

**Catullus**

**Libellus II**

**The Long Poems: Carmina 61-64**

Translated by Ulysses K. Vestal

First published January 2002

1<sup>st</sup> Revised March 2004

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Published at the Theatrum Pompei Project ® (<http://www.theaterofpompey.com>)

## A Note on the Text and Translation

I have generally followed the texts (and advice) of D. F. S. Thomson, *Catullus* (Toronto, 1998 ed.) and (where applicable) of C. J. Fordyce, *Catullus* (Oxford, 1978 rev.).

Insofar as my translation is concerned, I have aimed at a literal but readable rendering. Readability of course takes precedence. Words appearing in brackets are typically explanatory. Their use seemed less intrusive and distracting than footnotes.

This translation is intended to be of some assistance to the student of Latin. While this translation may help the student grasp the literal meaning of the Latin, his understanding of higher matters will be better served by the two aforementioned editions as well as P. Y. Forsyth's *The Poems of Catullus: A Teaching Text* (1986), a work which is *infinitely superior* to the other standard collegiate text, Mr. Garrison's ersatz *The Student's Catullus* (1989 1<sup>st</sup> ed.).

61.

Collis o Heliconii  
 cultor, Vraniae genus,  
 qui rapis teneram ad uirum  
 uirginem, o Hymenaeae Hymen,  
     o Hymen Hymenaeae;  
 cinge tempora floribus  
 suaue olentis amaraci,  
 flammeum cape, laetus huc  
 huc ueni, niueo gerens  
     luteum pede soccum;  
 excitusque hilari die,  
 nuptialia concinens  
 uoce carmina tinnula,  
 pelle humum pedibus, manu  
     pineam quate taedam.  
 namque Iunia Manlio,  
 qualis Idalium colens  
 uenit ad Phrygium Venus  
 iudicem, bona cum bona  
     nubet alite uirgo,  
 floridis uelut enitens  
 myrtus Asia ramulis  
 quos Hamadryades deae  
 ludicrum sibi roscido  
     nutriunt umore.  
 quare age, huc aditum ferens,  
 perge linquere Thespieae  
 rupis Aonios specus,  
 nympa quos super irrigat  
     frigerans Aganippe.  
 ac domum dominam uoca  
 coniugis cupidam noui,

O dweller of Mt. Helicon,  
 child of Urania,  
 who carries off to a husband a tender  
 maiden, O Hymenaeus Hymen,  
     O Hymen Hymenaeus; 5  
 gird your brows with the flowers  
 of pleasantly scented marjoram,  
 don the veil, in joy hither  
 hither come, wearing on snow-white  
 feet the red slipper; 10  
 and awakened on this happy day,  
 singing wedding  
 songs with a ringing voice,  
 strike the ground with your feet, with your hand  
 shake the piny torch. 15  
 For Iunia weds Manlius,  
 even as Venus dwelling on Mt. Ida  
 came to the Phrygian  
 judge, a good maiden with  
 a good omen, 20  
 just as the gleaming  
 Asian myrtle with flowery twigs  
 which the wooden nymphs  
 as a plaything for themselves  
 feed on with dewy moisture. 25  
 Wherefore come, hither taking this approach,  
 hasten to leave the Thespian  
 rock's Aonian caves,  
 which the nymph Aganippe  
 when cooling floods from above. 30  
 And then call home the mistress  
 desirous of a new spouse,

mentem amore reuincens,  
 ut tenax hedera huc et huc  
     arborem implicat errans.  
 uosque item simul, integrae  
 uirgines, quibus aduenit  
 par dies, agite in modum  
 dicite, o Hymenaeae Hymen,  
     o Hymen Hymenaeae.  
 ut libentius, audiens  
 se citatier ad suum  
 munus, huc aditum ferat  
 dux bonae Veneris, boni  
     coniugator amoris.  
 quis deus magis est anxiis  
 est petendus amantibus?  
 quem colent homines magis  
 caelitum, o Hymenaeae Hymen,  
     o Hymen Hymenaeae?  
 te suis tremulus parens  
 inuocat, tibi uirgines  
 zonula soluunt sinus,  
 te timens cupida nouos  
     captat aure maritus.  
 tu fero iuueni in manus  
     floridam ipse puellulam  
 dedis a gremio suae  
 matris, o Hymenaeae Hymen,  
     o Hymen Hymenaeae.  
 nil potest sine te Venus,  
 fama quod bona comprobet,  
 commodi capere, at potest  
 te uolente. quis huic deo  
     comparatier ausit?  
 nulla quit sine te domus  
 liberos dare, nec parens

binding fast the mind with love,  
 as the clinging ivy here and there  
 wandering entwines the tree. 35  
 You also likewise, untouched  
 maidens, to whom arrives  
 the like day, come, in tune  
 sing, O Hymenaeus Hymen,  
 O Hymen Hymenaeus. 40  
 So that more willingly, hearing that  
 he is summoned to his own  
 duty, hither he take the approach,  
 the general of good Venus, good  
 love's joiner. 45  
 What god is more concerned  
 to be sought by lovers?  
 Whom of the gods will man worship more,  
 O Hymenaeus Hymen,  
 O Hymen Hymenaeus. 50  
 On behalf of his own [children] a nervous parent  
 invokes you, for you the maidens  
 releases the belts from the folds,  
 Timid the new husband  
 strains to catch you with an eager ear. 55  
 You yourself to the high spirited youth to his hands  
 the flowerly little girl  
 you give from the lap of her own  
 mother, O Hymenaeus Hymen,  
 O Hymen Hymenaeus. 60  
 Venus without you can seize no profit,  
 which good repute might approve,  
 yet she is able  
 when you are willing. Who with this god  
 dares to be matched? 65  
 Without you no house can  
 give children, and the parent

stirpe nitier; ac potest  
 te uolente. quis huic deo  
     compararier ausit?  
 quae tuis careat sacris,  
 non queat dare praesides  
 terra finibus: at queat  
 te uolente. quis huic deo  
     compararier ausit?  
 claustra pandite, ianuae.  
 uirgo, ades. uiden ut faces  
 splendidas quatiunt comas?  
 \* \* \* \* \*  
 \* \* \* \* \*  
 \* \* \* \* \*  
 \* \* \* \* \*  
 tardet ingenuus pudor.  
 quem tamen magis audiens,  
 flet quod ire necesse est.  
 flere desine. non tibi Au-  
 runculeia periculum est,  
 ne qua femina pulcior  
 clarum ab Oceano diem  
 uiderit uenientem.  
 talis in uario solet  
 diuitis domini hortulo  
 stare flos hyacinthinus.  
 sed moraris, abit dies.  
     prodeas noua nupta.  
 prodeas noua nupta, si  
 iam uidetur, et audias  
 nostra uerba. uiden? faces  
 aureas quatiunt comas:  
     prodeas noua nupta.  
 non tuus leuis in mala  
 deditus uir adultera,

cannot rest on progeny, and it is able  
 with you willing. Who with this god  
 dares to be matched? 70  
 A land which lacks your sacraments,  
 cannot give guardians  
 for the borders: yet it could  
 with you willing. Who to this god  
 dares to be matched? 75  
 Throw back your bolts, doors.  
 Maiden, you are present. Do you see how the torches  
 shake their glittering locks?  
  
 Inborn chasity delays,  
 still listening rather to it, 80  
 she weeps because it is necessary to go.  
 Stop weeping. Not to you, Aurunculeia,  
 is there danger,  
 that any woman more beautiful  
 the clear day coming 85  
 from the Ocean will have seen.  
 In such a way in a colourful little garden  
 of a rich master, the hyacinth flower  
 is accustomed to stand.  
 But you delay, the day goes away. 90  
 You should approach, new bride.  
 You should approach, new bride, if  
 now it seems pleasing, and you should hear  
 our words. Do you see? The torches  
 shake their golden locks. 95  
 You should approach, new bride.  
 Your man, not ficklely devoted to  
 an evil mistress,

probra turpia persequens,  
 a tuis teneris uolet  
     secubare papillis,  
 lenta sed uelut adsitas  
 uitis implicat arbores,  
 implicabitur in tuum  
 complexum. sed abit dies:  
     prodeas noua nupta.  
 o cubile, quod omnibus  
 \* \* \* \* \*  
 \* \* \* \* \*  
 \* \* \* \* \*  
     candido pede lecti,  
 quae tuo ueniunt ero,  
 quanta gaudia, quae uaga  
 nocte, quae medio die  
 gaudeat! sed abit dies:  
     prodeas noua nupta.  
 tollite, o pueri, faces:  
 flammeum uideo uenire.  
 ite concinite in modum  
 'io Hymen Hymenaeae io,  
     io Hymen Hymenaeae.'  
 ne diu taceat procax  
 Fescennina iocatio,  
     nec nuces pueris neget  
 desertum domini audiens  
     concubinus amorem.  
 da nuces pueris, iners  
 concubine! satis diu  
 lusisti nucibus: lubet  
 iam seruire Talasio.  
     concubine, nuces da.  
 sordebant tibi uillicae,  
 concubine, hodie atque heri:

not following shameful misdeeds,  
 does not want to sleep apart  
 from your tender breasts,  
 but as the pliant vine  
 entangles the tree planted beside it,  
 he will be entangled in your  
 embrace. But the day goes away.  
 You should approach, new bride.  
 O bed, which to all  
  
 with the white foot of the bed,  
 the joys so great which come to your master,  
 which in the ranging  
 night, which in the middle of the day  
 let him enjoy! But the day goes away:  
 You should approach, new bride.  
 Lift up, o boys, the torches:  
 I see that the veil comes.  
 In such a way sing out in time  
 "Yo Hymen Hymenaeus Yo!  
 Yo Hymen Hymenaeus!"  
 Let not for long the insolent  
 Fescennine joking be silent,  
 and to the boys do not deny the nuts  
 slave-boy after hearing about the abandoned  
 love of the master.  
 Give nuts to the boys, impotent  
 slave-boy! Long enough  
 you played with the nuts: It is pleasing  
 now to serve Talasius.  
 Slave-boy, give the nuts.  
 The stewards' wives were of no account to you,  
 slave-boy, today and yesterday:



totus immineat tibi.	longs for you with all his heart.	
io Hymen Hymenaeae io,	Yo Hymen Hymenaeus Yo!	
io Hymen Hymenaeae.	Yo Hymen Hymenaeus!	
illi non minus ac tibi	To him not less than for you	
pectore urit in intimo	the flame burns in the bottom of his heart,	170
flamma, sed penite magis.	but more deeply.	
io Hymen Hymenaeae io,	Yo Hymen Hymenaeus Yo!	
io Hymen Hymenaeae.	Yo Hymen Hymenaeus!	
mitte brachiolum teres,	Let go the shapely arm,	
praetextate, puellulae:	young men, of the little girls:	175
iam cubile adeat uiri.	now let her approach the bed of her husband.	
io Hymen Hymenaeae io,	Yo Hymen Hymenaeus Yo!	
io Hymen Hymenaeae.	Yo Hymen Hymenaeus!	
uos bonae senibus uiris	You good women to old men	
cognitae bene feminae,	known well,	180
collocate puellulam.	arrange the little girl.	
io Hymen Hymenaeae io,	Yo Hymen Hymenaeus Yo!	
io Hymen Hymenaeae.	Yo Hymen Hymenaeus!	
iam licet uenias, marite:	now it is permitted that you come, bridegroom:	
uxor in thalamo tibi est,	the wife for you is in the bedrom,	185
ore floridulo nitens,	looking radiant with flowery face,	
alba parthenice uelut	as a white virgin flower	
luteumue papauer.	or yellow poppy.	
at, marite, ita me iuuent	Yet, bridegroom, in such a way the divinities	
caelites, nihilo minus	help me, by no means less	190
pulcer es, neque te Venus	are you beautiful, and you Venus	
neglegit. sed abit dies:	does not neglect. But the day goes away:	
perge, ne remorare.	proceed, do not delay.	
non diu remoratus es:	For not a long time you have delayed:	
iam uenis. bona te Venus	now you have come. May good Venus	195
iuuerit, quoniam palam	aid you, since openly	
quod cupis cupis, et bonum	what you desire you desire, and a good	
non abscondis amorem.	love you do not conceal.	
ille pulueris Africi	Let him first reckon	
siderumque micantium	the number of dust of Africa	200

subducat numerum prius,  
 qui uestri numerare uolt  
     multa milia ludi.  
 ludite ut lubet, et breui  
 liberos date. non decet  
 tam uetus sine liberis  
 nomen esse, sed indidem  
     semper ingenerari.  
 Torquatus uolo paruulus  
 matris e gremio suae  
 porrigens teneras manus  
 dulce rideat ad patrem  
     semihiante labello.  
 sit suo similis patri  
 Manlio et facile insciis  
 noscitetur ab omnibus,  
 et pudicitiam suae  
     matris indicet ore.  
 talis illius a bona  
 matre laus genus approbet,  
 qualis unica ab optima  
 matre Telemacho manet  
     fama Penelopeo.  
 claudite ostia, uirgines:  
 lusimus satis. at boni  
 coniuges, bene uiuite et  
 munere assiduo ualentem  
     exercete iuuentam.

and the glittering stars,  
 who want to number  
 the many thousands of your love-making.  
 Play as it is pleasing, and in a short time  
 give children. It is not fitting  
 205 that so ancient a name be without children,  
 but from the same origin  
 they always should be reproduced.  
 I want [to see that] a little Torquatus  
 from the lap of his own mother  
 210 as he holds out tender hands  
 laughs sweetly at his father  
 with his lips half-open.  
 May he be like his father Manlius  
 and easily to all unknowing  
 215 recognized,  
 and attest to the chasity of his own mother  
 by his face.  
 May the praise from his good  
 mother prove his descent,  
 220 as the one and only fame from the best  
 mother remains for Telemachus,  
 son of Penelope.  
 Shut the doors, maidens:  
 we have played enough. Yet good  
 225 wives, live well and  
 give play to vigorous youth  
 by constant service.

## 62.

VESPER adest, iuuenes, consurgite: Vesper Olympo  
 exspectata diu uix tandem lumina tollit.  
 surgere iam tempus, iam pinguis linquere mensas,  
 iam ueniet uirgo, iam dicetur hymenaeus.  
 Hymen o Hymenaeae, Hymen ades o Hymenaeae!

Cernitis, innuptae, iuuenes? consurgite contra;  
 nimirum Oetaeos ostendit Noctifer ignes.  
 sic certest; uiden ut pernicious exsiluere?  
 non temere exsiluere, canent quod uincere par est.  
 Hymen o Hymenaeae, Hymen ades o Hymenaeae!

non facilis nobis, aequales, palma parata est:  
 aspiciate, innuptae secum ut meditata requirunt.  
 non frustra meditantur: habent memorabile quod sit;  
 nec mirum, penitus quae tota mente laborant.  
 nos alio mentes, alio diuisimus aures;  
 iure igitur uincemur: amat uictoria curam.  
 quare nunc animos saltem conuertite uestros;  
 dicere iam incipient, iam respondere decebit.  
 Hymen o Hymenaeae, Hymen ades o Hymenaeae!

Hesperere, quis caelo fertur crudelior ignis?  
 qui natam possis complexu auellere matris,  
 complexu matris retinentem auellere natam,  
 et iuueni ardenti castam donare puellam.  
 quid faciunt hostes capta crudelius urbe?  
 Hymen o Hymenaeae, Hymen ades o Hymenaeae!  
 Hesperere, quis caelo lucet iucundior ignis?  
 qui desponsa tua firmes conubia flamma,  
 quae pepigere uiri, pepigerunt ante parentes,

The evening star is present, boys, rise up: the evening at last just  
 scarcely lifts the long awaited lights in the heavens. Now is  
 the time to rise up, now is the time to abandon the rich tables,  
 now the bride is about to come, now the wedding song is spoken.  
 Hymen, O Hymenaeus, Hymen O Hymenaeus be at hand!

Maidens, do you see the boys? Rise up in reply;  
 For sure the evening star shows it Oetaean fires.  
 Yes, that's it; do you see how nimbly they jumped up? Not for  
 nothing did they jump up, they will sing what is right to surpass.  
 Hymen, O Hymenaeus, Hymen O Hymenaeus be at hand!

No easy prize has been prepared for us, comrades:  
 Behold how the maidens search with themselves practiced words.  
 They do not rehearse in vain: they hold what is worth remembering;  
 And no wonder, because they toil from within with their entire mind.  
 We have divided our minds in one way and our ears in another;  
 Therefore rightly will we be defeated: victory loves diligence.  
 Wherefore now at least apply your minds;  
 now they begin to speak; now it is fitting to reply.  
 Hymen, O Hymenaeus, Hymen O Hymenaeus be at hand!

Hesperus, what fire in the sky is borne more savagely?  
 Who is able to tear away the daughter from the embrace of her mother,  
 to tear away from the embrace of her mother the resisting daughter,  
 and to the eager youths give the chase girl.  
 What more cruelly will enemies do after the city has been captured?  
 Hymen, O Hymenaeus, Hymen O Hymenaeus be at hand!  
 Hesperus, what fire shines in the sky more pleasantly?  
 You who confirm with your flame the marriage promised,  
 which men made, which earlier your parents made,

nec iunxere prius quam se tuus extulit ardor.  
quid datur a diuis felici optatius hora?  
Hymen o Hymenaeae, Hymen ades o Hymenaeae!

Hesperus e nobis, aequales, abstulit unam.

\* \* \* \* \*  
\* \* \* \* \*

namque tuo aduentu uigilat custodia semper,  
nocte latent fures, quos idem saepe reuertens,  
Hesperere, mutato comprehendis nomine Eous.  
at lubet innuptis ficto te carpere questu.  
quid tum, si carpunt, tacita quem mente requirunt?  
Hymen o Hymenaeae, Hymen ades o Hymenaeae!

Vt flos in saeptis secretus nascitur hortis,  
ignotus pecori, nullo conuolsus aratro,  
quem mulcent aerae, firmat sol, educat imber;  
multi illum pueri, multae optauere puellae:  
idem cum tenui carptus defloruit ungui,  
nulli illum pueri, nullae optauere puellae:  
sic uirgo, dum intacta manet, dum cara suis est;  
cum castum amisit polluto corpore florem,  
nec pueris iucunda manet, nec cara puellis.  
Hymen o Hymenaeae, Hymen ades o Hymenaeae!

Vt uidua in nudo uitis quae nascitur aruo,  
numquam se extollit, numquam mitem educat uuam,  
sed tenerum prono deflectens pondere corpus  
iam iam contingit summum radice flagellum;  
hanc nulli agricolae, nulli coluere iuueni:  
at si forte eadem est ulmo coniuncta marito,  
multi illam agricolae, multi coluere iuueni:  
sic uirgo dum intacta manet, dum inculta senescit;  
cum par conubium maturo tempore adepta est,

and they did join it before your fire has raised itself.  
What from the gods is given more longed for than this lucky hour?  
Hymen, O Hymenaeus, Hymen O Hymenaeus be at hand!

Hesperus from us, comrades, has taken one.

For with your arrival the guard always keeps watch,  
thieves lurk at night, whom often the same as it returns,  
Hesperus, you Eous catch with a different name.  
Yet it is pleasing to the maidens to slander with pretended complaint.  
What then, if they criticize whom they search for with silent mind.  
Hymen, O Hymenaeus, Hymen O Hymenaeus be at hand!

As a flower secluded in a walled garden grows,  
unknown to the flock, rooted up by no plow,  
whom the breezes caress, the sun strengthens, the rain nurtures;  
many boys long for it, many girls long for it:  
picked with a sharp nail the same sheds it petals,  
no boys long for it, no girls long for it: thus  
the woman, as long as she remains virginal, so long she is dear to her kin;  
when she has lost the chaste flower from a defiled body,  
she does not remain pleasant to boys, and she is not dear to girls.  
Hymen, O Hymenaeus, Hymen O Hymenaeus be at hand!

As an unsupported vine which grows in a bare field  
never supports itself, never nurtures a ripe grape,  
but its tending body bending down with a sagging load  
now at any moment the top of it shoot  
no farmers tend her, no oxen cultivate her:  
yet if by chance the same is joined together with a married elm,  
many farmers tend her, many oxen cultivate her: thus  
as long as the woman remains untouched, as long she ages uncultivated.  
When she has attained a proper marriage in seasonable time,

cara uiro magis et minus est inuisa parenti.  
Hymen o Hymenaeae, Hymen ades o Hymenaeae!

Et tu ne pugna cum tali coniuge uirgo.  
non aequom est pugnare, pater cui tradidit ipse,  
ipse pater cum matre, quibus parere necesse est.  
uirginitas non tota tua est, ex parte parentum est,  
tertia pars patrest, pars est data tertia matri,  
tertia sola tua est: noli pugnare duobus,  
qui genero sua iura simul cum dote dederunt.  
Hymen o Hymenaeae, Hymen ades o Hymenaeae!

she is more dear to her husband and she is hateful to her parent.  
Hymen, O Hymenaeus, Hymen O Hymenaeus be at hand!

And you woman, do not fight with such a mate.  
It's not right to fight, with him to whom your very father handed you over,  
your very father with your mother, from whom it was necessary to obey.  
Virginity is not all yours, in part it is of your parents,  
A third part is for your father, a third part for your mother,  
a third alone is yours: do not contend with the two,  
who gave their own rights to the son-in-law together with the dowry.  
Hymen, O Hymenaeus, Hymen O Hymenaeus be at hand!

## 63.

Super alta vectus Attis celeri rate maria,  
 Phrygium ut nemus citato cupide pede tetigit,  
 adiitque opaca siluis redimita loca deae,  
 stimulatus ibi furenti rabie, vagus animis,  
 devolsit ili acuto sibi pondera silice,  
 itaque ut relictas sensit sibi membra sine viro,  
 etiam recente terrae sola sanguine maculans,  
 niveis citata cepit manibus leve typanum,  
 typanum tuum, Cybebe, tua, mater initia,  
 quatiensque terga tauri teneris cava digitis  
 canere haec suis adorta est tremebunda comitibus.  
 “agite ite ad alta, Gallae, Cybeles nemora simul,  
 simul ite, Dindymenae dominae vaga pecora,  
 aliena quae petentes velut exules loca  
 sectam meam exsecutae duce me mihi comites  
 rapidum salum tulistis truculentaque pelagi  
 et corpus euirastis Veneris nimio odio;  
 hilarate erae citatis erroribus animum.  
 mora tarda mente cedat: simul ite, sequimini  
 Phrygiam ad domum Cybebes, Phrygia ad nemora deae,  
 ubi cymbalum sonat vox, ubi tympana reboant,  
 tibicen ubi canit Phryx curvo grave calamo,  
 ubi capita Maenades vi iaciunt hederigerae,  
 ubi sacra sancta acutis ululatibus agitant,  
 ubi sive illa divinae volitare vaga cohors,  
 quo nos decet citatis celerare tripudiis.”  
 simul haec comitibus Attis cecinit notha mulier,  
 thiasus repente linguis trepidantibus ululat,  
 leve tympanum remugit, cava cymbala recrepant.  
 uiridem citus adit Idam properante pede chorus.

Transported over the deep seas in a swift ship, Attis,  
 as he eagerly reached the Phrygian wood with hurried foot,  
 and entered the goddess's dark places that were encircled with forests,  
 thereupon spurred on with a raging frenzy, lost in his thoughts,  
 he tore away from himself the weight of his groin with a sharp flint,  
 accordingly when he felt that his limbs were left to him without virility,  
 yet while staining the soil of the earth with fresh blood,  
 swiftly he—now she snatched up the light tambour with snowy-white  
 hands, your tabour, Cybebe, your sacred instruments, Mother,  
 and shaking the hollow hides of the bull with delicate fingers,  
 trembling she began to sing to her companions.  
 “Come on! Go together to the deep woods of Cybebe, Gallae,  
 go together, you wandering herd of the mistress of the Dindymon,  
 who while seeking foreign homes just as exiles do,  
 have followed my way of life—when I am your leader, my friends  
 you have endured the swift sea and the ferociousness of the sea  
 and you have emasculated your body with the greatest hate of Venus;  
 Gladden the heart of the Mistress with swift wanderings.  
 Let this slow delay depart from your mind: come together, follow me  
 to the Phrygian home of Cybebe, to the Phrygian woods of the goddess,  
 where the voice of cymbals sound out, where the tambours resound,  
 where the Phrygian piper plays a low note on his curved pipe,  
 where the ivy-wearing Maenads toss their heads in a frenzy,  
 where they perform the sacred rites with sharp wails,  
 where this wandering company of the goddess is accustomed to flit about,  
 whither it is fitting for us to hurry with rapid dances.”  
 As soon as Attis, this illegitimate woman, sung to her companions,  
 suddenly the dancers of the thiasus wail with tongues trembling,  
 the light tambour booms in reply, the hollow cymbal rings in answer.  
 The swiftly moving chorus goes to green Ida with hurried foot.

furibunda simul anhelans vaga vadit animam agens  
 comitata tympano Attis per opaca nemora dux,  
 veluti iuuenca vitans onus indomita iugi,  
 rapidae duces sequuntur Gallae properipedem.  
 itaque ut domum Cybebes tetigere lassulae,  
 nimio e labore somnum capiunt sine Cerere.  
 piger his labante languore oculos sopor operit;  
 abit in quiete molli ravidus furor animi.  
 sed ubi oris aurei Sol radiantibus oculis  
 lustravit aethera album, sola dura, mare ferum,  
 pepulitque noctis umbras vegetis sonipedibus,  
 ibi Somnus excitam Attin fugiens citus abiit;  
 trepidante eum recepit dea Pasithea sinu.  
 ita de quiete molli rapida sine rabie  
 simul ipsa pectore Attis sua facta recoluit,  
 liquidaque mente uidit sine quis ubique foret,  
 animo aestuante rusum reditum ad uada tetulit.  
 ibi maria uasta uisens lacrimantibus oculis,  
 patriam allocuta maesta est ita uoce miseriter.  
 "patria o mei creatrix, patria o mea genetrix,  
 ego quam miser relinquens, dominos ut erifugae  
 famuli solent, ad Idae tetuli nemora pedem,  
 ut aput nivem et ferarum gelida stabula forem,  
 et earum omnia adirem furibunda latibula,  
 ubinam aut quibus locis te positam, patria, reor?  
 cupit ipsa pupula ad te sibi derigere aciem,  
 rabie fera carens dum breue tempus animus est.  
 egone a mea remota haec ferar in nemora domo?  
 patria, bonis, amicis, genitoribus abero?  
 abero foro, palaestra, stadio et gymnasiiis?  
 miser a miser, querendum est etiam atque etiam, anime.

Frantic, as well as panting, wandering, gasping for breath Attis advances,  
 accompanied with the tambour, through the dark forests as their leader,  
 like an untamed young bull avoiding the burden of the yoke,  
 the swift-moving Gallae follow the swift-footed leader.  
 and then as they reached the house of Cybebe, so weary and tired,  
 after their great exertion they received their sleep without Ceres.  
 A sluggish sleep closes their eyes with a sinking exhaustion;  
 The raging frenzy of the mind went away in a soft sleep.  
 But when the Sun with the shining eyes of his golden face  
 surveyed the clear skies, the hard earth, [and] the savage sea,  
 and drove off the shades of night with vigorous steeds,  
 then Sleep left, moving quickly, while fleeing the waking of Attis;  
 The goddess Pasithea received him with her breast fluttering in excitement.  
 That being so after the soft sleep without a consuming frenzy  
 as soon as Attis herself went over in her mind her own actions,  
 and with a clear mind saw without what and where she was,  
 with a seething mind again she put in motion her return to the shallows.  
 There viewing the enormous sea with weeping eyes,  
 she pitifully addressed the fatherland so with a tearful voice:  
 "Fatherland, the creator for me, Fatherland, my mother,  
 Whom I abandon as a wretch, as runaway slaves are accustomed  
 (to leave) their masters, I have taken this step to the forests of Ida,  
 so that I might live among the snow and frozen dens of wild animals,  
 and I went to all their lairs in this frantic state of mind,  
 just where or to what places do I imagine, Fatherland, that you have been  
 laid? This very pupil desires to direct its vision to you for itself,  
 while for a brief time this mind is lacking its wild frenzy.  
 Removed from my home am I to be carried into these forests? From my  
 fatherland, possessions, friends and parents shall I be absent? Shall I be  
 absent from the forum, palaestra, the stadium, and the gymnasium?  
 Wretched heart, damned wretched heart, it must complain again and again.

quod enim genus figura est, ego non quod obierim?  
ego mulier, ego adulescens, ego ephebus, ego puer,  
ego gymnasi fui flos, ego eram decus olei:  
mihi ianuae frequentes, mihi limina tepida,  
mihi floridis corollis redimita domus erat,  
linquendum ubi esset orto mihi Sole cubiculum.  
ego nunc deum ministra et Cybeles famula ferar?  
ego Maenas, ego mei pars, ego uir sterilis ero?  
ego viridis algida Idae nive amicta loca colam?  
ego vitam agam sub altis Phrygiae columinibus,  
ubi cerua silvicultrix, ubi aper nemorivagus?  
iam iam dolet quod egi, iam iamque paenitet.”  
roseis ut huic labellis sonitus citus abiit  
geminas deorum ad aures noua nuntia referens,  
ibi iuncta iuga resoluens Cybele leonibus  
laevumque pecoris hostem stimulans ita loquitur.  
“agedum,” inquit “age ferox i, fac ut hunc furor agitet,  
fac uti furoris ictu reditum in nemora ferat,  
mea libere nimis qui fugere imperia cupit.  
age caede terga cauda, tua uerbera patere,  
fac cuncta mugienti fremitu loca retonent,  
rutilam ferox torosa cervice quate iubam.”  
ait haec minax Cybebe religatque iuga manu.  
ferus ipse sese adhortans rapidum incitat animo,  
uadit, fremit, refringit virgulta pede uago.  
at ubi umida albicantis loca litoris adiit,  
teneramque uidit Attin prope marmora pelagi,  
facit impetum. illa demens fugit in nemora fera;  
ibi semper omne vitae spatium famula fuit.

For what kind of form is there, which I did not take on?  
I am a woman, I was a youth, I was a boy, I was a child,  
I was the flower of the gymnasium, I'd been the glory of wrestling schools.  
My doors were crowded, my threshold warm,  
my home was encircled with flowery garlands,  
when my bedroom had to be abandoned with the rising sun.  
Am I now reckoned as a handmaiden of the gods and slave of Cybele.  
Am I a Maenad, am I only a piece of myself, will I be a barren man?  
Will I dwell in the cold places of green Ida after the snow is laid out?  
Will I spend my life under the lofty peaks of Phrygia,  
where there is the forest-dwelling doe and the forest-wandering wild boar?  
Now now I grieve over what I have done, and now now I am regretful.”  
As this rapid sound went from her rosy lips,  
reporting surprise tidings to double ears of the gods,  
thereupon Cybele, loosening the yokes connected to the lions  
and goading the enemy on the left of the flock, in this way speaks.  
“Come!” she said, “Come! Go fiercely! See that this frenzy drives this one,  
see that by the stroke of this frenzy he makes her return into the forests,  
who freely desires too much to flee my authority.  
Come! Strike your backs with your tails, suffer your blows,  
make all these places resound with a low rumble,  
shake fiercely your reddish manes with your muscular neck.”  
Menacing Cybebe speaks these words and unties the yoke with her hand.  
This beast, when he is roused, incites himself to speed in his mind,  
he advances, he growls, he breaks the thickets with wandering foot.  
But when he went to the damp places of the foamy-white shore,  
and saw tender Attis near the marble surface of the sea,  
he makes an attack. Maddened Attis flees into the forests, a wild animal;  
then for the entire space of her life she was a slave.

dea, magna dea, Cybebe, dea domina Dindymi,  
procul a mea tuos sit furor omnis, era, domo:  
alios age incitados, alios age rabidos.

Goddess, O great goddess, Cybebe, Mistress of Dindymus,  
let all your frenzy be far off from my home:  
drive others to a headlong frenzy, drive others mad!

## 64.

Peliaco quondam prognatae uertice pinus  
 dicuntur liquidas Neptuni nasse per undas  
 Phasidos ad fluctus et fines Aetaeos,  
 cum lecti iuuenes, Argiuae robora pubis,  
 auratam optantes Colchis auertere pellem  
 ausi sunt uada salsa cita decurrere puppi,  
 caerula uerrentes abiegnis aequora palmis.  
 diua quibus retinens in summis urbibus arces  
 ipsa leui fecit uolitantem flamine currum,  
 pinea coniungens inflexae texta carinae.  
 illa rudem cursu prima imbuit Amphitriten;  
 quae simul ac rostro uentosum proscidit aequor  
 tortaue remigio spumis incanuit unda,  
 emersere freti candenti e gurgite uultus  
 aequoreae monstrum Nereides admirantes.  
 illa, atque haud alia, uiderunt luce marinas  
 mortales oculis nudato corpore Nymphas  
 nutricum tenuis exstantes e gurgite cano.  
 tum Thetidis Peleus incensus fertur amore,  
 tum Thetis humanos non despexit hymenaeos,  
 tum Thetidi pater ipse iugandum Pelea sensit.

Once pines born on the Pelian summit are said  
 to have swum through the clear seas of Neptune  
 to the waves of Phasis and the territory of Aetes<sup>1</sup>,  
 when the chosen youths, the oaks of Argive manpower,  
 desiring to steal the golden fleece from Colchis, 5  
 dared to travel the salty waters in a swift ship,  
 sweeping the sea-blue waters with their firwood oars.  
 the goddess, while holding fast for them their citadels on top  
 of their cities, made their chariot move swiftly on a light  
 wind, joining together a pinewood frame to a curved keel. 10  
 That ship<sup>2</sup> first tainted an Amphitrite<sup>3</sup> unexperienced in sailing;  
 and she first ploughed as well the windy sea with her beak,  
 and as a sea churned by rowing became white with foam,  
 the Nereids of the deep raised up their faces from the  
 white eddy of the sea, marvelling at the apparition. 15  
 On this day and no other mortals saw the sea Nymphs  
 with their body naked as far as their breasts  
 standing out of the white sea.  
 Then Peleus is said to have been inflamed with love of Thetis,  
 then Thetis did not scorn a mortal marriage, 20  
 then the very father himself felt that Peleus should be joined

<sup>1</sup> Phasis: a river in Colchis that flows into the Black Sea; Aetes: father of Medea, king of Colchis.

<sup>2</sup> "That ship" is the Argo.

<sup>3</sup> Amphitrite: metonymy for the sea.

o nimis optato saeculorum tempore nati  
 heroes, saluete, deum genus! o bona matrum  
 progenies, saluete iterum, saluete bonorum!  
 uos ego saepe, meo uos carmine compellabo.  
 teque adeo eximie taedis felicibus aucte,  
 Thessaliae columen Peleu, cui Iuppiter ipse,  
 ipse suos diuum genitor concessit amores;  
 tene Thetis tenuit pulcerrima Nereine?  
 tene suam Tethys concessit ducere neptem,  
 Oceanusque, mari totum qui amplectitur orbem?  
 quae simul optatae finito tempore lucas  
 aduenere, domum conuentu tota frequentat  
 Thessalia, oppletur laetanti regia coetu:  
 dona ferunt prae se, declarant gaudia uultu.  
 deseritur Cieros, linquunt Pthiotica Tempe  
 Crannonisque domos ac moenia Larisaea,  
 Pharsalum coeunt, Pharsalia tecta frequentant.  
 rura colit nemo, mollescunt colla iuuenis,  
 non humilis curuis purgatur uinea rastris,  
 non glebam pronu conuellit uomere taurus,  
 non falx attenuat frondatorum arboris umbram,  
 squalida desertis rubigo infertur aratris.  
 ipsius at sedes, quacumque opulenta recessit  
 regia, fulgenti splendent auro atque argento.  
 candet ebur soliis, collucent pocula mensae,  
 tota domus gaudet regali splendida gaza.  
 puluinar uero diuae geniale locatur

joined to Thetis. O heroes born in the very time  
 of ages that was desired, you offspring of gods, hail! hail the  
 noble offspring of noble mothers, hail again!  
 I often will invoke you, you with my song. 25  
 and with you so especially honored with prosperous  
 marriage, O Peleus, the top man of Thessaly, to whom Jupiter  
 himself, he - the very father of the gods, granted his own love.  
 Didn't Thetis, the most beautiful daughter of Nereus, hold you?  
 Didn't Thetys<sup>4</sup> grant her own granddaughter in marriage to you, 30  
 and Oceanus, who embraces with entire world with the sea?  
 This desired-for day arrived at the appointed time,  
 All of Thessaly crowds their home in an assembly,  
 the palace is filled up with a rejoicing crowd:  
 they bring gifts with themselves, they reveal their joy in their face.  
 Cieros is forsaken, they quit Tempe in Pthiotis 35  
 and the homes of Crannon and the walls of Larisa,  
 they come together at Pharsalus, they crowd the Pharsalian homes.  
 Nobody tills the lands, the necks of the bulls become soft, the low  
 vine is not cleared out by the curving hoe, the bull does not plow up  
 the lumpy soil with the ploughshared inclined to the earth,  
 the pruners' knife does not thin out the shade of the tree, 41  
 a rough rust is brought to the deserted plows.  
 But the home of the master<sup>5</sup>, as far as the opulent palace  
 extended, glittered with gleaming gold and silver.  
 Ivory glistens on the thrones, cups shine on the table, 45  
 the entire house rejoices with this brilliant regal treasure.  
 In fact a marriage couch is placed for the goddess

<sup>4</sup> Thetys: a sea goddess, wife of Oceanus, and grandmother of Thetis.

<sup>5</sup> The "master" is Peleus.

sedibus in mediis, Indo quod dente politum  
tincta tegit roseo conchyli purpura fuco.

haec uestis priscis hominum uariata figuris  
heroum mira uirtutes indicat arte.  
namque fluentisono prospectans litore Diae,  
Thesea cedentem celeri cum classe tuetur  
indomitos in corde gerens Ariadna furores,  
necdum etiam sese quae uisit uisere credit,  
utpote fallaci quae tum primum excita somno  
desertam in sola miseram se cernat harena.  
immemor at iuuenis fugiens pellit uada remis,  
irrita uentosae linquens promissa procellae.  
quem procul ex alga maestis Minois ocellis,  
saxea ut effigies bacchantis, prospicit, eheu,  
prospicit et magnis curarum fluctuat undis,  
non flauo retinens subtilem uertice mitram,  
non contacta leui uelatum pectus amictu,  
non tereti strophio lactentis uincta papillas,  
omnia quae toto delapsa e corpore passim  
ipsius ante pedes fluctus salis alludebant.  
sed neque tum mitrae neque tum fluitantis amictus  
illa uicem curans toto ex te pectore, Theseu,  
toto animo, tota pendebat perdita mente.  
A misera, assiduis quam luctibus externauit  
spinosas Erycina serens in pectore curas,  
illa tempestate, ferox quo ex tempore Theseus  
egressus curuis e litoribus Piraei

in the middle of the room, smoothed in Indian ivory  
a purple cloth steeped by the rosy dye of a mollusk covers it.  
this tapestry embroidered with ancient figures of men  
shows the manliness of heroes with remarkable style. 50  
For gazing out from Dia's shore<sup>6</sup> resounding with surf,  
Ariadne observes Theseus departing with a swift fleet,  
while bearing savage passions in her heart,  
and she does not yet believe that she sees what she sees, 55  
no wonder, since she has now first roused from a treacherous sleep  
and perceives herself as a deserted wretch on lonely sand.  
Meanwhile as the unforgetful youth flees, he pushes the sea with his  
oars, abandoning unfulfilled promises to a windy storm:  
at whom far off from the seaweed Minos's daughter with sad little  
eyes, like a stone statue of a Bacchant, stares, oh what a sight, 61  
stares and surges with great waves of anxieties.  
She does not hold her finewoven headdress on top of her blonde head,  
she has not covered a chest wrapped in a light cloak,  
she has not bound her milky breasts with rounded bands, 65  
everything, which slipped down from her entire body here and there,  
the salt waves played with before her feet.  
But neither then caring for the plight of her headdress nor then of her  
floating cloak, this ruined woman with all her heart, with all her  
soul, with all her mind depended on you, Theseus. 70  
From that unhappy woman, whom Erycina<sup>7</sup>, while sowing thorny  
cares in her heart, maddened with persistent sorrows,  
since that time when fierce Theseus departed  
from the curving shores of Piraeus and

<sup>6</sup> "Dia's shore" is north of Crete.

<sup>7</sup> Erycina is another name for Venus.

attigit iniusti regis Gortynia templa.  
 nam perhibent olim crudeli peste coactam  
 Androgeoneae poenas exsoluere caedis  
 electos iuuenes simul et decus innuptarum  
 Cecropiam solitam esse dapem dare Minotauro.  
 quis angusta malis cum moenia uexarentur,  
 ipse suum Theseus pro caris corpus Athenis  
 proicere optauit potius quam talia Cretam  
 funera Cecropiae nec funera portarentur.  
 atque ita naue leui nitens ac lenibus auris  
 magnanimum ad Minoa uenit sedesque superbas.  
 hunc simul ac cupido conspexit lumine uirgo  
 regia, quam suauis exspirans castus odores  
 lectulus in molli complexu matris alebat,  
 quales Eurotae praecingunt flumina myrtus  
 aurae distinctos educit uerna colores,  
 non prius ex illo flagrantia declinavit  
 lumina, quam cuncto concepit corpore flammam  
 funditus atque imis exarsit tota medullis.  
 heu misere exagitans immiti corde furores  
 sancte puer, curis hominum qui gaudia misces,  
 quaeque regis Golgos quaeque Idalium frondosum,  
 qualibus incensam iactastis mente puellam  
 fluctibus, in flauo saepe hospite suspirantem!  
 quantos illa tulit languenti corde timores!  
 quanto saepe magis fulgore expalluit auri,

touched upon the Gortynian palaces of an unjust king. 75  
 For they say that once upon a time having been compelled by a cruel  
 affliction to discharge penalties for the killing of Androgeon  
 Cecropia<sup>8</sup> was accustomed to give chosen youths and the most  
 distinguished of unwed maidens as a sacrifice to the Minotaur.  
 When the narrow walls were being ravaged by these evils, 80  
 Theseus himself on behalf of his dear Athens chose to sacrifice  
 his own body rather than that to Crete such  
 living corpses of Cecropia should be carried.  
 And that being so, relying on a light ship and gentle winds,  
 he came to great-hearted Minos and his haughty abodes. 85  
 As soon as the royal maiden caught sight of him with a desirous eye,  
 whom her chaste couch, emitting pleasant fragrances,  
 nourished in the soft embrace of her mother<sup>9</sup>,  
 like the myrtles gird the streams of the Eurotas  
 or like the differentiated flowers the spring breeze brings out, 90  
 she did not lower her burning eyes from him  
 until she thoroughly conceived this flame throughout her whole body  
 and her entire being blazed from the bottom of her heart.  
 Oh sacred child<sup>10</sup>, stirring up in your pitiless heart with unhappy  
 results ardent passions, you who mixes the joys of men with cares,  
 and you who rules over the Golgi and leafy Idalium, 96  
 with what waves did you toss to and fro this woman inflamed in  
 her mind, often sighing over the blonde stranger!  
 How many fears did she bear in a fainting heart!  
 How much more often than with a gold sheen did she turn pale,

<sup>8</sup> Cecropia: Athens.

<sup>9</sup> Pasiphae.

<sup>10</sup> Cupid.

cum saeuum cupiens contra contendere monstrum  
aut mortem appeteret Theseus aut praemia laudis!  
non ingrata tamen frustra munuscula diuis  
promittens tacito suscepit uota labello.  
nam uelut in summo quatientem brachia Tauro  
quercum aut conigeram sudanti cortice pinum  
indomitus turbo contorquens flamine robur,  
eruit (illa procul radicitus exturbata  
prona cadit, late quaeuis cumque obuia frangens,  
sic domito saeuum prostrauit corpore Theseus  
nequiquam uanis iactantem cornua uentis.  
inde pedem sospes multa cum laude reflexit  
errabunda regens tenui uestigia filo,  
ne labyrinthis e flexibus egredientem  
tecti frustraretur inobseruabilis error.

sed quid ego a primo digressus carmine plura  
commemorem, ut linquens genitoris filia uultum,  
ut consanguineae complexum, ut denique matris,  
quae misera in gnata deperdita laetabatur,

omnibus his Thesei dulcem praeoptarit amorem:  
aut ut uecta rati spumosa ad litora Diae  
venerit, aut ut eam deuinctam lumina somno  
liquerit immemori discedens pectore coniunx?  
saepe illam perhibent ardenti corde furentem  
clarisonas imo fudisse e pectore uoces,  
ac tum praeruptos tristem conscendere montes,  
unde aciem in pelagi uastos protenderet aestus,  
tum tremuli salis aduersas procurrere in undas  
mollia nudatae tollentem tegmina surae,

when, desiring to contend against the savage Minotaur, 101  
Theseus strove either for death or rewards of fame.  
Nevertheless sending forth not unwelcome gifts (nor) in vain  
to the gods she undertook vows with a silent lip.  
For just as on top of the Taurus ridge the oak shakes its branches  
or an untamed whirlwind, twisting the trunk with a gust, roots up a  
coniferous pine with sweating bark 107  
(driven out by the roots she far falls flat far off,  
far and wide breaking whatever is in its way,  
thus Theseus overthrew this savage with its subdued body 110  
tossing in vain its horns to empty winds.  
Then safe he turned back his step with much renown,  
guiding a wandering path with a thin thread,  
lest from the labyrinth's curves an undetectable  
wandering baffle his escape of the labyrinth. 115  
But why, since I have departed from my first song, should I relate  
many things, how the daughter leaving the face of her father,  
how leaving the embrace of her sister, how at last quitting  
the embrace of her mother, who used to rejoice in her unhappy child  
that she loved to death  
to all these things she preferred the sweet love of Theseus. 120  
Either so that, after having been conveyed by raft she came to Dia's  
foaming shore, or so that after he had bound her eyes in sleep  
her husband, departing with a feckless hart, forsook her?  
Often they say that she poured forth with her heart ablaze in fury  
clear voices/wailing from the bottom of her heart, 125  
and then the gloomy woman climbed up steep mountains,  
whence she used to extend her gaze to the vast swells of the sea,  
then she ran forward to the waves of the trembling sea that faced her,  
raising up the soft covering of her bare calf,

atque haec extremis maestam dixisse querellis,  
frigidulos udo singultus ore cientem:  
'sicine me patriis auectam, perfide, ab aris  
perfide, deserto liquisti in litore, Theseu?  
sicine discedens neglecto numine diuum,

immemor al deuota domum periuria portas?  
nullane res potuit crudelis flectere mentis  
consilium? tibi nulla fuit clementia praesto,  
immite ut nostri uellet miserescere pectus?  
at non haec quondam blanda promissa dedisti  
uoce mihi, non haec miserae sperare iubebas,  
sed conubia laeta, sed optatos hymenaeos,  
quae cuncta aereii discernunt irrita uenti.  
nunc iam nulla uiro iuranti femina credat,  
nulla uiri speret sermones esse fideles;  
quis dum aliquid cupiens animus praegestit apisci,  
nil metuunt iurare, nihil promittere parcunt:  
sed simul ac cupidae mentis satiata libido est,  
dicta nihil metuere, nihil periuria curant.  
certe ego te in medio uersantem turbine leti  
eripui, et potius germanum amittere creui,  
quam tibi fallaci supremo in tempore dessem.  
pro quo dilaceranda feris dabor alitibusque  
praeda, neque iniacta tumulabor mortua terra.

quaenam te genuit sola sub rupe leaena,  
quod mare conceptum spumantibus exspuit undis,  
quae Syrtis, quae Scylla rapax, quae uasta Carybdis,  
taliam qui reddis pro dulci praemia uita?

and the sad woman said these words in her last protests, 130  
producing cold sobs with a wet mouth:  
“In this way, after been taking away from my native altars,  
have you abandoned me, faithless Theseus, on a lonely shore?  
In this way, departing while the power of the gods has been  
disregarded,  
How feckless! Do you carry accursed false oaths to your home?  
Can no action avert the decision of your cruel mind? 136  
For you was there no mercy at hand,  
so that your pitiless heart might want to show compassion for us?  
But formerly did you not give these promises to me with a seductive  
voice, were not you bidding this woman to look for these things,  
but joyful marriage ceremonies, but longed-for wedding songs,  
all which the airy winds scattered (as) unfulfilled (promises). 142  
Now then no woman believes the man that makes an oath,  
no woman expects that the conversations of a man are trustyworthy;  
for these things as long as a desiring mind desires greatly to seize anything,  
they do not fear to make promises, they do not refrain to promise:  
but as soon as the lust of a desirous mind has been satisfied, 147  
they do not fear their words, they do not care about broken oaths.  
Certainly I snatched you tossing in the middle of death’s whirlwind,  
and I decided to lose rather a brother, 150  
than to fail you, deceptive man, in your greatest time (of need).  
for which I will be given to beasts and to winged creatures as prey  
to be torn aprt, and when dead I shall not be buried with earth having been  
thrown.  
What lion bore you under a lonely cliff,  
what sea after conception spit you out with frothing waves, 155  
what Syrtis, what ravenous Scylla, what enormous Charybdis,  
you who return such favors in return for a sweet life?

si tibi non cordi fuerant conubia nostra,  
 saeua quod horrebas prisca praecepta parentis,  
 attamen in uestras potuisti ducere sedes,  
 quae tibi iucundo famularer serua labore,  
 candida permulcens liquidis uestigia lymphis,  
 purpureaue tuum consternens ueste cubile.  
 sed quid ego ignaris nequiquam conquerar auris,  
 externata malo, quae nullis sensibus auctae  
 nec missas audire queunt nec reddere uoces?  
 ille autem prope iam mediis uersatur in undis,  
 nec quisquam apparet uacua mortalis in alga.  
 sic nimis insultans extremo tempore saeua  
 fors etiam nostris inuidit questibus auris.  
 Iuppiter omnipotens, utinam ne tempore primo  
 Cnosia Cecropiae tetigissent litora puppes,  
 indomito nec dira ferens stipendia tauro  
 perfidus in Cretam religasset nauita funem,  
 nec malus hic celans dulci crudelia forma  
 consilia in nostris requiesset sedibus hospes!  
 nam quo me referam? quali spe perdita nitor?  
 Idaeosne petam montes? at gurgite lato  
 discernens ponti truculentum diuidit aequor.  
 an patris auxilium sperem? quemne ipsa reliqui  
 respersum iuuenem fraterna caede secuta?  
 coniugis an fido consoler memet amore?  
 quine fugit lentos incuruans gurgite remos?  
 praeterea nullo colitur sola insula tecto,  
 nec patet egressus pelagi cingentibus undis.  
 nulla fugae ratio, nulla spes: omnia muta,  
 omnia sunt deserta, ostentant omnia letum.

if our marriage had not been to your heart's advantage,  
 because you dreaded an old-fashioned father's the harsh instructions,  
 nevertheless you could have led me into your home, 160  
 so that as a slave I might serve you with pleasant toil,  
 soothing your white feet in clear waters,  
 covering your bed with a purple spread.  
 But why should I, maddened with misfortune, lament in vain to the  
 unfeeling winds, which endowed with no senses 165  
 are able neither to hear nor able to return uttered voices.  
 However, about now he is tossing and turning in the middle of the  
 waves and no one mortal is visible on the vacant beach.  
 Thus trampling upon my last time savage fortune  
 even begrudges ears to our protests. 170  
 Omnipotent Jupiter, would that in the first place  
 Athenian ships had not touched upon Cretan shores,  
 and that when bearing gruesome payments to the untamed bull  
 the treacherous sailor had not tied up his mooring cable to Crete,  
 nor that this wretch, while concealing cruel advice with a 175  
 sweet appearance, had found relief in our home as a guest!  
 For to whom shall I return myself? Ruined, with what kind of hope  
 do I depend on? Shall I seek Mt. Ida? But separating them with  
 a wide whirlpool the feracious water of the sea divides me.  
 Or should I look for my father's assistance? Whom I myself left  
 and then followed a youth sprinkled with fraternal blood? 181  
 Or do I comfort myself with the faithful love of a spouse?  
 Who flees and bends pliant oars in the sea?  
 Moreover this lonely island is inhabited with no roof,  
 and an exist is not open from the surrounding waters of the sea.  
 No means of escape, no hope: everything has been changed,  
 everything has been deserted, everything exhibits death. 187

non tamen ante mihi languescunt lumina morte,  
 nec prius a fesso secedent corpore sensus,  
 quam iustam a diuis exposcam prodita multam  
 caelestumque fidem postrema comprecatur hora.  
 quare facta uirum multantes uindice poena  
 Eumenides, quibus anguino redimita capillo  
 frons exspirantis praeporat pectoris iras,  
 huc huc aduentate, meas audite querellas,  
 quas ego, uae misera, extremis proferre medullis  
 cogor inops, ardens, amenti caeca furore.  
 quae quoniam uerae nascuntur pectore ab imo,  
 uos nolite pati nostrum uanescere luctum,  
 sed quali solam Theseus me mente reliquit,  
 tali mente, deae, funestet seque suosque.  
 has postquam maesto profudit pectore uoces,  
 supplicium saeuis exposcens anxia factis,  
 annuit inuicto caelestum numine rector;  
 quo motu tellus atque horrida contremuerunt  
 aequora concussitque micantia sidera mundus.  
 ipse autem caeca mentem caligine Theseus  
 consitus oblito dimisit pectore cuncta,  
 quae mandata prius constanti mente tenebat,  
 dulcia nec maesto sustollens signa parenti  
 sospitem Erechtheum se ostendit uisere portum.  
 namque ferunt olim, classi cum moenia diuae  
 linquentem gnatum uentis concrederet Aegeus,  
 talia complexum iuueni mandata dedisse:  
 'gnate mihi longa iucundior unice uita,  
 gnate, ego quem in dubios cogor dimittere casus, son,  
 reddite in extrema nuper mihi fine senectae,

Nevertheless neither will my eyes grow weak with death,  
 nor will my senses withdraw from my tired body,  
 before I--betrayed--demand a just penalty from 190  
 the gods and implore the honor of the gods in my final hour.  
 Therefore Furies who punish the actions of men with avenging  
 penalty, for whom a brow wreathed with hair made of snakes  
 carries in front the anger of a panting heart,  
 to this place, to this place draw near, hear my laments, 195  
 which I, woe to the unfortunate woman, am compelled helpless to  
 utter from the deepest parts of my marrow, blazing, blind with a mad passion.  
 since these true complaints were born from the bottom of my heart,  
 do not allow our sorrow to vanish,  
 but as Theseus abandoned me alone with that kind of mind, 200  
 with such a mind, goddess, pollute him and his kin."  
 After she poured forth these words from a sad heart,  
 anxious as she was, while imploring reparation for these cruel deeds,  
 the ruler of the gods with unvanquished power consented;  
 with this motion the land and the rough waters trembled all over  
 and the sky shook the flickering stars. 206  
 Moreover Theseus himself, having beset his mind in blind darkness,  
 let go with a forgetful heart all his commands,  
 which earlier he used to hold with a steadfast heart,  
 and when not raising a sweet signal for his sad parent 210  
 he did not show that he looked upon the Athenian port safe and sound.  
 Indeed formerly they say that, when with a fleet Aegeus entrusted  
 his son to the winds as he left the walls of the goddess,  
 after he had embraced him he gave such instructions to this youth:  
 "My one and only son to me more pleasant than a long life,  
 whom I am compelled to send forth into uncertain situations,  
 return soon to me at that final twilight of my old age, 216

quandoquidem fortuna mea ac tua feruida uirtus  
eripit inuito mihi te, cui languida nondum  
lumina sunt gnati cara saturata figura,  
non ego te gaudens laetanti pectore mittam,  
nec te ferre sinam fortunae signa secundae,  
sed primum multas expromam mente querellas,  
canitiem terra atque infuso puluere foedans,  
inde infecta uago suspendam lintea malo,  
nostros ut luctus nostraeque incendia mentis  
carbasus obscurata dicet ferrugine Hibera.  
quod tibi si sancti concesserit incola Itoni,  
quae nostrum genus ac sedes defendere Erecthei  
annuit, ut tauri respergas sanguine dextram,  
tum uero facito ut memori tibi condita corde  
haec uigeant mandata, nec ulla obliteret aetas;  
ut simul ac nostros inuisent lumina collis,  
funestam antennae deponant undique uestem,  
candidaque intorti sustollant uela rudentes,  
quam primum cernens ut laeta gaudia mente  
agnoscam, cum te reducem aetas prospera sistet.”

haec mandata prius constanti mente tenentem  
Thesea ceu pulsae uentorum flamine nubes  
aereum niuei montis liquere cacumen.  
at pater, ut summa prospectum ex arce petebat,  
anxia in assiduos absumens lumina fletus,  
cum primum infecti conspexit lintea ueli,  
praecipitem sese scopulorum e uertice iecit,  
amissum credens immiti Thesea fato.  
sic funesta domus ingressus tecta paterna

since my fortune and your passionate courage  
snatches you against my will, to whom these weak eyes  
not yet have been satisfied with the dear form of my son, 220  
I will not send you while rejoicing with a happy heart,  
and I will not allow you to carry the signs of favorable fortune,  
but first I will bring forth many protests from my heart,  
befouling my grey hair with earth and dust poured on,  
thence I will hang the dyed sail from a roaming mast, 225  
so that a sail darkened with a Spanish red will proclaim our  
sorrows and the passions of our mind.  
But if the inhabitant of sacred Itonus will have granted to you,  
she who nodded assent to defend our race and the home  
of Erectheus, so that you might sprinkle your right hand with the  
bull’s blood, then indeed make it that these instructions preserved  
in your mindful heart flourish, and that any time should not wipe  
them out; so that as soon as our eyes look upon our hills, 233  
the yardarms will completely lower the mournful cloth,  
and twisting lines might raise white sails,  
perceiving this as soon as possible so that I might recognize  
joy with a happy heart, when that prosperous time will present  
you as restored.”

These instructions left Theseus, who earlier held them with steadfast  
heart, just as hurling clouds quit the airy top of a snowy mountain  
with a blast of winds. 240  
But his father, as he was seeking a view from the top of the citadel,  
exhausting anxious eyes in constant tears,  
when as soon as he caught sight of the cloth of the dyed sail,  
he pitched himself headlong from the top of the cliffs,  
believing Theseus lost to a pitiless fate. 245  
In this way fierce Theseus, having entered the roof of his home

morte ferox Theseus, qualem Minoidi luctum  
obtulerat mente immemori, talem ipse recepit.  
quae tum prospectans cedentem maesta carinam  
multiplices animo uoluebat saucia curas.

at parte ex alia florens uolitabat Iacchus  
cum thiaso Satyrorum et Nysigenis Silenis,  
te quaerens, Ariadna, tuoque incensus amore.

\* \* \* \* \*

quae tum alacres passim lymphata mente furebant  
euhoe bacchantes, euhoe capita inflectentes.  
harum pars tecta quatiebant cuspide thyrsos,  
pars e diuolso iactabant membra iuueno,  
pars sese tortis serpentibus incingebant,  
pars obscura cavis celebrabant orgia cistis,  
orgia quae frustra cupiunt audire profani;  
plangebant aliae proceris tympana palmis,  
aut tereti tenuis tinnitus aere ciebant;  
multis raucisonos efflabant cornua bombos  
barbaraque horribili stridebat tibia cantu.

talibus amplifrice uestis decorata figuris  
puluinar complexa suo uelabat amictu.  
quae postquam cupide spectando Thessala pubes  
expleta est, sanctis coepit decedere diuis.  
hic, qualis flatu placidum mare matutino  
horrificans Zephyrus procliuas incitat undas,  
Aurora exoriente uagi sub limina Solis,  
quae tarde primum clementi flamine pulsae  
procedunt leuiterque sonant plangore cachinni,  
post uento crescente magis magis increbescunt,  
purpureaque procul nantes ab luce refulgent:

mourning with the death of a father--such sorrow as he had  
inflicted on Minos with pitiless heart, he himself received such.  
Then she, while gazing out at the departing boat, sad and wounded,  
was turning about varied concerns in her mind. 250  
But from some part flowering Bacchus was flying  
with a chorus of Satyrs and Sileni born at Nysa,  
seeking out you, Ariadne, and inflamed with love for you.

Then these lively maenads were raving here and there with frenzied  
mind bending their head, shouting Bacchus! Bacchus! 255  
Part of them were shaking their thyrsi with covered stick,  
part were tossing about the limbs from a torn-apart bull,  
part were wrapping themselves with coiling serpents,  
part were honoring the secret rites with hollow boxes,  
rites which the uninitiated desire to hear in vain; 260  
others were beating noisely on tom-toms with palms raised high,  
or were producing a light ringing with rounded bronze;  
Horns were blasting out harsh booms from many  
and an outlandish pipe was shrieking with a dreadful song.  
The cloth, decorated splendidly with such figures, 265  
embraced the couch and covered (it) with its own drapery.  
Afterwards the Thessalian manpower was satisfied with  
watching these things, it began to depart for the sacred gods.  
At this point, such a West Wind, ruffling the placid sea with morning  
breezen, stirs up steep waves, 270  
while Aurora is rising up to the threshold of the roaming Sun,  
(waves) which driven forward move forward at first slowly  
with a gentle breeze and lightly sound with the slapping of rippling  
waves, afterwards while the wind is rising, they grow more, more,  
and they shine as they float far off from a purple light: 275

sic tum uestibuli linquentes regia tecta  
 ad se quisque uago passim pede discedebant.  
 quorum post abitum princeps e uertice Pelei  
 aduenit Chiron portans siluestria dona:  
 nam quoscumque ferunt campi, quos Thessala magnis  
 montibus ora creat, quos propter fluminis undas  
 aura parit flores tepidi fecunda Fauoni,  
 hos indistinctis plexos tulit ipse corollis,  
 quo permulsa domus iucundo risit odore.  
 confestim Penios adest, uiridantia Tempe,  
 Tempe, quae siluae cingunt super impendentes,  
 Minosim linquens doris celebranda choreis,  
 non uacuos: namque ille tulit radicitus altas  
 fagos ac recto proceras stipite laurus,  
 non sine nutanti platano lentaque sorore  
 flammati Phaethontis et aerea cupressu.  
 haec circum sedes late contexta locauit,  
 uestibulum ut molli uelatum fronde uireret.  
 post hunc consequitur sollerti corde Prometheus,  
 extenuata gerens ueteris uestigia poenae,  
 quam quondam silici restrictus membra catena  
 persoluit pendens e uerticibus praeruptis.  
 inde pater diuum sancta cum coniuge natisque  
 aduenit caelo, te solum, Phoebe, relinquens  
 unigenamque simul cultricem montibus Idri:  
 Pelea nam tecum pariter soror aspernata est,  
 nec Thetidis taedas uoluit celebrare iugales.  
 qui postquam niueis flexerunt sedibus artus,

in this way then, departing the regal roof of the forecourt  
 each to his own departed dispersedly with a wandering foot.  
 After their departure first came Chiron from the top of Peleus,  
 bearing woodland gifts:  
 for whatever flowers the meadows bears, whatever the Thessalian  
 region produces on huge mountains, whatever the fertile breeze  
 of the warm west wind gives birth to beside the waters of a stream,  
 he himself brought these plaited with mixed garlands. 283  
 The home, soothed with this pleasant smell, laughed.  
 Penios immediately is present, leaving behind greening Tempe,  
 Tempe, which woods hanging above surround,  
 to be filled with a dancers \* \* \*,  
 not empty, for he brought roots and all tall  
 beech trees and tall laurels with straight trunks,  
 not without the swaying plane tree and the supple sister 290  
 of burning Phaethon and airy cypresses.  
 He placed these trees far and wide arranged around his home,  
 so that the forecourt covered with soft foliage is green.  
 After him Prometheus of the clever heart follows,  
 bearing faint traces of his ancient penalty, 295  
 which sometime ago, his limbs having been tied to a rock with  
 a chain he unloosened himself while hanging from a steep summit  
 Then the father of the gods with his sacred wife and children  
 arrives from the sky, leaving behind you only, Phoebus  
 and as well your sister<sup>11</sup>, the inhabitant in the mountains of Idrus:  
 for your sister equally scored Peleus with you, 301  
 and did not want to celebrate Thetis's marriage torches.  
 Afterwards on snow-white thrones they bent their limbs,

<sup>11</sup>Artemis.

large multiplici constructae sunt dape mensae,  
cum interea infirmo quatientes corpora motu  
ueridicos Parcae coeperunt edere cantus.

his corpus tremulum complectens undique uestis  
candida purpurea talos incinxerat ora,  
at roseae niueo residebant uertice uittae,  
aeternumque manus carpebant rite laborem.  
laeua colum molli lana retinebat amictum,  
dextera tum leuiter deducens fila supinis  
formabat digitis, tum prono in pollice torquens  
libratum tereti uersabat turbine fustum,  
atque ita decerpens aequabat semper opus dens,  
laneaque aridulis haerebant morsa labellis,  
quae prius in leui fuerant exstantia filo:  
ante pedes autem candentis mollia lanae  
uelleram uirgati custodibant calathisci.  
haec tum clarisona pellentes uelleram uoce  
talia diuino fuderunt carmine fata,  
carmine, perfidiae quod post nulla arguet aetas.

o decus eximium magnis uirtutibus augens,  
Emathiae tutamen, Opis carissime nato,  
accipe, quod laeta tibi pandunt luce sorores,  
ueridicum oraculum: sed uos, quae fata sequuntur,  
currite ducentes subtegmina, currite, fusi.  
adueniet tibi iam portans optata maritis  
Hesperus, adueniet fausto cum sidere coniunx,  
quae tibi flexanimo mentem perfundat amore,  
languidosque paret tecum coniungere somnos,  
leuia substernens robusto brachia collo.

(and) the tables were piled up abundantly with a variety of meals,  
when meanwhile, their bodies shaking with feeble movement,  
the Parcae began to bring forth truthful songs.

306

A white cloth completely absorbing their trembling body  
wrapped their ankles with a purple edge,  
but a rosy headband rested on a white summit,  
and their hands duly plucked the eternal task.  
The left hand held fast the distaff covered in soft wool,  
then right hand, nimbly leading down the threads, with fingers  
facing up shaped it, then with a downward thumb twisting  
the spindle balanced with a round weight their hand kept turning it,  
and then a tooth, plucking off the threads, forever made the work  
smooth, and woolly morsel clung to dry little lips,  
which earlier had stood out on the smooth thread:  
before their feet, moreover, a wicker basket was holding soft fleeces  
of white wool.

310

These women then as they strike the fleeces with a clear voice  
poured forth such prophecies in a divine song,  
that song, which afterwards no age of perfidy will prove wrong.  
O you, you who glorify an exceptional glory with the great prowess,  
O guardian of Emathia, dearest to the son of Ops,  
O ear, the truthful oracle, which the sisters disclose to you  
on this happy day: but you, hurry on, spindles drawing  
the cross-threads, which follow the fates, hurry on.

321

The evening star will come to you now, carrying wished-for things  
to the husband, the wife, who imbues your mind with a persuasive  
love, will arrive with a lucky star, and  
she submits to join together with you in dreary slumbers,  
while her smooth arm lays beneath your robust neck.

325

330

currere ducentes subtegmina, currere, fusi.  
nulla domus tales umquam contexit amores,  
nullus amor tali coniunxit foedere amantes,  
qualis adest Thetidi, qualis concordia Peleo.

currere ducentes subtegmina, currere, fusi.  
nascetur uobis expers terroris Achilles,  
hostibus haud tergo, sed forti pectore notus,  
qui persaepe uago uictor certamine cursus  
flammea praeuertet celeris uestigia ceruae.

currere ducentes subtegmina, currere, fusi.  
non illi quisquam bello se conferet heros,  
cum Phrygii Teucro manabunt sanguine  
Troicaque obsidens longinquo moenia bello,  
periuri Pelopis uastabit tertius heres.

currere ducentes subtegmina, currere, fusi.  
illius egregias virtutes claraque facta  
saepe fatebuntur gnatorum in funere matres,  
cum incultum cano solvent a vertice crinem,  
putridaque infirmis variabunt pectora palmis.

currere ducentes subtegmina, currere, fusi.  
namque velut densas praecerpens messor aristas  
sole sub ardenti flauentia demetit arua,  
Troiu genum infesto prosternet corpora ferro.

currere ducentes subtegmina, currere, fusi.  
testis erit magnis virtutibus unda Scamandri,  
quae passim rapido diffunditur Hellesponto,  
cuius iter caesis angustans corporum acervis  
alta tepefaciet permixta flumina caede.

currere ducentes subtegmina, currere, fusi.  
denique testis erit morti quoque reddita praeda,

Hurry on, drawing the cross-threads, hurry on, o spindles.

No home ever sheltered such loves,  
no love ever joined together lovers with such a bond, 335

as such harmony is present for Thetis, such harmony for Peleus.

Hurry on, drawing the cross-threads, hurry on, o spindles.

Achilles, immune to fears, will be born to you,  
known to his enemies, not by his back, but by his brave soul,  
who very often as victor in the wandering contest of the race 340  
will outrun the fiery footsteps of the swift deer.

Hurry on, drawing the cross-threads, hurry on, o spindles.

Anyone as hero will not compare himself to him in war,  
when Phrygian fields will flow with Trojan blood  
and while besieging the Trojan walls in a drawn-out war, 345  
the third heir of treacherous Pelops will destroy them.

Hurry on, drawing the cross-threads, hurry on, o spindles.

Mothers often will confess in the funeral of sons  
the illustrious excellence and the renowned deeds of this man,  
when they loosen unkempt hair from the top of their grey head,  
and they will bruise their withered chest with infirm palms. 351

Hurry on, drawing the cross-threads, hurry on, o spindles.

For just as the harvester, while reaping thick ears of wheat,  
mows the yellow fields under a blazing sun,  
he will lay low with harmful iron the bodies of Trojan men. 355

Hurry on, drawing the cross-threads, hurry on, o spindles.

The wave of Scamander will be a witness to his great prowess,  
which here and there spreads out in the rapid Hellespont,  
while making narrow its course with heaps of dead bodies  
he will warm their deep waters thoroughly mixed with gore. 360

Hurry on, drawing the cross-threads, hurry on, o spindles.

Finally the booty delivered to his death will also be a witness,

cum teres excelso coaceruatum aggere bustum  
excipiet niueos percussae uirginis artus.

currite ducentes subtegmina, currite, fusi.  
nam simul ac fessis dederit fors copiam Achiuis  
urbis Dardaniae Neptunia soluere uincla,  
alta Polyxenia madefient caede sepulcra,  
quae, uelut ancipiti succumbens uictima ferro,  
proiciet truncum summisso poplite corpus.

currite ducentes subtegmina, currite, fusi.  
quare agite optatos animi coniungite amores.  
accipiat coniunx felici foedere diuam,  
dedatur cupido iam dudum nupta marito.

currite ducentes subtegmina, currite, fusi.  
non illam nutrix orienti luce reuisens  
hesterno collum poterit circumdare filo,  
anxia nec mater discordis maesta puellae  
secubitu caros mittet sperare nepotes.

currite ducentes subtegmina, currite, fusi.  
taliam praefantes quondam felicia Pelei  
carmina diuino cecinerunt pectore Parcae.  
praesentes namque ante domos inuisere castas  
heroum, et sese mortali ostendere coetu,  
caelicolae nondum sprete pietate solebant.  
saepe pater diuum templo in fulgente reuisens,  
annua cum festis uenissent sacra diebus,  
conspexit terra centum procumbere tauros.  
saepe uagus Liber Parnasi uertice summo  
Thyias effusis euantis crinibus egit,  
cum Delphi tota certatim ex urbe ruentes  
acciperent laeti diuum fumantibus aris.

when the rounded grave heaped with lofty mound  
will receive the snowy limbs of a slain virgin.

Hurry on, drawing the cross-threads, hurry on, o spindles. 365  
For as soon as fortune will have given an opportunity to the tired  
Greeks to loose the Neptunian bonds of the Dardanian city,  
his lofty tomb will become soaked with the blood of Polyxena,  
who, just as a victim collapses under the two-edged iron,  
will fling down a mutilated trunk on bended knee. 370

Hurry on, drawing the cross-threads, hurry on, o spindles.  
Wherefore come! Join together longed-for loves of the soul.  
Let the husband receive the goddess in a happy bond,  
let the bride yield at once to an eager husband.

Hurry on, drawing the cross-threads, hurry on, o spindles. 375  
The nurse, paying another visit at dawn,  
will not be able to surround her with yesterday's thread,  
and the anxious mother, saddened by the sleeping apart  
of a quarreling girl, will not release hope for dear descendants.

Hurry on, drawing the cross-threads, hurry on, o spindles. 381  
The Fates, long ago predicting such happiness for Peleus,  
sang their songs from their divine chest.  
For previously the inhabitants of the heavens used to visit  
the chaste homes of heroes and to show themselves in person to  
mortal company--when dutiful respect was not yet scorned. 386

Often the father of the gods while returning to his shining temple,  
when yearly rites came on festal days,  
saw one-hundred bulls fall on the ground.  
Often the roaming Liber from the top of the summit of Parnasus  
drove the Thyades crying 'Euan' with their hair unkempt, 391  
when rushing from the entire city in eager rivalry,  
the happy Delphians received the god with smoking altars.

saepe in letifero belli certamine Mauors  
aut rapidi Tritonis era aut Amarunsia uirgo  
armatas hominum est praesens hortata cateruas.  
sed postquam tellus scelere est imbuta nefando  
iustitiamque omnes cupida de mente fugarunt,  
perfudere manus fraterno sanguine fratres,  
destitit extinctos gnatus lugere parentes,  
optauit genitor primaevi funera nati,  
liber ut inuptae poteretur flore nouercae,  
ignaro mater substernens se impia nato  
impia non uerita est diuos scelerare penates.  
omnia fanda nefanda malo permixta furore  
iustificam nobis mentem auertere deorum.  
quare nec talis dignantur uisere coetus,  
nec se contingi patiuntur lumine claro.

Often in deadly struggle of war Mars or the mistress of the swift  
Triton<sup>12</sup> or the Amarunsian virgin<sup>13</sup> urged on in person  
armed squadrons of men. 396  
But afterwards the earth was drenched with unspeakable wickedness  
and everyone put to flight justice from the desirous mind,  
brothers steeped their hands in the blood of a brother,  
the son ceased to mourn his dead parents,  
the father desired the deaths of the youthful son, so that free(ly)  
he could seize the flower of an unwed bride as a stepmother, 402  
the impious mother, when laying herself beneath the unknowing son  
so impious she did not fear to desecrate the divine household gods.  
everything lawful and unlawful, scrambled by evil passion, 405  
turned aside from us the justly acting mind of the gods  
Wherefore they neither deign to look upon such a crowd,  
nor suffer themselves to be touched by the clear light of day. 408

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<sup>12</sup>Athena.

<sup>13</sup>Diana.