S$ has taken it into the text of the v., making an unrhythmical line. If to $C$, as the earlier and more trustworthy

## COMMENTARY

MS., we assign a superior weight, we shall accept in rather than et; and it seems translatable, constructing Quicquid (or, as with Lachmann I prefer to write it, Quidquid) with iactata est on the analogy of Liv. vii. 32. 6 quidquid ab urbe longius proferrent arma; xxxi. I. 5 iam prouideo animo quidquid progredior in uastiorem me altitudinem prouehi ; xxxiv. 62. 12 quidquid Bursam sedem suam excesserint ; Luc. iii. 294 Quidquid ab occiduis Libye patet arida Mauris; Claud. in Eutrop. i. 196 quidquid se Tigris ab Haemo diuidit; see Heinsius on Claud. de Mall. Theod. Cons. 56. On this view quidquid iactata est expresses the manifold forms which the legends of Greece had assumed in their poetry: 'the countless variations of legend thrown into antique song.'

I would, however, suggest that $i n$ may be a mistake for $i d$, Quidquid id antiquum, iactata est fabula, carmen 'whatever the particular song of the past, the legend is now well-worn,' i. e. every one of the ancient myths has been used by some poet and has become trite and hackneyed. On this view, which (except $i d$ ) is Sudhaus', 'Kurz, all die alten Lieder sind ein verbrauchter Stoff,' iactuta refers to the frequency with which the Greek myths had been used as matter for poetry, bandied about and passing from hand to hand as public property. For quidquid id, quisquis is, cf. my note Noct. Manil. p. 188, and to the passages cited there add Lucr. iii. 135, Verg. Aen. ii. 49, Stat. S. i. 6. 49, Nem. Cyn. 219 Quidquid id est.

Munro, however, thought 23 a conflation of two verses:
Quidquid in antiquo narratur tempore gestum (or, gestum est memorabile saeclo)
Omnis per uarilum iactata est fabula carmen.
25, 26 Quae tanto moles operi, quae tanta perenni
Explicet in densum flammas. $C$.
quae tanta CS qis tanta Rehd. uis quanta the present
editor quae causa perennis Sloan $777 \quad 26$ in denso C. A. Schmid.

The second quae has no noun following it in CS: some of the fifteenth century MSS. give causa for tanta and perennis. This is not improbable in itself; but there are other possibilities.

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I have followed a suggestion of Rehd. and suppose that quamuis tanta is a corruption of uis tanta. Claudian Rapt. Pros. i. 170 quae tanta cauernas Vis glomeret. Markland's inmensum for in densum would be unusual: preferable is Schmid's in denso, forming an effective antithesis to Explicet; the fires inside Aetna are pent in a close body, which requires an unusual force to liberate and expand them.

28 Ignibus irriguis, 'ces flots de lave brûlante' Chenu.
36 fucies haec altera uatum. Two classes of poets seem to be meant, those who ascribe the marvels of nature to a divine power working in them, those who turn such marvels into mythological legends (Scaliger).
haec altera. Flor. iii. I. 9 havec altera contra regem causa belli fuit.

38 Henry, Aeneidea, vol. iii. p. 724 (on Aen. viii. 753 in nvmervm), explains numerosa of the measured or rhythmical

* time of the strokes, one party striking all at once, and another party all at once, and alternately with the former.

51 -53 Impius et miles metuentia cōminus astra
Prouocat infestus cunctos ad proelia diuos Prouocat admotisque tertia sidera signis. CS.
Bormans ${ }^{1}$ suggested admotis qua ter tia sidera signis, explaining of the third class of stars occupying the highest empyrean, as Manil. v fin. speaks of orders of stars, Sunt stellae procerum similes sunt proxima primis Sidera, suntque gradus atque omnia ficta priorum. See my Noct. Manil. p. 210. Without such specializing of the sense of tertia, the poet of Aetna might simply mean that the giants carried the attack to the extremest part of the sky, where the hindmost stars were ranged.

The passage is at best strangely tautologous. What can be weaker than the twice repeated Prouocat? But we need not, in cumulum какотєұvias, add another repetition ad territa (Wassenberg and Haupt) or trementia (Mlunro), when, as Baehrens well says, 'talis notio post metuentia astra plane
${ }^{1}$ Bormans also conj. admotisque trementia (so after him Munro), but rejected it in favour of the other conj.

## COMMENTARY

superflua sit.' Yet Baehrens' own qua perwia is hardly probab!e. I suspect a deeper-seated corruption: tertia is iertia, que perhaps for per.
[Sudhaus conj. admotisque terit (or ferit) iam s.s., a very rare rhythm in our poem.]

56-58
Incursant uasto primum clamore gigantes
Hic magno tonat ore pater geminantque fauentes
Vndique discordes comitum simul agmine uenti. CS.
57 fouente the Helmstadt MS, whence Wernsdorf conj. fauente and so Alzinger.

58 discordei Munro sonitum Jacob for comitum.
It is not easy to choose between fuuentes-discordei, furuentediscordes. The Helmstadt codex is not, in itself, of much weight: but discordes uenti looks like a reminiscence of Aen. x 356 magno discordes aethere uenti, and it is safer to retain it unaltered. But I cannot agree with Hildebrandt (Philologus for 1897, p. IOI) in admitting comitum to be genuine, though comitum agmine $=\dot{g} \kappa ө \lambda \_\dot{v} \theta \omega \nu$ öх $\chi \lambda \omega$ might be explained of the other attendants of wind and storm-rain, hail, thunder, lightning, \&c. ${ }^{1}$ The real determining point is geminant. This does not stand on the same footing with ingeminure (which is often constructed absolutely as a neuter verb), but requires an accus , e. g. Luc. vii. 4 备 Excepit resonis clamorem uallibus Haemus Peliucisque dedit rursus geminare cauernis; Stat. Theb. vi. 765 geminatque rotatas IVultiplicatque manus. This accus. can hardly be fremitum (Wakefield): sonitum is very near the letters and look of comitum, and since Jacob suggested it has found large acceptance, e.g. with Haupt, Munro, Alzinger.

61-64 iam patri dextera pallas.
Et mars saeuus erat, iam caetera turba deorum
$\overline{\mathrm{acc}}$
Stant utrimque ; dse ualidos tum iuppiter ignis Increpat. et uicto proturbat flumine montes; $C$.
62 laeuus Bormans 63 ds $C$ : de.$S$ : deus Rehd.: secus
Wernsdorf explained comitum of the other winds: but surely ucnti implies the collective body.

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Haupt: tuens Baehrens: ut cuique decus Unger 64 uictor Rehd., and so Munro: stricto Birt: perhaps moto.

Haupt's utrimque secus is plausible, as these passages will show: Lucilius ap. Non. 210 Zopyrion labeas caedit utrimque secus; Cato R.R. 2 I. 3 dextra sinistra foramina utrimque secus lamminas sub lamminas . . supponito; and again 21.4 pertusum utrimque secus. In this passage atrimque secus refers to dextra sinistra as in the v . of Aetra. Lucr. iv. 939 utrimque secus cum corpus zupulet.

Secus would have its full significance : the rest of the gods stand round on the right and left respectively. But it is lengthy and prosaic, and ill suits the high-pitched language of Aetna: again, if the word concealed by $d \bar{s}$ in $C$ was an integral part of a whole utrimque secus, its separation, not by a full point but by the sign ; is at least strange. Following in the steps of Baehrens I trace in $d \bar{s}$ (deuts) the remains of a nom. participle, perhaps zerens; of this the two first letters might fall out after -que leaving -rens, which at some stage of the transmission, possibly written in a difficult Merovingian hand, would become deus. I had also thought of ciens to be constructed with ignis ; but rhythm is against this.
iecto is first found in the Paris ed. of 1507 (by Badius Ascensius). Haupt prints it in his small Vergil (1873), but it cannot be thought certain, owing to the doubt in 65 between deuictae, dellectae, deiectae. MSS. there are in favour of deuictae rather than deiectae (Peerlkamp) or denectae: the latter is too weak a word for the utter rout of the giants. Retaining then in 65 deuictae of $C$ (to which deuinctae of $S$ also points), I incline to iacto in 64 as the easiest emendation of uicto. But moto might also pass into wicto, just as widet in 336 looks like a misreading of mouet. moto fulmine (flumine $C$ absurdly, as flumina for fulmina in 59) = 'setting in motion,' 'launching' his bolt. Claud. Ruf. i. 262 Mouit tela.

66-70
atque impius hostis
Praeceptịs cum castris agitur materque iacentis
Impellens uictos. tum pax est reddita mundo
Tum liber cessat uenit per sidera celum
Defensique decus mundi nunc redditur astris. $C$.

## COMMENTARY

67 Praeceps $S$ mateque $S 68$ Fur Impellens the margin of Pithou's Epigrammata et Poematia uetera 1590 gives Amplexa est, and so Haupt 69 cessat CS: celsa Rehd.: cela $v$ : cessata the present editor, and so Unger and Hildebrandt.

Impellens Munro translates 'rallying,' and so Sudhaus 'still urging on.' And before them Chenu 'qui cherche à ranimer ses fils vaincus.' Possibly however Earth is supposed to urge her prostrate children not to return to the fight, but to escape complete destruction by flight : or, in another and common sense of the word (e.g. Cluent. xxvi. 70 praecipitantem impellamus, 'let us push him over'), Mother Earth, seeing her sons ready to tumble headlong, gives them a push to expedite their fall.

In 69 Peerlkamp saw that liber is the god Bacchus: 'Bacchi multa uirtus fuit in hoc proelio qui Rhoetum retorsit leonis Vnguibus horribilique mala' (Hor. C. ii. 19. 24); and if so, it almost follows that cessata should be restored for cessat of $C S$ : ' Liber comes forward amid the stars whose warfare is over,' a natural sign of triumph on the part of the god to whom the victory was due. This participle is found in 383 Si cessata diu referunt spectacula uenti.

71-73 morientem Iuppiter Aethna
Obruit enceladon uastoque pondere montis Aestuat et petula insé expirat faucibus ignem. $C$.
72 enceladon $C S$ que $C S$ : qui Rehd. 73 petula inse $S$ : petulans Reld. and $v$ : patulis $A l d$. exspirat $S$.
morientem in the death struggle. Philostr. Imagin. ii. I7. 5





The Greek accus. Enceladon is found also in the Francofurtanus of Ov. Am. iii. 12. 27 (Riese).
petulans, for which Haupt strangely preferred patulis of Ald., is not, as Sudh. thought, a mere equivalent of ferox (Met. v. 353) or trux (Val. Fl. ii. 30) ; it is far more distinctive, as its frequent combination with furiosus, audax, furor, audacia, and even insamus shows. Cic. Brut. Ixviii. 241 feruido quodam et petulanti et furioso genere diccndi; de Orat. ii. 75.305 petulans

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aut plane insanus; in Pis. xiv. 31 abiecti hom nis furorem petulantianque; Claud. Deprec. in Alethium 7 Nulla meos traxit petulans audacia sensus. Here it refers to the defiant or contumelious character of Enceladus, which survived his confinement under Aetna. See Duff on Juv. iii. 278 Ebrius ac petulans. Badius Ascensius' explanation of petulans as referring to the uncontrolled movements of the restless giant is less probable ; nor is it merely 'fretful.'

74 mendosae, 'blundering.' Brut. xvi. 62 His laudationibus historia rerum nostrarum facta est mendosior, ' more faulty.'

76 rerum fillacia, things shown in a deceptive and wrong light, according to the fancy of the poet. scaenae cannot be taken with rerum as if the sense were ' most stage shows' (most of the scenes exhibited on the stage) are delusions. Postgate's scaena et rerum fallacia is clever, but Plurimu pars requires some genitive, and the elision at the end of the second foot is faulty.

77 uiderunt is not beyond suspicion, though neither finxerunt (Bormans, Unger) nor wicerunt (Munro) nor luserunt (Baehrens ${ }^{1}$ ) is more than a possible emendation. 'The poet's eye' has become familiar to us from Shakespeare: but the idea was not so common in antiquity. Lucretius, however, lends himself to this conception in such passages as v. i48 Tenuis enim natura deum longeque remota Sensibus ab nostris animi uixmente uidetur; 183 Quid uellent faiere ut scirent animoque uiderent? [Perhaps adierunt.]

78, 79 Atque inter cineres ditis pallentia regna

$$
\text { Mentiti uates stygias undasque canentes. } C \text {. }
$$

79 is perhaps spurious: for uates is an inane tautology, -que in a doubtful position, canentes utterly feeble. If not spurious, it is entirely vitiated. Scaliger changed canentes to canesque, and Peerlkamp supports this by Luc. vi. 733 Stygiasque canes in luce superna Destituam, where the Bern. Schol. edited by

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## COMMENTARY

Usener note, canes Furias dixit. Virgilius 'uisacque canes ululare per umbram,' apud inferos enim furiae dicuntur, aput superos canes, in caelo dirae: cf. Serv. on Aen. iii. 209, cited by Usener, 'Apud inferos furiae dicuntur et canes, apud' superos dirae et aues.' The two passages, discordant otherwise, agree in stating that the Furies were called Hounds. Or, Cerberus and the other hound of hell, Orthrus or Orthus (Sil. xiii. 845), might be meant.
K. Schenkl suggested Mentitique rates Stygias undasque calentes, in which the burning waters describe Phlegethon (Aen. vi. 551 ). Sen. ad Marc. xix. 4 Nullas inminere mortuis tenebras nec carcerem nec flumina igne flagrantla nec Obliuionem amnem nec tribunalia et reos (Minos, tuaque Aeace in umbris Iura canunt).

Retaining calentes, I would suggest ualles for zates, cf. Met. vi. 662 Vipereasque ciet Stygia de ualle sorores; x. 51 Auernas Exierit ualles; Ib. 77, 8 Quique per infernas horrendo muermure ualles Inperiuratae laberis amnis aquae: sc. Styx.

80-82. Hii tityon poena strauere in iugera foedum Sollicitant illi te circum tantale poena Sollicitantque siti. C.
So perhaps quina fetum Unger 8i probably cena (Baehrens).

A most difficult passage. 80 cries aloud for some epithet to iugera. I can suggest nothing better than quina, supposing that the author of Aetna did not bind himself by Lucretius and Vergil, who (iii. 988 nouem dispessis iugera membris Optineat; Aen. vi. 595 per tota nouem cui iugera corpus Porrigitur)
 which they are followed by Tibullus i. 3.76, Ovid, M. iv. 457, Ib. 183, and Hygin. Fab. 55. If a $\pi \lambda \epsilon \theta$ ' $\beta$ ov practically was about half a Roman iuger, nine plethra might correspond roughly to five iugers ${ }^{1}$. Haupt's conjecture, strauere nouena for poena
${ }^{1}$ Columella v. I. 5 makes the actus quadratus $=120 \times 120$ feet $=$ ${ }^{1}+400$, the iuger twice this $=28,800$. Now the actus quadratus or scmuïugentm was also called arepenuis (Colum. v. I. 6). With this arepennis the $\pi \lambda^{\prime} \theta \rho o \nu$ was sometimes identified, see Götz, Corpus Glossariorum, i. p. 1oo, and the authorities cited by Schneider in his
strauere has little to recommend it: septem ${ }^{1}$, which is found in some fifteenth century MSS. and in the Paris ed. of 15072 is without authority. It is probable from Prop.iii. 5. 44 et Tityo iugera pauca nouem that it was a nice question with the pedants of the time what was the space of ground in the lower world that Tityus' limbs covered. Cf. Sen. de breuit. uitae xiii; Suet. Tib. 70.

It may be urged in defence of poena, that it is the punishment of Tityus' lust which is generally brought into relief when his story is mentioned. So Lucretius iii. 990, i Non tamen aeternum poterit perferre dolorem Nec praebere cibum proprio de corpore semper; Verg. Aen. vi. 598 fecundaque poenis Viscera; Prop. ii. 20. 31 Atque inter uolucres Tityi mea poena uagetur; Ov. Pont. i. 2. 38-40 Et grauior longa fit mea poena mora. Sic inconsumptum Tityi semperque renascens Non perit, ut possit saepe perire, iecur. With this foedum is constructed 'ghastly with his punishment,' in reference to the hideous sight of the vultures tearing and devouring his liver incessantly; cf. Stat. Theb. xi. I3 ipsae horrent si quando pectore ab alto Emergunt uolucres, inmensaque membra iacentis Spectant dum miserae crescunt in pabulla fibrae.
in iugera can hardly mean, as Sudhaus suggests, 'over whole acres of ground' in opposition to an implied smaller space; nor even over the acres of ground described by the poets from Homer onwards, and become familiar through them. In this case we should look for in sua ingera: but either view is unsatisfactory.

In 81 I have little doubt that circum of MSS. is right. Le Clerc cites the description in Od. xi. 582-592, where the waters and fruits are all about Tantalus, but never near enough to be grasped ; and Tib. i. 3. 77 Tantalus est illic et circum stagna, sed acrem Iam iam poturi deserit unda sitim: similarly Baehrens'
note on Col. v. i. Hence 9 plethra $=14,400$ feet $\times 9=129,600$; 5 iugers $=28,800 \times 5=144,000$. Thus (roughly) 130,000 feet ( 9 plethra or half-iugers) would be not far from 144,000 (roughly 140,000 ) or 5 iugers.
 $\pi \dot{\epsilon} \lambda \in \theta \rho a \pi \epsilon \sigma \dot{\omega} v$, said of Ares.

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cena for poena is simple and good, corresponding to siti in 83:


84 Quicquid et interius falsi sibi conscia terrent. CS.
sibi conscia CSv': consortia Rehd. Arund. terrent CSr: terra $\tau$.

The older correctors changed terrent to terra est, and this is perhaps the simplest view, if we suppose Quidquid falsi interius to depend on conscia, 'as well as every inner lie whereof Earth is conscious.' So Fronto, p. 235, Naber, quae mihi conscius sum protestabor. Then cf. the Plautine gnaruris uos uolo esse hane rem Most. i. 2. 17, where Sonnenschein quotes from an epigram of Pacuvius (A. Gell. i. 24) hoc uolebam nescius ne esses. But such a construction is hardly probable in the Latin of Aetna.

Munro thought a verse had fallen out beginning perhaps with Pectora; he changed terrent to terret: this is also the view of Buecheler. But if the breasts are conscious of falsehood, why should they be alarmed? It would be their conviction of the truth of such stories which would frighten them.

The variant found in Rehd. consortia may well be right. Velleius has consors uitiorum, Ovid c. culpae: consortium falsi would naturally enough express a partnership in falsification or forgery: terrent I change to adhaerent. Whether interius or infernist be read, the sense is the same: 'whatever is done in the bowels of the earth (or, whatever is part of the world below), some association of falsehood clings to it,' i. e. is inseparable from it.

96 Non totum et solido desunt namque omnis hiatu Secta est omnis humus. CS.
solidum Rehd. desinit Helmst. and v: defit Sloan. 777 and some other MSS. of late fifteenth cent. hiatus Rekd.
et solido must be, I think, ex solido : see my Noctes Manilianae p. 4. For desunt Vollmer has suggested densum est ${ }^{1}$, Birt densum, with the same meaning. But namque omnis hiatu Secta est omnis humus is all but impossible : the double omnis requires a verb in both clauses, and the effect, if such verb is absent, is overstrained and almost ridiculous. The fifteenth century correction

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defit is, as diction, not very good. I suspect a deeper vitiation. desunt is perhaps the conflation of two originally distinct words est ducit: in the archetype ducit had become dunt. (Cf. lances for latices Manil. ii. 9, where the Matritensis gives latites.) The original $v$. would thus be

Non totum ex solido est: ducit namque omnis hiatum, Secta est omnis humus.
hiatum ducit falls into chasms, like ducere cicatricem, situm, colorem.

98-101 animanti
Per tota errantes percurrunt corpora uenae
Aduitam sanguis omnis qua cum meat idem
Terra uoraginibus conceptas digerit auras. CS.
100 comeat Rehd. isdem Le Clerc and Conr. Schmid, constructed with uoraginibus. Perhaps eidem.
idem of CS, which has little meaning, I would alter to the dative $\widehat{e i d e m}$, like the abl. $\widehat{\text { codem }}$ Lucr. ii. 663, vi. 96I, है eadem i. 480 , iv. 744,786 , 959 (abl. fem.), etaedem i. 306. It is true, Cartault (Lä Flexion dans Luccrèce, p. 67) shows that the dative cidem, like the acc. plur. eosdem, easdem, the gen. plur. eorundem, earundem, and the dat. and abl. plur. isdem, is not found in the MSS. of Lucretius: but isdem, the correction of Lambinus for idem in ii. 693, of Pius in v. 349, is accepted by Munro and most editors except Lachmann : and the poet of Aetna might follow the Lucretian tendency to disyllabize these forms without binding himself by his particular exceptions. Catullus has $\widehat{e}$, |xxxii. 3. Manilius iii. 73 has pars semper ut eidem Confinis parti where Bechert's three MSS. LCF give idem, G eidem. Omnis, eidem correspond: 'all the blood passes to and fro to sustain the life of the same one being.' With ad aitam, ' for the support of life,' cf. Sen. ad Marc. xviii. 5 ad aitam fructaus seges et arbusta.

102-117. The explanations of the cavernous and unsolid fabric of the Earth commencing with Scilicet aut are not continued till IIo siue illi, followed by sen 112 , aut etiam 114 , size omnia 115 ; the poet, wishing to illustrate his first explanation, introduces the simile of a heap of stones, and this interruption occasions

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a seeming anacoluthon (Hildebrandt, Philologus for 1897, p. 117), intelligible enough, but unlike the usual style of Aetna.

If any correction is required, it would be easy to change cutt into ante. The combination ante olim, ' in some longpast time,' would be justified by the similarly defining ablatives with ante, anno, quinquennio, sex annis, non long's temporibus ante (de Rep. ii. 59), or adverbs iam ante, saepe, saepizs, semper antea, all in Cicero ${ }^{1}$. If ante olim is right, there is no pause after sidera, as if sors data began a new sentence : the construction is Scilicet, diuiso ante olim c.m. in maria ac t. et sidera, sors prima data (est) caelo.

105 sqq . et qualis aceruus
Exilit inparibus iactis extempore saxis
Vt crebrer introrsus spatio uacat acta charibdis Pendeat insésé simili quoque terra futurae In tenuis laxata uias non omnes in artum Nec stipata coit. C.
107 crebor $S$ introssus $S$ uacatacta $S$ : uacuata $e d$. Paris 1507: uacuante Wernsdorf: vacefacta Buecheler carims h
(or carinis) $S$ : carambos $v$ : in Rehd. the words following spatio are omitted 108 futurae $S$ Rehd.: figura Sloan., perhaps similis . . figurae 109 omnis Rehd.
crebrer of $C$, crebor of $S$, are no doubt strange as a corruption of crebro, yet the one alternative which suggests itself crebre (Vitruvius) has no probability, and we must suppose that the abl., at some time before $C$ was written, had assumed a shape in which the termination was obscured, becoming crebor in $S$, crebrer in $C$. Rehd. has here preserved the right reading, in spite of its comparative lateness: attempts like Sudhaus' to retain creber in agreement with aceruis are uncritical and futile ${ }^{2}$.
${ }^{1}$ Terence has olint quondam, Eun. ii. 2. 15; Quintilian, Inst. v. 12. ${ }_{17}$ olim iam. More nearly like ante olint is Ovid's olim Ante quater denos hunc se veminiscilur annos M. vii. 292.
${ }^{2}$ Equally uncertain would be a conj. like crepero, 'dim,' leaving an uncertain light from the small size of the interstices. The mis-spellings creber crebor of $C S$ seem ascribable to the difficulty of pronouncing the double $r$, which caused the commonly found omission of the second

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Buecheler's ziacefacta has much to support it : the shortening of the $e$ (uacēfit occurs twice in Lucretius (vi. 1005, 1017), each time at the end of a verse) might be compared with calefactus, liquĕfactus, mudèfuctus, patĕfactus, pauĕfactus, rubĕfactus, stupč-factus, tepĕfactus, timéfactus (Roby, § 994), in all of which the $e$ might be expected to be long. The tendency to shorten the vowel which precedes the verb (originally perhaps a contracted infinitive, cf. facit are Lucr. vi. 962) becomes more marked after Lucret., and gradually caused its entire suppression, in words like calefucio, which in Quintilian's time had ceased to be used in ordinary conversation. (Lindsay, Latin Language, p. I84.) I do not know, however, of any instance where uacêfuctus occurs, and the prominent position of uacēfit in the two vv. of Lucretius fixes the long quantity of the $e$ in the memory with unusual distinctness. Hence though not improbable, and very near to the MSS., it cannot be considered certain.

Far more doubtful is charibdis, which appears in $S$ as carinis h
or carims, in the fifteenth century MSS. assumes diverse shapes, carambos, corymbos, \&c. The gloss in Placidus, Corineos aceruos quos rustici ex congerie lapidum faciunt, seems likely to contain the word which the Aetna MSS. present so diversely: but critics are not agreed what the word is. Deuerling prints corymbos. Buecheler considers cormeos to be the correcter form, comparing one of the Gromatici (p. 4oI. 3 Lachmann) grumos id est
 $\chi \eta p a \mu \dot{\delta} \delta \epsilon($ (add $\chi \epsilon \in \rho a \beta o s)$ in all of which the idea is of a chasm,
 Thesaur. Gloss. i. p. 277. That the word, whatever it was, contained the notion of hollowness might scem to follow from Nicander's mentioning snakes as lurking in such heaps of stones (called ëppaкєs or éppaĩo 入óфó from their connexion with Hermes, whose figure was sometimes erected above them),
$r$ in crebo, crebitcr. crebesccere, sometimes of the first, as in Bodl. Auct. T. 2. 24 (Latin Glossary of cent. viii) cebro, frequenter, plerumque, although from its position between crebras and crebre this may have been a mere error for crebo.

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 can hardly be charibdis (1) because this, as common and recurrent, could never have been corrupted into corineos, $h \quad h$ cormeos; (2) $S$ gives it quite differently as carin's or carims, $v$ as carambos; (3) charybdis (as Sudhaus observes) is not well applicable to a heap of stones with interstices which make it hollow: it could only be as representing successive layers of water suspended one over another that it would resemble such heaps. Gronovius (Obss. iii. 6) suggested corymbais in the passage of Aetna; this or possibly corymbis (a feminine however not known to exist) might well express a heap of stones



 of Aetna gives carambos, which is not far from corymbas or corymbis, and this again is nearer to corineos or cormeos of the Placidus glosses ${ }^{2}$.

In 108 the termination ae of futurac points to a genitive simili(s) figurue: so in 14 I alter pingui to pinguis, which is similarly pointed to by oliuae.
no sqq. siue illi causa uetusta est Haec nata est facies sed liber spiritus intra Effugiens molitus inter seu nympha perenni Edit humum limo furtimque obstantia mollit Aut etiam inclusis olidum uidere uapores. $C$.

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1 Io uetustas Haupt 111 Haec $S v$ : Nec Arund. sed $S$ Rehd.v intrat $S$ which Bormans would restore 112 Et fugiens Bormans molitus S: molitur Rehd.v iter Rehd.v II4 uicere Sevin fudere Munro.

If Haec of CS in 11 is retained, sed must be an error for seu ' whether it (i.e. the earth with its hollow conformation) has a cause of ancient standing, and this (cavernous) appearance came to it at birth, or whether (seufor sed) it is that a free current of air makes.its way in (intrat), and in escaping (Et fugiens) works itself a passage.' On the other hand, Nec of Arund. harmonizes better with sed, 'whether its cause is ancient, yet its porosity did not come to it at birth, but air found its way in at some later time ${ }^{1}$; so Munro.

It is remarkable how often $C$ has given uidere when some other verb is either required or expected. In 77 uiderunt is doubtful : in 336 uidet is open to suspicion: here uidere cannot be right, though found in all MSS. Between Sevin's uicere and Munro's fudere there is not much to choose in point of meaning, the heat might equally well overpower or fuse the solid with which it conflicts; but palaeographically the change to uicere is more common and easy: hence I have preferred the conj. of Sevin, which goes back to 1729.

## 116 non est hic causa dolendi

Dum stet opus causae. CS.
116 dolendi MSS: docendi Ald. and Munro: docenda L. Clerc, and so Lachmann on Leicr. vi. 755117 causas Munro.

Le Clerc illustrates stet from Cic. Fam. ix. 2. 5 modo nobis stet illud, una uiuere in studiis nostris. As there stet is constructed with a dat. nobis, so here with causae: ' we have no cause to complain, if only the effect is constant to its cause.' If the cause is found to produce its effect persistently, that is enough to content us: we need not fret that we cannot fathom the exact method of nature's workings. Neither docendi nor docenda is required: it is vexing to have to confess ignorance, hence dolendi. Causa is used in two different senses, somewhat feebly
${ }^{1} \stackrel{\text { ' }}{\mathrm{O}}$, as suggested in the Translation, ' or it may be that its cause is only ancient, and this appearance is nothing congenital, but,' \&c.

## COMMENTARY

perhaps; but from dolendi to docenda is a long step, and we must not be too exacting in a poem which antiquity doubtfully ascribed to Vergil in his immaturity. We might as well blame Seneca for writing ad Polyb. de consol. iv. I ( fata) nihil umquam ulli parcunt aut remittunt. proinde parcamus lacrimis nihil proficientibus. Seneca has cuusae dolendi, ib. iv. 2, Ovid, M. xi. 345 causa dolendi.

117 sqq
quis enim non credit inanis
Esse sinus penitus tantos emergere fontis
Cum uidet hac torres unosé mergere hyatu
Nam ille extenui uocemque agat apta necesse est
Cum fluuio errantes arcessant undique uenas
Et trahat ex pleno quod fortem contrahat amnem. C.
117 non om. $S$ credit $S$ : non credit inanis om. Rehd. A rund. Helmst.: credat Ald. 118, 119 are conflated in $S$ into Esse sinus penitus tanto se mergere hiatu 119 ac Relid.v: torrens Rehd. $v$ : totiens Haupt: imo v: imo Huupt. After 119 Munro supposes a verse lost, e.g. Rursus saepe solet uastaque uoragine condi. $\quad 120 \mathrm{Nam} S$ : non Rehd. $v$ : ille $v$, and $S$, though scarcely legible: illo Rehd. ex tenui uocemque agat apta n. e. SRehd. $v^{\prime}$ : Non ille ex tenui uacuoque agat aucta n. e. Scaliger: Nam mille ex tenui uocuoque agitata n. e. Munro: Nam mille ex t . uacuoque agat apta n. e. Hildebrandt, Philologus for 1897, p. 99: Non ille ex t. quocumque agat, apta n. e. Sudhaus, which Buccheler accepts but with Nata for Non 'undecumque quamuis tenui ab origine deductas aquas confluere sub terra oportet eo unde prorumpant.' $\quad$ I21 Cum fluuia $S$ :
Confluiaia Sloan. 122 Ut Munro foṇtem $S$ : fontem $v$ : conuehat Bormans: comparat Bachrens: amne $v$.
credit in 117 can hardly be right, in spite of Cum uidet in 119, for the subj. seems to be regular in Quis credut, Quis non credat, Quis crederet. Ov. A. A. iii. 28I Quis credat? M. i. 400 Quis hoc credat? F. i. 518 Quis tantum fati credat habere locum? ii. 414 Quis credut pueris non nocuisse feram? Aen. iii. I86, Ov. Trist. iii. 9. 1. [Yet Sen. ad Polyb. de Consol. ix. 9 Quis in tam obscura weritate diuinat? $=$ who thinks of guessing?

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de Const. Sapientis, vil. 3 Vix enim credis tantum firmitatis in hominem cudere, where Gertz edits credas against A.]

Haupt's totiens for torrens in 119 has the merit of closing the sentence with the antithetic mergere, 'plunging into the ground' $\times$ emergere (il8) 'springing from it'; imo too is the actual reading of $z^{\prime}$ (Vat. 3272), and not a mere conjecture. Yet there are so many traces of lost lines in the poem that here too a lacuna may well have existed; a single line would be all that is needed: Munro's supplement is given above; I have myself suggested Inualidus solet, atque alio se erumpere fortem, thus contrasting uno with alio, inualidus with fortem.

120 as given by $C$ and the other MSS. is difficult to disentangle. Neither Scaliger's uacuo nor Munro's uocuo (another spelling of uacuo) satisfies: Sudhaus' quocumque is ingeniously near uocemque, but his explanation of agat as a potential, 'that chasm could not draw its springs from any small and ordinary source,' where a pres. indic. seems required, is ill supported by trahat in 176; for $C$, our best authority, as well as all the fifteenth century MSS., gives trahit, and trahat is only a reported variant of the so-called Gyraldinus. As far back as 1887 I suggested ( $J$. Philol. xvi. p. 296) a restitution of the line to which I still adhere

Non ille ex tenui uiolens ueget: arta necesse est Confluuia, \&c.
'be sure that torrent (ille, sc. torrens) does not change from a puny stream into boisterous vigour': the change from a small and weak to a large and powerful body of water (uiolentior amnis G. iv. 373, amne Ov. M. xiii. 802) is nothing sudden, it is the effect of confluents. uocem for uiolens implies that the $i$ fell out, and so in 213 uiolentia has become uolentia in $C$. Then uolens became uocem, to which (q)ue of ueget (a rare word easily misunderstood) was attached, the second syllable of ueget then expanding to agat. uegere, which is transitive in Lucretius, was also used neuter. Nonius 183 Veget pro uegetat, uel erigit, uel uegetum est. . . . Varro Manio Nec natus est nec morietur, wiget, ueget, ut pote plurimum. If trahat-contrahat in 122 are rightly recorded by the MSS., the poet must again be playing on two senses of trahere, 'drawing from,' and

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'drawing into one,' 'accumulating' (Aen. xii. 891). But it is not impossible that he wrote compleat, or conferat, 'contribute.' A subjunctive is more likely than an indic. like Baehrens' comparat.

128 This disappearing of rivers and subsequent emerging at a distance is mentioned by Strabo 275 as a phenomenon of


 names the Syrian Orontes, the Tigris, the Nile, the Erasinus, the Eurotas, and the Alpheios, as such.

128 sqq.
Quod si diuersos emittat terra canales
Ospitium fluuium aut semita nulla profecto
Fontibus et riuis constet uia pigraque tellus
Conserta insolidum segni sub pondere cesset. C.
128 ni Jacob: nisi Sudhaus 129 Ospicium $S$ fluuium $S$ : fluminum Rehd. v Helmst.: fluuiorum Sloan.: in fluidum Unger: uel for aut Rehd.: fluuio et det Baehrens: perhaps H. fluuio iam ac semita 131 Conferta Arund. cf. 157.

Two lines of interpretation are open in this passage, (I) making the apodosis begin with mulla: this is the view of Munro; (2) changing aut to haut (haud Le Clerc) to make the apodosis begin with this. Then nulla will repeat the negative in a more emphatic form, haut semita, nulla uia constet fontibus. This is the view of Sudhaus.

Birt's objection that the poet would then have written non semita, mulla, \& cc. is in my opinion conclusive against (2) or any modification of it. It is inconceivable that the strong, correct, and lucid non should have been rejected for the grammatically weak, tame, ambiguous haut: to say nothing of the outrageous hiatus fluuium, haut which, in any case, is impossible.

In attempting to reconstruct 128, 129 on the first view (that nulla begins the apodosis), we may premise that $n i$ or $n i s i$ is necessary for si of MSS.: unless there were channels in the ground for water to run in, there could be no flowing streams. But in 129 is Hospitium nominative or accusative? If we could believe flutium to be an error for flutiorum (Munro),

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it must be nominative, but this will hardly satisfy. Unger's suggestion that fluwium is an error for fluidum is in itself plausible, as fluidus is usually written in MSS. flutuidus, and fluuidum might drop its $d$, becoming fluuium. But this almost requires, as Unger suggested, Hospitium in fluidum, and aut would still need alteration. fluuium as genitive plural occurs twice in Val. Flaccus, Arg. vi. 391, 443 flutiumque uias, and may be right here: it may also be a corruption, perhaps of fluuio (the terminations $-o,-2 t \mathrm{~m}$ are often interchanged), or of fluuio iam: among the corrections of aut Baehrens' det seems to me the best, Hospitium fluuio det semita, or H. fluuio iam ac semita: 'did not Earth throw out channels at intervals, serving at the outset (icm) as a receptacle and course for the river-waters, springs and streams would assuredly lack their proper bet.'

In I31 Conserta, 'locked together,' i. e. with all its particles linked into solid cohesion, is possible; but conferta 'packed close,' has the support of 157 Pigraque et in pondus confertar immobilis esset, which looks like an exact duplicate of I31.

## 132, 133

Quod sí praecipiti conduntur flumina terra,
Condita sí redeunt, sí quá etiam incondita surgunt. C.
The reading of 133 is very uncertain. Siqua et iam (Scaliger), si qua ante (Ald.), si quondam (Bormans), si quaedimm (Munro), si quae clam condita serpunt (Unger), have been suggested. Munro's si quaedum seems to me the simplest and clearest; et iam for etiam is questionable. But there is some difficulty in incondita which with condita preceding can hardly mean 'out of order, irregular' (Jacob), and can only $=$ 'unburied.' Birt quotes Sen. Controv. vii. Praef. 7 iura per patris cineres qui inconditi sunt, and so Luc. vi. IoI. The meaning seems to be that some rivers 'subito in sua magnitudine existunt, neque umquam absorpti fuerunt' (Scaliger), rise or spring to light without any previous burial (Munro). The argument: if water finds channels for itself, sometimes throughout in open light, sometimes buried for a time and then re-emerging, we may infer that air and wind similarly find their own vent, however little we may be able to observe it.

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Intercepta.
I suspect the poet wrote Intersaepta, which would exactly describe the appearance of ground after a landslip, blocked up, with fragments of rock at intervals. Rutilius Namatianus has, 1 believe, the same word, i. IoI Intersaepta tuis conduntur flumina muris, where the MS. reading is Intercaepta. The immediately following densueque abscondita nocti (so CS with the fifteenth century MSS.) is better than densaque abscondita nocte (Gyr.), as Munro and Alzinger agree. The locative is like lateri abdidit ensem Aen. ii. 553, luterique recondere duro Luctatur gladium Met. xii. 482, Vell. Paterc. ii. 91. 4 abditus carceri, cf. the recurring terrae. See Landgraf in Archiv für latein. Lexikographie, viii. 69 sqq.

I 39 Whatever is to be made of Gyr.'s Prospectare chaos et sine fine minas marg. uastum, whether the original had $P$. chaos uastum et sine fine ruinas (Jacob) or ruinast (Munro), it ought not to oust the clear and intelligible reading of CS: Rehd. v

Prospectare: procul chaos ac sine fine ruinae.
Allowed that minas has a genuine look which commands respect, still what it means is uncertain. Again uastum, which was unnoticed by the Jena editor of the Gyr. variants, is stated by Matthiae to be in the margin: was it part of the Gyr. tradition, or a later addition to complete the imperfect line? I follow Alzinger in rejecting it; but dissent from his interpretation of chaos as=chasma. chaos is merely desolation, a scene of earth, rocks, and débris, spread confusedly before the eye.

## 140-143

Cernis et in siluis spatioque cubilia retro
Antraque demissa pedibus fodisse latebris
Incomperta uia est operum tantum effluit intra
Argumenta dabunt ignoti uera profundi. $C$.
140 re\$tro v: perhaps rostro or rutro.
142 tamen Rehd. Arund. After this verse Munro marks a lacuna.

Here the case for Gyr. is much stronger : it is said to have

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had Antraque demersas penitus fodisse latetras. There is nothing unusual in making the lairs (cubilia) and caverns (antra) scoop out themselves (fodisse) the hollows into which the forces of nature have shaped the ground. Heinsius indeed accepted this (with spatiosa for spatioque) as right: so too Jacob and Munro, and lately Hildebrandt and Sudhaus. Yet sputieque of MSS. is not per se improbable, que answering to antraque, 'both lairs and caves,' and retro (rejtro v) representing an adjective or participle in the ablative; or again spatioque may have been originally spationte 'expatiating,' ranging to and fro in different directions, cf. Trist. v. 3. 23 lato spatiantem flumine Gangen, Plin. H. N. xvii. 45 intus ut in metallis spatiunte uena: retro or restro would represent some ablative, possibly rostro, the hound's scent (here expressed by 'muzzle') guiding him in its widesweeping range to the lair (cubiles) of the hunted beast. Such lairs would often be found to be hollows in the soil, of more or less depth and extension. Luc. iv. 91 nec creditur ulli Silua cani, nisi qui presso uestigia rostro Colligit et praeda nescit latrare reperta.

A further doubt attaches to demersas of Gyr. for which all existing MSS. give demissas. Vergil's alteque iubebis In solido puteum demitti (G. ii. 230) is very parallel.

Coming to 142, we are not much helped by Gyr.'s aeri tantum effugit ultra for operum tantum effluit intra of our existing MISS. For (1) 'operum seems necessary' (Munro), who translates 'you cannot trace out these constructions'; (2) effluit would be right of air streaming out, as Lucr. i. 280 (Alzinger) ; (3) intra, inside the cavern, as is perceptible to any one entering it ; (4) the nominative has fallen out and was contained in a verse lost before CS were copied. Now consider Gyr. (1) aeri, not uer, is recorded by the Jena editor and Matthiae ; (2) Sudhaus explains Gyr. thus: in these deep chasms the path loses itself beyond all tracing: air alone makes its way beyond: adding 'ultral sc. quam homines uel progrediantur uel prospectent.' This is against the ordinary use of incompertus, 'unascertained ' of methods or processes, not 'undiscovered' of things or natural objects: it rather forces ultra: generally it is a somewhat

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groping, not clearly aimed or expressed statement, in which it is difficult to make out the exact bearing upon the poet's argument. Whereas in CS the reasoning is clear, though some part of it is lost: the hidden powers of air are observable in the huge landslips and vast cavernous spaces which we often see: the method of such working is not traceable: all we can say is that if one enters such caverns an efflux of air is perceptible, pointing to some unknown storehouse or centre.
143. Sudhaus finds a subject to dabunt in the simus and antra of 137 sqq. It is at least less hazardous to suppose that a nominative existed in the lacuna after 142 , whether it was of one or more vv . or even to elicit it from manifestis rebus ; once it had occurred to me that 144,145 might have preceded 143 as ordered by the poet:

Tu modo subtiles animo duce percipe curas,
Occultamque fidem manifestis abstrahe rebus:
Argumenta dabunt ignoti uera profundi.
145. abstrathe is not, I think, 'draw from things seen belief in the unseen,' but 'withdraw' or 'abstract' from the visible workings of nature the hidden principle which you are to accept as the law of her operations.

146-150
Nam quo liberior quoque est animosior ignis
Semper ininclusus nec uentis segnior ira est
Sub terra penitusque mouent hoc plura necesse est
Vincla magis soluant magis hoc obstantia pellant. $C$.
147 in inclusis $S$ : in incluso Gyr. 148 mouent $S$ : mouet Rchd.: mouens Gyr.ed. Par. 1507 Scaliger penitusque mouent hic plura, necesse est Munro: penitusque, nouent hoc plura necesse est the present editor.

Here, as in 128 sqq ., the problem is to determine where the apodosis begins. The prevailing view is that the protasis extends to hoc plura, the apodosis beginning with necesse est. So Munro, changing hoc to hic=et quo plura uenti hic, sub terra, mouent. So also Sudhaus, explaining: 'quo liberior et animosior ignis semper in incluso est, et quo ne uentis quidem segnior ira est sub terra (quam igni) eoque plura mouent, quo

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magis penitus inclusi sunt : eo magis necesse est uincla soluant et obstantia pellant.'

It is rather against this that the clauses are then very unequally balanced; the long protasis with its two-fold division (a) quo liberior quoque animosior ignis est in inclusis, (b) et quo uentis non segnior ira est sub terra, penitusque mouent hoo plura, is out of proportion to the short apodosis necesse est uincla magis soluant, magis $p$.obstantia: again, hoc in 148 is somewhat loosely connected with penitus 'deep below as they are, the winds cause proportionably greater turmoil.' This would be obviated by making the apodosis begin after penitusque, and changing mouent to nouent. Then sub terra and penitusque are co-ordinate 'under ground and deep within (the earth),' cf. Sen. N. Q. vi. 24. 3 (Motus est) subter et ab imo, Lucr. iv. 73 ex alto penitusque; nouent plura='cause a wider derangement,' àvá $\gamma \kappa \eta \pi \lambda \epsilon i \omega$ עє $\quad \pi \tau \epsilon p i \zeta \epsilon \iota$, like omnia noulare, Liv. xxxv. 34. The three clauses each with its comparative, hoc plurcu nouent, magis soluant, magis obstantic pellant, thus form an effective sequel to the elaborate introduction of the two and a half vv. which precede. Between inclusis and incluso (Gyr.) there is little to choose : incluso might be an euphonic emendation, yet may well be a genuine tradition of antiquity. But on general grounds I prefer to retain inclusis, not only as given by $S$ and the fifteenth century MSS., but as confirmed by the variation of form which it has assumed in $C$, inclusus.

150-1 52
Nec tamen inrigidos exit contenta canales
Vis animae flamma uerrit quá proxima cedunt
Obliquumque secat qua uisa tenerrima causa est. CS.
150 riguos Gyr. as reported by the Jena editor: riuos Gyr. as reported by Matthicue 151 flammaue ruit Gyr. as reported by the Jena editor: flammaeue ruit Gyr. as reported by Matthiae 152 Obliquumque secant quae causa tenerrima caussa est Gyr.

The fondest admirer of Gyr. will not claim much for it here. Except flammaeue ruit most of its variants are wrong. Neither riguos nor riuos (which Unger corrected to priuos) is as good as rigidos, 'channels in stubborn or resisting matter,' as opposed

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to yielding (cedunt) and soft (tenerrima) ones. As for 152 , it is unintelligible in Gyr., lucid in CS: causa alone requires changing, for which I accept Le Clerc's caula 'barrier,' 'enclosure,' or possibly, as Nettleship shows from Lucretius (Contributions to Latin Lexicography, s.v.), 'opening,' like per caulas corporis, caula palati, aetheris.

158 sqq.
Sed summis si forte putas concredere causis
Tantum opus et summis alimentum uiribus oris
Quae ualida inpromptu cernis ualidosque recessus
Fallere sed nondum tibi lumine certaque retro. $C$.
158 subitis Gyr. congerdere $v$ : concrescere Gyr., perhaps concedere. 159 et subitis Gyr. ora Gyr. 160 Quod Gyr. ualida... ualidosque $M S S$. patula . . . uastosque Gyr. $\quad 161$ Falleris et nondum certo tibi lumine res est Gyr.

Here the critic's duty lies straight before him. We have to choose between an actual text vitiated indeed, but recoverable with only slight corrections ( $C$ ), and a series of reported variants which in no way carry conviction (Gyr.).

The text of $C$ in 158-160 may be retained by writing concedere (158), ora (159), Qua or $Q u o d$ (160); 161 calls for separate discussion.
'Summis causis et non abstrusioribus,' Scal.; 'causes arising on the surface,' Munro: Seneca, N. Q. vi. 30. 3 says aliquanto plus impetus habent qual ex infino ueniunt: the poet is here stating the counter hypothesis that the explosions of Aetna may be attributable to causes near the top. concedere is the simplest correction of concredere 'gives way to,' 'is a concession to': with reference to the overpowering forces at work in the volcano. 1 see no cause to suspect alimentum=alimentorum, see NeueWagener, Formenlehre, i. II4, but oris must be wrong: possibly an error for ora, ualida ora co-ordinating with ualidos recessus: at the end of a verse the last letter might easily be obscured. Quae is less probably Quod than $Q u a$ ' at the point where you see vast fissures': ualida 'puissant,' i. e. proving the strength of the powers that cause them, i $\sigma \chi v \rho u^{\prime}$. It is noticeable that the repeated summis has its counterpart in the repeated ualido...
ualidos; but I have preferred to treat it as corrupt, et summis for adsumptis.

161, if $C$ may be trusted to have followed its archetype faithfully, could never have been as stated from Gyr., Falleris et nondum certo tibi lumine res est, which amounts to an entire dislocation of the five concluding words. Fallere sed, indeed, can be nothing but Falleris et; but this does not prove the rest of the emendation ${ }^{1}$ (for such it surely must have been). In the Journal of Philology for 1887, p. 297, I suggested for nondum tibi lumine certaque retro what at least is nearer palaeographically nondum tibi lumine certa liquet res; here lumine must be taken c'osely with certa ' the matter is not yet clear to you in a light which makes it certain': liquet is a farourite word with Seneca, N. Q. vi. 5. I Quidam liquere ipsis aliquam ex istis causam esse dixerunt. Ov. Trist. iii. 3.27 liquet hoc, carissima, nobis. Gell. i. 3. 3 nondum mihi plane liquet, xviii. 5. 11 ut non turbidue fidei nec ambiguae, sed ut purae liquentisque esset. The rhythm is imitated from Lucretius, e. g. i. 893 manifesta docet res, ii. 123 magnarum parua potest res, iv. 197 quasuis penetrare queat res : so too Grattius, Cyneg. 8o meliusque alterna ualet res.

162-I64
Namque illuc quodcumque uacat hiat impetus omnis
Et sésé introitu soluunt, adituque patenti
Conuersae languent uires animosque remittunt. C.
162 uocapt $v$ namque illis quaecumque uacant hiatibus omnis Gyr., which Munro and Sudhaus accept adding in before hiatibus, Munro marking a lacuna aftor 162. Haupt follozving C conjectured Namque illic quaecumque uagant hiat impetus omnis.

163 Probably Set.
Gyr. is here again, as in the preceding ww., so widely removed from $C S$ as to call for special caution. (1) Every word differs except ommis, (2) Gyr. will not scan without the addition of in, (3) Gyr. will not construe, unless we suppose a v. or vv. lost after 162: for $E t$ in 163 has no meaning and Sudhaus leaves it unexplained. Hildebrandt (p. 1Io) classes this among the

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'real restorations' of Aetna which we owe to $G$ : to me it seems to perplex and confuse everything.

Can we explain $C$ ? By the change of one letter, we can. Substitute uacans for uacat, and the whole is intelligible: impetus omnis (est) illuc, quodcumque uacans hiat, 'the whole force (of the powers working in Aetna) is towards any point which is open chasm,' illuic (adverb) =ad id. For this change we have the support of Vat. 3272 wocu\$t: for what is this but a surviving trace of uocas $=$ uoians, another form of uacans? In this way the important and determining word impetus (Lucr. v. 814 ommis Impetus) can be retained, and as the argument is that, although the volcanic forces rush naturally for an open vent, yet, when it is reached, their violence abates and loses its fury, et in 163 would seem to be an error for Set or less probably $A t$.

165 sqq.
Quippe ubi contineat uentosa quaquaeque morantiss (sic)
In uacuo desint cessant tantumque profundi
Explicat errantis et inipso limine tardant. $C$.
165 contineat Rehd. $v$ : continuat $S$ : quiteneat $G y r$. uentos aqua queque $S$ : uentos aquasque $G y r$. 166 desint $S v$ : desinit Relul.: defit Gyr. 167 errantis $S$ Rehd.: erranteis Gyr. limite Gyr. tradant Gyr. as reported by the Jena editor: tradunt Gyr. as stated by Matthiae.

This is a passage where Gyr. is generally thought to be nearer the true reading than $C S$, and must therefore be carefully scrutinized. From aquasque Munro’s 'always deep-penetrating acumen ${ }^{1 \prime}$ elicited acuatque, and this looks right, accounting as it does for the $a$ which is found in both $C$ and $S$ (uentosa queque). Gyr.'s qui teneat is also adopted by Munro, 'ubi in uacuo defit qui ( $=$ quo) (uacuum) uentos teneat atque ita acuat morantes': and Hildebrandt supports this by Cic. Off. iii. I. I ita duae res quae languorem adferunt ceteris, illum acuebant. Sudhaus explains qui as nominative, and supposes the poet to personify the influence which alternately restrains and stimulates the winds. A nominative cortainly seems more

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natural, but between qui and quod (which Haupt suggested for con- of CS ; cf. quod euntibus = coeuntibus in the Gembloux MS. of Manil. ii. 380, quod inucta $=$ coniuncta in the Madrid MS. of Manil. ii. 197, and so Alzinger) it is not easy to choose. In the rest of its divergences Gyr. if truly reported is inferior to $C S$, for (I) defit is only less questionable than effit, confit, and seems, after the Eclogues, gradually to have fallen out of classical poetry; desint of CS points to desit (so Alzinger). (2) erranteis is suspiciously like the false archaisms introduced by the scholars of the sixteenth century, notably in the ed. pr. of Velleius. (3) limite is not the sense required, but limine the threshold at which the winds issue. (4) tradant or tradunt is an obvious error and makes darkness in a passage which our MSS. give intelligibly. Even Wagler (a decided adherent of Gyr.) calls limite tradunt ' ineptum ac reiectaneum.'

The result of this examination is to throw doubt on qui teneat, and to be less confident as to acuatque. Unger thought angatque was the word; it is at least true that from acuatque to aquasque is not a very easy step.

## 168-170

Angustis opus est turbant infaucibus illos
Feruet opus densique premunt premiturque ruina
Hinc furtụm boreaeque noto nunc huius uterque est. C.
168 turbant in $S$ : turbare in Rehd.v: turbanti (om. in) Gyr. illos SRehd.v: illo Gyr. 169 densaque premit premiturque ruina Nunc Euri Boreaeque notus, nunc huius uterque est Gyr.

The case here is very different: Gyr. presents a total intelligible (to say the least) throughout, except est in 170, which all modern editors except Hildebrandt ${ }^{1}$ drop.

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Angustis opus est turbanti finibus: illo Feruet opus.
turbanti (dative) opus est angustis faucibus: illo (=illa re) feruet opus, 'in spreading turmoil it (uento, got from 165 uentos) must have narrow gullies to work in: this it is which makes the operation proceed hotly.' The remainder of the passage can hardly be otherwise than as Gyr. gives it: for densique of CS, which Sudh. constructs with Euri, is at best awkward, and it is at any rate safer to retain Gyr.'s correction in its totality. We can scarcely doubt that a correction so satisfying in all its parts really comes to us from antiquity.

Having said thus much in defence of Gyr. here as a whole,
 significant fact that both $C$ and $S$, as well as Rehd. and $v$, preserve an in before faucibus: and in all our MSS. illos ends the $v$.

What is to be made of turbant (CS), turbare (Rehd. $\tau^{\prime}$ )? P'alaeography suggests turbante; then illos might depend on this, 'there must needs be something that sets them jostling in narrow grooves.' But turbare is plainer, and more idiomatic in its neuter sense ; opus est illos turbare in f. angustis, ' those winds must needs jostle confusedly in narrow passages': a Lucretian use, ii. 126 Corpora quae in solis radiis turbare uidentur ; v. 502 Nec liquidum corpus turbantibus ('troubled,' Munro) aeris auris Commiscet: sinit haec uiolentis omnia uerti Turbinibus, sinit incertis turbare ('to be troubled,' M.) procellis: and cf. Conington on Aen. vi. 800 . illos is emphasized 'those winds,' i.e. that perform such feats of prodigious force, and is therefore rightly at the end of the $v$.

171-174
Hinc uenti rabies hinc saeuo quassat hiatu
Fundamenta solo trepidant urbesque caducae
Inde neque est aliud si fas est credere mundo
Venturum antiqui faciem ueracius omen. $C$. 172 soli $G y r$.
A passage more doubtful than at first sight appears. (I) saeuo

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Hiaitu was rightly felt by Wernsdorf and Mähly to be strange; both of them suggested quassa meatu (so too Haupt and Baehrens) ; Unger conjectured boatu: I have proposed (Journ. of Philology for 1899, p. 111) citatu from Sall. Hist. fr. ii. 28 Maurenbrecher alione casu an, sapientibus ut placet, uenti per caua terrae citatu mpti aliquot montes tumulique sedere. Here Sallust seems to have used citatus very nearly as = concitatio, a violent or impetuous motion, and this, (which is more to the point), of wind rushing violently along the porosities of the earth and bursting mountains open. If citatu is right, (quassa citatu for quassat hiatu), there must be a full pause after caducae ; and the construction of 173,174 will be anacoluthic, the poet meaning Inde, neque aliud est huius rei omen ueracius, uentura est mundo antiqui (mundi) facies, but working the clause uentura est..facies into dependence on neque aliud est ueracius omen, intelligibly enough, but with some loss of clearness.

If we retain quassat hiatu, there will be a pause at solo (soli) ; que will answer to neque.

Hinc uenti rabies, hinc saeuo quassat hiatu
Fundamenta soli: trepidant urbesque caducae
Inde, neque est aliud, si fas est credere, mundo
Venturam antiqui faciem ueracius omen.
On either view trepidant urbesque is not a case of que misplaced $=$ trepidantque urbes. Munro on 79 has persuaded himself of this in Aetna much oftener than an attentive consideration of the parallels he cites can justify.

It is perhaps not a mere accident that uenturum, not uenturam, is the earlier reading of C. Gellius (i. 7) calls attention to an archaic use of the participle -urum as an indeclinable future infinitive: 'ucrbum est indefinitum, quod Gracci appellunt ìmap'́ $\mu \phi$ атоv, neque numeris neque generibus praeserwions, set liberum undique et inpromiscum.' He cites examples from Plautus, C. Gracchus, Claudius Quadrigarius, Valerius Antias, and one from Cic. Verr. Act. ii. Orat. 5. 167 quocumque uenerint, hanc sibi rem praesidio futurum. Gellius says futurum (not futuram) was written here in 'libro spectatae fidei, Tironiana cura atque disciplina facto'; and his statement may be

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thought to outweigh our MSS. of the Verrines, the best of which give futurum (Hertz). It does not seem to me impossible that in the passage of Aetna such an archaism (uenturum $=$ uenturam esse) should have been admitted: but if there is a full pause after caducae, it is perhaps unlikely that such an archaism would be allowed to add to the obscurities of an anacoluthic sentence.

175, 6 Haec primo cum sit species naturaque terrae Introrsus cessante solo trahit undique uenas. $C$.
175 immo Gyr. naturaue Gyr. Haec prima species is a correction mentioned in the ed. Paris, 1507.176 trahat Gyr.

Whatever the source of Gyr.'s three variants, they are worth little. (1) What is immo? If it means 'nay rather,' it must refer to the objection started in 158, viz. that volcanic effects are produced near the surface of the soil: to that objection he has been replying in 162 sqq., and in immo returns to the point he has before insisted on, 94 sqq. that the earth is drilled in every part with cavities (Hild. and Sudh.). This is somewhat remote and difficult. Matthiae thought it was imo, constructed, I suppose, with terrae, 'the bottom of the earth'; on which however he has not been dwelling in any way particularly. Surely primo of $C$ is on every showing clearer and simpler 'to start with': the porosity of earth being assumed as a starting-point. As for naturaue it could not stand against $C$ 's naturaque, even if we had the original MS. of Gyraldus before us; the two words species, natura are complements of each other, hence que; the alternative suggested by $u e$ (the configuration, or if you will the nature of the ground) is a pedantic affectation of scientific precision. Thirdly, what is trahat? Hildebrandt makes it depend on cum from 175, with 177 as apodosis to 175 , 176, a most unlikely asyndeton, and a palpably wrong apodosis. Sudhaus, making Aetna in 177 nominative to trahat, explains this as a potential modelled on Greek, and translates, 'Aetna might be expected to break into channels.' But neither agat in 120, nor concrescant in 281, can be held to support such a sense of trahat; and Munro, though accepting immo, could not

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stomach trahat, and prints what all our extant MSS. rightly give, trahit.
cessante solo, 'eam dicit soli esse naturam ut, ipso a motu cessante, rimas meatusque occultos trahat,' Struchtmeyer. Rather perhaps solo is the surface-soil, which remains inactive (cessat) while the inner earth is splitting into channels in every direction (Introrsus trahit undique uenas). It remains a question whether trahit introrsus should not rather mean, as in Lucr. iii. 534, 'draws inwardly to itself' a number of branching channels (uenas) with the formation of which the surface-soil has nothing to do.

178 Non illinc duce me occultas scrutabere causas Occurrent oculis ipsi cogentque fateri. $C$.
178 illinc $v$ : illic Rehd.: illi Gyr. 179 ipsae ed. Rub. 1475.
illi (Gyr.) could hardly be dative constructed closely with causas, it must be adverb = illic: the form has good authority, see my Noct. Manil. p. 89. The D`Orville MS. ${ }^{1}$ of the Ovidian Sappho has in 125 llli te inuenio with $c$ added above by a later hand: and in the Merton MS. (250) of Seneca's Natural Questions, vi. 7. 5 Quod illi quoque tantundem loci teneat there is no v.l. In itself illi is one of the least suspicious readings reported from Gyr., but I have not ventured to substitute it for illic which Rehd. gives, and to which illine of $C$ a points.

I marvel that no editor has retained ipsi of MSS. in 179. It looks like the antithesis of duce me: as if the poet meant ' non ego te ducam ut causas illic scruteris occultas: ipsi tibi sine duce occurrent in oculos'; 'I shall not act as your guide in tracing occult causes there: without any guide you will find they offer themselves palpably to your scrutiny.' The sense is no doubt plainer with ipsae: but the corruption of this to ipsi is not very probable.

181 sqq.
Hinc uasti terrent aditus merguntque profundo Corrigit hic artus penitus quos exigit ultra Hinc spissae rupes obstant discordiaque ingens
${ }^{1}$ No. 166. I have published my collation of this, and with it, of the Corsini MS. of the Epist. Sapphus, in the Classical Review for 1gor.

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Inter opus nectunt uaries mediumque cohercent
Pars igni domitae pars ignes ferre coactae
Vt maior species aetne succurrat inanis
Haec illis tantarum sedesque arearum est.
182 Porrigit Gyr. and so ed. Vicent. 1479 penitusque exigit
Rehd. : penitusque exaestuat ultra Gyr. 183 scissae Gyr. I84 uaries $S$ : uarios Rehd. and Arund.: alie Gyr. The verse after 185 is also in Rehd. and $v$, but in $v$ is written thus $: \mathrm{Et}$ maior species et ne succurrat inanis: Vu at ${ }^{1}$ It recurs after 194 diuinaque rerum in $C$ Rehd.; in v after diuinaque rerum follows Va Nunc opus artificem incendia causasque reposcit cat (i. e. vacat, meaning that a verse has been lost), then Vut maior species ut ne succurrat inanis. It cannot le right twice, and probably should be omitted after 185. Haec illis sedes tantarumque area rerum est Gyr., and so (without est) ed. Rubei 1475 and ed. Paris 1507 . After this verse' Gyr. has preserved at line which seems to have fallen out of all our MSSS. Haec operi (sic) uisenda sacri faciesque domusque.

I confess to much scepticism here as to the value of Gyr. Except the correction of 186 , which is easy and cannot well be anything else, most of the so-called restitutions are questionable. (1) Allow that Corrigit might easily be an error for Porrigit, as Heinsius has shown (cf. Sen. ad Helv. ix. 2 where porrexerint is spelt correxerint in Gertz' early and excellent codex $A$ ), and that the giant identified with Aetna would naturally be said to stretch out his limbs (Munro, Hildebrandt, Sudhaus), yet why add to this description an alien detail (exuestuat), which interferes with the unity of the picture? Elsewhere, no doubt, the poet dwells on the effervescence, the actual eruptions, of the volcano, but here it is out of place, as all the surroundings show, nor has any one explained ultra. Now compare C's Corrigit hic artus penitus quos exigit ultra, 'at another point it calls to order at its inner part limbs thrust out too far' : here the line explains itself by the mere force of antithetic clauses, Corrigit penitus, exigit ultra. I suppose the poet to be speaking not of the

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summit, at least not the crater, of Aetna, but of the external phenomena which present themselves to the eye from whatever side the mountain is observed: Plurima namque patent illi miracula monti. It has huge openings which the sight cannot fathom; here its centre protrudes irregularly outwards, then corrects itself and recedes inwards: at another place is crowded with rocks crossing each other in absolute confusion. artus ought not to be too much pressed ; the idea of the out-sprawling limbs of the imprisoned giant is doubtless suggested, but we need not particularize further. exigit is strictly classical, and in perfect keeping with ultra. Stat. Theb. ii. 41 longos super aequora fines Exigit atque ingens medio natat unda profundo, of Taenarus projecting a long shadow on the sea. (2) scissae, 'riven' (Munro), is no improvement on spissae, which pictorially brings the crowding of the rocks before the eye, and of which discordiaque ingens is an amplification. (3) aliae would not oust uaries even if we could appeal to an actually existing MS. to prove it a bona fide reading: we should still doubt whether uaries did not conceal a likelier word. My suggestion uarie is in no way violent and seems to express aptly the multifarious forms in which the rocks cross each other.

187 sqq.
Nunc opus artificem incendi causamque reposcit
Non illam parui aut tenuis discriminis ignes Mille sub exiguo ponentibus tempora uera. Res oculique docent, res ipsae credere cogunt. C.
187 incendia Sv: incendii Gyr. 188 Non i. paruo aut tenui discrimine signis Gyr. 189 ponent ibi $S$ : ponent tibi Rehd.: ponam tibi v tempora SRehd.v: Mille sub exiguum uenient tibi pignora tempus $G y r . \quad 190$ Res oculos ducunt Gyr.: cogent Gyr.

In 187 incendii of $G y r$. looks genuine. It falls under the same category of manuscript mis-spellings as the fuller forms iutuerint for iuerint Catull. lxvi. 18, consueueras for consueras Sapph. I30, ed. de Vrics. This incendii perhaps caused the strange corruption in Sv incendia: if so it was earlier than XIth cent., and may have been in the supposed VIIIth or IXth cent. codex which Gyraldus is said to have copied.

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The two next vv . $(188,189)$ are a battle-ground of criticism. The text of $C$ and our other extant MSS. cannot be interpreted as it stands, and has not at present been certainly corrected. Gyr., on the other hand, as explained by Damsté, Mnemos. xvii. 196 , is intelligible as it is reported: or again with Haupt's slight change of signes for signis. On the former view, signis Mille stand emphatically at the beginning of the new clause, enforcing non illam po aut t. discrimine (Damsté). On the latter signes is constructed with paruo aut t. discrimine; as Haupt explains 'ne exigua indicia quaeras ut illam causam intellegas : magna tibi certorum argumentorum copia sponte occurret,' Opusc. i. 45.

In this instance it is almost impossible to readjust $C$ so as to fit into Gyr. The genitive parui aut tenuis discriminis shows no variation that might make it seem a rifuccimento of Gyr:, as e.g. if one of the adjectives were in the abl.: ponentibus of $C$ finds a natural explanation in ponent ibi of $S$, or ponent tibi of Rehd.: all these are stubbornly remote from uenient tibi of Gyr. Equally wide is the gulf which separates sub exiguo tempora uera of $C$ and the fifteenth century MISS. from sub exiguzm pignora tempus of Gyr. Most modern critics therefore accept Gyr. unconditionally, Jacob, Haupt, Baehrens, Wagler, Sudhaus. Damsté shows that signis is supported by 448 , pignera by $40,135,459,518$. Alzinger's objection to sub exiguum tempus is not convincing, see Dräger i. 619.

Munro retains $C$ 's reading, with these changes :
Non illam parui aut tenuis discriminis: ignes
Mille sub exigun ponent tibi tempore ueram,
sc. causam. But here it is hard to see why fires should be appealed to as the cause of fires. In the Journal of Philology for 1895 , p. Io, it was suggested that ignes is an error for ingens; for the words Non illam parui aut tenuis discriminis imply an antithesis; such an antithesis would be supplied by ingens, sc. causa; this also gives a motive for Mille: 'a cause indeed which is not of small or slight significance ; it is overpowering, and will set (ponet) before you a thousand facts (uera) in a brief moment of time.' ingens has become ignes in the excellent Merton MS. ( 250 ) of Seneca's Natural Questions i. 6. I et bibit ingens Arcus (G. i. 380).

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discriminis seems here i. q. $\dot{\rho} 0 \pi \bar{\eta} s$, momenti.
For 190 Munro unhesitatingly follows $C$, and everything is in its favour against $G_{y} y r$.: the sequence of presents docent- $\operatorname{cog} z n t$, the absence of two rhyming terminations in the two halves of the v. A line like Gyr.'s Res oculos ducent, res ipsae credere cogent is carefully avoided by the poet of Aetna.

191 sqq.
Quin etiam tactu moneat contingere toto
Si liceat prohibent flammae custodiaque ignis
Illi operum est arcent aditus diuinaque rerum
Vt maior species etne succurrat inanis
Cura sine arbitrio est eadem procul omnia cernes
Nec tamen est dubium penitus quin torqueat aethna. C.
191 moneat $S$ : moneant $v A r$.: moueant Rehd.: moneam Gyr. according to the Jena editor, but Matthiae gives moneant toto S Rehd.v Ar.: tuto Gyr., as Scaliger conj. 193 opertum Rehd. Ar.: operi Gyr. aditus Gyr.: adhitus $C$ : dictis Rehd. $19+$ aethne $S$ : ethnae Rehd.: ut ne $v$ succurrat all MSS. Perhaps succumbat, 'give in, own itself defeated.' 195 cernes $S$ : cernis Rehd.v 196 quin $S$ Rehd. $v$ : quid Gyr.: quis ed. Paris 1507, Scal. torql|l| $S$ : torqueat Rehd. $w^{\prime}$ : torreat Gyr. aethna Rehd.: hetna $v$, in $S$-na alone remains. Nothing has been reported as to Gyr.
moneat (CS) was retained by de Rooy, sc. Aetna. Aetna would inform you by another sense besides sight, namely touch, if only contact with it were safe (tuto). But moneam is more natural, and moneant, which v Arund. agree to give, would be a well-known mis-writing of it. Between operum, the reading of all extant MSS., operi of Gyr., the balance seems to be in favour of the genitive : custodia operum illi (Aetnae) ignis est ; here custodia is 'the guard,' not 'the guardianship,' as often, Ov. M. viii. 69 aditus custodia serucat, xii. I 48 , 149 Dumque uigil Phrygios seruat custodia muros Et wigil Argolicas seruat custodia fossas.

No v. l. of arcent has come to us, yet arcens (Haupt) is more than plausible, and adytis, to which Rehd.'s dictis appears to point and which from its unfrequency might easily be corrupted, is recommended by its simple directness, ' keeping you away

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from the inner shrines,' where the mysterious operations of the volcano are enacting. The spelling of $S$ adhitus is rather in favour of this ${ }^{1}$.

192, 193 form a proper introduction to the doubtful v. Ut maior species etne succurrat inanis, which in the MSS. is found also after 185. The gods forbid close access to Aetna's fires, so to invest the mountain with greater pomp ${ }^{2}$. But when we turn to details, there is some perplexity. What is succurrat, and why inanis? If inanis is right, it must have some special force, and cannot be a mere epithet; such a sense has been found by translating 'when Aetna is raked out,' i. e. when an eruption has occurred to drive into air part of its interior ${ }^{3}$, and strike awe into the beholder. This does some violence to the Latin. It would be less harsh to read in annis, and this would also agree better with succurrat, 'that Aetna's majesty, as years advance, may rise more imposingly on the view,' i.e. that in proportion to the difficulty of ascertaining the causes of the volcanic phenomena, may be the feeling of solemnity and mystery which the sight of Aetna occasions, increasing with time as it becomes more and more inexplicable ${ }^{4}$.

Against both of these views is the sense given to succurrat, which ordinarily means (1) to come to the rescue, (2) to occur, as a thought, to the mind, not the eyes. Hence the suggestion which I made in Journ. of Philol. for 1892, p. 227 to write et ne for etne or ethne : then the nominative to succurrat will be curn, 'the god's care for creation is without witness, in order to heighten the effect of the show, and that it (sc. cura) may not interfere inefficaciously.' succurrat would imply that the upheaval

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of the volcano was meant as a relief to the labouring materials in its womb.

It is some support of this hypothesis that Vat. 3272 gives $u t$ ne (sic).

CS cannot be right in giving quin in 196, for quis in 197 would naturally require a corresponding pronoun; the doubt is whether quid (Gyr.) or quis is to be preferred. Torqueat in any case outweighs torreat; all MSS. give Aetna, not Actuam. This would necessitate quid, 'it is not a matter of doubt, what it is that Aetna hurls up (cf. 3 quid raucos torqueat aestus) (sc. rocks, stones, sand), or what is the marvellous artificer that controls a craft so mighty, sc. spiritus. The two clauses quid-quis will then be opposed to each other, the materials of the eruption to the motor-force which controls them. If Aetnam is preferred, quid (quis) torqueat Aetnam will be little more than a different way of stating Aut quis m. faber imperet: both mean, what is the active force within the volcano which causes its upheaval. torqueat must then mean 'torture,' 'cause to writhe,' as in 259 Torquentur flamma terrae, where see Alzinger.

198 Pellitur exutae glomeratur nymbus harenae. $C$.
exutae Rehd.v: exhaustae Gyr., in S the word has perished: exustae ed. Paris 1507 //omerant~ $S$ which is probably glomerantur, and this last is in Rehd.: glomeratur $v$ : glomeratim Gyr.: glomeratus ed. Paris 1507.

Few will hesitate here. Both exhaustac and glomeratim look like emendations, the latter, as Alzinger shows from Georges' Lexicon, a word of late Latin :'exhcustae, 'drawn up' from the interior of the volcano, is far less significant in a description of this kind than exustae, 'burning sand being a marked feature in an eruption,' Munro, who cites after Lindenbruch Plin. ii. 234 Aetnae flagrantis in tantum ut quinquagena, centena milia passuum harenas flammarum globo eructet, and Sen. N. Q. ii. 30. I Aetna ingentem uim urentis harenae effudit, inuolutus est dies puluere populosque subita nox terruit. This scorched and blistering sand is one of the most distressing phenomena of eruptions. Exutus, exustus are pretty regularly interchanged in MSS.: Manil. i. 732 Exutas sedes most of Bechert's MSS., except the

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Gemblacensis, for exustas ; iv. 531 exutus ${ }^{1}$ (or exsutus) Phoebeis ignibus ignis MSS. for exustus. Though glomeratur, glomerantur are not likely to be an error for glomeratim, it is uncertain what the word was. The $r$ is stubbornly constant in CSRehd.v, hence I suggested (Journ. of Philol. u. s.) glomerator, with which harenae would partly be constructed ; the word, however, is not found. Heinsius on Claud. R. P. i. 163 quotes the passage as in Scal. exustae glomeratus, but with no remark. Luc. vi. 296 has glomerato puluere. [In my text I have preferred glomeranter, like the Lucretian moderanter, praeproperanter.]

202-206
Ipse procul magnos miratur Iuppiter ignes
Neue sepulta noui surgant in bella gigantes
Neu ditem regni pudeat neu tartara caelo
Vertant inocculto tantum premit omnia dextra
Congeries operis saxorum et putris harena. C.
205 Vertat $A r . \quad$ tremit Gyr.: clam tum tremit Wagler: iam tum tremit Schenkl: tacitus tremit Baehrens: totus tremit Alzinger: tantum fremit Damsté, 'non audet quid metuat proloqui, occulto secum murmurat.' omniaque extra Gyr., perhaps omnia at extra (J. Philol. 1887, p. 300) in occulto: tantum tremit (sc. Aetna) Sudhaus 206 operit Ald. 1517.

If MSS. are right in premit, the words most naturally mean 'Jupiter keeps the fires down and only working in secret,' i. e. keeps the volcanic forces as much to the inside of the mountain as he can; outside their effects are permanently visible in boulders and sand. This, however, after the detailed description in 198-201 of burning masses of rock heaved into the air, thunder-like detonations, and livid flames, is all but impossible: the contrast of in occulto with the visible and tremendous phenomena of eruption would be too pronounced. Most edd. accept tremit, a word often confused with premit, e.g. Val. Fl. iv. 129: of the combinations recorded Baehrens' is perhaps the nearest to what the poet might be

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supposed to have written, tacitus tremit. Sudhaus can hardly be right in punctuating after occulto, and making Aetna the subject of tremit : if tremit is right, not only rhythm, but the general feeling of the passage, is in favour of Iuppiter as nominative. This is recognized by Damsté, who conjectured in occ. tantum fremit, i.e. murmurs in secret alone, not venturing to vent his indignation openly.
omniaque extra of Gyr. seems unlikely to be the original of omnia dextra : rather, the $d$ points to $a d(a t)$. Such a transitional particle seems required; que is very meaningless.

207 Quae is accusative after faciunt, not nominative, as Munro explains: ueniunt of Gyr. is a palpable interpolation. ulli of all MSS. Buecheler would retain as a genitive. NeueWagener, Formentehre, ii. p. 519 quote one instance, Truc. ii. 2. 38 coloris ulli. Buecheler similarly would retain in 208 robustis of MSS., robustis uiribus, as in Lucr. iii. 449, cf. robusteis $u$. Carm. Epigr. 979 Buech. The ordering of the words on this view Corporis ulli robustis uiribus seems to me more prosaic, less Vergilian than our poet generally admits : hence I follow Wernsdorf, Jacob, and Munro in writing ullis and robusti.

208 Sustentata must mean 'held back, kept in their place' (Munro) ; nec qualifies sustentata only, not cadunt, as in Flor. iv. 12 noua quippe pax, necdum assuetae frenis sernitutis tumidae gentium inflataeque ceruices ab imposito nuper iugo resilicbant, i.e. et nondum assuetae resiliebant, 'all this they do by no natural tendency of their own, and are not supported in their places by any strength of structure, and therefore fall' : i. e. are ejected from the crater and so fall, cadunt implying the provious ejection. In omnes Exagitant uenti turbas, the poet expounds his assertion that volcanic effects are not due to the materials themselves (nec sponte sua faciunt); the motive force is the rush of winds inside the mountain. ommes accusative agreeing with turbas, 'all their powers of turmoil': Exagitant of Gyr. is not certain for Exigitur of C. Exacuunt, or Excutiunt ' discharge,' are also possible.
zio coniecta of $C$ can hardly be right ; it is difficult to choose between conlecta or congesta.

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21 I-2 17
Haec causa expectata ruunt incendia mortis Spiritus inflatis nomen languentibus aer Nam prope nequiquam par est uolentia semper Ingenium uelox illi motusque per ennis Verum opus auxilium est ut pellat corpore nullus Impetus est ipsi qua spiritus imperat audit Hinc princeps magnosque sub hoc duce militat ignis. $C$. 211 hac $r$ Ar.: Haec caussae Gyr. expectanda terunt Gyr. montis $r \geq A r$. 213 pars est Gyr.: persest Wagler uoluentia $r v:$ uiolentia Gyr. flammae for semper Gyr. 214 igni Le Clerc 215 corpore $S r$ : corpora Gyr. 216 audet Gyr. 217 Hinc $S$ : Hunc Ar.: Nunc ro: Hic Schrader magnosque $S$ : magnusque ro: magnoque Munro: qui sub duce Gyr. Perhaps gnauosque, cf. Lucr. iii. 962.

This passage is full of doubts. MSS. agree in expectata; but mortis for montis is in C. In itself incendia mortis is possible; either as $=$ ' a deadly conflagration' or with mortis emphasized as standing last in the verse 'a fire that brings death.' The poet elsewhere speaks of the danger to life from too near an approach to Aetna when in eruption, 463, 504. Montis, however, is in the other MSS. and looks right; I follow Munro.

The stress of 2II lies, I think, on expectata: 'this is the reason why the conflagration does not come unexpectedly;' i.e. the internal action of the winds is a thing so recurrent and perpetual, that Aetna may be expected to erupt at any time ${ }^{1}$. Hac causa expresses this more directly than Hacc causae which would require an active sense in ruunt, like G. ii. 308 ruit atram Ad caelum picea crassus caligine mbem'toss' or ' whirl up.' Of the various 'emendations' based on Gyr.'s expectanda ternut none is the least convincing.

212 inflatis, sc. uentis (209). The distinction between spiritus (wind in an inflated state), aer, wind in subsidence, is found in Seneca, N. Q. ii. I. 3 cum motus terrae spiritu fiant, spiritus

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autem aer sit agitatus, vi. 21 Nobis quoque placet hunc spiritum esse qui possit tanta conari, quo mihil est in rerum natura potentius, nihil acrius, sine quo nec illa quiden quae uehementissima sunt, ualent: ignem spiritus concitat.

213 Wagler's emendation per sest for pars est of Gyr. restores light to a dark line. I do not however follow him in substituting flammae of Gyr. for semper which is placed at the end of the $v$. in designed imitation of Lucretius, e.g. iii. 99I, 1003. ' Left to itself, violence is almost powerless; at all times the agent of conflagration (illi in a general sense, or, reading igni with Le Clerc, fire) has a natural temper of velocity and a continual motion; but it must be seconded by spirit, and without spirit can effect nothing.' It does not seem to me impossible that illi should be used in this vague manner; it can hardly be zento, or incendio implied in incendia (211), or ziolentiae. [I have preferred to print igni (Le Clerc).]

216 audet of Gyr. would be quite in Seneca's manner: N. Q. ii. I I. I (Aer) circaterram plurimum audet, plurimum patitur; but audit of $C$ and all extant MSS. is in perfect keeping with qua spiritus imperat and is not to be altered.

217 magnoque (Munro) for magnosque of CS is probable, since magnusque cannot be an epithet of ignis. Alzinger rightly rejects Baehrens' conjecture Hic princeps magmus quo sub duce which is based on the reported v. I. in Gyr., qui'sub duce; nor is magno quo sub duce much better. I suggest gnauosque, as in Lucr. iii. 962 aequo animoque agedum gnauis concede should be read for magnis of MSS.

219 quae res incendia pascit is explained by Munro, 'which is what feeds the fires,' sc. the winds. It is more natural to make it coordinate with unde ipsi uenti and quae causa silenti, 'what is the substance that feeds the fire ?' all three questions depending on Subsequar.

220 Cum subito cohibetur inest quae causa silenti. C.
Cur s. cohibent uires Heinsias on Claud. Rapt. Pros. i. 171 (ed. 2, 1665) 'quomodo illa castiganda sunt ex ueteri codice': cohibent iners Gyr.as recorded by Matthiae silendi Heinsius.

The combined evidence of Heinsius and Matthiae points to an ancient v. l. colibent, though otherwise the two critics are

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not in accord with each other. This might easily be cohibentur with the abbreviation of -ur omitted. cohibetur of $C$ indeed is possible, as a suitable nominative may be found in res (219) ; but cohibentur, whether referred to uenti or incendia, is easier, and is accepted by Haupt, Munro and Sudhaus. The question between inest of $C$ and iners of Gyr. is more difficult : iners, whether a good conjecture, or a real ancient v . l., is quite in the manner of Vergil (with whom our poet has much in common), transferring, as it does, the quiescence (inertia) of the winds or flames to the cause which produced it. As, however, it cannot have been read by Heinsius, who gives the v. as Cur subito cohibent wires, quae causa silendi, I feel less confidence in its antiquity, and with some hesitation retain inest, as before me Alzinger.

221 has some resemblance to Verg. G. iv. 6 In tenui labor, at tenuis non gloria, but the lofty tone which our poet assumes in the fine digression, 223 sqq., proves that to him Science was no res tenuis but the supreme aspiration of the human intellect.
222. The variants reported from Gyr. of this v., Pigra for Digna and laboratis for laborantis, are not supported by the Paris and Escorial excerpts, and are certainly wrong. If they were in Gyr. they detract from its authority: but they have the look of modern conjectures. Digna praemia, as in Aen. ix. 252 (Alzinger) and Ov. Trist. iii. 11. 50, an adequate reward : laborantis respondent curis responds to, compensates the labourer's pains. laboratis (Gyr.) was also a conjecture of Scaliger's, who has not explained his meaning, but no doubt had in mind Val. Fl. v. 225 Fata laborati Phrixus compleuerat aeui (where Langen explains 'per labores peracti'), Stat. T. i. 339-341 iam Sommus amaris Inserpit curis pronusque per aera mutat Grata laboratae referens obliuia uitae. In both instances the usage belongs to the later and more artificial Latin of the latter part of the first century, and is alien from the style of Aetna.

223 sqq. The long series of infinitives beginning with tueri (223) and ending with disponere (248) depends on diuina est uoluptas (249), which perhaps determines the dative effusis (224), though with Wernsdorf I have preferred to print effusos.

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tueri is probably right for fuere of MSS.: it is a favourite word with Vergil, and occurs in Lucr., yet we must not ignore the fact that Par. and Esc. give uidere, and that uidere, not tueri, is the reading of almost all MSS. (including the Marcianus and the early Brit. Mus. codex (Harl. 2610) collated in Anecd. Oxon. i. part 5) in Ov. Met. i. 85, where since Heinsius introduced tueri from two Medicean MSS. and the scholia on Prudent. c. Symm. 260 contained in ${ }^{1}$ Bodl. Auct. F. iii. 6 , it has ousted zidere.
pecudum with more, brutishly.
224 effusos in humutm. Lucian, Bis accus. 20 пótepa $\chi$ оípшע


225 rebus (for rerum) of $C$ is surprising, as it could hardly have been caused by confusing RER $\bar{v}$ with REB' or REB•. Since, however, Par. and Esc. have rerum, though in a slightly altered form of the v., Principia et rerum uarias exquirere causas, we need not scruple to prefer it. Yet Lucr. iv. 463 has wiolare fidenn sensibus, and our poet himself, Aetn. 515 figulos huic esse fidem.

226 The MS. tradition is here desperately vitiated, Sacra per ingentem (al. urgentem, rigentem) capitique attollere caelum. The correction of Gyr., which was already in possession of Heinsius, Ingenium sacrare caputque a. caelo, i. e. to 'exalt our mortal to divine' is brilliant and looks as if it must be genuine. Sudhaus shows that the 'consecration of intellect' is also found in Seneca, N. Q. iv. praef. so ingenium . . . quod consecrari malles quam conteri, and after the first two words ingenium sacrare had changed places, the corruption of the remainder is natural and explicable.
[As however a doubt still lingers whether sacra may not be right, cf. Sen. de breuit. uitae 19 Ad haec sacra et sublimia accedas, sciturus quae materia sit dei, and refer to the mysteries of the universe, the divine operations of which sky and ether
${ }^{1}$ Auct. F. iii. 6 cites the passage thus, ' Cetera cum prona spectent animalia terram Os hominis sublime dedit caelumque tueri Iussit et erectus ad sidera tollere uultus.' But Cetera cum prona spectent is palpably wrong; and this somewhat detracts from the authority of the MS. as to tueri.

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are the scene, I suggested ( $J$. Philol. for $1895, \mathrm{pp} .9, \mathrm{Io}$ ) that the words as given by $C$ might be a corruption of Sacra per ingenii cuelestia tollere captum, 'to exalt the sanctities of the sky by the grasp of intellect'; i.e. to employ the capacities of our intellect in examining natural phenomena, and thus exalt their marvellousness. Such a conj. is of course purely tentative: yet it must not be forgotten that as eminent a critic as Peerlkamp doubted the now generally accepted reading of $G y r$., and retaining sacra substituted peragrantem for perurgentem ${ }^{1}$.]
227 sunt which $S$ had originally may be right, as it agrees with the other indicatives metuunt, pergunt, religata est, lunaest.
fatalia of Gyr. is not so good as natalia of CS and the Escorial excerpts, because it would not be possible for the most advanced science to know how many times the universe was destined to come into new existence: scire is inconsistent with fatum, about which guessing is all that is possible. Whereas natalia aptly expresses the prevailing theories as to the periodic destruction and re-creation of the cosmos, a question which goes back to the predecessors of Plato and Aristotle. Tim. 28 sqq., de Cael. x., Serv. on G. ii. 336 Varro in satura quae inscribitur de salute, sic: mundum haud natum esse neque mori; Plato autem non natum aut mori; Metrodorus autem, neque natum neque mori; Zenon, ex hoc mundo quamuis aliqua intereant, tamen ipsum perpetuo manere, quia inhaereant ei elementa, e quibus generantur materiae, ut dixit crescere quidem sed ad interitum non peruenire, manentibus elementis a quibus reutelescat: and is familiar to Lucretius v. 1112 sqq., Propertius iii. 5. 29, Manilius i. 122 sqq. Quent (mundum) siue ex nullis repetentem semina rebus Natali quoque egere placet semperque fuisse: Lucan i. 79 sqq., and Seneca, e.g. Dial. vi. 26.6 cum tempus aduenerit, quo se mundus renouaturus extinguat; xi. I. 2 Mundo quidam minantur interitum et hoc uniuersum dies aliquis dissipabit: Epigr. vii. 4 and 6: N. O. iii. 28 fin. and especially 29. Vergil must have had such a theory in view when he fancifully imagines that the world was born

[^57]
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in spring weather: G. ii. 336 Non alios prima crescentis origine mundi Inluxisse dies aliumue habuisse tenorem Crediderim: uer illud erat, uer magnus agebat Orbis.

Munro, however, explains principia of the $\sigma$ тоххєia or elements from which the universe had its origin, ' one, two, three, or four, or as the epicureans say, infinite.' De Mundo ii. 9 Tध́ $\nu \tau \epsilon \delta \dot{\eta}$



 is palpably inferior to natalia.

228 an, Le Clerc excellently for ad of CS. saecula, 'ages long,' as in Suet. Gramm. xi Saecula permaneat nostri Dictynna Catonis.
229 machina as in Lucr. v. 95, 96 multosque per annos Sustentatu ruet moles et machina mundi, where Munro quotes Manil. ii. 807 Dissociata fluat resoluto machina mundo; Luc. i. 78 totaque discors Machina diuulsi turbabit foedera mundi; to which add Stat. S. ii. I. 21 I nee solidis prodest sua machina terris. 230-233

Solis scire modum et quanto minor orbita luna•est Haec breuior cursu bissenos peruolet orbes
u
Annus ille monet que certo sidere currant Ordine quaeue suo errant incondita cura. $C$.
${ }^{1}$ This is the prevailing interpretation of the passage. The former view, which explains natalia principia of the periodical re-creation of the world is open to the objection, urged by Prof. Bywater, that it is doubtful whether any one ever attempted to determine the exact number of the world's renewals. Such a mathematical calculation, however, would, I imagine, have been perfectly possible, though it has not survived in the vast wreck of ancient philosophical speculation. Berosus, according to Seneca, N. Q.iii. 29, tried to fix the time when the world might be expected to be deluged, and when it might be expected to burn; arsura enin tcrrena contendit, quando omniz sidera, quae nunc diucrsos cursus agunt, in Cancrun conuencrint, sic sub codem posita uestigio ut recta linea exive per orbes onnium possit ; inundationem futuram, cum eadem sidemu turba in Capricornum conueneril.

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230 et also Esc.: ut Munro luna est Sv: lune Esc.: lunaest Munro.

231 Haec breuior cur bissenos cito peruolet orbes Esc. and Par., whence Wernsdorf conj. Haec b. cur b. cita p. o.; and so Haupt. H. b. cur sic Baehrens. I think ut has fallen out after cursu or perhaps after bis sex (for bis senos). peruolat Gyr.

232 meet . . . sydera Esc. both rightly.
233 After suo there is an erased small f in $S$ : suos seruent i. motus Gyr.: suos curuent i. motus Unger: suis errent i. gyris Haupt: suos errent i. cursus Munro: suos uarient i. motus Alzinger: suo derrent i. guro the present editor.

In 230 et of all MSS. (as well as of Par. and Esc.) cannot safely be changed to $u t$, in the uncertainty of the following v .
lunaest is what $C$ 's luna.est points to, just as manus.polium in the Madrid Codex of Man. v. 57 points to the word being considered a compound, manuspolium (Hermathena for 1893, p. 285).

231 In reconstructing this $v$. the choice appears to lie between Baehrens' cur sic and my own cursu ut. cur has the support of Esc., and it is possible that cur sic was changed to cursu. The four Vergilian passages cited by Alzinger (Ecl. i. 43, Aen. i. 393, v. 561, xi. 133) are a sufficient voucher for bissenos. Moreover sic would have its significance, as the moon's phases pass before our eyes continually.

- breuior, however, stands somewhat barely without cursu, which defines and explains its meaning; and as perwolet of all MSS. (including Esc.) cannot give place to peruolat, a word seems to be lost, which was probably $u t^{\mathrm{t}}$. Our poet is here following Lucretius v. 618, 619 Lunaque mensibus id spatium uideatur obire, Annua sol in quo consumit tempora cursu.

232 certo, the ä́vтрa àmגavì as opposed to the planets. De


${ }^{1}$ Wagler, Hildebrandt, and Sudhaus consider the clause Hacc breuior cursu bis senos peruolat orbes Annuus ille meat to stand parenthetically in the indicative : but against MSS., except that Gyr. is said to have had perzolat.

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 $\pi \lambda a v{ }^{\circ} \omega \mu \dot{\nu} \nu o v s$.

233 incondita, with no fixed plan; inordinatum ordinem serzant (Apul. de Mundo ii. r). The last word of the $v$. is probably guro or circo.
234. signorum, the signs of the Zodiac. et has fallen out of MSS., but survives perhaps in tradita cura est of Esc. as est. It is required, and is printed as early as the ed. Rubei of 1475.
iurct. At any moment of day or night there are neither more nor less than six zodiacal signs above the horizon, and six below. This law is unaffected by the increased length of the night in winter, its diminished duration in summer.
2346. Only in Gyr. but seemingly genuine, though not absolutely clear. That six zodiacal signs rise by day, six by night is stated by many writers. Arat. Phaen. $554 \pi a ́ \sigma \eta \eta \delta^{\prime} \dot{\epsilon} \pi i \quad \nu v \kappa \tau i$
 iii. 242, Luc. i. 91, Vitruv. ix. 1. 4 ex quibus sex signa numero supra terram cum caelo peruagantur, cetera sub terram subeuntia ab eius umbra obscurantur; Sen. Dial. viii. 5. 4 (Munro). Add Hipparchus in Arati et Eudoxi Phaenomena, ed. Manitius

rapi disappear (set) in the course of the night, and (referri) are brought back to the sky (rise) when the next day sets in. On this view totidem are the same six signs. But in itself rapi might mean 'are borne or carried up the sky,' i.e. rise when night sets in, in contradistinction to the other set of six which come back to the sky or rise when day sets in : totidem will then be six different signs. Manil. i. 318 Arcturumque rapit medio sub pectore secum said of Bootes carrying Arcturus (one of the bright stars in his constellation) with him along the sky; i. 330 Et rapit inmensum mundi veuolubilis orbem, of Orpheus, i.e. the constellation of the Lyre. It recalls the recurring $\sigma \nu \mu \pi \epsilon \rho \iota \dot{\epsilon} \rho \epsilon \sigma \theta a \iota$ of Greek astronomy (Stob. Ecl. Phys. i. 24 (25), pp. 203, 205, ed. Wachsmuth).

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235-238
Nubila cur caelo terris denuntiet imbres Quo rubeat Phoebe quo frater palleat igni Tempora cur uarient anni primaque iuuenta Cura aestate perit cura aestas ipsa senescit. C.
235 Cur panope caelo Gyr., zwhence Matthiae conj. Phatne, Unger Phaeo, Alzinger Pleias.
237 uer prima iuuenta Gyr. Perhaps prima iuuentae, like Lucretius' prima uirorum, i. 85. I thought I could trace $e$, not $a$, at the end of iutuente in $S$ (Journ. of Philol. for 1895 , p. 8).

235, 236 Munro translates, 'Why, when Phoebe's fire is ruddy', her brother's pale, this portends clouds for heaven, rains for earth,' against the natural construction of the subjunctives rubcat, palleat, as questions. If CS rightly give the v., the nominative to denuntiet is Phoebe. Aratus in the Diosemeia recounts the different aspects of the moon (46-86) and sun ( 87 sqq .) as prognosticating weather. Nubila caelo answers to terris imbres, clouds expressing for sky what rains express

 ṽ $\delta$ atos є่रrùs ceórtos, which E. Poste translates 'ill-defined with blunted horns On the third and fourth nights, and shining with wan beams, The south wind blunts her (the moon) or the coming rain.' And again, 64-66 quoted on 236.
Panope of Gyr. was considered by Munro 'a gross and palpable interpolation'; for why should a divinity associated with fine calm weather (G. i. 435-7) be introduced in ref. to storm? And how can Panope be cloudy (nubila adj.)? Matthiae saw this and conj. Phatne, the Manger, a constellation which Aratus includes particularly in his signs of storm. Dios. 160 sqq.,
 Haupt accepts this. Unger's Phaeo is not far from caelo, and would be in place, as the name of one of the Hyades (víiv) in Hesiod (Schol. Arat. 172), Hyginus (P. A. ii. 21), Schol. Germanic. Arat. p. 75 Breysig.

236 rubeat may refer to the red circle round the moon mentioned by Aratus, Dios. 64-66, as a sign of storm : aùràp


frater, 'the sun,' Hermippus de Astrologia, p. 20, ed. Kroll. pulleat ( $\propto \rho \emptyset \dot{\sigma} \sigma a$, Dios. 119), loses its bright colour and grows dull. Luc. vi. 501 similarly of the moon, diris uerborum obsessa uenenis Palluit; Stat. T. xii. 406 of the stars at the approach of dawn, iam sidera pallent Vicino turbata die.

237 It is doubtful whether uer prima iunentu Cur ae. p. is what the poet wrote. Par. and Esc. give primaque iuuenta Ver ae. p,, which might point rather to cur prima iuuentae Ver aestate perit, cur aestas ipsa senescit, in which cur would stand at the beginning of each clause, wer aestate in marked antithesis to each other. The corruption in $C$ of cur twice into curae is a sign of unusual vitiation. I have not ventured, however, to alter the traditional reading.

239 in orbe, the round of the year's revolution. Hor. C. iv. 7. 9 uer proterit aestas Interitura, simul Pomifer autumnus fruges effuderit et mox Bruma recurrit iners.
242. To the planet Saturn was assigned the brain with the cold parts about it; hence age, indolence, and similar qualities (Hermippus de Astrol. pp. 18, 19, ed. Kroll, 1895). Scaliger may thus be right in explaining tenax of the parsimonious tendencies of old men; and so nearly Munro, who however expands the idea to 'ill-natured ' or 'malignant,' comparing Ter. Adel. v. 4. 12 ego ille agrestis saeuus tristis parcus truculentus tenax. I prefer Scal.'s other explanation, 'impediens, remorans,' obstructive, impeding action, or possibly stubborn, obstinate, as Ovid speaks of tenacia fata, a destiny which kept a stubborn grip upon him, Pont. i. 2. 63.

To Mars was assigned the gall-bladder ( $\chi$ o $\lambda \dot{\eta}$ ) and the choleric and pugnacious propensities associated with it (Her-




quae ... quare, with the indeterminate sense of moios: e. g. Ant. 921, Phil. 278 Hermann. See Conington on Aen. i. 8 quo numine laeso, similarly Aen. ii. 123 quae sint ea numina diuum, where

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Servius says quaeritur modo, non quid dicant, nam planum est, sed quis debeat immolari. Stat. S. iii. 5. 18 Quus autem comitem te rapto per undas? where Statius asks his wife 'what do you mean by (talking of) my hurrying you over seas ?' I consider it indubitable that both quis and moios have an expansive meaning of this kind. [A more exact sense might be given to quae . . . quae by supposing quae stella Saturni, quae Martia $=$ ' what house of Saturn, what housing-star of Mars,' stella thus representing domus. Censorinus fr. 3, ed. O. Jahn, Multum tamen refert, cuius quaeque stella domus, alienae an ipsius sit. Domus . . . est . . . Mlartis Scorpio et Aries . . . Saturni Capricornus et Aquarius. On this view quae stella Saturni would mean, which sign of the Zodiac, Capricorn or Aquarius, in either of which Saturn houses, produces the temperament called tenax, and which of the two signs in which Mars houses, Scorpio or Aries, produce the bellicose temperament. This is perhaps over-fanciful.]

243 quo sidere: like G. i. I quo sidere terram Vertere.
244 uias maris, 'the tracks of the sea,' i.e. the lines followed in sailing. G. ii. 477 caelique uias et sidera monstret. caeli cursus, the courses of the stars in the sky, by which seamen are guided. This is better than to make cursus $=$ the seamen's courses as marked by the stars, which passages like Val. F. i. 482 stellis qui segnibus usum Et dedit aequoreos caelo duce tendere cursus might suggest.
praediscere: Vergilian, G. ii. 255, i. 51 Ventos et warium caeli praediscere morem.

245 zolet, 'hurries,' in reference to Orion's rapid motion as a hunter. Germ. Arat. 332 (326) Breysig pernici sic pede lucet.

Orion is associated with the dog-star, as early as Homer and Hesiod. Il. xxii. 29 ö $\nu \tau \epsilon \kappa \check{\nu} \nu$ ' ' $\Omega \rho i \omega \nu o s ~ \grave{\epsilon} \pi i \kappa \lambda \eta \sigma \iota \nu \kappa a \lambda \epsilon ́ \sigma v \sigma \iota: ~ H e s . ~$ ${ }^{7}$ E. к. 'H. $609{ }^{\prime} \Omega \rho i \omega \nu$ kai $\Sigma$ モipıos: and Aratus assigns Sirius to Orion as his guardian, фpoupós: custos, Germ. 333 (327). So also Hygin. P. A. ii. 35 Nonnulli hunc (the Dog-star) canem Orionis esse dixerunt, et quod studiosus fuerit uenandi, cum eo canem quoque inter astra collocatum; Schol. Germanic. Arat. p. 95 Breysig, and again 107 quidam dicunt hunc canem Orionis fuisse et cum eo in montibus uenationem exercuisse, et

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per adsumptionem Orionis in caelum hunc quoque adsumptum fuisse.

Sirius is properly the name of a particularly bright star in

 Efífory ('In his fell jaw Flames a star above all others with searing beams Fiercely burning, called by mortals Sirius,' E. Poste).
incubet, ' broods,' in reference to the sultry heat of the dog-days (Wernsdorf) like incumbere; G. ii. 377 grauis incumbens scopulis arentibus aestas: not so probably to watching narrowly, G. ii. 507, Aen. vi. 610, and the passages there cited by Conington.
index can hardly refer to one legend of Sirius, that 'as the dog of Icarius or lcarus he brought Erigone to her father's dead body' (Munro), for that legend dissociates him from Orion, with whom our poet obviously connects him. Sudhaus may be right in explaining from Arat. Phaen. 755, $756^{\text {' } \Omega \rho i \omega v a ~ . ~ . ~ . ~ к u ́ v a ~}$ $\tau \epsilon \theta \rho a \sigma i \nu \quad$ ' $\Omega \rho i \omega \nu o s$ of the undaunted hound ever on the watch for prey to be pursued (Arat. Phaen. 340, 341), and guiding his master, the huntsman Orion, towards it. Sudhaus, however, adopts excubet from Gyr., a word which applies more exactly to a watch-dog, and-suggests a slightly altered idea, viz. that Sirius keeps watch to give his master notice against any of the fierce animals which it was his function (in one form of the legend, Hyg. l. c.) to exterminate. Schol. Germ. Breysig, p. 75, states that Orion's dog was traditionally omnibus feris immitem.
[Jacob explained index of the signs which the Dog-star gives of coming harvests, periods of sickness, war or peace, Man. i. 396 sqq., and so Alzinger: ' o'er what region S. bends wistfully to give premonitory sign.'
247. disiecta, Le Clerc 'dispersed' (Lucr. ii. 939) for digesta of MSS. Ad Herenn. iv. 2. 3 hoc ipsum summum est artificium res uarias et dispares in tot poematis et orationibus sparsas et uage disiectas ita diligenter eligere ut unum quodque genus exemplorum sub singulos artis locos subicere possis. But congesta of Gyr., ' piled in a mass,' 'confused,' may be right, for it is no uncommon fact of MSS. to present the same verb with

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a different prefix, of which Pers. S. vi. 66 pone, repone, impone, oppone is a type. pati nearly = çâv.

248 manifesta notis, each with its distinguishing sign.
cerata $C$ for certa is curious: a wax tablet would be such a cerata sedes; but (I) disponere looks the right word; (2) it is a mental, not a mechanical, grouping of which the poet speaks. He means scientific classification, and the assignment of things to genera and species (Le Clerc), notare et separare of ad Herenn. iv. 2. 3.

250 dominis of $C$ is retained by Munro, ' for us its lords and masters,' but without much real meaning. I follow Schrader, Haupt, and Wagler in preferring hominis of Rehd., 'a human being' nearly $=$ 'man.' The idealist of science naturally calls' on man, the inhabitant of our earth, to examine the nature of the world he lives in, and take cognizance of its marvels. Omni of Gyr. agrees with $253-5$, but seems very doubtful on palaeographical grounds.

25 I The first three words of this $v$. are uncertain. $C$ and Rehd. have Et quae nunc m. t. n. n.; Gyr. Quaeque in ea; the vv. Il. ascribed to Pithou in MS. D'Orv. x. I. 6. 6 Et quae tot. In Postgate's Corpus Poetarum Latinorum I have suggested Et-quae non m. t. natura?-notare, a sudden appeal which may be thought inconsonant with the exalted tone of the poet here. Yet Gyr.'s Quaeque in ea is far too like a mere correction, and if $C$ represents anything like the true tradition, a not very happy one. In default of anything better the v . l . ascribed to Pithou, Et quae tot, seems possible ; cf. Lucr. ii. 1057: this at least does no violence to the MSS. [Alzinger keeps Et quae nunc, and supposes an outbreak of Aetna to have happened just before, perhaps in 49 B.c. On other grounds I consider this to be impossible.]

252 magis for magna is a v. l. ascribed to Pithou, and does not stand on the tradition of Gyr. alone. Man's first care is to ascertain the nature of the earth; this is nearer to us men than astronomical speculations. adfinis because we are denizens of earth, and the investigation of its phenomena borders closer upon us than the knowledge of the stars. Logically this fits in with the surrounding vw . better than magna.

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[I have, however, retained magna of all our MSS. as intelligible, if somewhat less strictly logical. The task of examining into the nature of the earth is lofty (magna) and borders on (adfinis) the sublime investigation of the stars. The one speculation lifts us to the other.]
253-5
s. est

Nam quae mortalis spes. quaeue amentia maior
Ini\&uis errantem regno perquirere uelle
Tantum opus ante pedes transire ac perdere segnes $C$.
mortalis Srv: mortales Scaliger spes est: que amātia maius $r$ : species que ue amantia maius $z^{\prime}$ : mortali cuiquam est Gyr. very poorly: Nam quae, mortales, res est amentia maior? Lindenbruch: Nam quae mortali spes quaeue a. m.? Haupt, and so Munro, but with mortalis superest the present editor J. of Philol. for 1887, p. 302254 diuos Gyr. for uelle 255 segne est Gyr.

253 If quae spes is right, it must be constructed, like quaene amentia maior, with uelle, ' what kind of hope for mortal man is it, to be fain to explore? or what higher madness can there be?' This is, however, metrically weak and grammatically awkward. MSS. are corrupt: from superest $u$ might fall out and sper be changed to spes. This also gives a very clear construction. Scaliger's mortales (vocative) seems quite in place, the poet, in his enthusiasm, apostrophizing mankind by way of a more solemn protest. So Lucr. iii. 933. With amentia maior cf. de Inuent. i. 6. 8 quibus in rebus summa ingenia philosophorum plurimo cum labore consumpta intellegimus, eas . . . oratori attribuere magna amentia widetur.

254 crrantem Munro explained as object accus. to perquirere 'a wanderer,' i. e. some one of the celestial bodies that follow a seemingly erratic course in heaven (Iouis regno): so also Alzinger, and before both Chenu: 'est-il folie plus grande que de vouloir chercher un astre errant dans l'empire de Jupiter?' It is better, following Sen. N. O. I Praef. 7 ituat inter ipsa sidera uagantem diuitum pauimenta ridere, Apul. de Mundo Prooem. animo peregrinari ausi sunt per caeli plagas, to make crrantem accus. of the subject. uelle is not to be changed to

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diuos (Gyr.), but is a Lucretian touch: such infinitives are common in him at the end of a v., conuertere quisse v. 1422, posse 1264, ii. 566, 743, potesse ii. 1o10, and cf. v. 1130 Quam regere imperio res uelle et regna tenere.

255 recalls Cic. de Div. ii. 30 Democritus tamen non inscite mugatur, ut physicus, quo genere nihil adrogantius, Quod est ante pedes nemo spectat, caeli scrutantur plagas, and Lindenbruch quotes the remark of the crone to Thales when, in observ-

 Thal. 34. transire ac perdere, to neglect, and so lose the advantage it might bring. For segnes of Crv segnem (Jacob) seems necessary.

256 premimur is a favourite word with our poet ; terimur of Gyr. is comparatively coarse, perhaps an imitation of G. iv. II4 (Alzinger).

257 (278) Sen. ad Helv. x Non est necesse scrutari omne profundum, a passage closely resembling this. profundum, not the sea, but the depths of earth, as in 545 quaedam fortasse profundo Incomperta iacent, 577 raptumque profundo (Munro).

258 (279) argenti semen as semen (aureae) uenae in Ov. M. xi. 144, 5 Nunc quoque iam ueteris percepto semine uenae Arua rigent auro madidis pallentia glaebis, 'germ.' Ovid again combines uena, semina Trist. i. 8. 41, 2 Et tua sunt silicis circum praecordia uenae Et rigidum ferri semina pectus habet (Wernsdorf).

259 (280) Torrentur of Gyr. is no improvement on Torquentur of the other MSS. The earth is 'put to the torture,' as Munro translates, citing Plin. ii. 157 aquis, ferro, ligno, igni, lapide, fruge omnibus cruciatur horis (terra).

260 pretio, by the ore which is extracted from the earth. uerum, 'the truth,' i. e. ' where its treasures are' (Munro), the fact which lies concealed in its interior. professae, after making a declaration : regular of specifications of income.

261 taceant, 'is reduced to silence,' has nothing more to say, and is left to contempt and destitution. There may be in taceant some notion of the silence of a forsaken mine, no longer resonant with tools or the voices of men.

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262 festinant, Par. and Esc. rightly. Vergil has festinant with iussa Aen. vi. I77, fugam iv. 575 : bolder than either of these is $f$. arua, 'hurry on their fields,' i. e. try to bring them to bear quicker than they naturally would. Stat. S. ii. I. 128 quas uestes, quae non gestamina mitis Festinabat erus !

263 Callent, Tennyson's 'mattock-hardened hand,' an imita-

expendimus usum of Gyr. seems undoubtedly genuine for expellimur usu of CSRehd. and Esc. Grattius has perpendimus ustum Cyneg. 122.

264 segeti, uiti, datives 'for corn,' 'for the vine.' Very similar is Pliny's huic bono fertilis xxxiii. 67, Claudian's Diues equis, felix pecori in Eutrop. ii. 272 ; perhaps too Cons. Manl. 179 nemori quae commoda rupes, Quis felix oleae tractus, though oleae .might be genitive. [There is no MS. support for segetis, uitis.]

265 plantis of Gyr. as a generic term answers better to herbis than platanis, which however 1 retain as the reading of all extant MSS., and of Par. and Esc. If platanis is right, the poet must be contrasting spaces to be planted with ornamental trees, of which the plane would be a type (Hor. C. ii. I5. 4), with ground to be left for herbage. The author of the PseudoAristotelian treatise de Mundo, among the trees which are
 Of dignissima the construction is more ambiguous than in G. i. 506 non ullus aratro Dignus honos, where aratro is probably dative. Here it seems more likely that platanis, herbis are ablatives, best suited for receiving the plane, the grass-crop.

266 dura et is supported by Par. and Esc., and though far removed from diuiti duuti diuti of $C$ and our extant MSS., was thought right by Scaliger. He notes 'intelligit quae pastoribus melior erat : ea enim est quae durior et sterilior. Calles saltus siluas uocabant ueteres.' Matthiac conj. dura, utilior; but melior is Vergilian, G. i. 286 nona fugae melior.
siluis, forest-trees as opposed to fruit-trees. To these the hard soil is fidelis, in faithfully reproducing their several characteristics unaltered and unspoilt, as Vergil states G. ii. 240 of a salt soil that nec baccho genus aut pomis sua nomina

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seruat. Le Clerc cites Fam. xvi. I7 where criticizing Tiro's use of fideliter, Cic. says et doctrina et domus et ars et ager fidelis dici potest: and Menander in the newly-discovered fragm. of the $\Gamma \epsilon \omega \rho \gamma$ ós 35 sqq. (ed. Grenfell and Hunt 1898 ) calls a farm


 $\mu \epsilon ́ \tau \rho \sigma \nu$.
267 Aridiora Varr. R. R.i. 9. 4 makes a sub-division of soils into umidiores, aridiores, mediocres.
oleae G. ii. 179-181 Difficiles primum terrae collesque maligni Tenuis ubi argilla et dumosis calculus aruis, Palladia gaudent silua uiuacis oliuae. Varro R. R. i. 24 says the olive is to be planted in agro crasso et calido, Columella v. 8.6 aptissimum genus terrae est oleis, cui glarea subest, si superposita creta sabulo admista est.
sucosior Columella ii. 17. 4 suapte natura sucoso solo.
ulmis G. ii. 217-221.
269. The change of nominatives in saturent, tumeant, need not surprise : cf. 3I 8 Exagitant . . . pugnant.

Horrea is accus. after saturent, 'that they may fill to overflowing their barns' (Forcellini), ad saturitatem impleant: the subject is implied in animos et corpora. Sudhaus makes saturent intransitive, but does not prove such a use.
tumeant seems to be right ; yet tundeant of $A r$. may point to tundant, the more that Rehd. has tundant. I conj. tendant 'distend,' as Ovid says, M. xv. 303 ceu spiritus oris Tendere uesicam solet aut derepta bicorni Terga capro.

270 faenilia Vitruv. vi. 6.4 horrea fuenilia furraria pistrina extra uillam facienda uidentur.
vv. 270-285 are extant in a fifteenth century MS. of the Laurentian Library (33. 9), from whence they were transcribed for me by Father Ehrle, S. J., librarian of the Vatican. The notes appended are by him: the numeration is not in the MS.
F. I sine inscriptione ulla, immo ctiam littera parua incipit. Sententiarum partes iisdem signis quibus codex distinxi.

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Plenaque desecto ${ }^{1}$ surgant fenilia campo
271 Sic auidi semper quo vis est carior ithis ${ }^{2}$ ipsis Implendus sibi quisque bonis est artibus -illę Sunt animi fruges, hęc rerum est optima merces Scire quid occulto ${ }^{3}$ terrę natura cohercet ${ }^{4}$
275 Nullum fallere opus / non multum cernere sacros $\mathrm{F}_{c}$ thnei montis fremitus animosque furentis Non subito pallere sono / non credere subter Celestis migrasse minas aut tartara rumpi Nosse quid intendat ${ }^{5}$ uentos quid nutriat ignes

280 Vnde reperta quies et multo f f $\neq d e r e{ }^{6}$ pax est. Concrescant anime penitus seu porta cauernę Introitusque ipsi seruent seu terra minutis Rara foraminibus tenues in se abstrahat auras Plenius hoc etiam rigido quia uertice surgens
285 Illinc infessa est / atque hinc obnoxia uentis.
${ }^{1}$ quasi de secto ${ }^{2}$ Haec ita correcta in codice ${ }^{3}$ Posset etiam legi occulte sed uerius occulto ${ }^{4}$ ether . . . aut coher... ${ }^{5}$ Fortasse intendit ${ }^{6}$ Primum scriptum esse uidetur federe.

271 qua uisum est carius istis $C \quad 272$ illis $C \quad 273$ hae rerum maxima m. $C \quad 274$ exculto natura $C \quad 275$ multos $C$ 277 callere $C \quad 278$ mundi $C \quad 279$ impediat $C$ nutriat illos $C \quad 280$ Vnde repente $C \quad$ paxsit $C \quad$ 281 animi $C$ $\begin{array}{lll}\text { seu forte } C & 283 \text { neue insé } C & 284 \text { surgit } C\end{array} 285$ infestus $C$ uitis $C$.

This is the only part of Aetna which in an entire and continuous form contains the identical variants which are said to have been in Gyr. It is therefore important to compare its readings with those of $C$. I call Laur. 33. 9 L .

271 is corrupt both in $L$ and $C$ : but worse in $L$. catrior against carius can hardly be right. 272 ille of $L$ seems right: illis of $C$, if it is not a corruption of illic, may come from e, a well-known abbreviation of -is. 273 est of $L$ is no gain after Sunt, nor is the commonplace optima better than, if indced it is as good as, maxima. 274 is quite doubtful : still the balance is in favour of occulto (which is found not only

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in $L$ but all the fifteenth-century MSS. of Aetra) against exculto of CS: terrae natura is accepted by Haupt and Munro. 275 multum of $L$ against multos of $C$ is indecisive: if multum would represent mutum, multos would equally represent mutos. 277 pallere of $L$ is clear gain: for all my other MSS. have callere. 278 rumpi looks right: or can mundi of $C$ point to fundi? 279 intendat of $L$ is less of an antithesis to nutriat than impediat of $C$. illos of $C$ looks wrong; the word is omitted in the XIth-century fragment of Stavelot ( $S$ ). 280 Vnde repente of $C$ is undoubtedly right, cf. Lucr. vi. 667 Vnde repente queat tellus concussa moueri, 1090 unde repente Mortiferam possit cladem confare (Alzinger). Again pax sit is what we should expect, pax est of $L$ would be grammatically awkward. 28 I C's animi 'the fury' of the winds is more effective than the tame anime of $L$, which could only be a variation of uenti. Uncertainty of meaning makes it difficult to decide between porta, forte. $\quad 283$ tenues of $L$ is very likely to be the original of which newe $(C)$ is the truncated remnant. 284 Whether surgens $(L)$ or surgit $(C)$ is right cannot be settled in the uncertainty of 285 . But infessa est of $L$, whether it represents insessa est, a word of Livy and Statius, or infesta est (Baehrens), is a weak anticipation of obnoxia; whereas infestus of $C$ is an easy error for infestis: to which obnoxia is the proper correlative. uentis of $L$ is a pure gain, uitis a bad corruption which is found not only in $C$, but in Rehd. and Arundel.

We have then in $L$ two readings which are certain, pallere uentis; five which are more than probable, illae occulto rumpi ignes tenues.
In C unde reponte, animi, seem certain; qua uisum est carius, hae rerum maxima, impediat, infestus (infestis), pax sit, more than probable.

The other points of disagreement are so dubious as not to affect the argument.

The balance is thus very even.
271 The difficulty of this verse lies in the want of a verb to auidi, and in the vagueness of istis, for which Gyr. and $L$ give illis corrected to ipsis. Munro writes, 'They are ever

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full of greed, when anything has shown itself more precious than what they have.' Alzinger supplies sunt, and explains istis of the grand phenomena of nature mentioned in 253 , 'They are greedy only when (sic . . qua) anywhere something more precious than the despised marvels of nature has come into view,' i. e. something which like gold or other treasures of the mine pays their search in hard coin. Such an omitted verb seems intolerably harsh, even in Aetna, with its daring grammar and free constructions. I find a verb in itis for istis of $C$ : the vocative mortales has preceded in 253 .
[Haupt conj.
Sic auidi semper qua uisum est carius, istis Implemus se quisque bonis.
Mähly
Sic auidi semper, quo quidque est carius, istis
Implemus se quisque bonis.
Baehrens, followed by Sudhaus,
Sic auidis semper quaeuis res carior ipsis.]
272 'Each man must play his own part in taking his fill of noble crafts': such seems to be the meaning of sibi quisque. The construction of $s i b i^{1}$ is determined by quisque, which in its different cases is naturally combined with the reflexive sibi, se and by the analogy of combinations like suo sibi telo, suco, sua sibi ingenua indoles, sua sibi fallacia all Plautine (Holtze, Syntaxis i. p. 364).
bonis artibus: Sen. N. Q. vi. 32. I non enim aliunde uenit animo robur quam a bonis artibus, a contemplatione naturae. He means the pursuits of culture and education, particularly the study of science and natural phenomena.

273 fruges: Wernsdorf compares Pers. v. 64 Fruge Cleanthea, and Jahn there Cic. Tusc. Disp. ii. 5. 13 cultura animi philosophia est, haec extrathit uitia radicitus et praeparat animos ad satus accipiendos caque mandat eis, et ut ita dicam serit, quae adulta fructus uberrimos ferant.

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hae C, haec Gyr. and L. C's reading agrees with the omission of est (hae rerum maxima merces) ; but haec rerum est optima of $L$ and $G y r$. is nearly as good, and may come from a genuine antiquity. maxima is rather less ordinary, I think, than optima.

274 quod of Reled. is preferred by Munro to quid, which however seems defensible from the indicatives in 228,229 , and again 238,239 , and is found in $C$. occulto is in $L$ (Father Ehrle speaks decisively against its being read occulte), is reported independently from Gyr., and is found in Rehd. and $\tau$. For this reason 1 admit it against exculto of $C S$, and so Haupt, Nunro, and Sudhaus. terrae natura of $L$ and Gyr. is not certain, but looks right, is Lucretian, and is pronounced by Hildebrandt a real cure: I would suggest however that natura (et) terra ${ }^{1}$ may be latent in natura terra of $C$, nature terra of $\sigma$.

275 Scaliger, Munro, and most edd. make mullum opus subject to fallere, 'that no operation of nature should escape us,' cf. on saturent 269; 1 prefer to give fallere an active sense - to belie,' i. e. falsify by giving an explanation which is not true. So Ov. F. ii. 837 Brutus adest tandemque animo sua nomina fallit belies his name of Brutus by a resolute action. It is hard to choose between mutum to which $L$ and Gyr. point (multum), and mutos (multos $C$ ), or again muto which is found in $v$, and is latent in multo of Rehd. The dative would be determined by hae revum maxima merces.

278 Tartara mundi can hardly be an echo of Lucretius' sidera mundi (ii. 328) and would require aut to be changed to ad (so ed. Rub. 1475). It seems to be a mis-spelling either of rumpi ( $L$ and Gyr.), or perhaps of $f_{u m d i}$, is being effused.'

279 impediat . . . nutriat are correlatives and call for no change. But illos of $C$ is more than doubtful, as it is entirely omitted by $S$ (the XIth century Stabulensian Fragment). Postgate's iras is very seductive.

2So The learned Jesuit Oudin (1715) demurred to multo focdere, changing it to inulto or muto, Journal de Trevoux ${ }^{2}$

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(Tome lvii. p. 597) : inulto 'une paix faite par un traité sans garant, dont l'infraction ne sera pas vengée': muto would of course refer to the silence which sets in when the winds' fury ceases. Both emendations are clever, but multo foedere is, I think, as good, and is supported by all MSS. including $L$. Munro compares multa pace Tac. Hist. i. 77, iv. 35.

28I concrescant ( $=$ concrescantne, cf. Prop. iii. 5. 31, 39) if genuine must mean 'come to growth,' ' grow gradually,' the various elements of the winds' fury massing their forces till the explosion is effected. But, though this is a possible sense, concrescere is so regularly used not of qualities like animi (rage, violence), but of actual substances or products of nature (snow, ice, water, \&cc.) as to make the word doubtful. Scaliger's Cur crescant is the easiest substitute hitherto offered.
[animae of $L$ and Gyr: = airs, as animam 297, animae 358.]
283 tenues : impalpable, a good and seemingly right reading of $L$ and Gyr. Lucr. vi. 104 tam temues quam sunt nebulae fumique uolantes and 463. [My conj. niuis would be like Catull. lxiii. 70 where niue has been corrupted into nene.]

284 hoc: probably abl., 'the more fully for this': it would not be impossible to take it as explained by abstrahat auras, ' this too the more fully, because.'
rigido, 'stark.' Ov. M. viii. 797 rigidique cacumine montis (Caucason appellant).
surgit of $C$ I retain, as 285 is doubtful.
285 infestis (Jacob) for infestus of all MSS. except $L(=G y r$.) seems right. obnoxia, 'exposed to.' Colum. x. 75 Verberibus gelidis iraeque obnoxia Cauri. [I am persuaded that our poet could not have written, as Sudhaus edits, Illinc infesta est atque hinc obnoxia uentis. A more inept verse could hardly be imagined.]

286 The meaningless ${ }^{1}$ cogitat was well corrected by Schrader and Mähly into cogitur ; Vitruv. viii. 3. Io a solis et aeris calore cogitur congelari. With this Vnaque for Vndique of MSS.
${ }^{1}$ Hildebrandt (Philologus for 1897 , p. ro3) does not persuade me that cogitat, 'is minded,' stands on the same footing with uidet in 337, both ascribing to Etna a personal will.

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agrees, bringing diuersas into more emphatic contrast. Ar. Acharn. 493 äтабъ $\mu \epsilon \lambda \lambda \epsilon \iota$ єis $\lambda \epsilon$ ' $\gamma \epsilon \iota$. Orient. Common. ii. 192 Et quae per uarias mors ruit una uias.

289 fortes for forte of MSS. means that they increase their volume and turn the head of Aetna, taking it in the rear (Mähly). The nominative is, as usual, vague : Mähly is probably right in making it nubes et nubilus Auster: and so Munro.
[Of the earlier emendations Baehrens' forte erexere is perhaps the best.]
zgo una of MSS. looks wrong, since there is nothing to which it can well refer: it cannot be a mistake for ima (accus. neut.) as Birt supposes, supplying an impossible nominative to premit in concordia of 287 ; nor for uda (Sudhaus), sc. aura, which is vague and awkward, substituting an adjective where a noun is expected. Buecheler retaining tuna supplies anima or aura' nam unus uentus subito commissus ceteris et colluctatus initium turbarum facit omnium.' Against this it may be urged that (1) una is still unduly vague, (2) the introduction of the water-organ and the Triton trumpeting by hydraulic action (292-297) points to a mention of zuater in some distinct word in 290. Hence I follow Scaliger and Munro in writing undla, the water from the clouds, which acts upon the air.

Lindenbruch defended delecta of MSS. from Asin. iii. 3. 42 ex aedibus delegit: add Cic. in Vatin. xiv. 34 urnas delegerit, where other MSS. give deiecerit, Prop. ii. 32. 50 altaque mortali deligere astra manu, Tac. Ann. i. 22 responde ubi cadauer ablegeris (so the Mediceus). It is not yet proved that legere in these compounds may not have had a sense, distinct from its ordinary one, of removing or detaching. Here, however, the water is launched violently downwards (praecipiti sono), and for this the right word is DEIECTA : an elongated $i$ or $I$ is often indistinguishable from $l$ or $L$. Sen. de Prov. ii. I tantum superne deiectorum imbrium.

291 Torrentibus auris occurs Lucr. v. 410 in the sense of 'torrid airs' (Munro), and torrentes auras, if genuine, should seem to have the same meaning (and so Sudh. 'die glühenden Luifte).' But is it likely, if this is so, that the poet would give torrentibus in 298 the perfectly different sense of streaming
fluids? Hence, as I do not believe our poet could use a Lucretian diction in a non-Lucretian sense, I follow Munro in adopting De Rooy's conj. Torpentes, a word which fitly describes the torpid and motionless state of the air when the water breaks in upon and dislodges it. pulsata denset = pulsat et denset.

292-4
Nam ueluti sonat ora duc tritone cancro
Pellit opes collectus aquae uictusque mouere
Spiritus et longas emugit bucina uoces. $C$.
292 sonat ora diu tritona canoro Rehd. and Ar.: sonatura dius tritona canoro $v$, whence $I$ conj. sonat urna ciens Tritona canorum. Munro conj. hora duci, and so Hildebrandt. s. hora die or lacus Haupt 293 opus the Helmstadt MS. m. pr. moueri seems to be required.

Another very doubtful passage. Ora is generally taken as hora, with which die (from diu) might seem to accord, if it could be shown that the trumpeting Triton was part of a mechanical device for indicating time. If duc of $C$ best represents the manuscript tradition, Munro's duci is very near: he explained duci either of the commanding officer in a naumachia such as Claudius exhibited on lake Fucinus, or of the Roman Emperor himself. Hildebrandt, Beiträge p. 16, thinks Claudius (Suet. Claud. 21, Plin. xxxiii. 63) is meant ; both Statius and Martial use dux of the princeps; for the dative Hild. cites Plin. viii. 22 pugnauere et Caesari dictatori . . . xx (elephanti) contra pedites $D$. But ora can hardly mean the shore of the lake where the sham sea-fight took place, as Hild. goes on to suggest ; nor is lacus for duc or diu a probable alteration.

Hora would be less strange in the sense of the hour when the fight was to begin; this would suit with duci, not as = principi, but as 'presiding officer.' The abl. Tritone canoro nearly $=$ per canorem Tritonis; the position of canoro at the end of the $v$. shows it to be the determining word. We might then translate: 'just as the hour of battle is sounded to the general by the trumpeting tones of the Triton.' Another explanation is suggested by Vitruv. ix. 8 (9). 6, where he describes some of Ctesibius' automatic machines, including chronometers (horologia). The hours were marked on a column or front-wall, and each successively indi-

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cated by a small figure which came out at the bottom and pointed with a wand to the hour. This figure might be the dux of 292 , if we suppose a Triton trumpeting to this indicator simultaneously with the egress of the figure as the hour arrived.
[My own suggestion urna ciens Tritona canorum is based on sonatura dius tritona canoro of Vat. 3272. The accus. tritona is also in Rehd. and Arund. The hydraulic machine described by our poet might, I think, be called urna, a word of wide extension, and not inapplicable to a contrivance in which water played a leading part. And such a vessel, as containing the machinery which made the Triton sound, might be said to set the Triton in motion (ciens Tritona) ${ }^{1}$.]

Tritone, Suet. Claud. 21 fin. Hoc spectaculo classis Sicula et Rhodia concurrerunt, duodenarum triremium singulae, exciente bucina Tritone argenteo, qui e medio lacu per machinam emerserat. Triton was regularly represented blowing a conch.

293 Pellit, an asyndeton. As Conington observes on G. iii. 196 the description passes from the main point of the comparison to collateral details. Pellit does not introduce an apodosis, but the description proceeds independently. opus, the machinery, or more exactly, the action of the different forces combined to produce the trumpeting. [moueri for mouere seems to me almost necessary, as it is the action of the water on the air which is emphasized. Publil. Optatianus, however, in his hexameter description of a water-organ (20) says, unda latens properantibus incita uentis, which would correspond to uictus mouere spiritus.] collectus aquae, 'a body of water,' is Lucretian, iv. 414 At collectus aquae digitum non altior umum, and need not imply any large amount of water.

294 longas: a word specially used in connexion with mugire, Prop. iv. Io. 9 Aruaque mugitu sancite boaria longo.

295 cortina was explained by Scaliger (reading theatri) of

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the vaulted or domed ceiling in a theatre, and Gudeman on Tac. Dial. 19 cum uix in cortina quisquam adsistat (' a circular space in the court-room, which was occupied by the general public') still holds to this view, translating it 'the auditorium of a theatre.' Wernsdorf was the first to suggest that the words Iniparibus numerosa modis canit arte regentis must refer to a musical instrument, and that the various descriptions of the hydraulis, or water-organ, coincide sufficiently with the whole of 295-297 to make it all but certain that the cortina is identical with this instrument. Besides, $C$ and Rehd. give magnis c. theatris, $S$ has magnisque. $v$ alone has theatri: and Alzinger shows that magnis theatris is Lucretian iv. 74, vi. 109. Suetonius (Ner. 41) states that Nero had a passion for these hydraulic instruments, and not only spent a large part of a day in examining new and unknown forms of them, but exhibited and discussed the various improvements, promising to produce all of them in the theatre. Again (54), he engaged to appear in the public games as a performer on the water-organ. From this it is clear that they were capable of producing a very loud sound; but the shape, size, arrangement of tubes, \&c., of course varied infinitely. The invention is ascribed to Ctesibius, an Alexandrian barber and contemporary of Ptolemy Eurgetes : the earliest description is by his pupil Heron (Pneumatica 227, p. 192 ed. W. Schmidt). Vitruvius attempts, not very successfully, to make the mechanism intelligible (de Archit. x. 8. 13). Athenaeus (174)





 Besides the representation of a hydraulis (first figured in Tristan's Commentaires Historiques, i. p. 219, and repeated in the Dict. of Antiquities, ed. 2) on a medal of the Emperor Nero ${ }^{1}$, we now

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possess a larger and clearer delineation in a mosaic found at Nennig, not far from Trèves, published at Bonn by Wilmowsky, $1864 / 5$. To judge from these and the figure in Heron's Pneumatica (227), the organ, to the eye, presented two distinct parts, a lower case or box into which the water was poured, and which contained the mechanism for making it act on the air to be conveyed to the tubes, and above it a series of bronze pipes, generally (but not in the Nennig mosaic) ascending in gradationally adjusted lengths. In the mosaic, the performer is stationed on the side of the instrument turned away from the spectator, over which his head is figured rising : his feet and hands are not seen, but the impression given by the mosaic is that he is playing on keys, and that his feet do not touch the ground. The shape of the case both in the coin and the mosaic is hexahedral, whereas Heron's name for it, $\beta \omega \mu i \sigma \kappa o s$, might rather seem to point to a circular shape, such as was frequent in small altars: but this is a detail which may well have varied with different makers.

296 Imparibus modis: the height of the tubes is unequal, as each rises above the next, like a Pan's pipe; the modi similarly. This is very distinctly stated in the Latin poem describing a hydraulis ${ }^{1}$ of Publilius Porphyrius Optatianus, best given in Pithou's Epigrammata et Poematia uetera 'ex vetustissimo codice Franc. Iureti,' p. 243, ed. 1590 . It contains twenty-six hexameters, the first having twenty-five letters, the second twenty-six, and so on to the last, which has fifty; the whole thus representing in its gradual crescendo the series of tubes which form the sounding part of the organ: 15, 16 Perque modos gradibus surget fecunda ${ }^{2}$ sonoris Aere cauo et tereti calamis crescentibus aucta; also by Claudian Paneg. Manl. Theodor. 316 (p. 187 Birt) quoted by Scaliger, Et
though they bear the head of Nero, they were not made till the beginning of the fourth century. See Wroth on Contorniates in Dict. of Antiquitics ( $\mathbf{1 8 9 0}$ ).

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qui magna leui detrudens murmura tactu Inmumeras uoces segetis moderatus aenac Intonet erranti digito, penitusque (pedibusque, Dempster) trabali Vecte laborantes in carmina concitet undas.
arte regentis. There can be no doubt that the 'skill of the controller' refers mainly to playing on keys. These are mentioned in Heron's description of the hydraulis : iotav ßov入ف́ $\mu \epsilon \theta$ á


 Claudian expressly mentions the fingers (erranti digito) and even their action in depressing the keys (detrudens) lightly: and the writers of the article Hydraulis in the Dict. of Antiq. ed. 2 (Yates and Wayte) state, 'There is sufficient evidence that the instrument was keyed and gave scope to the skill of the performer.'

297 impellens: setting air in motion by agitating the water. For this purpose in the more powerful organs bellows were used large enough to tax the strength of young men. Publilius Optatianus 20 Sub quibus unda latens properantibus incita uentis Quos uicibus crebris iuuenum labor haud sibi discors Hinc atque hinc animaeque agitant, a description which seems to suit a larger organ than the writer of Aetna has in view. subremigat, probably with a pedal: Munro writes, 'Can the words imply here " he rows below upon the water," i.e. while he is playing above with his hands, he is moving something below with his feet, which sets the water in motion?' Such a double action of the hands and feet would be not inconsistent with the position of the organ-player in the Nennig mosaic. unda is the same abl. as in Vergil's tacitis subremigat undis, Aen. x. 227, 'in' not 'with' (Sudhaus) the water. Silius Italicus has eremigare of a swan, xiv. 191, 192

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Innatat albus olor pronoque immobile corpus Dat fluuio et pedibus ${ }^{1}$ tacitas eremigat undas.

298 summota, 'rudely dislodged.' The word is used of the lictor forcing the crowd to move out of the way ; Hor. C. ii. 16. 9 neque consularis Summouet lictor miseros tumultus Mentis. Munro constructs furens in close connexion with summota, 'maddened at being dislodged by the torrents of water,' and in any case torrentibus looks like a substantive, not a participle, and must mean, I think, water; but why should not the air be described as first furens torrentibus, 'raging' with these waters, i.e. with the agitation they produce; then summota, rudely driven from its place, and so reduced to a state of conflict? Sudhaus, in view of torrentes auras (291), makes torrentibus $=$ ' hot airs,' which by reciprocal action drive again upwards the descending moister ( $u d a$ ) air, appealing to Strato's explanation of earthquakes as produced by the alternation of hot and cold air-strata inside the earth. Against this is (I) that uda (sc. aura) which Sudh. reads in 290 for una of MSS. is awkward and improbable, (2) torrentibus (sc. auris) in 298, though the preceding torrentes auras makes it somewhat easier, is at best obscure, leaving us to infer from aura itself the abl. with which torrentibus agrees.

299 commurmurat, mutters with the arra, if we may trust the tendency of the word to express a noise made by more than one, 'ein allgemeines Gemurmel,' as Georges says, Lex. s. i. commurmuratio, e.g. storks, Plin. x. 62. There is, however, no such notion in Sil. xv. 821 clauso commurmurat ore: Varro and Cicero use the deponent of muttering with or to oneself.

300 Credendum est, Cic. Tim. xi. I Credendum nimirum est ueteribus.

302 Baehrens' premant for cremant of MSS., and my turbam for turbant of $C$, are natural and easy corrections. turbam, 'crowding,' a Lucretian use of the word 'jostling.' The accus. depends on fugiant.
${ }^{1}$ pedibus here is very like pedibusque which Dempster conjectured in Claud. Paneg. Manl. Theod. 3ı8, where Birt's MSS. have penitusque.

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303 in uacuam, rather with Elisa than fugiant.
304 Momine, 'moving-power,' as in Lucr. iii. 188, 189 Momine uti paruo possint impulsa moueri. Namque mouetur aqua et tuntillo momine flutat; vi. 474 Posse quoque e salso consurgere momine ponti.
[Sudhaus writes the passage thus :
Vt, cum densa premunt inter se corpora, turbant,
Elisa in uacuum fugiunt et proxima secum
Momina tota trahunt tutaque in sede resistunt.
explaining ut, 'as for example,' and co-ordinating turbant, fugiunt, trahunt, resistunt. Thus momina tota $=$ the whole of the moving-forces or elastic air-particles immediately about the densa inter se prementia corpora. In this, besides the strange sense given to momina ${ }^{1}$, the awkwardness of the whole structure of the sentence, and the extreme obscurity of the statement, appear to me fatal.]

306 cum surgere Baehrens for consurgere of CS ; so in Sen. Cons. ad Helv. xvi. 4, ed. Gertz numquam tibi placuit uestis quae nihil amplius mudaret, cum poneretur, the Ambrosian MS. (A), which Gertz thinks cannot be much later than the beginning of the eleventh century and may be much earlier, gives componeretur. The correction is by Lipsius. [Most edd. with Munro retain the alteration of Ald. 1517 Principiisque: and it is true that Vergil has consurgunt uenti, Aen. v. 20.]

307 penitusque cauernas Vergilian, Aen. ii. 19 (Alzinger).
308 Prouehere is retained by Sudhaus, sc. animas, 'push out airs,' which involves too harsh a change from active to passive, non dubium est cauernas (prouchere propinquas animas) easque diffugere impellique; nor can prouehere well mean 'stossen aus.' Proruere, 'tumble forward,' suits the description, and is like Tac. Ann. xv. 22 motu terrue . . . oppidum Pompci (so M) magna ex parte proruit (Munro).

310-3I4 seem based on Lucr. vi. 476 sqq. Prueterea fluniis ex omnibus et simul ipsa Surgere de terra nebulas acstumque

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uidemus, Quae uelut halitus hinc ita sursum expressa feruntur Suffunduntque sua caelunn caligine et altas Sufficiunt nubis paulatim conueniundo.

310 nebulas effundere, sc. animas. Baehrens' conjecture se effiundere is a clever amalgam of the last letter of nebulas, the first of effundere.

3 II solent, sc. nebulae. adluit Haupt, for abluit, no doubt rightly. Nettleship, Contributions to Latin Lexicography, s. v. cites Varr. R. R. iii. 14. 2 adluant quonum radices lacus ac fluuii.

312 caligat. Seneca in a very similar passage, where however he is trying to show that wind is distinct from cloud and mist, N. Q. v. 3. 2 (quoted by Le Clerc) uses nearly the same language: Adice nunc quod circa fumina et lacus frequens nebula est artatis congestisque corporibus, neque tamen uentus est. interdum uero multa caligo effunditur, ut conspectum in uicino stantium eripiat.

313 Or again water-ducts convey draughts of air, which nearly amount to wind : the conciseness of the poet makes his language obscure. Flumina parua is explained by Munro of the riui taken from the amnis and distributed for irrigation over the fields. It is not, I think, certain that he still has in view the amnis of 311: he seems to be speaking more generally of any small channel of water. wis, i.e. harum aurarum, 'currents of air from water' (Munro).

314 Eminus adspirat fortis et uerberat humor. C.
[fõtis $i^{\prime}$ : perhaps fontis.]
Munro explains: 'humor adspirat fortes auras et uerberibus impellit, thus increasing their force; Aen. v. 607 uentosque adspirat eunti.' In this fortis seems to me too vague: it suggests rather than supplies the object meant, namely auras.

By reading fontis a direct object accusative is obtained for adspirat, 'moisture from a distance blows jets of water (on the air-currents) and works them (the aurae) into violence. fontis are the several springs or sources from which the moisture is discharged.
[It does not seem possible to make adspirat fortis = adspirat in eas et fortis facit, for (I) such a construction of adspirare is
unsupported, (2) such a proleptic use of the adj. is inadmissible. Nor can fortis be constructed proleptically with uerberat, 'lashes them into vigorous action.' Least of all can fortis be nom. sing. agreeing with zmor (Sudhaus), which is against metre.]

315 in uacuo, in free open space, where nature is not shut in.
rorum Jacob for renum. Munro on Lucr. i. 496 shows that res is used by Lucretius for water or moisture generally, and both he and Haupt accept Jacob's emendation, which certainly avoids the awkwardness of supplying fontes or umores in 316 . Yet such changes of subject are quite in the style of Aetna, and Walter urges with some force in support of the MS. reading rerum the precisely similar ipsa potentia rerum in Manil. i. 36. rerum would then $=$ ' natural forces'; the masc. nom. agreeing with clusi must be supplied from fontis or amor, unless indeed the poet returns to the winds themselves, which, as the most potent agents, would naturally have a predominant place in his thoughts.

317-319
His agitur causis extra penitusque coactus
Exagitant uentos pugnant infaucibus arte Pugnantis suffocat iter. C.
coactis v Rehd. Arund. coactos Munro coactu the present editor.

The difficulty of these vv. centres in coactus. Jacob was the first to retain coactus as a nom. plur. $=$ compulsions 'demonstrauit enim omnium uentorum motum aliunde oriri, neque sponte mouendi se facultatem eis concedit.' Lately Hildebrandt (Philologrus for 1897, p. 98) and Sudhaus have returned to this nom. plur., writing the passage thus :

His agitur causis extra penitusque: coactus
Exagitant uentos: pugnant in faucibus; arte Pugnantis suffocat iter.
Hild. compares the similar plurals, accessus, actus (abactus, adactus), adfectus, auctus, deiectus, discessus, effectus, flexus, receptus, tactus; and Sudh. translates coactus, 'condensations,' comparing 563 pressoque instigant agmine uentum. The objection to this 148

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is that coactus elsewhere seems to be singular $=$ ' compulsion,' 'compelling force,' and is not used in the sense of 'condensations.' Lucr. ii. 273 Viribus alterius magnis mugnoque coactu, 'strong compulsion' (Munro): and so in Cicero. If coactus as nom. pl. is thought hazardous, the choice seems to lie between coactis (sc. causis), 'by these causes, pressed into united service outside and within, the work is done,' or coactu, 'by their compelling force they (sc. causae) set the winds in motion.' Between coactis and coactu, the poet's fondness for a pause after the trochee of the fifth foot, and a certain harshness in the abruptness of Exagitant uentos, if it begins the verse. appear to me to decide the point in favour of coactu.
[Munro's coactos cannot well be constructed with penitusque alone (His a. c. extra, penitusque coactos Exagitant uentos), which dislocates the verse and gives coactos a somewhat vague meaning.]

317 agitur impersonal, 'the business is done.' Aen. vii. 523 non iam Stipitibus duris agitur, and cf. the legal formula agitur de hac re, quo de agitur, qua de re agitur (Nettleship).

318 Exagitant, sc. causae. So 369 egestas, 602 Iuppiter, 180 mons and elsewhere (Hildebrandt).
pugnant, sc. uenti. arte with Pugnantis nearly $=$ in arto.
319 suffocat, Lucretian, iii. 891 aut in melle situm suffocari. The writer of the Ibis has praefocare (558), Florus offocare. profundo, abl. after exhausta, the preposition in which has its full force.

320 perbibit: another word of the Ibis (231), 'has absorbed completely.' Also of Seneca.

322-324
Haud secus adstrictus certamine tangitur ictu Spiritus inuoluensque suo sibi pondere uires
Densa per ardentes exercet corpora uires. $C$.
323 rupes Munro for uires 324 is omitted in Rehd. at its proper place and inserted after 342 uires] neruos $v$ wenas Ald. and Le Clere gyros the present editor.

322 ictu, Sen. N. Q. vi. 14. 2 cum aliquid peccatur, tum uelut aegri corporis motus est, spiritu illo qui modestius perfluebat, icto uehementius et quassante uenas suas.

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In 323 pondus and uires are regarded as coexistent: sometimes they are opposed, much weight, little strength. Sen. N. Q. vi. 10. 2 cum plus habuere ponderis quam uirium, of buildings which collapse from over-weight.

324 is right except in the last word which cannot have been zires. uenas of Ald. 'the pores' or 'passages' of Aetna makes good sense, but is far from certain. gyros, which I suggested (Journ. of Philology for 1895, p. 15), would mean that the airparticles (corpora) are driven round in circles, Lucr. vi. 200-202; but I do not know that this would be possible under the narrow conditions of space which the poet has in view. Seneca, however, says, N. Q. vi. 14. 3 Vide ergo numquid in illam intret spiritus ex circumfuso aere, qui quamdiu habet exitum, sine iniuria labitur: si offendit aliquid et incidit quod uiam clundat, tunc oneratur primo infundente se a tergo aere. deinde per uliquam rimam maligne fugit et hoc acrius fertur quo angustius. id sine pugna non potest fieri, nee pugna sine motu. at si ne rimam quidem per quam effuat inuenit, conglobatus illic furit et huc atque illo circumagitur aliaque deicit alia intercidit.
[Munro, retaining uires at the end of 324 , constructs per with densa corpora, against the natural order of the words.]

325 transit, passes without noticing or allowing itself to be impeded in its course. This is more likely than 'outstrips' in speed, a sense found in Vergil, Aen. v. 326, xi. 719. morantem, 'some delaying air': it is doubtful whether actively 'delaying the course of the spiritus,' or 'sluggish 'ignauum of Seneca v. 14. 2, quoted by Sudh., Per haec loca cum se exitum quaerens spiritus torsit, accendat flammam ipso adfrictu ${ }^{1}$ necesse est: de:nde flammis latius fusis, etiamsi quid ignaui aeris erat, extenuatum moueri et uiam cum fremitu uasto atque impetu quaerere.

326 confluuio, 'das Zusammenströmen an einer Stelle,' Sudh. Lucr. vi. 3 II cum uementi porculit ictu, Confluere ex ipso possunt

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elementa uaporis. siponibus (not siph) both $C$ and $S$. The word is said to come from Egyptian sif, 'to imbibe,' siphons having been used for drawing off liquids from a cask (Rich, Companion, p. 605). Here sipones are the forcing pumps or tubes used as fire-engines for pumping up water (Munro, who quotes Plin. Ep. x. 33 (42). 2 and Plin. H. N. ii. 166 aqua etiam in summis iugis erumpente, quo ( $=$ ad quem locum) spiritu acta et terrae pondere expressa siponum modo emicat. Rich gives a picture of such a machine, p. 606. Seneca illustrates the action of the siphon, N. Q. ii. 16 Solemus manibus inter se iunctis aquam concipere et conpressa utrinque palma in modum siponis (so cod. Mertonensis 250) exprimere, by pressing the palms together the water held between them is squeezed out (Jacob). Fronto, p. 159 Naber Aquae de sipunculis concinnius saliunt.

327 uomit, 'absolutely,' like ' $\mu \epsilon i v$, ' spews.' But the absence of an accusative is noticeable, and in poetry rare.
328-330
Quod sí forte putas isdem decurre uentos
Faucibus autque idem pulsis remeare notanda; Res oculis locus ipse dabit cogetque negare. $C$.
328 decurrer $S$ which has been cut of here $\quad 329$ autque (atque Rehd.) idem pulsis $S$ Rehd. Perhaps ac per idem pulsos notanda Rehd.: notandas $\tau$.

The corrupt autque idem pulsis must be of very early date, as found in both $C$ and $S$, and the superscribed s. sunt is coeval with the other writing of C. The Paris edition of 1 507, has atque isdem pulsos, and this has long been the received reading. It is not certain: I suggest aut ac $\}$ per idem pulsos, 'or are driven out and return by the same vent.'

332 Most edd., as well as lexicons, including Forcellini and Georges, make iubar masc. here, agreeing with aureus. Haupt, in a note on the short treatise de generibus nominum included in his edition of Grattius' and Nemesianus' Cynegetica, where the statement occurs Iubar generis masculini, ut illud 'iubar splendidus,' supports this from Ennius, albus iubar (Ann. 94 L. Müller), and an epigram Anth. L. 197. 4 Riese aureus iubar.

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I find it difficult to believe that so careful a writer as our poet should have admitted so startling an archaism, and incline to make aureus agree with aether: then surgat $=$ ' dawn,' the poet transferring to the sky the word which properly belongs to morning. [Manil. i. 389, Sil. iii. 659 are not enough to support surgat as active ${ }^{1}$.]

333 Illine ab eo loco, i. e. the crater of Aetna. A similar cloud is stated by the Schol. on Ap. Rhod. iii. 41 as seen hovering over the flame-discharging crater of the volcanic island Hiera.

334 Pigra as ' only moving slowly if it move at all.' Strabo 274 calls it $\nu \epsilon ́ \phi o s{ }^{\prime} \eta \epsilon \mu \circ \bar{\nu} \nu$, implying that it was or seemed usually to be quiescent. defuso, 'rainy' or 'dripping,' so umida.

335 Prospectant sublimis opus uastusque receptus. C.
Prospectans Munro uas...S, the rest of the v.torn away: uastosque Rehd. receptus Rehd. $v$.

Munro's prospectans is a clear gain, in every way superior to Prospectat of the earlier editors including Haupt, who inverted 334, 335. Whether receptus should be kept, is not so clear. MSS. agree in giving it, and Vergil's Planities ignota iacet tutique receptus, Aen. xi. 527, Statius' placuit sedes fidique receptus, Theb. vii. 443, have a certain resemblance. But in both passages the epithets point to the meaning, a safe, trusty retreat, i. e. as Serv. on Aen. xi. 527 quo se tuto exercitus recitit; whereas in the v . of Aetna it could only mean 'withdrawing places,' i.e. where a fissure in the side of the mountain recedes inwardly, presenting to the eye an enormous chasm. Forc. and Georges cite no parallel ; yet as recipere se or recipere neut. has the general sense of àvaұ $\rho \rho \epsilon i v$, ' to retire,' it does not seem innossible that the plural receptus may have been borrowed by our poet from Vergil, at the same time

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that he gave it a different sense. Serv. expressly condemns those who read recessus in Aen. xi. 527; here receptus can hardly be said to be pronouncedly right or wrong, and as such I retain it. [Forc. indeed states that the two words are found frequently interchanged; but though recessus may have supplanted receptus in not a few cases, it seems dangerous to assume that the former word can be substituted for it ad libitum and against MSS.]

336 uidet, 'has no eye for,' ' takes no heed of.' In the Journ. of Philology for 1887, p. 302, I defended this as right, and I see that Sudhaus retains it; it would fall under the tendency to personify natural objects, which Hildebrandt notices as characterizing the poem.
[Haupt conj. bibit, Munro zorat, Unger ueget, the present editor mouet.]

337 One of the poet's happiest lines. The rhythm admirably expresses the rapid changes of position which the cloud assumes.

338-9 This is a distinct assertion of a custom which we learn also from Pausanias iii. 23. 9 of the craters of Aetna being frequented by worshippers. The poet says they offered incense:
 victims of all kinds, as well as things made of gold or silver. From placantes it might seem that this was done after an eruption, or when an eruption was expected. Frazer, in his note on the passage, rejects the view that Paus. confuses the crater of Aetna with the naphtha lakes of the Palici ; and illustrates such offerings to the volcano from the modern custom of the Hawaiians. 'In Hawaii vast numbers of hogs used to be thrown into the craters of the great volcano Kirauea during an eruption, or when an eruption was threatening : hogs, too, were cast into the rolling tide of lava to appease the gods and stay its progress.' With placantes cf. Vergil's placabilis ara Palici, and Freeman, Hist. of Sicily, i. 517 sqq.

339, 340 are written in $C$ thus
Summo cerne iugo uel qua liberrimus aethna Inprospectus hiat.
339 aethnae Rehd. Ar.: Aetnae Haupt 340 Inprospectus $S$ Rehd. Ar.: Introspectus Schrader.

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Inprospectus was explained by Scal. as 'ad quam prospectus
 Supp. 794, 'even where Aetna opens most unobstructedly beyond human ken.' Wernsdorf supposed it to mean, the part of the mountain where the chasm opens so deep down that the eye cannot reach to the bottom, which should rather be indespectus: as the passage he quotes, Stat. S. i. I. 88, shows. On either view Aetna must be masc.

Aetna is always feminine elsewhere : the passage of Solinus v. 9 cited by Munro as proving it masc. is a very weak voucher. Eminet montibus Aetna et Eryce, Vulcano Aetna sacer est, Eryx. Veneri, for the word montibus determines sacer, and there is no other instance in Solinus where it is masc. I venture to doubt whether it could have been so used by the poet, who avoids with religious scrupulousness such deviations from Vergil and the other great poets who preceded him, and who elsewhere always makes Aetna feminine.

In Schrader's Introspectus we have a nom. to liberrimus at which Vergil himself could not cavil, formed on the model of adspectus, conspectus, despectus, prospectus, suspectus, circumspectus, 'a look inside.' This word was accepted both by Haupt and Munro, and seems to me unexceptionable. It is not unlikely that Haupt was also right in preferring Aetnae of Rehd. Ar. to C's Aetna: but the abl. is possible 'on Aetna.'

340 tantarum semina rerum Lucretian, as Alzinger shows.
341 flammas is open to doubt as against the poet's use in two ways, (I) by being in apposition with semina, which is too far from it, (2) flame is not treated as the most prominent agent in eruptions, but spiritus, air, under which as magno sub duce fire performs its subaltern's duty (militat) 217. Hence I conj. flammans; the nom. participle is frequently found with $n$ omitted, as shown at length by Corssen (Aussprache, i. 252 sqq.) from Inscrr. and MSS., cf. my note on Catull. xxxix. i8.

342-349
Huing igitur credis torrens ut spiritus illi Qui rupes terramque notat qui fulminat ignes Cum rexit uires et preceps flexit habenas, Praesertim ipsa suo decliuia pondere numquam

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Corpora diripiant ualidoque absolueret arcu
Quod si fallor adest species tantusque ruinis
Impetus adtentos oculorum trans fugit ictus
Nec leuitas tantos igitur ferit aura mouetque. C.
342 Huicne the present editor for Huinc See Munro on Catull. 29. 20343 rotat Jacob convincingly 345 decliuia Rehd. and Arund.: decliua v: declinia the present editor 346 diripiat Rehd.: deripiat Le Clerc absoluerit Scaliger 347 ni Rehd. Ar.: nisi $v$.

Munr. conj. tantusque ruinaest Impetus, adtentos oculorum transfugit ictus Hacc leuitas ; tantos igitur ferit aura mouetque, followed by a lacuna of one $v$. Birt conj. Haec lapides for Nec leuitas. The present editor tantusne ruinis lmpetus adtentos o.t. ictus, Nec leuis astantes igitur ferit aura mouetque?

Huicne seems to account for the Huingc of $C$, and is clearer as reasoning than Huic $=$ ' will you not believe on the showing of this fact?' See Sonnenschein on Rud. 1184. declinia, not decliuia, suits the required idea, pieces of rock tending downwards by their natural weight: it is not the slope, but the downward inclination which is intended. See Heinsius on Ov. F. iii. 793, Claud. iii. Consul. Honor. 178.

342 torrens in combination with spiritus is not far removed from our idea of gas.
ut is explained by Sudh. 'how,' as in Hor. S. ii. 2. 71 nam uariae res (diversity of foods) Vt noceant homini, credas; Lucr. vi. 132 Est etiam ratio, cum uenti nubila perflant, Vt sonitus faciant ${ }^{1}$. With this fact of the calm on Aetna's summit before you, you will see how it is that the spiritus, which produces such powerful effects when in excitement, fails to dislodge any part of the crater (ualido abs. arcu) when quiescent.

The reasoning of the poet, I think, may point to a different view. 'Can you, with this calm at Aetna's summit before you, believe it to be impossible that the volcano has a stronger and weaker action, corresponding to its two states of excitement
${ }^{1}$ Birt also makes $u t=$ quomodo, paraphrasing thus: 'Iam intellegis quomodo spiritus Aetnae corpora, praesertim cum ipsa suo pondere decliuia sint, numquam deripiat neque umquam ea absoluat ab arcu suo ualido.'

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and repose ? If in excitement it whirls up masses of rock and discharges fire with a detonating roar, may it not, in subsidence, be strong enough sometimes to dislodge portions of rock, availing itself of the natural tendency of rocks to fall in?' Analyzed, the words would $=$ 'Huic igitur sic credis ut neges spiritum cum rexit uires, posse corpora materiae deripere et ab rupium arcu absoluere?' Or, Huicne credis ut numquam diripiat may $=$ 'Can you believe, on the showing of this, the impossibility of the spiritus, when in a milder form, tearing down masses of rock? Cf. the use of ut after uerisimile non est in Verr. iv. 6. II Verisimile non est ut ille anteponeret.
illi of MSS. may be a mistake for ille (Scal.), but is more probably a dative, sc. Aetnae. Such a dat. would be Lucretian, and so perhaps minis Impetus, $347^{1}$. Walter observes that spiritus illi is also in Aen. v. 648.

343 rotat, as in 210.
344 rexit, has controlled, not allowing the uires to work unchecked.
praeceps, with sudden haste; Aen. v. 565 Non fugis hinc praeceps?
flexit habenas, Aen. xii. 471.
345 Praesertim I construct with declinia, 'and this when,' 'the more so, that.' Lucr. vi. 335 natura pondera deorsum Omnia nituntur.

346 Scal. rightly, 'dissoluit a suo fornice suspensum quasi fornicibus solum, id est cauernosum'; and so Munro, 'tear down the cauernae.' Sudh. makes ualido arcu the strong curve of the crater; but it may be doubted whether this would have been expressed in words which so little suggest such a meaning.

347-349, owing to the obvious corruption of 349 , are very obscure. Munro's view that a verse is lost after 349 is improbable, for that verse has every appearance of being the conclusion of an argument. Metrically it is very like 337, which also is complete in itself. It is equally improbable that tantus, adtentos, tantos should follow each other in three sequent verses.

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My own correction (following the line of argument suggested on 342 ) is an argument by means of a composite question. If the impetuous descent of earth and stones, which we know to happen on the sides of Aetna, is often beyond our observation, may we not similarly conclude that there are causes of volcanic action which are beyond our ken, e.g. inward draughts of air suddenly impinging on others and setting them in motion? I suppose tantusque to be an error for tontusne (somewhat as in 357 propriisque of $C$ Reld. $A r$. is an error for propriisue) and leuitas tantos a corruption of leuis astantes (sc. auras, obtained from aura). This sense of ruinis, 'falling débris'' agrees with the ordinary use of the word; but it is open to the objection that the passage contains no previous allusion to any such fall of rocks. For the position of igitur cf. Lucr. iv. 204 Quid quae sunt igitur iam prima fronte parata?

347 Quod si of $C$ is more likely than Quod nisi or Quod ni of the inferior MSS. Quod nisi, and to a less extent Quod ni, are found in Cicero, but Quod nisi does not occur in Caesar or Sallust, and is hardly classical. (Dräger, Histor. Synt. ii. 490.) The correspondence, noticed by Walter, with Aen. v. 49 dies, nisi fallor, adest, hardly proves much. adest species, I appeal to what we see.
ruinis cannot well mean the precipitations or rapid descents (plural) of the winds. Munro who, if I rightly understand him, so interprets, writes tantusque ruinaest Impetus in the singular. Yet in itself ruinis after Impetus has a genuine look and would be quite Lucretian, as Munr. shows on vi. 729 caput ei; 643 Finitimis ad se comuertit gentibus ora; 636 ad caput ammibus; also in v. 270: i. 58 genitalia corpora rebus. If the poet wrote ruinis, he must, I think, have meant something like the fall of masses of earth and stone, which from a distance escapes the strongest vision, yet there is else no reference to this.

349 The one thing in this verse which is certain is that the concluding clause did not begin with igitur. Such a collocation would certainly have been rejected by our poet as barbarous. On the other hand the position of igitur after three preceding words is shown by Hand, Tursell. iii. p. 198 to be not unfre-

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quent in Cicero. Cf. Mayor on de Nat. Deor. iii. 17.43; and so in Lucr. In my emendation, astantes, sc. auras, means the draughts of air within the mountain which are waiting ready to be acted upon by the sudden gust (leuis aura) that is to set them in motion.

350 Sparsa liquore manus. Scal. quotes Claud. vi. Cons. Honorii 324 Lustralem tum rite facem, cui lumen odorum Sulpure caeruleo nigroque bitumine fumat, Circum membra rotat doctus purganda sacerdos Rore pio spargens, in which, however, the water is sprinkled by the priest on the limbs he is to purify, not on his own hand as in the verse of Aetna.

351 tamen, though naturally a lighted torch could not be in such near contact with the human face without hurting.
pulsata, I do not understand : in Postgate's C.P.L. 3. p. 72 I conj. frustrata, 'baffled,' i.e. without producing their natural effect : quassata might also be suggested. corpora, Plat. Tim. 56 ôvo $\pi v$ pòs $\sigma \dot{\mu} \mu a \tau a$. nostris brings into curious antithesis the human body and the bodies of matter.

352 Incursant, charge, without hurting, owing to the velocity with which the torch is whirled round. adeo in tenui uin causa repellit=adeo in tenui causa est quae uim repellit, 'in so small a matter lies the cause of this repulsion of force'; namely in the sprinkling of water on the hand, and the rapidity with which the hand whirls round the lustrating fire: two things slight in themselves, but enough to allow the human body (nostris) to feel the impact and charge of these natural bodies or substances unharmed (Journ. of Philol. 1887, p. 303).

## 353-356

Non cinerem stipulamue leuem non arida sorbet Gramina non tenuis plantis humus excita predas Surgit adoratis sublimis fumus ab aris Tanta quies illi est et pax innoxia rapti. C.
The whole cast of these $v v$. points in one direction, i.e. to their continuing the description of the at times undisturbed condition of the atmosphere on the summit of Aetna ${ }^{1}$. The

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nominative therefore to sorbet would seem to be aer or a corresponding word, which has perished with the verse or verses following $350-352$ and returning to the main subject of the whole digression ( $328-356$ ), the tranquil state (under ordinary circumstances) of the air at the top.

354 Jacob thought that humus might represent a superlative termination, and altered plantis humus into lentissimus. It is more probably placidissimus. The same confusion of $n$ with $c i$ is found in Manil. v. 480 munc tanto gestu for tacito, again ii. 9 lances for latices.
excita predas I believe to be a corruption of excit apludas. The first of these two words occurs in Stat. Theb. iv. 146 suus ixcit in arma Antiquam Tiryntha deus; a passage cited by Priscian (i. 476, Keil) ; Neue-Wagener, iii. pp. 287-289, show that cit (Colum. vi. 5. 1), concit (Lucr. vi. 410), percit (Lucr. iii. 303) are classical and good forms.
apludas $=$ paleas, 'pieces of chaff,' a rustic word according to Gellius xi. 7. 5 apludam ueteres rusticos frumenti dixisse furfurem: Pliny xviii. 99 Mili et panici et sesimae purgamenta apludum uocant, a passage which shows that in the middle of the first century A.D. it was a commonly recognized word, and enough to protect it, as at that time current and understood, against the much later sneers of Gellius. Götz, Thes. Glossarum Emendatarum s. v., cites numerous Glossaries for the word; in these it assumes four shapes, apluda, abluda, aplunda, ablunda, the last still further corrupted as abunda in the San Gallen Glossary edited by Prof. Minton Warren. To these $n$ forms the aprendas of Rehd. and Ar. in the verse of Aetnur seems akin, but I have not found any trace of $r$ (apruda) in the passages where the word is undoubted. The first syllable would naturally follow the analogy of aplustre, which is either long or short. кıveiv кápфos is almost proverbial in Greek. Arist. Lysistr. $474{ }^{\kappa} \downarrow \nu \nu \hat{v} \sigma a \quad \mu \eta \delta \grave{\epsilon}$ кápфos, where see Blaydes;
 кípфоя.

355 Scaliger's correction odoratis would be like Ovid's odoratis ignibus (M. xv. 574, Pont. iii. 3. 40, F. i. 75, in the two latter combined with aral and refer unmistakably to the

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incense offered on the mountain top. But adoratis which MSS. give is also possible; the worship is addressed to the altars as directly communicating with the gods.
[The passage in Solinus 5. 23 (p. 58, ed. Mommsen) cited by Jacob and describing a Sicilian sacrifice in which the fire comes to the altar spontaneously, and the sacrificers, while banqueting, are touched by a flame without being burnt, ibi epulantes adludit flamma quae fexuosis excessibus uagabunda quem contigerit non adurit nec aliud est quam imago nuntia perfecti rite uoti, can have nothing to do with the sacrifice on Aetna, for Solinus expressly states that it took place on the Collis Vulcanius not far from Agrigentum, on the southwest coast of Sicily (Freeman, Hist. of Sicily, ii. 407), a site far removed from Aetna.

Distinct from this is the site mentioned by Grattius, Cyneg. $430-460$, Aelian, H. A. xi. 3. The locale of this latter site is certainly some part of Aetna, $\epsilon^{\epsilon} \nu$ Aít $^{\prime} \nu \eta \tau \eta \hat{\eta} \Sigma_{\iota \kappa \in \lambda \iota \kappa \hat{\eta}}$ (Ael.) :

Est in Trinacria ${ }^{1}$ specus ingens rupe, cauique
Introsum reditus, circum atrae moenia siluae
Alta premunt, ruptique ambustis faucibus amnes,
Vulcano condicta domus. (Grat. 430-432.)
for it is obvious that the words of Grattius correspond to the

 top of the volcano, for no such sacred precinct or temple of Vulcan with attendant dogs is associated with the crater: nor could animals be dragged repeatedly to such a height to be cured of ulcerous diseases as Grattius states, 435, 436 :

Huc defecta mala uidi pecuaria tabe
Saepe trahi uictosque malo grauiore magistros.
Moreover the flame which spontaneously kindles the offering on the altars is particularly stated by Grattius to come from a cavernous fissure in the rock and to return again to the same cavern :

444 Aduersis specibus ruptoque e pectore montis Venit ouans Austris et multo flumine flammae Emicat.

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and 458-460 deus illam molliter aram
Lambit et ipse suos ubi contigit ignis honores Defugit ab sacris rursumque reconditur antro;
a description which must refer to a lower part of the mountain.

Either, therefore, the poet of Aetna does not refer to thesè rites at all, or the connexion of them with 328-354 is obscured by the corruption of the MSS., which is specially palpable at this part of the poem.]

357-364 Whether the cause, then, is external or inward, it is this impetuous air which hurls up the inside of the volcano, boulders, sand, and huge rocks, that clash against each other as they rise and produce a terrific din.

357 propriisue Scaliger, for propriisque of MSS.
potentis of $C$ and Rehd. is retained by Munro, though a nominative (not accusatiz'e) plural. Neue-Wagener have collected a considerable number of similar instances, formenl. ii. p. II9, notably from Lucr., uisentis plangentis duplicis auentis pascentis plorantis labentis quatientis uolantis, and some few from Vergil. Alzinger and Hildebrandt think fortis in 624 is such a nom. plur.

360 trepidantia, 'quaking or shivering with the encounter,' i.e. starting off from each other with a vibrating and convulsive motion. But strepitantia, or crepitantia as Jacob conj., may be right. I prefer the former; Ov. M. xi. 364 Inde fragore graui strepitus loca proxima terret Belua uasta lupps.
fragoris, accus. plur. after rumpunt (Munro, Hild.). The latter compares rumpere uocem, questus (Aen. ii. 129, iv. 553).

362-364 Scal. traces this simile of trees taking fire by the attri-

 aủtoù à $\nu \bar{\kappa} \kappa$. It occurs twice in Lucretius i. 897 At saepe in magnis fit montibus, inquis, ut altis Arboribus uicina cacumina summa terantur Inter se, ualidis fucere id cogentibus austris, Donec flammai fulserunt flore coorto, v. 1095-1 1c0.

362 prono, 'descending,' nearly $=$ катабкітттьть. Alzinger quotes Lucr. vi. 560 Incumbit tellus quo uenti prona premit wis.

363 aquilone, Hor. C. ii. 9. 7 (Wernsdorf).

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dant brachia, 'entwine,' more often with dat., as in Hor. C. ii. 12. 18, Ov. Pont. ii. 6. I3.

364 ac, Wernsdorf, for haec of most MSS. But et (Scal.) is often interchanged with haec, and would agree with the use of et elsewhere in the poem, e.g. 299 et magnum commurmatrat Aetra, ' and then, as a consequence.'

365-391 'You must not suppose that the causes of eruption cease to act or lose their potency. The winds are ever at hand and always working. Such cessations of action as occur are caused by temporary obstructions, rocky masses choke the openings either at the bottom or towards the summit. The stoppage only makes the air rush out more violently; then is the time for all the inflammable materials which have their home in Aetna to burn furiously, sulphur, alum, bitumen,' \&c.

365 mendacia uulgi. That Aetna would eventually cease to erupt must have been a prevailing opinion in Ovid's time, who states it at great length M. xv. 340-355, and gives three reasons. (1) Earth may be animated, and breathe through spiracles. These, if earth moves its position, will change with it ; and eruptions will cease at one place, and break out in another. (2) The caverns in which are stored the winds that cause the cruption, will be left cold and cease to store them any more ; (3) the supply of bitumen, sulphur, and other inflammable substances will fail. Besides, if there was a time in the past when Aetna did not discharge flame, a similar period may be expected in the future. Nec quae sulpureis ardet fornacibus Aetna Ignea semper erit, neque enim fuit ignea semper. With Nec te decipiant . . . mendacia cf. Ov. Her. xv. 55 Nec uos decipiant blandae mondacia linguae.

366 cessare and dare tempora depend on mendacia, as in Caecin. vi. I6 quo testimonio nunc utitur sibi emptum esse.
sinus, 'hollows,' 117 Quis enim non credat inumes Esse sinus penitus?
tempora, as Horace speaks of fuga temporum: the plur. gives the notion of shifting courses or successions of time.

367 rapiant, 'to grasp again,' as if lost for a period. Perhaps the same sense in rapuitque in fomite flammam (Aen. i. 180), 162

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the fire having to be recovered, as it were, or grasped again, and brought into renewed existence.

368 exue, 'strip off, throw aside.' Aen. iv. 319 exue mentem; Met. i. 622 Non protinus exuit omnem Diua metum.

370 egestas is to be supplied to mendicat and conrogat (Hildebrandt).
mendicat opes, as Plautus has mendicas malum, Amph. iv. 2. 12 ; Ovid, mendicato cibo, Trist. v. 8. 14. conrogat asks for contributions. Ad Herenn. iv. 6. 9 Si Prometheus cum mortalibus ignem diuidere uellet, ipse a wicinis cum testa ambulans carbunculos conrogaret, non ridiculus uideretur?

371 operae, 'gangs of workmen,' Munro. Frequent in Cic. of supporters hired to lend rough service, Flac. xxxviii. 97 uis absit, ferrum ac lapides remoueantur, operae facessant, seruitia sileant. Sest. viii. is uenditabat se (Clodius) operis, 'hired ruffians' (J. S. Reid), xxx. 66 per operas concitatas . . . exturbari, and often in this oration. The word connotes violence.
372 rumpat iter, 'stop their way,' as Wernsd. shows from Hor. C. iii. 27. 5 Rumpat et serpens iter institutum. Ov. Am. iii. 6. 87 quid mutua differs Gaudia, quid coeptum, rustice, rumpis iter?

373-377 are thus written in $C$ :
Sepe premit fauces magnis extructa ruinis at tur
Congeries. clauditque uias luctamur ab imo
Et scisso ueluti tecto sub pondere praestat
Haud similis teneros cursu cum frigida monti
Desidia est. tutoque licet discedere montes.
374 luctamine Rehd. Ar. 375 etscisso $v$ : escisso Rehd. Ar.: et spisso Jucob tecto Rehd. Ar.v: tectos the present editor pressans Jacob: pressat Baehrens 376 cur secum f. m. Rehd. Jacob conj. Haud sinit hiscere eos cursu, which Haupt altered to eas sursum Munro praestat Haud simili strepere hos cursu. Sudhaus and Buecheler retain the reading of $C$ in 375,376 unaltered. Bucheler wurites 'Saepe premuntur fauces montis ruinarum congerie quasi quodam tecto. tectum tam ruinosum ac rimosum quo iure spissum uocatur?

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hoc Iacobus finxit, tu reuoca ex libris scisso ueluti tecto. atque hac ipsa scissura tenerascunt uenti quos non posse turbare didicimus nisi angustiis inclusos.' But the verse is palpably corrupt. tum for cum Jacob. Alzinger supports this by Aen. xi. 828 tum frigida toto Paulatim exsoluit se corpore 377 discedere Ar. v: descendere Rehd.: discedere uentos Wernsd.: desidere uentis Jacob: discedere motis Buecheler.

As a return has lately been made to the text of $C$, I shall first mention Sudhaus' interpretation of 375-377. He alters scisso to spisso (375), montes (377) into uentos, and adds a comma after discedere : otherwise retains $C$ unchanged. 375-377 he translates 'As under a thick roof it (the congeries) makes the winds beneath its weight no longer like their former selves, but enfeebled in their course, while the mountain is benumbed in torpid inaction and one may still retire without danger.'

Buecheler goes a step farther, and retains scisso. He supposes the congeries to form an imperfect and to some extent porous covering, through which the winds issue softened (teneros) and no longer possessed of their native violence (haud similis). He accepts tum for cum, and suggests motis for montes, i. e. 'when the winds are roused to action.'

Against both critics may be urged
I. That all edd. before them have considered 376 corrupt, and that this is the impression conveyed by the verse as it stands in the MSS.
2. That the new interpretation is a tour de force, hardly to be wrung from the words, and wholly unlike the ordinary style of the poem. similis must $=$ similis sui ; teneros must $=$ ' weakly,' 'softened,' of which in regard to winds no instance is cited ; and the two adjectives must stand in antithesis to each other, with no particle to express this, i. e. haud similis (sui, sed) inualidos ${ }^{1}$.

Against Sudhaus it may be further argued
I. That he is inconsistent in admiting three corrections of $373-377$ as given by $C$, namely luctamine for luctatur or lucta-

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mur, spisso for scisso, uentos for montes. After such an admission to find no difficulty in 376 , is (critically speaking) to strain the gnat, and swallow the camel.
2. The connexion of the clause cum frigida monti Desidia est tutoque licet discedere with the rest of the sentence is obscure and only just intelligible. It would seem to mean, the mass of débris makes the winds feeble and so changed from their normal strength as to be unrecognizable, the volcano being now inactive and descent from it possible without the danger which attends an eruption.

Against Buecheler's retention of scisso, on the ground that the rents in the mass of obstructing rock are the cause of the winds' diminished violence, as affording them an outlet, I would urge that the poet's object is here to state the causes of obstruction (Causa latet quae rumpat iter cogatque morari), not to introduce details which diminish that obstruction, such as openings in the mass of superincumbent rock or débris.

Baehrens' unfavourable judgement on the various conamina which preceded his edition, must extend to his own. I regard all these suggestions as undoubtedly wrong. My own view was first stated in the Journal of Philology for 1887, p. 304.

In 374 it seems probable that luctamur was closer to the archetype than the v.l. given in C luctatur. Rehd.'s luctamine would account for the $m$ and might come from an old source ; certainly does not look like a correction. Munro's explanation satisfies 'against the turmoil below' on the analogy of munire ab found in Sallust, Horace, Columella, Livy (Lucr. iii. 820). In Postgate's C. P. L. ii. p. 73 I keep luctatur, sc. congeries, the huge mass of rock wrestling in turn with the winds which follow one after another as so many $\not \epsilon \phi \epsilon \delta \rho o$, cf. the passage of Cicero's de futo (xiii. 30) cited by Key, s. v., in which luctabitur Olympiîs Milo is said to be permissible because luctari implies an adversary. But it would be the winds (Sen. N. Q. vi. I8) which more properly wrestle with the obstructing rock; I have therefore returned to luctamine.

In 375 I write tecto[s] sub pondere, the $s$ having fallen out before sub. This change seems to me necessary and almost certain. tectos praestat, 'keeps them securely covered,' would

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be like Lucr. iii. 219 Extima membrorum circumcaesura tamen se Incolumem praestat, Ovid's mens se Praestitit inuictam, Trist. iv. Io. 104, Hor. Ep. i. 6. 49 Si fortunatum species et gratia praestat. But Baehrens' pressat, 'squeezes,' is very plausible and is Lucretian, iv. ilog pressantes dentibus ora.

In 376 I write Aut simili tenet occursu for Haud similis teneros cursu, 'holds them back by a similar obstruction.' occursus, literally ' meeting,' 'encountering' of the winds at a point higher up the mountain, when they are entering the openings during a period of calm. Caec. xiv. 39 eadem ui et isdem armis mihi ante occurratur, ne non modo intrare, uerum adspicere aut adspirare possim. Two causes are assigned for the intermittent violence of Aetna, (1) an accumulation of rock which blocks up the passage at the bottom and keeps the winds imprisoned under it ; (2) a similar obstruction which meets the winds on their way downwards.

376 frigida. Ov. M. xv. 349 Antra (Aetna's caverns) relinquentur sedatis frigida uentis.

378 Post ubbi, Lucretian v. 886, vi. 128 (Alzinger).
urgent, neut., G. iii. 200 longique urgent ad litora fluctus; Aen. x. 433 hinc Pallas instat et urget.

379 uincula. Sen. N. Q. vi. 18. 3 Eius uis tanta non potest cohiberi, nec uentum tenet ulla conpages, soluit enim quodcumque uinculum (Wagler).

3 So in obliquum, opp. of in rectum, Ov. M. ii. 715. 'Se font jour ('clear a space') avec fracas dans les passages obliques' (Chenu).

381 operata, 'busied with.' Prof. Postgate has treated operatus exhaustively, J. of Philol. 1899 , pp. 314-320. He shows (1) that it has invariably, not a past, but a present sense; (2) that it is the only part of the verb found in the best writers. From his list of citations I select Lucr. iv. 985 Et quibus in rebus consuerint esse operati; Tib. ii. I. 65 assidue textis operata, 3 . 36 Praeda tamen multis est operata malis; Ov. M. vii. 746 studiis operata Dianae; A. A. iii. 4II operataque doctis Cura uigil Musis; Plin. H. N. xxvi. i I sedere in scholis auditioni operatos; Sen. de Ben. vii. I4. 6 huic uni (studio) imminens atque operatus; Tac. Hist. v. 20 egressum militem et caedendis materiis operatum turbauere.

383 Si MSS., Sic Maehly, very plausibly before $c$ of cessatc.

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It is hardly probable that si should here be an earlier form of sic, as it certainly is in the fragments of the satirist Lucilius (see Key's Dictionary, s. v.), and perhaps in si dis placet. cessata, see on 69.
384-386 are thus given in $C$ :
Nunc superant quaecumque regant incendia siluae
Quae flammas alimenta uocent quid nutriat aethnam Incendi poterunt.
384 regnant $v$ : tegunt Jacob: quae iam generent Maehly: rigant Munro: creant $W$ Vagler: gerant Baehrens 385 flammis a. uocant (= uacant) Munro quid $v$ : quod Rehd. Ar. : quod ( $=$ quoad) nutriet Aetna Munro.

The structure of the sentence seems clearly indicated by the last words Incendi poterunt. They form, I think, the apodosis to the two vv . preceding. I would compare two passages of Grattius' Cynegetica, 454-456:

Illum agat infandae comes huc audacia culpae;
Discet commissa quantum deus ultor in ira
Pone sequens ualeat.
'Let the criminal approach this shrine: then he will learn how powerful is an offended god.'

Ib. 461-463:
Nec mora ; si medias exedit noxia fibras,
His laue praesidiis adfectaque corpora mulce:
Regnantem excuties ( $T$. Johnson for excutiens) morbum.
'Wash and foment the ulcerous limbs with these remedies, and you will drive the disease out.'

Aetn. 403-405:
hunc multis circum inice flammis,
Et patere extorquere animos atque exue robur. Fundetur ferro citius.
'Submit the lava-stone to the action of a furnace and it will fuse quicker than iron.'

On this hypothesis, 384,385 , should contain an imperative: this is regant, apparently an error for rigent (subj.) : nunc siluae rigent quaecumque superant incendia, 'now let the forests of Aetna rain all their abundant stores of fire: they will kindle without difficulty.'

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supcrant quaecumque $=$ quaecumque superant; superant, 'abound,' the whole store of Aetna's vast supply of combustibles, a common meaning; e.g. G. ii. 331 superat tener ommibus untror.
rigent seems the right word: it gives the idea of profuse pouring; a rain of fire. Munro on Lucr. ii. 262 motus per membra rigantur, iv. 907 sommus per membra quietem Irriget shows that rigare is sometimes constructed with an accus. of the thing poured or shed. He quotes Furius in Macrob. vi. 1. 44 mitemque rigat per pectora somnum.
siluae is explained by Munro 'materials' $=\tilde{v} \lambda \eta$ of Strab. 274

 the plural ${ }^{1}$ to be curious. In the passage, cited by Alzinger from Lucretius i. 902, 903 Verum semina sunt ardoris multa, terendo Quae cum confluxere, creant incendia siluis, the meaning is 'forests,' and the resemblance of the verse of Aetna is so decided as to make it more than probable that this is the meaning there also. Strabo mentions the oak-woods of Aetna,
 modern times the Nemorosa or woody zone (Swinburne, Trazels in Sicily, ii. p. 370; Daubeny, Description of Volcanos, p. 271) is the second and middlemost of the three belts into which Etna is divided. Swinburne, who visited Sicily in 1777-1780, describes these woods as very beautiful, with risings and falls like an English park. On p. 373 he says, speaking of the south-east, ' Near the entrance of the wood, chestnut and oak trees are intermixed, afterwards oak alone is to be seen ; some of them of a prodigious size; the largest I measured was twenty-eight feet in circumference. As we approached the inner verge of the woody region, the oaks diminished in bulk and number, and were succeeded by the taeda pine, but I saw none among these of any large dimensions.' It is possible that these turpentiniferous pines may be in the poet's thoughts; perhaps also the attrition of the boughs in the oak or chestnut

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woods, which he introduces (though only as a simile) in 362-364.

385 calls for little alteration : quid, for which Rehd. and Ar. give quod, is perhaps quot, whether referring to flammas or alimenta; Munro's mutriet for nutriat seems almost necessary: the subj. can hardly be defended as attracted into the mood of the final clause uocent: 'let Aetna's woods pour their teeming supply of combustibles, everything that as fuel is to call up the diverse flames Aetna feeds.'

386 'illis causis depends on utile, a kind of earth serving, when in contact with fire, as a means for producing these effects,' Munro. Such anastrophe is common enough in Latin poetry. But here it seems more natural to construct illis causis as datives in immediate dependence on Materia est; these causes (i.e. the causes which produce these fires) have materials of home growth.
uernacula $=$ domestica. Varro, R. R. iii. 5, 7, opposes birds not indigenous to Italy (aduenae) like swallows and cranes, to uernaculue, such as hens and pigeons (Le Clerc).

387 a.lpositumque with igni, in proximity to fire ; or, perhaps, readily combustible: adpositzes is common in this sense $=$ idoneus, but is more frequently constructed with $a d$, than as here with dative. Chenu seems to take this view, 'une sorte de terre que le feu s'approprie.' Scal. paraphrases $\epsilon^{\prime} \nu \delta \epsilon \notin \chi^{\circ} \mu \epsilon \nu=\nu$ каї $\pi є ф$ ко̀̀ каієєөөu.
terraest, Wernsdorf, for terrent, convincingly.
genus terrae, from its ordinary use in Pliny and Vitruvius, can only mean a kind of earth. The poet must be following special information. Vitruv. ii. 6. I speaks of the hot earths (terrae feruentes) of Vesuvius and the Baian region.

388 sulphuris: Freeman, Hist. of Sicily, i. 528 ; Plin. xxxr. 177 neque alia res facilius accenditur, quo adparet ignium uim magnam ci inesse. Sir Edward Fry, Studies by the Wiry, 273 (Nisbet, 1900), states that Etna itself contains only a small amount of sulphur: ' One is apt to fancy that there is some connection between the sulphur of Sicily and the presence of Mount Etna; but this, I believe, is quite erroneous. It is true that sulphur occurs in small quantities on the mountain ; but

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nowhere in such abundance as to be worked. The great sulphur districts of Sicily are entirely detached from its volcanic system, and the mineral appears to have originated from the decomposition of beds of gypsum.'
389 alumine for numine of $C$, uimine of $v$, was not discovered till Jacob's edition (1826). It is undoubtedly right. Sudhaus shows that suiphur, alumen, bitumen are quoted three times in this order by Vitruv. viii. 2, 3; Pliny in his description, H. N. xxxv. 174-183, gives the sequence-sulphur, bitumen, alumen. Pliny uses the adj. spissum twice of alum : 184 , where he distinguishes two sorts, the liquid and the spiss; i88 where, describing the alum of Melos, which he considers the best, he says mullum spissius.

390 Pingue bitumen: Plin. xxxv. 179 gignitur et pingue oleique liquoris in Sicilia, Agrigentino fonte, inficiens riuom.
comminus is explained by Sudh. 'in close vicinity,' near enough to attract flame, such as naphtha, of which Pliny says, ii. 235 Huic magna cognatio ignium, transsiliuntque in cam protinus undecunque uisam: and so Posidonius ap. Strab. 743 speaks of naphtha springs attracting ( $\dot{\epsilon} \pi \tau \sigma \pi \dot{\omega} \sigma a s)$ fire. It is possible, however, that comminus irritat $=$ 'rouses to a hand and hand encounter' of forces; with this acris would well agree, suggesting the determination of the fire to press the advantage it has over an unequal, though resisting, foe. Cf. rudibus contendere massis, 561, of the struggle which mechanics, aided by wind and fire, carry on with the masses of metal which they are fusing.

391 corporis, 'material' (Le Clerc).
392, 393
Atque hanc materiam penitus discurrere fontes
Infectae eripiantur atque radice sub ipsa. $C$.
393 eripiant Rehd. aquę Rehd. $v \quad$ eripient et Haupt testantur Machly: rumpuntur Munro: crispantur the present editor.

A very doubtful passage. All edd., except Sudhaus, demur to eripiantur. Haupt's eripient $=$ extorquebunt, ' will force you to believe,' gives to eripere a sense not proven: in Tib. i. 9. 35 Illis eriperes uerbis mihi sidera caelo Lucerc; Hor. S. ii. 2.23

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Vix tamen eripiam posito pauone uelis quin Hoc potius quam gallina tergere palatum, the meaning is, ' you would take from me the belief'; 'I shall hardly take from you a preference for peacock.' Again, the position of $e t$, and the change of eripiantur to eripient $\epsilon t$, are both improbable. Nor is testantur or rumpuntur likely to have become eripiantur.

Sudh. translates, 'And in proof that this material penetrates far into the heart of the mountain, let an experiment be made by drawing off (or, up) some of the tainted water at the base.' Such a sense of cripiantur is not supported by Vitruv. viii. 2.5 ex ommibus terris (uenti) lambentes eripiunt umores,
 in both the sense of subtracting, in the latter with violence, something which properly belongs to an object, is quite clear ; of which in the passage of Aetna there can be no notion. eripiantur, if genuine, ought to mean, 'be carried forcibly away'; suggesting difficulty and a struggle ${ }^{1}$. The nearest approach to the sense assigned by Sudhaus that I can find is in Claudian's Hystrix xlv. 36 (p. 291 Birt) Enipiunt trucibus Gortynia capris Cornua merely $=$ 'they remove.' But, to say nothing of the late date of this poem, the notion of violence is not absent, as the epithet trucibus seems to show.

In Journ. of Philology, 1887, p. 304, I conjectured crispantur, 'ripple,' a word particularly used of zuater. 'Crispari eleganter dicitur aqua, cum breuioribus undis quasi trepidat. Hinc crispi undarum motus, Auson. Mosell. v. 194, eodem fere modo et arenam crispari dicit, v. 63. Minuc. Fel. c. 3 Et ut semper mare, etiam positis fatibus, inquietum est, etsi non canis spumosisque fluctibus exibat ad terram, tamen crispis torosisque (tortuosisque, P. Daniel) ibidem erroribus delectati perquam sumus,' de Rooy, Spicileg. Crit. 177 I.

The infin. discurreve depends katà $\sigma \dot{\nu} \nu \epsilon \sigma \iota \nu$ on a suppressed verb latent in crispantur. Parallel uses of loosely attached infin. are not uncommon in Lucretius, ii. 1128 Nam certe fluere atque recedere corpora rebus Multa manus dandumst ; iii. 765
${ }^{1}$ So in Vitruv. ii. 6. 3 ab ignis uehementia e tofo terraque, quemadmodun in formacibus ex calce, ita ex his creptumesse liquorem, the sense is that the liquid has been forcibly withdrawn.

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Scilicet in tenero tenerascire corpore mentem Confugient, 'they will take refuge on the plea that.' v. 261 Quod superest, umore nouo mare flumina fontes Semper abomdare et latices manare perennis Nil opus est uerbis (Hildebrandt, Beitrüge, p. 22). In all such cases the infinitive precedes.

Daubeny, p. 289, found sulphuretted hydrogen evolved from the spring of Santa Vennera at the bottom of Etna. Plin. ii. 234 exsilive fontis etiam in Aetnae radicibus.

394 pars, sc. materiae.
395 Ac suggests, but can hardly be, 'as,' a sense in which it is sometimes found without a word of comparison (aeque, tantopere, \&c.) before it, e.g. Plaut. Bacch. iii. 6. 20 quem esse amicum ratus sum atque ipsus sum mihi. Cic. Fam. xii. 13. I neque cnim ommium iudicio malim me a te commendari quam ipse tuo indicio digne ac mereor commendatus esse, especially in the combination ac si, ' as if,' which occurs in the Digest.

396 sine mumine $C v$ : sine nomine Rehd. Arund. which seems right ; Munro's sine alumine gives an undue inportance to alum over bitumen, sulphur, $\mathbb{E c}$. In sine nomine, 'unnumbered' or 'unnamed,' the poet may have in mind Vergil's multam in medio sine nomine plebem, Aen. ix. 341, or Ovid's sine nomine flores, Fast. iv. 441, His et mille aliis postquam sine nomine rebus, Met. vii. 275 .

398 maxima causa incendi. Hence the lava-stone was specially called $\pi v \rho i \neq \eta s$. Plin. xxxvi. 137 Molarem quidam pyriten uocant, quoniam sit plurimus ignis illi.
molaris, $\mu \nu \lambda i a s$, the stone used for mill-stones, the lava-stone. Daubeny, Volcanos, p. 83, gives the following explanation, speaking of the Eifel : 'The lava is divided by vertical fissures into irregular columnar masses, some twenty feet in height, and these columns cut horizontally, and having their angles rounded off, are fashioned into mill-stones, for which they are well adapted from the unevenness of their fracture, derived from the infinite number of minute cells distributed through the substance of the rack.' In modern times, one species of trachyte stone, distinguished for its hardness and cellularity, and therefore much used for mill-stones, is known as mill-stone trachyte (Daubeny, p. 121).

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399 is uindicat, Munro, for si uindicat of $C$; the only other conj. of any likelihood is Jacob's hic uindicat, to which lapis sic of Rehd. Ar., or lapidis sic of $v$ might seem to point. The Roman poets, as a rule, prefer hic to is.

400 robore, MSS., 'if you should try (test) it by its firmness,' may be defended by 424 Cerne locis, 'test the matter by particular places ${ }^{1}$.'

403 Scintillat dolor. The stone sparkles for rage. Sudh. quotes Plin. H. N. xxxvi. 137 plurimum ignis habent ii quos uiuns appellamus . . qui cluuo uel altero lapide percussi scintillam edunt.
multis flammis, 'a strong furnace.' The poet had made the experiment, if we may judge from 479 uelut in fornace.

404 patere (eas) extorquere amimos. By animos is meant the indomitable spirit, or proud temper of the stone, which only yields to the strongest compulsion. robur here manifestly firmness or solidity.
$405-413$ are thus written in $C$ :
Fundetur ferro citius nam mobilis illi
Et metuens naturam alii est ubi coritur igni.
Sed simul atque hausit flammas non tutior hausti
Vlla domus seruans aciem duramque tenaci
Septa fide tutum est illi patientia uicto
Uix umquam redit in uires atque euomit ignem
Totus enim denso stipatur robore cardo
$\stackrel{5}{a c c}$
Pertenuis ${ }^{2}$ admissa uias incendia nutrit Cunctanterque eadem et pigre coepta remittit.
406 natura mali Rehd. $v \quad \operatorname{cogitur} v:$ coquitur Rehct. Ar.: carpitur Alzinger: corpitur Baehrens: coritur for cooritur Sudhaus: coritur ignis Birt 407 haustu Rehd.: haustis Scaliger 408 duransque Scaliger perhups diuumque 409 fides Rehid. tanta est Scaliger: tuta est Jacob: fidest: ut tum est Munro: bruta est the present editor, Journ. of Philol.

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1892, p. 230 41I stipatus Le Clerc cardo] tarda v: tardans Rehd. Arund.: tarde the Helmstadt MS.: carbo the present editor 413 concepta Munro.

406 coritur is defended by Sudh. $=$ cooritur, 'rises to meet in battle,' like signo dato coorti pugnam ediderunt, Liv. vii. 9, and he shows (after a remark of Hildebrandt's) that the molaris is specially designated as $\pi v \rho i \mu a \chi o s$ or $\pi v \rho \rho \mu a ́ \chi o s$ (Arist. Met.
 contraction coritur does not seem to exist in Latin poetry ; (2) cuoritur igni for oritur contra ignem cannot ${ }^{1}$ be paralleled.

Of the conjectures, Baehrens' corpitur is faulty, as a form of corripitur not found and ill-supported by Horace's surpuerat, surpite (C. iv. 13. 20, S. ii. 3.283), Lucretius' surpere, ii. 3 I4.

Alzinger's carpitur, though excellent in sense and Vergilian (Aen. iv. 2), is somewhat remote from the letters of coritur. cogitur, 'when it is forced,' or 'under compulsion of fire,' besides suiting the passage as the most natural word, is not a mere conjecture, but is found in $v$, and may come from an early source.

407 is aptly compared by Alzinger with Ciris 163 , 164 Quae simul ac uenis hausit sitientibus ignem Et ualidum penitus concepit in ossa furorem; a parallel which makes Munro's concepta in 413 almost certain.

The genitive hausti (a neuter like G. ii. 398 Cui numquam exhausti satis est) depends on domus, 'home of what it has imbibed'; yet Scaliger's haustis is also possible, a dative rather than abl., 'yet once absorbed they (the flames) have no safer home.'

408 Scaliger's duransque for duramque of MSS. seems very likely, as duramque can only be retained on the improbable view that sermuns aciem duramque can $=$ seruansque $a$. $d$.; if durans is right it almost follows that saepta is an accus. plur. as Wernsdorf thought: not, however, in the sense he assigned, 'quae intus conclusa sunt,' but either the outer walls which close round the central seat of flame, or perhaps the partitions into which the molten lava-masses fall by the action of heat. Lucre-

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tius has saeptr domorm (walls), i. 489, vi. 228, and so Vitruv. viii. 3. 10 efficiunt his crustis in agris saepta.

409 Sudhaus retains tutum est, interpreting 'the fire has its safe place, and the conquered is content to submit,' i. e. the lava-stone succumbs to the flame and owns itself defeated. This distracts illi from uicto, and is not even the natural sense of the words as Sudhaus arranges them, which, if genuine, should mean "it finds a safety in the proverb "endurance for the conquered."' That the poet so wrote I cannot bring myself to believe.

Munro's ut tum, an exclamation in the style of Varro's Quod aiunt non esse anulogiam, ut in hoc errant! L. L. ix. 34, or Catullus' Saltus . . . non falso diues Fertur, qui quot res in se habet egregias! (but other MSS. give tot) necessitates some change in fide: he edits thus

> non tutior hausti

Vlla domus; seruans aciem duramque tenaci Saepta fidest ; ut tum est illi patientia uicto!
in which sacpta is of course nom. fem. (so also Sudh.), 'fenced about with resolute fidelity.'
The passage must remain doubtful : my conj. bruta, 'insensate,' 'apathetic,' would be Lucretian, vi. IC5 bruto pondere. Lucretian certainly is redit in uires, iii. 505 redit in sensus. Or possibly tutum may be sic tum or sua tum, 'such is its submissiveness when once defeated,' or 'once defeated it shows a submissiveness peculiarly its own.'

411 cardo of C can hardly be tarde, as cunctanter and pigre in 413 would convey the same idea ad nauscam. I believe it is an error for carbo. A mass of lapis molaris might be so called as a carbonized or rather carbonizing substance, of course in reference to its slow and gradual burning (Journ. of Philol. 1895, p. 17).

410 sqq. The fire smoulders on within the lava-stone, and does not at once discharge itself in flame: in this respect it is unlike other stones in which the germ of fire soon dies out and is then extinct: lava retains its fire and takes a long time and many burnings before it is reduced to its final state of pumicelike cinderiness or crumbling sand.

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4II stipatus, 'closely packed,' as Lucr. ii. 67 non inter se stipata cohaeret Materies (Le Clerc).

415 Vincit has the advantage over other stones, and so may be said to be the real cause (causam tenet) of combustion.

416 lapidis is a necessary correction of de Rooy's for lapidum of all MSS. It is incredible that our poet, with all his weaknesses, should spoil the force of his reasoning by a sudden appeal to the wonderful character of stones in general, when the very point of all he says is to prove the molaris to be exceptionally wonderful in contrast with other stones. Sudhaus alone retains lapidum.
419 quod repetas, 'to go back for, or return to.' Sudh. quotes Sen. N. Q. vi. I. I3 circuit fatum et si quid diu praeteriit repetit. sine semine, 'with no seed or germ of future fire.'
420 semel atque iterum, which in Suet. Aug. 22 means 'twice,' here $=$ 'again and again,' as in Caesar, B. G. i. 31.6. Cic. Font. xii. 26 (viii. 16) has semel atque iterum ac saepius.
[Hic for Sic of MSS. is required by Cetera in 417.]
421 desinit, sc. instaurare uires.
423 iacit of C I retain as agreeing well with putres and dilapsus, 'and so dissolving sheds a mass of crumbling sand.' Rehd. and Arund. give iacet, which most edd. and even Sudh. prefer.

424-445 To prove what I say you have only to compare other volcanic regions. In these combustible materials exist in plenty, but they have become inoperative from the want of the lavastone.

424 Cerne, 'try the matter,' as probably in 400 robore cernas. locis, ' by particular regions,' i. e. by the indications which particular volcanic neighbourhoods supply, nearly=naturis locorum. So I explained, Journal of Philol. xxiii. 17, and this is now the view of Sudhaus and Hildebrandt (Beiträge, p. 17 note). Wagler's Locris is thus unnecessary. adsiste, with accus. as in Stat. Theb. iii. 299 Hos adsistere equos. cuncrnas is thought to mean the hollow basins which volcanos naturally form, and which, when the fire has died out, still retain their shape. Brydone mentions a number of such minor craters on Aetna, formed at various periods in the lower part of the mountain, quite distinct from the main crater. Here, of course, the poet is not speaking of thesc,

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but of volcanos in other parts of Italy or the adjacent islands : the districts near Cumae and Naples, and the islands Aenaria, Strongyle, and Hiera. But it is certain to me that cauterna is rarely, if ever, the crater in our poet, see 31 clausis resonare cauernis, 126 fluunt tectis adoperta cauernis, and especially 307 rupes aliquas penitusque cauernas; so, too, here he may have in view the hollow and cavernous configuration of such regions generally. Lucan $\mathrm{x} .447,448$ Nec secus in Siculis fureret tua flamma cauernis, Obstrueret summam si quis tibi, Mulciber, Aetnam seems to oppose the caverns in the lower part of Aetna to the crater at the top.

425 nascentis is, slightly emphasized, 'springing naturally.' Gercke's gliscentis is unnecessary.

426 coloris. Theophrastus, quoted by Scaliger, says the colour

 ṕúakos toû év ミıкe入ia, Theophr. fragm. de lapid. 22 ed. Wimmer tom. iii. p. 39: and so Poseidonius ap. Strab. 269 тaкió $\eta$ s èv toís




428-432 are thus written in $C$ :
Dicitur insidiis flagrans enarea quondam
Nunc extincta super testisque neapolin inter
Et cumas locus et multis iam frigidus annis
Quamuis aeternum pinguescat etubere sulphur
In mercem legitur tanto est fecundius aethna.
428 flagrasse Wesseling 429 tectisque Rehd. In MS. D'Orv. 195 the $v v .11$. ascribed to P. Pithou give on 428 ' in m. superest,' and on 429 'Corrigitur: exstin super testisque cta: testis superque (sic) Neapolin.' Perhaps Nunc exstincta [diu], superestque N. inter 430 perhaps ex multis 43I pingui scatet ubere the present editor in Journ. of Philol. 1871, p. 276.

There is no reason to doubt insidiis (for which de Serionne substituted indiciis), constructed closely with flagrans or flugrasse, 'to have burst into flame by surprise,' nearly $=$ per insidias. Hild. cites Plin. H. N. ii. 203 in proof of Monte

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Epomeo's ${ }^{1}$ sudden outbreaks : cum repente flamma ex eo emicuisset: and such is the character of Ischian outbreaks of nature to this day, as the earthquakes of 188 I , 1883 prove.

Hildebrandt defends flagrans (fuisse) by similar passages in Pliny, H. N. viii. 154 Idem (Bucephalas) in proeliis memoratae cuiusdam perhibetur operde (fuisse). xxxvi. 94 legitur et pensilis hortus (fuisse): owing to the doubtfulness of 429 the point cannot be settled, but an infin. certainly would be more natural.

429 Nunc extincta super ${ }^{2}$ ought to mean 'at the present time quenched at the top,' i.e. with its crater no longer discharging flame, but covered over with grass and trees. testisque would then mean that an attestation of Aenaria having once been volcanic, though in the poet's time the fire was extinct, was to be found in a similar region between Cumae and Naples, which had once been volcanic and was then so no longer.

But the v.l. recorded by Pithou in MS. D'Orv. 195 seems to show that the tradition of 429 was in some way confused, (I) in superest being written in the margin of 428 , indicating that besides super testis there was a v.l. superest ; (2) in the separation of extin- from-cta, and the hesitation of the copyist between super testisque and testis superque. This appears to me to support a conj. which I made many years ago, and have lately printed in Postgate's Corpus Poet. Lat. vol. ii, p. 73 Nunc extincta [diu] superestque Neapolin inter. super est written thus, as the word would be in early MSS. (not superest), would account for the change to super testis, and the diu would fall out as hyper-
${ }^{1}$ Epomeo, the Roman Epopeus, is the chief mountain of Ischia (Aenaria). It has long been extinct ; the great eruption of 1302 A.D. left its record in the $1 \frac{1}{2}$ miles of lava blocks in the neighbourhood of the town of Ischia. Julius Obsequens de Prodigiis II4 states that at the time of the outbreak of the Social War (в. с. 91) Aenariae terrae hiatu flamma exorta in caclun cmicuit. This must have been more than roo years before our poet, and we may perhaps conclude that it was only a minor outbreak, which occasioned no permanent impression.
d Buecheler (Rh. Mus. liv. p. 5) joins super insidiis, adding 'uidetur poeta tangere sub Epopeo strata Typhonis cubilia' (Strab. 248). This seems artificial. Munro's super testisque, 'and there is a witness besides,' is objectionable from the position of quc.

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metrical; logically, too, super est seems better than testis; the poet enumerating one after another the various places which confirmed his view. If I am right in this, it follows that et in 430 should be changed to $e x$.

In 431 my restoration is accepted by Munro, Baehrens, and Sudhaus, pingui scutet ubere sulphur ${ }^{1}$. But should this verse be connected with 430 or with 432 ? I prefer the former view, 'the volcanic district between Cumae and Naples has for many years ceased to burn, in spite of the sulphur, which is there so abundant as to be collected for purposes of sale.' Daubeny, p. 317, makes the same remark about the islet of Nisyros. 'The sulphur is so abundant as to be collected as an article of commerce, and is occasionally exported to Smyrna.'
430 locus, the Solfatara, which, as is well known, in the sixteenth century (Sept. 28, 1538) again became actively volcanic, and formed the Monte Nuovo (Daubeny, p. 208). Its ancient condition is described by Lucretius, Strabo, and Petronius. Lucr. vi. 747 Is locus est Cumas aput, acri sulphure montes Oppleti



 120, v. 67 Est locus exciso penitus demersus hiatu Parthenopen inter magnaeque Dicarchidos arua, \&c.

433 In cui nomen facies dedit ipsa rotunda it is difficult to determine whether rotunda is to be constructed as an epithet with facies, or as defining nomen, 'has given the name of the Round.' The nominative is found in this latter construction, even in a clause where an accus. would be expected: so aetas iui fecimus aurea nomen, Ov. M. xv. 96. Strab. 157 imápgat
 (Gildersleeve and Lodge, Lat. Gram. § 349).

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Rotunda is not known to have been an actual Roman name of the island ; rather it is the poet's translation of $\sigma \tau \rho o \gamma \gamma \dot{0} \lambda \eta$, which Greek name in the form of Stromboli remains to the present day. Daubeny, pp. 245-251, gives a good account of Stromboli as he saw it.
$435 \mathrm{Et}=\mathrm{etiam}$. lapis, not the lapis molaris of Aetna, but trachytic lava (Sudhaus). Daubeny found the summit of Stromboli 'strewn with masses of black pumice, or of a highly scoriform and fibrous description of lava,' p. 246; the walls of the ancient crater he describes as 'of a trachytic character and of a reddish grey colour, intersected by dykes of a light grey rock, with sparkling crystals of glassy felspar,' p. 250.
[The earlier view of this lapis made it the $\sigma \tau \rho o \gamma \gamma \dot{v} \lambda \eta$ of Plin. xxxv. 187, a kind of alum.]
generandis ignibus. Iustin. iv. 1, of Sicily, nec non et ignibus generandis nutriendisque soli ipsius naturalis materia.

436 qui MSS. rightly, I think, 'and indeed that stone.' Naeke, on Div. p. 302, reckons this use of $q u i$, which is frequent in the Culex, among the signs of archaic style. It may perhaps be added to the arguments in favour of a date for Aetna not long after Vergil.

437 mortales expands In óreue as an additional explanation, 'feeds the flames for a short time only, and such as soon die down.' copia, the supply of the stone is not enough for a prolonged conflagration.

438 Scaliger's durat adhuc for durata of MSS. seems still the best emendation. Sudhaus shows that durat, or durat etiam nunc, recurs in Pliny, H. N. xxxvi. 84 durat etiam nunc (labyrinthus), 98 durat et Cyzici delubrum. So too in Ovid, M. x. 217 honorque (Hyacinthi) durat in hoc aeui, and Justin, iv. I Aetnae montis per tot saecula durat incendium. Diodorus, in his account of the Liparaean islands, twice uses the words $\mu \epsilon ́ \chi \rho \iota \tau o \hat{v} \nu \hat{\nu} \nu$ of the continuance of volcanic phenomena in these islands. It would be specially appropriate of volcanic islands which sometimes disappear, e. g. the island between Hiera and Euonymus, the emergence of which is mentioned by Strabo.

Vulcani nomine sacra. Hiera, or 'Iepà 'H申aiotou, now Vulcano. In Daubeny's map of the Lipari islands, Stromboli

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is the northernmost, Vulcano the southernmost ; between Stromboli and Vulcano, in an almost straight line from N. to S., are Panaria, then Lipari. Thucydides, iii. 88, after men-













 poet, Vulcani nomine sacra, point, I think, to the combination 'Ifpà 'Hфaíqтov, mentioned both by Strabo and Diodorus, v. 7.

439 tamen is in reference to its association with Vulcan, which might seem to imply that it was ever burning.
incendi, genitive, as in Lucr. vi. 673.
441 Quae restat, the part that has not cooled and is still burning.
minor et diues satis ubcre terra est 'is smaller than the other part, and is a soil fairly rich in productiveness of material.' Some think the poet alludes here to the little islet called Vulcanello, described by Daubeny, p. 260, as 'an isolated rock, which, though without a crater, emits from its crevices vapours of a sulphureous nature, a feeble remnant of the volcanic action by which it was formerly itself thrown up from the bosom of the sea.' This rock seems to date from about 200 B. C., and to be that mentioned by Aristotle $\pi \epsilon \rho i$ M $\epsilon \tau \epsilon \dot{\omega} \rho \omega \nu$, ii. $\delta$ (Daubeny).

442 The MS. reading of this verse,
Sed non Aethnei uires quae conferat illi,
is baffling, and eludes certain emendation. If we accept quae as genuine, the easiest change is Aetnaco, i. e. sed non quae conferat wires Aetnaeo illi, ' but not such as to match its strength

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with that great supply in Aetna': then illi will be uberi, or perhaps incendio from 439 ; so Haupt, but with igni for illi.

Munro preferred Sed non Aetnaeis uires quae conferat illis, which I have found in the Paris ed. of 1507 . This seems to me less probable, as the poet avoids rhyming -is with -is.
[Scaliger, Le Clerc, and Wernsdorf, accepting illi as genuine, prefer to change quae to quas, and aethnei to Aetnaeis, i. e. sed non illi sunt uires quas conferat Aetnaeis.
[Sudhaus makes conferat $=$ 'bestow, impart,' retaining Aetnaei, sed non quae conferat uires Aetnaei (uberis) illi (insulae or terrae).]

443 haec ipsa, this smaller part that is still active volcano.
444 adgereret, a good word, retaining its hold on classical Latin from Plautus to Cicero, thence from Vergil to Pliny, Vitruvius, and Tacitus. $C$ has adgeneret.

445 siluam is here explained by Materiam, as i. q. $\tilde{v} \lambda \eta \nu$ : no proof can be drawn from this that the plur. siluae in 384 has such a meaning. suan, 'its own'; left alone Hiera would have been extinguished long before the poet's time; but a channel under the sea connected it with Aetna, which lent its own materials for conflagration.



 ${ }^{6}$ The Lipari islands are so placed with reference to Naples and Sicily, that they seem to form a link between the two countries, whence some have inferred that a subterranean communication passes through them, extending from Etna to Vesuvius': but he declines to pronounce on the point.

446 posceret of C is explained by Hildebrandt, Beiträge, p. 23 note, as 'called out,' ' called for the fire to appear' : Luc. i. 29 desuntque manus poscentibus aruis. With this the nominative Siculi uicinia montis does not well agree: with all other editors I prefer pasceret.

447-448 are thus written in $C$ :
Sed melius res ipsa notis spectaque uentis
Occurrit signis nec temptat fallere pestem.

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447 uenis Rehd. Arund.: ueris cd. Rubei 1475, and so edd. generally. Perhaps lentis, as in Cutull. Ixiv. 183448 testem Haupt.
uentis of C would most naturally be a mistake for lentis: the signa might be lenta, slow or gradually convincing, equally with uera or certa. In proportion to the slowness would be the sureness.

447 melius, comparative of bene, to be joined with occurrit, meets us better (i. e. with a better voucher) than any mere sign. Man. i. 775 Damnatusque suas melius (more truly) damnauit Athenas.
notis. Sen. N. Q. i. I. 4 certis rerum notis muntict.
spectataque signis occurrit answers to nec temptat f. t., 'both, ' and not.'
448. temptat fullere testem might seem to mean temptat testem ad fallendum, as fallit testis is of course a regular combination. But the numerous instances, especially in Ovid ${ }^{1}$, in which temptare is followed by an infinitive in the sense of trying or aiming to effect something, make it almost certain that testem depends on fallere either as ( I ) 'fact does not aim at counterfeiting the witness' $=$ 'fact makes no attempt to act the counterfeit witness,' i.e. to pretend to give a true statement when it is really false; or (2) as in the Translation, 'misrepresent the witness': cf. Prop. iv. I. 81 fallitur auro Iuppiter, and see Housman in Classical Review for 1900, p. 259.

449 radicibus Aetnae. Flor. iii. 20 ad imas Vesuuii descendere radices. Lucr. vi. 694 of Aetna montis ad eius Radices.

450 efflant, 'fume,' a neuter sense also found in Lucretius, vi. 68i Flamma foras uastis Aetnae fornacibus effet, 699 efflare foras.

451 Intercunt uenis, 'die down,' nearly = restinguuntur; pieces of rock may be seen smouldering, with the heat still alive, but
${ }^{1}$ F. iv. 883 suis adsciscere temptat Partibus; M. ix. 479 nihil sigzilans committere temptem; Ib. 434 Temptabisque cibr fallere fraude Iouem; Pont. ii. 2. 55 ut we defendere temptet, adoro; Her. xx. 190 casibus istis Quos, quoties temptas fallere, ferre soles; Am. iii. I4. 4 ut temptes dissimulare; and so Aetn. 509 disponere singula causis Temptamus.

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gradually dying out. The abl. uenis is constructed with inter-


manifesto ut credere possis: Lucretian, like ut pernoscere possis, iii. 181 (Alzinger). Lucretius affects manifestus in this sense of something palpable which can be appealed to as a witness, e.g. ii. 867-9.

453 Cuius defectus ieiunus colligit ignis C , which, if genuine, must $=$ ' whose failing stores (or, scant leavings) the starved fire gathers together' and consumes, having no other supply. It would be far clearer to write ieiunos, 'the failure (i. e. diminishing supply) of which gets together only spare fires.' colligere is sometimes used of scraping together small or penurious sums in lack of full or larger. Liv. xxxviii. 45 stipem a tyrannis castellanisque deuiis colligens: or possibly 'whose dwindling and starved supply (def. ieiunos) the fire gathers into one': defectus will then be accusative plur., but this is less likely because ignis as accusative after colligit is supported by collegit flammas in 454.

454 iacit, as iacit flammam, Lucr. vi. 88o. simul ictu, possibly 'simultaneously with the blow'; Hor. S. i. 10. 86 simul his : Ov. Trist. v. Io. 29 simul nobis: more probably simul is 'at the time it does so,' i.e. when it discharges flame. ictu, 'by its impact,' sets the material near it on fire.

456-462 are thus written in $C$ :
Haud equidem mirum facie quę cernimus extra
Si lenitur opus restat magis uritur illic.
Sollicitatque magis uicina incendia saxum
Certaque uenturae praemittit pignora flammę.
Nam simul atque mouet uiris turbamque minatus
Diffugit exemploque solum trahit ictaque ramis
Et graue sub terra murmur demonstrat et ignes.
456 mirum scute (scate $A r$ r.) quod Rehd. Arund.: mirum facie qua Munro: mira in faciem quae the present editor, J. of Philol. 1887, p. 308, with restant in 457: Haud equidem mirum: faex est quod cernimus extra Haupt: Haud equidem miror faciem: quae cernimus extra, Si lenitur opus, restant Baehrens 457 Sed Rehd. restat Rehd.: reses at Scaliger: reses ac de

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Serionne 460 curis Rehd. Arund. mimutus Rehd.: minatur Ulitius 461 extemploque Rehd. Before and after this verse something seems to be lost ictaque ramis] perhaps actaque rimis 462 denuntiat Jacob.

A very doubtful passage, in which, however, one point is fairly clear; there is a contrast between the partially consumed but still burning lava to be seen outside Aetna at its base (circa latera atque imis radicibus Aetnae), and the fiercer burning and more potent absorption of other combustibles into itself which the same lava-stone exhibits within the volcano. It is possible, therefore, that facie represents the outward look of the stone, as seen in the open air, in opposition to the invisible smelting and fusing which goes on inside.

Scaliger thought restat was wrong, and conj. for it reses at ; but though reses might well be applied to a volcano in a period of inaction, as Varro uses it of stagnant water (R. R. iii. 17.8), Claudian of waves in subsidence (Epigr. 86. 2), the nominative sing. is rare, and the sudden break in the rhythm improbable.

Munro, retaining facie, wrote the passage :
Nor equidem mirum facie, qua cernimus extra,
Si lenitur, opus restat ;
paraphrasing thus, 'the effects of the lapis molaris, when the fury of the eruption is abated, si lenitur (opus), are not so wonderful in the appearance they present to us outside the mountain (extra) : rather is it, when it is on fire in the crater (illic) and sets in flames all about it, that its terrors are shown.'

My former conj., as stated above, was a modification of this. I now consider it improbable.
The variants for facie in the other MSS., scute of Rehd., scate of Arund., may point to a quite different tradition, possibly to scaterest. This verb occurs several times in Lucr. e.g. v. 598, 952 ; vi. 895, 896 sic igitur per eum possunt erumpere fontem Et scatere illa foras in stuppam semina, where Munro notes ' he uses scatere of the seeds of fire, but they may be said to be part of the fountain.' In our poem we have seen scatet disguised in 431, where it is used of a copious supply of sulphur ${ }^{1}$.
${ }^{1}$ Pliny xxxv. 239 innumerabiles parui scd naturales scatent ignes uses scatere with no idea of fluidity.

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The passage might then have been :
Non equidem mirum scaterest quae cernimus extra :
Si lenitur opus, restat: magis uritur illic, \&c.;
which might be paraphrased, 'non mirum est fontis instar hic illic oboriri quae cernimus: lenius quidem factum est opus lapidis illius qui circa latera Aetnae sic restinguitur, non tamen nullum est, sed uiuit necdum uenit ad interitum : quo autem consumitur tardius diutiusque durat, hoc minus debemus admirari si multis locis ante oculos intereuntem uidemus.'
illic of MSS. is hard: it seems to mean in that other centre, the interior of Aetna: if this be the meaning, the poet might have spared his readers much perplexity by writing intus.

458 Sollicitat, amatorie, as in Ov. M. xiv. 670. The lapis molaris solicits the adjoining combustibles to burn with it.

460 uiris and minatus of the Cambridge MS. (C) restore light to this verse which the other MSS. had wholly perverted. Munro is obviously right in marking a lacuna after it ; if ictaque ramis is genuine, there must be another lacuna after 46 I. It is not likely that $E t \ldots$ et in $462=$ ' both,' ' and,' a use avoided by our poet. Munro thought the nomin. agreeing with minatus was lapis; but saxzm is the immediately preceding word. May it not be mons, or a similar masc. such as spiritus, which has fallen out in the lacuna? I doubt whether the lapis would have been described as setting its powers in motion and threatening turmoil.

461 Diffugit, recedes on either side, probably the earth, which might be said, solum trahere ${ }^{1}$, to draw or pull its surface away. Lucr. i. iloz moenia mundi Diffugiant.
exemplo $C$ for extemplo as the ninth-century Vaticanus of Val. Flacc. vi. 753.
ramis ${ }^{2}$ might perhaps be ramifications or branching veins in the rock; as Lucr. uses ramosus of branching particles, ii. 446,
${ }^{1}$ Possibly solum trahit=drags away the ground from the feet by splitting open.
${ }^{2}$ Ramis would be a natural word to describe the dykes which are often found interpenetrating volcanic beds, such as are figured by Daubeny, p. 249, in the case of Stromboli, and p. 277 in the Val di Bove, on the east side of Aetna.

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and of clouds that spread out like branches, vi. 133: but it may also be an error for raris, agreeing with a lost foraminibus in the following verse; or again icta ramis may possibly be a perversion of acta rimis; for, as Le Clerc long ago pointed out, rimas agere $=$ 'to crack,' 'split open,' is regular. Ov. M. ii. 211 Fissaque agit rimas (tellus), x. 512 Arbor agit rimas.
[Sudhaus, accepting 460-462 as correctly given by MSS. and continuous, explains: 'For as soon as the lava-stone sets its powers in motion and threatening disturbance flies off and draws with it the ground following its initiative (exemplo), as well as the substances struck upon by its branching veins.' On this view icta is accus. plur. neuter; ramis = $\dot{\rho} \dot{\beta} \beta \delta o t s$, 'veins in the stone,' Theophr. de caus. plant. iv. 12. 6, and so in the fragm. de lapid.; and the apodosis begins at 463 Tum pauidum fugere.]

462 graue murmur. Brydone, Tour in Sicily, p. 93, speaks of the heavy dull bellowing of the mountain.
demonstrat could not be 'exhibits' with murmur, ignes as object accusatives: they are nominatives, and demonstrat has its proper sense of indicating or signaling.

463 sacris, supernatural ; so diuinis rebus, 369. Lucan x .198 has sacras leges of the divine ordinances which the Nile obeys. 464 as given in $C$,

Parere et tuto speculaberis omnia collis
(and so Rehd. but with + appended in the right margin to mark that the verse was wrong), cannot be certainly restored. Parere may be, as Scaliger thought, Par erit, or, as Sudhaus conj., Par rere. Again, et may be $e$ as Scal. thought, or $e x$ as I prefer: collis may depend on $e(x)$ tuto or be an error for colli.
I. Par reve (Sudhaus) for parere is very near the MS. and the spondaic elision in -re at this part of the verse would have many parallels in Lucr., e.g. i. 608 haerere unde queant, 846 errare atque illi; ii. Io Errare atque uiam; iv. 1148 exire et ualidos. Against it is to be put the fact that par est, uidetur, or some other verb in the 3rd pers. sing., seems the norm. An imperative, if found at all, is exceptional.
2. $\epsilon t$ is constantly interchanged with $e x$, as perhaps in 430. See my Noct. Manil. pp. 4, 10, 35 ; and in Sen. de Ira, ii. 29.2

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ex longinquo tutoque speculetur is given by Gertz' excellent MS. $A$.

465 This verse has two unclassical uses:

1. efferuent, not found in any writer of authority. The infinitive efferuĕre however occurs in Lucr. ii. 928, Verg. Georg. iv. 556 .
2. honerosa in the sense of 'loaded with ' followed by abl. of the thing loading: usually honerosus = burdensome, and is followed by a dat. of the thing burdened, as in Ov. M. ix. 54 tergoque honerosus inhaesit. The $h$ is quite correct, as in holus: see Munro's note. No weight can be given to Rehd.'s v.l. mumerossa. raptis seems to give the idea of the rocks which have been dislodged and are now in upheaval as so much spoil of the flames. [Ulitius conj. operosae incendia rupis.]

466 truncae, 'mutilated,' torn into shapeless masses.
467 The order is Prouoluunt exam. harenae adque astra sonant, the last three words interjected and not affecting the construction of examina as depending on Prouoluunt. This interjection of the clause is justified by the poet's wish to connect closely in words, as they are in nature, the terrific sound in the sky with the rising of the huge masses of rock which are ejected from the crater, and carry with them quantities of sand. [The MS. reading truncaeque ruinae Prouoluunt atque atra sonant ex. Karenae leaves Prouolunt without an accus., and must I think be wrong.]

469-473 describe the fantastic shapes which the ejected rocks assume. They have a human semblance, some like troops under defeat, some maintaining a sturdy resistance to the flames: here the burning lava refuses to give in and spreads out its contingents, there it is gradually abating, and its force dying down.

468 incertae, irregular, i.e. such as might present a different notion to different observers.

469 Birt compares 185 Pars igni domitae, pars ignes ferre coactrae.

469 domitū stantis, as in so many cases in Catullus, xvii. 24, xxii. 12, xliv. 18, 1xiii. 53, lxiv. 186, lxvii. 32 ; in Tibullus i. 5.28;

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Propertius iii. II. 46 ; Luc. v. II8; and several times in Sil. Italicus and Martial: so too Stat. Theb. vi. 551. (Ramsay, Manual of Latin Prosody, pp. 273-277. Add Gratt. Cyneg. 142.)

Munro's domitast stontis sounds to me very harsh ; if any change be needed, I should prefer domita: at stantis. stanti $C$ Rehd. and so Sudhaus, =' part is firm strength (robora) for a standing fight.' With the genitive, robora (sc. sunt) nearly $=$ ' is a sturdy standing fight,' i.e. is the semblance of such a fight: logically this is better.
470 recipit admits the approach of the flames. Ov. F. v. 403 recepta . . . toto corpore pestis erat; M. xi. 416 intima frigus ossa receperunt. So recipere ferrum of a gladiator taking his death.
hinc indefessus anhelat for hinc defensus $a$. of $C$ was suggested by the present writer in 1887, J. of Philol. p. 308, and I find the same conj. in Sudhaus' ed. of 1898. indefessus (sc. hostis), the fire.

471 aperit se comes into clear view, as in Aen. vii. 448 Tantaque se facies aperit, or possibly 'opening out,' as Quintilian i. prooem. 3 speaks of his subject opening out more widely, latius se aperiente materia.
spiritus is explained by Sudh. and Birt as 'gas-hauch,' its usual sense in this poem. The combination with decrescit would better suit its more common use, 'high spirit,' 'fierceness,' 'vehemence': so crescit licentia spiritus, Sen. de Ira, ii. 2 I. 3.
[I cannot agree with Sudh. in referring indefessus to spiritus, as if aperit se hostis could be quasi-parenthetical, expressing the result on the lava (produced by the intensity of the spiritus), of opening its pores: nor with Birt, who conj. donec defessus for hinc defensus of $C$.]

472 laeto, 'triumphant.'
tropaeo. Trophies were sometimes constructed of stone: this may have determined the choice of the word.

473 castra sub ipsa: some of the rocks ejected lie close to the crater: this would represent castra sub ipsa.

474 sqq. After a simile (469-472) which certainly gives but a poor impression of his powers, the poet again returns to the prose of actual fact, and describes the look of the lava-stone

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(1) $474-476$, as it burns in single specimens, (2) in a heap, (3) in a stream.

474 si quis lapidum. He imagines his reader coming upon a piece of rock lying by itself, and burning at its surface, if this is the meaning of summo igni: it cannot = maximo (Munro), and would be a contradiction in language if it meant 'reaching from the centre to the top,' i. q. penitissimo: see on summis causis, 158. The only other sense possible is, 'the fire at the top of the volcano,' i.e. in the crater: but how could such a fact be ascertained ?

475 is thus written in $C$ :
Asperior sopitaes et quaedam sordida faex est.
sopita est Rehd. Arund.: scobis is P. Pithou: scabres Scal.: species Munro: solito est Dansté: sopita Le Clerc: tophis Franke. The word is still unemended. sopito the present editor Journ. of Philol. 1892, p. 235, and so before me Maehly.

The only palaeographical clue yet offered for sopitaes is Munro's suggestion that -aes represents a nom. fem. in ees; this is a frequent phenomenon in MSS.; but the actual word which Munro suggested, species, cannot be thought likely. In Postgate's Corpus I have printed Maehly's conj. sopito, which is possible Latin and makes fair sense: it would be dative, sc. igni, when the fire is quenched its residuum is a dirty kind of slag.
[Can sopitaes be a corruption of sacptis or saepteis? see on 409.]

476 cernes $C$ with the other MSS. 'You will see' if you make the experiment, 195.

477 exiluit sublata $=$ exiluit et se sustulit. caducis saxis, another of the datives our poet affects.

478 Congeries: 206 Congeries operit saxorum et putris harena. angusto uertice surgunt is considered by Sudh. and Hild. parenthetical, the apod. to $u b i$ in 477 thus beginning at 479 Sic ueluti in fornaie. This seems to me doubtful, though it gives ${ }^{1}$ a good meaning, since the gradual up-tapering of the

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stones would prepare the way for the comparison of these rock-heaps to a kiln. I prefer to make ang. u. surg. the apod. to $u b i$ : 'they rise with a narrowing apex,' i.e. narrow gradually as they mount upwards. [Le Clerc conj. sursum, Jacob surgens.]

479 sic ueluti, ' just as in a kiln': sic adding to the exactness of the description.
fornace is a very general term: 'here it clearly means a fornax calcaria or lime-kiln, fully described by Cato, de re Rust. 38 ; his proportions are 10 feet broad at bottom, 3 at top, 20 high; and hence we get a good notion of how a heap of these stones would go on burning till reduced to cinders, after the loss of the part that turns liquid,' Munro.

480 subit altius, if rightly given by MSS., refers to the limestone in the kiln, not to the lava which is compared with it : for the fluid part of lava is immediately described not as evaporating, but as pouring down the mountain in a gradually increasing flood. [Baehrens conj. abit altilis.] Transl. 'Just as in a lime-kiln the stone is calcined, losing in evaporation the whole of its fluid part when burnt out in the veins of the stone.'

481 opibus, its wealth, what gives it value or importance among its brother stones: its real substance.
leuis et sine pondere pumex Excutitur, 'it is sifted off a light imponderable pumice'; nearly $=$ quod eius excussum est fit pumex. Vitruvius mentions a kind of pumice called spongia about Aetna, ii. 8. 3.

482 liquor, the fluid lava which gradually swells into a flood.
483 mitis is ill supported by Vergil's Mitis ut in morem stagni placidaeque paludis Sterneret aequor aquis, Aen. viii. 88 for no one would think of comparing a lava-flood with a lake or marsh : if genuine it must refer to the slow motion of the liquid in its first beginning, before it assumes its more rapid and destructive character. This would suit tandem Incipit. No conj. of any likelihood has yet been offered.

484 prunis C: primis Arund.: pronis Suringar, and so Munro. It is difficult to decide: primis need not imply more than that at whatever point in the crust the lava broke out, it began with pouring down the slopes of the hills, then by

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degrees advanced, on reaching level ground, to a distance of twelve Roman miles. pronis is poetically better, suggesting one cause of the progress of the lava-flood, namely the sloping nature of the descent which it has to traverse before reaching the level.

486 curtis of C, cartis of Rehd. Arund. is probably certis (Wernsdorf). The steady resolute advance of the lava-stream is one of its most alarming symptoms.
[Munro preferred curuis, Birt tortis. Sudh. retains curtis, 'trummerführenden Feuerstrom' or 'trummerartige Feuermassen.' I do not quite understand this, and Birt thinks it impossible. If curtis was written by the poet, it ought to mean 'short,' ' abridged,' i.e. dwarfed and not of the fully-developed size and altitude which lava-billows sometimes assume. Such an abridged height might, I suppose, mark the lava-waves on an unobstructed level, where there is no slope to give them extra dip and no obstacle confronts them to cause the climbing, which modern explorers so often mention as occurring at intervals in the lava-stream's progress ${ }^{1}$.

487 'No massy obstacle bars the way ineffectually,' frustru, because when any such barrier does present itself, the lava overpowers it, climbing, for instance, high walls. The construction is somewhat akin to Cat. lxiv. 103 Non ingrata tamen frustra munuscula diuis Promittens.
simul omnia pugnant, not ' everything is fighting on the same side,' but 'everything is in conflict at the same time.' The stream takes into itself a variety of objects, carrying them along with it : rocks, stones, trees, boughs, large masses of earth, \&c. These clash and collide with each other. Similarly, Ovid M. v. 150 coniurata undique pugnant Agmina.

488, 489
Nunc siluae rupesque notant haec tela solumque Ipsa adiutat opes facilesque sibi induit amnis. C.
Of the emendations offered for notant, two are more likely

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(palaeographically) than the rest: rotant of Wernsdorf, natant of Baehrens.
rotant I would explain: wood, cliff, and pieces of soil are the agents that launch on their course ${ }^{1}$ these weapons of death, viz. the lava-waves that spread destruction where they come, as surely as the missiles of an invading army.

This leaves Nunc to stand by itself with little meaning, 'Now you may see.' The sense is besides obscure.
natcut is the word we should look for in a description of the lava-flood: the substances it absorbs, if able to resist the fire, swim on its surface; then haec tela might be hic terra ${ }^{2}$, in which hic would answer to Nunc. Alzinger's objection that the substances are burnt and therefore cannot swim, is true of the whole result, but not of any moment during which the stream is observed: a large mass of rock or a solid piece of timber is not reduced without some resistance. Brydone, Tour, p. 85 , tells a story of the eruption of 1669 which illustrates solumque. The lava-stream encountered a vineyard planted on an ancient lava, the crevices of which the liquid poured into, and filled them up, till by degrees the whole vineyard began to move off; it was carried on the surface of the stream to a considerable distance, and though the greater part of it was destroyed, some part remained to the time when Brydone visited Etna (1770) ${ }^{3}$.
489 Ipsa seems an error for Ipse (amnis), hardly for ipsum (solum). faciles was thought by Kooten to be an error for
${ }^{1}$ Or perhaps 'whirl round' the various substances which are absorbed.
${ }^{2}$ terra is a conj. of Haupt's.
${ }^{3}$ This is told in a more reliable form by Borelli, p. 24, and dated April 4,1669 : ' Peruenerat profluuium illud ex liquida et saxosa materia usque ad collem cretaceum uinetis undique consitum religiosorum Societatis Iesu, et postquam undique flumen ignitum collem circumiuit, eumque maximo impetu percussit, arietauitque, tandem collem cum uineto integro transtulit e pristino loco usque ad fundum alienum, incedebatque uinea cum eius solo ueluti innatando pensilis, quo usque superueniente altiori profluuio materiae ignitae post paucos dies denuo a glarea repleta et cooperta tota uinea fuit.'

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faciem, as Ovid has induere uultum figuram formam faciem. Faciles, however, is defensible, sc. opes, the lava adjusts (or conforms) to itself the easily assimilating materials that float on it, rock, earth, timber, \&c. ${ }^{1}$

491 Vtpote qualifies incequalis. The unevennesses of the ground cause the lava to expatiate leisurely (perpascitur) : as a flock browse here and there at their will.
492 Ingeminant, neut., as in G. i. 333 ingeminant austri.
stantibus undis might be abl., as Sudhaus explains, 'while the waves (of lava) rear up,' or as I have translated it, 'sounds noisily with up-standing waves' (so also Birt). It is, perhaps, more probably dat., ' calls impatiently to the standing waves,' sc. to come on; comp. increpitare, Prop. ii. 26. 15, and Lucr.'s hoc alicui nostrum sic increpet ipsa, iii. 932, where, however, the accus. hoc makes a difference.
[Munro, reading ingeminat fuctus, translates '" it dashes with a loud noise its waves in motion on its waters which are standing," i. e. which have stuck in the hollows (491).' On this view fluctus must be supplied as accusative after increpat.]

493 Sicut cum rapidum curuo mare cermulus aestu of C can only be retained by isolating cernulus, sc. amnis, 'dipping forward, as when some violent sea (dips forward) with a cresting tide'; cernulum est supplied to mare from cernulus. But Sicut cum, as I suggested in 1892 (Journ. of Philol., p. 231), may very well be an imitation of Homeric $\dot{\omega} s{ }_{\mathrm{s}}$ ört.
cernulus, or a word ending in -us, is found in all the MSS. But the construction which it necessitates is so harsh and unusual as to make Jacob's conj. cernulat more than probable. Nettleship, Contributions to Latin Lexicography, p. 410, shows that cernulare, as well as cermuare, was an existing form.
[Vollmer's turbo for curuo seems to me wrong: curuo (кरิ $\mu a$

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$\left.\kappa \nu \rho \tau \omega \theta^{\prime} \nu\right)$ is the right epithet to aestu, and well accords with the arched shape of the waves implied by cermulus or cernulut; but there is no idea of a hurricane or whirlwind in the passage ; nor can agit well be dragged from its place in another clause to give a verb to cernulus turbo. If turbo was written by the poet, which with Birt I think unlikely, the verb would more naturally be increpat, 'strikes a rushing sea'; but what then is aestu ?]

494 Ac primum tenuis imas agit ulteriores Progrediens late diffunditur et succernens. C.
494 tenuis . . agit (sic) Rehd. simas the Helmstadt MS.: sinuans Scaliger: simas Munro: simans the present editor. In the Journ. of Philol. 1892, p. 231, I had suggested that simas (? cymas), 'an architectural moulding, hollow in its upper surface, but swelling below' (Rich, Companion, p. 603), might have been transferred here to the undulation of a wave stirred, but not strongly, by the wind. This would supply a noun with which tenuis (accus. plur.) would agree.

Munro extracted an intelligible sense by changing imas to simas: he punctuated thus

Ac primum tenais, simas agit ulteriores.
'Its undae (492) are first tenues, then, as they go on, become more and more simae, curling or turned up.'

Hardly enough, perhaps, has been said about the unusual rhythm at the end of the verse ulteriores: yet this is the only certain instance in Aetna of such a licence. Nor has it been observed that the very same word occurs in the same place in Germanicus' Aratea 429 Breysig:

Huic primos tortus crater premit, ulterioris Vocali rostro coruus forat.
Yet the rule which the two poets followed in allowing this pentasyllable to form the fifth and sixth feet of a hexameter may well have been the same, namely, to make a pause after the fourth foot, and to make this foot not only a dactyl, but a dactyl of which the $\cup \cup$ form a separate word (agit, premit).

On this hypothesis I write the verse of Actna thus:
Ac primum tenuis sima $n$ s agit, ulteriores
and mark a lacuna after 494. Transl., ' and first drives them

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(the waves) on, small in size and curving them flatly: such as are farther on [larger and with more of a billowy look.'] With simas (? cymas), 'and first traces (agit) only slight $u n d u$ lations.'
[Birt, Philol. 1898, p. 636, retains imas of MSS.
Ac primum tenuis, imas agit ulteriores,
'and first pushes on waves of small size, afterwards, when they have plunged into a valley ${ }^{1}$ (imas), spreads them further out,' and so Hildebrandt, Beiträge, p.24. But (1) could imas possibly mean this? (2) utteriores is palpably opposed, not to tenuis, but to primum, as Munro saw.

The difficulty of imas is not solved by so violent an interpretation. It is safer to accept the milder alternative of supposing that $s$ of simas has fallen out after tenuis, the more so that this is actually found in the Helmstadt MS.]

495 succernens was first translated by Munro 'sifting out,' i.e. the stones not yet molten and other substances. And so Birt, p. 636. After this verse there is obviously another lacuna.

496 ripis was explained by Le Clerc and Wernsdorf of riverbanks, on reaching which the lava (fumina) halts: and certainly in 506 he seems to speak of its crossing the Symaethus as exceptional. It is far more probable that flumina and ripis are correlatives, and flumina being the lava-stream, ripis must be the outer or bounding edges of the stream on either side, which as the lava comes to a stand-still, are arrested with it.
durant, neuter, as probably in Verg. Ecl. vi. 35.
497 messis, a natural comparison, 'waving field of flame,' moulded on Vergil's seges horret Ferrea (Aen. xii. 663), a field of bristling sword-points : atraque late Horrescit strictis seges ensibus (Aen. vii. 525).

499 Effumat, 'discharges a fume' : än. $\lambda \epsilon \gamma$.
501 inflexa of MSS. is perhaps inflixa, an occasional form of the participle of infligo. Goetz, Thesaur. Glossar. Emendut.

pulsatos is referred by Sudhaus to the àvitviaia produced by cach impact, 'blows and counter-blows.' Plut. M. 929 סєî rò

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 conveyed by its striking' $=$ which it conveys in striking; in this case the process of striking and the actual blow are thought of separately.

503-504 Emicat examen plagis ardentia saxa Scintillas procul esse fides procul esse ruentis Incolumi feruore cadunt. $C$.
No verse has raised more discussion than 504 ; scintillas, esse, fides have each been treated as wrong; whence many diverse emendations. Scaliger changed scintillas to scintillant (which would imply an early confusion of $-\bar{a} t$ with -as), este fides to ecce fide; then procul fide would be like procul dubio: and ruentis (ruentes) nom. to cadunt. Le Clerc followed Scal., except that he wrote uide for fide: and so Wernsdorf.

D'Orville also accepted Scintillant, but wrote the rest of the verse procul este sudes, procul este tridentes, with the improbable meaning, that stakes and levers might as well retire, as they would be of no avail in getting rid of the lava.

In this conj. of D'Orville's, however, there is much to be said for este, a sudden apostrophe to curious observers to get out of the way: I have followed him so far, with the change of fides to pedes, 'away, ye feet, away with all your speed.' Cf. Plautus' propera, pedes hortare, Stich. ii. 2. 8. Sil. xvii. 28 procul hinc, moneo, procul hinc, quaecumque profinae, Ferte gradus. Sen. de Constant. Sapient. xix. I procul auferendi pedes sunt. The connexion of this with Incolumi feruore cadunt is thus very clear, 'away with all speed, for the burning masses lose none of their glowing heat in falling.'
[Haupt wrote the passage
ardentia saxa
Scintillae procul ecce nides procul ecce ruentis Incolumi feruore cadunt.
Munro follows $C$ without alteration, Scintillas procul esse fides, procul esse ruentis.
'The constr. is saxa, scintillas procul esse fides est plagis: the fact that burning stones, that sparks are far away, far away as they fall to the ground, is a proof that this is caused by blows.'

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Sudhaus:
Scintillae procul ecce fides, procul ecce ruentis (or, ruentes).
' The sparks, see there in the distance, are proof thereof (of the lava still retaining its heat), see there in the distance, the falling sparks, for they do not lose their glow,' thus agreeing with Munro that fides=the proof, voucher: cf. 515 Et figulos huic esse fidem.]

505-507 uerum impetus ignes Simethi quondam ut ripas traiecerit amnis Vix iunctis quisquam fixo dimouerit illas. $C$.
505 ingens Baehirens 506 Si uel fumanti Rehd. Arand. uel Su
This is obviously a corruption of Simaethi. Ribbeck mentions Sumoetia as a v.l. in Aen. ix. 584 quondam is omitted in Rehd. $\quad 507$ uncis the present editor, J. of Philol. 1887, p. 309. I have since found among the vv. ll. of MS. D'Orv. x. i. 6.6 unco faxo Munro.

In 1887 I wrote as follows:
The poet 'here contrasts the impetuous onset of the lavaflood, which was sufficiently strong to carry it over the bed of the river Symaethus, with the utter immobility of the same lavastream when hardened and solidified afterwards. Hence $u t$ is "though": illas are the banks which no effort of human skill can, afterwards, part clear again from the immovable lava-mass which now crosses them. But iunctis, though retained by Munro, is so extraordinarily harsh that I think it must be wrong, and I would read for it uncis, grappling-irons or grips which might naturally be used for hauling up heavy weights, or getting stronger hold upon them.'
iunctis, if right, must be ignibus, illas, sc. ripas: in this Munro, Buecheler, Sudhaus are agreed.

Munro, however (1867), held a different view of $u t$. 'But when its force has carried the stream of fire over the banks of Symaethus, scarce any one, I warrant (faxo), will sever them from the fiery mass that has joined them.'

He therefore explained $u t$ 'when'; if so, quondam must be ' at some time.'

Sudhaus explains ut quondam 'if only some day': izunctis,

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sc. ignibus, abl. absol., 'supposing the fires to have joined.' fixo (amni) uix quisquam dimouerit illas (ripas), 'will scarcely' part those banks away to free (the course of) the now fixed river,' i.e. will part the lava-masses and make a free passage for the temporarily-arrested water. He here follows mainly Buecheler.

Buecheler, however (Rh. Mus. liv. p. 5), differs from Sudh. in explaining ut in close relation to Incolumi feruore cadunt, 'but they fall with such an impetus as at some former time to have carried the fire across the Symaethus: at that time it must have been a difficult task to recover the course of the stream : and in our time it takes often many days to move the lavamasses out of the way.' The position of ut not at the beginning of its clause, but removed from it by three preceding words, would be very Ciceronian, e.g. Sest. xliii. 93 uillam aedificare tantam, tugurium ut iam uideatur esse illa uilla quam . . . olim in contionibus explicabat.

The main points of doubt are (A) the meaning of ut quondam, (B) of fixo.
A. (1) ut quondam in Vergil $=$ ' as at some time,' G. iii. 99, iv. 261. This cannot be the meaning here: nor, 'as once,' Aen. v. 588.
(2) quondam in all the other four Aetna instances quoted in Wagler's Index $=$ formerly.
(3) The combination ut quondam=' when at some time,' is so rare as to be almost unexampled.
(4) uerum (505) has a special attraction to $u t=q u a m u i s$, 'however, allowing that.' Dräger, Hist. Synt. ii. p. 730, quotes two cases. Cic. pro Tull. 54 uerum ut esses durissimus, and 56 uerum wt hoc tibi credam. This makes slightly against Buecheler's view.
B. The easiest view of fixo is to consider it a participial substantive: hausti, Aetn. 407, exhausti, Geor. ii. 398, which Servius explains as exhaustionis : thus fixum $=$ ' a state of fixity.' So solitum, debitum, constitutum, exspectatum, \&c.; cf. corruptum (Cels. v. 28. 13).

The choice seems, therefore, to lie between Buecheler's view and my own. If the former is right, and $u t=$ 'so that,' Baehrens' ingens for ignes would make the meaning clearer, and take from

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the abruptness caused by the omission of est, 'but its onset is enormous, such that at some time in the past it crossed the Symaethus.' On my view, it makes little difference whether ignes or ingens is read ; the real difficulty is to give $u t=$ ' though,' an adequate meaning. Such a sense I find in the contrast of the rushing lava in its liquid state, and the immobility which sets in after it has cooled and hardened.

506 Symaethi here, and so Verg. Aen. ix. 584. Sy̆maeth. Ov. M. xiii. 750, 879, Sil. xiv. 232. Freeman, Hist. of Sicily, i. p. 8 I , ' It is in the fields of Catania, and in the highlands behind them that we see, as nowhere else in Sicily, a river-system of some considerable extent. The Symaithos drains a large part of the island; it receives tributaries from several points of the compass, and their united waters enter the eastern sea by a single mouth.' Silius Italicus speaks of its yellow waters rapidique colunt wada flaua Symaethi, xiv. 232.

508 'dies $C$ and all MSS. pedes D'Orville. Though this emendation is accepted by Wernsdorf, Munro, Baehrens, I venture to doubt it. For it involves two suppositions, each of which is purely hypothetical: (I) that pe of pedes might be absorbed in the former pe of persaepe; (2) that des was then changed into dies. This implies a sort of corruption in the text of the poem which can hardly be paralleled in it elsewhere, if we take $C$ as representing its earliest and best condition. And the change is certainly not necessary: for the masses might quite as well be described as lying immovable for twenty days together as buried twenty feet in the ground.' J. of Philol. 1887, p. 232. Sudhaus has restored dies (1898). Vicenos is a necessary emendation: uicinos can have no meaning.

509-534 Beware of clinging to the delusive belief that the lapis molaris is not uniform in substance, but liquefies in virtue of one of its constituent portions, hardens in obedience to another, just as when potters' clay is submitted to the action of a furnace, it has an inner substance which fuses, distinct from the rest. It would be truer to compare the molaris with copper under smelting; whether smelted or not, you recognize the copper ; so the molaris, whether in its liquefied state or not, conserves its characteristics unaltered. Its black colour is alone

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enough to prove how truly it is always one and the same. But I would not deny that particular kinds of stone, besides the molaris, have the property of burning fiercely: yes, but they do not liquefy, unless brought in contact with the molaris.

511 fauillae proprietate, 'by their cinderous property.' Munro shows that this use of proprietas is common in the younger Seneca. It is frequent also in Pliny's Natural History and Vitruvius.

5 I 2 simul concrescere $=$ coire et concreşcere.
siue, 'or it may be,' 'or perhaps.'
513 i. e. quod flagrat, esse sulphur commixtum bitumine.
514 robora, sc. cretae, the inner substance of potters' clay.
515 huic fidem, an attestation to this fact : i.e. potters may be appealed to as vouchers for its occurrence. Liv. xxi. I3. 3 uestra causa me loqui quae loquor uel ea fides sit.

517 signum commune $=\sigma \eta \mu \epsilon i \neq \nu$ коьvóv, a sign which has more than one application, opposed to proprium, itoon [Sudh.]. Similar is the use of loci communes or proprii, ad Herenn. ii. 6, arguments which may be used alternately by accuser and accused, or arguments which only an accuser, or an accused can employ. The constr. is sed hoc, utpote signum commune, leue est nec nisi irrita causa et carens firmamento: 'this, as a mere general sign, is of slight weight, and is a trifling argument that wavers dubiously.'

519 arguti, 'ringing,' as arguta acra, Sil. xvii. I8, I Cor. xiii. I $\chi^{a \lambda \kappa o ̀ s ~} \eta \chi \hat{\omega} \nu$. Sudh. wrongly explains it as 'distinct,' ' expressive' =è̀raproîs.
acris et ignis, MSS., perhaps rightly: 'for such as is the quality of copper and fire, when copper has been fused,' i.e. just as in these, when combined the one to fuse the other, the substance of the fused metal remains substantially unaltered. But though this is possible, the poet wishing to emphasize by the double genitive the combination of the two elements, the fusing fire and the fused metal, it is more than probable that et ignis is, as Scal. thought, a corruption of ab igni.

520,521 is so written in $C$ :
Cum domitum est constat eademque et robore saluo
Vltraque ut possis aeris cognoscer portam.

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520 Constans Haupt, Munro. 521 Vtraque Munro, 'in both cases,' i.e. both fused and solid. cognoscere Rehd. Arund. portam Rehd. Ar.: formam P. Pithou in D'Orv. x. 1. 6.6 and so Baehrens: partem Le Clerc: sortem the present editor.

Most critics, I believe, will recognize here that MSS. are corrupt. Constat before eadem is metrically faulty, and would be an easy depravation of constūs ; again, after uelut natura est aeris cum domitum est, we look for an adjective co-ordinate with eademque et robore saluo, not another final verb like constat. Vltraque for Vtraque is one of the commonest forms of mediaeval miswriting. Whether portam is right, or is an error, possibly for formam, is an open question.

Sudhaus, after Buecheler, translates 521 as the MSS. give it, 'and, to proceed a step further (ultraque), allowing you to recognize (when you see it) a door of bronze': the scientific observer being supposed to find in aes, even when he sees it in door-form, a speaking and indubitable demonstration of the constancy with which a metal retains its natural quality unaltered.

Vltraque, 'going farther,' i. e. when a farther step in working up the metal has been taken, and the bronze assumes the shape of a door.

This use of ultraque needs the support of other instances; it is an awkward way, if genuine, of confirming the general statement as to the constant quality of aes, by a further appeal to the metal worked up into a particular shape, i.e. a door. To my feeling it is too awkward, too prosaic, to accord with the dignified, even where matter-of-fact, Muse of our poet.

Vtraque, before or after fusing (Munro).
partem. The amount would be different. sortem, my conj. for portam of MSS., would express the same idea with more particularity, 'the allotted share,' or 'the share assigned' to copper. Or, partem may mean only that in any given quantity of mineral in which copper is present, it is easy to recognize and distinguish the presence of copper whether before or after fusing. This would agree with Munro's ' copper you know to be copper after it is fused as well as before.'

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525,526 Few vv. are so difficult as these. $C$ gives
Quin etiam externam multis color ipse refellit
multus Rehd. Arund. resoluit Rehd.
To what noun does externan refer ? Sudh. supplies materiam, which is so far off as to be nowhere in sight or memory. I had thought of naturam, which occurs five lines before; this would give a good sense: any idea of an extraneous substance in the lava-stone is disproved by the colour. But etiam may be the remains of a truncated accusative, such as speciem (often written spetiem): spec.extern.might be 'an alien semblance,' or possibly (J. of Philol. 1887, p. 233) 'an external look' in which the lapis molaris might resemble other stones and be thought to partake of their substance or nature. multis of $C$ is explained by Sudh. ' with much circumstance,' ' with much positive assertion,' as if a legal case were being tried, and the pleader were arguing at length against such a view. This seems forced: multis would more naturally be 'for many,' i. e. in the judgment of not a few who have examined the point (whether Greek writers like Posidonius, Strabo, or the long array of names mentioned in Seneca's Naturul Questions, or practical Roman travellers with whom the poet had discussed the question) : or he may have written multus, as I found in Rehd., a pervading black colour, such as Strabo states of the lava-stone.

526 non odor aut leuitas. The $\dot{\delta} \boldsymbol{\mu} \mu$ and $\kappa$ кov申ótns of minerals are often mentioned in the fragm. de lapidibus ascribed to Theophrastus. Speaking of the friable stones of Binae, he

putris magis ille magisque may be parenthetical, and explain leuitas (Sudhaus) : I have preferred to regard the words as closely connected with Vna operis facies. Then (1) putris magis ille magisque, Vna operis facies are opposed to each other, 'the stone decays more and more, (but) the way it works is one and the same'; or (2) the first magis is correlative to the second magisque ; i.e. putris magis ille, magisque Vna operis fuczes nearly = quo magis putris ille (lapis est), (hoc) magis una operis facies (est).

527 perque omnia occurs in the same part of the verse in Manil. i. $213, \mathrm{iv} .160$; in both places -que is 'and.' Here

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que is trajected from its proper position after cadem to the second word.

529 propria, a property peculiar to them, distinct from the common nature they share with other stones: so Seneca ad Helv. viii. 2 opposes natura commumis and propria uirtus (our individual virtue). propala of $C$ and Rehd. is defended by Sudh. as $=\pi \rho o o^{\delta} \eta$ गos, a quality which is open to the senses, and appeals to our eyes. But the word is not known to occur elsewhere. Possibly propria became propala from I looking like L: we might compare delecta for deiecta in 290.

530-534 are thus written in $C$ :
Quiinipsis quaedam siculi cognomina saxis Inposuere fridicas etiam ipso omine significarit Fusilis esse notas numquam tamen illa liquescunt Quamuis materies foueat sucosior intus Nec penitus uenae fuerint commissa molari.
530 frichas Rehd. Arund. 531 atque ipso nomine signant Rehd.: et ipso nomine signant Arund. 532 Fusilis esse notae Maehly 533 succentior Rehd. Perhaps succensior, ' more inflammable' 534 Ni Le Clerc commista Le Clerc.

Here the chief point of doubt is 531. Our two families of MSS., $C$ on the one hand, Rehd. and the fifteenth century codices on the other, differ signally in their tradition: $C$ gives the unmetrical fridicas etiam ipso onine significarit; Rehd. and Arund., frichas atque (et Ar.) ipso nomine signant.

It is not certain that nomine signant, which all editors adopt, is right: for ipso nomine after ipsis cognomina saxis in the preceding verse is tautologous. C's omine would have a possible meaning 'presage,' the word, whatever it was, conveying in its sound an anticipation of the idea of fusing. Again with ulteriores before us in 494, we cannot at once pronounce against a pentasyllable like significarit, especially with an infin. esse following : a construction more properly belonging to significare than to signare. Georges gives only one example of signare followed by acc. and inf. (from Hist. Augusta).

But what shall we make of fridicas or frichas? Scaliger suggested (I) that it might contain the stem $\phi \rho \mathrm{I}^{-}$: (2) some modification of $\chi \epsilon i v$, perhaps chytas: (3) of $\dot{\rho} \in i v$, e.g. rhytas.

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To us the first impression is a palaeographical one: if we find fridicas in C, frichas in the fifteenth century MSS., we recall other cases where similar expansions have occurred, e. g. materia for maria, 569 ; Fasidicos for Phasidos, Catull. lxiv. 3 ; perhaps elocridicos for Locridos, Catull. lxvi. 54.

On this view we should regard frichas as the more original, fridicas as the later expanded form: and as both persistently retain $f$, the word cannot be a derivative of $\chi$ civ. But it might well be either of Scaliger's other suggestions. In 1887 I stated my belief that the $f$ was a survival of the digamma, Fputas or

 $\sigma \kappa \lambda \eta \rho o ́ \nu$.

Scaliger's other suggestion that the word contains the stem $\dot{\phi} \rho v \gamma-$ has lately been reaffirmed "by Birt (Philologus for 1898 , pp. 637,638 ), who contends that the word which in Plin. H. N. xxxiv. 135-1 37 appears in the accus. as diphrygem or diphryga, and in the nom. sing. as diphryges (remanet), meaning 'bis tostum,' twice-smelted, a slag or residuum of which Pliny mentions three kinds, is latent in fridicas of $C$. This, he thinks, is an error for diphryggas with et ipso nomine signant, or perhaps for diphryx (with et iam i. n. signant). The passage is as follows:-Fieri enim traditur ex lapide pyrite cremato in caminis donec excoquatur in rubricam. fit et in Cypro ex luto cuiusdam specus arefacto prius, mox paullatim circumdatis sarmentis. tertio fit modo in fornacibus aeris faece subsidente. differentia est quod aes ipsum in catinos defluit, scoria extra fornacis, flos supernatat, diphryges remanet. quidam tradunt in fornacibus globos lapidis qui coquatur feruminari, circa hunc aes feruere, ipsum wero non percoqui nisi tralatum in alias fornacis, et esse modum quendam muteriae, id quod ex cocto supersit diphryga uocari.

Dioscorides, v. 119 , gives a very similar account : $\tau \grave{o} \mu \grave{\nu} \nu \mu \epsilon \tau \tau \lambda-$



 oiovei фрíyєo $\theta a \iota$.

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Against this may be urged :

1. סıфpvy's suggests, not melting or fusing, but roasting. The poet says the name intimated fusibility, and gives no hint of a double action of fire.
2. Neither Pliny nor Dioscorides connect the diphryges with Sicily; both with Cyprus: a particular Cyprian clay was first dried in the sun, then burnt in a wood fire, whence the name.
3. The pyrites ${ }^{1}$, which when burnt in an oven, donec excoquatur in rubricam, became one kind of 'twice-baked' ( $\delta \iota \phi \rho v \gamma \epsilon \bar{s})$, Pliny's first, Dioscorides' third species, does not seem to have been the molaris or lava-stone, as Birt supposes, though this was sometimes called pyrites. Pliny would have been careful to prevent confusion on this point: and the black colour of lava is against it. Nor, indeed, does the poet of Aetna say that lava had a name in Sicily which implied its fusibility: he says ipsis saxis, having just before mentioned that particular kinds of stones had the property of burning, and that these were distinct from the molaris.
4. diphryx, which Birt infers from diphryga, is not known to occur.

Kaibel's rhyacas ( $\rho \dot{u} a k a s$ ) can hardly be right, as $\mathfrak{\rho} \dot{a} a \xi$ is recurrently the lava-flood, not the name of a stone.

Rejecting fridicas, we may perhaps elicit from frichas, the shorter and seemingly more original form,
(1) Imposuere Fpúdas et iam omine significarunt • or (2) Imposuere foúóas et iam ipso nomine signant. (1) is assailable palaeographically, because significarit ( $C$ ) looks like a mere miswriting of significant, and this might originally have been an explanation of signant: again $C$ equally with Rehd. and Arund. has ipso, and this part of the tradition, though tautologous, seems reliable; if it is, nomine is almost certainly right, not omine : again, as diction, omine would be a little unusual. Ovid is specially fond of the combination signare ( $-r$ i) nomine: F. ii. 862 signatus nomine mensis; M. viii.
${ }^{1}$ From Dioscorides v. 142 it might seem that the pyrites of v. 119
 stone there described.

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540 signataque saxo Nomina conplexae, lacrimas in nomina fundunt ; Her. xiii. 66 Signatum memori pectore nomen habe.

532 Can notas be retained? If I were bent on following the MSS. alone, I should pause before accepting notae, 'of fusible character,' for though this is much neater, notas is explicable: the Sicilians in the word by which they describe certain actual kinds of stone imply that they have marks of fusibility. fusilis would thus be genitive of a neuter fusile.

533 foueat is not 'cherish the fire,' for no such accus. can be got from the passage. The only possible accus. is the stones themselves ( 532 numquam tamen illa (saxa) liquescunt), which possess a more fluid substance within to keep them warm or maintain them in a state capable of being fomented into flame (cf. fomes), just as he speaks before of fire glowing in pingui suco (395). Rehd. however has an interesting v. l. succentior; whence I conj. succensior, a comparative of the participial adj. succensus, like instructior, apertior, acceptior, \&.c.

534 Sense and logic require the change of Nec to Nei or Ni , 'unless.' Munro alone retains Nec, translating, 'Nor will those stones have been properly matched against the structure of the molaris in their inner substance,' which extracts from the words more than they should naturally mean. Commissa, Sen. ad Marc. 23 ignis wiuacior est, qui cum lenta ac difficili materia commissus fumoque demersus ex sordido lucet.

535-566 Let no one be surprised that the lava-stone is fusible. Heraclitus tells us that fire is the seed of all things, and that everything gives way to fire. We see that it is so in our own experiments with the hardest metals, bronze, lead, iron, gold. True, the lava-stone does not succumb readily, with a small fire, or in open daylight; you must have a close furnace, and a fire of more than average strength; then it will fuse. And where can you find a furnace like Aetna; nurse of secret fire, only comparable with the fires launched by Jupiter ; this too seconded by a tense spirit which is forced out of the narrow pores of the mountain?

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535-540 Quod siquis lapides miratur fusile robur Cogitet obscuri uerissima dicta libelli Heraclite tui nihil insuperabile gigni Omnia quae rerum natura semina iacta Sed nimium hoc mirum densissima corpora saepe Et solido uicina tamen conpescimus igni. C.
535 lapidis is in Sloane 777537 Heracliti et ubi Rehd. Arund. gigni all MSS.: ab igni Scaliger. D'Orv. x. I. 6. 6 however gives igni as a marginal v.l., and though this variant is there made to refer to the words et ibi (which follow Heracliti in Pithou's Epigrammata et Poematia Vetera), it may originally have been a survival of a tradition which made 537 end with igni, not gigni 538 After rerum Baehrens added in. Sudh. alters quae into que e, retaining gigni in 537 539 Munro added a note of interrogation after mirum ; and so Sudh. Seminium the present editor, Journ. of Philol. 1887, p. 310.

Immense is the gain here from the Cambridge MS. C. It is not often that a simple word like tui assumes so remarkably perverted a form as et ubi or et $i b i$; further, Heraclite has become Heracliti in Rekd. Arund. In the rest of the passage $C$ shows nothing materially different from the later MSS.

The words Sed nimium hoc mirum are prima facie suspect. There is no trace in $C$ of a question: such a question is not in the style of the poem; euphony would require nimis, not nimium ; it is not going very far to trace in Sed nimium a depravation of seminium. 'This is the marvellous stock of all the seeds of things planted in the realm of nature.' Then Omnia is an attraction into the case of quac (Aen. i. 573 Urbem quam statuo uestra est), and the construction is Omnia quae in rerum natura semina iacta (sunt), hoc mirum seminium (eis) esse.

If I am right in this conjecture, fire must have been mentioned before, and gigni represents igni preceded by a lost $a b$, as Scaliger thought ${ }^{1}$. Probably the first letter fell out, and

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what remained was corrected into gigni. Thus the two statements which appear self-contradictory, (i) that fire can destroy everything, ( 2 ) that it is the creator of everything, are brought into marked antithesis by nihil, omnia, cach standing at the beginning of its clause. It is more than probable that the Greek dicta referred to began (I) with où $\delta \dot{\epsilon} \nu$, (2) with $\pi \dot{\alpha} \nu \tau a$.
[Sudh. keeps gigni with que e for quae and a question after mirum. Nothing born can stand against the eternal law of change, everything that springs from the womb of nature is seed laid for some future existence. But if Heraclitus was well known to represent fire as the element underlying all things, if Lucr. goes out of his way expressly to refute him (i. 635 sqq .) on this very point, it seems incredible that our poet should introduce a reference to him, when he is arguing about fire, and yet never mention the word at all.]

536 obscuri. Lucr. i. 638, 9 Heraclitus init quorum dux proelia primus, Clarus ob obscuram linguam. Munro there: ' $\delta$ бкотєшós appears first in the de Mundo 5, p. 396, b. 20 attached to his name ; Cic. de Fin. ii. 15 Heraclitus cognomento qui $\sigma \kappa о т \epsilon \iota$ ós perhibetur, quia de natura nimis obscure memorauit; Sen. Epist. I2. 7 Heraclitus cui cognomen fecit orationis obscuritas.' Add Plat. Theaet. 180 of the Heracliteans $\tilde{\omega} \sigma \pi \epsilon \rho$ ध̇к фарє́т $\rho a s$



537 nihil insuperabile ab igni. This might follow from the Heraclitean dictum (fr. lxx Byw.) $\xi_{v \nu o ̀ v ~ a ̀ p \chi \grave{\eta} ~ k a i ̀ ~ \pi \epsilon ́ \rho a s . ~ I f ~ f i r e ~ i s ~}^{\text {a }}$ the beginning of things, it may also be the end. Again (fr. lxxvii), ' Man is a fire that kindles and is quenched,' in which the same idea may be traced.

538 The language of Lucr. is very illustrative : i. 690 Dicere porro ignem res omnes esse neque ullam Rem ueram in numero rerum constare nisi ignem. Heraclitus maintained that fire was everything, and was the one true principle of things. Munro






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 condemn.'
539 Seminium, 'stock,' a Lucretian word. Munr. on Lucr. iii. 741. Serv. on Geor. i. 86 Sequitur Heracliti opinionem qui dicit omnia ex igni procreari.

540 solido uicina: nearly solid, next door to solid, as we say. The verse is metrically very effective.

541 animos, 'determination,' 'stubbornness': so patere extorquere animos, 404.

542 plumbi of MSS. is defended by Hildebrandt ; the nominative would be ignis. So in 404 exue robur is said of the person who submits the stone to fire, and so strips it of its substance; and so Aen. viii. 567 totidem exuit armis. [Generally however Vergil, our poet's chief model of style, uses exuere of the person or thing that doffs or puts off from itself, e. g. Exuerint (the trees will put off) siluestrem animum, G. ii. 51, and so in seven other passages ]

544 suspensis, pendent or high hung, because the smelting. funnel was raised to some height from the floor. The use of suspensio, suspensura, of the flooring of baths, as being suspended over the flues of a furnace upon low pillars (pilae) is very similar, Vitruv. v. Io. 2, Sen. Epist. 90. 25, Rich, Companion, p. 634. Ovid calls the fornax profunda, M. ii. 229.

545 Exsudant, 'sweat out their value,' i. e. discharge under the pressure of a furnace-fire what gives them value. Plin. xxxiii. 60 altera causa preti maior quod minimum usus deterit, another reason why gold is so valuable. With Exsudant cf. Vitruv. vii. II. 4 simul aes et ea harena ab ignis wehementia conferuescendo coaluerint, inter se dando et accipiendo sudores a proprietatibus (cf. 512) discedunt, where sudores are the transudations of the two substances (aes and harena) produced by a furnace-fire.
profundo, as in 257. Gray's Full many a gem of purest ray serene The dark unfathom'd cuves of Ocean bear looks like an imitation; if so, he must have thought profundo referred to the deep sea.

546 sorte. The abl. after obnoxius is found in the Digest, and the occasional use of the genitive also proves that it was normal.

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547 te iudice, if you judge for yourself, pronounce on your own opinion, not taking into consideration what others think.

549 paruis, sc. ignibus.
550 Candenti pressosque of $C$ is possibly right: the construction would be agedum, candenti fornace pressosque coerce, 'confine them (sc. ignes) in a white-hot kiln, and within close walls,' i. e. non ad caelum patentes.
agedum. The use of agedum in Prop. i. 1. 19-21 At wos deductae quibus est fullacia lunae Et lubor in magicis sacra piare focis, En agedum dominae mentem conuertite nostrae approximates to this. In both passages the word introduces something harder and requiring an unusual effort.

552 soluit uires, has its strength relaxed: see my note on Catull. xvii. 24.

553 sqq. are thus written in $C$ :
Quae maiora putas autem tormenta mouere Posse manu quae tanta putas incendia nostris Sustentare opibus tantis fornacibus aethna Vritur ac sacro numquam nec fertilis igni.
553 aurem Rehd. Ar.; perhaps artem moueri Rehd. Ar. Sudh. retains mouere. 555 Sustentare Rekd.: sustentari ed. Paris. 1507 tantis Rehd. Ar.: quantis Ald. $1517 \quad 556$ ac sacro I suspect is corrupt. Perhaps arcano nec Rehd.Ar.: non ed. Paris. 1507.

We cannot lightly put aside the fact that $C$ gives here two active infinitives mouere, sustentare for moueri, sustentare of Rehd., the less so that Rehd. itself has the active form in the second of the two.

The well-known avoidance of elision in long syllables like -ri by the post-Vergilian poets strongly supports here the tradition of our best MS. ; it might almost be said that sustentare should be retained at any cost.

It may, however, be objected that (1) in 293 mouere is probably a mistake for moucri; (2) the form of the sentence, ending as it does with manu= by artificial means, cf, manufactus, points to the passive, which is indefinite and general, rather than to the active, which introduces a single human agent; (3) if both mowere and sustentare are kept Quae autem maiora tormenta putas

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(te) posse mouere manu? Quae incendia tanta putas sustentare (te posse) nostris opibus? the omission of te in both clauses, and the supplied posse in the second, are both awkward.

These difficulties are considerable enough to suggest a latent error: if anywhere, in autem. The position of autem in 553 after the third word of the clause is exceptional, for such instances as Hand quotes, Tursellin. i. p. 578, are all drawn from comedy (Plautus and Terence), those cited from Cicero (p. 579) are almost all cases of autem after the second word. Brut. lxxix. 275 QVA DE RE AGITVR autem is an exception which proves the rule. Still, Lucretius has Et quod inane autenst, i. 1010; Vergil, Aen. vi. 808 Quis procul ille autem, and ii. Ior Sed quid ego haec autem, in which last autem follows the fourth word: enough, it may be said, to lay any scruple on this point at rest.

Since, however, both Rehd. and Arund. give aurem in 553, not autem, it is here, I repeat, if anywhere, that we should pause. For the grammatical doubt is reinforced by a MS. discrepancy.

If for autem of $C$, aurem of Rehd. Ar. we write artem, a subject is found for both mouere and sustentare, which does no violence to either clause: ' what engines, think you, can art bring to bear by human agency more potent, what fires can it sustain by help of man's resources,' to equal the furnaces of Aetna?

553 mouere Posse: the subject (if autem is retained) is omitted, as in Vergil's Aut uidet aut uidisse putat, vi. 454. Dräger, Histor. Synt. ii. p. 414, ed. I, says this omission is more frequent with the 3 rd person, less common with ist and 2 nd. He quotes de Orat. i. 22. Iol Dum mihi liceat negare posse quod non potero et fateri nescire quod nesciam. Fam. iv. I3. 6 putabo ad id quod uolumus peruenire posse. Roby, Gr. 1777 cites Cic. Caecil. xii. 38 Putusne posse facere, Rosc. Am. xxii. 61 Aut confitere huc ea spe uenisse, and three cases of te omitted after scribis.

555 quantis for tantis of MSS. I accept from Ald. 1517 with all edd. except Sudhaus. tanta . . quantis $=$ tanta inc. quantae sunt fornaces quibus Aetna uritur.

556 Vritur, as in Hor. C. i. 4.8 dum graues Cyclopum Vulcanus ardens urit officinas.

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arcano, 'secret,' 'mysterious,' suits the poet's conception of Aetna, as a centre of marvellous supernatural operations. 'Omnia quae uim sacram et diuinam quamdam habere credebantur, Poetis arcana dici solent.' Burmann. So Val. Fl. iv. 15 arcano redolentem nectare florem Quem penes alta quies liquidique potentia somni. Tac. Ann. ii. 54 hausta fontis arcani aque.

557 Sed non qui nostro feruet. Munro shows that this is a recurring form of diction in Seneca. Epist. 64. I Interuenerant quidam amici, propter quos maior fumus fieret, non hic qui crumpere ex lautorum culinis et terrere wigiles solet, sed hic modicus, qui hospites uenisse significet. Pers. v. 73 Libertate cpus est non hac qua ut quisque Velina Publius emeruit, scabiosum tesserula far Possidet.

558 caelo, compendious for caeli igni.
560 adstrictis faucibus, literally in Tac. Ann. iv. 70 of a man whose throat is tightened. Here the narrow openings of the mountain are adstrictae, 'confined' or ' compressed.'

561 contendere, 'to match themselves against,' as in a contest of strength, in which the ore will show a stubborn resistance.

563 Exanimant, 'empty the bellows of their air' : Forcellini quotes no other instance of this sense.
uentrum of $C(=$ uentum $)$ is obviously right against uentos of the later MSS., since the wind in the bellows is one and the same, not a number of different winds. agmine here of the body of wind formed by the pressure of successive puffs of the bellows. $\pi v \kappa \nu \hat{\varphi}$ бvat $\rho \in \epsilon_{\mu} \mu a \tau \iota$ might represent presso agmine.

564 forma, the conjecture of Christian Wolf for fama of MSS., must be right: the poet, after his detailed account of the causes of Aetna's eruptions, sums up 'This is the process of the work,' not 'this is what is said' of it. Velleius ii. 66 has formam operis $=$ the design of my history.
sic nobilis uritur Aetna of Rehd. Ar. is here right against the older tradition of $C$, ignobilis utitur Aetna.

565 foraminibus shows that the poet is thinking mainly of air, which is once more clearly distinguished from spiritus.

565, 566
Terra foraminibus uires trahit urguet (sic) in artum Spiritus incendi uiuit per maxima saxa. $C$.

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Le Clerc kept this unaltered, thus:
Terra foraminibus uires trahit, urget in artum, Spiritus incendi uiuit per maxima saxa,
making Terra subject to both trahit, urget: then Spiritus incendi $=$ ' incendium cum flatu coniunctum.' wiuit, 'lives,' i. e. shows itself a living force in its effect on the largest rocks.

Sudhaus also joins Spiritus incendi, which he makes nomin. to urget i. a.; uiuit per maxima saxa, sc. Aetna, which lives through the mighty rocks that feed its glow.

Of these, I prefer Le Clerc's view, as on the whole less violent : but find it hard to believe either in so harsh an asyndeton as trahit, urget, or so unexampled a combination as spiritus incendi.

Scaliger thought uiuit corrupt and conj. cui uis; Munro uis it: Baehrens uia fit. This seems unobjectionable, and nothing so good has been suggested since.

567 laudes is not likely to be an error for aedes with templa immediately following. It may be explained as 'glories,' i.e. monuments which have become famous in the world for their magnificence. Verg. G. ii. 174 res antiquae laudis et artis.
operosa with Divitiois hominum, 'elaborate with human wealth,' i.e. built with all the lavish resources of wealth. Munro cites Ov. M. xv. 666 proceres ad templa petiti Conueniunt operosa dei: and so Ov. Her. iii. 3I Viginti fuluos operoso ex aere lebetas. Cf. Tac. Hist. iii. 32 grauia auro templorum dona.

568 arcas is my conj. for sacras of $C$ : coffins e. g. of Osiris or Alexander the Great or Darius (Theophr. de Lapid. i. 6, p. 36, ed. Wimmer) : or chests like Cypselus' cedar chest, covered with ivory and gold figures and scenes from mythology (Paus. v. 17 sqq.), which was shown at Olympia; the chest of Adrastus, exhibited at Sicyon, in qua quid sit ignoratur Ampel. Lib. Memorialis viii. Buecheler conj. siquast, with which uetustas (nom. fem.) would agree: memorare will then be like uisere dependent on Currimus. Travellers not only visit and see, but write accounts of the wonders they have seen abroad.

569 maria de Rooy convincingly for materia: similarly $C$ has praeceptis for praeceps in 67. terris MSS., terras de Rooy.

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Buecheler retains terris ' crossing seas and on land.' Possibly it is an error for taetris (fatis) 'grim forms of death': by drowning, pirates, banditti, wild beasts, and the like. Cic. de Rep. i. 3.6 cum ipsi discendi aut uisendi causa maria tramittant.

570 Currimus: on this the infinitives uisere, memorare depend: 'we rush to see or record.' This infin. of purpose after a verb of motion is most common after ire, currere, uenire, mittcre. Roby, Lat. Gram. § 1362.

572-577
Nunc iuuat Ogygiis circumdata moenia Thebis
Cernere quae fratres ille impiger ille canorus
Condere felicesque alieno intersumus aeuo
Inuitata piis nunc carmine saxa lyraque
Nunc gemina ex uno fumantia saxa uapore
Miramur septemque duces raptumque profundo. C.
572 For Ogygiis see Schol. Eur. Phoen. 1113 (Radtke Hermes

 ' $\Omega$ yíyou táфov aùràs (sc. $\pi$ údas) tágar.

573 quot the Helmstadt MS.: que et Rehd. Arund. After 573 Munro marked a lacuna of one v., which I have conjecturally supplied thus Condiderant, longo geniti post tempore quimus.

574 intersumus is another clear gain from C: Rehd. Armend. have transumere. 575 pio Rehd. Arund.: piei Munro. Perhaps pie. 576 sacra Scaliger.

573 Cernere must, L think, mean actual eye-sight; travellers rushed over seas to visit Thebes and realize with their own eyes the various legends of the place; the building of its walls by the brothers, Amphion the lyre-player (canorus), Zethus the man of action (impiger); how the stones came spontaneously for the building, answering with readiness to the summons issued by the pious brethren: again, the legend of the inextinguishable hate of Eteocles and Polynices, attested by the perpetual miracle of the flames parting asunder on their common altar; the seven chiefs; Amphiaraus swallowed with his chariot by the Earth opening.

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574 If cernere implies an actual visit, it is almost necessary that condere should partake of the same meaning; as the traveller views the ground where legend said Amphion and Zethus, after rescuing their mother Antiope ( $p i i s$ ), had summoned the rocks to build up a new circle of walls, he is represented as realizing the whole scene on the spot and recalling after the lapse of centuries every detail. I am here at variance with Buecheler, who writes 'audacter dicuntur qui Thebanas origines canunt moenia quae fratres Zethus et Amphion condiderunt condere, felicesque alieno intersumus aeno. Superauit iste ea audacia Propertium iv. 1. 57 moenia se Romana disponere dicentem, at disponere versu.'

575 piis need not be changed; it is dat. after inuitata. The two brothers are called pious because the death of Dirce, who had maltreated their mother Antiope, immediately preceded the building of the walls of Thebes, and the stones came spontaneously in recognition of their filial love. Ov. A. A. iii. 323, 324 Saxa tuo cantu, uindex iustissime matris, Fecerunt muros officiosa nouos.

576 saxa of MSS. might possibly be explained of a stonealtar, the fire kindled on which parted in two, dividing the surface of the one altar into two separate altars; but ex uno cannot well be divorced from uapore ${ }^{1}$, 'at another time we marvel at two altars steaming from one sacrifice,' i. e. the sacrificial flame divided into two parts, each of which marks off for itself one half of the stone on which the sacrifice is made. Luc. i. 551 Scinditur in partes gem'noque cacumine surgit Thebanos imitata rogos (flamma). Saxa however can hardly be right with saxa preceding in 575 , and Scaliger's sacra is the required word, as Ovid shows in the locus classicus on this legend. Trist. v. 5. 33 Consilio commune sacrum cum fut in ara Fratribus, alterna qui periere manu, Ipsa sibi discors, tamquam mandetur ab illis, Scinditur in partes atra fauilla duas. This legend seems to have formed part of Callimachus' Aitia, and Ovid goes on to declare that he had found

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it impossible to believe his statement. Ibis 35,36 Et noua fraterno weniet concordia fumo, Quam uetus accensa separat ira pyra. Much later Pausanias (ix. 18. 3) says he believed this miracle, though he had never witnessed it himself: it was as famous in antiquity as the yearly liquefaction of S. Januarius' blood at Naples in modern times ${ }^{1}$.

577 profundo, a chasm opening in the ground. Ov. Pont. iii. 1. 52 Notus humo mersis Amphiaraus equis.

578 Detinet, 'arrests.' Cic.' Parad. v. 37 Aetionis (painted under Alexander the Great) fabula stupidum te detinet aut signum aliquod Polycliti, where see Max Schneider, Leipzig 1891.

579 sua turba recenti of $C$ was corrected by Scaliger to sua turba regenti, and explained by Le Clerc of the Spartan $\epsilon \nu \omega \mu o \tau^{\prime} \cdot a$,
 Hist. Greece, ii. p. 615: ' It was a small company of men, the number of whom was variable, being given differently at twentyfive, thirty-two, or thirty-six men-drilled and practised together in military evolutions, and bound to each other by a common oath. Each Enômoty had a separate captain or enomotarch, the strongest and ablest soldier of the company, who always occupied the front rank, and led the Enômoty when it marched in single file, giving the order of march, as well as setting the example. If the Enomoty was drawn up in three, or four, or six files, the enomotarch usually occupied the front post on the left, and care was taken that both the front rank men and the rear rank men, of each file, should be soldiers of particular

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merit.' Xenophon de rep. Laced. xi. 6, says of this: oũ $\tau \omega \overline{\delta \epsilon} \dot{\rho} \dot{q} \delta \iota \iota \nu$

 т́́такта. The Enomoty would thus be strictly sua turba regenti, a band their captain swayed at will. It would be sacer numerus as a troop bound by religious rites. Alzinger shows that numerus is so used even by Sallust (Cat. 33. 1), and Munro affirms it of the silver age and Tacitus.

Sudhaus and Buecheler, however, suggest trecenti for recenti, and explain of the 300 Spartans who fell at Thermopylae 'the number hallowed for war, their own all-sufficient host, the Three Hundred.' Buecheler cites one of the Suasoriae of the elder Seneca (II) which is occupied with this subject. The word trecenti occurs eleven times in this piece, and is in antithesis to treceni, the 300 sent severally by the other states of Greece. The whole Suasoria is a commentary on the verse. § 5 (ed. Bursian) Ideo hanc Eurotas amnis circumfluit qui pueritiam indurat ad futurae militiae patientiam. . . Lacones se numerant, non aestimant. wideamus quanta turba sit, ut habeat certe Sparta, etiamsi non fortes milites, ad (at) muntios weros. § 8 Videat trecentos Xerses et sciat quanti bellum aestimatum sit, quanto aptus numero locus. § 14 Ut reuertar ad Leonidam et trecentos. . . . De positione loci eleganter dixit Haterius, cum angustias loci fucundissime descripsisset: natus trecentis locus. And particularly § 18 Ad, inquit, trecenti sumus; et ita respondit: trecenti, sed uiri, sed armati, sed Lacones, sed ad Thermopylas; numquam uidi plures trecentos. These four words may help us to understand sua turba. We may imagine the 300 Spartans saying to each other: 'We may be only 300 ; but it would be hard to find a 300 as numerous.' sua turba is of course in reference to trecenti, like pars sua to parentem in Manil. iv. 884, 885 nostrumque parentem Pars sua perspicimus. It cannot mean, as we might be tempted to believe, 'a host in themselves': suus is in reference to the idea se numerandi, counting their number, and then estimating its worth not by the total which numerically they reach, but by the training, endurance, resolution, \&c. which make up a Spartan soldier. The 300 at Thermopylae were proverbial, e.g. Ampelius

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xx , ut plane trecentorum Laceduemoniorum apud Thermopylas gloriam adacquarent.

The chief objection to this otherwise convincing interpretation is that the verse more naturally suggests the ífoos $\lambda$ óxos of Thebes, which was also three hundred in number. See Plutarch, Pelopidas xviii ; Grote, Hist. Greece, vi. 531. But the Theban sights and legends are brought to an end with 577 ; nor is any transposition ${ }^{1}$ of the verse in question (579) at all likely.

It might also be urged that the introduction of a historical fact like the Three Hundred at Thermopylae is the only exception to the miythological character of all the other legends mentioned by the poet.

580 spectantur recalls such uses as Micon athletis spectatur (Plin. xxxiv. 88), almost = is appraised by his Athletes, xxxv. 20 non est spectuta (the art of painting) honestis manibus: cf. Hildebrandt, Beiträge, p. 8.

581 soli uictrice Minerua. In the contest between Athena and Poseidon, Athena's olive conquered Poseidon's salt-water pool, and gave her possession of the Attic territory. Herod. viii.


 See Grote, Hist. of Grecce, i. p. 266.
soli of $C$ seems right against sua of the later MSS.; sua would refer to Athena, whom Athens might in a special sense claim as her own.

582, 583 the legend of Theseus and Ariadne : see my Introd. to Catull. Lxiv.

584-587 are thus written in $C$ :
Tu quoque Athenarum carmen tam nobile sidus
Erigone sedes uestra est phylomella canoris
Euocat insiluis ettú soror hospita tectis
Acciperis solis tereus ferus exulat agris.
585 emphiloma Rehd.
${ }^{1}$ e.g. to suppose after raptumque profundo a loss of one or more verses, after which followed Et sacer in bellum numerzus, sua turba, trecenti: then Detinet Eurotas illic et Sparta Lycurgi : thus transposing 578, 579.

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The difficulty of this passage is best estimated by examining the interpretations of Munro and Sudhaus, both of whom keep 584, 585 as in $C$.

Munro paraphrases: 'You too, Erigone, are one of the uaria carmina for which Athens is famous: so renowned a constellation is now the abode of you, and yours (uestra), your father Icarus or Icarius, and the faithful dog which became Sirius: cp. Tib. iv. I. 9 cunctis Baccho iucundior hospes Icarus, ut puro testantur sidera caelo, Erigoneque canisque.'

The weak point in this is that sedes, which as it stands in its context suggests Athens, the home of Erigone ${ }^{1}$ as a mortal maiden, is here applied to the constellation in which, with her father Icarius and the hound Maera, she is supposed to be located after her death and deification. Again, sidus would be rightly applied to Erigone as a single star, but not to a nonexistent constellation in which Icarius and Maera are grouped with her. Lastly, the inclusion of Icarius and Maera, if thought necessary by the poet, would surely have been done more openly than by a side allusion like uestra.

Sudhaus tr., 'Thou also art become an Athenian song, Erigone, from henceforth a far-famed star: ye also have there your home': uestra grouping together Erigone and the Philo-mela-Procne legend, as in Apollodorus iii. 14. This view, as Latin, I consider impossible.

Peerlkamp thought sedes was a corruption of caedes; if it is so, the murder of Icarius must be included (uestra), as Erigone died by hanging herself for grief at her father's loss.

Perhaps the best solution may be found in D'Orv. x. 1.6.6 where zestras is given as a marginal v.l. for uestra en of Pithou's text. Suppose the original corruption of the verse to have been

Erigone sẹdes uestras en philomela canoris we may reconstitute it thus:

Erigone's (or Erigonae's) dequesta sen $[\mathrm{em}]^{2}$; philomela c.

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It would then come under the category of verses which having first been obscured by some letters becoming illegible, were afterwards restored to a false appearance of soundness by other letters filled in conjecturally. This is more intelligible from the rareness of dequesta, a word which occurs once in Val. Flaccus v. 448 sccum dequesta labores; twice in Stat. T. i. 404 notos dequestus, xi. 627 Talia dequestus. Hyginus, P. A. ii. 4, says Erigone multis miserata lacrimis her father.
[Of other views I signalize Haupt's edens questum, Maass' edens questus, both constructed with Philomela. This would necessitate Erigones (genitive). The conjecture is hardly probable: it is undeniably prosaic, and does not explain Euocat.]

If Eratosthenes' famous poem Erigone ${ }^{1}$ had survived entire, we migh hope to clear up much in the above wv. which is, and must remain, doubtful.

585-587 phylomella canoris
Euocat insiluis ettú soror hospita tectis Acciperis solis tereus ferus exulat agris.
The difficulty here centres in Euocat. Philomela in the resounding forests issues her summons. To whom? If we follow Ovid, M. vi. 576 sqq., to Procne, wife of Philomela's ravisher, Tereus. Philomela, ravished and with her tongue cut out ( 556 sqq. ), weaves her tragic fate into a piece of needlework and sends it from her forest prison to her sister Procne. Such a missive might be called a summons, and there is less harshness in the absence of a direct accusative to Euocat, because the person summoned is immediately addressed in the vocative, et the soror hospita tectis Acciperis, in which the allusion is to Procne, metamorphosed into a swallow, and making her home in cities or the houses of men.

Sudhaus supplies Ityn to Euocat. Itys is summoned or enticed ${ }^{2}$, with the object of murdering him, in revenge for Tereus' barbarous outrage.

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To either view there are strong objections. The word Euocat would hardly be combined with the ablative canoris in siluis; an accus. would be expected, as Haupt emended, canoras in siluas, which however has no support from MSS. and is arbitrary. Moreover to supply sororem to Euocat from the following words is a mere makeshift ; to supply Ityn is so far from easy or natural, that I have nowhere found anything to support it in the various records of the legend.

In 1887 (Journ. of Philology, p. 3II) I wrote: 'For Euocat in I would write Plorat (It)yn. A similar depravation attaches to this unfortunate name in Cul. 252 Quarum uox. Ityn edit Ityn, which the oldest MS. (Bembo's) presents in this strange shape, Quarum uox it in edytyn.'

But how, it will be asked, could Philomela, when she had lost her tongue, bewail Itys in the woods or take her part in the songs of the birds that sing there ${ }^{1}$ ? The answer to this is very simple. The nightingale is thought of apart from the details of the tragic story which preceded. Catull. lxv. I3, I4 Qualia sub densis ramorum concinit umbris Daulias absumpti fata canens Itylei ${ }^{2}$.

My suggestion has the merit (I) of harmonizing with canoris. The nightingale bears her part in the general song of the woods. (2) It is a well-known fact of palaeography that the first and last words of a line are specially liable to corruption, hence Euocat for Plorat has nothing to surprise. (3) Ityn has occasioned a similar confusion elsewhere. (4) The introduction of the name adds to the poetic completeness of the passage: we thus have three of the actors in the tragedy, Philomela, Itys, Tereus. (5) Plorat is the right word for a woman's lamentation over a lost kinsman or lover. Reyfferscheid Sueton. p. 252 mulieres orbae plorant: and so Tib. ii. 6.42 ; Prop. iii. 12. I.

587 Tereus ferus: Ov. M. vi. 549 feri tyranni; 581 saewi matrona tyranni.

589 This verse seems to be partially imitated by Maxim. v .
${ }^{1}$ Hildebrandt, Bcitriggc, p. 4 quotes Lucr. i. 256 Frondiferasque nouis auibus cancre undique siluas. Verg. G. ii. 328 resonant auibus uirgulta canoris. Plin. iv. 3x Penius . . . canorus autum concentu.
${ }^{2}$ Here too the name Itylci is disguised in many MSS. as Prothei.

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41, 42 (ed. Petschenig ${ }^{1}$ ) Qua defensa suo superata est Hectore Troia, Vnum non poterat fraus superare senem? in which defensa suo Hectore Troia corresponds to our poet's extinctos suo Phrygas Hectore, 'the Phrygians quenched by their own Hector,' sc. by his extinction ${ }^{2}$. The harshness of the abl. is diminished by its resemblance to constructions like iacent suis testibus, Mil. xviii. 47; geminus zucet hoste superbo Scipio, Sil. xv. 3.
[This is the prevailing interpretation, and so Munro. The abl. however might also be explained, not as instrumental, but as abl. of respect; 'the Trojans quenched in respect of their champion Hector' $=$ ' with their champion Hector quenched in death.']
590. ducis. Hector, the burning of whose body, placing his bones wrapt in purple robes in a golden chest, laying this in a trench and strewing large stones over it, form the last scene of the Iliad, xxiv. 788-804. Aen. v. 371 ad tumulum quo maximus occubat Hector. Strabo 595 mentions an äддоs" Ектороs near Rhoeteum, but says nothing of any tomb. On another account, Hector's bones were buried at Ophrynion in the Troad (Peplos 59, see Radthe in Hermes xxxvi. 40).

Achilles' tomb and temple were shown at Sigeum, Strab. 596, as well as the tombs of Patroclus and Antilochus.

591 ultor. Paris, who in accordance with Hector's dying prophecy, Il. xxii. 359, killed Achilles, the slayer of his brother,

${ }^{1}$ See now the new edition of Maximianus' Elegies by Richard Webster, Princeton, U. S., 1900 : one of the most interesting contributions in our language to the study of the Latin poetry of the decline.
${ }^{2}$ II. xxiv. 728 Andromache, lamenting over the body of Hector,


 128, 9 Tecum cecidit, summusque dies Hectoris idom patriaeque fuit. Manil. i. 766 uictamque sub Hectore Troiam. The idea is defined by Seneca de Const. Sapientis ii. 3 speaking of Cato, abstractus comitem se diut sustentatae ninae dedit, simulque exstincta sunt, quae nefas erat diuidi: neque enim Cato post libertatem uixit nee libertas post Catonem.

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cealed himself behind the statue of the Thymbraean Apollo and from thence wounded Achilles with an arrow. Strabo 596, on the authority of Demetrius of Scepsis, asserts that the tomb of Paris and Oenone was shown in the Cebrenian territory not far from Troy. Paris was himself killed by Philoctetes with the bow of Hercules (Philoct. 1426) ; an episode which ' was told by Lesches in the Little Iliad, and must have come


593 rorantia parte camilli of $C$ seems to be a corruption of rorantis matre capilli, the letters $m$ and $p$ having by some curious accident exchanged places. matre is of course the mother of Venus, the sea-foam. The picture alluded to is Apelles' Venus Anadyomene, Plin. xxxv. 79, 87, and 9i Veneren exeuntem e mari diuus Augustus dicauit in delubro patris Caesaris, quae Anadyomene uocatur, uersibus Graecis tali opere, dum laudatur, uicto sed inlustrato, cuius inferiorem partem corruptam qui reficeret non potuit reperiri, uerum ipsa iniuria cessit in gloriam artificis. Consenuit haec tabula carie, aliamque pro ea substituit Nero principatu suo Dorothei manu: where see Miss Sellers' notes.

594 The Medea of Timomachus, Plin. xxxv. 136 Timomachus Byzantius Caesaris dictatoris aetate Aiacem et Medeam pinxit, ab eo in Veneris Genetricis aede positas, Lxxx talentis uenundatas. Miss Sellers considers Pliny to have here made a mistake as to Timomachus' date, and shows reasons for assigning the picture to the fourth century B.c.

595 The Iphigenia of Timanthes. Plin. xxxv. 73 Timanthi uel plurimum adfuit ingenii. eius enim est Iphigenia oratorum laudibus celebrata, qua stante ad aras peritura cum maestos pinxisset omnes praecipucque patruum, et tristitiae omnem imaginem consumpsisset, patris ipsius uoltum welauit quem digne non poterat ostendere. Cic. Orat. xxii. 74.
tristes, a sorrowful group. subiecta of $C$ and the other MSS. may be explained either as 'substituted,' i.e. of substituted sacrifice, or falsified, counterfeit, i.e. used for a sham or counterfeit offering, namely the hind which was sacrificed in place of Iphigenia. In either case ceruae is genitive. It cannot be 'the altar set beneath the hind,' i.e. to burn it; it is clear

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from the corresponding use of subdita cerua by Propertius (iii. 22. 34), supposita by Ovid (M. xii. 34), that subiecto is meant to convey the same idea of a substituted or sham sacrifice.
[Haupt and Munro prefer suliectae, which is in Ald. 1517.] 596 pater, Agamemnon.
mune gloria uiza Myronis, the famous bronze cow of Myron. Pliny, xxxiv. 49, assigns Myron to the 90th Olympiad (420417 B.c.). ib. 57 Myronem Eleutheris natum Hageladae et ipsum discipulum bucula maxime nobilitauit, celebratis uersibus laudata. Cicero, Verr. iv. 70. I35, mentions this cow among the most admired works of art in the world. See Stuart Jones, Greek Sculpture, p. 64.
uiua : life-like as in Vergil's uiuos ducent de marmore uultus, Aen. vi. 848 ; Propertius' uituda signa, boues, ii. 31. 8.

597 manus operum, specimens of handicraft in works of art. Prop. iii. 21. 29, 30 Aut certe tabulae capient mea lumina pictae, Siue ebore exactue seu magis aere manus.
tabulae (see the passage of Propertius just quoted) is my correction of turbeque of $C$, tubeque of Rehd. I doubt whether turbaeque plural would be possible $=$ crowds of art-objects : certainly the parallels cited from Haupt by Munro are not enough to prove it. Buicheler, however, explains turbaeque of the crowds that press to see a work of art, ó叉 $\lambda$ оь каi тарахаi.

598 terra dubiusque marique. The que is trajected from its proper position after terra as in Ov. Her. xv. 145 Sed non inuenio siluae dominumque metmque, for such is the reading of nearly all MSS., not dominum siluaeque meumque: see Sedlmayer's ed. 1886.

599 Artificis contrasts nature as an artist with man (Wernsdorf). Sudhaus cites Cic. de N. D. ii. 22. 58 natura non artificiosa solum sed plane artifex ab eodem Zenone dicitur.

599-601 are thus written in $C$ :
Artificis natura ingens opus aspice nulla
Cum tanta humanis phoebus spectacula cernes
Praecipuęque uigil feruens ubi Syrius ardet.
599 naturae Rehd. 600 Cum Rehd. Ar.: Tu Le Clere: Nam Munro rebus Ald. 1534: humanae plebis the present

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cditor from plebeis of MS. Rehd. 60, phebis of ed. 1475 ; cf. Stat. S. i. 4.66 zohere plebeiam is written phebeiam in the Matritensis. 601 ardens Rehd.: rupes ubi Trinacris ardet Baehrens: iugis feruens ubi Sicanis arx est the present editor in Journ. of Philol. 1892, p. 235.

It is difficult to believe that phoebus or phebis is a corruption of rebus: not merely because, palaeographically, $p / 2$ and $r$ are rarely interchanged, but from the uncertain construction of rebus, which as abl. would require in, as dative would be an exaggerated instance of the type caducis saxis 478 , ruinis impetus 347, finitimis conuertit gentibus ora, Lucr. vi. 643. When collating the Rehdiger MSS. in 1892, I found that Rehd. 60 gave plebeis, and this suggested a new emendation, plebis. This would involve human(a)e for humanis, a frequent confusion in the Middle Age. The meaning would then be 'You shall not see any sight so marvellous done by the throng of men,' with perhaps some idea of contempt for mankind and their works as insignificant. Cf. Stat. S. ii. I. 212 Nam populos mortale genus, plebisque caducue Quis fleat interitus? 223 nos anxia plebes, Nos miseri, quibus unde dies suprema, quis aeti Exitus incertum, where the same idea of insignificance or weakness is implied.

The form of the sentence aspice - cernes makes Cum of MISS. in 600 impossible. Le Clerc's $T_{u}$ is the best emendation proposed, and might easily pass into Tum or Cum. The pronoun has its force: 'you may be sure you will not see.' Cf. Seneca's Quid? tu putas, 'do you really think?' de Const. Sap. iv. 2.

Whether 601 is rightly transmitted is doubtful. That eruptions of Aetna are to be expected in the season which follows the rise of the Dog-star is not, so far as I know, stated by any writer of antiquity. Sudhaus thinks it was a post-Aristotelian observation (pp. 6I and 212). Pliny's remark (xviii. 270) Sentiunt id (sc. canis ortum) maria et terrae, combined with Lucretius' (vi. 694) assertion that the eruptions of Aetna are affected by the sea which reaches it by subterranean channels, is not inconsistent with such a statement, but in no way proves it. More to the point, perhaps, is the fact recorded 226

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by Livy xl. 22, that the excessive heat of the day is equalled by the intense cold of the night, caniculae ortu; such a violent contrast of heat and cold might form a suitable condition of eruptions. In our own time a violent outbreak of Etna took place at this very time, July and August, 1892. I quote from the Times of August 17: 'The whole district was convulsed with spasmodic throbs and the atmosphere was filled for miles around with a hot maddening dust that continued to fall for several hours and wrought great damage among the vines and other produce. Masses of incandescent rock of considerable size were ejected to a height of half a mile, and were accompanied by deafening rumblings and by showers of volcanic bombs.' But the most terrific outbreak in modern times, that of 1669 , was in March (Borelli, Historia et Meteorologia Incendii Aetnaei, 1670, p. 16) ; and the table given by Daubeny, p. 290, does not point specially to the Dog-days.

Scaliger suspected a corruption in 601, mainly on account of ardens, which Rehd. Arund. and other fifteenth-century MISS. give. $C$, indeed, has ardet. In spite of this, I agree with Baehrens in suspecting the accuracy of the manuscript tradition, whether in C, or Rehd. and Arund.

What is uigil? It must be connected with cernes, ' and most of all by wakeful observation (i.e. at night) when the Dog-star is at the height of his glow.' This, it may be said, is right, because according to Pliny ii. 236 ardet Aetna noctibus semper, iii. 88 mons Aetna nocturnis mirus incendiis, the flames of Aetna were always to be seen at night, and this would be the time for keeping a close look-out. uigil would thus be $=$ si uigil fueris, or si uigilaueris ${ }^{1}$.

This may serve as an explanation, but does not remove a certain awkwardness in the construction, and in the juxtaposition of the two adjectives, uigil, feruens.
${ }^{1}$ Pliny's use of uigil, in his description of the watch kept about gold mines to anticipate the collapse of the earth, xxxiii. 72 dat signum ruina, eamque solus intellegit in cacumine eius montis nigil, suggests another possibility. Watchmen might be stationed at different points of Aetna during the dog-days to detect the first signs of a coming outbreak. wigil would thus mean 'if you act as a watchman.'

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uigil is perhaps an early misreading of iugis, and Syrius ardet (ardens) of Sicanis arx est, 'and most of all (shall you see an unequalled marvel) on the ridges where the Sicilian watch-tower glows.'

For 1 agree with Baehrens in thinking that after the long digression on Greek curiosities in 567-597, in the course of which the volcano is left out of sight completely, the verses in which it is again introduced, and its operations contrasted with the pigmy works of man, should contain the name of the mountain, and preferably, with an indication of its being in Italy or Sicily, not Greece or Asia.

Aetna is called Sicanis in a passage of the Ovidian Ibis, 597, 598 Aut ut Trinacrius salias super ora Gigantis, Plurima quue flammas Sicanis Aetna zomit. In the Linz MS. of the Ibis the adj. is written lictanis, a proof that the word might be much perverted from its proper form.

602, 603 are thus written in C Rehd. Ar. :
Insequitur miranda tamen sua fabula montem
Nec minus ille pio quamquam sors nobilis ignis.
603 sons for sors Barth. Aduers. xxxii. 16 ignist Munro: quam sonti Maehly: quam qui sons Sauppe: quam quo sons Buehrens.

In this distich sons seems certain, ignist very probable. But quamquam is doubtful. Munro retained it, 'though its acts are generally destructive.' This is awkward, especially in the ordering of the words; Maehly, Haupt, Sauppe, Baehrens, Sudhaus all reject it. Sauppe's quam qui, i.e. nec minus ille (mons) nobilis pio igni, quam qui (ignis) sons est, Baehrens' quam quo, sc. igni sons est mons, are neither of them convincing. On palaeographical grounds it seems more likely that quamquam represents quam-tam, and that the poet availed himself of a partially archaic formula like Tam magisQuam magis (Aen. vii. 787) which Quintilian, ix. 3. 15 , compares with Catullus' dum-dum = quoad-usque eo (kii. 45), to give the effect of contrast to the pious fame which Aetna on this single occasion won and its ordinary ill-fame as a destroyer. This contrast of Quan-Tam, or Tann-Quam is found in Vergil, Aen. iv. 188 Tam ficti prauique tenax quam

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nuntia ueri, viii. 723 Quam uariae linguis, habitu tam uesti。 et armis ; and Ovid M. xv. i to Sed quam deunda neci, tam non epulanda fuerunt. Gertz, Stud. Crit. in Sen. p. 62, shows that it is very frequent in Seneca ${ }^{1}$. I therefore emend

Nec minus ille pio quam sons tam nobilis ignist.
nec minus repeats the idea of tamen, 'none the less (for its usual destructiveness) is it, if guilty (in the harm it did), yet famous for a fire that respected religion.'
sons and nobilis both refer to the same particular eruption, which was, like others, dangerous to life, but differed from others in the religious care it showed in sparing the Pious Brethren. This seems required by the position of tam sons quam nobilis between pio and ignist.

604 Aelian fr. 2 Hercher dates this eruption as occurring in Ol. $8 \mathrm{I}=$ B.C. $456-453$. 'But I suspect there is a mistake in the number.' Bentley, Phalaris, p. 222, Wagner.

606 lapidis $C$ rapidis Rehd. Either word would be in place here : I simply follow $C$ as the most trustworthy guide.

608 The nom. to torquet is aether, not Iuppiter. Postgate conj. tclum for caclum, explaining torquet of Jupiter brandishing his thunderbolt. But why should not torquet $=$ whirls on, as in Aen.jv. 482 Axem umero torquet stellis ardentibus aptum, 'expressing the diurnal motion of the heaven,' Conington.

609 It is hard to decide between Scaliger's mollia and Heinsius' mitia. The former gives a better picture, suggesting the soft wavy look of cornfields, cf. Vergil's Molli paulatim fluuescet campus aristu, Ecl. iv. 28 ; the latter in combination with cultu occurs in Val. Fl. ii. 647, 648 mitia cultu His etiam mihi corda locis, a heart civilized by culture even in savage regions. The same idea would well suit our passage ; farm-lands brought under by tillage, i.e. reclaimed from their originally wild state as part of the mountain and submitted to cultivation. MSS. have millia or milia.

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610 rubebant Munro excellently for urebant of C. Lucan v. 214 mubor igneus.

6if Vixdum ... putant, tremebant. After uix in the protasis, the copula is commonly omitted in the apodotic clause. Aen. ii. 172 Vix positum castris simulacrum: arsere coruscae Luminibus flammae; iii. go Vix ea fatus eram: tremere omniu uisa repente. In Ovid uix bene follows this rule almost regularly: Her. vi. 24, 25 tactum uix bene limen erat, Aesonides, dixi, quid agit meus? F. v. 278 Vix bene desieram, rettulit illa mihi, vi. 513 Vix bene desierat, complent ululatibus auras; M. ii. 47 Vix bene desierat, currus rogat ille paternos, xiv. 753. Hence there is no reason to suspect tremebant. The rhyme, rubebant, tremebant may be intentional, to mark the simultaneity of their fears with the actual approach of the flames.

612 finitimae urbis: Catina on the skirts of Aetna ${ }^{1}$. euaserat, had cleared, i.e. had got beyond the gates, and was inside the city. Ov. M. iii. ig Iam uada Cephisi Panopesque enaserat arua.

613 sqq . These vv. have a close parallel in Petronius' poem on the Civil War, 225, where he describes the flight from Rome of the citizens at the outbreak of the war.

Ille manu pauida natos tenet, ille penates
Occultat gremio deploratumque relinquit
Limen et absentem uotis interficit hostem.
Sunt qui coniugibus maerentia pectora iungant Grandaeuosque patres, onerisque ignara iuuentus Id pro quo metuit tantum trahit. omnia secum Hic uehit inprudens praedamque in proelia ducit.
613 rapinae, here not in its common sense of plundering, but simply of snatching up effects and carrying them off, like soldiers intent on rapine.

614 sub auro: Conon, Narr. 43, in his account of the story
${ }^{1}$ Bentley however (Phalaris, p. 221, ed. Wagner) shows that Euscbon Chora was another name of Taurominium (Vib. Sequester de Fluminibus Taurominius inter Syracusas at Messanam, a quo oppidum Taurominium quod oppidum aliter Eusebonsora (Eustbon chora Bentley) dicitur) : and Solinus says the Syracusans disputed with the Catinaeans the names of the youths, and therefore perhaps the sitc of their enterprise.

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615 stulta, because arms could be of no avail against fire. reponit places them again upon his neck, as if to encounter a new enemy.

616 carmina, not 'charms' (Munro) which no one would think of repeating in such an emergency, but poems, which the vanity of an author would naturally wish to save from the flames, and which would be light to carry.

617 minimo Heinsius (Aduers. p. 342), and Dorat for mimio of MSS. It is difficult to see how a man not over wealthy could either have a rast load of baggage (nimio sub pondere), or move nimbly under it. If he were poor (pauper), he would be unimpeded, aptis sarcimulis et expeditis, as Catullus says, xxviii. $2^{1}$. nimium, minimum are alternative readings in Luc. v. 576 , ix. 504.

618 Petron. 231 Id pro quo metuit tantum trahit.
cari, Caes. B. G.v. 33, of a rapid flight, quae quisque eorum carissima haberct ab impedimentis petere atque arripere properaret.

620-623 are thus written in $C$ :
Cunctantis uorat ignis et undique torret auaros
Consequiturque fugisse ratis et pręmia captis Concrepat ac nulli sparsura incendia pascunt Vel solis sparsura dees.
621 Consequitur (om. -que) Rehd. Ar. fugisse ratis Reht. Ar.: ratis fugisse Buecheler: fugasse ratis the present editor. 622 Concrepat et Rchd. Ar.: Concremat Dorat haec Le Clerc and de Serionne nullis parsura ed. Paris. 1507623 dees om. Rehd. Ar.: deis ed. 1475 piis Ald. 1517: pieis Munro.

62 I 'In hac ignis hostiliter inuadentis descriptione si mecum senties quam uim habeat polysyndeton que noles deleri sed ita in ordinem uersum rediges Consequiturque ratis fugisse,' Buecheler.

My conj. fugasse has a parallel in Luc. iii. 369 at cnim con-
${ }^{1}$ Unless indeed nimio could be explained to mean that they snatch up 'as much as they could and more than they could.'
tagia belli Dira fugant, 'they drive off.' There also fugiunt might have been expected. In 615 Colligit ille arma, the Catinaeans (if this is the urbs) gather up their arms to resist the flames which have surprised them; fugasse continues the idea : they not only resist, but think they have routed their enemy. ratis abl. abs. praemia: Varro connects praemium with praeda, L. L. v. 178 Praemium a praeda, quod ob recte quid factum concessum ; and the idea of booty is often felt in the word. Aen. xi. 78, 79 Multaque prueterea Laurentis praemia pugnae Aggerat et longo praedam iubet ordine duci. So here it is used for the effects which the Catinaeans had secured and succeeded in carrying off with them.

622 Concremat : a good word used by Livy, xxxviii. 23 armis hostium in uno concrematis cumulo, though there it is the various arms that are burnt in" one fire together; in the verse of Aetna the men (captis) are burnt with their effects.
pascunt, vé $\mu$ ovrau, spread. In this sense the passive is more usual. Ov. M. ix. 202 pulmonibus errat Ignis edax imis perque omnes pascitur artus; and so Aen. ii. 684 circum tempora pasci.

623 pieis. Some will prefer the older emendation, deis. It is true the Catinaean brothers were specially called Pious, and the ground where they shouldered and so rescued their parents was known as Eù $\sigma \epsilon \beta \hat{\omega} \nu$ र $\hat{\omega} \rho o s$. Lycurg. c. Leocr. 98 ; Aristot. $\pi \epsilon \rho і$ өav $\mu a \sigma \dot{\sigma} \omega \nu$ àкоvб $\mu$ át $\omega \nu, 154=$ de Mundo vi; Pseud. Aristot. de Mundo, vi. 33 ; Strab. 269; Conon 43 ; Val. Max. v. 4, Ext. 4 ; Sen. de Benef. iii. 37, vi. 36 ; Sil. It. xiv. 197; Mart. vii. 24.5 ; Aelian fr. 2 (Hercher) ; Paus. x. 28. 4 ; Philostr. Vit. Apollon. v. 17; Auson. 295. 2 ; Claudian. Carm. Minor. xwii.

But this does not prove that piis or pieis could be corrupted into dees. As it is, we find the word repeated four times in thirteen lines: pietas, 632 ; pios, 633 ; pio, 638 ; piorum, 644. deis would mean not that the two brothers were deified, which the words of Claudian, Carm. Min. xvii. 41,42 Cur non Amphinomo, cur non tibi, fortis Anapi, Aeternum Siculus templa dicauit honos ${ }^{1}$ ? seem to disprove, but that the influence of

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a divine power was so visible in their act, that the fire


 $\sigma \omega \zeta^{\prime} \xi \iota \nu$.

624 Amphiinomus of Rehd. Ar. is supported against Amphion of $C$ by Strabo 269 ; Conon 43 ; Val. Max. v. 4, Ext. 4 ; Anth. Pal. iii. 17 ; Claud. Carm. Min. xvii. 4r. Some of the MISS. of Valerius, indeed, give Amphiomus or Amphionis, but this may easily be a corruption of Amplimomus, like the other variants recorded Amphinonius or Amphionomus.
frater, Anapias (Strabo, Conon), Anapis (Anth. P. iii. 17), Anaphas or Anapius (Kempf's MSS. of Val. Max. v. 4. Ext. 4). Claudian has Anapi as vocative, which might be from either Anapius or Anapis. Hyginus, Fab. 254, gives two quite different names, Damon and Phintias. Solinus v. I5, p. 56 ed. Mommsen, ed. i. says the Catinaeans called them Anapius and Amphinomus; the Syracusans, Emantias and Criton ${ }^{1}$. [See Freeman's Appendix to wol. i of his Hist. of Sicily, which however is far from being exhaustive.] The orator Lycurgus only mentions one, and does not give his name.
fortis, Munro and Alzinger after Rehd. If this is right it must be added to the instances of nom. plur. in -is. See above on 357. Claudian similarly addresses one of the brethren as fortis Anapi, Carm. Minor. xvii. 41.
[ $C$ has fontis, which Buecheler retains, connecting it with 627 defessos posuisse in limine membra. The old couple, in order to quench the flames, had drawn water from a spring and were carrying it together (pari sub munere) when their strength gave way. This does some violence to pari sub munere; and even if munere fontis could mean 'fountain-duty,' i.e. duty of bearing water from a fountain, the addition of pari more naturally connects the words with the immediately preceding Amphinomus fraterque than with the remoter patrem matremque.]

626 sequentem, the present editor for senenque of $C$. Baehrens

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conj. senentem, a participle of which I have found no instance, though senet is used by Catull. iv. $26^{1}$.

628 manus dulces seems the nearest approach to manduces' of $C$. The praedae or effects which they were trying to carry off are dulces, from the over-fondness which could induce their possessors to linger in defiance of the flames. Most edd. give dites, which is nearer dicens of the fifteenth-century MSS.

629 diuitiae: Claud. Carm. Min. xvii. 27-30 $O$ bene naturae memores, documenta supernae Iustitiae, iuuenum numina, uota semum: Qui spretis opibus medios properastis in ignes Nil praeter sanctam tollere canitiem, a passage which looks like an expansion of our poem. Aelian fr. 2 toùs $\dot{\epsilon} a v \tau \omega \hat{\omega} \nu \pi u \tau \in ́ \rho a s ~ a ̀ p a ́-~$
 катафроуウ́баутєs.

630 rapient for rapies of $C$, perhaps through rapiēt, as constās seems to have become constat in 520. raperest Munro.

631 fidem, by parting off on either side and leaving a clear space for the brethren and their load. Con. 43 кai toùs $\mu \dot{\epsilon} \nu$




 Claudian describes the elements as pledged to save them, Senserunt elementa fidem, Carm. Minor. xvii. $35^{2}$.

635 Felix illa dies: also in Cir. 27, Laus Pisonis 159, Manil. v. 569.

636-639 are thus written in $C$ :
Dextera saeua tenet lęuaque incendia ferunt
Ille per obliquos ignes fratremque triumphans
Tutus uterque pio sub pondere sufficit illa Et circa geminos auidus sibi temperat ignis.

[^87]636 Dextra saeua tenus Dorat, and so Haupt: Dextra saeua
 makes Pietas nom. to tenet, altering ferunt to fertur. 637 fraterque Buecheler, and so ed. Paris. 1507 triumphant Le Clerc. Munro retained triumphans supposing after it a lacuina of one aterse. 638 illa is explained by Buech. as Pietas, who is figured on Catinaean coins.

A very doubtful passage. Buecheler keeps tenet, sc. Pietas, who ihecks the fierce flames on the right hand (dextra) and on the left. Then fertur Ille fraterque tutus uterque pio sub ponderc. Illa (sc. Pietas) sufficit: Piety is strong enough to protect them.

The chief difficulty in this view is the remoteness of Pietas as a subject to tenet: several nominatives intervene between 632 where Pietas is first mentioned and 636 . Again fertur is hardly a probable emendation of ferunt which $C$ gives. Lastly, if sufficit is genuine, its natural meaning would be, 'is able to support the burden,' as Seneca writes (ad Polyb. iii) suffecit ille huic sarcinae. I have preferred Baehrens' conj. sustitit.

Here saena must be constructed with incendia, tenent $=$ durant, 'last on,' 'hold out,' for which sense Lachmann and Munro on Lucr. vi. 519 cite a great many parallels, especially from Lisy.
obliquos means that the fire slants aside and does not meet the brothers with the full front of its flames.
illa (adverb) is explained by pio sub pondere: 'there, where the pious burden (of the father and mother) is carried, and

 who holds out (sufficit) in spite of her terror.
640 Menrad, Archiv für Latein. Lexikogr. 1887, p. 506, shows that incolumis abire is a favourite combination from Cato onwards. He cites Livy, Curtius, Frontinus, Val. Maximus, and the Latin Anthology.
tandem, a common-place touch which betrays the imperfect art of the writer, on which point see Sonntag, Vergil als Bucolischer Dichter, p. 235 .

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642 Ditis, nom. as in Petron. de Bell. Civil. 76 Ditis pater extulit ora ; and so Quint. i. 6. 34 (Munro). Götz, Thes. Glossariorum, p. 352, cites Ditis pater $\Pi \lambda n u ́ \tau \omega \nu$ as frequently occurring in Glossaries. Serv. on Aen. vi. 273 dicimus et hic Dis et hic Ditis. It seems strange that Pluto should be introduced here : possibly our poet follows some lost original.

644 Sed curae of $C$ is probably a corruption of Securae (Munro). He quotes Stat. T. viii. I4, where the shades of the blessed are called securi, explained in the scholia of Luctatius Placidus, by the words sceleratorum suppliciis alieni.

## EXCURSUS ON vv. 6, 7.

In the text I have adopted Munro's conjecture Ladonis for Dodona of MSS. It has occurred to me since that the poet may have written :-

Seu te Cynthos habet seu Delost gratior Hyla
Seu tibi Latona potior,
'Whether Cynthos holds thee or Hyla is more acceptable than Delos or loved beyond Latona.'

Delos is specially Latomian, Georg. iii. 6, Ov. Ib. 477, Callim. H. Del. passim, as the island in which Latona at last found relief from her travail-pangs and gave birth to Apollo and Diana, or, on some accounts, to Apollo alone.

What is more, Apollo is in a special sense associated with Delos, to the exclusion, comparatively, of his sister, in the Homeric Hymn to the Delian Apollo ; and the combination Cynthos, Delos, Latona, has its anticipation in verses 14 sqq.




Or, if we take what looks like the earlier form, 25-27:



Again, in the last verse of the hymn, Apollo and Leto (without Artemis) are mentioned jointly :


proofs sufficient, if proof be required, to show that our poet would be following a strictly ancient precedent in this triple allusion in the verses which form the prelude of his poem, (1) to Delos, as the favourite home of Apollo ; (2) to Cynthos, as the particular place in Delos where Latona bore him ; (3) to Latona herself, as inseparably associated with both Cynthos and Delos, and sharing the fondness of the god with each of them.

## EXCURSUS ON v. 515.

Et figulos huic esse fidem.
Among the various hypotheses which have been framed to account for the ascription of Aetna to Vergil, I do not remember to have observed the occurrence in it of this allusion to the potter's art. Vergil's father, according to Suetonius, Vit. i parentibus modicis fuit ac pracipue patre, quem quidem opificem figulum, phures Magi cuiusdam uiatoris initio mercennarium . . . tradiderant, and Phocas in the hexameters preserved in MS. Paris 8093 (Riese, Anth. Lat. 671) 30-34:

Huic genitor figulus, Naro nomine, cultor agelli, Vt referunt alii, tenui mercede locatus, Sed plures figulum. quis non miracula rerum Haec stupeat? diues partus de paupere uena Enituit, figuli suboles noua carmina finxit, was himself a potter. It would require but little imagination in any one acquainted with the two facts, the reputed occupation of Vergil's father, and the appeal made in Aetna to a minute point connected with that occupation, to combine them in some such reasoning as the following. The writer of Aetna shows an exact knowledge of the facts of pottery: Vergil's father was a potter: therefore Vergil was the writer of Aetna.

## I N D E X

Absunt ab hoc indice zrocubulorum et, est, in, quae sacpius scriptar sunt quam ut hic locum habeant

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umore 310
umquam 410
una 527 ; -que 286
uncis 507
unda 290, 297, 319, 606
undas 484; -que 79
unde 219, 241 bis, 280
undique 58, 121, 176 , 620
undis 95,492
uno II $9,414,576$
uocent 385
uoces 294
uolet 245
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uoluptas 249
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uorago 124
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uortice 209
nota 8
urat 28
urbesque 172
urbis 612
urgent 378
urget (urguet) 154. 321, 565

## AETNA

| $\begin{gathered} \text { uritur } \\ 564 \end{gathered}$ | $\begin{aligned} & 342,367,4 \mathrm{I} 8,45 \mathrm{I}, \\ & 498,506,5 \mathrm{II}, 52 \mathrm{I} \end{aligned}$ | utraque 521 utrimque 63 |
| :---: | :---: | :---: |
| urna 292 | 560,613; -que 98 | Vulcani 31, 438 |
| usos 37 | uterque 170, 638 | uulgata 74 |
| usu 515,557 | uti 269 | uulgi 365 |
| usum 263 | utile 387 | uultu 334 |
| $\begin{aligned} & \text { ut } 90,107,122,194, \\ & 215,231,302,31 \mathrm{I}, \end{aligned}$ | utpote 491 | uultum 524 |

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[^0]:    ${ }^{1}$ I. Jouim. of Philol., 1887, pp. 292-316 (with R. Unger's emendations, continued in 1888, pp. 155-157.
    2. Ibid., 1892 , pp. 207-236, on the Rehdiger MS.
    3. 1894, p. 314, Escorial MS. of Aetna excerpts.
    4. $1895, \mathrm{Re}$-collation of fragm. Stabulense; with further remarks.
    5. 1899, p. II I, Emendation of Aetna, 171.
    6. 1900, Classical Reviezv, pp. 123-125. On the manuscript tradition of Aetna (the Pithou variants in MS. D'Orville, x. 1. 6. 6).

[^1]:    ${ }^{1}$ Schanz, however, Geschichte der Römischen Litteratur, § 239, ed. 2, 1899 , sides with the pro-Gyraldinians against Alzinger.

[^2]:    ${ }^{1}$ In a review of Leo's Culex, Academy for 189r, no. 1016.

[^3]:    ${ }^{1}$ In his dissertation Poema de Aetna monte Vergilio auctori praccipue tribucndutm, published in pp. 143-169 of vol. x of Rozprazy isprazoozdania z posiedzen zuydzialu filologicznego Akademii unirejetnósci, 1882 [Ac. $750 / 13$ in Brit. Mus. Catalogue].

[^4]:    ${ }^{1}$ Lucan was born A. D. 39, died A. D. 65 (Heitland). The reference to the Culex is in the Life of Lucan ascribed to Suetonius, praffatione quadam aetatem et initia sua cum Vergilio conparans ausus sit diceve 'et quantum mihi restat ad Culicem.' Stat. S. ii. 7, 64, 74 says Lucan wrote his Pharsalia, coepta generosior innenta Ante annos Culicis Maronian:.

[^5]:    ${ }^{1}$ Lilius Gyraldus (Historiae Poctartm, iv. p. 572, ed. 1545) says he will not venture either to assert or deny its genuineness as a work of Vergil.
    ${ }^{2}$ So in Vat. 3272 and Munro's $\zeta$.

[^6]:    ${ }^{1}$ But not universally. Tanaquil Faber (Tannegui Le Fevre), on Sen. Suasor. ii. writes 'Huiusne Corn. Seueri sit carmen de Aetna quod Virgilio quidam tribuunt, dubitari potest.' Le Fevre also anticipates the view of Wernsdorf, Munro, and Wagler that the passage in Seneca's seventy-ninth Epistle refers, not to a separate poem on Aetna, but to an Episode. Caspar Barth was equally sceptical as to Corn. Severus ( $A d v$. xxxii. 16), and at one time thought a Christian, at another Manilius, the author. See the citations in Wernsdorf, pp. 6i-63.

[^7]:    ${ }^{1}$ Haupt, Opusc. ii. p. 165.
    ${ }^{2}$ 'Consenuit haec tabula carie aliamque pro ea substituit Nero principatu suo Dorothei manu.'
    ${ }^{3}$ Miss Sellers, however (Commont. on Pliny's Chapters on the History of $A r t$, p. 128), thinks it may have been still in existence under Vespasian (Suet. Vesp. 18).

[^8]:    ${ }^{1}$ Elsewhere ( 35.136 ) he speaks of them as in aede positas. This seems due to Pliny's carelessness, and is less probable than the other account (Sellers, p. 92).
    ${ }^{2}$ Verg. G. i. 47 1-473. Petron. 122-1 35 ianque Aetna uoratur Ignibus insolitis et in aethera fulmina mittit. Serv. on G. i. 471 ut dicit Linuius tanta flanma ante mortem Cacsaris Actna defluxit, ut non tantum uicinae urbes, sed etiam Rhegina ciutas affartur. Livy here seems to make the eruption of Aetna immediately precede the murder of Caesar in 44 : Petronius, on the other hand, places it before the passage of the Rubicon in 49.

[^9]:    ${ }^{1}$ Cambridge Joumal of Philology, xxvi. p. 2. xxix

[^10]:    ${ }^{1}$ Mackail.
    x.xi

[^11]:    ${ }^{1}$ L. Havet, Phaed., p. 218. § 94.
    ${ }^{2}$ Heitland, p. cii of Haskins' Lucan.
    ${ }^{3}$ Lachmann on Lucr. v. 1006.

[^12]:    ${ }^{1}$ For Perses was a Titan (Apollod. i. 2. 2), and Perseis might thus without much forcing $=$ Titanis, the daughter of a Titan. Such a title would well suit Aetna. According to one legend, Briareos was imprisoned in Aetna : this is only another mode of suggesting the same idea, the Titanic forces of the volcano. It is of course also possible that Trinacrius wrote on Hecale (Perseis) : he might still be the writer of a different poem on Aetna. Ovid (Ib. 597) makes Trinacrius = Sicilian. Aut ut Trinacius, salias super ora sigantis, Plurina qua flummas Sicanis Actna usmit, where Trinacrius is Empedocles.

[^13]:    ${ }^{1}$ See the Excursus which follows this chapter.
    ${ }^{2}$ Reading with Rubenius Quid tibi do ne Actnam describas in tuo carmine, ne hune sollennem ommibus poctis locum attingas?

[^14]:    ${ }^{1}$ Journal of Philology, xvi. зo1.

[^15]:    ${ }^{1}$ On the ancient, specially Stoic, conception of the tension of air, see J. S. Reid, cited by Heitland, Classical Revitw for 1901, p. 80.

[^16]:    ${ }^{1}$ Claud. 2 I.
    ${ }^{2}$ The words of Suetonius (Claud. 21) emissurus Fucinum lacum naumachiam ante commisit most naturally refer to the time when the artificial channel of the emissarium was completed, but not yet in action. The channel took eleven years to construct (Suet. Claud. 20) : the naumachia would thus fall in 52 A. D. only two years before the accession of Nero. Cf. Smilda on Suet. Claud. 2 I.
    ${ }^{3}$ Munro.
    ${ }_{4}$ Alzinger.

[^17]:    ${ }^{1}$ Teuffel, 2722. xlvi

[^18]:    ${ }^{1}$ It has been observed by Sudhaus that, in the Preface to the Fourth Book of the N. Q. § ro, Seneca uses the rare combination ingenium consecrare. If the Gyraldinus may be trusted, as most critics believe, this is the very language of Aetna 226 Ingenium sacrare caputque attollere catlo, a verse which our extant MSS. give corruptly Sacra per ingentem capitique attollcre caelum.

[^19]:    ${ }^{1}$ Unger conj. Thaliam et Aetnam nympham : I think, wrongly. xlix

[^20]:    ${ }^{1}$ Wagler shows, p. 5, that the variations of $S$ from $C$ are chiefly wrong divisions of words, e. g. Ossa nolympus, flammare mowet ; but the advantage is sometimes on the side of S, e.g. inclusi solidum, inferte, for inclusis olidum, inferte of $C$. I cannot agree with Wagler in his judgment that $S$ is 'proprio pretio plane destitutum': its slight variations are of great value where the critical question comes into view.
    ${ }^{2} S$ has toritis, but the $i$ is scarcely perceptible.

[^21]:    ${ }^{1}$ Yet exsudant (545). In 269 dolea is shown by Munro to be a correct form : pignera 135, but pignora, pignore 459, 518.

[^22]:    ${ }^{1}$ So 46 I exemploque $C$, extemploque Rchd. 526 non odora ut $C$, non odor aut Rehd. Y'et Fabriles opera erudibus both in $C$ and Redh. (56r).

[^23]:    ${ }^{1}$ Corsini $64=43$. F. 5. See Classical Revicw, vi. 203 ; Cambvidge Jownal of Philology for 1887, pp. 153-156.
    ${ }^{2}$ This MS. however points to the true reading in 406. It has $u b i$ congitur igni, i.e. cogitur. Bährens, with the rashness which distinguished him, ascribed cogitur to the Itali, in other words considered it a correction of the fifteenth century. The form which it assumes in the Chigi MS., congitur, is conclusive against this.

[^24]:    ${ }^{1}$ I made a complete transcript of $C$.
    lxiv

[^25]:    ${ }^{1}$ Acta Societatis Ienensis, v. pp. 3-6.
    ${ }^{2}$ Neue Bibliothek der schönen Wissenschaften und freien Kïnste, lix. pp. $3^{11-327 .}$
    ${ }^{3}$ Except nosse and dubias, which are not in either version of the Gyraldinian variants, 1756 or 1797.

[^26]:    ${ }^{1}$ I can find no trace of this lost MS. of Actna in the Catalogue of MSS. at Lucca published in vol. viii (1900, of Studi Italianidi Filologiur Classica.

    2 i. e. those on it Ruf. $I$, which are expressly stated to have been taken from the Lucensis and marked by two dots . ., and the others taken from cod. B.

[^27]:    ${ }^{1}$ 'Lucensis ille Gyraldinus, cuius nihil praeter excerpta, atque illa satis oscitanter descripta, uidimus,' Praef. p. 5.

[^28]:    ${ }^{1}$ I mean that incendi being doubtfully genitive or infin. pass., the retention against metre of the double - $i i$ was a mark of its being genitive.

[^29]:    ${ }^{2}$ Torquentur C .
    ${ }^{2}$ e. g. Scaliger's, who has an express note on the point.

[^30]:    ${ }^{1}$ Seneca, N. Q. iv. Praef. ro, has ingenium consecrare (Sudhaus).
    ${ }^{2}$ Assuming him to be the Ernst who made the Catalogue of Laurentian MSS.

[^31]:    ${ }^{1}$ In $v$ petulans supra rasuram est.

[^32]:    ${ }^{1}$ In $S \bar{c}^{\mathrm{s}} \mathrm{c}$ ia quod nunc est, prius uidetur fuisse $\bar{c}^{\mathrm{s}}$ ria.

[^33]:    ro uetustas Haupt iry Haec $C v$ : Hec st||ta nata est $S$ repetito stipata ex r1o, deinde ex parte deleto Nec Arund. An opponuntur inter se illi, Haec ut illi ad tellurem, Haec ad posterius cauatam telluris fuciom referatur? sed codd.: seu ed. Rubei 1475 intra $C$ : intrat $S$ quod tuctur Bormans ex Sen. N. Q. vi. 14:3 uide ergo numquid intret in illam spiritus ex circumfuso aere, qui quamdiu habet exitum, sine iniuria labitur: si offendit aliquid et incidit quod uiam claudat, tunc oneratur primo infundente se a tergo aere, deinde per aliquam rimam maligne fugit et hoc acrius fertur quo angustius. ib. 15. I per haec interualla intrat spiritus itz Et fugiens Bormans: Effugiens CSr molitus CS : molitur rv inter $C$ nympha CS: lympha rv perenni $C r$ : per enni $S$ riz limo $C S:$ lymum $v:$ binum $r$ : lima Scaliger molit $S$ : moli $r$ II4 inclusis olidum $C$ uidere codd. : uicere Seuin Acad. des Inscriptions v. p. 226 (1729), Wagler de Aetna pocmate $p .52$ : fudere Munro 116 dolendi codd.: docendi Ald. Munro: docenda Lachmann ad Lucr. vi. 755. Sed of. Ov.M. xi. 345 aliisque dolens fit causa dolendi 117 causas Munro non ont. $S$ credit $C S$ : non credit inanis om. r cum Arund. : credat Ald. 118, 119 in unum conflati sic cxtant in $S$
    Esse sinus penitus tanto se mergere hiatu irg hac torres $C$ : ac torrens Sr: torrentem Itali : totiens Haupt: imo v Haupt hyatu $C$ Lacunam unius uersus signanit Munro, quem sequor. Is poterat esse huitsmodi Inualidus solet atque alio se erumpere fortem 120 correxi: Nam (Non $r v$ ) ille (illo $r$ ) ex tenui nocemque agat apta necesse est CSrv: Nam mille ex tenui uocuoque agitata n. e. Munro : Non ille ex tenui quocumque agat, apta n. e. Sudhaus in Cum fluuio $C$ : Cum fluuia $S$ : Confluuia Sloan.

[^34]:    122 Et $C S v$ : Ex $r$ : Vt Munro fortem $C$ : fontem $S$ conuehat Bormans: comparat Buchens: fort. conrogat amnev 123 ripis Bormans Haupt 125 Direptam CS : Dirrepta $r$ : Direpta $v$ : Derepta Clevicus 126 adoperte auernis $C$ i28 ni Iacob: si codd. 129 Ospit(c S)ium CS fluuio Bachrens: fluuium CS: fluminum rv det Bachrens sed pracfixo et: aut CSv: uel $r$ : Hosp. fluuiorum aut s. Itali, Muno: H. in fluidum Unger: fort. Hospitium fluuio iam et izI conferta Arzend.: conserta CSrv 132 terre Arund. 133 si qua (Si quá C) etiam CSr: si quae etiam $v$ : et iam Scaliger: si quaedam Mutro: si quae clam condita serpunt Unger I34 classis CS: claussis Murro: fort. clussis 135 patent Clevicus pignera CSv: pignora r 137 passim Schrader at Suringar 138-285 Ad hos wh. tradita sunt excerpta quaedan amissi codicis quem Gyraldinum uo ant (Gyr.) ${ }^{1} 3^{8}$ fort. Intersaepta licet Scaliger idemque in Gyo. traditur fuisse: leget CSir densaque . . . nocte Gyr. I39 chaos et sine fine minas marg. uastum Gyr, unde Bachrens scripsit chaos uastum et sine fine ruinas ruinast Munro I40 spatioque codd. onnes: spatiosa Ald. 1517, idque notum fuit Heinsio ad Cluud. Rufin. ii. 527 retro CSr Anund.: re\$tro $v$ : spatioque cubilia tecto olim conieci ${ }^{4} 11$ demissa pedibus (dimiss apedibus $S$ : demissis p. v) fodisse

[^35]:    ${ }^{1}$ Sic Matthiae: editor Ienensis legit et inclusa. ${ }^{2}$ Sic uisum est mihi inā/mi.

[^36]:    ${ }^{1}$ In $S$ supersunt hace ies a\&hne succurrat inanis

[^37]:    ${ }^{1}$ Cf. 642.

[^38]:    231 cursu bissenos $C S$ : cur sub isse $r$ Ar. : cur bissenos cito Esc. et sic Scaliger Clerieus Wemsdorf Haupt nisi quod hi tres cita maluerment: cur sic Bachrens: cur breuior cursu b. p. o. Alzinger: ut addidi. Verum tamen potest esse quod ex r colligitur Haec b. cursu bis sex ut p. orbes 232 Annuus $C$ : Annus $r$ meet Esc. : monet SCv: mouet $r$ q'Esc.h. c. quod sydera Esc.: sidere CS 233 Post Ordine cetera omissa in Esc. quae uesuo $S$ sed ut post o possit erasa uideri/ / scriptu minutissime derrent scripsi, of. Lachm. ad Lucr. i. 43: errant CSr: erant $v$ : curuent Unger: uarient Alzinger: fort, uarent guro scripsi: gyris Haupt: cura CSr: tura $v$ suos serment i. motus traditur ex Gyr.: suos errent i. cursus Munro 234 et onn. CSrv Esc. : additumz iam in cd. Rub. $1475234^{\text {b }}$ ex uno Gyr. traditur 235 sic Crv Esc. nisi quod in v est terre ${ }^{1}$ Pro caelo terris traditur ex Gyr. Panope caelo, unde Matthiae Phatne scribebat, Phaeo Unger. Phaeo una Hyadum 236 cubeat Esc. pelleat S 237 uarient CS Gyr.: uariant rv Esc. uer prima iuuenta Gyr. : primaque iuuenta Cro Esc. : primaque iunente legere mihi sum uisus in $S$ : fort. uer prima iuuentae $\quad 238$ Cura ...cura $C$ : cur . . . cur rv: Ver . . . cur Esc. senescat r 239 hiems C Esc. : hiemps S 240 cometem Esc. 24 I boetes Esc. 242 Saturnique stella Esc. mastia C 243 tendant SCrv Esc. : pandant Gyr. 244 uices Matthiae praediscere CS: praedicere rv Esc. Munro 245 Qua nocet traditur ex Gyr. : Quo uoltu Haupt Sirius Ald. 1517: Setius CS: Serus $r$ : Secius v zocabulum on. Esc. spatio relicto excubet traditur ex Gyr.
    ${ }^{1}$ In $S$ dispexi Nub . . . elo . . . . denunti\& imbres.

[^39]:    ${ }^{1}$ Idem flacuit Alzingcro Neue Jahrb. 1896, f. 856 .

[^40]:    S. sunt
    ${ }^{1}$ notanda $C$ quo uidetur sigrificari scilicet sunt.

[^41]:    ${ }^{1}$ For an entirely different view of this disputed passage see the Commentary.

[^42]:    345 decliuia Cr Artud. : decliua $v$ : declinia scripsi 346 diripiat $r$ : diripiant $C v$ : deripiat Clericus absoluerit Scaligcr: absolueret Crv: absoluerat Arund. m. pr., mox absolueret : ualido quae absolueret arcu Sudhaus 347 si $C$ : ni $r$ Arund. : nisi $v$ abest Schrader: obest spatium Wemsdorf tantusque ruinis Crv: ruinaest Munro: ruentis Bachrens: num ruinae? 348 trans fugit $C$ : trasfugit $r \quad 349$ Haec leuitas : tantos Murro: fort. tantusne ruinis I. a. o. t. i. Nec leuis astantes igitur ferit aura mouetque? 351 frustrataque scripsi: pulsataque Cry Iam Machly coni. pulsataque corpora frustra 352 adéo $C$ in tenui uim $C r$ : tenuis uim $v$ : adeo in tenuist, uim Munro 354 placidissimus excit apludas seripsi: plantis humus excita predas $C$ : plantis exit humor aprendas $r$ Arunt. lentissimus iam lacob coniccerat 355 odoratis Scaliger 356 igni Machly pacti marg. rapti $v^{3}{ }_{357}$ peregrinus $r$ propriisque $C r v$ : propriisue Scaliger potentis Cr quod hic pro nominatiuo positum ratus est Munro 358 Coniurã $r$ : coniuent $v \quad$ ignis $r$, $\quad 359$ atras . . harena $\$ v$ : atras subuectat arena (harena r) Arund. r subiectat Haupt, quod uerum widetur $3^{60}$ concussu Alsinger: crepitantia Iacob: num strepitantia? ${ }^{661}$ flumina $v$

[^43]:    ${ }^{1}$ I. e. outer-margins.

[^44]:    ${ }^{1}$ unco iam excerpta l'ithoeana.

[^45]:    ${ }^{1}$ Or, possibly: 'in such degree as the stone falls to decay, in such its mode of working has an unchanged look, and the earth of which it consists is throughout the same.'

[^46]:    ${ }^{1}$ Or, ' pompous with all that human wealth can achieve.'

[^47]:    ${ }^{1}$ Cf. Sen. ad Marc. de Consol. xix. 4 luserunt ista poetae et wanis nos agitatere terroribus. Minuc. Oct. xi. fin. omnia ista figmenta male sanae opinionis et inepta solacia a pottis fallacibus in dulcidineme carminis lusa.

[^48]:    ${ }^{1}$ Reading Non totum et solido densum est.

[^49]:    
     Anth. P. vi. 253 (Crinagoras) $\lambda_{i} \theta \eta \lambda o \gamma^{\prime} \epsilon \in \theta^{\prime}$ 'Eppéc iópú $\iota \epsilon \epsilon$, xvi. 254.
     $\sigma \omega p \partial{ }^{\circ} \bar{\eta}^{2}$, Philologus for 1893 , p. 568.
    ${ }^{2}$ The words of Daubeny, speaking of the Solfatara (Description of Volcanos, p. 213), are almost a paraphrase of the above passage: 'The Solfatara returns a hollow sound when any part of its surface is struck, and hence has been conjectured to be made up, not of one entire rock, but of a number of detached blocks, which, hanging as it were by each other, form a sort of vault over the abyss, within which the volcanic operations are going on.'

[^50]:    ${ }^{1}$ Bormans, p. 360 , only accepts Gyr. with the strongest misgivings.

[^51]:    ${ }^{1}$ Hildebrandt.

[^52]:    ${ }^{1}$ Hildebrandt writes it thus (p. 102) : -
    Angustis opus est turbanti faucibus (illo
    Feruet opus) densaque premit premiturque ruina;
    Nunc euri boreaeque notus, nunc huius uterque est, 'at one time Notus is in the power of Eurus and Boreas, at another each of these latter*is in the power of Notus.' This seems to me improbable : notus is required as the subject of premit.

[^53]:    ${ }^{1}$ This seems to mean that the variant $V t$, which is found in most MSS., was known to the scribe of $\tilde{v}$ at is alitor.

[^54]:    ${ }^{1}$ Lachmann on Lucr. ii. 991 explains adytus of the MSS. of Nonius in a verse of Attius (Non. 488) as ádívous, and Ribbeck follows him.
    
    
    ${ }^{3}$ Nearly so Chenu, who, however, places the v. after 185, 'Ainsi l'Etna, creusé dans l'intérieur de sa masse, nous apparait sous un aspect plus merveilleux encore.'

    - Ibis 75 Noxque tencbrarum specie metucnda tuarum.

[^55]:    ${ }^{1}$ exutus Gembl. Voss. ${ }^{1}$ Cus. exsutus Voss. ${ }^{2}$ ex sutus Matritensis. See my Noctes Manilianae in loc.

[^56]:    ${ }^{1}$ Cic. Caec. § 28 testis exspectatus et ad extremum reseruatus might suggest 'long deferred,' baffling expectation by prolonged delay.

[^57]:    ${ }^{1}$ The verb perurgere is found in Sulp. Sever., Chron. i. 18. 8, and in Spartianus' Life of Septimius Severus in the Historia Augusta, c. xxiii fin., again in the Life of Pescennius Niger, c. v.

[^58]:    ${ }^{1}$ Passages like Lucr. iii. 333 might be compared, Nec sibi quaeque sine alterius ui posse uiddur Corporis atque animi sorsum sentive potestas.

[^59]:    ${ }^{1}$ Turba et disiectus has become tur'ae disiectus, Lucr. iii. 928.
    ${ }^{2}$ The original form of the Journal des Savans.

[^60]:    ${ }^{1}$ It is less probable that ora is an error for ara $=\beta \omega \mu i \sigma \pi o s$ of Heron's Pneumatica 228 ; Serv. on Aen. vii. 26 motu aquae ucntus creatur ut uidemus in bomis (most MSS. bonis, some bolnis) organorum, where $\beta \alpha \mu 0$ is seems clearly meant.

[^61]:    ${ }^{1}$ Mr. H. Grüber, who kindly sent me casts of two of these supposed Neronian contorniates in the British Museum, assures me that,

[^62]:    ${ }^{1}$ Publilius belongs to the reign of Constantine, about 320 A. D.
    ${ }^{2}$ Rather perhaps facunda : cf. Gell. xi. 13. Io no uos facile praestringerct modulatus aliqui currentis facundiae sonitus.

[^63]:    ${ }^{1}$ 'When we require any of the pipes to sound, we must depress the corresponding key with the fingers; and when we require any of the sounds to cease, remove the fingers, whereupon the lids will be drawn out and the pipes will cease to sound.' Wooderoft, tr. of Heron's Pneumatics, p. 106.

[^64]:    1 The existence of a plur. momina was questioned by Munro : yet it seems a plausible correction in Lucr. vi. 48 for onmia.

[^65]:    ${ }^{1}$ So most editors: but the Merton codex 250 has adstrictu, 'compression.' This suggests that adstrictus in 322 may be genitive of the substantive, and depend on certaminc.

[^66]:    ${ }^{1}$ In Silius' Africus aut pontum surgens super aethera Caurus, the Oxford MS. has surgens, but the two best MSS. $L$ and $F$ spargens, which might suggest that spargat has been corrupted into surgat in Actn. 332. In Manil. i. $3^{89}$ surgentem sidera is in the Gemblacensis and all Bechert's MSS. except M (Matritensis), which has s. ad sidera.

[^67]:    ${ }^{1}$ Birt analyzes torrens sp. illi as sp. qui torret illi.

[^68]:    ${ }^{1}$ Haupt transposed 355. 356 to follow 34 1 , thus explaining funms in 355 of the incense offered at the crater, and so far agreeing with my view.

[^69]:    ${ }^{1}$ Trinacria mpes $=$ Aetna in Catull. 1xviii. 53. 160

[^70]:    ${ }^{1}$ In Lucr. iii. 765 in tenero tenerascere corpore mentem, which Munro translates 'the mind grows weakly in a weakly body,' the adj. and the verb explain each other.

[^71]:    ' Wagler, p. 59, takes siluae as gen. singular depending on incendia. This I think is wrong.

[^72]:    ${ }^{2}$ Robora however, the conjecture of Le Clerc, is also a v.l. given in MS. D'Orv. 195 as coming from P. Pithou (Cl. Rev. 1900, p. 123). ${ }^{2} \mathrm{acc}=$ accusatiulus.

[^73]:    ${ }^{1}$ Birt, who however himself retains coritur, changing igni to ignis, as in Liv. xxvi. 27. 5.

[^74]:    ${ }^{1}$ Val. Flaccus has an imitation, vi. 39 pingui numquam tamen ubere defit. I do not accept Sudhaus' modification pingue scatet $u$. sulphur as an improvement of my original conj.
    ${ }^{2}$ In Lucr.'s description of the mephitic effluvium Athenacis in moenibus which follows this, I think opus of MSS. in 755 Sed natura loci opus efficit ipsa suapte is a mistake for pus.

[^75]:    ${ }^{1}$ i.e. on my view of the meaning of ang. uert. surg. which is not Sudhaus', who explains ang. wert. of the narrow funnel of the crater.

[^76]:    ${ }^{1}$ The passage would then mean 'the fires are of under-size and encounter no obstacle,' which would increase their bulk and add to their volume.

[^77]:    ${ }^{1}$ Alzinger illustrates the words by a quotation from Nic. Specialis, who has described the eruption of Etna of 1329 as he had himself witnessed it. Rer. Sicul. viii. 2 ' Effluebat autem hiatibus illis riuus igneus uelut metallorum liquentium in fornace, occurrentem tellurem exurens, in lapides et in minimos calculos ingentia saxa dissoluens.'

[^78]:    1 and are thus at their lowest.

[^79]:    ${ }^{1}$ Prof. Bywater points out to me that Bernays, who sent him the reference to this passage of Actna as illustrating Heracl. fr. xxvi, assumed Scaliger's emendation to be right.

[^80]:    ${ }^{1}$ As Munro suggested, reading however sacra. 'The construction must be "gemina ex uno sacra, fumantia uapore." '

[^81]:    ${ }^{1}$ ['(The text) represents what ordinary Latin would give as sacra gcminum fumum edentia ex uno uapore (i.e. ardore, a far from uncommon use of the word). Gemina fumantia is in fact a perfectly legitimate expression for what is "divided in smoking" or "when it comes to smoke.' The writer intended to say there were two sacrifices although there was only one fire, and in uapore he chooses the best word to give this because it carries no idea of flame. For beyond doubt the legend represented the flame as well as the smoke as being divided. Pausanias says in his wooden way rov́rots $\delta \dot{\epsilon}$
     סícta⿱艹au.' Postgate, Cl. Rev. xiv. 42 I.]

[^82]:    ${ }^{1}$ Ampelius Lib. Memor. ii says, Sunt qui Erigonani Icari filiam Atheniensem dicunt, which illustrates our poet's Athenarum carmen.
    ${ }^{2}$ Icarius is repeatedly called $\boldsymbol{\gamma}^{\prime} \rho(\rho)$ by Nonnus (Dionys. xlvii. 37, 45, 52, 58, 66, 70, 78 ).

[^83]:    ${ }^{1}$ Longinus, de Subl. 33, calls it a faultless little poem (á $\mu \dot{\mu} \mu \eta$ тоу тоı $\boldsymbol{\mu}$ а́тเov).
    ${ }^{2}$ Sudhaus wavers greatly in interpreting Euocat: he seems to think it may be (I) summons, (2) calls by name, (3) entices.

[^84]:    ${ }^{1}$ A parallel instance to this quamquan $=$ quam-tam occurs in Stat. S. iii. 5. 49 Et quamquam saeui fecerunt Macnada planctus, where quamquam is probably an error for quam tam, as Emeric de la Croix (Cruccus) edited: but here quam is accus, singular fem. of qui.

[^85]:    ${ }^{1}$ Yet iuncmum numina in verse 28 of the same poem points to something like divine honours.

[^86]:    ${ }^{1}$ Aelian, fr. 2 Hercher, calls them Philonomus and Callias.

[^87]:    ${ }^{1}$ In Stat. S. iii. 5. 6o Et nunc illa tenet uacuo quod sola cubili ; for tenct I conjecture senct.
    ${ }^{2}$ [Postgate conj. uiam, and thinks the poet had in mind Aeneas' flight through receding fires, Aen. ii. 633 , Ov. F. iv. 8oo, Manil. iv. 23.]

