

ENNIUS

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LIBER I

1

Varro, *L.L.*, VII, 19: Ennii . . . —

Musae quae pedibus magnum pulsatis Olympum ;
caelum dicunt Graeci Olympum.

Cp. Varr., *R.R.*, I, 1, 4; Serv., ad *Aen.*, XI., 660; Hom. *Il.*, II, 484 Ἔσπετε νῦν μοι Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι.

2-3

[Probus], ap. *G.L.*, IV, 23, 11 K: Neutro genere . . . brevis est (syllaba). . . Ennius in I—

Nam populos . . .
. . . Italos res atque poemata nostra cluebunt.

Fronto, *de Eloq.*, 146 N: Magistra Homeri Calliopa, magister Enni Homerus et Somnus.

²⁻³ Italos . . . cluebunt W coll. *Lucret.*, I, 119, 'per gentes Italas hominum quae clara clueret' cluebunt D (I.) fort. Namque Italos . . . clarabunt (cp. *Hor.*, C., IV, 3, 4 —clarabit). *alii alia* nam latos p. res *cd.*

^a This is clear from Varro, *R.R.* I, 1, 4. Vahlen's second line must go—see p. 463.

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BOOK I

PRELUDE. FROM THE SACK OF TROY TO THE DEATH OF ROMULUS

1

The first^a line ; invocation of the Muses :

Varro : In Ennius there is . . . —

Muses, who with your feet beat mighty Olympus ;

by Olympus the Greeks mean the sky.

2-3

Exhortation to readers :

Probus : As for the neuter gender the syllable^b is short. . . .
Ennius in the first book—

^c for my subject and my poem shall have renown
among the peoples of Italy.

*Homer, seen by Ennius on Mount Helicon in a dream, was the
source of inspiration :*

Fronto : Homer's instructress was Calliope ; Ennius'
instructors were Homer and Sleep.

^b *sc.* the final syllable, nom. voc. acc. pl.

^c The readings and all proposals are doubtful (V., CXLVII).
Miss Steuart puts this fr. later, joining it with line 14. St.,
pp. 95-7.

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Fronto, *Epp.*, Vol. I, p. 94 (cp. 98) Haines : Transeo nunc ad Q. Ennium nostrum, quem tu ais ex somno et somnio initium sibi scribendi fecisse. Sed profecto nisi ex somno suscitatus esset, numquam somnium suum narrasset.

4

Fronto, *Epp.*, Vol. I, pp. 204 H : Si quando te—
somno leni

ut poeta ait—

placidoque revinctus

video in somnis, numquam est quin amplectar et exosculer . . . hoc unum ex Annalibus sumptum amoris mei argumentum poeticum et sane somniculosum.

5

Cicero, *Ac. Pr.*, II, 16, 51 : Cum somniavit (*Ennius*) narravit—

visus Homerus adesse poeta.

Cp. *Ac. Pr.*, 27, 88 : *de Re Pub.*, VI, 10, 10.

6

Cicero, *Ac. Pr.*, II, 27, 88 : Nisi vero Ennium non putamus ita totum illud audivisse—

‘ O pietas animi !

si modo id somniavit ut si vigilans audiret.

Cp. Donat. in Ter., *Eun.*, III, 5, 12.

7-10

Epicharmus, ap. *Com. Cr. Fr.* I, 123 Kaibel : καὶ γὰρ τὸ θῆλυ τῶν ἀλεκτορίδων γένος, | αἰ λῆς καταμαθεῖν, ἀτενὲς οὐ τίκτει τέκνα | ζῶντ' ἀλλ' ἐπέζει καὶ ποιεῖ ψυχὰν ἔχειν.

Varro, *L.L.*, V, 59 : Haec duo caelum et terra quod anima et corpus. Humidum et frigidum terra, eaque corpus, caldior caeli et inde anima, sive—

⁵ < In somnis mihi > visus Colonna, Merula coll. *Aen.* II, 270, fortasse recte.

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Marcus Aurelius to Fronto: And now I pass to our poet Ennius, who you say began to write after sleeping and dreaming. But surely if he had not been roused out of his sleep he would never have told the tale of his dream.

4

Fronto writes to Marcus Aurelius: If ever,—

Fettered in soft calm sleep

as the poet says, I see you in dreams,^a there is no time when I do not embrace you and fondly kiss you . . . this is one proof of my love, which I take from the *Annals*, a poetic and dreamy one indeed.

5

Homer appears:

Cicero: When Ennius had dreamed, this is what he told of it—

Homer the poet appeared at my side.

6

Opening of Homer's speech:

Cicero: Unless indeed we choose to believe that Ennius, merely because he dreamed it, did not hear the whole of that famous speech—

' O loving kindness of thy heart. . . .^b

as well as he would have heard it if he had been awake.

7-10

Homer tells how his soul migrated into Ennius' body:

Varro: These two, sky and earth, correspond with life and body. The wet and cold masses form the earth, and she is body; heat is the essence of the sky, whence comes life, whether we assume that—

^a This suggests that the fr. is rightly placed here.

^b Thus Miss Stuart.

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' Ova parere solet genus pennis condecoratum
non animam,
ut ait Ennius—

' et post inde venit divinitus pullis
ipsa anima ;

sive, ut Zenon Citieus, animalium semen ignis isque anima et
mens.

Cp. Diomed., ap. *G.L.*, I, 383, 5 K; Priscian., ap. *G.L.*, II,
401, 3 K.

11-12

Varro, *L.L.*, V, 60: Recte igitur . . . quod ait . . . Ennius—

' terraque corpus
quae dedit ipsa capit neque dispendi facit hilum.

Cp. V, 111 ; IX, 53.

13

Donatus, in *Ter.*, *Andr.*, II, 5, 18: ' Memini videre ' pro
' vidisse ' Ennius—

' Memini me fiere pavum.

Cp. *Ter.*, in *Adelph.*, I, 2, 26; in *Phorm.*, I, 2, 24; *Charis.*,
ap. *G.L.*, I, 98, 4 K; *Tertull.*, *de An.*, 33 pavum se meminit
Homerus Ennio somniante. *Lucret.*, I, 112-126.

Schol. *ad Pers.*, *Prolog.*, 2-3: Tangit Ennium qui dixit se
vidisse per somnium in Parnaso Homerum sibi dicentem quod
eius anima in suo esset corpore.

* It is difficult to believe that these fragments belong to any-
thing but *Epicharmus* (see pp. 410 ff.). In this part of his work
Varro quotes several passages from Ennius' *Epicharmus*, and

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' The feather-furbished tribe is wont to be delivered of eggs, not of life,

according to the words of Ennius ^a—

' and after that time life itself comes to the chicks by a god's will;

or, according to Zenon of Cition, that the seed of living things is fire and this is their life and soul.

11-12

Varro: Right therefore is the statement of . . . Ennius ^b—

' And earth who herself bestowed the body takes it back and wastes not a whit.

13

Donatus: 'I remember seeing' instead of 'having seen': Ennius—

' I remember becoming ^c a peacock.

A scholiast: Persius alludes to Ennius, who states that in a dream he saw a vision of Homer on Parnassus (*mistake for Helicon*); Homer said that his soul was in Ennius' body.

not from the *Annals*. Yet we must agree with those who assign them to the first book of the *Annals* (V., CXLVIII; and 3-4). The metre is not the same as that of known frs. of *Epi-charmus*, and an allusion in Lucretius points to the *Annals*.

^b See preceding note.

^c Macrob., *G.L.*, V., 645, notes *fieri* for *fieri* in the tenth book also.

Persius, S., VI, 9-11:—

‘Lunai portum, est operae, cognoscite, cives.’

Cor iubet hoc Enni posquam destertuit esse | Maconides,
Quintus pavone ex Pythagoreo.

Schol., *ad loc.*: Hunc versum ad suum carmen de Ennii carminibus transtulit. Merito ergo ait ‘cor iubet hoc Enni postquam destertuit.’ Sic Ennius ait in Annalium suorum principio, ubi dicit se vidisse in somnis Homerum dicentem fuisse quondam pavonem et ex eo translata in se animam esse secundum Pythagorae philosophi definitionem.

Cp. Porphy., ad Hor., *Ep.* II, 1, 50-3; Comment. in Stat., *Theb.*, III, 484; Ov., *Met.*, XV, 160 s.; Hor., *C.*, I, 28-9 s.

Priscianus, ap. *G.L.*, II, 97-8 K.: ‘Veterrimus quasi a
‘veter.’ . . . Ennius—

Quom veter occubuit Priamus sub Marte Pelasgo,

Servius (auctus) ad *Georg.*, III, 35: Assaracus avus Anchisae.
Ennius—

Assaraco natus Capys optimus isque pium ex se
Anchisen generat.

Il., XX, 239: Ἀσσάρακος δὲ Κάπυον, ὃδ' ἄρ' Ἀγγίσην τέκε παῖδα.

¹⁴ *trib. Saturis* H

¹⁷ Anchisen *Serv. auct.*

Anchisam Valmaggi *prob.* St.

^a I agree with Vahlen (CXLIX: cp. V., ‘Über die A. des E.’ in *Abh. Kön. Ak.*, 1886, 37, 38), who concludes from Persius’ language that the mention of Luna (Spezia) came after the tale of the dream. But Housman (*C.R.*, 1934, 50-1) may well be right in assigning this fr. to the Satires. Cf. also St., pp. 95 ff. ‘cor’ might be translated here ‘a heart’; I suggest that Ennius’ statement (Gellius, XVII, 17, 1) that he had three hearts because he spoke Greek, Oscan, and Latin, was made here in the *Annals*.

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Romans must remember the place where Ennius dreamed :

Persius :—

‘ Take note, ye citizens, of Luna’s harbour—it is worth while.

Thus commanded Ennius in his senses after he had ^a snored out his dream that he was the Man of Maeonia—Quintus at last out of a Pythagorean peacock.

A scholiast on this passage: This line he took from the poems of Ennius to put into his own poem. It is well then that he says, ‘ thus commanded Ennius in his senses after he had snored out.’ That is what Ennius says in the beginning of his *Annals* where he states that in the course of a dream he saw a vision of Homer who said that he was once a peacock and from it, according to a rule ^b laid down by the philosopher Pythagoras, his soul had been conveyed into Ennius.

15

Beginning of the narrative. The Fall of Troy :

Priscianus : ‘ *Veterrimus* ’ is as it were derived from a positive ‘ *veter.* ’ . . . Ennius has—

When aged Priam was laid low beneath the warring Pelasgian,

16-17

The Lineage of Aeneas : Assaracus, Capys, and Anchises :

Servius (supplemented) : Assaracus was grandfather of Anchises. . . . Ennius—

From Assaracus sprang Capys best of men : and he was from his loins begetter of Anchises the loyal.^c

^b See pp. 5-7.

^c In the story followed by Ennius, Achilles was the rescuer. V., CLII makes Aeneas (as in Homer) speak this line to the King of Alba.

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18-19

Probus in Verg., *Ecl.*, VI, 31 : Ennius Anchisen augurii ac per hoc divini quoddam habuisse praesumit sic—

Doctusque Anchisa, Venus quem pulcherrum
dium

fari donavit, divinum pectus habere.

Cp. Schol. Ver. ad *Aen.*, II, 687.

20

Servius (auctus) ad *Georg.*, IV, 59 : 'Nare' pro volare ut apud Ennium in primo—

transnavit cita per teneras caliginis auras.

21

Festus, 428, 11 : 'Sos' pro 'eos' . . . ut Ennius lib. I—
Constitit inde loci propter sos dia dearum.

Cp. Paul., ex F., 429, 11. Cp. *Il.*, XVIII, 388, etc., *δία θεάων*.

22-3

Festus, 234, 23 : 'Orare' antiquos dixisse pro agere testimonio. . . . Ennius quoque cum dixit in lib. I Annalium—

'face vero
quod tecum precibus pater orat.'

¹⁸ doctusque Anchisa Fleckeisen atque Anchises doctus
S doctus parens Anchisa Mr. doctusque Anchises *Prob.*
doctus Anchisa *Schol. Ver.* pulcherruma dium Fleckeisen
pulchra dearum *Prob.* pulcherrima diu *Schol. Ver.*

¹⁹ fari donavit *Prob.* fata docet *Schol. Ver.* fari
Bernays fari fata docet *coni.* V

²² face vero Colonna facere vero *cdd.* tu face vero
August. tum face vero (*olim tu vero face*) V *qui un. vers.*
constit.

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18-19

Anchises :

Probus: Ennius pictures to himself Anchises as having some power of soothsaying by bird-lore, and, through this, something of the prophet in him: thus—

and shrewd Anchises to whom Venus, loveliest of goddesses, granted power to foretell, yea to have a godly heart of prophecy.^a

20

An approach^b of Venus :

Servius (supplemented): 'To float' instead of 'to fly,' as in a passage of E. in the first book—

Along she floated swiftly through rare wafts of mistiness.

21

Venus appears to Aeneas and his companions :

Festus: 'Sos' for 'eos'; for example Ennius in Book I—

Thereupon she, hallowed among the holy goddesses, took her stand close to them.

22-3

She^c tries to persuade Aeneas to obey Anchises and retire to Mount Ida :

Festus: That the ancients used the term 'to plead'^d for 'to deal.' Ennius also was a witness when he wrote in the first book of the *Annals*—

'But be sure to do what your father pleads for in prayers with you.'

^a St., pp. 101-3.

^b Cf. the excellent note of Miss St., pp. 103-4; cp. V., CL.

^c For this variation of the legend cf. Dionys. Halic., I, 48, 2; V., CLXIX; St., pp. 104, 105.

^d Festus means the use of *orare cum aliquo* (like *agere c. a.*) instead of *orare aliquem*.

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Macrobius, VI, I, 11 : ' Est locus, Hesperiam Grai cognomine dicunt ' (*Aen.*, I, 530; III, 163). Ennius in I—

Est locus, Hesperiam quam mortales perhibebant,

25

Varro, *L.L.*, VII, 28 : ' Cascum ' vetus esse significat E. quod ait—

quam prisci casci populi tenere Latini.

Cp. Cic., *Tusc. Disp.*, I, 12, 27.

26

Varro, *L.L.*, V, 42 (*de Capitolio*): Hunc antea montem Saturnium appellatum prodiderunt et ab eo late Saturniam terram ut etiam Ennius appellat—

Saturnia terra

27-8

Nonius, 197, 2 : ' Caelum ' neutro. Masculino . . . Ennius—

Saturno

quem Caelus genuit.

Cp. Charis., ap. *G.L.*, I, 72, 13 K.

29

Nonius, 216, 31 : ' Obsidio ' . . . neutro Ennius—

Quom saevo obsidio magnus Titanus premebat,

²⁴ quam *Macrob.* quem *St. lapsu typograph.*; *sed recte?*

²⁹ saevo Iun. sos Havet suo *cdd.*

^a Sc. Greeks, V., CL.

^b V., CL-CLI.

^c V., CLI.

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Italy and the Latins :

Macrobius : 'There is a region which the Greeks call by name "Western Land."' Ennius in the first book—

There is a region which mortals^a used to call 'Western Land,'

25

Varro : That 'casus' means 'old' is shown by Ennius because he says—

which the ancient Latin folk of old did hold.^b

26

The early connexion of Latium with Saturn :^c

Varro says of the Capitoline Hill : Men have recorded that once upon a time this hill was called 'Saturn's' and hence in a broad sense they record—

Saturn's Land

as Ennius among others calls it.

27-8

The fortunes of Saturn :

Nonius : 'Caelum' neuter. In a masculine form . . . Ennius—

To Saturn whom Sky begat.

29

Why he fled to Italy :

Nonius : 'Obsidio' . . . neuter in Ennius—

When great Titan was afflicting him with cruel duress.^d

^d Ennius himself in *Euhemerus* (see pp. 420-3) told how Titan kept Saturn imprisoned, and how Saturn fled to Italy. This line, however, is a hexameter and surely belongs to the *Annals*, not to *Euhemerus*, which was written in *septenarii*.

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Priscianus, ap. *G.L.*, II, 337, 26 K : ' Laurentis ' etiam pro
' Laurens. ' Ennius in A.—

quos homines quondam Laurentis terra recepit.

31

Atilius Fortunat., ap. *G.L.*, VI, 284, 20 K : Maximus qui est
versus syllabas habet XVII . . . minimus habet XII ut est
Ennianus—

Olli respondit rex Albai Longai.

Cp. Donat., ap. *G.L.*, IV, 396, 19 K : Pompeius, ap. *G.L.*,
V, 297, 30 K : *Explanat. in Donat.*, ap. *G.L.*, IV, 548, 2 K.

Servius, ad *Aen.*, VI, 777 : . . . Secundum Ennium, referetur
(Romulus) inter deos cum Aenea.

Servius, ad *Aen.*, VI, 777 : Dicit . . . Iliam fuisse filiam
Aeneae.

32–48

Cicero, *de Div.*, I, 20, 40 : Narrat . . . apud Ennium Vestalis
illa—

Excita quom tremulis anus attulit artubus lumen,
talia tum memorat lacrumans exterrita somno :
' Euridica prognata, pater quam noster amavit,
vires vitaeque corpus meum nunc deserit omne. 35
Nam me visus homo pulcher per amoena salicta
et ripas raptare locosque novos ; ita sola
postilla, germana soror, errare videbar,
tardaue vestigare et quaerere te, neque posse

³² excita, et cita *cdd. Cic. de Div.* *fortasse Vestalis*
Ilia ' excita

^a This is Vahlen's decision (V., CLIII); but St., p. 111,
includes the fr. in the story of Ilia's fate.

^b Cp. p. 39.

Cf. St., pp. 106 ff.; V., CLIII ff.

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Aeneas and his followers arrive at Laurentum in Latium :

Prisciannus : ' Laurentis ' for ' Laurens. ' Ennius in the *Annals*—

These men one day Laurentum's land received.

31

Concourse of Aeneas and the King of Alba :^a

Atilius : The shortest hexameter has 12 syllables like this of Ennius—

To him answer made the King of Alba Longa.

Aeneas is deified :

Servius : According to Ennius, he (Romulus) will be reckoned with Aeneas among the gods.^b

The story of Ilia :

Servius goes on : He says that Ilia was a daughter of Aeneas.

32-48

The dream of Ilia,^c daughter of Aeneas, after his death :

Cicero : in Ennius the famous vestal tells her story—

When the old woman^d roused up, had with limbs a-tremble brought a light, then the maid,^e frightened out of sleep, spoke thus in tears :—' O daughter of Eurydica,^f you whom our father loved, now strength and life too leave all my body. For a man of beautiful looks seemed to hurry me away among pleasant sallow-thickets and banks and places strange ; so, my own sister, after that did I seem to wander alone, and slow-footed to track and search for you, but to be unable to catch you to

^d Probably some attendant or nurse. ^e Ilia.

^f According to Ennius, wife of Aeneas and mother not of Ilia but only of Ilia's step-sister, though both sisters were daughters of Aeneas.

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corde capessere ; semita nulla pedem stabilibat. 40
 Exin compellare pater me voce videtur
 his verbis : “ O gnata, tibi sunt ante ferendae
 aerumnae, post ex fluvio fortuna resistet.”
 Haec ecfatus pater, germana, repente recessit,
 nec sese dedit in conspectum corde cupitus, 45
 quamquam multa manus ad caeli caerula templa
 tendebam lacrumans et blanda voce vocabam.
 Vix aegro tum corde meo me somnus reliquit.

Ovidius, *Tr.* II, 259–260 :

Sumpserit annales (nihil est hirsutius illis)
 facta sit unda parens Ilia nempe leget.

Servius (auctus) ad *Aen.*, I, 273 Naevius et Ennius Aeneae
 ex filia nepotem Romulum conditorem urbis tradunt.

Cp. Serv., ad *Aen.*, VI, 777.

49–50

Nonius, 378, 15: ‘Parumper,’ cito ac velociter. . . . Ennius
Annali lib. I—

‘Te nunc sancta precor Venus, te genetrix patris
 nostri
 ut me de caelo visas cognata parumper,’

⁴² ferendae Davis gerendae *cdd. prob. V*

⁴⁸ tum *Voss. A.* cum *Voss. B. Vind. fortasse recte*

⁴⁹ nunc sancta Colonna sale nata V sane alta
 Pascoli dea sancta Ilberg venerata B te te

sancta *coni. St.* sane neta *cdd.*

⁵⁰ rogitata Haupt

my heart: no path made sure my stepping. Then it was father who seemed to lift up his voice and speak to me in these words:—"O daughter, first there are hardships to be borne by you; but after that, your fortunes will rise^a again from a river." With these words, my own sister, did father suddenly withdraw, and no longer gave himself to my gaze though my heart longed for him; no, even though many a time and with tears did I keep holding out my hands towards the blue precincts of the sky, and called and called him with caressing voice. Even then did sleep scarcely leave me all sick at heart.

Ilia, loved by Mars, gives birth to Romulus and Remus :

Ovid :

If a woman should take the *Annals* (there's no poem shaggier than they) she will perforce read how Ilia became a mother.^b

Servius (supplemented) : Naevius and Ennius record that the founder of the city was Romulus, grandson of Aeneas through his daughter.

49-50

Ilia, arraigned for her fault, appeals to Venus :

Nonius : 'Parumper,' speedily^c and quickly. . . . Ennius in the first book of the *Annals*—

'Thee, hallowed Venus, thee now the mother of my father, I pray look down on me from heaven a little while, my kinswoman.'

^a A very rare use of the verb. The vision mysteriously prophesies the salvation of Romulus by a flooding of the Tiber. This might imply that the council of the gods had taken place already; but see note on line 57, p. 20.

^b Cf. S. G. Owen, *Ov. Nas. Trist.*, II, pp. 164-5.

^c Nonius here mistakes the meaning of *parumper*.

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Macrobius VI, 1, 12: 'Tuque o Thybri, tuo genitor cum flumine sancto' (*Aen.*, VIII, 72). Ennius in I—

'Teque pater Tiberine tuo cum flumine sancto,

52

Charisius, ap. *G.L.*, I, 90, 26 K.: 'Neptis' grammatici nolunt dici . . . et advocant Ennium quod dixerit ita—

'Ilia dia nepos, quas aerumnas tetulisti

Cp. Non., 215, 8: Fest., 402, 15; Serg., *Explanat. in Donat.*, ap. *G.L.*, IV, 563, 14 K.

53-4

Servius (auctus) ad *Aen.*, IX, 653: 'Cetera' id est in ceterum; est autem Ennianum—

'cetera quos peperisti

ne cures.

55

Nonius, 306, 26: 'Facessere' est facere. . . .—

Haec ecfatus, ibique latrones dicta facessunt.

Porphyrio, ad Hor., C., I, 2, 17: Ilia auctore Ennio in amnem Tiberim iussu Amulii regis Albanorum praecipitata; antea enim Anieni matrimonio iuncta est.

^a Aeneas, according to Norden, 162, because he is the speaker in Virgil's line. But cf. St., pp. 109-10, V., CLIX. The speaker might be even Horatius Cocles (Livy, II, 10, 11—tum Cocles 'Tiberine pater' inquit 'te sancte precor. . . .').

^b If these are words of comfort to Ilia, we might conclude that the council of the gods had already taken place (cp.

Ilia * *appeals also to Tiber* :

Macrobius : 'And thou, sire Thybris with thy hallowed stream'; Ennius in the first book—

'And thee, Father of the Tiber, with thy hallowed stream,

Venus answers Ilia's prayer :

Charisius : The grammarians would have it that the form *neptis* should not be used . . . and Ennius is appealed to because he wrote '*nepos*' as a feminine, thus—

'*Ilia*, godly granddaughter, the hardships you have borne . . .

Servius (supplemented), on '*cetera*' in Virgil : '*Cetera* that is, '*in ceterum*'; and it is an Ennian usage—

'For the rest, take ^b you no care for the boys to whom you gave birth.

Amulius orders Ilia to be thrown into the Tiber :

Nonius : '*Facessere*' means '*to do*.' . . .—

Thus he spake out; and then the hireling warriors sprang to carry ^c out his word.

Porphyrion : According to Ennius' account *Ilia* was thrown headlong into the river *Tiber* by order of *Amulius*, King of the *Albans*; but before this she was joined in marriage to the *Anio*.

p. 17, n. a). But I have put this debate later. See below, p. 20.

^c *facessere* means more than merely *facere*.

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Servius (auctus) ad *Aen.*, III, 333: 'Reddita' more veteri pro 'data' accipiendum est . . . Ennius Annalibus—

At Ilia reddita nuptum,

57

Tertullianus, *adv. Val.*, 7: Ennius poeta—

cenacula maxima caeli

simpliciter pronuntiavit de elati situs nomine vel quia Iovem illic epulantem legerat apud Homerum.

Cp. Schol. Ver. ad *Aen.*, X, 1.

58

Servius, ad *Aen.*, X, 5:—

bipatientibus

Est tem sermo Ennianus, tractus ab ostiis quae ex utraque parte aperiuntur.

59

Macrobius, *S.*, VI, 1, 9: 'Axem humero torquet stellis ardentibus aptum.' (*Aen.*, IV, 482, VI, 797.) Ennius in I— qui caelum versat stellis fulgentibus aptum.

⁵⁶ At Ilia Commelinus ad illa <i>cd.</i> nuptum <i>vulg.</i>	ut illa Daniel nupta B	ut Ilia V nuptam <i>cd.</i>
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⁵⁷⁻⁸ *trib. Ann. I ed. Lips.*

^a It is not known where the debate of the gods should be placed. I put it here because the strange preservation of the twins might well be the result of divine intervention. Cp. V., CLIX ff. I suggest that the passage in Ovid, *Mel.*, XIV, 812 ff. leads us to put the council a long while before Romulus' death; Mars speaks at a time when Rome was well

ANNALS

56

Ilia is married to Tiber :

Servius (supplemented) on 'reddita' in Virgil: 'reddita' must, as an archaic usage, be taken to mean 'data'; Ennius in the *Annals*—

But Ilia, rendered into wedlock,

57

The gods assemble to decide ^a the fate of Romulus :

Tertullian: Ennius the poet spoke simply of—

most mighty dining-halls of heaven

either on account of their lofty position or because in a passage of Homer ^b he had read of Jupiter feasting there.

58

Servius, on 'bipatentibus' in Virgil:—

with twin openings ^c

This mode of expression is Ennian, and is drawn from the use of doors which we uncloseth both to right and left.

59

The assembled gods ; Jupiter : ^d

Macrobius: (Atlas) 'whirls on his shoulders the sky dotted' with blazing stars. Ennius in the first book—

who spins round the sky dotted with shining stars.

established, and he refers to a *concilium* held *quondam* and can only recall Jupiter's promise by an effort of memory.

^b Not in the extant poems.

^c The attribution to this context is suggested by the passage in which Virgil (*Aen.*, X, 1 ff.) uses the word.

^d Or Atlas; if so, we should place this fr. among those which describe the ancestors of Aeneas, p. 9 (V., CLII).

^e 'tangled in a skein of'—Miss Stuart. But Ennius was a man, and he meant simply dotted.

ENNIUS

60-1

Martianus Capella, I, 42: Ipsius collegae Iovis . . . bis
seni cum eodem Tonaute numerantur quos . . . distichum
complectitur Ennianum—

Iuno Vesta Minerva Ceres Diana Venus Mars
Mercurius Iovis Neptunus Vulcanus Apollo

Cp. Apulei., *de deo Socr.*, 2, 6, 23.

62

Servius ad *Aen.*, IV, 576: Aut distinguendum 'sancte'
aut 'sancte deorum' secundum Ennium dixit—

Respondit Iuno Saturnia sancta dearum.

Cp. Donat., ap. *G.L.*, IV, 394, 1 K.: Serg., *explanat. in
Donat.*, ap. *G.L.*, IV, 563, 20 K.: Pompei., ap. *G.L.*, V, 291,
17 K.: Mar. Plot. Sac., ap. *G.L.*, VI, 450, 20 K. (*pulchra
dearum*).

63-4

Varro, *L.L.*, VII, 5: Dicam in hoc libro de verbis quae a
poetis sunt posita . . . incipiam hinc—

'Unus erit quem tu tolles in caerula caeli
templa.'

Cp. Ovid., *Met.*, XIV, 812 ff.; *Fasti.*, II, 485 ff.

ANNALS

60-1

Martianus Capella: The colleagues of Jupiter himself amount to twice six in number, including the Thunderer just mentioned; whose names are contained in a pair of lines in Ennius "—

Juno Vesta Minerva Ceres Diana Venus Mars
Mercury Jupiter Neptune Vulcan Apollo

62

Speech of Juno; she agrees^b to the deification of Romulus:

Servius, on 'sancte deorum' in Virgil: We must either put a comma after 'sancte' or else he used the phrase 'sancte deorum' after Ennius—

Juno, hallowed among goddesses, daughter of Saturn, made answer.

63-4

Jupiter foretells to Mars that only one of his sons shall be deified:

Varro: In this book I shall speak of words which find a place in the poets. . . . I will begin with this—

'One there will be whom thou shalt raise up to the blue precincts of the sky.'^c

^a If, as is probable, there was only one council, this list of gods is rightly placed here.

^b This fr. may belong to Book VIII; see p. 109. But cf. Hor. *O.*, III, 3, 16:

Quirinus | Martis equis Acheronta fugit | gratum elocuta
consiliantibus | Iunone divis. . . .

^c The attribution to Ennius is not certain, but provided that this is right, the fr. certainly belongs to the description of the council, if we may judge from the passage in Ovid, *Met.*, XIV, 812 ff. Ovid seems to recall the unplaced fr. 'divumque hominumque pater rex' (see p. 168), which might be placed somewhere in this context.

ENNIUS

65

Festus, 392, 35: 'Remanant,' repetunt. Ennius lib. I—
 . . . destituunt rivos camposque remanant
 Cp. Paul., ex F., 393, 11.

66-9

Fronto, *de Orat.*, 160 N: 'Factum est': eodem hoc verbo Enni†. urmiak . . . —

<lo> ca claudi:

ait—

factum est . . . <Tiberis>

. . . et facinus commemorabile. Tiberis est Tusce Tiber quem iubes cludi. Tiber amnis et dominus et fluentium circa regnator undarum. Ennius—

Postquam

constituit sese fluvius qui est omnibus princeps
 cui succidit Ilia

Cp. Cic., *Orat.*, 48, 161.

⁶⁵ destituunt S clivis decedunt *olim* V desubito
 linquent Bergk desunt Fest. *prob.* V *qui* (*Rh. Mus.* XIV,
 552) < iam stabulis d. > *add.* rivos camposque *Fest., Paul.*
 campos ripisque Mr. (*qui undae add.*) campos rivoque B (*an*
recte?) *alii alia.*

⁶⁶ *Fronto, de Orat.*, 160 *fortasse* verbo Ennius utitur in I A.
 < lo > ca *supplevi.* *vocabula* loca claudi . . . factum
 est. . . . Tiberis *puto esse Enni* postquam constituit
 sese W postquam consistit Bekker Postquam-
 consisiiiiiseiluuiu *cd.*

⁶⁹ cui succidit (*vel* subiacet, succubat, succinit) Ilia W *lac.*
indicavi sec. Kuebler qui sub civilia *cd.* *trib. Ann. lib. I*
ed. Lips.

The Tiber overflows a second time :

Festus: 'Remanant,' they seek again. E. in the first book—

The waters left their channels and flowed back into the plains.^a

Jupiter orders^b Tiber to subside :

Fronto: 'It was done.' This same verb is used by Ennius . . . —

the broken places to be dammed up ;

he says—

it was done . . . the Tiber

. . . and a noteworthy act. 'Tiberis' is in Tuscan dialect 'Tiber,' which you order to be dammed up.' The river Tiber is lord and ruler of all flowing waters round those parts. Ennius—

After the river which is chief over all settled down . . . for whose sake Ilia did sink beneath

^a I keep the order of Festus—*rivos camposque*—which points to a second flooding of the river; otherwise the fr. expresses the return of flooding waters to their right channel. V., CLXI seems to me to be wrong.

^b I suggest that we have here fragments of Ennius describing how Jupiter commanded Tiber to draw back his waters, and how Tiber obeyed. However, even such meagre scraps as I have added to Fronto's text are quite uncertain. But compare Horace, *Odes*, I, 2, 17-20 :

Iliae dum se nimium quærenti
iactat ultorem vagus et sinistra
labitur ripa Iove non probante u-
xorius amnis.

Cp. also Virgil, *E.*, III, 14; Claudite iam rivos pueri; sat prata biberunt.

ENNIUS

70

Charisius, ap. *G.L.*, I, 128, 31 K: 'Fici.' Ennius—
fici dulciferæ lactantes ubere toto

71

Servius (auctus) ad *Aen.*, II, 355: 'Sane apud veteres
'lupus' promiscuum erat, ut Ennius—

lupus femina feta repente

Cp. *Fest.*, 402, 4; *Quintil.*, I, 6, 12.

Servius, ad *Aen.*, VIII, 631 Sane totus hic locus Ennianus
est.

72-4

Nonius, 378, 15: 'Parumper' cito ac velociter . . .—
Indotuetur ibi lupus femina, conspicit omnis:
hinc campum celeri passu permensa parumper
coniicit in silvam sese.

75-6

Nonius, 134, 11: 'Licitari,' congregi, pugnare. Ennius—
pars ludicre saxa
iactant, inter se licitantur

⁷⁰⁻⁷¹ *trib. lib. I* Colonna

⁷³ hinc campum Colonna in campo *cdd.*

⁷⁵⁻⁶ *trib. lib. I ed. Lips.*

^a *ubere*, perhaps an udder-shaped mass; cp. *Pall.*, *Jun.*, 7, 6, 9; so that Ennius maybe simply completes a metaphor of milk and udder. But the tree was indeed '*ruminialis*' and I take *ubere* as the tree's udders of figs.

ANNALS

70

The trough holding Ilia's twins Romulus and Remus is cast up by a fig-tree which was later called the 'Fig-Tree of the Paps.'

Charisius: 'Fici.' Ennius—

sweet-bearing figs, dripping milk from the whole udder.^a

71

The she-wolf:

Servius (supplemented): The noun 'lupus' was in old writers certainly common to both genders, as in Ennius—

Suddenly a she-wolf big with young

She suckles Romulus and Remus:

Servius: The whole ^b of this passage (*Aen.*, VIII, 630-4) is certainly modelled on Ennius.

72-4

The wolf sees the shepherds and flees:

Nonius: 'Parumper,' speedily and quickly . . . —

Thereupon the she-wolf gazed and saw them all; then she, passing over the plain with quick lope, hurriedly betook herself into a wood.

75-6

Romulus and Remus sport with the shepherds:

Nonius: 'Licitari,' to engage in battle, to fight. E.—

Some hurled stones in play and jostled one with another.

^b I suggest that in that passage the words *tereti cervice reflexam* (cp. Lucret., I, 35) are directly copied from Ennius, for Cicero, in a passage of translation from the *Phaenomena* (*de Nat. Deor.*, II, 41), has *obstipum caput a tereti cervice reflexum* where *obstipum* is a word favoured by Ennius (see lines 278, 398).

ENNIUS

77

Festus, 376, 22: 'Ratus sum' significat 'putavi': sed alioqui pro 'firmo,' 'certo,' ponitur 'ratus est,' et 'ratum.' Ennius—

Occiduntur ubi potitur ratus Romulus praedam.

78

Macrobius, S., VI, 1, 13: 'Accipe daque fidem, sunt nobis fortia bello | pectora' (*Aen.*, VIII, 150). Ennius in I—
'Accipe daque fidem foedusque feri bene firmum.

79

Macrobius, VI, 1, 14: 'Et lunam in nimbo nox intempesta tenebat' (*Aen.*, III, 597). Ennius in I—

Quom superum lumen nox intempesta teneret,

80-100

Cicero, *de Div.*, I, 48, 107 ff.: Itaque Romulus augur ut apud Ennium est, cum fratre item augure—

^a Or perhaps as a defender of the shepherds against the attacks of robbers, whose spoils Romulus captured. V., CLXII. Miss St. takes the incident as one in a conflict with royal shepherds (St., 113). Some take *occiduntur* as the last word of a sentence. *Ratus* was probably a permanent nickname of Romulus.

^b V., CLIX sees in this fr. an agreement between Aeneas and the King of Alba; Miss Steuart makes it a part of Hersilia's speech (see below); there can be little doubt, however, that Macrobius, in his quotations from Ennius in VI, 1, 11-15, has given them in the order of Ennius' text (cf. G. Regel, *De Vergilio poetarum imitatore testimonia*, 37, n. 36), which Miss Steuart (Pref., X) admits as a possibility. This forces

Romulus as a hunter ^a :

Festus: 'Ratus sum' means 'I thought': but apart from this 'ratus' and 'ratum' are put for 'firm,' 'sure.' Ennius—

They were cut down when Romulus the Resolved won his quarry.

Romulus is reconciled ^b *with Numitor* :

Macrobius quoting Virgil: 'Give and take you plighted troth: there are within us hearts brave in war.' Ennius in the first book—

'Give and take you plighted troth and make a treaty truly firm.

Romulus and Remus are about to take the auspices for founding a city; ^c *they wait for daybreak* :

Macrobius: 'And the dead of night held hid the moon in a black mist.' Ennius in the first book—

When the dead of night held hid the light above,

Romulus and Remus take the auspices at dawn; *Romulus stands on the Aventine, Remus on the Remuria*.^d

Cicero: And thus Romulus, as augur with his brother, likewise as augur, as takes place in a passage of Ennius—

us to put this fr. earlier than that which is rightly believed to refer to Remus (p. 32). The context which I suggest here seems to me to be the most natural one.

^c St., 113 is I think right (V., CXIV differs). On the position of this fr., cf. preceding note.

^d On this point, cf. St., 113 ff. The Remuria may have been part of the Aventine. Cf. also V., CLXII ff., and in *Sitzungsber. d. k. Ak* 1894, 1143 ff.; and Mommsen, *Herm.*, XVI, 13 ff.

ENNIUS

Curantes magna cum cura tum cupientes
 regni dant operam simul auspicio augurioque ;
 in monte
 . . . Remus auspicio se devovet atque secundam
 solus avem servat. At Romulus pulcher in alto
 quaerit Aventino, servat genus altivolantum. 85
 Certabant urbem Romam Remoramve vocarent.
 Omnibus cura viris uter esset induperator :
 expectant, veluti consul quom mittere signum
 volt, omnes avidi spectant ad carceris oras
 quam mox emittat pictis e faucibus currus : 90
 sic expectabat populus atque ora tenebat,
 rebus utri magni victoria sit data regni.
 Interea sol albus recessit in infera noctis.
 Exin candida se radiis dedit icta foras lux ;
 et simul ex alto longe pulcherruma praepes 95
 laeva volavit avis, simul aureus exoritur sol.
 Cedunt de caelo ter quattuor corpora sancta
 avium, praepetibus sese pulchrisque locis dant.
 Conspicit inde sibi data Romulus esse propritim
 auspicio regni stabilita scamna solumque. 100

Cp. Gell., VI, 6, 9.

Excerpta ex cod. Cassin. 90 C, ap. C.G.L., V, 578, 3 : Romae conditor certus nescitur. Ennius et alii a Romulo.

Cp. Servius (auct.) ad *Aen.*, I, 273.

⁹¹ ore timebat *cdd. opt.*

⁹⁹ propritim Mr. propriam *Voss A Vind.* priora
Voss B

^a Here *sol* has been taken to mean the moon. But if Ennius meant moon, why did he not write '*luna alba*'? It may be that Romulus and Remus went out at night and

ANNALS

Then, careful with a great care, each in eagerness for royal rule, they are intent on the watching and soothsaying of birds . . . on a hill. . . . Remus devotes himself to watching and apart looks out for a favourable bird. But handsome Romulus makes his search on high Aventine and so looks out for the soaring breed. Whether they should call the city Roma or Remora—this was their contest. Anxiety filled all the men as to which of the two should be ruler. As, when the consul means to give the signal, all men look eagerly at the barrier's bounds to see how soon he will send the chariots forth from the painted mouths—so they waited. Thus were the people waiting, and held their tongues, wondering to which of the two the victory of right royal rule should be given by the event. Meanwhile the white sun^a withdrew into depths of night. Then clear shot forth, struck out in rays, a light: just when, winging to the left, there flew from the height a bird, the luckiest far of flying prophets, just then all golden there rose up the sun. Thrice four hallowed forms of birds moved down from the sky, and betook themselves to places lucky and of happy omen. From this saw Romulus that to him, to be his own, were duly given the chair and throne^b of royalty, established firm by the watching of birds.

Romulus founds the city of Rome :

An excerpt from a glossary: Of Rome there is no known founder common to tradition. . . . Ennius and others say it was founded by Romulus.

waited; at dawn came the crowd of followers. The sun has risen; is hidden by a cloud (*infera noctis*); it shines again brightly. Then come the birds.

^b Or perhaps 'land,' 'territory.' Cp. Bk. III, line 155.

ENNIUS

101

Festus, 348, 4: 'Quamde' pro quam . . .—

'Iuppiter, ut muro fretus magis quamde manus vi!'

102-3

Macrobius, *S.*, VI, 1, 15: Tu tamen interea calido mihi sanguine poenas | persolves (*Aen.*, IX, 420). Ennius in I—

'Nec pol homo quisquam faciet inpune animatus hoc nec tu; nam mi calido dabis sanguine poenas.'

Cp. Serv. auct. ad *Aen.*, IX, 420.

104

Nonius, 516, 11: 'Torviter' . . .—

'Ast hic quem nunc tu tam torviter increpuisti

105

Festus, 426, 2: 'Sum' pro 'eum'—

'At tu non, ut sum summam servare decet rem,

¹⁰¹ manus vi S manu stat *Lambinus* manu sa
imperat *olim* O. Mueller manus vi idē in secundo V
manus impe . . . secto *cd.* fortasse manum vi

¹⁰³ nec B *prob.* St. neque Merula nisi *cdd. prob.* V
dabis *Serv. auct.* das *Macrob. prob.* V

¹⁰⁵ at tu *cd.* astu non vi *coni.* V at te non ut
Colonna

ANNALS

101

Remus scoffs at Romulus and his wall on the Palatine :

Festus : ' Quamde,' for quam . . . —

' Jupiter! Yes, truly relies he more on a wall than the might of his arm! '

102-3

Romulus threatens Remus with death :

Macrobius, quoting Virgil : Meanwhile you shall none the less pay full recompense to me with your life-blood. Ennius in the first book—

' Neither you nor any man alive shall do this unpunished : no, you shall give recompense to me with your life-blood.'

104

A mediator (or Romulus ?) seeks to heal the quarrel :^a

Nonius : ' Torviter' . . . —

' But he whom you just now so fiercely noised at

105

Festus : ' Sum ' for ' eum ' . . . —

' But it is not your part to guard the state, as it behoves him to do.'^b

^a V., CLXII doubtfully assigns this to Romulus upbraiding Amulius for treating Remus roughly before he was recognised.

^b V., CLXIII and p. 15.

ENNIUS

106

Grammat., *Brevis Expos. Verg. Georg.*, ad II, 384: Romulus cum aedificasset templum Iovi Feretrio pelles unctas stravit et sic ludos edidit ut caestibus dimicarent et cursu contenderent, quam rem Ennius in Annalibus testatur.

Servius (auctus) ad *Aen.*, III, 384: Et quidam 'lentandus' nove verbum fictum putant, sed in Annalibus legitur—

conque fricati oleo lentati adque arma parati.

Paulus, F., 25, 17: 'Bellicrepam' saltationem dicebant quando cum armis saltabant, quod a Romulo institutum est, ne simile pateretur quod fecerat ipse cum a ludis Sabinorum virgines rapuit.

107

Festus, 476, 17: 'Sas' Verrius putat significare 'eas' teste Ennio qui dicat in lib. I—

['virgines;] nam sibi quisque domi Romanus habet sas.'

Paul., 25, 17 *bellicrepa vocab. trib. Enn.* O. Mueller, *Ann. lib. I* Ilberg.

¹⁰⁶ confricati o. l. paratique a. a. *Serv. auct. corr.* B conficti . . . et ad a. p. Ilberg confricati . . . paratique ad arma *Servius auct.* fortasse cumque ficati *trib. Enn. Ann. Barth, lib. I, Ilberg*

¹⁰⁷ virgini sive virgine L fortasse secludend. ut gloss.

* V. in his first ed. (p. 16) kept this fr. in Bk. I of Ennius' *Annals* but rejected it in the 3rd ed. (p. 16). Valmagggi may

ANNALS

106

The war with the Sabines. Having built temples after the defeat of the Sabines, Romulus celebrates public games and dances :

A grammarian: When Romulus had built a temple to Jupiter Feretrius, he caused greased hides to be spread out and held games in such a manner that men fought with gauntlets and competed in running races; Ennius bears witness to this fact in the *Annals*.

Servius (supplemented) on 'lentandus' in Virgil: And some think that 'lentandus' is a coined word of Virgil's; but in the *Annals*^a we read—

Rubbed down with oil, suppled and ready for taking arms.

Paulus^b: 'Noise o' War' was a term the Romans were wont to use of dancing when they danced with weapons; this was an institution of Romulus so that he should not suffer the like of what he himself did when he dragged off the maidens of the Sabines at their public games.

107

Rape of the Sabine women. A Sabine speaks :

Festus: 'Sas.' Verrius believes it means 'eas,' his witness being Ennius on the ground that he says in the first book—

'maidens; for the Romans have each their own at home.

where it seems rather to mean 'suas.'^c

be right in his belief (cp. Müller) that what Servius' augments quotes is prose.

^b Paulus probably alludes to a passage of Ennius.

^c It is impossible to decide this matter.

ENNIUS

108

Priscianus, ap. *G.L.*, II, 591, 5 K: . . . nominativo . . .
breve[m] te syllabam pro met . . . addere solent auctores.
. . . Ennius—

O Tite tute Tati tibi tanta tyranne tulisti!

Cp. Pompei., ap. *G.L.*, V, 303, 33 K: Priscian. ap. III,
492, 25 K: al.

109

Festus, 460, 12: 'Stolidus' stultus . . .—
nam vi depugnare sues stolidi soliti sunt.

110

Charisius, ap. *G.L.*, I, 196, 15 K: 'Concorditer' . . .—
'Aeternum seritote diem concorditer ambo.'

111

Gellius, XIII, 23, 19: Ennius . . . in primo Annali . . .—
'Nerienem Mavortis et Herem

si quod minime solet numerum servavit, primam syllabam
intendit, tertiam corripuit.

¹⁰⁸ *trib. Lucil. St., C.Q., XVIII, 24.*

¹⁰⁹ soliti S solidi *cd.*

^a Steuart (*Ann.*, 235; and *C.Q.*, XCIII, 24) attributes this fr. to Lucilius as one of the hundred solecisms which he enumerated. I suggest that we have here a scornful speech (of Romulus?) uttered against Tattius during one of the indecisive struggles of which tradition tells. I would point out that Sophocles (*Oed. Tyr.*, 371) makes Oedipus in a rage say to Teiresias, with a similar alliteration, *τυφλὸς τὰ τ'*

ANNALS

108

Rage of the Romans against Titus Tatius :

Priscian : In the nominative . . . authors are wont to add the short syllable *te* instead of *met*. . . . Ennius—^a

'Thyself to thyself, Titus Tatius the tyrant, thou tookest those terrible troubles.'

109

Hersilia mediates between the Romans and the Sabines :

Festus : 'Stolidus,' silly . . . —

'for to fight out a quarrel by force—it is a thing of boorish boars beloved.

110

Charisius : 'Concorditer' . . . —

'Both of you, while away your days in friendliness for ever.'

111

Hersilia's prayer : ^b

Gellius : Ennius also in the first book of *Annals*—

'Nerio, consort of Mars, and Here likewise'

if he has preserved the metre (which is certainly not always the case with him), has lengthened the first syllable and shortened ^c the third.

ὄτα τὸν τε νοῦν τὰ τ' ὄμματ' εἶ. Cp. Homer's πολλὰ δ' ἀνατὰ κ.τ.λ., quoted on p. 70. Others refer the fr. to the death of Tatius.

^b Cp. Gell., XIII, 23, 13 : V., CLXIV : St., p. 121, suggests settlement of Sabines on the Aventine or a general gift of land to citizens.

^c Gellius scans Nēriēnem; but the true scansion is Nēriēnem.

ENNIUS

112-13

Nonius, III, 39: 'Fortunatim,' prospere . . . —

'Quod mihi rei que fidei regno vobisque, Quirites,
se fortunatim feliciter ac bene vortat.

Varro, *L.L.*, V, 55: Ut ait Ennius, Titienses a Tatio,
Ramnenses a Romulo, Lucerus, ut Iunius, ab Lucumone.

Servius, ad *Aen.*, VI, 777: secundum Ennium, referetur
(*Romulus*) inter deos cum Aenea.

114-15

Servius, ad *Aen.*, VI, 763: 'Aevum, proprie aeternitas est
quae non nisi in deos venit. Ennius—

'Romulus in caelo cum dis genitalibus aevum
degit.

Cp. Cic., *Tusc.*, *Disp.*, I, 12, 29. *C.I.L.*, IV, 3135.

116

Nonius, 120, 1: 'Hora,' iuventutis dea . . . —

'Teque Quirine pater veneror Horamque Quirini.

¹¹² quod *olim* V ea *cdd.* reique fide M (reique
Roth) reliquae fidei *cdd.* quod mihi meaeque fide et *olim* V
(miquae meaeque *vel* quae mihi meaeque fide et Grauert)
et *postea* ea uti res (*vel* ea res ut) miquae meaeque fidei *vel*
resque ea mi, fidei B

¹¹⁴⁻¹⁵ *trib. Ann. lib. II* Colonna

¹¹⁶ <teque> *add.* Colonna <bene> Höramque Mr.

ANNALS

112-13

Romulus to Titus Tatius after the establishment of double kingship? :

Nonius : ' Fortunatim,' prosperously . . . —

' And may this, I pray, turn out in fortune prosperous and fair for me, our task, our plighted troth, our kingdom, and for you, my citizens.^a

The Sabines form a new tribe at Rome :

Varro : According to Ennius, the Titienses were so called from Tatius, the Ramnes from Romulus; the Luceres, according to Junius, from Lucumon.

Romulus is deified :

Servius : According to Ennius, Romulus will be reckoned with Aeneas among the gods.

114-15

Proculus tells the people of his vision of Romulus :

Servius : ' Aevum ' properly means eternity, which comes to none but gods. Ennius—

' Romulus lives from age to age in heaven with the gods that gave him birth.'

116

Romulus and Hersilia are worshipped by the Romans :

Nonius says : ' Hora,' goddess of youth. . . .

' Thee I worship, sire Quirinus, and thee, Hora,^b consort of Quirinus.'

^a Cp. V., CLXV.

^b Hersilia deified. Quirinus was the name given to deified Romulus.

ENNIUS

LIBER II

117-21

Cicero, *de Rep.*, I, 41, 61: Iusto quidem rege cum est populus orbatus pectora diu tenet desiderium, sicut ait Ennius, post optimi regis obitum—

simul inter
sese sic memorant: 'O Romule Romule die
qualem te patriae custodem di genuerunt!
O pater o genitor o sanguen dis oriundum!

Non eros nec dominos appellabant eos quibus iuste paruerunt denique ne reges quidem, sed patriae custodes sed patres et deos. Nec sine causa; quid enim addunt?—

'Tu produxisti nos intra luminis oras.

Cp. Lactant., *Div. Inst.*, I, 15, 30: Priscian., ap. *G.L.*, II, 250, 15 K.

122

Festus, 492, 6: 'Speres' antiqui pluraliter dicebant, ut E. lib. II—

'Et simul effugit speres ita funditus nostras . . .

¹¹⁷ *tt. trib. lib. II Prisc., lib. I Colonna sec. vetus exemplar Prisc. vocabula pectora tenet desiderium fortasse Ennio tribuenda. diu cd. m. 1 dia m. 2 dura Steinacker fida Krarup*

^a There is no need to question Priscian's authority for putting this fr. in Bk. II. I make the direct quotation begin from *simul*. At any rate it is clear that Cicero began by

ANNALS

BOOK II

THE REIGNS OF NUMA POMPILIUS, TULLUS HOSTILIUS AND ANCUS MARCIUS

117-20

The people mourn Romulus :

Cicero : Indeed when a people is bereaved of a just king, then even as Ennius says,^a after the passing of the best of kings, for many days longing filled their breasts—

And at the same time they talked thus among themselves—‘ O Romulus, godly Romulus, what a guardian of your country did the gods beget you ! O father and begetter, O blood sprung from the gods !

They used to call those whom they had lawfully obeyed not lords and masters, nor yet again kings, but guardians of their country, yes and fathers and gods. Nor was this without reason. For what do they say next ?—

‘ You it was who brought us forth into the world of light.

122

Festus : ‘ Speres.’ The archaic writers used this plural form, for example Ennius in the second book ^b—

‘ And so soon as he fled away, our hopes he thus utterly . . .

a paraphrase which slips into the real quotation, and all changes are doubtful. St., p. 123.

^b V., CLXVI suggests the combat of the triplets as the context—see lines 131 ff.

ENNIUS

123

Festus, 346, 5: 'Quadrata Roma' in Palatio ante templum Apollinis dicitur . . . eius loci Ennius meminit cum ait—

Et qui se sperat Romae regnare Quadratae?

124

Varro, *L.L.*, VII, 42: Apud Ennium—

Olli respondit suavis sonus Egeriai,

'olli' valet dictum 'illi' ab 'olla' et 'ollo.'

Cp. Serv., ad *Aen.*, XI, 236.

125-6

Varro, *L.L.*, VII, 4: 3 Apud Ennium—

Mensas constituit idemque ancilia;

dicta ab ambecisu quod ea arma ab utraque parte ut Thracum incisa;—

libaque fictores Argeos et tutulatos.

Liba quod libandi causa fiunt: fictores dicti a fingendis libis, Argei ab Argis . . . tutulati dicti hi qui in sacris in capitibus habere solent ut metam.

¹²³ qui se sperat Saumaise qui sextus erat Hertz quis
est erat *cd.*

¹²⁵ ancilia <primus> S <bis sex> Corsen

Question of a successor to Romulus :^a

Festus : 'Square Rome,' a name given to a site on the Palatine in front of the temple of Apollo. . . . Ennius has this place in mind when he says—

And what man hopes that he will be king of Square Rome ?

The reign of Numa Pompilius. Intercourse of Numa and Egeria :

Varro : In a passage of Ennius—

To him replied Egeria with sweet sound,

The word 'olli' has the force of 'illi,' from 'ollus,' 'olla.'

The religious institutions of Numa :

Varro : In a passage of Ennius—

He established the Tables, he also the Shields . . .

'ancilia' is a word derived from 'ambicisus,' because those arms were indented on either edge like those of Thracians ;—

. . . and the Pancakes, the Bakers, the Rush-Dummies, and the cone-haired Priests.

'Liba' are so called because they are made to be used at libations. The 'fictores' are so called 'a fingendis libis'; the term Argei is derived from Argos. . . . 'tutulati' is a term used for those who at sacrifices are accustomed to wear a kind of cone on their heads.

^a. My chief reason for not reading *sextus erat* and putting the fr. in Bk. III (V., CLXIX-CLX) is that when Servius Tullius came to rule, the city was no longer *Square Rome*.

ENNIUS

127-9

Varro, *L.L.*, VII, 45: Eundem Pompilium ait fecisse flamines qui cum omnes sunt a singulis deis cognominati . . . sunt in quibus flaminum cognominibus latent origines ut in his qui sunt versibus plerique—

Volturnalem Palatualem Furinalem
 Floralemque Falacrem et Pomonalem fecit
 hic idem.

130

Festus, 156, 5: 'Me' pro 'mihi' dicebant antiqui ut Ennius cum ait lib. II—

' Si quid me fuerit humanitus ut teneatis.

Propertius, III, 3 (IV, 2), 5-7:

Parvaque tam magnis admoram fontibus ora
 unde pater sitiens Ennius ante bibit :
 et cecinit Curios fratres et Horatia pila. . . .

131

Priscianus, ap. *G.L.*, III, 3, 6 K: Sic ergo ἐμῶν σοῦ οὐ μεῖ
 tui sui ἐμῶς σοῦς οὐς mis tis si . . . Ennius—

' Ingens cura mis cum cōcordibus aequiperare ;

¹²⁷⁻⁹ *hexam. constit.* O. Mueller *iamb. scaz. T saturn.*
alii Volturnales | Palatuales Furinales Floralesque |
 Falacres et Pomonales f. h. i. L *alii alia*

^a It is not certain whether Varro has here quoted Ennius; if he has, then this is clearly the right place for the fr. The proper names excuse the ugliness of the lines. Cf. Skutsch, in *Pauly*, s.v. *Ennius*, 2623; Norden, 78.

^b Elsewhere called Curiatii. Whether we read *cecinit* or *cecini* we can assume that the examples given by Propertius were incidents which Ennius described in noteworthy passages of poetry.

ANNALS

127-9

He institutes the flamines :

Varro: Ennius states that Pompilius also established the 'special priests'; although all are surnamed from individual gods . . . there are special priests whose surnames remain obscure in origin . . . as is the case with most of the following which are enumerated in these verses—

He likewise established the priests of Volturnus, of Palatua, of Furina, of Flora, of Falacer, and of Pomona.^a

130

Numa desires that his institutions be maintained :

Festus: The ancients used to say 'me' instead of 'mihi,' as does Ennius when he says in the second book—

'If something of man's fate should happen to me, do you keep my ordinances.

The reign of Tullus Hostilius. War between Rome and Alba, which agree to settle their quarrels by a combat between two sets of triplet brothers.

Propertius :

And I had already put puny lips to mighty fountains, whence once father Ennius did slake his thirst and sang of the brothers Curii^b and of the Horatii and their spears. . . .

131

The triplets are ready to fight^c :

Priscianus: In this way, therefore, ἐμοῦ σοῦ and οὐ correspond to mei tui and sui, ἐμοῦς, σοῦς, οὐς to mis tis sis. . . . Ennius—

'A great and strong anxiety is mine to do equal deeds with my heartfellows.

^c I take it one of them speaks. Others (St., p. 127 and V., CLXVI-CLXVII) put this later as spoken by the surviving Horatius. Certainly the meaning is doubtful; Ennius seems to use *concordes* in a special sense—'men nearest to my heart.' Note that the *s* in *mts* is elided in recitation.

ENNIUS

132

Festus, 194, 12: 'Occasus' interitus vel solis cum decidit a superis infra terras; quo vocabulo Ennius pro occasione est usus in lib. II—

Hic occasus datust: at Horatius inclutus saltu . . .

133

Priscianus, ap. *G.L.*, II, 504, 22 K: Vetustissimi inveniuntur etiam produxisse . . . paenultimam. . . —

' Adnuit sese mecum decernere ferro.

134

Festus, 540, 10: 'Tolerare,' patienter ferre . . . —
ferro se caedi quam dictis his toleraret.

135

Festus, 348, 4: 'Quamde' pro quam . . . —
' quamde tuas omnes legiones ac populares.

136

Festus, 426, 2: 'Sum' pro 'eum'. . . —
At sese, sum quae dederat in luminis oras,

¹³² datus est *cd.* *trib. lib. IV* Ilberg (*de Horatio Coclite cogitans*)

^a St., p. 126, refers this fr. to the conference between Mettius and Tullus in Livy, I, 23. Cf. also V., CLXVI, CLXVII, who refers the words to Tullus.

ANNALS

132

The fight : the surviving Horatius escapes a thrust :

Festus : 'Occasus,' a passing away of the sun, for example, when it drops down from the heights to regions beneath the earth; Ennius used this noun for 'occasio' in the second book—

This chance was given him, but renowned Horatius with a leap . . .

133

Horatius justifies himself to his sister, who loved one of the Curiatii :

Priscianus : We find very ancient writers who even lengthened the penultimate (*sc. of perfects in -ui*) . . .—

'He agreed that he would join issue with me by the sword.

134

Horatius' sister heaps reproaches on him ?

Festus : 'Tolerare,' to bear patiently . . .—

She would fain suffer slaughter by the sword rather than by words such as these.

135

She cares more for her dead Curiatius than for all the Romans : "

Festus : 'Quamde' . . . for 'quam' . . .—

'than for all your legions and commoners.

136

Horatius' father pleads for his son at his trial for killing his sister ; he pictures the mother's grief ? :

Festus : 'Sum' for 'eum' . . .—

'But that him whom she gave forth into the world of light, she . . .

ENNIUS

137

Festus, 188, 30: 'Ningulus' nullus . . .—
 'qui ferro minitere atque in te ningulus . . .'

138

Festus, 530, 25: '〈Tu〉ditantes,' tudentes, 〈negotium id est ag〉entes . . .—

Haec inter se totum egere diem tuditantes.

139

Quintilianus, I, 5, 12: Nam duos in uno nomine faciebat barbarismos Tinga Placentinus . . . preculam pro pergula dicens. . . . At in eadem vitii geminatione—

Mettoeoque Fufetioeo

dicens Ennius poetico iure defenditur.

140

Macrobius, ap. *G.L.*, V, 651, 32 K: 'Tractare' saepe trahere. . . . Ennius—

traetatus per aequora campi

¹³⁸ egere diem (*olim* tum certabant) V se tota vi tuditantes S tota tum vi Mr. sese t.v. illi tuditantes O. Mueller sese tuditant vi contententes Ilberg se totum . . . tes *cd.*

¹³⁹ Mettoeoque Fufetioeo Skutsch *alii alia, cf. St. ad loc.*

¹⁴⁰ *trib. Ann. lib. II* Colonna

The prosecutor (or one of the two judges ? ^a) accuses Horatius :

Festus: 'Ningulus,' no one . . . —

'Who are one to threaten with the sword, while against you no one . . .'

Progress of the trial :

Festus: 'Tuditantes' means 'tudentes,' that is, conducting an affair . . . —

They spent the whole day threshing out this trial among themselves.

The punishment of Mettius Fufettius by Tullus for refusing to help Rome :

Quintilian: Tinga of Placentia . . . by writing 'precula' for 'pergula' was guilty of two barbarisms in one noun. . . . But Ennius arraigned on a like charge of a double mistake ^b by saying—

Mettoeoque Fufetioeo

is defended on the plea of poet's licence.

He is torn apart by horses :

Macrobius: 'Tractare' means to pull again and again.

. . . Ennius—

Dragged over the smooth flat plain

^a Or it may be Horatius' sister.

^b I translate Gellius ambiguously here because it is not certain in what form Ennius really wrote the names Mettius Fufettius. If Ennius committed two faults in the names, then *vitiū geminatione* means 'with the commission of two faults.' Perhaps *eiusdem* should be read. Ennius apparently imitates the Homeric genitive—*μεγάλοιο Κρόνοιου* and the like.

ENNIUS

141-2

Priscianus, ap. *G.L.*, II, 206, 22 K: Vetustissimi . . .
'homo homonis' declinaverunt. Ennius—

Vulturus in silvis miserum mandebat homonem.
Heu! Quam crudeli condebat membra sepulchro!

Cp. Charis., ap. *G.L.*, I, 147, 15 K: Serv., ad *Aen.*, VI, 595.
Schol. Bamb., ad *Stat.*, *Theb.*, III, 508.

143

Servius, ad *Aen.*, II, 313: 'Clangor': Plerumque . . . ad
tubam evertuntur civitates sicut Albam Tullus Hostilius
iussit everti.

Priscianus, ap. *G.L.*, II, 450, 2 K: . . . in nominationibus
id est *ὀνοματοποιΐαις*, sive nominum seu verborum novis
conformationibus non omnes declinationes motus sunt
quaerendi . . . taratantara Ennius—

At tuba terribili sonitu taratantara dixit.

Cp. Serv., ad *Aen.*, IX, 501: 'At tuba terribilem sonitum.'

Servius ad 486: 'At domus interior': de Albano excidio
translatus est locus.

144

Servius (auctus) ad *Aen.*, III, 333: 'Reddita' more veteri
pro 'data' accipiendum est . . .—

isque dies postquam Ancus Marcius regna recepit,
pro 'acceptit.'

¹⁴¹⁻² *trib. Ann. lib. II* Merula

¹⁴¹ silvis *Prisc.*, *Serv. cdd. CSM* campo *cdd. HFC* in campos
cd. R spineto *Charis.* spinis *Koch coll. Aen. VIII, 645*

¹⁴³ *trib. Ann. lib. II* V

¹⁴⁴ *trib. lib. II* Ilberg postquam A. M., Ilberg post
aut Marcus quam *Serv. auct.*

ANNALS

141-2

and birds devour his corpse :

Priscianus: The oldest writers declined 'homo,' gen. 'homonis.' Ennius—

A vulture did craunch the poor wight in the forest.
Ah! In what a cruel tomb buried he his limbs!

143

The destruction of Alba Longa by Tullus :

Servius, on 'clangor' in Virgil: States are generally overthrown to the sound of a trumpet, in the way in which Tullus Hostilius ordered Alba to be overthrown.^a

Priscianus: In 'nominaciones,' that is in onomatopoeias whether nouns or verbs, of unusual structure, we must not look for all the turns of inflexion . . . 'taratantara.' Ennius—

And the trumpet in terrible tones taratantara blared.

Servius on Virg., *Aen.*, II, 486: 'And the dwelling within.' This passage (II, 486 ff.) is taken from the *Sack of Alba*.

144

The reign of Ancus Marcius. His accession :

Servius (supplemented), on 'reddita' in Virgil: 'Reddita' must, as an archaic usage, be taken to mean 'data' . . . —

and that day when Ancus Marcius^b received the kingship,

Here 'receptit' stands for acceptit.

^a Servius is probably thinking here of Ennius' narrative in the *Annals*.

^b The text is not clear, but the reference is certain.

ENNIUS

145

Macrobius, *S.*, VI, 4, 3 (ad *Georg.*, II, 462): Pulchre 'vomit undam' et antique: nam Ennius ait—

et Tiberis flumen vomit in mare salsum,

146-7

Festus, 346, 14: 'Quaesere' ponitur ab antiquis pro quaerere . . . —

Ostia munita est: idem loca navibus celsis munda facit nautisque mari quaesentibus vitam.

Cp. Paul., ex F., 397, 3; 121, 3; Fest., 20, 7.

148

Servius (auctus) ad *Aen.*, XI, 326: Quidam 'texamus' proprie dictum tradunt quia loca in quibus naves fiunt Graeco *ναυπήγια* Latine textrina dici: Ennius—

Isdem campus habet textrinum navibus longis.

Cp. Cic., *Orat.*, 47, 157.

149

Festus, 400, 29: Ennius iocatus videtur . . . et lib. II—

i caerula prata.

¹⁴⁶ celsis *Fest.*, 120 pulchris *Fest.*, 346

¹⁴⁸ Cf. *St.*, pp. 129-30: V. 85-6

¹⁴⁹ pont>i S Neptuni T caeli Lindsay campi Reichardt

^a V., p. 25, attributes this fr. to Bk. II of the *Annals*, and cites Ov., *Fast.*, IV, 291-2; Fest., 228, 14.

ANNALS

145

The foundation of Ostia : fortifications and other works :

Macrobius : A most happy expression of Virgil's is ' belches forth a flood,' and archaic too, for Ennius^a says—

and the river Tiber belches into the salt sea,

146-7

Festus : ' Quaesere ' is put by archaic writers instead of ' quaerere ' . . . —

Ostia was fortified. He likewise made the channel clear for tall ships and for sailors seeking a livelihood on the sea.

148

Servius (supplemented) : Some say that ' texamus ' is the right term to use because the places in which ships are made are called in Greek *ναπηγία*, in Latin ' textrina.' Ennius^b—

for them too the plain holds a workshop for their long ships.

149

Festus : Ennius^c seems to have made a jest . . . and in the second book—

the blue-dark plains.

^b St., pp. 129-30 rightly, I think, says that the harbour works are contrasted with others further inland.

^c The jest or joke is lost and may have belonged to the *Satires*. As for this passage from the *Annals*, it is not clear what Ennius was describing, but it is tempting to supply <pont>i (Scaliger) and to refer the fr. to the sailors of line 147. It is just possible that *i* is a complete word—' go tramp the blue meadows.'

ENNIUS

LIBER III

150

Nonius, 51, 7: 'Laevum' significari veteres putant quasi a levando. . . . Ennius annali lib. III—

Olim de caelo laevum dedit inclutus signum.

151-2

Probus, ad Verg., *Ecl.*, VI, 31: Pro aere venti hic extrinsecus accipiuntur: ad quod argumentum collegimus Ennii exemplum de Annalium tertio—

et densis aquila pinnis obnixa volabat
vento quem perhibent Graium genus aera lingua.

153

Schol. Bern. ad *Georg.*, IV, 7: 'Laeva,' prospera . . . ut Ennius ait—

ab laeva rite probatum.

154

Festus, 428, 11: 'Sos' . . . interdum pro suos . . . Ennius—

Postquam lumina sis oculis bonus Ancus reliquit,

Cp. Paul, ex F., 429, 10. Lucret., III, 1025: Lumina sis oculis etiam bonus Ancus reliquit.

¹⁵³ trib. lib. III St.

ANNALS

BOOK III

THE REIGNS OF TARQUINIUS PRISCUS, SERVIUS TULLIUS,
AND TARQUINIUS SUPERBUS; ESTABLISHMENT OF
THE REPUBLIC

150

Jupiter's omen to Priscus on his way to Rome :

Nonius: 'Laevum.' The old critics believe this word to take its meaning as it were from 'levare.' . . . Ennius in the third book of *Annals*—

The All-glorious sent down one day from the sky a favourable sign.

151-2

The omen :

Probus, on 'anima' in Virgil: 'Air' is here taken, by inductive reasoning, to mean 'winds'; in proof of this we have taken an example of Ennius from the third book of the *Annals*—

and there came flying on thick-set wings an eagle, battling with the breeze which the Greek nation calls in its tongue 'aer.'^a

153

Tanaquil (?) accepts the omen as favourable :

A scholiast: 'Laeva,' prosperous . . . as Ennius says—

on the left hand and duly taken as good.

154

The death of Ancus Marcius :

Festus: 'Sos' . . . now and then writers put it for suos . . . Ennius—

After good Ancus quitted the light with his eyes,

^a Ennius' philology was here more accurate than he knew—
Greek root *aF*, Sanscrit *vā* 'blow,' *vatas* 'wind.'

ENNIUS

155

Festus, 426, 33 : 'Solum,' terram. Ennius lib. III—
Tarquinio dedit imperium simul et sola regni.

156

Festus, 428, 11 : 'Sos' pro 'eos.' . . . Ennius lib. III—
Circum sos quae sunt magnae gentes opulentae.

157

Servius, ad *Aen.*, VI, 219 : 'lavant frigentis et unguunt' :
versus Ennii, qui ait—

Tarquinii corpus bona femina lavit et unxit.

Cp. Donat., in Ter., *Hec.*, I, 2, 60.

158

Festus, 284, 22 : 'Prodinunt,' prodeunt . . . —
Prodinunt famuli : tum candida lumina lucent.

Cp. Paul., ex F., 285, 8.

159

Macrobius, *S.*, I, 4, 17 : Animadvertendum est . . .
quod etiam 'qua noctu' dixerit (*Ennius*). Et hoc posuit in
annalium septimo, in quorum tertio clarius idem dixit—

'Hac noctu filo pendebit Etruria tota.

¹⁵⁷ Tarquinii corpus *Serv.* Exin Tarquinium bona
Donat.

^a It is more likely, however, that *sōla* (from *sōlum*) means throne.

ANNALS

155

Tarquinius Priscus is made King :

Festus: 'Solum,' earth. Ennius in the third book—
gave to Tarquin both sway and soil ^a of the kingdom.

156

War of Priscus with the Latins ^b (or Etruscans ?) :

Festus: 'Sos' for 'eos.' . . . E. in the third book—
The clans of might and wealth which are around
them.

157

Tanaquil decks dead Priscus :

Servius, on 'And they wash and anoint his body in the chill
of death' in Virgil: a line from Ennius, who says—

The good woman washed and anointed Tarquin's
body.

158

The funeral of Priscus :

Festus: 'Prodinunt,' the same as 'prodeunt' . . . —

The thralls moved on: then beamed bright lights.

159

*The reign of Servius Tullius ; wars with Etruria. Speech
of an Etruscan (?) general before battle ? : ^c*

Macrobius: We must notice that he used even 'qua noctu.'
And this he put in the seventh book of the *Annals*, in the third
book of which he wrote the same sort of thing more clearly—

'On this night all Etruria's fate will hang by a
thread.

^b V., CLXIX (Dion. Halic., III, 51 : 57): St., pp. 133-4,
suggests the Etruscan wars of Servius Tullius (Livy, I, 42).

^c St. suggests the battle noticed by Livy in I, 42.

ENNIUS

160-61

Macrobius, *S.*, VI, 1, 16: *Concurrunt undique telis | indomiti agricolae* (*Aen.*, VII, 520-1). Ennius in III—

Postquam defessi sunt stare et spargere sese
hastis ansatis, concurrunt undique telis.

162

Macrobius, *S.*, VI, 1, 9: 'Axem humero torquet stellis ardentibus aptum' (*Aen.* IV, 482; VI, 797) . . . —

Caelum prospexit stellis fulgentibus aptum.

163

Gellius, I, 22, 14: An 'superesse' dixerint veteres pro 'restare et perficiendae rei deesse' quaerebamus . . . invenimus in tertio Enni Annalium in hoc versu—

Inde sibi memorat unum superesse laborem:

id est reliquum esse et restare, quod quia id est, divise pronuntiandum est.

¹⁶⁰ stare et V stando Pontanus stantes Scriver.
stant et *cdd.*

¹⁶² prospexit *Macrob.* suspexit V

ANNALS

160-61

A battle^a in Servius' Etruscan wars :

Macrobius : 'The unruly husbandmen engage with javelins on all sides.' Ennius in the third book—

After they were tired out from standing and spattering each other with loop-handled lances, they engaged with javelins on all sides.

162

Tarquinius Superbus. Lucretia outraged lies on a roof :

Macrobius : (Atlas) 'whirls on his shoulder the sky dotted with blazing stars' . . . —

She looked up at the sky dotted with shining stars.

163

Lucretia^b prepares for death :

Gellius : We used to investigate the question whether 'superesse' in the archaic writers was a term used for 'remain and be lacking for the completion of a thing' . . . we find in the third book of Ennius' *Annals* this line—

Then she says that for herself one labour still waits over :

'superesse,' 'is left' and 'remains' undone; this being the meaning, it must be spoken as two words.

^a See previous note; V., CLXIX compares Dion. Halic., III, 52, 2-3.

^b Thus St., p. 133. Others refer the fr. to the foundation of a temple of Diana by Servius Tullius, or to the building of the *area* of the temple of Jupiter by Tarquinius Priscus; cf. V., CLXX.