



Lucilius
The Fragments

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The Fragments of

LUCILIUS

(c. 168-103 BC)



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The Delphi Classics Catalogue



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Version 1

The Fragments of
GAIUS LUCILIUS



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The Fragments of Lucilius



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The Translations



Sessa Aurunca, a town in the province of Caserta, Campania, southern Italy — Gaius Lucilius' birthplace



Ancient ruins at Sessa Aurunca

The Fragments



Translated by Lewis Evans, 1881

Flourishing in the second century BC, Gaius Lucilius was the earliest Roman satirist, whose works only survive in fragments. A Roman citizen of the equestrian class, he was born at Suessa Aurunca in Campania, southern Italy, and was a member of the Scipionic Circle. The dates assigned by Jerome for his birth and death are 148 BC and 103 BC, though it is impossible to reconcile the first of these dates with other facts recorded by Lucilius. According to Velleius Paterculus, he served under Scipio Aemilianus at the siege of Numantia in 134 BC. Horace notes that Lucilius lived on the most intimate terms of friendship with Scipio and Laelius and that he celebrated the exploits and virtues of the former in his satires.

Horace tells us that Lucilius spent the majority his life in Rome. Though not a member of the great senatorial families, Lucilius was in a position to associate with them on equal terms. As an equestrian, he was one of the celebrated poets of the period not of "lowly birth". This circumstance contributed to the boldness, originality and particularly national character of his work. The origin of Roman political and social satire can be traced to this period, when disturbing and disorganising forces led to the revolutionary projects and legislation of the Gracchi. Lucilius enjoyed a high reputation during the time of Cicero and Horace, as Persius, Juvenal and Quintilian vouch for the admiration with which he was regarded in the first century of the empire. The popularity which he enjoyed in his own time is attested by the fact that at his death in Napoli, although he had filled none of the offices of state, he received the honour of a public funeral.

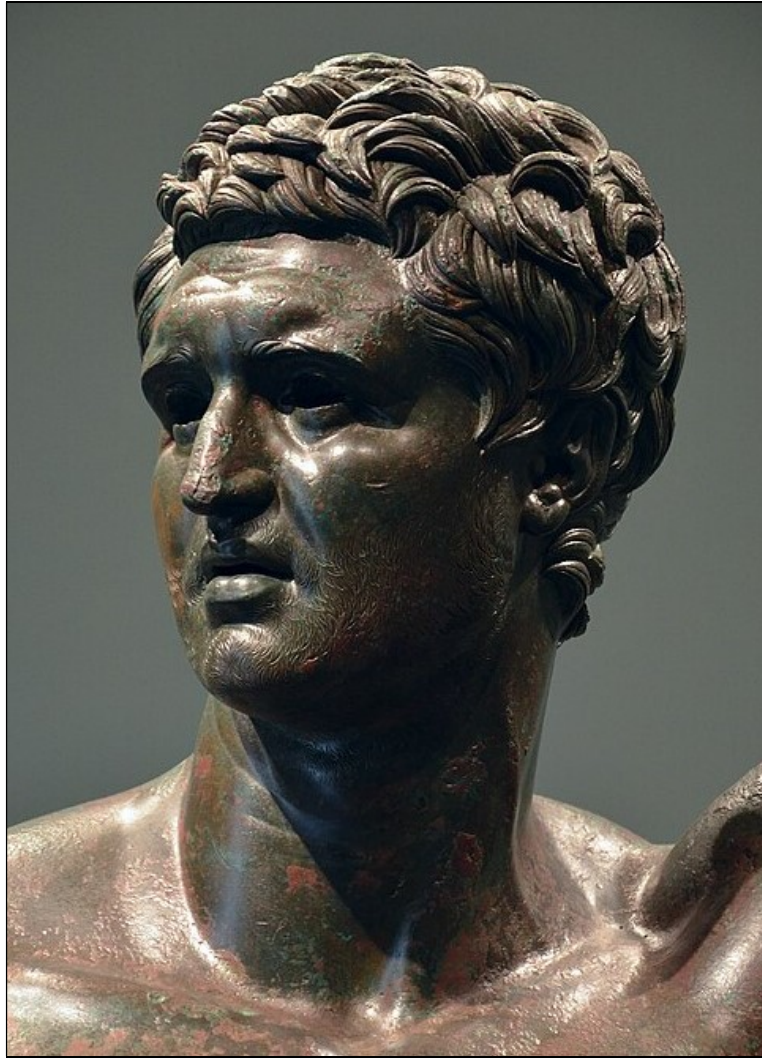
The chief claim to distinction for Lucilius is the originality of his work. He has been called by some the inventor of poetical satire, as he was the first to impress upon the rude inartistic medley, known to the Romans by the name of *satura*, a character of aggressive and censorious criticism of persons, morals, manners, politics and literature. Surprisingly, his form of satire owed little to the Greeks. It was a legitimate development of an indigenous dramatic entertainment, popular among the Romans before the first introduction of the Greek forms. Also, it employed the form of the familiar epistle. However, the style, substance and spirit of Lucilius' writings were apparently as original as the form. He seems to have commenced his poetical career by parodying the conventional language of epic and tragic poetry, and to have used the language commonly employed in the social intercourse of educated men. Even his frequent use of Greek words, phrases and quotations, preserved by Horace, was probably taken from the actual practice of men, who found their own speech as yet inadequate to give free expression to the new ideas and impressions that they derived from their first contact with Greek literature.

Furthermore, Lucilius not only created his own unique brand of satire, but instead of taking the substance of his writings from Greek poetry and a remote past, he chose for his subject the familiar concerns of everyday Roman life, including the politics, wars, administration of justice, the eating and drinking, the money-making and spending, the virtues and the many scandals that much occupied the men and women of Rome in the last quarter of the second century BC. He composed his satires in a markedly forthright, independent and courageous manner, serving no private ambition

or party, but writing with an honest desire to expose the iniquity or incompetence of the time. Certainly, there is nothing of stoical austerity or of rhetorical indignation in the tone with which he chastises.

A thorough despiser of the follies of his time, Lucilius lived during a period when the utmost freedom of speech was permitted, as prominent writers could employ the most unrestrained indulgence in attacking public and private figures that played a prominent part. Although Lucilius took no active part in public life, he regarded it in the spirit of a man of the world and of society, as well as a man of letters. His ideal of public virtue and private worth had been formed by intimate association with the greatest and best of the soldiers and statesmen of an older generation.

The extant fragments from 30 books are formed of mostly unconnected lines, the majority of which are preserved by late grammarians, as illustrative of peculiar verbal usages. For his time, he was a voluminous as well as discursive writer. His satires made criticisms of the older tragic and epic poets. He also refers to the Numantine War as recently finished, and of Scipio as still living. The first Book, which references the philosopher Carneades, who died in 128, is spoken of as dead, indicating that it was written after the death of Scipio. Therefore, his satires were not collected in the same order in which he wrote them. Most of the satires were composed in hexameters, as well as a trochaic tetrameter noted for its smooth, clear and simplistic style. The longer fragments indicate a preference for discursiveness and carelessness, but at the same time of considerable force. Lucilius appears to have treated everything that occurred to him in the most desultory fashion, sometimes adopting the form of dialogue, while at other times that of an epistle or an imaginary discourse. He speaks of his own name, giving an account of his travels and adventures, or of amusing scenes that he witnessed. Like Horace, he largely illustrates his own observations with personal anecdotes and fables. The fragments clearly reveal how indebted Horace was to Lucilius, not only in expression, but in the form of his satires and the topics that he discusses.



Bronze statue of a Scipio Aemilianus, second century BC, found on the Quirinal in Rome, Palazzo Massimo alle Terme, Rome — according to Velleius Paterculus, Lucilius served under Scipio Aemilianus — also known as Scipio Africanus the Younger, a general noted for his military exploits in the Third Punic War against Carthage and during the Numantine War in Spain.

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Fourth century Bronze medallion depicting the Latin poet Horace, who was a great admirer of Lucilius' pioneering work in satire.

BOOK I.⁷

ARGUMENT.



[In the Translation, the text and arrangement of Gerlach have been principally followed. The few Fragments that have not been translated are omitted, either from their hopelessly corrupt state, their obscenity, or from their consisting of single, and those unimportant, words.]

TO THE FIRST book there is said to have been annexed an Epistle to L. Ælius Stilo, the friend of the poet, to whom in all probability this book was dedicated. (Fr. 16.) We know from a note of Servius on the tenth book of the Æneid (l. 104), that the subject was a council of gods held to deliberate on the fortune of the Roman state; the result of the conference being that nothing but the death of certain obnoxious individuals could possibly rescue the city from plunging headlong to ruin. It is a kind of parody on the council of Celestials held in the first book of the Odyssey, to discuss the propriety of the return of Ulysses to Greece: and as Homer represents Neptune, the great enemy of Ulysses, to have been absent from the meeting, so here (Fr. 2) we find an allusion to some previous council, at which Jupiter, by the machinations of Juno (Fr. 15), was not present. Virgil, as Servius says, borrowed the idea of his discussion between Venus, Juno, and Jupiter from this book; only he translated the language of Lucilius into a type more suited to the dignity of Heroic verse. Lucilius' council begin with discussing the affairs of mankind at large, and then proceed to consider the best method of prolonging the Roman state (Fr. 5), which has no greater enemies than its own corrupt and licentious morals, and the wide-spreading evils of avarice and luxury. But amid the growing vices which undermined the state must especially be reckoned the study of a spurious kind of philosophy, of rhetoric, and logic, which not only was the cause of universal indolence and neglect of all serious duties, but also led men to lay snares to entrap their neighbors. (Fr. inc. 2.) A fair instance of these sophistical absurdities is given (Fr. inc. 12); and the doctrine of the Stoics, to which Horace alludes (i. Sat., iii., 124), is also ridiculed. (Fr. inc. 23.) The pernicious effects of gold are then described, as destructive of all honesty, good faith, and every religious principle (Fr. inc. 39-47); the result of which is, that the state is fast sinking into helpless ruin. (Fr. inc. 50.) Nor are the evils of luxury less baleful. (Fr. 19-21.)

All this discussion, in the previous conference, had been nugatory on account of the absence of Jupiter, and the divisions that had arisen among the gods themselves. In this debate Neptune had taken a very considerable part, since we hear that, discussing some very abstruse and difficult point, he said it could not be cleared up, even though Orcus were to permit Carneades himself to revisit earth. (Fr. 8.) Apollo also was probably one of the speakers, and expressed a particular dislike to his cognomen of "the Beautiful." (Fr. inc. 145.) Perhaps all the gods but Jove (Fr. 3) had been present; but as they could not agree, the whole matter was referred to Jupiter; who, expressing his vexation that he was not present at the first meeting, blames some and praises others. (Fr. 55, inc.)

The cause of his absence was probably the same as that described (Iliad, xiv., 307-327) by Homer: which passage Lucilius probably meant to ridicule. (Fr. 15.) The result of the deliberation is a determination on the part of the gods that the only way to save the Roman state is by requiring the expiatory sacrifice of the most flagitious

and impious among the citizens: and the three fixed upon are P. Cornelius Lentulus Lupus, L. Papirius Carbo, and C. Hostilius Tubulus.

(To this book may perhaps also be referred Fr. inc. 2, 46, 61, 63.)

This book must have been published subsequently to the death of Carneades, which took place the same year as that of Scipio, B.C. 129, twenty-six years after his embassy to Rome.

1 ... held counsel about the affairs of men —

2 I could have wished, could it so have happened.... I could have wished, at that council of yours before which you mention, I could have wished, Celestials, to have been present at your previous council!

3 ... that there is none of us, but without exception is styled “Best Father of Gods,” as Father Neptune, Liber, Saturn, Father Mars, Janus, Father Quirinus.⁸

4 Had Tubulus, Lucius, Lupus, or Carbo, that son of Neptune, believed that there were gods, would he have been so perjured and impious?⁹

5 ... in what way it might be possible to preserve longer the people and city of Rome.

6 ... though many months and days ... yet wicked men would not admire this age and time.

7 When he had spoken these words he paused —

8 Not even though Orcus should send back Carneades himself....¹⁰

9 ... made ædile by a Satura; who from law may loose....¹¹

10 ... against whom, should the whole people conspire, they would be scarce a match for him —

11 ... they might, however, discharge their duty and defend the walls.

12 ... might put it off, if not longer, at least to this one lustrum.¹²

13 I will bring them to supper; and first of all will give each of them, as they arrive, the bellies of thunny and heads of acharne.¹³

14 ...

15 ... so that I could compare [the embraces] of Leda daughter of Thestius, and the spouse of Ixion.¹⁴

16 These things we have sent, written to thee, Lucius Ælius!¹⁵

17 ... to creep on, as an evil gangrene, or ulcer, might.

18 A countenance too, like.... death, jaundice, poison.

19 ... to hate the infamous, vile, and disgraceful cook’s shop.¹⁶

20 *prætextæ* and tunics, and all that foul handiwork of the Lydians.¹⁷

21 Velvets and double piles, soft with their thick naps.¹⁸

22 ... that, like an angry cur, speaks plainer than a man.

23 ... the common herd stupidly look for a knot in a bulrush.¹⁹

24 ... and legions serve for pay.

25 ... quote prodigies, elephants.

26 ... ladles and ewers.²⁰

27 Vulture.²¹

28 ... like a fool, you came to dance among the Pathics.

29 Oh the cares of men! Oh how much vanity is there in human affairs!²²

ENDNOTES.

¹⁷ Book I. Some of the commentators suppose that the thirty Satires of Lucilius were divided into two books, and that the first of these *books*, and not the first Satire only, was dedicated to Ælius Stilo.

¹⁸ *Fr.* 3. "Every god that is worshiped by man must needs in all solemn rites and invocations be styled 'Father;' not only for honor's, but also for reason's sake. Since he is both more ancient than man, and provides man with life and health and food, as a father doth." Lactant., *Inst. Div.*, iv., 3.

¹⁹ *Tubulus*. C. Hostilius Tubulus was elected prætor B.C. 210 (*Liv.*, xxvii., 6), and was prætor peregrinus next year. (Cf. *Fr.* inc. 97.) He became infamous from his openly receiving bribes, so that the next year, on the motion of the tribune P. Scævola, he was impeached by Cnæus Servilius Cæpio the consul, B.C. 203. P. Cornelius Lentulus *Lupus* first appears as one of the persons sent to Rome, to announce the victory over Perseus. (*Liv.*, xliv., 45.) He afterward served the offices of curule ædile (*Fr.* 9), and censor (*Fr.* 12). He was consul B.C. 156. Carbo is L. Papirius Carbo, the friend of C. Gracchus. We learn from Aulus Gellius (xv., 21), that "Son of Neptune" was applied to men of the fiercest and most blood-thirsty dispositions, who seemed to have so little *humanity* about them, that they might have been sprung from the *sea*.

²⁰ *Carneades* (cf. *Diog. Laert.*, IV., ix.) of Cyrene, disciple of Chrysippus, and founder of the new Academy, was celebrated for his great acuteness of intellect, which he displayed to great advantage when he came as ambassador from Athens to Rome, B.C. 155.

²¹ *Ædilem* refers to *Lupus*, who was made curule ædile with L. Valerius Flaccus, A.U.C. 591 (B.C. 163), and exhibited the *Ludi Megalenses* the year Terence's *Heauton Timorumenos* was produced. A law was called *Satura* which contained several enactments under one bill; hence, according to Diomedes, *Satura* derives its name from the variety of its subjects.

A person was said to be *legibus solutus* who was freed from the obligation of any *one* law; afterward the emperors were so styled, as being above *all* laws; but at first there was some reservation, as we find Augustus praying to be freed from the obligation of the Voconian law. (In the year B.C. 199, C. Valerius Flaccus was created curule ædile together with C. Cornelius Cethegus. Being flamen dialis, and therefore not allowed to take an oath, he prayed, "ut legibus solveretur." The consuls, by a decree of the senate, got the tribunes to obtain a plebis-scitum, that his brother Lucius, the prætor elect, might be allowed to take the oath for him. *Liv.*, xxxi., 50.)

²² *Fr.* 12 refers also to *Lupus*, for he was censor A.U.C. 607, with L. Marcius Censorinus.

¹³ *Priva*. Cf. Liv., xxx., 43, “Ut privos lapides silices, privasque verbenas secum ferrent.” The acharne was a fish known to the Greeks, the best being caught off Ænos in Thrace. Athenæus mentions the ἄχαρνος together with θύννου κεφάλαιον, “thunny-heads” (vii., p. 620, D), in a passage from the Cyclopes of Callias. Ennius also (ap. Apul. Apolog.) has “calvaria pingua acharnæ.”

¹⁴ Mercer suggests “coitum” as the missing word, which Gerlach adopts. Cf. Hom., II., xiv., 317, οὐδ’ ὀπότη’ ἠρασάμην Ἴξιονίης ἀλόχοιο. The lady’s name was Dia, daughter of Deioneus. *Contendere*, “to compare.” Cf. vii., Fr. 6.

¹⁵ L. Ælius Stilo (vid. arg.) was a Roman knight, a native of Lanuvium, and was called Stilo, “quod orationes nobilissimo cuique scribere solebat.” He had also the nickname of Præconinus, because his father had exercised the office of præco. He was a distinguished grammarian, and a friend of the learned and great; and, it is said, accompanied Q. Metellus Numidicus into banishment. Vid. Suet., de Gram. III., II., iii. Ernest Clav. Cic.

¹⁶ Cf. Juv., viii., 172, “Mitte sed in magnâ legatum quære popina;” and l. 158; xi., 81, “Qui meminit calidæ sapiat quid vulva popinæ.”

¹⁷ *Prætextæ*. Cf. Pers., v., 30, “custos purpura.”

¹⁸ *Psilæ*, from ψιλὸς, “rasus,” with its nap shorn like our modern velvet (villus, hence vélours). *Amphitapæ*, from ἀμφί and τάπης, a thick brocaded dress, like a rich carpet, soft on both sides.

¹⁹ *Nodum in scirpo facere*, or *querere*, “to make a difficulty where there is none.” Cf. Ter., And., v., 4, 38. Enn. ap. Fest., “Quæritur in scirpo soliti quod dicere nodus.” Plaut., Men., II., i., 22. The modern Italian is equally expressive, “*Cercar l’osso nel fico*.”

²⁰ ἀρύταινα, from ἀρύτω, “any vessel for drawing up water.”

²¹ *Vulturius* is the *older* Latin form for *vultur*, which is found in the days of Virgil. (In Plaut., Curc., II., iii., 77, “Vulturios quatuor” is a bad throw at dice, like the “damnosa Canicula” of Persius, iii., 49, and is said to be called so for the same reason, because vultures devour, i. e., ruin men.)

²² Cf. Pers., i., 1.

BOOK II.

ARGUMENT.



ON THE SUBJECT of this book the commentators differ: some supposing that it was directed against luxury and effeminacy. But the avarice and licentiousness of the times form a considerable portion of the writings of Lucilius, and there are very few of his Satires in which these are not incidentally glanced at. From the sixth Fragment, which after all is a very obscure one, Ellendt supposed it was written to expose Æmilius Scaurus. Corpet maintains that it contained the description of a sanguinary brawl, in which many persons were engaged; that one person was taken up for dead, his house purified (Fr. 22), and all preparations made for his funeral, when some one saw another lying in his bier. Fr. 1. It is quite clear that Fr. 14, 24, and perhaps 2, refer to luxury; if by Manlius, in the second Fragment, is intended Cn. Manlius Vulso. (Vid. note.)

1 ... whom, when Hortensius and Posthumius had seen, the rest, too, saw that he was not on his bier, and that another was lying there.

2 Hostilius ... against the plague and ruin which that halting Manlius, too, [introduced among] us.²³

3 ... which were all removed in two hours, when the sun set, and was enveloped in darkness.²⁴

4 ... that he, having been ill-treated, attacked the other's jaws, and beat the breath out of him.

5 Now for the name: next I will tell you what I have got out of the witnesses, by questioning.²⁵

6 ... which I charm and wrest and elicit from Æmilius.²⁶

7 I say not. Even though he conquer, let him go like a vagabond into exile, and roam an outlaw.²⁷

8 The prætor is now your friend; but if Gentilis die this year, he will be mine — ²⁸

9 ... if he has left on his posteriors the mark of a thick and large-headed snake.²⁹

10 Of a rough-actioned, sorry, slow-paced jade — ³⁰

11 ... that unclean, shameless, plundering fellow.³¹

12 Sleeved tunics of gold tissue, scarfs, drawers, turbans.³²

13 What say you? Why was it done? What is that guess of yours?

14 ... who may now ruin you, Nomentanus, you rascal, in every thing else!

- 15 So surrounded was I with all the cakes.³³
- 16 ... to penetrate the hairy purse.³⁴
- 17 ... for a man scarce alive and a mere shadow.³⁵
- 18 ... as skilled in law.
- 19 ... he would lead these herds —
- 20 ... for what need has he of the amulet and image attached to him, in order to devour fat bacon and make rich dishes by stealth.³⁶
- 21 ... her that shows light by night.³⁷
- 22 ... purified — expiated —
- 23 ... a journey from the lowermost (river) to be told, and heard.
- 24 Long life to you, gluttons, gormandizers, belly-gods.³⁸
- 25 ... him that wanders through inhospitable wastes there accompanies the greater satisfaction of things conceived in his mind.³⁹

ENDNOTES.

²³ There are two persons of the name of Hostilius mentioned by Livy, as contemporary with Cn. Manlius Vulso. Hostilius is Gerlach's reading for the old *hostilibus*. Cn. Manlius got the nickname of Vulso from *vellendo*, plucking out superfluous hairs to make his body more delicate. (Plin., xiv., 20. Juv., viii., 114; ix., 14. Pers., iv., 36.) He was consul B.C. 189, and marched into Gallo-Græcia, and for his conquests was allowed a triumph, B.C. 186. Livy enters into great detail in describing all the various luxuries which he introduced into Rome, such as sofas, tables, sideboards, rich and costly vestments and hangings, foreign musicians, etc. Liv., xxxix., 6. Plin., H. N., xxxiv., 3, 8. Cf. Bekker's Gallus, p. 294. *Catax* (quasi *cadax a cadendo*) is explained by *coxo*, "one lame of the hip." There is probably an allusion to his effeminacy. Corpet considers Manlius Verna to be intended, who had the sobriquet of *Pantolabus*, i. e., "grasp-all."

²⁴ *Leg. obducto tenebris*. Dusa's conjecture, adopted by Gerlach.

²⁵ *Exsculpo*. So Fr. incert. 49, "Esurienti Leoni ex ore *exsculpere* prædam." Ter., Eun., IV., iv., 44, "Possumne hodie ego ex to *exsculpere* verum."

²⁶ All the commentators agree that no sense can be elicited from this line. Ellendt (vid. sup.) supposes Æmilius Scaurus to be meant; others, Æmilius the præco, by whom Scipio, when candidate for the censorship, was conducted to the forum, for which he was ridiculed by Appius Claudius. *Præcantare* is applied to singing magic hymns and incantations by the bed of one sick, to charm away the disease. Cf. Tibull., I., v. 12, "Carmines cum magico præcinnisset anus." Macrobius, Somn. Scip., II., iii. *Excantare* is "to elicit by incantation." Vid. Lucan, vi., 685, "Excantare deos."

²⁷ Corpet says, this obviously refers to Scipio Africanus major. But, as Gerlach says, it may apply equally well to Scipio Nasica, or Opimius, who killed the Gracchi; perhaps even better to the latter than to Scipio Africanus, who went *voluntarily* into exile.

²⁸ Cf. Ter., Andr., V., vi., 12, "*Tuus est nunc Chremes*." Gerlach's reading and punctuation are followed. *Gentilis* is a proper name, on the authority of Appuleius.

²⁹ *Natrix*, properly “a venomous water-serpent.” Cic., Acad., iv., 38. Hence applied by Tiberius to Caligula. (Suet., Calig., xi.) It means here a thong or whip (*scutica*), which twists about and stings like a snake. So *Anguilla*, Isidor., Orig., v. 27.

³⁰ *Succussatoris*. Gr. ὑποσειστής, “one that shakes the rider in his seat.” *Caballi*. Vid. Pers., Prol. i., 1.

³¹ *Impuratus*. Ter., Phorm., IV., iii., 64. *Impuno*, “one who dares all, through hope of impunity.” *Rapistæ* is formed like *magister*, *sequester*, etc.

³² Cf. Bähr ad Herod., vii., 61 (which seems to confirm the conjecture, χειροδύται), and the quotation from Virgil below. Herod., vi., 72. Schneider’s note on Xen., Hell., II., i., 8. *Rica* is a covering for the head, such as priestesses used to wear at sacrifices, generally of purple, square, with a border or fringe; cf. Varro, L. L., iv., 29; but worn sometimes by men, as Euclides of Megara used one. A. Gell., vi., 10.

Thoracia. Properly “a covering for the breast,” then “an apron” (Juv., v., 143, “viridem thoraca jubebit afferri”), then “a covering for the abdomen or thigh,” like the *fasciæ*. Cf. Suet., Aug., 82, “Hieme quaternis cum pingui togâ tunicis et subuculâ *thorace* laneo et feminalibus et tibialibus muniebatur.”

Mitra was a high-peaked cap, worn by courtesans and effeminate men. Vid. Juv., iii., 66, “Ite quibus grata est pictâ lupa barbara mitrâ.” Virg., Æn., ix., 616, “Et *tunicæ manicas* et habent redimicula mitræ.” iv., 216. Ov., Met., xiv., 654.

³³ *Ferta*. Rich cakes, made of flour, wine, honey, etc., which formed part of the usual offerings. Cf. Pers., ii., 48, “Attamen hic extis et opimo vincere fertis intendit.”

³⁴ *Bulga* is properly “a traveling bag of leather, carried on the arm.” See the amusing Fragment, lib. vi., 1. Hence its obvious translation to the meaning in lib. xxvi., Fr. 36, and here.

³⁵ *Monogrammo*. A metaphor from painting, “drawn only in outline.” Used here for a very thin emaciated person. (Cf. lib. xxvii., 17.) Epicurus applied this epithet to the gods (Cic., Nat. Deor., ii., 23), as being “*tenuis sine corpore vitæ*.” Virg., vi., 292. Cf. Pers., vi., 73, “*trama figuræ*.”

³⁶ *Mutinus*, or *Mutunus*, is the same deity as Priapus. The form is cognate with Muto. He appears to have been also called Mutinus Tutinus, or Tutunus. The emblem was worn as a charm or phylactery against fascination, and hung round children’s necks. Cf. Lactant., i., 20. August., Civ. D., iv., 7.

Lurcor is “to swallow greedily.” *Lardum*. Cf. Juv., xi., 84, “Natalitium lardum.”

Carnaria is probably the neuter plural of the adjective. *Carnarius homo*, is one who delights in flesh. *Carnarium* is either “an iron rack with hooks for hanging meat upon,” or “a larder where provisions are kept.”

³⁷ *Noctilucam*. An epithet of the moon. Hor., iv., Od. vi., 38, “Rite crescentem face Noctilucam.” (Cf. Var., L. L., v., 68, “Luna dicta Noctiluca in Palatio, nam ibi *noctu lucet templum*.”) Hence used for a lantern, and then for a “minion of the moon,” a strumpet, because they suspended lights over their doors or cells. (Juv., vi., 122. Hor., ii., Sat. vii., 48.) This last appears from Festus to be the sense intended here.

³⁸ *Lurco* is derived by some from λαῦρος, “voracious;” but by Festus from *Lura*, an old word for “the belly.” Cf. Plaut., Pers., III., iii., 16, “Lurco, edax, furax, fugax.” *Lurco* was the cognomen of M. Aufidius, who first introduced the art of fattening peacocks, by which he made a large fortune. Varro, R. R., iii., 6. Plin., x., 20, 23.

³⁹ *Inhospita tesqua*. Horace has copied this sentiment in his epistle to his Villicus, “Nam quæ deserta et inhospita tesqua credis, amæna vocat mecum qui sentit.” i., Ep. xiv., 19. *Tesqua* is derived from δάσκιος, “very wooded.” (Lucan, vi., 41, “*nemorosa tesca*.”) Varro says *tesca* are “places inclosed and set apart as *templa* for the purposes of augury.” L. L., vi., 2.

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