

Ovid: The Poems Of Exile (Tristia, Ex Ponto, Ibis)

[Home](#)

[Download](#)

Translated by A. S. Kline ©2003 All Rights
Reserved

This work may be freely reproduced, stored, and
transmitted, electronically or otherwise, for any non-
commercial purpose.

Tristia Book II

Book III:1-43 His Plea: His Poetry

What are you to me, my books, unhappy labour,
me, a wretch, ruined by my own talent?
Why return to the newly condemned Muses, my reproach?
Isn't one well-deserved punishment enough?
Poetry made men and women want to know me,
but that was no happy omen for me.
Poetry made Caesar condemn me, and my ways,
through my *Ars Amatoria*: only now is it banned.
Take my work away, and you take the accusation
against me away, also: I charge the verse with guilt.
Here's the reward for my care, and my sleepless toil,
a punishment's been devised for my wit.
Were I wise I'd rightly hate the learned Sisters,
goddesses ruinous to their own devotee.
But now – madness is such a friend of my disease –
I'm turning my sad feet to those heights again:
as the defeated gladiator seeks out the arena,
and the beached ship returns to the surging sea.
Perhaps, like Telephus who ruled the Teuthrantian land,
the same weapon will both wound and cure me,
and the Muse who stirred the anger also calm it:
song often influences the great gods. Caesar himself
ordered the mothers and daughters of Italy
to chant the hymns to turreted Ops.
He did the same for Apollo at the Secular Games
those that each age sees only once.
Merciful Caesar, I plead these as my precedents:
let my skill soften your anger.
It's justified indeed: I don't deny I deserve it –
shame hasn't completely fled my cheeks –
But unless I've sinned, how can you forgive?
My fate has given you the chance for mercy.
If Jupiter hurled his lightning, every time men sinned,

it wouldn't be long before he was weapon-less.
When he's thundered, and scared the world with noise,
he scatters the rain-clouds and clears the air.
So it's right to call him the father and ruler of the gods,
it's right the wide world owns nothing greater than Jove.
You also, since you're called father and ruler of the land,
should follow the ways of the god with the same title.

Book TII:43-76 His Plea: His Loyalty

And you do: no one has ever been able to hold
the reins of power with greater moderation.
You've often granted mercy to a defeated enemy
that he'd not have granted to you if he'd been victor.
I've often seen those you've enriched by wealth
or honours take up weapons against you:
the day that ends the war ends its anger, for you,
and both sides bring their gifts to the temple together:
even as your soldiers rejoice at beating the enemy,
the enemy's a reason to rejoice at his own defeat.
My case is stronger: no one says I've followed
weapons or hostile forces opposed to you.
By earth, by sea, by heaven's third power, I swear,
and by you, a present and a visible god,
this heart supported you, greatest of men,
and what I could be alone, I was: yours in spirit.
I prayed you might seek the celestial stars, but not soon:
was a humble member of a crowd that wished the same:
and piously offered incense for you, and one with the rest
aided the common prayers with mine as well.
Do I need to say that even the books that accuse me
are filled with your name in a thousand places?
Examine the major work, that's still left unfinished,
of bodies changed in unimaginable ways:
you'll come upon praise of your name there,
you'll find many pledges of my feeling.
Your glory's not increased by poetry, nor has it
any means of growing to make it greater.

Jove has fame in excess: still he enjoys his deeds
being retold, and for himself to be the theme of verse,
and when the battles are sung, of his war with the Giants,
it may well be he's happy with his praise.
Others celebrate you, as you should be sung,
and sing your praise with richer wit than mine:
but as a god's won by red blood of a hundred bulls,
so he's won by the smallest offering of incense.

Book TII:77-120 His Plea: His ‘Fault’

Ah! He was fiercest, cruellest, of all my enemies,
who read my witticisms aloud to you,
so that the verse that honours you in my books
could not be judged more justly.

Who could be my friend if you were angry?
I was scarcely less than an enemy to myself.
When a shattered house begins to settle,
the whole weight falls on the parts that lean,
and when chance forms a crack, it all gapes open,
and dragged down by its mass, falls to ruin.

So my poetry has earned people’s dislike,
as is right, the crowd copied your views.

Yet, I recall, you approved me, and my ways,
when I paraded before you, on the horse you gave.
If that’s no use, and no glory follows the honour
at least I suffered no accusation.

Nor was the fate of those on trial wrongly granted
to my care, nor the cases examined by the *centumvirs*.
I also settled private issues, without criticism, as arbiter,
and even the losers admitted my good faith.

Ah me! If I’d not been damaged by recent events,
I’d be many times secure in your judgement.

These last events destroy me: one storm blast drowns
the ship, so many times unharmed, in the ocean depths.
It’s no small weight of water that harms me,
but all the ocean flood falls on my head.

Why did I see anything? Why make my eyes guilty?
Why was a mischief, unwittingly, known to me?
Actaeon, unaware, saw Diana unclothed:
none the less he became his own hounds’ prey.

Even fate must be atoned for, among the powers that be,
to a wounded god chance is no excuse.
On that day, when my unlucky error misled me,
my house, humble, without stain, was destroyed.
humble, yet they say, in our ancestors’ time

distinguished, inferior in excellence to none,
and noted neither for wealth nor poverty,
so its knights are not conspicuous either way.
But even if my house is lowly in means and origin,
at least my genius renders it not unknown:
though my practice might have seemed too impetuous,
still my name is great throughout the world,
and the cultured crowd know Ovid well,
and dare count him one not to be despised.

Book TII:120-154 His Plea: The Sentence

So my house, though pleasing to the Muses, has fallen,
sunk by a single charge though no small one:
yet its fall is such that it can rise again,
if only time will mellow Caesar's anger,
whose mercy in punishing me is such
that the outcome's better than I feared.

My life was spared, your anger stopped short of death,
O Prince, how sparingly you used your powers!

Then, as if life were too slight a gift, added,
since you didn't subtract it, my family wealth.

You didn't condemn my action by Senate decree,
nor was my banishment ordered by special court.
With stern invective – worthy of a prince –
you yourself, as is right, avenged the offence.

More, the edict, though harsh and threatening,
was still mild when naming my sentence:
since in it I'm called *relegatus* and not exile,
and special words cover my possessions.

There's no punishment worse to anyone
in his right senses, than a great man's displeasure,
but a god's sometimes known to be appeased:
it's known for clouds to scatter, the day grow bright.

I've seen an elm weighed down with vine leaves,
that's been struck by savage Jupiter's lightning.

Though you yourself forbid hope, I'll still hope:
that's one thing can be done that you deny me.

Great hope fills me, gazing at you, most merciful prince,
and fails me when I gaze at what I've done.

As there's no steady rage, no constant fury,
in the winds that agitate the air,
but they subside to intermittent silence,
and you'd think they'd set aside their power:
so my fears vanish, change, return,
give, or deny me hope of pleasing you.

Book TII:155-206 His Plea: His Prayer

So by the gods, who grant and will grant you long life,
if only they love the name of Roman,
by our country, of which I was just now part,
one of the crowd safe and secure in your care –
so I pray, by a grateful city, may the debt of love
be paid you that your acts and spirit constantly deserve,
may Livia, joined with you, complete her years,
worthy of no other husband but you,
if not for her meant for unmarried life,
there was no other you could have married:
may your son, Tiberius, be safe, with you in safety,
and rule this Empire when old, with one older,
and may Germanicus and Drusus, your grandsons,
glory of youth, emulate your and your father's deeds,
may Victory, always accustomed to your camp,
be present now, seeking the familiar standards,
wings hovering as ever over the Italian leader,
setting the laurel on the shining hair of him
in whose person you battle and wage war,
to whom you entrust the high auspices and the gods,
and so are half-present, watching over the city,
and also far-off conducting savage war:
nay he return to you victor over a defeated enemy,
shine out high on his wreathed chariot –
spare me, I pray, hide your lightning bolt, cruel weapon,
a weapon, ah, too well known to wretched me!
Spare me, father of the country, don't take away
all hope of placating you, forgetful of my name!
I don't beg to return, though we believe the great gods
have often granted more than that prayer.
If you granted me a milder, closer place of exile
a large part of my punishment would be eased.
Thrust among enemies, patiently I suffer the extremes,
no exile's more distant from his native land.
I'm the only one sent to seven-mouthed Hister's delta,

I'm crushed beneath virgin Callisto's icy pole –
the Ciziges, the Colchi, the hordes of Teretei and Getae,
are barely held back by the deep flood of the Danube –
and while others have been banished with greater cause,
no one's assigned a remoter place than mine.

There's nothing further than this, except frost and foes,
and the sea closed by the binding cold.

So far north Rome extends, west of the Euxine Sea:
the Basternae and the Sarmatians hold the nearby region.
This is the furthest land subject to Italian law,
barely clinging to the edges of your Empire.

So, a suppliant, I beg you to banish me somewhere safe,
so that peace as well as my home aren't taken from me,
so as not to fear the tribes the Danube scarcely checks,
so your subject can't be captured by the enemy.

Justice forbids any man of Roman blood
to suffer barbarian chains while Caesars live.

Book TII:207-252 His Plea: ‘Carmen et Error’

Though two charges, *carmen et error*, a poem and an error,
ruined me, I must be silent about the second fault:
I'm not important enough to re-open your wound, Caesar,
it's more than sufficient you should be troubled once.
The first, then: that I'm accused of being a teacher
of obscene adultery, by means of a vile poem.
So, it's possible somehow for divine minds to be wrong,
indeed there are many things beneath their notice.
As Jove, who watches over the gods, as well as
the high heavens, hasn't time to notice lesser things,
so as you gaze round the world that depends on you,
inferior matters escape your care.
Should you, the Empire's prince, leave your post
and read poetry I've set going on limping feet?
The weight of Rome's name is not so light,
pressing its burden on your shoulders,
that you can turn your power to foolish games,
examining my idle things with your own eyes.
Now Pannonia, now the Illyrian coast's to be subdued,
now Raetia and the war in Thrace concerns you,
now Armenia seeks peace, now the Parthian Horse
with timid hand offer their bows and captured standards,
now Germany, through Tiberius, feels your vigour,
and a Caesar wages war for a mighty Caesar.
Truly there's no weak part in the body of Empire
though nothing so vast has ever existed.
The city and the guardianship of your laws, also,
wearies you, and morality you desire to be as yours.
Nor is that peace yours, that you grant the nations,
since you wage many restless wars.
So, should I wonder if, weighed down by so many things,
you've never unrolled my witticisms?
Yet if, by chance, as I wish, you'd had the time
you'd have read nothing criminal in my ‘Art’.
I confess the poem was written without a serious

face, unworthy of being read by so great a prince:
but that doesn't render it contrary to established law,
or destined to teach the daughters of Rome.
And so you can't doubt whom I wrote it for,
one of the [three books](#) has these four lines:
'Far away from here, you badges of modesty,
the thin headband, the ankle-covering dress.
I sing *what is lawful*, permissible intrigue,
and there'll be nothing sinful in my song.'
Haven't I rigidly excluded from this 'Art'
all whom the wife's headband and dress deny?

Book TII:253-312 His Plea: His Defence

‘But,’ you may say, ‘the wife can use others’ art,
have what she takes from it, without being taught.’

Let a wife read nothing then, since she can learn
about how to do wrong from every poem.

If she’s partial to what’s perverse, then she’ll equip
her character for sin, whatever she touches.

Let her take the *Annals* – nothing’s coarser than them –
she’ll surely read who made *Ilia* pregnant.

Let her take *Lucretius*, she’ll ask straight away
by whom kindly *Venus* became *Aeneas*’s mother.

If I’m allowed to present it in order, I’ll show, below,
the mind can be harmed by every sort of poem.

Yet every book’s not guilty because of it:
nothing’s useful, that can’t also wound.

What’s more useful than fire? Yet whoever sets out
to commit arson, arms his bold hands with fire.

Medicine sometimes grants health, sometimes destroy it,
showing which plants are helpful, which do harm.

The robber and cautious traveller both wear a sword:
one for ambush, the other for defence.

Eloquence is learnt to plead just causes:
it protects the guilty, crushes the innocent.

So with verse, read with a virtuous mind
it’ll be established nothing of mine will harm.

But I ‘corrupt some’? Whoever thinks so, errs,
and claims too much for my writings.

Even if I’d confessed it, the games also sow
seeds of iniquity: order the theatres closed!

Many have often found an excuse for sin
when the hard earth’s covered with Mars’s sand!

Close the Circus! The Circus’s freedom isn’t safe:
here a girl sits close to an unknown man.

Why’s any portico open, since certain girls
stroll there, to meet a lover in the place?

What location’s more ‘august’ than a temple?

She's to avoid them too, if she's clever in sinning.
When she stands in Jove's shrine, it'll come to her,
shrinéd, how many mothers that god has made:
as she enters Juno's temple in adoration,
how many rivals caused the goddess pain.
Seeing Pallas she'll ask why the virgin
raised Ericthonius, the child of sin.
If she enters your gift, the temple of Mars, Venus
stands joined to the Avenger, the husband's outside the door.
Sitting in Isis's shrine, she'll ask why Juno drove her
over the Ionian Sea and the Bosphorus.
It'll be Anchises reminds her of Venus,
Endymion of Luna, Iasion of Ceres.
Anything can corrupt a perverted mind:
everything's harmless in its proper place.
The first page of my 'Art', a book written only
for courtesans, warns noblewomen's hands away.
Any woman who bursts in, where a priest forbids,
taking his guilt away, is herself the sinner.
Yet it's no crime to unroll sweet verse: the chaste
read many things they shouldn't be doing.
Often grave-browed women consider
naked girls positioned for every kind of lust.
And Vestals' eyes see prostitutes' bodies:
that's no reason for punishing their owners.

Book TII:313-360 His Plea: His Character

But why is my Muse so wildly wanton,
why does my book tempt one to love?
Nothing for it but to confess my sin and my
open fault: I'm sorry for my wit and taste.
Why didn't I attack Troy again in my poems,
that fell before the power of the Greeks?
Why silent on Thebes, Eteocles, Polynices,
mutual wounds, heroes at the seven gates?
Warring Rome didn't deny me matter,
it's virtuous work to tell one's country's tale.
Lastly, since you've filled the world with deeds,
some part of it all was mine to sing,
as the sun's radiant light attracts the eye
so your exploits should have drawn my spirit.
I'm undeservedly blamed. Narrow the furrow I plough:
while that was a great and fertile theme.
A little boat shouldn't trust itself to the waves
because it dares to fool about in a tiny pond.
Perhaps – and I should even question this – I'm fit
for lighter verse, adequate for humble music:
but if you order me to sing of the Giants, beaten
by Jove's lightning, the weight will cripple me if I try.
It's a rich mind can tell of Caesar's mighty deeds,
if the content's not to overpower the work.
Still I was daring: but I thought I detracted from it,
and what was worse, it harmed your authority.
I returned to my light labours, the songs of youth,
stirring my feelings with imaginary desires.
I wish I hadn't. But destiny drew me on,
and my cleverness punished me.
Ah, that I ever studied! Why did my parents
educate me, or letters entertain my eyes?
This lewdness made you hate me, for the arts,
you were sure, troubled sacred marriage-beds.
But no bride learned deception from my teaching,

no one can teach what he scarcely knows.
I made sweet pleasurable songs in such a way
that no scandal ever touched my name.
There's no husband even in the lower ranks,
who doubts his paternity through my offence.
Believe me, my character's other than my verse –
my life is modest, my Muse is playful –
and most of my work, deceptive and fictitious,
is more permissive than its author.
A book's not evidence of a life, but a true impulse
bringing many things to delight the ear.
Or Accius would be cruel, Terence a reveller,
and those who sing of war belligerent.

Book TII:361-420 His Plea: Greek Precedents

I'm not alone in having sung tender love-songs:
but I'm the one punished for singing of love.
What did old Anacreon's lyric Muse teach
but a mixture of love and plenty of wine?
What did Sappho, the Lesbian, teach the girls, but love?
Yet Sappho was acceptable, and so was he.
It didn't harm you, Callimachus, who often confessed
your pleasures to the reader, in poetry.
No plot of playful Menander's is free of love,
yet he's commonly read by boys and girls.
The Iliad itself, what's that but an adulteress
over whom a husband and a lover fought?
What's first in it but a passion for Briseis,
and how her abduction made the leaders quarrel?
What's the Odyssey but Penelope wooed by many suitors
while her husband's away, for the sake of love?
Who but Homer tells of Mars and Venus
their bodies snared in a flagrant act?
On whose evidence but great Homer's do we know
of Calypso and Circe, goddesses burning for a guest?
All forms of writing are surpassed in seriousness by tragedy,
yet this too always deals with matters of love.
What's in the Hippolytus but Phaedra's blind passion?
Canace's famed for love of her brother.
Again, didn't ivory-shouldered Pelops, with Phrygian steeds
abduct the Pisan girl, while Cupid drove?
Medea, who dipped her sword in her children's blood,
was roused to do it by the pain of slighted love.
Passion suddenly changed King Tereus, Philomela,
and Procne, the mother still mourning her Itys, to birds.
If Thyestes, her wicked brother, hadn't loved Aerope
we'd not read about the swerving horses of the Sun.
Impious Scylla would never have touched tragedy
if she hadn't shorn her father's hair, through love.
Who reads of Electra and maddened Orestes,

reads of [Aegisthus](#)'s and [Clytemnestra](#)'s crime.

Why tell of [Bellerephon](#), who defeated the [Chimaera](#),
whom a deceitful woman brought near to death?

Why speak of [Hermione](#), or you, virgin [Atalanta](#),
or you [Cassandra](#), [Apollo](#)'s priestess, loved by [Agamemnon](#)?
Or of [Danae](#), [Andromeda](#), of [Semele](#) mother of [Bacchus](#),
of [Haemon](#), or [Alcmena](#) for whom two nights were one?

Why tell of [Admetus](#), [Theseus](#), [Protesilaus](#)
first of the [Greeks](#) to touch the Trojan shore?

Add [Iole](#), and [Deidamia](#), [Deianira](#) [Hercules](#)'s wife,
[Hylas](#) and [Ganymede](#) the [Trojan](#) boy.

Time will fade if I repeat all the passions of tragedy,
and my book will scarcely hold the naked names.

There's 'tragedy' too, involving obscene laughter,
with many exceedingly shameful words:

it didn't harm one author to show an effeminate
[Achilles](#), belittling brave actions with his verse.
[Aristides](#) associated himself with [Milesian](#) vice,
but Aristides wasn't driven from his city.

[Eubius](#) wasn't exiled, writer of a vile story,
who described the abortion of an embryo,
nor [Hemitheon](#) who's just written *Sybaritica*,
nor those who've not concealed their adventures.

These things are shelved with records of learned men,
and are open to the public through our [leaders](#)' gifts.

Book TII:421-470 His Plea: Roman Precedents

I'll not defend myself with so many foreign weapons,
Roman books too have plenty of frivolous matter.
Though Ennius sang of war, with grave speech –
Ennius great in talent, primitive in his art –
though Lucretius explains the cause of impetuous fire,
and predicts the triple death of earth, water, air,
yet wanton Catullus often sang of his girl,
she whom, deceptively, he called Lesbia:
not content with her, he broadcast many love poems,
in which he confessed to his own affairs.

Equal and similar licence from little Calvus
who revealed his intrigues in various metres.

Why speak of Ticidas' or Memmius' verse
in which things are named, and shameful things?

Cinna belongs with them, Anser bolder than Cinna,
and the light things of Cornificus and Cato,
and others, in whose books she who was disguised
as Perilla is now called by your name, Metella.

Varro, too, who guided Argo to the waves of Phasis,
couldn't keep silent about his own affairs.

Hortensius' and Servius' poems are no less perverse.
Who'd hesitate to follow such great names?

Sisenna did Aristides and wasn't harmed
for weaving vile jokes into the tale.

It was no disgrace to Gallus that he wrote about Lycoris,
that came from his indulgence in too much wine.

Tibullus thinks it's hard to believe his girl's denials,
when she swears the same about him, to her husband.
He also admits to teaching her how to cheat her guards,
saying, the wretch, that he's checked by his own arts.

Often he recalls how he touched her hand
as if appraising the gem in his girl's ring:
and tells how he often signalled by nods, or fingers,
and traced silent letters on the table's surface:
and he teaches what juices erase the bruise

that the imprint of a love-bite often makes:
finally he begs her more than careless husband
to keep watch too, so she'll sin a little less.
He knows who's barked at, when someone prowls
outside, why there's so much coughing by the door.
He teaches many maxims for such affairs,
and by what arts a wife can cheat her spouse.
It didn't do him harm, Tibullus is read and pleases,
and he was known when you were first called prince.
You'll find the same maxims in charming Propertius:
yet he's not censured in the slightest way.
I succeeded them, since honesty forbids me
to reveal the names of well-known living men.
I confess I'd no fear that where so many sailed,
one would be wrecked, and all the rest unharmed.

Book TII:471-496 His Plea: Dubious Entertainments

Others have written about the art of playing dice –
to our ancestors that was no light sin –
how to tally the bones, what throw scores the most,
and how to avoid the ruinous ‘dogs’:–
how the dice count, when a side is challenged
how one should throw, and move given the throw:
how a multi-coloured piece attacks in a straight line,
when a piece between two enemy pieces is lost,
how to pursue with force, and then recall
the piece in front, and retreat again safely, in company:
how a small board’s set with three ‘stones’ a side,
and winning rests in keeping them together:
and those other games – I’ll not describe them all
that tend to waste that precious thing, our time.

Look, this man tells of various kinds of ball-game,
that one teaches swimming, this, bowling hoops.

others have written works on painting with cosmetics:
that one the etiquette for dinner-parties:
another shows the clay from which pots are moulded,
or teaches what storage jar’s best for clear wine.
Such things are toyed with, in December’s smoky month,
but nobody was damned for writing them.

Misled by these I made poems, without gravity,
but a grave punishment has followed my jests.

In the end I’ve not seen one of all those many writers
who’s been ruined by his Muse – they picked on me.

Book TII:497-546 His Plea: The Other Arts

What if I'd written lewd and obscene mimes,
that always show the sin of forbidden love,
in which a smart seducer constantly appears,
and the skilful wife cons her stupid husband?
They're seen by nubile girls, wives, husbands,
sons, indeed most of the Senate attend.
It's not enough your ears are burned by sinful words:
your eyes get used to many shameful things:
and when the lover's newly tricked the husband,
he's applauded, given a prize, to vast acclaim:
because it's common, theatre's profitable for poets,
and the *praetor* pays for sin at no small price.
Check the cost of your own games, [Augustus](#),
you'll scan many pricey items like these.
You've seen them yourself and often shown them others –
your greatness is so generous everywhere –
and with your eyes, that the whole world employs,
you've calmly watched these staged adulteries.
If it's right to scribble mimes that copy vice,
a smaller punishment is due my matter.
Or is this kind of writing safe on stage, where
it's allowed, and theatre grants licence to the mime?
Well my poems have often been danced to, publicly,
often they've even detained your eyes.
As images of the bodies of ancient heroes,
some hand has painted, glow in our houses,
so isn't there a little painting too in some place
showing the various forms and acts of love.
Not only does [Ajax](#) sit there, his look betraying wrath,
and savage [Medea](#), a mother with sin in her face,
but [Venus](#), damp, too, wringing wet hair in her fingers,
rising, scarce decent, from her natal waves.
Some sing the noise of war, its blood-stained weapons,
some of your actions, some of your ancestors'.
Nature, grudgingly, shut me in a narrow space,

gave my ingenuity slender powers.

Yet Virgil, the happy author of your *Aeneid*,
brought the man and his arms to a Tyrian bed,
and no part of the whole work's more read
than that love joined in an improper union.

Before, in youthful pastoral music, the same poet
played out the passions of Phyllis and sweet Amaryllis.
I too, long ago, sinned with that kind of writing:
a fault that's not new earns new punishment:
I'd published those songs when I passed before you,
so many times, a faultless knight, as you reviewed our sins.
So the writing I thought, in my youth, would never hurt me,
scarcely foreseeing it, hurts me now I'm old.
Late vengeance in excess for those early books,
remote the penalty from the time of guilt.

Book TII:547-578 His Plea: Last Defence and Prayer

Still, don't think that all my work's remiss,
I've often launched my boat under full sail.
I've written six of the *Fasti* in as many books,
each volume ending with its own month's end.
I wrote it recently Caesar, under your name,
but my fate interrupted work dedicated to you.
And I gave a royal poem to the tragic stage,
in the heavy style that tragedy demands.
And I also sang bodies changed to new forms,
though my efforts lacked the final touch.
If only you might calm your anger for a while
and order some of it read while you're at leisure,
a few lines, where having started from the world's
first origin, I bring the work, Caesar, to your times!
You'll see how much you yourself have inspired my spirit,
how in song my mind favours you, and yours.
I've never hurt anyone with caustic verse,
my poetry's never accused anyone.
I've openly avoided wit steeped in venom,
not a single letter's stained with poisonous jest.
Among so many thousands of our people,
so much writing, I'm the one my Calliope wounds.
So I'm sure there's no citizen who delights
in my misfortune, but there are many of them who grieve:
I don't believe there's one who jeers at my fall,
if there's any regard at all for an open heart.
I pray this, and other things, might move your will,
O father, O guardian, and salvation of the land!
Not that I should return to Italy, unless some day
perhaps you'll be swayed by my long punishment,
but a safer, more peaceful place of exile, I beg for,
so my punishment might match the offence.

The End of Tristia Book II

Name Index

Abdera

[Ibis:465-540](#) The city in [Thrace](#). It was publicly purified once a year and one of the burghers set apart for that purpose was stoned to death as a scapegoat. He was excommunicated six days before in order to ‘bear the sins of the people’. (See Frazer: The Golden Bough LVIII: The Human Scapegoat in Ancient Greece.)

Absyrtus

The brother of [Medea](#). Remembered for his death at [Jason](#)’s hands during the escape from [Colchis](#). Ovid uses the tale of how Medea dismembered him and scattered his limbs behind their ship. King Aeetes following gathered up the remains. The cutting up ($\tauομή$) was a false etymology for [Tomis](#).

[Book III. IX:1-34](#) The source of Tomis’s name.

Abydos

A town at the narrows of the [Dardanelles](#), opposite [Sestos](#).

[Book TI.X:1-50](#) On the [Minerva](#)’s route.

[Ibis:541-596](#) Swum by [Leander](#), hence a destructive passage.

Accius (Lucius)

A Roman tragic poet, born c170BC in Umbria. He also wrote critical and historical works.

[Book TII:313-360](#) His character unlike his works.

Achaei

[Book EIV.X:1-34](#) A fierce tribe living near the [Pontus](#).

Acheus

[Ibis:251-310](#) There was an Acheus son of Dorus and Creusa, daughter of [Erechtheus](#), who founded the Achaean race of Greece. The reference is obscure.

Achaemenides

A companion of [Ulysses](#) left behind in [Sicily](#) and rescued by [Aeneas](#). See Aeneid Book III:588.

[Book EII.II:1-38](#) An example of a Greek welcomed by [Trojans](#).

[Ibis:413-464](#) A castaway.

Achilles

The Greek hero of the [Trojan](#) War. The son of Peleus, king of [Thessaly](#), and the sea-goddess Thetis, (See [Homer](#)'s Iliad).

[Book TI. IX:1-66 Patroclus](#) was his loyal companion.

[Book TIII:361-420](#) Aeschylus in the *Myrmidons* and Sophocles in *Achilles'* *Lovers* represented Achilles as effeminate, and homosexual.

[Book TIII.IV:1-46 Ibis:597-644 Dolon](#) coveted his horses.

[Book TIII.V:1-56](#) The greatest warrior at Troy.

[Book TIV.I:1-48](#) See Homer's Iliad IX.186. Achilles playing the lyre.

[Briseis](#) was taken by [Agamemnon](#) leading to Achilles' anger and the dispute that begins the Iliad.

[Book TIV.III:1-48](#) In this comparison [Ovid](#) is [Hector](#), so presumably [Augustus](#) is Achilles.

[Book TV.I:49-80](#) Achilles was not offended by [Priam](#)'s tears over Hector.

[Book TV.VI:1-46 Automedon](#) was his faithful charioteer.

[Book EI.III:49-94 Patroclus](#) sought refuge with him.

[Book EI.VII:1-70](#) He wielded his father Peleus's spear. Given him by [Chiron](#) the [Centaur](#) it was cut from an ash on the summit of Mount Pelion, [Athene](#) polished the shaft and Hephaestus forged the blade.

[Book EII.II:1-38](#) His spear wounded and healed [Telephus](#).

[Book EII.III:1-48](#) A loyal friend to Patroclus, weeping for him after death and carrying out extensive funeral rites. Called scion (grandson) of [Aeacus](#).

[Book EII.IV:1-34](#) His friendship with [Antilochus](#) was second only to that with Patroclus. (Odyssey 24.78-9)

[Book EIII.III:1-108 Chiron](#) the Centaur was his teacher.

[Ibis:251-310 Pyrrhus](#) (Neoptolemus) was his son.

[Ibis:311-364](#) Achilles came from Thessaly.

Acontius

The lover of [Cydippe](#). She was bound to him by oath after picking up an apple on which he had written his pledge to marry her. See [Ovid](#)'s Heroides 20-21.

[Book III. X:41-78](#) The place devoid of fruit-trees.

Actaeon

The grandson of [Cadmus](#), son of Autonoë, called Hyantius from an ancient name for Boeotia. He saw [Diana](#) bathing naked and was turned into a stag. Pursued by his hounds, he was torn to pieces by his own pack. (See the Metope of Temple E at Selinus – the Death of Actaeon – Palermo, National Museum: and Titian's painting – the Death of Actaeon – National Gallery, London.) See Ovid's Metamorphoses Book III:138.

[Book TII:77-120](#) [Ovid](#) chooses this myth to indicate his own punishment for seeing something, a mischief (*culpa*) by chance. Like Actaeon, that alone seems to have been his error.

[Ibis:465-540](#) Torn apart by the hounds.

Actorides

The grandson of Actor. See [Patroclus](#).

Admetus

The husband of [Alcestis](#) who agreed to die on his behalf.

[Book TII:361-420](#) [Book TV.XIV:1-46](#) Her love for him.

[Book TV.V:27-64](#) His wife's response to his fate brought about her fame.

[Book EIII.1:105-166](#) Alcestis, his wife.

[Ibis:413-464](#) Pelias was his father-in-law.

Adonis

[Ibis:465-540](#) The son of [Myrrha](#) by her father Cinyras, born after her transformation into a myrrh-tree. (As such he is a vegetation god born from the heart of the wood.) See Metamorphoses X:681 [Venus](#) fell in love with him, but he was killed by a wild boar that gashed his thigh. His blood formed the windflower, the *anemone*.

Adrastus

Mythical prince of Argos.

[Book EI.III:49-94](#) Welcomed the exiled [Tydeus](#).

Aeacides

Descendants of [Aeacus](#), usually Achilles or his son [Pyrrhus](#).

[Book EII.III:1-48 Achilles](#), grandson of [Aeacus](#).

[Ibis:365-412](#) Probably Pyrrhus (Neoptolemus) at the fall of Troy.

Aeacus

[Ibis:163-208](#) The son of [Jupiter](#) and Aegina, grandson of Asopus, the river-god of the north-eastern Peloponnese. He named his island, in the Saronic gulf, Aegina after his mother. Jupiter appointed him one of the three judges of the Underworld. The others were Minos and Rhadamanthys.

Aeëtes

King of [Colchis](#), son of [Sol](#) and the Oceanid Perse, brother of [Circe](#), and father of [Medea](#). See Ovid's Metamorphoses Book VII:1. The [Argonauts](#) reached his court, and requested the return of the Golden Fleece. The fleece was that of the divine ram on which Phrixus had fled from Orchomenos, to avoid being sacrificed. Iolcus could never prosper until it was brought back to [Thessaly](#). King Aeetes was reluctant and set [Jason](#) demanding tasks as a pre-condition for its return. Medea assisted Jason to perform them.

[Book III. IX:1-34](#) He pursued the traitorous Medea.

[Book EIII.1:105-166](#) A poisoner and witch.

[Ibis:413-464](#) Medea killed her half-brother Apsyrtus, and scattered his limbs about to delay her father's pursuit.

Aegeus

[Ibis:465-540](#) The father of [Theseus](#) and king of [Athens](#). Theseus forgot to raise a white sail as a signal of success on his return to Athens from Crete and Aegeus leapt to his death in sorrow.

Aegides

[Theseus](#), son of [Aegeus](#).

[Book TV.IV:1-50 Book EII.VI:1-38](#) A paragon of friendship.

Aegisos

A [Moesian](#) town on the Danube delta. The modern Tulcea it lies about forty miles inland from the southern mouth of the delta and about seventy miles north of [Tomis](#).

[Book EI.VIII:1-70](#) Founded by Aegisos the Caspian according to legend, and taken by the [Getae](#).

[Book EIV.VII:1-54](#) Re-taken by [Vestalis](#) in AD12 after a [Getic](#) incursion. The Romans re-captured it with the aid of the Odrysian [Thracians](#) of King [Rhoemetalces](#), father of [Cotys](#).

Aegisthus

The lover of [Clytemnestra](#) who murdered [Agamemnon](#).

[Book TII:361-420](#) Famous because of Clytemnestra's adultery and the consequent events.

Aegyptus

Son of Belus, brother of Danaus. He was King of Egypt and Arabia. His fifty sons married the Danaides, the fifty daughters of Danaus. Learning of his sons' fate at the hands of the Danaids, he fled to Aroe where he died, and was buried at Patrae in the sanctuary of Serapis (Pausanias VII.21.6)

[Book EIII.1:105-166](#) [Ibis:163-208](#) The [Danaids](#) his daughters in law.

Aeneades

Descendants of [Aeneas](#), a name applied to the Julian family, especially Augustus.

Aeneas

The [Trojan](#) son of [Venus](#) and [Anchises](#). Aeneas escaped from Troy at its fall, and travelled to [Latium](#). The Julian family claimed descent from his son Ascanius (Iulus). See [Virgil](#)'s Aeneid.

[Book TI.II:1-74](#) Hated by [Juno](#).

[Book TII:253-312](#) The son of Venus and Anchises.

[Book EI.I:1-36](#) He carried his father Anchises out of Troy on his shoulders.

[Book EII.II:1-38](#) [Ibis:413-464](#) His Trojan fleet.

[Book EIII.III:1-108](#) As the son of Venus he is the half-brother of [Amor](#).

Aeolus

The son of Hippotes, and king of the winds. His cave was on the islands of Lipari (the Aeolian Islands) that include Stromboli, off [Sicily](#).

[Book TI.IV:1-28](#) God of the winds.

[Book TI.X:1-50](#) The grandfather of [Helle](#).

[Book EIV.X:1-34](#) He helped Ulysses with fair winds, however Homer says Odysseus's crew opened the bag of the winds given him by Aeolus and the resultant storms blew them off course.

Aerope

The wife of [Atreus](#), she was raped by his brother [Thyestes](#). Atreus killed her together with Thyestes and his children. She had previously born [Agamemnon](#) and Menelaus to Pleisthenes son of Atreus.

[Book TII:361-420](#) Raped by her brother-in-law.

Aesculapius (Asclepius)

The Greek god of medicine, the father of Machaon and Podalirius who inherited his skills. Zeus was supposed to have killed him for restoring the dead to life. His cult was celebrated at Epidaurus and imported to Rome in 293BC (See Ovid's Metamorphoses Book XV) at the urging of the Sibylline books, after a plague there.

Aeson

A [Thessalian](#) prince of Iolchos, son of Cretheus, father of [Jason](#). His half-brother [Pelias](#) usurped his throne.

[Book EI.IV:1-58](#) Father of Jason.

Aesonides

[Book EI.IV:1-58](#) Jason, son of [Aeson](#).

Aethalis

[Book EII.III:49-100](#) An adjective applied to Elba.

Aethra

[Ibis:541-596](#) The daughter of Pittheus King of Troezen who bore [Theseus](#) to [Aegeus](#) of Athens.

Aetna

Mount Etna. The Volcano on [Sicily](#).

[Book TV.II:45-79](#) Its fires.

[Book EII.II:75-126](#) [Ibis:251-310](#) Its caves a haunt of the Cyclopes.

[Book EII.X:1-52](#) Seen erupting by Ovid on his travels.

[Ibis:413-464](#) On Sicily.

[Ibis:597-644](#) Fuelled by the anger of the [giants](#) beneath it.

Agamemnon

The king of Mycenae, son of [Atreus](#), brother of Menelaüs, husband of [Clytaemnestra](#), father of [Orestes](#), [Iphigenia](#), and [Electra](#). The leader of the Greek army in the [Trojan](#) War. See [Homer](#)'s Iliad, and Aeschylus's Oresteian tragedies.

[Book TII:361-420](#) He desired [Cassandra](#) and took her back to Greece with him.

[Book TV.VI:1-46](#) [Book EII.VI:1-38](#) The father of Orestes, the son being famous for loyalty to his friend [Pylades](#).

[Book EIII.1:105-166](#) [Ibis:311-364](#) Murdered by his wife.

[Book EIV.VIII:49-90](#) Famous through the poets.

[Ibis:465-540](#) Orestes was his son.

Agenor

King of [Sidon](#). The father of [Phineus](#), and [Cadmus](#).

[Book EI.III:49-94](#) Father of Cadmus.

[Book EI.IV:1-58](#) Father of Phineus.

Agenorides

[Book EI.III:49-94](#) [Cadmus](#), son of [Agenor](#).

Agrippina

The youngest daughter of Marcus Vipsanius Agrippa, [Augustus](#)'s general and friend, and Augustus's daughter [Julia](#). She married [Germanicus](#). [Tiberius](#) ultimately banished her to the island of Panadataria in 29AD where she starved herself to death in 33AD. Caligula was one of her surviving children.

[Book TIV.II:1-74](#) Germanicus fighting alongside Tiberius in Germany in AD10.

Agrius

The father of [Thersites](#) the ugliest man among the Greeks at Troy.

[Book EIII.IX:1-56](#) Father of Thersites.

Ajax

The Greater, the son of Telamon, and mightiest of the Greeks at [Troy](#) save for Achilles.

[Book TII:497-546](#) Represented in his wrath over the armour of [Achilles](#).

[Book EIV.VII:1-54](#) Ajax held off the Trojan assault when [Hector](#) attempted to fire the Greek ships.

Albanus

Alban, from Alba Longa, a town on the Alban Mount founded by Ascanius, and not far from [Rome](#).

[Book EI.VIII:1-70](#) [Severus](#) had an estate there.

Albinovanus

Probably the Albinovanus Pedo, a soldier who served with [Germanicus](#) in Germany, and a poet known for his epigrams (a fragment survives).

[Book TIV.VII:1-26](#) The friend addressed here *might* be Pedo, following Seneca's comment in *Controversiae* (2.2.12) of Ovid being asked to cut out three lines, disliked by his friends, from his early verse. He agreed if he could retain three he specifically liked. They proved identical. (One of them was the half-man, half-bull line from *Ars Amatoria* II.24: *semibovemque virum, semivirumque bovem*, and all three were probably similar verbal tricks). Seneca claimed to have had the story from Pedo, one of the friends, and Ovid may be referring to the incident pointedly here.

[Book EIV.X:1-34](#) [Book EIV.X:35-84](#) This letter addressed to Pedo explicitly.

Alcathous

The son of [Pelops](#), founder of the city of Megara, hence Megara is called urbs Alcathoëi.

[Book TI.X:1-50](#) Exiles from Heracleia in Bithynia founded by Megara, also founded Callatis, now *Mangalia*, on the *Minerva*'s course.

Alcestis

The daughter of [Pelias](#), and wife of [Admetus](#), who consented to die in place of her husband but was saved by [Hercules](#).

[Book TV.V:27-64](#) His wife's response to her husband's fate brought about her fame.

[Book TV.XIV:1-46](#) A paragon of loyalty, bringing help in distress.
[Book EIII.1:105-166](#) Her act of loyalty.

Alcides
A name of [Hercules](#).

Alcinous
The king of the Phaeacians (Phaeacia is probably Corcyra, =Corfu), on whose coast [Ulysses](#) was washed ashore. The father of Nausicaa. One of his ships was turned to stone. His orchards were famous. See Homer, The Odyssey XIII.

[Book EII.IX:39-80](#) His generosity in helping a stranger.
[Book EIV.II:1-50](#) His apple orchards.

Alcmaeon
[Ibis:311-364](#) The son of [Amphiaraus](#), who killed his mother Eriphyle for causing the death of his father, and was maddened by the [Furies](#). He married Callirhoe daughter of the river-god Achelous.

Alcmene
The daughter of Electryon king of Tiryns, wife of Amphitryon, and mother of [Hercules](#) by the god [Jupiter](#). Jupiter caused the night to double in length as he seduced her.

[Book THI:361-420](#) Seduced by Jupiter.

Aleus
[Ibis:465-540](#) The king and founder of Tegea in Arcadia, and father to Auge, who bore [Telephus](#) to [Hercules](#). There was an ancient statue of Alean [Athene](#) at Tegea that [Augustus](#) moved to Rome after the defeat of [Antony](#), and which was placed in the Forum Augustum (vowed at Philippi in 42BC and consecrated forty years later.)
[Ibis:251-310](#) Scene of [Philopoimen](#)'s last defeat.

Alexander the Great
Alexander III of Macedon (356-323BC) the son of Philip II and conqueror of Greece, and the Persian Empire.
[Book TI.II:75-110](#) His famous city of [Alexandria](#) in Egypt.

[Book III.V:1-56](#) Showed mercy in victory.

Alexandria

The capital of Egypt, founded by [Alexander](#) the Great and the site of his tomb.

[Book TI.II:75-110](#) Founded by Alexander.

Allia

A tributary of the [Tiber](#). The Romans were crushed by the Gauls under Brennus in a battle by the river on 18th July 390BC, leading to the capture and sacking of [Rome](#). It was a day of national mourning (*dies ater*) when no public business was transacted.

[Ibis:209-250](#) A black day.

Althaea

The mother of Meleager, and wife of Oeneus, king of Calydon. The sister of the Thestiadae, Plexippus and Toxeus. She sought revenge for their deaths at the hands of her own son, Meleager, and threw into the fire the piece of wood that was linked to Meleager's life, and which she had once rescued from the flames, at the time of the [Fates](#) prophecy to her.

[Book TI.VII:1-40 Ibis:597-644](#) She destroyed her own son, and proved a better sister than a mother.

Amaryllis

A character in [Virgil](#)'s Bucolic poems.

[Book TII:497-546](#) A character in the Eclogues.

Amastris

[Ibis:311-364](#) A town in Paphlagonia in Asia Minor, on a peninsula jutting into the [Black](#) Sea. It was mentioned by Homer (Iliad, II, 853), was a flourishing town in the time of Trajan (98-117), and was of some importance until the seventh century AD. Lenaeus was a title of [Bacchus](#) as lord of the wine-press. The reference is obscure.

Amazons

A race of warlike women living by the River [Thermodon](#), probably based on the [Sarmatian](#) warrior princesses of the [Black Sea](#) area (See Herodotus). In particular Hippolyte the mother of [Hippolytus](#) by [Theseus](#).

[Book EIII.1:67-104](#) Their battle-axes.

[Book EIV.X:35-84](#) Mentioned obliquely.

Ambracia

[Ibis:251-310](#) The region of western Greece in Epirus, round the Gulf of Ambracia.

Amor (Cupid)

The god of love, son of [Venus](#) (Aphrodite). He is often portrayed as a blind winged child armed with a bow and arrows, and carrying a flaming torch.

[Book TII:361-420](#) Metaphorically he drove [Pelops](#)'s chariot, when Pelops snatched [Hippodamia](#).

[Book TV.I:1-48](#) The archer god of love.

[Book EI.IV:1-58](#) Ovid regrets his role as the teacher of Love.

[Book EIII.III:1-108](#) A vision of the god of Love.

Amphiaraus

A Greek seer, one of the heroes, the Oeclides, at the Calydonian Boar Hunt. The son of Oecleus, father of Alcmaeon, and husband of Eriphyle.

Fighting in the war of the Seven against [Thebes](#) he was swallowed up alive by the earth.

[Book EIII.1:1-66](#) Made more famous by his fate.

Amyntor

[Ibis:251-310](#) King of Ormenium, near Mount Pelion. His concubine Phthia accused his son [Phoenix](#) of violating her. Amyntor blinded him and cursed him with childlessness.

Anacreon

The Greek elegiac, iambic and lyric poet of Teos, Ionia, born c. 570BC. His patrons included Polycrates of Samos and the Athenian Hipparchos. He was in Thessaly in 514 before returning to Athens.

[Book TII:361-420](#) His lyric eroticism. The Tean bard.

Anapus

A [Sicilian](#) river, the Anapo, converging with the Cyane, now, to the south of [Syracuse](#) inland from the Great Harbour.

[Book EII.X:1-52](#) Visited by [Ovid](#) and [Macer](#).

Anchialus

A Greek town on the [Thracian](#) (west) coast of the [Black Sea](#) south of [Tomis](#) and subject to [Apollonia](#) further north. Modern *Pomerie*.

[Book TI.X:1-50](#) On the *Minerva*'s course.

Anchises

The son of Capys, and father of [Aeneas](#) by the goddess [Venus](#). Aeneas rescued him from the fall of [Troy](#). See [Virgil](#)'s *Aeneid*.

[Book TII:253-312](#) The lover of Venus.

[Book EI.I:1-36](#) Rescued from Troy by his son Aeneas.

Andromache

The wife of [Hector](#), daughter of Eetion King of Cilician Thebes. See Euripides' *The Trojan Women* and Racine's *Andromache*.

[Book TI.VI:1-36](#) [Book TV.V:27-64](#) [Book TV.XIV:1-46](#)

[Ovid](#) compares his wife to her for probity and strength of character.

[Book TIV.III:1-48](#) Another comparison of his wife's sorrow to hers.

Andromeda

The daughter of Cepheus, the Ethiopian King, and Cassiope, who was chained to a rock and exposed to a sea-monster Cetus because of her mother's sin. She is represented by the constellation Andromeda which contains the Andromeda galaxy M31 a spiral like our own, the most distant object visible to the naked eye. Cetus is represented by the constellation of Cetus, the Whale, between Pisces and Eridanus that contains the variable star, Mira. She was chained to a rock for her mother's fault and [Perseus](#) offered to rescue her. (See Burne-Jones's oil paintings and gouaches in the Perseus series, particularly The Rock of Doom). He killed the sea serpent and claimed her as his bride. He is represented by the nearby constellation with his name.

[Book TII:361-420](#) [Danae](#)'s daughter-in-law.

Anser

An Augustan erotic poet, a friend of Mark Antony and critic of [Virgil](#).

[Book III:421-470](#) His dubious erotic verse.

Antaeus

[Ibis:365-412](#) The King of Lybia, son of [Neptune](#) and Earth, whom [Hercules](#) defeated by lifting him off the ground in a wrestling match. He gained strength from touching the ground. [Busiris](#) was his brother.

Antenor

A Trojan noble, the reputed founder of Padua.

[Book EIV.XVI:1-52](#) Mentioned, as the aged Trojan.

Anticyra

The Greek city in Phocis.

[Book EIV.III:1-58](#) The mountains there produced white and black hellebore used as purgatives. Common hellebore (*helleborus cyclophyllus*) is a spring wildflower on nearby Parnassus. The black hellebore *helleborus niger* also possibly flourished there. Dioskorides (*Materia Medica* 4.148) says the best black and white hellebore grew there. Strabo (9.3.3) says that people went to Anticyra to be purged. See Pausanias (10.36.3).

Antigone

The daughter of [Oedipus](#), King of [Thebes](#). She performed the burial rites for her brother [Polynices](#), though King Creon had forbidden it because of her brother's role in the war of the Seven against Thebes. See Sophocles' *Antigone*.

[Book TIII.III:47-88](#) She buried her brother despite the King's ruling.

[Ibis:251-310](#) She acted as guide to her blinded father Oedipus.

Antilochus

The son of [Nestor](#) and close friend of [Achilles](#).

[Book EII.IV:1-34](#) His great friendship with Achilles.

Antimachus

An epic and elegiac poet of Colophon (or Claros) fl.c.400BC. His most famous work the *Lyde* was written to console himself for the loss of his wife.

Book TI.VI:1-36 Mirrors [Ovid](#)'s love for his wife.

Antiphates

The king of the [Laestrygonians](#). He incited his people, who were cannibals, to attack [Ulysses](#) and his crew.

Book EII.II:75-126 A hostile savage.

Book EII.IX:39-80 Cursed for his inhumanity and abuse of strangers.

Antonius (Marcus)

Mark Antony, the Roman general and triumvir, who seized the inheritance at Julius Caesar's death, despite his will, and who was defeated by [Octavian](#) at Mutina in Cisalpine Gaul, and Octavian's naval commander, Vispanius Agrippa, at the naval battle of Actium in 31BC. Lover of Cleopatra VII, Queen of Egypt.

Book EI.I:1-36 A writer of political pamphlets against his opponents.

Anytus

Book TV.XII:1-68 [Ibis:541-596](#) An Athenian democrat, one of the accusers of [Socrates](#). See Plato's *Apology*.

Aonia

Originally a district of Boeotia near Phocis, containing Mount [Helicon](#), then a poetic term for all of Boeotia. Helicon and the [Muses](#) are often called Aonian.

Book TIV.X:1-40 Book EIV.II:1-50 An epithet for the Muses.

Apelles

The painter of Cos and Ephesus, 4th century BC, and court painter to Alexander the Great, who depicted [Venus](#) Aphrodite, rising from the waves, wringing the sea-water from her hair. He seems to have specialised in portraits and allegories, aiming at realistic representation. He also painted Alexander as Zeus, and his style of portraiture was a major influence for two centuries.

[Book EIV.I:1-36](#) The painter of Cos, and creator of the Venus (Aphrodite) Anadyomene, brought to Rome from Cos by [Augustus](#) and dedicated to the deified Caesar.

Apollo

Son of [Jupiter](#) and [Latona](#) (Leto), brother of [Diana](#) (Artemis), born on [Delos](#). God of poetry, art, medicine, prophecy, archery, herds and flocks, and of the sun.

[Book TI.II:1-74](#) He supported the [Trojans](#).

[Book TI.X:1-50](#) Apollonia, named for him, a town on the west coast of the Black Sea, and on the *Minerva*'s course. A Milesian foundation it was famous for a giant statue of the god that Lucullus had transported [to Rome](#).

[Book TII.I:1](#) Patron of the Secular Games, the [Ludi Saeculares](#). They were held to inaugurate the *pax Augusta*, in 17BC, with a hymn by [Horace](#) sung by a mixed choir of boys and girls on the [Palatine](#).

[Book TII:361-420 Cassandra](#) was his prophetic priestess at Troy.

[Book TIII.I:1-46 Augustus](#) dedicated his victory at Actium to Apollo, since there was a temple to the god at [Leucadia](#) nearby. The laurel was sacred to Apollo: see the myth of Daphne in Metamorphoses BookI:525

[Book TIII.I:47-82](#) The figures of [Danaus](#) and his daughters in the temple of Apollo built by Augustus on the [Palatine](#), in which he also established a library.

[Book TIII.II:1-30](#) The god of the arts, including poetry.

[Book TIII.III:1-46 Book TIV.III:49-84](#) The god of medicine.

[Book TIV.II:1-74](#) Phoebus Apollo's sacred laurel wreathed the heads of victorious soldiers.

[Book TV.III:1-58](#) The god of poetry, who empowers poetic achievement.

[Book TV.XII:1-68](#) Apollo's oracle at [Delphi](#) proclaimed [Socrates](#) as wiser than others: he concluded, ironically, that it was because he knew his own ignorance. (Plato, *Apol.* 21A)

[Book EII.II:75-126](#) The laurel was sacred to Apollo: see the myth of Daphne in Metamorphoses BookI:525

[Book EII.V:41-76](#) Laurel was chewed to induce prophetic trance in the rites of Diana, and was sacred to Apollo the god of the Arts.

[Book EIII.II:1-110](#) His sister was Diana.

[Ibis:105-134](#) The god of prophecy.

[Book EIV.VIII:49-90](#) The god of both strings, those of the bow and the lyre.

[Ibis:251-310](#) [Tiresias](#) was gifted with prophecy, Apollo's art.

[Ibis:465-540](#) Sacrificed to at the altars.

[Ibis:541-596](#) The father of [Linus](#).

Appia (Via)

The first great Roman Road from [Rome](#) to Capua (132miles) built c. 312 BC by Appius Claudius Caecus and later extended by way of Beneventum, and Tarentum to Brundisium (Brindisi) by the middle of the 3rd century. It was later fully paved.

[Book EI.VIII:1-70](#) The route to [Alba Longa](#).

[Book EII.VII:1-46](#) Hollowed by the passage of wheels.

Aquilo

The north wind. As a god he is [Boreas](#).

[Book TI.XI:1-44](#) [Book TIII. X:1-40](#) [Ibis:163-208](#) A storm wind in winter.

Arctos

The twin constellations of the Great and Little Bear, Ursa Major and Ursa Minor, individually or together. They never set.

[Book TI.II:1-74](#) The circum-polar stars.

[Book TI.III:47-102](#) The Great Bear is [Parrhasian](#), from the [Callisto](#) myth.

[Book TIII. X:1-40](#) [Book TV.V:27-64](#) Northern constellations.

[Book TV.III:1-58](#) The Cynosurian or Little Bear. Ursa Minor.

Arcturus

The Bearkeeper, a star in the constellation [Bootes](#), the fourth brightest star in the sky. Its rising signifies the stormy seasons of autumn and winter.

[Book EII.VII:47-84](#) An autumn and winter star.

Arethusa

A nymph of [Elis](#) and attendant of [Diana](#)-Artemis. She was loved by the river god Alpheus and pursued beneath the sea to [Sicily](#). See Ovid's Metamorphoses Book V:572.

[Book EII.X:1-52](#) The fountain visited by [Ovid](#) and [Macer](#).

Argo

The ship of [Jason](#) and the Argonauts, built with the aid of [Athene](#). The Argonauts sailed her to the Black Sea to find the Golden Fleece.

[Book III:421-470](#) In the *Argonautica* of [Varro](#).

[Book III. IX:1-34](#) Built under the protection of [Minerva](#). The first Greek ship to enter the [Black Sea](#). Its arrival at [Tomis](#) on its way back to Greece.

[Ibis:251-310](#) Athene-Minerva protected the Argo, and her sacred dove was sent ahead through the clashing rocks to guide the ship.

Ariadne

A daughter of Minos. Half-sister of the [Minotaur](#), and sister of [Phaedra](#) who helped [Theseus](#) escape the Cretan Labyrinth. She fled to Dia with Theseus and he abandoned her there, but she was rescued by [Bacchus](#), and her crown was set among the stars as the Corona Borealis. (See Titian's painting – Bacchus and Ariadne – National Gallery, London: and Annibale Carracci's fresco – The triumph of Bacchus and Ariadne – Farnese Palace, Rome)). The Northern Crown, the Corona Borealis, is a constellation between [Hercules](#) and Serpens Caput, consisting of an arc of seven stars, its central jewel being the blue-white star Gemma.

[Book TV.III:1-58](#) Her crown of stars, the Corona Borealis, set in the sky by Bacchus.

[Ibis:251-310](#) This a variant of her fate.

Aristaeus

The son of [Apollo](#), the patron of dairy-farming, apiculture etc.

[Book EIV.II:1-50](#) His honey.

Aristarchus

The [Homeric](#) scholar and critic of second century BC [Alexandria](#), born on Samothrace. He was the tutor of Ptolemy VII Neos Philopator and Director of the great library. He retired to Cyprus in 145BC. He also made critical recensions of Hesiod and Pindar.

[Book EIII.IX:1-56](#) Inferior to those he criticised.

Aristides (1)

The [Athenian](#) statesman, exiled in 482BC.

[Book EI.III:49-94](#) He fled to [Sparta](#).

Aristides (2)

The author (2nd century BC) of the [Milesian](#) Tales, a sort of *Decameron*, of which some fragments survive in [Sisenna](#)'s Latin translation.

[Book III:361-420](#) Not exiled for his risqué tales.

[Book III:421-470](#) Translated by Sisenna.

Ars

[Ovid](#)'s poem *Ars Amatoria* (The Art of Love) a contributory reason for his exile to [Tomis](#).

Artemis ([Diana](#))

The daughter of Zeus and Leto and the sister of [Apollo](#). Associated with childbirth, virginity, hunting, wild creatures, and the moon. At Brauron in Attica young girls were involved in her bear-cult. At Ephesus she had a famous temple (as Diana). In the Tauric Chersonese she was associated with human sacrifice. See Frazer's *The Golden Bough*.

Asclepius, Aesculapius

The son of Coronis and [Apollo](#), hence great grandson of [Saturn](#), and named Coronides. He was saved by Apollo from his mother's body and given to [Chiron](#) the Centaur to rear. He is represented in the sky by the constellation Ophiucus near Scorpius, depicting a man entwined in the coils of a serpent, consisting of the split constellation, Serpens Cauda and Serpens Caput, which contains Barnard's star, having the greatest proper motion of any star and being the second nearest to the sun. He restored [Hippolytus](#) and others to life. He saved [Rome](#) from the plague, and becomes a resident god. (His cult centre was [Epidaurus](#) where there was a statue of the god with a golden beard. Cicero mentions that Dionysius the Elder, Tyrant of Syracuse wrenched off the gold. ('On the Nature of the Gods, Bk III 82). Asclepius himself was killed and restored to life by [Jupiter](#)-Zeus.

[Ibis:365-412](#) Great grandson of Saturn, via [Jupiter](#) and Apollo.

Ascra

[Book EIV.XIV:1-62](#) The Boeotian town where [Hesiod](#) was born.

Astyanax

[Ibis:465-540](#) [Ibis:541-596](#) The son of [Hector](#) and [Andromache](#), who at the fall of Troy was hurled from the citadel onto the rocks below, or as some sources say leapt to his death.

Atalanta

The daughter of King Schoeneus of Boeotia, famous for her swift running. Warned against marriage by the oracle, her suitors were forced to race against her on penalty of death for losing. She fell in love with [Hippomenes](#). He raced with her, and by use of the golden apples, won the race and her. (See Guido Reni's painting – Atalanta and Hippomenes – Naples, Galleria Nazionale di Capodimonte)

[Book TII:361-420](#) A tale of passion.

[Ibis:365-412](#) The golden apples.

Atarneus

[Ibis:311-364](#) A city in [Mysia](#) in Asia Minor, opposite Mytilene the city of [Lesbos](#). Herodotus I.160. The incident described is obscure.

Athamas

[Ibis:311-364](#) The son of [Aeolus](#), who married [Ino](#), [Cadmus](#)'s daughter. He was maddened by [Hera](#) (See Metamorphoses IV:512). Ovid also refers to the myth in which Cadmus and his wife Harmonia were turned into serpents. (See Metamorphoses IV:563)

Athene ([Minerva](#))

The patron goddess of [Athens](#), born fully grown and armed from the head of Zeus. Associated with virginity, olive-cultivation, domestic arts (spinning, weaving, and pottery etc) wisdom, learning, technology and the mind.

[Book EIV.I:1-36](#) Her statues by [Phidias](#) on the Acropolis. The chryselephantine statue on the Parthenon, and the bronze Athena Promachos ('The Champion') presented to Athens by the allies after Marathon, which supposedly stood in the great square at Constantinople until 1203 when it was destroyed. Both were more than lifesize.

Athens

The chief city of Attica in Greece, sacred to [Minerva](#) (Pallas [Athene](#)).

[Book TI.II:75-110](#) Ovid visited the city, as a student, and parts of Asian Minor.

[Book TV.IV:1-50](#) The honey of Mount Hymettos in Attica, near Athens, was famous in ancient times, and sweeter than the honey of Taygetos near Sparta.

[Book EI.III:49-94](#) [Diogenes](#) the Cynic was exiled, and lived in Attica.

[Book EIV.I:1-36](#) The Athenian citadel the Acropolis, guarded by [Athena](#).

Athos

A high promontory of the Macedonian Chalcidice, on a peninsula in the northern Aegean.

[Book EI.V:1-42](#) Ovid suggests he is being asked to perform the impossible, equivalent to Mount Athos appearing in the distant Alps.

[Ibis:163-208](#) Snow covered in winter.

Atia (Minor)

[Augustus](#)'s maternal aunt, and the wife of Lucius Marcius Philippus.

[Book EI.II:101-150](#) Mother of [Marcia](#), Maximus [Paullus](#)'s wife, to whom Ovid's third wife was a companion.

Atlantis

Atlantian is an epithet for the Great Bear, since [Callisto](#) represented by the constellation was descended from Atlas.

Atreus

King of Mycenae, the son of [Pelops](#) and [Hippodameia](#), and brother of [Thyestes](#). The father of [Agamemnon](#) and Menelaüs. His wife was Aerope.

[Book EI.II:101-150](#) An example of cruelty. The feud between the brothers over the kingship of Mycenae was long and complex, and gave rise to a network of myths. Thyestes committed adultery with Aerope, and Atreus in revenge killed Thyestes' children, cooked the flesh, and served it to him at a banquet. Later Thyestes' son [Aegisthus](#) killed Atreus, and subsequently Agamemnon.

[Book EI.VII:1-70](#) His sons Agamemnon and Menelaus.

Atticus

A friend to whom Ovid addresses two of the poems.

[Book EII.IV:1-34](#) Addressed to him explicitly.

[Book EII.VII:1-46](#) The second letter addressed explicitly to him.

Attis

[Ibis:413-464](#) A [Phrygian](#) shepherd, loved by [Cybele](#). An incarnation of the vegetation god, the consort of the Great Goddess. He castrated himself and became a sexless follower of hers. See Catullus:63.

Augustus

The Emperor Augustus Caesar (63BC –14AD). (The title was also granted to Tiberius). Augustus was Julius Caesar's grand-nephew, whom Julius adopted and declared as his heir, Octavius Caesar (Octavian). (The honorary title Augustus was bestowed by the Senate 16th Jan 27BC). He married Scribonia and then [Livia](#). He exiled [Ovid](#) to the Black Sea region in 8AD for ‘a poem and a mistake’ (*carmen et error*). The poem probably the Ars Amatoria, the mistake probably something to do with the notorious Julias’ set (the younger [Julia](#), Augustus’s granddaughter, was banished as was the Elder [Julia](#) his daughter), that Ovid knew of and repeated. He may possibly have witnessed ‘an illegal’, that is politically unacceptable, marriage between Julia the Younger and her lover. (She subsequently had an illegitimate child while in exile).

[Book TI.I:1-68](#) Ovid hopes for greater leniency, despite the sparing of his life. A subtle double-entendre as to which Caesar might grant it.

[Book TI.I:70-128](#) He fears further attention from Augustus. Once bitten, twice shy.

[Book TI.II:1-74](#) Augustus’s anger. Augustus did not judge Ovid’s fault (*culpa*) to be deserving of the death sentence.

[Book TI.IV:1-28](#) [Book TIV.III:49-84](#) Augustus identified with [Jupiter](#) (Jove).

[Book TI.V:1-44](#) [Book TI. IX:1-66](#) Augustus noted for his admiration of loyalty even amongst enemies.

[Book TII.I:1](#) His banning of *Ars Amatoria* (the text is uncertain here).

Perhaps also a reference to Augustus’s re-dedication of the temple of [Cybele](#) ([Ops](#)) on the [Palatine](#), after it burnt down in AD3. Augustus was granted the title *pater patriae*: Father of the Country on 2nd February 2BC.

[Book TII:361-420](#) Augustus attached a library to the temple of [Apollo](#) on the [Palatine](#), and built one in the Portico of Octavia in memory of her son Marcellus.

[Book TII:421-470](#) Augustus's accession was 26BC.

[Book TII:547-578](#) See the close of the Metamorphoses Book XV:745-870 where [Ovid](#) celebrates Julius Caesar and Augustus.

[Book III.I:1-46](#) The doorposts of his house on the [Palatine](#) were hung with wreaths of laurel and oak, triumphal insignia. The wreath of oak, the civic crown (*civica corona*) was awarded to Romans who saved others' lives in battle, and Augustus was treated as the saviour of the country. The oak was sacred to [Jupiter](#) of Dodona, and Ovid continually identifies Augustus with Jupiter in the conventional way.

[Book III.VI:1-38](#) 'The man' is Augustus.

[Book EI.I:1-36](#) Augustus was said to be (spuriously) descended from [Aeneas](#).

[Book EI.I:37-80](#) Ovid celebrates the Julian succession, with its divine characteristics. The problem of Ovid's past double-entendres in his works concerning Augustus is that one is inevitably tempted to read them into the later works too, but Ovid may in fact be 'playing it straight' here.

[Book EII.I:68](#) [Book EIII.VI:1-60](#) Augustus's Justice was personified as a goddess, *Justitia Augusta* and awarded a marble temple on the 8th January AD13.

[Book EII.II:39-74](#) Augustus is also [Jupiter](#) Capitolinus, the [Tarpeian](#) Thunderer.

[Book EII.II:39-74](#) Augustus was embarrassed by the fragility of the succession, and his own lack of direct heirs through Livia. Here the younger women of the house, and granddaughters include [Livilla](#) wife of [Drusus](#) the Younger: [Agrippina](#) the Elder wife of [Germanicus](#): Antonia the widow of the Elder [Drusus](#): and the Younger [Julia](#). The great-grandsons are Germanicus's three sons by Agrippina (Caligula, Drusus Caesar and Nero Caesar, the latter not the Emperor Nero.)

[Book EII.V:1-40](#) The *pax Augusta*, the tranquillity of the Empire within established borders.

[Book EII.VIII:1-36](#) [Cotta](#) Maximus sent Ovid portraits of Augustus, Tiberius and Livia. The Livia-Augustus relationship is mocked in The Metamorphoses by portraying them as Juno and Jupiter. Here Ovid lightly

and ironically highlights the relationships, Tiberius being only his son by adoption, and Germanicus in turn an adopted son of Tiberius.

[Book EII.VIII:37-76](#) The implication is that gladiators were not allowed to fight to the death in Augustus's presence. (Suetonius *Divus Augustus*:45)

[Book EIII.III:1-108](#) His (mythical) descent from [Aeneas](#) stressed.

[Ibis:1-40](#) He allowed Ovid to retain his possessions.

[Book EIV.V:1-46](#) [Book EIV.XV:1-42](#) The Forum of Augustus was north-east of the [Capitol](#) at the foot of the Quirinal Hill. Augustus dedicated it in May 2BC. The Julian Temple was the Curia Julia begun by Caesar in 45BC flanking the Forum Romanum and dedicated by Augustus in 29BC.

[Book EIV.VI:1-50](#) [Book EIV.VIII:49-90](#) [Book EIV.IX:89-134](#) [Book EIV.XII:1-50](#) [Book EIV.XIII:1-50](#) Augustus had died on 19th August AD14, and was deified on 17th September.

[Book EIV.IX:55-88](#) The consuls receive extra authority from the deified Augustus.

Aurelia

[Book EII.III:49-100](#) The wife of Marcus Valerius Corvinus [Messalla](#).

Aurora

The goddess of the dawn (Greek Eos) the daughter of Hyperion, spouse of Tithonus, and mother of [Memnon](#).

[Book EI.IV:1-58](#) The Dawn, mother of Memnon.

Ausonia

A Greek name for the land of the Aurunci, later a poetic term for [Latium](#) and Italy.

[Book TI.II:75-110](#) [Book TII.I:1](#) [Book EIII.II:1-110](#)

[Book EIV.XIV:1-62](#) Ovid's Italy.

[Book TIV.X:41-92](#) The Italian lyre.

[Book TV.II:45-79](#) The Roman people.

[Book EI.II:53-100](#) The Roman military machine.

[Book EIV.VIII:49-90](#) Rome, the Ausonian city.

Auster

The South Wind. Eurus is the East Wind, Zephyrus the West Wind, and Boreas is the North Wind. A storm-wind.

[Book TI.X:1-50](#) A favourable wind for navigating the [Bosporus](#) from south-west to north-east.

[Book TI.XI:1-44](#) A rain-bearing wind in winter.

[Book EII.1:68](#) A cloudy southerly bringing rain.

[Book EII.III:49-100](#) A late winter rain, melting the snow.

[Book EIV.XII:1-50](#) A warm wind.

Automedon

The charioteer of [Achilles](#), who according to [Virgil](#) (Aeneid II.476) later fought alongside Neoptolemus ([Pyrrhus](#)) Achilles' son.

[Book TV.VI:1-46](#) Loyal to Achilles.

Axenus

'Inhospitable' an adjective applied to [Pontus](#) (The Black Sea).

[Book TIV.IV:43-88](#) His place of exile.

Babylon

The ancient Mesopotamian capital of the Babylonians, in modern Iraq.

[Book EII.IV:1-34](#) Its heat.

Bacche

A Bacchante, one of the female followers of [Bacchus](#)-Dionysus, noted for their ecstatic worship of the god.

[Book TIV.I:1-48](#) They celebrated the rites on Mount [Ida](#), ululating, shrieking wildly, in ecstatic dances.

[Book TV.III:1-58](#) The female followers of Bacchus.

Bacchus, Dionysus

The god [Dionysus](#), the 'twice-born', the god of the vine. The son of [Jupiter](#)-Zeus and [Semele](#). His worship was celebrated with orgiastic rites borrowed from [Phrygia](#). His female followers are the [Maenades](#). He carries the *thyrsus*, a wand tipped with a pine-cone, the [Maenads](#) and [Satyrs](#) following him carrying ivy-twined fir branches as *thyrsi*. (See Caravaggio's painting – Bacchus – Uffizi, Florence) He was equated by the Romans with [Liber](#) the fertility god. See Euripides' *Bacchae*. Also called Lenaeus, 'of the winepress'.

[Book TI.VII:1-40](#) The ivy-crowned god.

[Book TI.X:1-50 Dionysopolis](#) named for him.

[Book TII:361-420](#) Son of Semele.

[Book TIV.I:1-48](#) His *thyrsus* wand. A god of inspiration.

[Book TV.III:1-58](#) His feast of the Liberalia on March 17th is the occasion for this poem. He was born prematurely, and then a second time after being nourished sewn into [Jupiter](#)-Zeus's thigh. The evergreen ivy was sacred to Bacchus-Dionysus. Ovid mentions elements of his myth, his mother Semele, the antipathetic [Lycurgus](#) and [Pentheus](#) punished for denying his worship, his rescue of [Ariadne](#), and his identification with Liber.

[Book EII.V:41-76](#) The *thyrsus* as a symbol of inspiration from the god. Here apparently poetic inspiration.

[Book EII.IX:1-38](#) [Book EIV.II:1-50](#) God of the grape, and the vine. Falernian wine was prized.

[Book EIV.VIII:49-90](#) He was celebrated in India through which he conducted a triumphal procession.

[Ibis:465-540](#) Nursed by Persephone and by the nymphs of Mount Nysa.

Bassus

An iambic poet and member of Ovid's circle, otherwise unknown, though he could be the Bassus of Propertius I.4.

[Book TIV.X:41-92](#) Mentioned.

Basternae

A Germanic or Celtic people living along the [Danube](#) from the Carpathians to the [Black Sea](#).

[Book TII:155-206](#) They held the land on the border of the Roman area.

Bato

A Dalmatian, chieftain of the Daesitiatae, who fought against [Rome](#) AD 6-9. He obtained immunity and was allowed to live in Ravenna.

[Book EII.I:68](#) A captive in [Tiberius](#)'s Pannonian triumph.

Battiades

[Callimachus](#) the poet, a descendant of Battus.

[Book TII:361-420](#) His love poetry.

[Book TV.V:27-64](#) A lost reference in his works.

[Ibis:41-104](#) Ovid used a poem of Callimachus as a model and adopted the name of [Ibis](#) for his enemy.

Battus

[Ibis:541-596](#) A countryman changed by [Mercury](#) into a flint (touchstone, the ‘informer’) See Metamorphoses II:676

Belides

See [Danaides](#)

Bellerophon

He was entertained by Proetus King of Argos and rejected the advances of Stheneboea his hostess who falsely denounced him in revenge. The King gave him to Iobates to be killed, but Iobates not daring to kill him forced him to fight the fire-breathing [Chimaera](#) which he destroyed.

[Book TII:361-420](#) Brought near to death by Stheneboea.

Bessi

A [Thracian](#) people living on the upper [Hebrus](#). Distributed according to Strabo (7.5.12, C.318) along the southern slopes of the Haemus range, from the [Black Sea](#) as far as the Dardani north of Macedonia. They had a reputation as brigands.

[Book TIII. X:1-40 Book TIV.I:49-107](#) Ovid living among them.

Bistonii

A [Thracian](#) people of the Aegean coast around Abdera and Dicaea, and as far west as the Nestos. Used by [Ovid](#) and others as a term for the Thracians generally.

[Book TI.X:1-50 Ibis:365-412 Thrace](#). Ovid sailed from [Samothrace](#) to the Bistonian shore to continue his journey.

[Book EI.II:101-150](#) Thracian horses.

[Book EI.III:49-94](#) Thracian spears.

[Book EII.IX:39-80 Cotys](#) king of Thrace.

[Book EIV.V:1-46](#) Thracian swords a threat.

Bittis

‘The Beloved.’ The wife of [Philetas](#) the poet.

[Book TI.VI:1-36](#) A loved wife.

[Book EIII.1:1-66](#) Ovid's wife will be as famous as she is.

Bootes

The constellation of the Waggoner, or Herdsman, or Bear Herd. The nearby constellation of Ursa Major is the Waggon, or Plough, or Great Bear. He holds the leash of the constellation of the hunting dogs, Canes Venatici. He is sometimes identified with Arcas son of [Jupiter](#) and [Callisto](#). Arcas may alternatively be the Little Bear. Contains the star Arcturus.

[Book TI.IV:1-28](#) The constellation sets in the stormy winter waters.

[Book TI.XI:1-44](#) Winter stars.

Boreas

The North Wind. Eurus is the East Wind, Zephyrus is the West Wind, and Auster is the South Wind. He was identified with [Thrace](#) and the north.

[Book TI.II:1-74](#) The warring of the winds.

[Book TIII. X:1-40](#) [Book TIII. X:41-78](#) [Book EIV.XII:1-50](#) The wintry north wind.

[Book TIII. XI:1-38](#) [Book TIV.VIII:1-52](#) [Book EIV.X:35-84](#) Associated with the Great Bear and the north.

[Book EI.V:43- 86](#) The North wind is less powerful by the time it reaches Rome.

Borysthenes

The Dneiper.

[Book EIV.X:35-84](#) A river running into the Black Sea.

Bosporus

The strait separating Europe and Asia Minor, connecting the [Black Sea](#) (Euxine) with the [Propontis](#) (Sea of Marmara). [Byzantium](#) on its west bank, Chalcedon on its east. It is distinguished as the [Thracian](#) Bosporus from the Cimmerian Bosporus in the Crimea the passage between the Black Sea (Euxine) and the Maeotic Lake (Sea of Azov).

[Book TII:253-312](#) [Juno](#) drove Io over the sea.

[Book TIII.IV:1-46](#) The southern limit for Ovid of the region round Tomis.

Briseis

Hippodameia, the daughter of Briseus of Lyrnesus, and the favourite slave of [Achilles](#), whom [Agamemnon](#) forced him to relinquish, initiating the famous quarrel described in the *Iliad*.

[Book TII:361-420](#) The quarrel described in the *Iliad*.

[Book TIV.I:1-48](#) Achilles saddened.

Broteas

[Ibis:465-540](#) A son of [Tantalus](#). He committed suicide in the flames because of his ugliness, or as some say on being driven mad by [Artemis](#).

Brutus (1)

Marcus Junius Brutus co-leader of the conspiracy to assassinate Julius Caesar, and a writer on philosophy and rhetoric.

[Book EII.I:1-36](#) A moralist and essayist on various subjects.

Brutus (2)

A friend addressed by [Ovid](#) who acted as his editor, otherwise unknown.

[Book TI.VII:1-40](#) Probably TI:VII is addressed to him. He acted as Ovid's editor and took responsibility for his works. Brutus issued the first three books of the *Tristia* on their completion.

[Book EII.I:1-36](#) This letter addressed to him explicitly.

[Book EIII.IX:1-56](#) This letter addressed to him explicitly.

[Book EIV.VI:1-50](#) This letter addressed to him explicitly.

Busiris

A king of Egypt who sacrificed strangers to [Jupiter](#), killed by [Hercules](#). He was the brother of [Antaeus](#) of Libya.

[Book TIII. XI:39-74](#) [Book EIII.VI:1-60](#) [Ibis:365-412](#) An example of cruelty.

Byblis

[Ibis:311-364](#) The daughter of Miletus, and Cyanee, twin sister of Caunus. The twins were noted for their beauty. Byblis fell in love with Caunus and wooed him incestuously. See Metamorphoses IX:439.

Byzantium

The city founded on the west side of the [Bosporus](#) in the mid 7th century BC. Renamed Constantinople (330AD by Constantine), and now named Istanbul (1457AD by the Ottoman Empire). The city now lies on both sides of the southern end of the Bosporus.

[Book TI.X:1-50](#) On the *Minerva*'s route.

Cacus

[Ibis:465-540](#) The three-headed giant who lived in a cave, stole [Hercules'](#) cattle, and was killed by him. The bellowing of the stolen bulls gave him away.

Cadmus

The son of the Phoenician king [Agenor](#), who searched for his sister [Europa](#) stolen by [Jupiter](#). The founder of (Boeotian) [Thebes](#). The father of [Semele](#).

[Book TIV.III:49-84](#) He rescued Semele's child, [Bacchus](#).

[Book EI.III:49-94](#) The founder of Thebes.

[Ibis:413-464](#) [Athene](#) commanded him to sow the teeth of the serpent (from the snake of the Castalian Spring, that he had killed) in the soil of Thebes. The Sparti or sown men were born from the soil, and they fought each other until only five were left.

[Ibis:465-540](#) Grandfather of [Pentheus](#).

Caesar

Ovid uses *Caesares*, the Caesars, of two or more members of the Imperial house.

[Book EI.IV:1-58](#) Here [Augustus](#) and [Tiberius](#) the heir apparent.

[Book EII.VI:1-38](#) [Book EIV.XV:1-42](#) The Imperial House.

Calamis, Calamus

An [Athenian](#) artist c.460BC famous for metalwork.

[Book EIV.I:1-36](#) Famous for his bronze horses.

Cales

Probably a Bithynian river south of Herakleia.

[Book EIV.X:35-84](#) A river running into the Black Sea.

Callimachus

The scholar and poet of [Alexandria](#) (c. 305-240BC) who claimed descent from Battus the founder of Cyrene in North Africa. He was admired by [Ovid](#), [Propertius](#) and [Catullus](#). He was a prominent member of the library of Alexandria under Ptolemy II Philadelphos, where he produced a catalogue (the *Pinakes*) of the library's holdings. His *Hymns* and fragments of *Aitia* etc survive.

[Book TII:361-420](#) Called [Battiades](#). His erotic epigrams?

[Book TV.V:27-64](#) A lost reference in his works.

[Book EIV.XVI:1-52](#) Imitated by [Proculus](#) a poet in Ovid's list of his lesser contemporaries.

Calliope

The [Muse](#) of epic poetry. The mother of [Orpheus](#).

[Book TII:547-578](#) [Ovid](#)'s Muse. Calliope often represents all the Muses, being the primal Muse.

[Ibis:465-540](#) The mother of Orpheus.

Callisto

A nymph of Nonacris in Arcadia, a favourite of Phoebe-[Diana](#). The daughter of [Lycaon](#), and descended from Atlas. [Jupiter](#) raped her and pregnant by him she was expelled from the band of Diana's virgin followers by Diana as Cynthia, in her Moon goddess mode. She gave birth to a son Arcas, and was turned into a bear by [Juno](#). Her constellation is the Great Bear.

[Book TI.XI:1-44](#) Her constellation, the Atlantian Bear.

[Book TII:155-206](#) Callisto is the Parrhasian virgin, [Parrhasia](#) being a name for Arcadia.

[Book TIII.IV:1-46](#) Her constellation, the [Erymanthian](#) Bear.

[Book TIII. XI:1-38](#) The Maenalitan Bear from Mount Maenalus in Arcadia.

[Book TIV.III:1-48](#) Ursa Major the Great Bear was used by the Greeks for navigation, as Ursa Minor the Little Bear was used by the Phoenicians. Both the circumpolar constellations can be used to find the location of the north celestial pole.

[Book EI.V:43- 86](#) [Book EIV.X:35-84](#) Ursa Major, also called the Wain.

[Ibis:465-540](#) Callisto the daughter of Lycaon.

Calvus

Gaius Licinius Macer Calvus (82-46?BC) the orator, poet and friend of [Catullus](#). He was a man of small stature with a fierce courtroom manner. As a poet he wrote epigrams, lampoons etc. His oratory was compared with Cicero's. Catullus called him the *salaputium disertum*, the 'eloquent manikin'

[Book TII:421-470](#) His love poetry.

Calydon

The town in Aetolia, a few miles inland. The site of the Calydonian Boar Hunt.

[Book EI.III:49-94](#) The birthplace of [Tydeus](#).

Calypso

The goddess who loved [Ulysses](#) and detained him on her island for a number of years. Odysseus was impatient to leave her. See [Homer](#)'s Odyssey.

[Book TII:361-420](#) Driven by passion for Ulysses. (Odyssey V:13).

[Book EIV.X:1-34](#) An easy time for Ulysses.

Camena

A Roman term for [Muse](#).

Camerinus

An Augustan epic poet, otherwise unknown.

[Book EIV.XVI:1-52](#) A poet in Ovid's list of his lesser contemporaries.

Campania

The region of southern Italy consisting of the coastal plain along the Tyrrhenian Sea, and mountains in the interior, and the Sorrento peninsula. Its modern capital is Naples.

[Book EIV.XV:1-42](#) Sextus [Pompey](#)'s land there.

Campus (Martis)

The great recreation ground of ancient [Rome](#), the Field of Mars, just outside the ancient city to the north-west along the [Tiber](#). Originally it was open pasture outside the city boundary (*pomerium*) in the bend of the Tiber south of the Pincian Hill and east of the Janiculum, used for army musters

and political assemblies. It took its name from the altar of [Mars](#) located there. It was encroached on by public buildings later including the Portico of Octavia and the Theatre of [Pompey](#), but still retained its function as a park and exercise ground.

[Book TV.I:1-48 Book EI.VIII:1-70](#) An extensive grassy plain. The gardens it faced were those of Agrippa and the Horti Pompeiani.

Canace

The daughter of [Aeolus](#), God of the Winds and Enarete. Her ill-fated love for her brother [Macareus](#) was the theme of Euripides' *Aeolus*.

[Book TII:361-420 Ibis:311-364](#) Her illicit love.

Capaneus

The son of Hipponeus and Astynome. One of the seven leaders who attacked [Thebes](#). He was killed by [Zeus](#)'s lightning bolt when attempting to scale the walls (or attack the Electra Gate). His wife [Evadne](#) threw herself into his funeral pyre.

[Book TIV.III:49-84](#) His wife did not disown him.

[Book TV.III:1-58](#) Driven from the wall by [Jupiter](#)-Zeus.

[Book TV.V:27-64](#) His wife's response to his fate brought about her fame.

[Book EIII.1:1-66](#) Made more famous by his fate.

[Ibis:465-540](#) Blasted by Jove's lightning.

Capella

An Augustan poet who wrote elegiac verse, otherwise unknown.

[Book EIV.XVI:1-52](#) A poet in Ovid's list of his lesser contemporaries.

Caphereus

A rocky promontory on the northern coast of [Euboea](#) where the Greek fleet came to grief while returning from [Troy](#).

[Book TI.I:70-128 Book TV.VII:1-68](#) A peril to the Greek fleet.

Capitolium

The southern summit of the Capitoline Hill of Rome, but used as a name for the whole Hill.

[Book TI.III:1-46](#) Ovid's house is located near the Capitol.

[Book EII.XI:1-28](#) The Temple of [Jupiter](#) there, identified with [Augustus](#).

[Book EIV.IX:1-54](#) The procession to the Capitol at the inauguration of a consul.

Carus

A friend of [Ovid](#)'s and a poet, who had charge of the education of [Germanicus](#)'s sons (Nero and Drusus III). Possibly also a pseudonym for another of his friends.

[Book TI.V:1-44](#) Carus is possibly the addressee of this poem based on the *carissime* in line 3, and the statement of tokens instead of a name in line 7.

[Book TIII.IV:1-46](#) Again possibly addressed to Carus based on the *care* in line 1.

[Book TIII.V:1-56](#) A third poem addressed to Carus based on this strong hint. The point may well be that Carus, the true name, is itself merely a pseudonym, which is likely considering the caution Ovid displayed in dragging his friends into his misfortunes.

[Book TIII.VI:1-38](#) *Carissime* here refers as we shall see to an old friend not the recent friend of TIII.V, so clearly every reference of this kind is not to the same pseudonymous Carus. Possibly here the influential [Cotta](#), close supporter of the Emperors, is meant.

[Book TV.IV:1-50](#) The use of *carior* and the remembrance of the tears shed over his disgrace is reminiscent of TIII.IV, see above, and suggests that TV:IV is addressed to the same friend.

[Book TV.VII:1-68](#) The use of *carissime* may again be significant, but note the comments above.

[Book EIV.XIII:1-50](#) Carus again addressed and his tutelage of Germanicus's sons mentioned.

[Book EIV.XVI:1-52](#) A poet in Ovid's list of his lesser contemporaries.

Caspios Aegisos

The founder of [Aegisos](#).

Cassandra

The daughter of [Priam](#) and Hecuba, gifted with prophecy by [Apollo](#), but cursed to tell the truth and not be believed. She was raped by Ajax the Lesser in the sanctuary of [Athene](#) at the Fall of [Troy](#) and then taken back to Greece by [Agamemnon](#) and killed there with him by [Clytemnestra](#) and [Aegisthus](#). (See Aeschylus: *The Agamemnon*)

[Book TII:361-420](#) Desired by Agamemnon.

Cassandreus

[Book EII.IX:39-80](#) Resembling Apollodorus the cruel lord of Cassandreia in Macedonia. Apollodorus was a democratic leader in the city in the Chalcidice peninsula, known in Thucydides' time as Potidaea. He seized power with the help of a band of Gaullish mercenaries and ruled from c279-276BC.

[Ibis:413-464](#) His fate.

Castor

The son of [Tyndareus](#) of Sparta and Leda, and twin brother of [Pollux](#).

The brothers of Helen. Castor was an expert horseman, Pollux a noted boxer. They came to be regarded as the protectors of sailors, and gave their names to the two major stars of the constellation Gemini, The Twins.

[Book TI.X:1-50](#) Worshipped on [Samothrace](#).

[Book TIV.V:1-34](#) His affection for his brother. Note that Ovid's naming of these gods is consistent with the shipwreck imagery earlier in the poem.

[Book EII.II:75-126](#) Their temple in the Forum was close to that of the deified Julius Caesar. It was rebuilt by [Tiberius](#) in AD6 and dedicated in his and his brother [Drusus](#) the Elder's names.

[Book EII.XI:1-28](#) Uncle to [Hermione](#), daughter of his sister Helen.

Cato

Gaius Valerius Cato (not the more famous Marcus Porcius Cato), the Roman grammarian and poet an older contemporary of [Catullus](#), and influential as a teacher. He was a rhetorician known as 'the Latin Siren'. He flourished at Rome in the second half of the 1st century BC. Though at one time wealthy he ended his life in poverty.

[Book TII:421-470](#) His light verse.

Catullus

Caius Valerius Catullus the Roman lyric poet (c.87-c54BC) the lyric and iambic poet and leading exponent of the neoteric movement with its emphasis on technique and allusiveness, following the poetry of Hellenistic [Alexandria](#). His erotic verse was addressed to [Lesbia](#), probably Clodia Metella, the sister of Publius Clodius Pulcher, and wife of Quintus

Metellus Celer. Catullus also wrote epithalamia, epigrams and at least one epyllion, the *Marriage of Peleus and Thetis*.

[Book III:421-470](#) His erotic and explicit verse.

Cayster

The major river of Lydia in Asia Minor, with its mouth near Ephesus and its sources in the Tmolus mountains.

[Book TV.I:1-48](#) Noted for its swans, which [Homer](#) and many others mention (Iliad II:449). They were said (falsely) to sing their own death song. See Ovid's Metamorphoses XIV:429.

Celsus

One of Ovid's closest friends. Possibly Albinovanus Celsus addressed by [Horace](#) (Epistle I.8) as [Tiberius](#)'s companion and secretary in 20BC and whom he accuses of plagiarism (Epistle I.13).

[Book EI.IX:1-56](#) [Cotta](#) writes to [Ovid](#) concerning Celsus' death.

Cenchreæ

The eastern port of [Corinth](#) on the Saronic Gulf, and the main Asian trade harbour. It was linked with the Gulf of Corinth by the slipway, the *diolkos*, on which boats could be winched across the Isthmus.

[Book TI.IX:1-50](#) The harbour of Corinth where [Ovid](#) embarked for [Samothrace](#).

Centaurs

Creatures, half-man and half-horse living in the mountains of [Thessaly](#), hence called *biformes, duplex natura, semihomines, bimembres*.

They were the sons of Ixion, and a cloud, in the form of [Juno](#). Invited to the marriage feast of [Pirithoüs](#) and [Hippodamia](#), Eurytus the Centaur precipitated a fight with the Lapithae.

[Book TIV.VII:1-26](#) Ovid sceptically lists the 'unbelievable' myths that he would have to believe in first before he could believe in this friend's disloyalty.

[Ibis:365-412](#) The Centaurs [Nessus](#) and [Eurytion](#).

Ceraunia, Acroceraunia

The dangerous headland on the Adriatic Coast of [Illyria](#) and Epirus.

[Book EII.VI:1-38](#) A symbolic place of danger.

Cerberus

The three-headed watchdog of Hades.

[Book TIV.VII:1-26](#) Ovid sceptically lists the ‘unbelievable’ myths that he would have to believe in first before he could believe in this friend’s disloyalty.

Cercyon

[Ibis:365-412](#) A brigand who wrestled with travellers and crushed them to death. He was served in the same way by [Theseus](#), to [Ceres](#) great delight.

Ceres

The Corn Goddess. The daughter of Saturn and Rhea, and [Jupiter](#)’s sister. As Demeter she is represented in the sky by the constellation and zodiacal sign of Virgo, holding an ear of wheat, the star Spica. It contains the brightest quasar, 3C 273. (The constellation alternatively depicts Astraea.) The worship of her and her daughter Persephone, as the Mother and the Maiden, was central to the Eleusinian mysteries, where the ritual of the rebirth of the world from winter was enacted. Ceres was there a representation of the Great Goddess of Neolithic times, and her daughter her incarnation, in the underworld and on earth. Her most famous cult in [Rome](#) was on the Aventine, and dated from the 5th century BC.

[Book III:253-312](#) She lay with [Iasion](#) in the ‘thrice-ploughed’ field.

[Book EII.IX:1-38](#) Pregnant sows ritually sacrificed to her.

[Book EIII.VIII:1-24](#) Grain and bread are ‘gifts of Ceres’.

[Ibis:251-310](#) Her rites were the Eleusinian mysteries. The reference is obscure.

[Ibis:365-412](#) Her delight at the death of [Cercyon](#).

[Ibis:413-464](#) The mother of [Plutus](#).

Chaos

The source and state of the Universe at its creation. See Ovid’s Metamorphoses Book I.

[Book EIV.VIII:49-90](#) Known of through the poets.

Charybdis

The whirlpool between Italy and [Sicily](#) in the Messenian straits. Charybdis was the voracious daughter of Mother Earth and [Neptune](#), hurled into the sea, and thrice, daily, drawing in and spewing out a huge volume of water. See [Homer](#)'s Odyssey Book XII.

[Book TV.II:45-79](#) Ovid calls the whirlpool Zanclean, from Zancle the ancient name for the city of Messina.

[Book EIV.X:1-34](#) Not as bad as the threat from [Thracian](#) tribes.

[Book EIV.XIV:1-62](#) Preferable to Pontus.

[Ibis:365-412](#) Ulysses' men caught in the whirlpool.

Chimaera

A fire-breathing monster with a lion's head, she-goat's body and serpent's tail. Its native country is Lycia (or Caria) in Asia Minor.

[Book TII:361-420](#) Defeated by [Bellerephon](#).

[Book TIV.VII:1-26](#) Ovid sceptically lists the 'unbelievable' myths that he would have to believe in first before he could believe in this friend's disloyalty.

Chiron

One of the [Centaurs](#), half-man and half-horse. He was the son of Philyra and Saturn. Phoebus [Apollo](#) took his newborn son [Aesculapius](#) to his cave for protection since he was skilled in hunting, music, medicine and gymnastics. He is represented in the sky by the constellation Centaurus, which contains the nearest star to the sun, Alpha Centauri. The father of Ocyroë, by Chariclo the water-nymph. He was begotten by Saturn disguised as a horse. His home is on Mount [Pelion](#). [Achilles](#) was his pupil.

[Book EIII.III:1-108](#) He taught Achilles.

Cilicia

[Ibis:163-208](#) The southeast coastal region of Asia Minor, incorporated into the Empire from 67BC when [Pompey](#) suppressed the endemic piracy of the coastal area. Famous for its saffron, derived from crocus flowers.

Cimbri

The Teutonic horde defeated by [Marius](#).

[Book EIV.III:1-58](#) Marius defeated the Cimbri and Teutones at Aquae Sextiae and Vercellae in 102-1BC.

Cimmerii

[Book EIV.X:1-34](#) A people living between the [Danube](#) and the [Don](#). Ovid calls the region of Tomis ‘Cimmerian’. Also a fabled people who were said to live in caves in perpetual darkness, ‘beyond the north Wind.’ See Ovid’s Metamorphoses Book XI:573-649 where their country is the home of Somnus, Sleep.

Cinna

Gaius Helvius Cinna, the neoteric poet and friend of [Catullus](#) and a student of Valerius Cato. His epyllion *Zmyrna* described the incest between [Myrrha](#) and her father Cinyras. He also wrote light verse. Mistaken for one of the conspirators, the praetor Lucius Cornelius Cinna, after Julius Caesar’s assassination, he was killed by the mob. See Shakespeare’s *Julius Caesar*.

[Book TII:421-470](#) His dubious light verse.

Cinyphus

The river Cinyps of North Africa flowing into the sea near the [Syrtes](#). In the Metamorphoses [Medea](#) uses one of its water snakes as an ingredient for her magic potion. Ovid also gives it as Juba’s place of origin.

[Book EII.VII:1-46](#) The fertile fields alongside.

[Ibis:209-250](#) Cursed soil.

Circe

The sea-nymph, daughter of [Sol](#) and Perse, and the granddaughter of Oceanus. (Kirke or Circe means a small falcon) She was famed for her beauty and magic arts and lived on the ‘island’ of Aeaea, which is the promontory of Circeii. (Cape Circeo between Anzio and Gaeta, on the west coast of Italy, now part of the magnificent *Parco Nazionale del Circeo* extending to Capo Portiere in the north, and providing a reminder of the ancient Pontine Marshes before they were drained: rich in wildfowl and varied tree species.) Cicero mentions that Circe was worshipped religiously by the colonists at Circei. (‘On the Nature of the Gods’, Bk III 47)

(See John Melhuish Strudwick’s painting – Circe and Scylla – Walker Art Gallery, Sudley, Merseyside, England: See Dosso Dossi’s painting - Circe and her Lovers in a Landscape- National gallery of Art, Washington)

She transformed [Ulysses](#)'s men into beasts. Mercury gave him the plant *moly* to enable him to approach her. He married her and freed his men, staying for a year on her island. (*Moly* has been variously identified as 'wild rue', wild cyclamen, and a sort of garlic, *allium moly*. John Gerard's Herbal of 1633 Ch.100 gives seven plants under this heading, of which the third, *Moly Homericum*, is he suggests the *Moly* of Theophrastus, Pliny and [Homer](#) – Odyssey XX – and he describes it as a wild garlic). Circe was the mother by Ulysses of Telegonus.

[Book TII:361-420](#) Driven by passion for Ulysses. (Odyssey X:133).

[Book EIII.1:105-166](#) [Ibis:365-412](#) A witch able to transform men into beasts.

Circus Maximus

The huge circus in Rome between the Palatine and Aventine Hills used for pageants races etc.

[Book TIV.IX:1-32](#) Ovid refers to a Circus, not necessarily this one, and describes the preparations for a bullfight.

[Book EI.IV:1-58](#) A horse-racing venue.

Ciziges

A tribe living near the Danube.

[Book TII:155-206](#) A tribe of the [Danube](#) region.

Claudia

The Roman woman, Claudia Quinta, a Vestal Virgin, who was accused of unchastity, but fulfilled the oracle and showed herself a pure woman by freeing the stranded ship containing the image of [Cybele](#) that had stuck on the mud when arriving at Ostia in 204BC.

[Book EI.II:101-150](#) She was superior to her reputation.

Clodia (Via)

A major Road in [Rome](#).

[Book EI.VIII:1-70](#) Mentioned. The junction with the [Via Flaminia](#) near the Milvian Bridge where Ovid had a small estate.

Clotho

One of the three [Fates](#). Clotho spins the thread. Lachesis measures it. Atropos wields the shears.

[Ibis:209-250](#) She spins [Ibis](#)'s fate.

Clytaemnestra, Clytaemestra, Clytemnestra

The wife of [Agamemnon](#), daughter of [Tyndareus](#) of Sparta, and Leda. Sister or half-sister of Helen, and of the [Dioscuri](#). Mother of [Orestes](#), [Electra](#) (Laodice), and [Iphigenia](#). She conspired with her lover [Aegisthus](#) to murder Agamemnon. She was in turn killed by her son Orestes.

[Book TII:361-420](#) Tragedy caused by her adultery and the consequent events.

[Book EIII.1:105-166](#) Conspired to murder her husband.

Colchi

A tribe living near the Danube.

[Book TII:155-206](#) A tribe of the [Danube](#) region.

Colchis

The region at the eastern end of the [Black Sea](#), south of the Caucasus. Its King was [Aeetes](#), and it was the home of [Medea](#). Its main river the [Phasis](#), was a trade route to central Asia. Medea is called 'the Phasian'. Colchis was noted for timber, linen, hemp, pitch and gold-dust.

[Book III. IX:1-34](#) Home of Aeetes and Medea.

[Book EI.III:49-94](#) Its waters sailed by the [Argonauts](#).

Coralli

A [Moesian](#) tribe living near the [Danube](#).

[Book EIV.II:1-50](#) [Book EIV.VIII:49-90](#) A blonde-haired tribe of the area.

Corinna

The unknown heroine of Ovid's *Amores*.

[Book TIV.X:41-92](#) Ovid claims here that Corinna was sung throughout the City, and that he did not use her real name, suggesting that she was in fact a real and well-known person. The name Corinna refers back to the ancient Greece poetess (fourth century BC?) who claimed to have rivalled Pindar. This suggests a girl learned in verse. From this and a possible later identification of [Julia the Younger](#) and the [Muse](#), I would suggest the

speculation, without any evidence, that Corinna was Julia. I don't suggest any direct affair between Ovid and Julia, merely that she was at least his literary pretext.

Corinth

The city north of Mycenae, on the Isthmus between Attica and the Argolis. Built on the hill of Acrocorinth, it and Ithome were 'the horns of the Greek bull', whoever held them held the Peloponnese. It controlled both land and sea trade between Northern Greece and the Peloponnese and, by means of the famous slipway or *diolkos*, between the Saronic and Corinthian Gulfs. It sided with Sparta against Athens during the Peloponnesian War. It was destroyed by the Roman general Mummius in 146BC and rebuilt by Julius Caesar in 44BC as a Roman colony.

[Book TI.X:1-50](#) The harbour of Corinth on the Saronic Gulf was [Cenchreæ](#).

[Book III.VIII:1-42](#) Medea fled from there.

Cornificius

A Roman erotic poet, possibly Quintus Cornificius friend of [Catullus](#) and Cicero, proscribed by the second Triumvirate, and killed defending his province of Africa Nova in 42BC.

[Book III:421-470](#) His light verse.

Coroebus

[Ibis:541-596](#) He destroyed the Harpy, Poene, visited on Argos by [Apollo](#) after [Crotopus](#)'s crime of killing [Linus](#) and [Psamathe](#). A plague then descended on the Argolis, which was ended by Corobeus confessing to his act at [Delphi](#), and being sent out to build a temple to Apollo wherever the sacred tripod he was carrying fell to earth.

Cotta Maximus

Marcus Aurelius Cotta Maximus Messalinus (called Maximus or Cotta Maximus, and born not earlier than 24BC, possibly in 14BC) consul 20AD, the younger son of [Messalla](#), brother of [Messalinus](#), and patron and 'friend' of [Ovid](#). A poet and orator, condemned by Tacitus (*Annals*:6.5-6.7) for his extravagant life-style, his shameful behaviour, and his servility, he was a supporter of [Tiberius](#), and was successfully defended by him when

prosecuted in 32AD, for accusing Gaius Caligula of homosexuality, ridiculing a banquet to the late Julia Augusta as a funeral feast, and boasting of Tiberius's protection when he went to law. Pliny (*Historia Naturalis*:10.52) describes him as an extravagant gourmet. Juvenal (5.109, 7.94) makes him a patron of the arts. (Tacitus apart, he probably behaved no differently than any member of the Caesars' inner group of supporters, and appears to have been a continuing supporter of Ovid. Those who think he didn't do enough for the poet probably overestimate his power, and underestimate the distaste for Ovid's error at court.)

[Book TIV.V:1-34](#) This poem probably addressed to Cotta, given its consistency with other poems to Cotta (Ex Ponto I:V,IX and II:III,VIII and III:II,V), the mention of the blood brother, and the content of the preceding poem, probably addressed to [Messalinus](#).

[Book TV.IX:1-38](#) The imagery of shipwreck again and the perceived high rank of the recipient, who wishes to be strictly anonymous, suggests that as above this poem may be to Cotta.

[Book EI.V:1-42](#) Explicitly addressed to Cotta.

[Book EI.VII:1-70](#) Brother to Messalinus. Ovid stresses the relationship with him.

[Book EI.IX:1-56](#) Explicitly addressed to Cotta. He may have acted as a patron to [Celsus](#) in his literary efforts.

[Book EII.III:1-48](#) Explicitly addressed to Cotta. Ovid claims that Cotta accepted he had only made a mistake and not committed a crime.

[Book EII.VIII:1-36](#) Explicitly addressed to Cotta thanking him for sending likenesses of the Imperial family.

[Book EIII.II:1-110](#) Explicitly addressed to Cotta. [Iphigenia](#) in Tauris.

[Book EIII.V:1-58](#) Explicitly addressed to Cotta. Compliments on his eloquence.

[Book EIV.XVI:1-52](#) A poet and patron of poets in Ovid's list of his lesser contemporaries.

Cotys

Several so-named Kings of [Thrace](#). Cotys IV, son of Rhoemetalces I, was ruler at the time of Ovid's exile. He shared Thrace with his uncle Rhescuporis, when [Augustus](#) divided the kingdom in 12AD. He was cultivated and Romanised. He was deposed and killed by his uncle in 19AD after Ovid's death. (Rhoemetalces had been supported by Augustus,

Marcus Lollius providing military help, and Rome later had helped drive the Sarmatians back across the Danube).

[Book EII.IX:1-38](#) This poem addressed to him explicitly.

Croesus

King of Lydia (c560-546BC), famed for his wealth. He was defeated and captured by Cyrus of Persia at the taking of Sardis.

[Book TIII.VII:1-54](#) An example of wealth.

[Book EIV.III:1-58](#) Rescued by his conqueror from the pyre (Herodotus 1.86)

Crotopus

[Ibis:541-596](#) The Argive father of [Psamathe](#) who killed her son [Linus](#).

Cupido, Cupid, see [Amor](#)

[Book TIV.X:41-92](#) The love-god and his arrows.

[Book EI.IV:1-58](#) The god of love helped [Jason](#).

Cyane

A fountain nymph of [Sicily](#) whose stream flows into the River [Anapis](#), near [Syracuse](#). She was loved by Anapis and wedded him. She obstructed Dis in his abduction of Proserpine and Dis opened up a way to Tartarus from the depths of her pool.

[Book EII.X:1-52](#) Visited by [Ovid](#) and [Macer](#).

Cyaneae Insulae, Symphlegades

The Greek Symplegades, the ‘clashing rocks’. Two rocky islands at the entrance to the [Euxine](#) Sea in the [Bosphorus](#) channel, clashing rocks according to the fable, crushing what attempted to pass between them. The [Argo](#) had to avoid them. With [Athena](#)’s help the Argonauts passed through after which the rocks ceased to clash.

[Book TI.X:1-50](#) On the route of the *Minerva*.

Cybele, Rhea

The Phrygian great goddess, Magna Mater, the Great Mother, personifying the earth in its savage state, worshipped in caves and on mountaintops. Merged with Rhea, the mother of the gods. Her consort was Attis, slain by

a wild boar like Adonis. His festival was celebrated by the followers of Cybele, the Galli, or Corybantes, who were noted for convulsive dances to the music of flutes, drums and cymbals, and self-mutilation in an orgiastic fury. Her worship was introduced at [Rome](#) in 204BC. She wore a many-turreted crown, and is often represented with many breasts.

[Book TII.I:1](#) Identified with [Ops](#) the Roman goddess of plenty.

[Book EI.I:37-80](#) Worshipped to the sound of flutes, pipes and horns.

[Ibis:413-464](#) Worshipped with ecstatic self-mutilation.

Cychreus

[Ibis:251-310](#) The first king of Salamis, in some versions of myth the grandfather of Telamon. He killed, bred, or was killed by a serpent in various mythological variants. He is said to have appeared to the Greek fleet at the Battle of Salamis as a snake.

Cyclades

The ‘Encircling Isles’ The chain of islands centred on [Delos](#) in the Aegean Sea, Naxos, Paros and Andros being the largest.

[Book TI.XI:1-44](#) [Ovid](#) passed them on his journey into exile.

Cyclopes

A race of giants living on the coast of [Sicily](#) of whom Polyphemus, blinded by [Ulysses](#), was one. They had a single eye in the centre of their foreheads. They forged [Jupiter](#)’s lightning-bolts, using [Etna](#)’s fires.

[Book EIV.X:1-34](#) The encounter with Ulysses.

Cycnus

[Ibis:413-464](#) The son of [Apollo](#) and Hyrie, a great hunter of Tempe. He is turned into a swan when he attempts suicide to spite Phylus by diving into a lake, thereafter called the Cycnean Lake. Ovid gives a variant myth here. See Metamorphoses VII:350

Cydippe

The lover of [Acontius](#).

[Book TIII. X:41-78](#) The place devoid of fruit-trees.

Cynapses

A river with unknown location.

Book EIV.X:35-84 A river running into the Black Sea.

Cyzicus

The [Milesian](#) colony founded in 756 BC situated on the island of Arctonessus in the [Propontis](#) (Sea of Marmara) and linked to the mainland by a sandy isthmus. It was famous for its electrum coinage (*staters*) known as ‘Cyzicenes’. It was held for Rome against Mithridates in 74BC, the siege being raised by Lucullus, had a superb temple of Hadrian, and was ultimately destroyed by earthquakes. The uninhabited site is now known as *Bal-Kiz*.

Book TI.X:1-50 On the *Minerva*’s route. According to myth it was founded by the Argonaut Aeneus from Haemonia.

Daedalus

The mythical Athenian architect who built the Labyrinth for King Minos of Crete, laid out the ‘dancing floor’ of Cnossos, and created the artificial wooden cow with which Pasiphae wooed the Bull from the Sea. (See Michael Ayrton’s extended series of sculptures, bronzes, and artefacts celebrating Daedalus, [Icarus](#) and the [Minotaur](#)). He made wings of bee’s-wax and feathers to escape from Crete. Warning Icarus, his son, to follow him in a middle course, they flew towards Ionia. Between [Samos](#) and Lebinthos Icarus flew too high, the wax melted, and he drowned in the Icarian Sea and was buried on the island of Icaria. He had previously caused the death of Talos, his nephew, the son of his sister Perdix, through jealousy throwing him from the Athenian citadel, but Pallas [Athene](#) changed the boy into the partridge, *perdix perdix*. He found sanctuary in [Sicily](#) (after reaching Cumae, where he built the temple of [Apollo](#)), at the court of King Cocalus who defended him from Minos. (He threaded the spiral shell for King Cocalus, a test devised by Minos, and made the golden honeycomb for the goddess at Eryx. See Vincent Cronin’s book on Sicily – The Golden Honeycomb.). His name was synonymous with ingenuity, invention and technical skill. See Ovid’s Metamorphoses Book VIII.

Book TIII.IV:1-46 Book TIII.VIII:1-42 Made the wings of wax and feathers.

Dalmatia

A Roman province bordering the eastern shore of the Adriatic.

Book EII.II:75-126 Separated out from Roman Illyricum after the Pannonian War.

Damasicthon

Ibis:541-596 Possibly Damasicthon son of Kodros, the Ionian.

Danae

The mother of Perseus by Jupiter, and daughter of Acrisius, King of Argos. She was raped by Jupiter in the form of a shower of gold, while imprisoned in a brazen tower by Acrisius, who had been warned by an oracle that he would have no sons but that his grandson would kill him. (See Titian's painting, Museo del Prado, Madrid: See the pedestal of Benvenuto Cellini's Perseus bronze, Loggia dei Lanzi, Florence, depicting Danaë with the child Perseus: See Jan Gossaert called Mabuse's panel – Danaë – in the Alte Pinakothek, Munich)

Book TII:361-420 Raped by Jupiter.

Danaides, Belides

The fifty daughters of Danaüs, granddaughters of Belus, king of Egypt.

They were forced to marry their cousins, the fifty sons of Aegyptus, and, with one exception, Hypermnestra, who saved the life of Lynceus because he preserved her virginity, killed them on their wedding night. The others were punished in Hades by having to fill a bottomless cistern with water carried in leaking sieves.

Book TIII.I:47-82 The figures of Danaus and his daughters in the temple of Apollo built by Augustus on the Palatine, in which he also established a library.

Book EIII.1:105-166 Murderesses.

Ibis:163-208 Ibis:311-364 Their crime and punishment.

Danaus, Danaan

A term originally applied to the people of Argos but later a general term meaning Greek. BookEIV.VII:41 etc.

Danuvius, Danube, Hister

The great river of south-eastern Europe, running from Germany to its mouth on the west coast of the [Black Sea](#) some seventy miles north of Tomis. Ovid generally prefers the name Hister rather than Danuvius.

[Book TII:155-206 Tomis](#) (Constantza) is south of the Danube estuary.

Dardania

A town, and region, on the Asian shore of the [Hellespont](#). The [Trojans](#) are often referred to as Dardanians.

[Book TI.X:1-50](#) Founded by Dardanus, [Zeus](#)'s son by the [Pleiad](#) Electra, a native of Arcadian Pheneus. He married Chryse the daughter of Pallas.

[Book III.V:1-56 Priam](#), King of Troy is a Dardanian.

Dareus, Darius

Darius III, King of Persia (d 330 BC). He was defeated by [Alexander](#) the Great at Issus. Alexander subsequently gave Darius rites of burial after he had been murdered by his own kin.

[Book III.V:1-56](#) Alexander showed magnanimity in victory.

[Ibis:311-364](#) Ovid may intend Darius III (not the second, who was not historically significant) Codomannus, defeated by Alexander at the Issus in 333BC and Gaugamela in 331BC, and subsequently murdered by the satrap Bessus. The incident referred to is unclear.

Deianira

The daughter of Oeneus, king of Calydon, hence called Calydonis, and the sister of Meleager. She was wooed by [Hercules](#) and Achelouüs. She married Hercules, and was raped by Nessus, the Centaur. Trying to revive Hercules love for her she unwittingly gave him the shirt of Nessus soaked in the poison of the Hydra. (See Pollaiuolo's painting – The Rape of Deianira – Yale University Art Gallery) Hyllus was her son by Hercules. (See Sophocles *Trachiniae*)

[Book TII:361-420](#) Wife of Hercules, and in love with him.

Deidamia

The daughter of Lycomedes, King of the Dolopians, on Scyros. She was the mother of Neoptolemus ([Pyrrhus](#)) by [Achilles](#), after Achilles was hidden on the island to avoid his being drafted for [Troy](#).

[Book TII:361-420](#) Loved by Achilles.

Delos, Delia tellus

The Greek island in the Aegean, one of the Cyclades, birthplace of, and sacred to, [Apollo](#) (Phoebus) and [Diana](#) (Phoebe, Artemis), hence the adjective Delian. Its ancient name was Ortygia. A wandering island it gave sanctuary to [Latona](#) (Leto). Having been hounded by jealous [Juno](#) (Hera), she gave birth there to the twins Apollo and Diana, between an olive tree and a date-palm on the north side of Mount Cynthus. (Pausanias VIII xlvi, mentions the sacred palm-tree, noted there in Homer's Odyssey 6, 162, and the ancient olive.) Delos then became fixed in the sea. In a variant she gave birth to Artemis-Diana on the islet of Ortygia nearby.

[Book EIV.XIV:1-62](#) Kind to Latona.

[Ibis:465-540](#) Diana's island. Possibly Ovid is referring obscurely to the Delian league and its sacking of the island of Thasos, which because of its gold mines was a source of riches.

Delphi

The site of the oracle of [Apollo](#) in Phocis, on the lower slopes of Parnassus overlooking the Pleistos valley. Phoebus Apollo is therefore called Delphicus. The navel stone in the precinct at Delphi was taken as the central point of the known world. It continued as a shrine, diminishing in importance, until closed by Theodosius in 390AD.

[Book TIV.VIII:1-52](#) The oracle.

Demodocus

[Ibis:251-310](#) The blind Greek bard who entertains the guests in [Alcinous'](#) palace in Phaeacia in [Homer's Odyssey VIII](#).

Dexamenus

[Ibis:365-412](#) King of Olenus. [Hercules](#) rescued his daughter Mnesimache from the Centaur [Eurytion](#), the king's son-in-law.

Dexithea

[Ibis:465-540](#) The Telchines, mythical craftsmen and wizards living on Ceos, angered the gods by blighting the fruits of the earth. Zeus and Poseidon (or Apollo) destroyed the island and its population, but spared Dexithea and her sisters, daughters of Damon (or Demonax), the chief of

the Telkhines, because Macelo, Dexithea's sister, had entertained the two gods. Macelo's husband offended the gods, and they were both destroyed.

Diana, Artemis

Daughter of [Jupiter](#) and [Latona](#) (hence her epithet Latonia) and twin sister of [Apollo](#). She was born on the island of Ortygia which is [Delos](#) (hence her epithet Ortygia). Goddess of the moon and the hunt. She carries a bow, quiver and arrows. She and her followers are virgins. She is worshipped as the triple goddess, as Hecate in the underworld, [Luna](#) the moon, in the heavens, and Diana the huntress on earth. (Skelton's 'Diana in the leaves green, Luna who so bright doth sheen, Persephone in hell') [Callisto](#) is one of her followers. (See Luca Penni's – Diana Huntress – Louvre, Paris, and Jean Goujon's sculpture (attributed) – Diana of Anet – Louvre, Paris.) She was worshipped at the sacred grove and lake of Nemi in Aricia, as Diana Nemorensis, and the rites practised there are the starting point for Frazer's 'The Golden Bough' (see Chapter I et seq.) She hid [Hippolytus](#), and set him down at Aricia (Nemi), as her consort Virbius. The Romans identified the original Sabine goddess Diana with the Greek Artemis and established her cult on the Aventine. Strabo mentions the connection of the cult of Aricia with the Tauric Chersonese (5.3.12, C.239)

[Book TII:77-120](#) [Ibis:465-540](#) [Actaeon](#) saw her naked, bathing in a pool, and was changed to a stag, and torn to pieces by the hounds for unwittingly being present.

[Book TIV.IV:43-88](#) [Book EI.II:53-100](#) [Book EIII.II:1-110](#) [Ibis:365-412](#)

The Diana of the [Tauric](#) Chersonese was worshipped with human sacrifice. Strabo (7.4.2) locates her temple at Heracleia Pontica near modern Sevastopol, and Herodotus (4.103) describes the sacrifice.

[Book EI.I:37-80](#) Possibly the Diana of Ephesus is meant. Ovid implies no alms collecting was allowed the priestesses and prophets of the goddess.

[Book EII.III:1-48](#) This suggests a reference to the ritual prostitution of the followers of Diana at Ephesus and elsewhere.

[Ibis:465-540](#) [Delos](#) was her island.

[Ibis:541-596](#) Her pack of hounds. [Cerberus](#) was an incarnation of Hecate, a mask of Diana.

Diogenes

The Greek philosopher of [Sinope](#) (412-322 BC) who founded the philosophical sect of Cynics. Influenced by Antisthenes he claimed total freedom and self-sufficiency for the individual, and had a disregard for social conventions.

[Book EI.III:49-94](#) Exiled to [Attica](#).

Diomedes (1)

The son of Tydeus King of Argos, and a Greek hero in the [Trojan](#) War. He aided [Ulysses](#) against Rhesus and Palamades, and with him brought [Philoctetes](#) and his bow (that of [Hercules](#)) from [Lemnos](#).

[Book EII.II:1-38](#) He wounded [Venus](#) and [Mars](#) in the Trojan War.

Diomedes (2)

The [Thracian](#) King of the [Bistones](#) who fed his horses on human flesh. Their capture formed [Hercules](#)'s eighth labour.

[Book EI.II:101-150](#) [Ibis:365-412](#) An example of cruelty.

Dionysius

Dionysius II, the Younger, the tyrant of [Syracuse](#) (in 367-356, and 347-344 BC) who was a patron of writers and philosophers and was taught briefly by Plato. He opened a school at Corinth after his expulsion.

[Book EIV.III:1-58](#) Ejected from the fortress of Ortygia by Timoleon, and ended as a schoolteacher in [Corinth](#).

Dionysopolis

A town on the [Moesian](#) coast of the [Pontus](#), south of [Tomis](#). Earlier known as Krounai, 'the springs'. Now *Balchik* (40 kilometres north of *Varna*).

[Book TI.X:1-50](#) On the *Minerva*'s course.

Dionysus, see [Bacchus](#)

Dirce

[Ibis:465-540](#) The wife of [Lycus](#), King of [Thebes](#), who mistreated her niece Antiope. Antiope was rescued by her sons Amphion and Zethus who tied Dirce to the horns of a wild bull and set it loose.

Dodona

The town in Epirus in north western Greece, site of the Oracle of [Jupiter](#)-Zeus, whose responses were delivered by the rustling of the oak trees in the sacred grove. (After 1200BC the goddess Naia, worshipped there, who continued to be honoured as Dione, was joined by Zeus Naios. The sanctuary was destroyed in 391AD.)

[Book TIV.VIII:1-52](#) The oracle.

Dolon

The [Trojan](#) son of [Eumedes](#). He acted as a spy in the Greek camp and asked for the horses of [Achilles](#) as his reward. He was killed by [Ulysses](#) and [Diomedes](#) during their raid behind the enemy lines. See Iliad Book X.

[Book III.IV:1-46](#) [Ibis:597-644](#) His desire for Achilles's horses.

Donnus

A Celtic chieftain, the ancestor of [Vestalis](#), a Celt who took service with the Romans.

[Book EIV.VII:1-54](#) The grandfather of Vestalis.

Drusus (1)

Surnamed Germanicus, the younger son of [Livia](#) Augusta by her first husband (Tiberius Claudius Nero). The father of [Germanicus](#).

[Book TIV.II:1-74](#) He was rewarded by the Senate with the title Germanicus for his German campaigns from 12BC to AD9. Ovid's 'fine son worthy of his father', may be a dig at [Augustus](#), since Livia was forced to divorce her husband and marry Augustus when six months pregnant with Drusus.

[Book EII.VIII:37-76](#) Killed by illness or a fall from his horse, in Germany, in AD9.

Drusus (2)

Born 13BC. The son of [Tiberius](#) and Vipsania (daughter of Agrippa), and the cousin and brother of [Germanicus](#) through Germanicus's adoption by Tiberius. He married the Elder [Livilla](#).

[Book TII:155-206](#) [Ovid](#) offers a prayer for his safety.

[Book TIV.II:1-74](#) Fighting alongside Tiberius in Germany in AD10.

[Book EII.II:39-74](#) Praised with Germanicus.

[Book EIV.IX:89-134](#) As Livia's grandson worshipped by Ovid as divine.

Dryas

[Ibis:311-364](#) The son of [Mars](#), and brother of the Thracian [Tereus](#). If this is the Dryas referred to, the incident of his son is obscure.

Dryops

[Ibis:465-540](#) The father of Theiodamas, who ruled the area below Mount Parnassus, and who was easily defeated by [Hercules](#). The Dryopians were taken to the shrine of [Apollo](#) and made slaves.

Dulichium

An unidentified island, like Same, near [Ithaca](#), and belonging to [Ulysses](#). Ulysses (Odysseus) and his comrades are called ‘Dulichian’.

[Book TI.V:45-84](#) [Ibis:365-412](#) Often synonymous with Ithaca.

[Book TIV.I:1-48](#) The Dulichians, Odysseus’s men, were drugged by the food of the Lotus-Eaters, see [Homer](#)’s Odyssey IX:82

Dyrapses

[Book EIV.X:35-84](#) A river running into the Black Sea.

Echionius

Theban, from Echion the son-in-law of [Cadmus](#) founder of [Thebes](#).

[Book TV.V:27-64](#) Thebes.

Etion

The king of Thebes, in [Mysia](#), and father of [Andromache](#), [Hector](#)’s wife.

[Book TV.V:27-64](#) Father of Andromache.

Elba, Ilva

Ilva the modern Elba, the island lying off the Etrurian coast in the Tyrrhenian Sea, famous for its iron ore mines.

[Book EII.III:49-100](#) Ovid last saw [Cotta](#) there in the autumn of AD8.

Elysian Fields

[Ibis:163-208](#) A region of the underworld for spirits in bliss, rewarding virtue in life.

Electra

The daughter of [Agamemnon](#) and [Clytemnestra](#), sister to Chrysothemis, [Iphigenia](#) and [Orestes](#). Devoted to Orestes, hostile to [Aegisthus](#) and her mother. See Sophocles and Euripides (*Electra*).

[Book TII:361-420](#) Famous because of Clytemnestra's adultery and the consequent events.

Elis

The region of the north-west Peloponnese famous for its horses. The Elians presided over the Games at [Olympia](#).

[Book EII.X:1-52](#) The Elean river Alpheus.

Elpenor

A comrade of [Ulysses](#). The *Odyssey* describes his death when he tumbles from the roof of [Circe](#)'s house, the morning after a heavy bout of drinking. His ghost begs Ulysses for proper burial, and for the oar that he pulled with his comrades to be set up over his grave. His ashes were entombed on Mount Circeo.

[Book TIII.IV:1-46](#) Mentioned.

[Ibis:465-540](#) His fate.

Elysium

Elysium or the Elysian Fields, identified with the Islands of the Blest, a paradise ruled by Rhadamanthys, apparently distinct from Hades.

Emathius

A poetic term for Macedonian, originally applied to the Emathian Plain.

[Book TIII.V:1-56](#) [Alexander](#) the Great of Macedonia.

Enceladus

One of the giants who stormed heaven, piling Mounts [Pelion](#), [Ossa](#) and [Olympus](#) on each other. He was overthrown by Pallas Athene ([Minerva](#)).

[Book EII.II:1-38](#) Ovid implies he had not joined in any plotting against [Augustus](#).

Endymion

A beautiful youth from Elis or Caria who was made to sleep for eternity in a cave on Carian Mount Latmos by [Zeus](#) for attempting to seduce [Hera](#). He was visited and kissed by the Moon (Selene/[Luna](#)/[Diana](#)/[Artemis](#)).

[Book TII:253-312](#) Visited by the Moon.

Ennius

Quintus Ennius (239-169BC) from Rudiae in Calabria, the important early Roman poet and tragedian. His chief work was the *Annales* an epic history of [Rome](#) including the Punic and eastern wars.

[Book TII:253-312](#) His *Annals* are probably referred to here.

[Book TII:421-470](#) A serious poet, talented but primitive.

Eous

[Book TIV.IX:1-32](#) [Book EII.V:41-76](#) [Book EIV.VI:1-50](#)

[Book EIV.IX:89-134](#) The dawn, ‘eastern’.

Epidaurus

A city in Argolis, sacred to Aesculapius. The pre-Greek god Maleas was later equated with [Apollo](#), and he and his son Asklepios were worshipped there. There were games in honour of the god every four years, and from 395BC a drama festival. The impressive ancient theatre has been restored and plays are performed there. From the end of the 5th c. BC the cult of Asklepios spread widely through the ancient world reaching Athens in 420BC and [Rome](#) (as Aesculapius) in 293BC.

[Book EI.III:1-48](#) [Aesculapius](#) the Epidaurian was famed for his healing arts.

Erebus

The Underworld (also a god of darkness).

[Ibis:209-250](#) Source of the Furies’ snake venom.

Erichthonius

A son of Vulcan (Hephaestus), born without a mother (or born from the Earth after Hephaestus the victim of a deception had been repulsed by [Athene](#)). Legendary king of [Athens](#) (as Erechtheus) and a skilled charioteer. He is represented by the constellation Auriga the charioteer, containing the star Capella. (Alternatively the constellation represents the

she-goat Amaltheia that suckled the infant Jupiter, and the stars ζ (zeta) and η (eta) Aurigae are her Kids. It is a constellation visible in the winter months.)

[Book TII:253-312 Pallas](#)-Athene raised him.

[Book EII.IX:1-38 Ibis:251-310](#) Ancestor of [Eumolpus](#) and [Cotys](#).

Erigone

The daughter of [Icarus](#).

[Ibis:597-644](#) She hung herself on finding him dead.

Erymanthis

Arcadian from Mount Erymanthus in Arcadia.

[Book TI.IV:1-28 Book III.IV:1-46](#) An epithet for the Great Bear from [Callisto](#) the Arcadian girl transformed to that constellation.

Erysichthon

[Ibis:413-464](#) The son of the Thessalian king Triopas. His daughter was [Mestra](#). After living off Mestra's shape-changing skills he ended by consuming himself. See Metamorphoses VIII:725

Eteocles

The elder son of [Oedipus](#) and Iocasta, brother of [Polynices](#) who fought against him in the war of the Seven against [Thebes](#). The two brothers killed each other. Their sister was [Antigone](#).

[Book TII:313-360 Book TV.V:27-64](#) Their mutual death.

Eubius

An unknown writer.

[Book TII:361-420](#) Apparently he wrote a story that involved abortion.

Euboea

One of the largest of the Aegean islands close to the south-east of Greece and stretching from the Maliac Gulf and the Gulf of Pagasae in the north to the island of Andros in the south. At Chalcis it is less than a hundred yards from the mainland.

[Book TI.I:70-128 Book TV.VII:1-68 Ibis:311-364 Caphereus](#), the site of the shipwreck of the Greek fleet.

[Ibis:465-540](#) Lichas hurled there.

Eumedes

The father of [Dolon](#).

[Book III.IV:1-46](#) Mentioned.

Eumolpus

A mythical [Thracian](#) singer, the son of [Poseidon](#) and Chione (the daughter of Boreas and Oreithiya, making Eumolpus a descendant of [Erictheus](#), king of Athens), and a priest of [Ceres](#)-Demeter, who brought the Eleusinian mysteries to Attica. He learned the mysteries from Demeter herself or from [Orpheus](#) (see Metamorphoses Book XI:85). The priestly clan of the Eumolpidae claimed descent from him, as the Kerkidae did from his son Keryx. His son Ismarus married a daughter of Tegyrius the King of Thrace, and Eumolpus himself succeeded to the throne on their death. He taught [Hercules](#) the lyre.

[Book EII.IX:1-38](#) Ancestor of [Cotys](#), King of Thrace.

[Book EIII.III:1-108](#) A pupil of Orpheus.

[Ibis:251-310](#) His mother Chione hurled him into his father Neptune's sea to avoid Boreas's anger. Neptune saved him.

Eupolis

[Ibis:465-540](#) A younger contemporary of Aristophanes, a comic poet and playwright. An Athenian poet of the Old Comedy, he flourished at the time of the Peloponnesian War (c. 446—411BC). Fragments of his plays survive. May be intended here.

Euripides

The tragic poet c480-406BC, one of the three major writers of Attic tragedy, according to tradition born in Salamis on the day Xerxes' fleet was destroyed.

[Ibis:541-596](#) Eaten by dogs in the temple according to Hyginus Fabula 247.

Europa

The daughter of [Agenor](#), king of Phoenicia, and sister of [Cadmus](#), abducted by [Jupiter](#) disguised as a white bull. (See Paolo Veronese's painting – The Rape of Europa – Palazzo Ducale, Venice).

[Book EIV.X:35-84](#) She gave her name to the continent of Europe.

Eurus

The East Wind. Auster is the South Wind, Zephyrus the West Wind, and Boreas is the North Wind.

[Book TI.II:1-74](#) The warring of the winds.

Euryalus

The beautiful boy in [Virgil's Aeneid](#) (IX:176) loved by [Nisus](#), son of Hyrtacus, who avenged his death by killing Volcens, before dying himself.

[Book TI.V:1-44](#) [Book TI. IX:1-66](#) [Book TV.IV:1-50](#) A paragon of friendship.

[Ibis:597-644](#) Died with his friend after killing the sleeping Rhamnes.

Eurydice

[Ibis:465-540](#) The wife of [Orpheus](#), who died after being bitten by a snake. Orpheus went to the Underworld to ask for her life, but lost her when he broke the injunction not to look back at her. See Metamorphoses Books X:1 and XI:1. (See also Rilke's poem, 'Orpheus, Eurydice, Hermes', and his 'Sonnets to Orpheus', and Gluck's Opera 'Orphée').

Eurytion

[Ibis:365-412](#) The Centaur. [Hercules](#) rescued Mnesimache the daughter of King [Dexamenus](#) of Olenus from him, and apparently killed him, though Eurytion also appears in the myth of [Theseus](#)'s fight against the Centaurs.

Eurylochus

[Ibis:251-310](#) Supposedly a companion of [Odysseus](#), who expelled Cychreus, son of [Neptune](#) and Salamis, daughter of the river god Asopus, from the throne of Salamis. Cychreus had killed a serpent to gain the kingdom, and bred one to defend it, and Ovid has some variant on what is a fragmentary myth whereby he was eaten by serpents.

Euxinus

The Black Sea (Euxine) was called the [Pontus](#) Euxinus, the 'Hospitable Sea' for purposes of good omen.

[Book TII:155-206](#) [Book EIV.VI:1-50](#) The [Danube](#) delta was the Roman boundary on the west coast.

[Book III.XIII:1-28](#) [Book TIV.IV:43-88](#) [Book TV.X:1-53](#) Falsely named ‘hospitable’ as far as Ovid is concerned.

[Book TIV.I:49-107](#) [Book TIV.VIII:1-52](#) [Book TIV.X:93-132](#)

[Book TV.X:1-53](#) [Book EII.II:1-38](#) The western or left-hand (*sinister*: unlucky) shore, Pontus on the left.

[Book TV.II:45-79](#) Ovid describes the shoreline as *deformia*, shapeless, featureless, unlovely.

[Book TV.IV:1-50](#) [Book EII.VI:1-38](#) [Book EIII.VI:1-60](#) [Book EIV.III:1-58](#)

[Book EIV.IX:1-54](#) His place of exile, from which he sent letters.

[Book TV.X:1-53](#) The sea frozen in winter.

[Book EIII.II:1-110](#) Bordered by the Tauric Chersonese and Thrace.

[Book EIII.VII:1-40](#) The place he is likely to die in.

[Book EIV.VII:1-54](#) *Vestalis* possibly prefect there.

Evadne

The daughter of Iphis and wife of [Capaneus](#) who had herself burned to death on her husband’s funeral pyre, after he was struck by [Zeus](#)’s lightning bolt in the war of the Seven Against [Thebes](#).

[Book TIV.III:49-84](#) She was loyal to her husband.

[Book TV.V:27-64](#) Made famous by her husband.

[Book TV.XIV:1-46](#) [Book EIII.1:105-166](#) The daughter of Iphis, a paragon of loyalty and love.

Evenus

[Ibis:465-540](#) Son of [Mars](#). He married Alcippe and had a daughter Marpessa. Suitors contended with him for her in a chariot race, the loser being killed. Idas stole her, and Evenus drowned himself in the river Lycormas which became the river Evenus.

Fabia

Ovid’s third wife was a bride from the House of the Fabii but it is not certain her name was Fabia, or that she was of the family. She was a widow, or divorced, with a daughter [Perilla](#), when Ovid married her. She was loyal to him in exile.

[Book TI.II:1-74](#) She grieves for him, but was sensibly left behind in Rome, probably to work on his behalf for mitigation of his sentence, and to prevent her being exposed to the hardships of life in exile.

[Book TI.III:1-46](#) His leave-taking from her.

[Book TV.XI:1-30](#) One of the many letters to her, as she lived the life of an exile's wife in Rome, loyally defending his estate.

[Book TV.XIV:1-46](#) Ovid's guarantee of immortality to her.

[Book EI.II:101-150](#) [Book EIII.1:67-104](#) She was a bride from the house of [Paullus Fabius](#). The lines suggest a close relationship between Ovid and Paullus, of a literary nature. There is no concrete evidence that she was herself a member of the family. She was one of [Marcia](#)'s companions, loved by her, and also previously in a similar relationship to her mother [Atia Minor](#), [Augustus](#)'s maternal aunt.

[Book EI.VIII:1-70](#) His thoughts of her and her daughter.

Fabius

Paullus Fabius Maximus. See [Maximus](#).

Falerii

The Etruscan city on the bank of the [Tiber](#) north-west of [Rome](#), beyond Mount Soracte, captured by Rome in 241BC. It was famous for its orchards, pastures and cattle. Ovid's second wife was from Falerii. *Falisca herba* is the 'grass of Falerii'.

[Book EIV.IV:1-50](#) [Book EIV.VIII:1-48](#) Oxen from its rich meadows.

Fates

The three Fates, the Moirai, or Parcae, were goddesses born of Erebus and Night. Clothed in white, they spin, measure out, and sever the thread of each human life. Clotho (the Spinner) spins the thread. [Lachesis](#) (The Assigner of Destinies) measures it. Atropos (She Who Cannot Be Resisted) wields the shears. The Parcae were originally Roman goddesses of childbearing but were assimilated to the Fates who preside over birth marriage and death.

[Book TV.X:1-53](#) Lachesis measured the thread of life.

[Book EI.VIII:1-70](#) [Ibis:41-104](#) Spinners of the thread of life.

Fauns

Woodland spirits.

[Ibis:41-104](#) Powers invoked by Ovid.

Flaccus

Lucius Pomponius Flaccus the brother of Ovid's friend [Graecinus](#). He served in Moesia c.12AD and again as governor in 18 or 19AD. He was subsequently Governor of Syria in AD32 (Tacitus *Annales* 6.27). He was an energetic soldier, close to [Tiberius](#).

[Book EI.X:1-44](#) This poem addressed to him explicitly.

[Book EIV.IX:55-88](#) His command of the Danube shores.

Flaminia Via

The Flaminian Way, the Roman road, ran from [Rome](#) to Ariminum (Rimini) on the Adriatic Coast. Gaius Flaminius completed it in 220BC. [Augustus](#) himself paid for its repair in 27BC, and statues of him were erected on the arches of the Mulvian Bridge over the [Tiber](#).

[Book EI.VIII:1-70](#) Mentioned. The junction with the [Via Clodia](#) near the Milvian (Mulvian) Bridge where Ovid had a small estate.

Fontanus

An Augustan bucolic poet.

[Book EIV.XVI:1-52](#) A poet in Ovid's list of his lesser contemporaries.

Fortuna

The Roman goddess of Fortune, Chance and Luck, identified with the Greek Tyche, and associated from early times with childbirth, fertility and women generally. Traditionally brought to [Rome](#) by Servius Tullius perhaps from Praeneste where she had an oracular shrine. Represented on a wheel or globe.

[Book TI.V:1-44](#) [Book TV.XIV:1-46](#) [Book EII.III:49-100](#)

[Book EII.IX:1-38](#) Fortune as chance and fate.

[Book TV.VIII:1-38](#) [Book EIV.III:1-58](#) The Wheel of Fortune.

[Book EII.VII:1-46](#) Fortune's iniquitous arrows. Fickle by reputation but now constant in seeking his destruction.

[Book EIII.1:105-166](#) Depicted as blind or blindfolded.

Fundi

Fundanum solum, a town on the [Appian Way](#) in southern Latium.
[Book EII.XI:1-28](#) Native town of [Rufus](#).

Furiae, the Furies

The Furies, Erinyes, or Eumenides (ironically ‘The Kindly Ones’). The Three Sisters, were Alecto, Tisiphone and Megaera, the daughters of Night and Uranus. They were the personified pangs of cruel conscience that pursued the guilty. (See Aeschylus – *The Eumenides*). Their abode was in Hades by the [Styx](#).

[Book TI.V:1-44](#) [Book TIV.IV:43-88](#) They pursued [Orestes](#) for the murder of his mother, [Clytemnestra](#).

[Ibis:41-104](#) The Furies sat at the ‘prison’ gate of the city of Dis. See Ovid’s Metamorphoses Book IV:416

[Ibis:163-208](#) Their whips, snaky hair and smoking torches.

[Ibis:209-250](#) Their ministrations to the newborn [Ibis](#).

Gallio

Lucius Junius Gallio a rhetorician and friend of Ovid. Also a friend of the elder Seneca, and of [Messalla](#) Corvinus. He was removed as a senator and exiled to [Lesbos](#) by [Tiberius](#) in AD32 but later summoned back to Rome.

[Book EIV.XI:1-22](#) This letter addressed to him explicitly.

Gallus

Gaius Cornelius Gallus (69-27BC), one of the most brilliant and versatile figures of his time, general, statesman and elegiac poet, friend of [Virgil](#) who dedicated his tenth eclogue to him, and initially [Augustus](#) who appointed him first Prefect of Egypt (Cassius Dio: *The Roman History* 51.9 and 17). However his behaviour incurred Augustus’s displeasure, he was recalled, exiled, and committed suicide to avoid prosecution for treason. He had taken up with [Antony](#)’s mistress Cytheris, and as [Lycoris](#) wrote her four books of love-elegies, of which a single line survives.

[Book TII:421-470](#) His celebration of Lycoris in his verse.

[Book TIV.X:41-92](#) Senior to [Tibullus](#) and [Propertius](#).

[Book TV.I:1-48](#) A writer of love poetry.

Ganges

The sacred river of northern India.

[Book TV.III:1-58](#) Visited by [Bacchus](#).

[Ibis:135-162](#) Its warm waters.

Ganymede

The son of Tros, brother of Ilus and Assaracus, loved by [Jupiter](#) because of his great beauty. Jupiter, in the form of an eagle, abducted him and made him his cup-bearer, against [Juno](#)'s will. Ganymede's name was given to the largest moon of the planet Jupiter.

[Book TII:361-420](#) Loved by Jupiter.

Germanicus

Germanicus (15BC-AD19) was the handsome, brilliant and popular son of the elder [Drusus](#), grandson of [Antony](#), and adopted (4AD) son of [Tiberius](#), and husband of [Agrippina](#) (daughter of Agrippa, granddaughter of [Augustus](#)). He was consul in AD12, and commander in chief of campaigns in Germany in AD14-16. In AD17 he was appointed to govern Rome's eastern provinces and died in Antioch in mysterious circumstances, perhaps, as rumoured, through the effects of poison. He was the father of Caligula. Ovid re-dedicated the *Fasti* to him after Augustus's death.

[Book TII:155-206](#) Ovid offers a prayer for his safety.

[Book TIV.II:1-74](#) Fighting alongside Tiberius in Germany in AD10.

[Book EII.I:68](#) Germanicus participated in Tiberius's Pannonian triumph in October AD12. Ovid prophesies a later triumph for him, which did in fact happen on 26th May 17AD, for victories over the German tribes. Ovid however does not appear to have written a poem about it before his own death sometime in the period lateAD16-AD18. (Last dateable reference in Ex Ponto is [Graecinus](#)'s consulship in early AD16. Ovid died in AD16 or 17 according to Saint Jerome's Chronicle of Eusebius, at the latest AD18 based on Fasti I:223-226 and its reference to the restoration of the temple of Janus, but this may equally refer to an earlier year)

[Book EII.II:39-74](#) Celebrated for his courage and abilities.

[Book EII.V:41-76](#) [Salanus](#), his tutor in oratory.

[Book EII.VIII:1-36](#) Adopted son of Tiberius, the adopted son of Augustus, himself the adopted son of Julius Caesar. Ovid's irony is subdued.

Germanicus translated the Phaenomena of Aratus, a guide to the constellations.

[Book EIV.V:1-46](#) Still a possible successor to Augustus, in early 14AD, and so mentioned by Ovid as a contact of Pompey's.

[Book EIV.VIII:1-48](#) [Book EIV.VIII:49-90](#) [Book EIV.XIII:1-50](#) A possible source of help after Augustus's death.

[Book EIV.IX:89-134](#) As Tiberius's adopted son worshipped by Ovid as divine.

Geryon

The monster with three bodies, killed by [Hercules](#). In the Tenth Labour, Hercules brought back Geryon's famous herd of cattle from the island of Erythia after shooting three arrows through the three bodies. Geryon was the son of Chrysaor and Callirhoë, and King of Tartessus in Spain.

[Book TIV.VII:1-26](#) Ovid sceptically lists the 'unbelievable' myths that he would have to believe in first before he could believe in this friend's disloyalty.

Getae

A [Thracian](#) tribe occupying both banks of the lower [Danube](#) south and east of the Carpathians, considered of superior intelligence by Herodotus (4.92). [Alexander](#) defeated them. They were also called the Daci (Dacians). Strabo (7.3.11-12, C.304) considers them a merging of two tribes and aggressive by nature.

[Book TI.V:45-84](#) [Book TIII.III:1-46](#) [Book TIII. X:1-40](#)

[Book TIII. XI:39-74](#) [Book TIV.I:49-107](#) [Book TIV.VI:1-50](#)

[Book TIV.VIII:1-52](#) [Book TV.III:1-58](#) [Book TV.V:27-64](#)

[Book TV.XII:1-68](#) [Book TV.XIII:1-34](#) [Book EI.I:1-36](#)

[Book EI.VII:1-70](#) [Book EI.IX:1-56](#) [Book EII.I:68](#) [Book EII.X:1-52](#)

[Book EIII.VII:1-40](#) [Book EIV.IV:1-50](#) [Book EIV.X:35-84](#) [Ovid](#) exiled among them.

[Book TI.X:1-50](#) [Book TV.I:1-48](#) A term for the shores around [Tomis](#).

[Book TII:155-206](#) A tribe of the [Danube](#) region.

[Book TIII. IX:1-34](#) Colonised by the Greeks.

[Book TIII. XII:1-54](#) Ovid describes their lands as tree-less and vine-less.

[Book TIII.XIV:1-52](#) [Book EII.VIII:37-76](#) A hostile people.

[Book TIII.XIV:1-52](#) [Book TV.II:45-79](#) The languages of the region. The rhythms of Getic are different to those of Latin. Latin is relatively

unknown, and the original Greek speech of the cities is submerged in Getic pronunciation.

[Book TIV.X:93-132](#) [Book EI.VIII:1-70](#) [Book EIV.III:1-58](#)

[Ibis:597-644](#) The Getic bowmen.

[Book TV.I:1-48](#) [Book EII.VII:1-46](#) [Book EIV.VIII:49-90](#) Ovid labels them fierce, stern, of a barbaric nation.

[Book TV.VII:1-68](#) [Book TV.X:1-53](#) [Book EIV.X:1-34](#) The Getae: dominate the Greek admixture, are barely civilised, warlike, with long beards and hair, savage and aggressive. They dress in skins and loose Persian trousers, and are ignorant of Latin.

[Book TV.XII:1-68](#) [Book EIII.II:1-110](#) Ovid learnt something of their language.

[Book EI.II:53-100](#) [Tomis](#) not a significant place even to the Getae.

[Book EI.II:101-150](#) His wish not to die at Getan hands.

[Book EI.V:1-42](#) [Book EIII.IX:1-56](#) A harsh place to expect the [Muse](#) to visit.

[Book EI.V:43- 86](#) An ironic judgement on their lack of poetry.

[Book EI.VIII:1-70](#) The Getae captured the town of [Aegisos](#). Ovid also mentions the oxen used for ploughing.

[Book EI.X:1-44](#) No abundance of good food among them.

[Book EII.II:1-38](#) [Book EII.VII:1-46](#) [Book EIII.IV:57-115](#) [Book EIV.IX:55-88](#) The Getae not fully conquered and pacified by Rome.

[Book EII.II:39-74](#) He would make a worthless prize for them.

[Book EIII.II:1-110](#) They appreciate the virtues of loyalty and friendship. The Getae are not far from the Tauric Chersonese.

[Book EIII.V:1-58](#) [Book EIV.XV:1-42](#) The uncouth and uncivilised Getae.

[Book EIV.II:1-50](#) The long-haired, unshorn Getae.

[Book EIV.VII:1-54](#) [Vestalis](#) campaigned against them.

[Book EIV.XIII:1-50](#) Ovid wrote a poem in Getic.

[Book EIV.XIV:1-62](#) Ovid praises the people of Tomis but not the warlike tribes.

Gigantes, Giants

Monsters, sons of [Tartarus](#) and Earth, with many arms and serpent feet, who made war on the gods by piling up the mountains, and overthrown by [Jupiter](#). They were buried under [Sicily](#).

[Book TII:43-76](#) [Book TII:313-360](#) Ovid may have intended to write a poem about the war. He appears to have started such a work and abandoned it.

[Book TIV.VII:1-26](#) Ovid sceptically lists the ‘unbelievable’ myths that he would have to believe in first before he could believe in this friend’s disloyalty.

[Book EIV.VIII:49-90](#) Known of through the poets.

[Ibis:597-644](#) Buried beneath Sicily.

Glaucus(1)

[Ibis:541-596](#) The son of [Sisyphus](#) and Merope, and father of [Bellerephon](#), who lived at Potniae near [Thebes](#). [Aphrodite](#) punished him for feeding his mares on human flesh by causing them to eat him alive.

Glaucus(2)

[Ibis:541-596](#) The Boeotian son of Anthedon or [Poseidon](#) who tasted the herb of immortality and leapt into the sea where he became a marine god. See Metamorphoses VII:179

Glaucus(3)

[Ibis:541-596](#) Ovid indicates another Glaucus, who drowned in honey. This was Glaucus son of Minos, who drowned in a jar of honey in the cellars of Knossos, whom Polyeidus restored to life.

Gorgo, Gorgons, see [Medusa](#)

[Book EIV.VIII:49-90](#) [Pegasus](#), born of Medusa.

Graccus

Probably Titus Sempronius Graccus, a writer of tragedy and a descendant of the great Gracci.

[Book EIV.XVI:1-52](#) A poet in Ovid’s list of his lesser contemporaries.

Graecinus

Publius Pomponius Graecinus brother of Lucius Pomponius [Flaccus](#) who was a distinguished soldier and became Governor of Syria. Publius was *consul suffectus* in May 16 AD. A soldier interested in literature, possibly the Graecinus mentioned in Amores II.10.

[Book EI.VI:1-54](#) This poem addressed to him explicitly.

[Book EII.VI:1-38](#) A second poem explicitly addressed to him.

[Book EIV.IX:1-54](#) Addressed to him and celebrating his consulship in AD16.

Grattius

An Augustan poet who wrote a poem on hunting *Cynegetica*, and bucolics.

[Book EIV.XVI:1-52](#) A poet in Ovid's list of his lesser contemporaries.

Gyas

One of the [Giants](#), possessing a hundred arms.

[Book TIV.VII:1-26](#) Ovid sceptically lists the ‘unbelievable’ myths that he would have to believe in first before he could believe in this friend’s disloyalty.

Hadria

[Book TI.XI:1-44](#) The Adriatic.

Haedi, the Kids

The constellation Auriga represents the she-goat Amaltheia that suckled the infant [Jupiter](#), and the stars ζ (zeta) and η (eta) Aurigae are her Kids. It is a constellation visible in the winter months, and indicative of stormy weather.

[Book TI.XI:1-44](#) Causing winter storms during [Ovid](#)’s journey.

Haemon

The son of Creon, King of [Thebes](#) and the nephew of Jocasta. [Antigone](#)’s betrothed in the Sophoclean version, he committed suicide at her death.

[Book TII:361-420](#) A victim of passion.

[Ibis:541-596](#) His fate.

Haemonia

The ancient name for [Thessaly](#), from Haemon father of Thessalos.

[Book TI.X:1-50](#) [Cyzicos](#) was founded by the [Argonaut](#) Aeneus from Haemonia.

[Book TIII. XI:1-38](#) Here an epithet for the Thessalian horses of [Achilles](#).

[Book TIV.I:1-48](#) [Achilles](#)’ Thessalian lyre.

[Book EI.III:49-94](#) [Jason](#)’s homeland.

Haemus

A mountain in [Thrace](#) supposed to be a mortal turned into a mountain for assuming the name of a great god.

[Book EIV.V:1-46](#) Ovid is retracing the journey to Rome.

Halcyone, Alcyone

The daughter of [Aeolus](#), granddaughter of Polypemon, and wife of Ceyx, changed into a kingfisher or *halcyon*. They foolishly compared themselves to [Juno](#) and [Jupiter](#), for which the gods drowned Ceyx in a storm. Alcyone leapt into the sea to join him, and both were transformed into kingfishers. In antiquity it was believed that the hen-kingfisher layed her eggs in a floating nest in the Halcyon Days around the winter solstice, when the sea is made calm by Aeolus, Alcyone's father. (The kingfisher actually lays its eggs in a hole, normally in a riverbank, by freshwater and not by seawater.) See Metamorphoses Book VII:350

[Book TV.I:49-80](#) Her lament for Ceyx.

Halys

A large river, the longest in Asia Minor, flowing through central Asia Minor into the [Pontus](#). The modern Kizil-Irmak flowing into the Black Sea between Sinope and Amisos.

[Book EIV.X:35-84](#) A river running into the Black Sea.

Hannibal

[Ibis:251-310](#) The great Carthaginian commander, son of Hamilcar Barca. Ovid may refer to the incident after Cannae when Hannibal sent ten Roman survivors under oath to discuss ransom terms with the Senate. One of the men sent broke his oath to return, when the Senate refused the plea, and they then sent him back forcibly to Hannibal, to be dealt with. They thereafter established a rule that Roman soldiers must conquer or die in the field. (Polybius *The Roman History* VI.57)

Harpagus

[Ibis:541-596](#) A Mede in the service of King Astyages, who disobeyed his orders and failed to destroy the infant Cyrus. He was cruelly punished by Astyages who served him his own child at a banquet. The story is told in full in Herodotus I.107-119.

Harpyia, Harpies

The 'snatchers', Aellopus and Ocypete, the fair-haired, loathsome, winged daughters of Thaumas and the ocean nymph Electra, who snatch up criminals for punishment by the [Furies](#). They lived in a cave in Cretan Dicte. They plagued [Phineus](#) of Salmydessus, the blind prophet, and were

chased away by the winged sons of [Boreas](#). An alternative myth has Phineus drive them away to the Strophades where Ovid has [Aeneas](#) meet the harpy Aëllo, and [Virgil](#), Celaeno. They are foul-bellied birds with girls' faces, and clawed hands, and their faces are pale with hunger. (See Virgil Aeneid III:190-220)

[Book TIV.VII:1-26](#) Ovid sceptically lists the 'unbelievable' myths that he would have to believe in first before he could believe in this friend's disloyalty.

Hebrus

The chief river of [Thrace](#).

[Book EI.V:1-42](#) Ovid suggests he is being asked to perform the impossible, equivalent to the distant [Lixus](#) running into the Hebrus.

Hebe, [Juventa](#)

The daughter of Zeus-[Jupiter](#) and Hera-[Juno](#), born without a father. She was the wife of [Hercules](#) after his deification, and had the power to renew life. She was the cupbearer of the Olympians.

[Book TIII.V:1-56](#) Married Hercules.

[Book EI.X:1-44](#) Cupbearer to the gods.

Hector

The [Trojan](#) hero, eldest son of [Priam](#) and Hecuba, the husband of [Andromache](#) and father of Astyanax. After killing [Patroclus](#) he was himself killed by [Achilles](#) and his body dragged round the walls of Troy. His body was yielded to Priam for burial, and his funeral forms the close of [Homer](#)'s Iliad.

[Book TI.IX:1-66](#) He praised the loyalty of Patroclus to Achilles.

[Book TI.X:1-50](#) 'Hector's city' was Ophrynon, the site of his purported grave.

[Book TIII.XI:1-38](#) [Book TIV.III:1-48](#) No longer Hector, dragged behind Achilles' horses.

[Book TIV.III:49-84](#) He would have been unknown if not for the War.

[Book TV.IV:1-50](#) Priam his father grieving at his death.

[Book TV.XIV:1-46](#) Andromache, his faithful wife.

[Book EII.XI:1-28](#) Uncle to [Ascanius](#) the son of his brother [Aeneas](#).

[Book EIV.VII:1-54](#) Attempted to destroy the Greek ships with fire.

[Ibis:311-364](#) [Book EIV.XVI:1-52](#) His body was dragged three times round the walls of Troy by Achilles' chariot.

[Ibis:541-596](#) Father of Astyanax.

Helen

The daughter of Leda and [Jupiter \(Tyndareus\)](#) was her putative father), sister of [Clytemnaestra](#), and the [Dioscuri](#). The wife of Menelaüs. She was taken, by Paris, to [Troy](#), instigating the Trojan War.

[Diomede](#) son of Tydeus was in love with her before her abduction. Ovid treats her as an adulteress, to be blushed for.

Heliades

The seven daughters of the Sun god and Clymene. They mourned their brother [Phaethon](#). Two of them are named. Lampetia and the eldest Phaethüsa. Turned into poplars beside the River Po as they mourned Phaethon their brother, their tears become drops of amber. See Metamorphoses Book II:329

Helicon

The highest mountain in Boeotia (5968 ft) near the Gulf of [Corinth](#), was the mountain where the [Muses](#) lived. It is a continuation of the Parnassus Range lying between Lake Copais and the Gulf. The sacred springs of Helicon were Aganippe and [Hippocrene](#) both giving poetic inspiration. (The Muses' other favourite haunt was Mount Parnassus in Phocis with its Castalian Spring. They also guarded the oracle at [Delphi](#).) [Hesiod](#)'s village of [Ascra](#) was on the lower slopes.

[Book TIV.I:49-107](#) The haunt of the Muses.

[Book TIV.X:1-40](#) [Book TIV.X:93-132](#) [Book EIV.II:1-50](#) The symbolic place of poetry.

Helle

The daughter of Athamas and Nephele, sister of Phrixus, and granddaughter of [Aeolus](#). Escaping from Ino on the golden ram, she fell into the sea and was drowned, giving her name to the Hellespont, the straits that link the [Propontis](#) with the Aegean Sea.

[Book TI.X:1-50](#) Helle's sea: the Hellespont, and the corner of the north-west Aegean at its entrance. The *Minerva* sailed on through it, leaving [Ovid](#) to take his alternative route to [Tomis](#) from [Samothrace](#).

[Book TIII. XII:1-54](#) Carried by the ram, which here signifies the constellation Aries, the constellation of the spring equinox at that time.

Hemitheon

The probable author of the *Sybaritica*, tales of Sybaris.

[Book TII:361-420](#) Classed as containing obscene material.

Heniochi

[Book EIV.X:1-34](#) A [Sarmatian](#) people who indulged in piracy.

Henna, Enna

The town in central [Sicily](#). Scene of the rape of Persephone by Dis. Its lake is the Lago di Pergusa. Also scene of the First Sicilian Slave War (135-132BC)

[Book EII.X:1-52](#) Visited by [Ovid](#) and [Macer](#).

Hercules

(The following material covered by [Ovid](#) in the Metamorphoses). The Hero, son of [Jupiter](#). He was set in the sky as the constellation Hercules between Lyra and Corona Borealis. The son of Jupiter and [Alcmena](#), the wife of Amphitryon (so Hercules is of Theban descent, and a Boeotian). Called Alcides from Amphitryon's father Alceus. Called also Amphitryoniades. Called also Tyrinthius from Tiryns his city in the Argolis. Jupiter predicted at his birth that a scion of [Perseus](#) would be born, greater than all other descendants. [Juno](#) delayed Hercules' birth and hastened that of Eurystheus, grandson of Perseus, making Hercules subservient to him. Hercules was set twelve labours by Eurystheus at Juno's instigation.

The killing of the Nemean lion.

The destruction of the Lernean Hydra. He uses the poison from the Hydra for his arrows.

The capture of the stag with golden antlers.

The capture of the Erymanthian Boar.

The cleansing of the stables of Augeas king of [Elis](#).

The killing of the birds of the Stymphalian Lake in Arcadia.
The capture of the Cretan wild bull.
The capture of the mares of Diomede of [Thrace](#), that ate human flesh.
The taking of the girdle of Hippolyte, Queen of the [Amazons](#).
The killing of Geryon and the capture of his oxen.
The securing of the apples from the Garden of the Hesperides. He held up the sky for Atlas in order to deceive him and obtain them.
The bringing of the dog Cerberus from Hades to the upper world.
He fought with Acheloüs for the hand of [Deianira](#). He married Deianira, killed Nessus, fell in love with [Iole](#), daughter of Eurytus who had cheated him, and received the shirt of Nessus from the outraged Deianira. (See Cavalli's opera with Lully's dances – Ercole Amante). He was then tormented to death by the shirt of Nessus.

[Ibis:365-412](#) He killed King [Antaeus](#) of Libya, brother of [Busiris](#), who was a giant, child of mother Earth, by lifting him from the ground that gave him strength, and, cracking his ribs, held him up until he died. He also killed Busiris, King of Egypt brother of Antaeus, who sacrificed strangers at the altars, to fulfil a prophecy that an eight-year drought and famine would end if he did so.

He killed the servant Lichas who brought the fatal shirt, then built a funeral pyre, and became a constellation and was deified. (See Canova's sculpture – Hercules and Lichas – Galleria d'Arte Moderna, Rome). He had asked his son Hyllus, by Deianira to marry Iole. His birth is described when the sun is in the tenth sign, Capricorn, i.e. at midwinter, making him a solar god. His mother's seven night labour would also make his birth at the new year, a week after the winter solstice. He captured [Troy](#) and rescued Hesione, with the help of Telamon, and gave her to Telamon in marriage.

[Philoctetes](#) received his bow and arrows after his death, destined to be needed at Troy. [Ulysses](#) went to fetch Philoctetes and the arrows.

[Book TII:361-420](#) He loved Iole, married and was loved by Deianira.

[Book III.V:1-56](#) He was deified and married [Hebe](#).

[Book EIII.III:1-108](#) The bluff, frank and open hero type. The [Fabii](#) claimed descent from Hercules.

[Book EIV.VIII:49-90](#) He attacked Oechalia when its king Eurytus refused him his daughter [Iole](#). He killed Eurytus and carried off Iole.

[Ibis:251-310](#) Sacrificing at the altars to Jupiter after taking Oechalia, Hercules put on the shirt of Nessus, and the poison of the Hydra tormented

him, and corroded his flesh. Philoctetes received his bow. Taught the lyre by [Eumolpus](#) whom he defeated in contest. Hercules was the son of Jupiter connected with the shrine of Jupiter Ammon in Libya.

[Ibis:311-364](#) [Ibis:597-644](#) He endured the torment of the shirt of Nessus and built his funeral pyre on Mount Oeta, between Aetolia and Thessaly. (see Metamorphoses IX:159)

[Book EIV.XIII:1-50](#) Noted for his strength.

[Book EIV.XVI:1-52](#) Persecuted by [Juno](#).

Hermione

The daughter of Menelaus and Helen, niece of [Castor](#) and [Pollux](#), betrothed at [Troy](#) to Neoptolemus ([Pyrrhus](#)) son of [Achilles](#). Returning to Greece he found her married to [Orestes](#), who subsequently killed him when he demanded her back.

[Book TII:361-420](#) A victim of male passion.

[Book EII.XI:1-28](#) Castor was her uncle.

Hesiod

[Book EIV.XIV:1-62](#) The Greek poet (c 700 BC) of Ascra in Boeotia, on the slopes of Parnassus. To him are attributed the *Theogony*, *Works and Days*, and *Shield of Hercules*.

Hesperia

[Book TIV.IX:1-32](#) The West, and Italy. Hesperius, ‘of the evening’.

Hippocrene

The fountain of the [Muses](#) on Mount [Helicon](#).

Hippodamia, Hippodameia

In one version of myth Hippodamia was the daughter of [Oenomaus](#), King of [Pisa](#). [Pelops](#) defeated the king in a chariot race and carried her off. He was assisted by [Myrtilus](#) the King’s charioteer, who was cursed by the King and in turn cursed Pelops leading to the feud between [Atreus](#) and [Thyestes](#).

[Book TII:361-420](#) The ‘Pisan’ girl carried off by Pelops.

Hippolytus

The son of [Theseus](#) and the [Amazon](#) Hippolyte. He was admired by [Phaedra](#), his step-mother, and was killed at Troezen, after meeting ‘a bull from the sea’. He was brought to life again by [Aesculapius](#), and hidden by [Diana](#) (Cynthia, the moon-goddess) who set him down in the sacred grove at Arician Nemi, where he became Virbius, the consort of the goddess (as Adonis was of [Venus](#), and Attis of [Cybele](#)), and the King of the Wood (*Rex Nemorensis*). All this is retold and developed in Frazer’s monumental work, on magic and religion, ‘The Golden Bough’ (see Chapter I et seq.). (See also Euripides’s play ‘*Hippolytos*’, and Racine’s ‘*Phaedra*’.)

[Book TII:361-420](#) Euripides’ play dealing with illicit love.

[Ibis:541-596](#) Venus made him fall in love with Phaedra. He died when his horses stampeded at the vision of a bull from the sea.

Hippomenes

[Ibis:311-364](#) The son of Megareus. Great-grandson of [Neptune](#). Falling in love with [Atalanta](#), he determined to race against her, on penalty of death for failure. By means of the golden apples he won the race and claimed Atalanta. He desecrated [Cybele](#)’s sacred cave with the sexual act and was turned, with Atalanta, into a lion. The reference to his daughter is obscure, if this is the Hippomenes’ Ovid intended.

Hister

[Book EI.VIII:1-70](#) The Danube, also called [Danuvius](#).

[Book TII:155-206](#) [Tomis](#) (Constantza) is south of the Danube estuary.

[Book TIII. X:1-40](#) [Book EIV.IX:55-88](#) [Book EIV.X:1-34](#) A barrier against the warring tribes.

[Book TIII. X:41-78](#) [Book EI.II:53-100](#) In winter the tribes attack across the frozen Danube, riding their swift horses.

[Book TIII. XII:1-54](#) The [Sarmatians](#) drive their wagons over the frozen river.

[Book TIV.X:93-132](#) [Book TV.VII:1-68](#) [Book EIII.III:1-108](#)

[Book EIII.IV:57-115](#) [Book EIII.V:1-58](#) The wide river of his exile.

[Book TV.I:1-48](#) The [Scythian](#) Danube.

[Book TV.X:1-53](#) [Book EII.IV:1-34](#) The river frozen in winter.

[Book EI.IV:1-58](#) Its estuary is nearer to [Rome](#) by sea, by a few hundred miles, than [Colchis](#) at the far end of the [Black Sea](#) is to [Thessaly](#).

[Book EI.V:43- 86](#) A region bereft of wit.

[Book EIII.II:1-110](#) Far from Rome.

[Ibis:135-162](#) Its cold waters.

[Book EIV.VI:1-50](#) The delta is not far north of Tomis.

Homer

The Greek epic poet, (fl. c. 8th century BC? born Chios or Smyrna?), supposed main author of the *Iliad* and *Odyssey*.

[Book TI.VI:1-36 Book TII:361-420](#) He made [Penelope](#) famous as a loyal wife, through the *Odyssey*.

[Book TII:361-420](#) The story of the *Iliad* is centred around Helen's adultery. He also tells of [Mars](#) and [Venus](#) trapped by Hephaestus, and of [Odysseus](#) seduced by [Circe](#) and [Calypso](#). (the last two in *Odyssey* V:13, X:133)

[Book TIV.X:1-40](#) An example: the greatest poet.

[Book EII.X:1-52](#) Author of the *Iliad*, an immortal.

[Book EIII.IX:1-56](#) The greatest of epic poets.

[Book EIV.II:1-50](#) Blessed by his location in Greece.

[Book EIV.XVI:1-52 Tuticanus](#) translated part of the *Odyssey*.

Horatius, Horace

Quintus Horatius Flaccus (65-8BC) son of a freedman, and Augustan lyrical poet and satirist. He enjoyed the patronage of Maecenas who granted him his beloved Sabine farm. He was befriended by [Augustus](#) who failed to persuade him to become his private secretary. His lyrics imitate Greek poets (e.g. [Sappho](#) and Alcaeus) in matter and metre.

[Book TIV.X:41-92](#) A member of [Ovid](#)'s poetic circle.

Hortensius

Quintus Hortensius Hortulus (114-50BC) was a prominent lawyer, but notorious for bribery. He defended Verres against Cicero but lost the case. He turned to a political career, becoming consul in 69 but after the formation of the First Triumvirate (60) he retreated from politics and returned to the law. His enormous wealth was accompanied by personal eccentricity. He also published erotic poetry.

[Book TII:421-470](#) His verse.

Hyades

The daughters of Atlas and Aethra, half-sisters of the [Pleiades](#). They lived on Mount Nysa and nurtured the infant [Bacchus](#). The Hyades are the star-cluster forming the ‘face’ of the constellation Taurus the Bull. The cluster is used as the first step in the distance scale of the galaxy. The stars were engraved on [Achilles](#)’s shield. As an autumn and winter constellation the Hyades indicated rain.

[Book TI.XI:1-44](#) A sign of rain, when combined with a southerly wind.

Hybla

Megara Hyblaea, a small town in eastern [Sicily](#), near to and north of [Syracuse](#), famous for its sweet-scented honey. Modern Mellili.

[Book TV.VI:1-46](#) The bees of Hybla.

[Book TV.XIII:1-34](#) [Book EII.VII:1-46](#) Noted for its fragrant thyme on which the bees fed.

[Ibis:163-208](#) Its flowery meadows.

[Book EIV.XV:1-42](#) Its honeycombs.

Hylas

The son of Theiodamas, King of the Dryopians. Theiodamas attacked [Hercules](#) who killed him but spared Hylas for his beauty. They joined the [Argonauts](#) voyage and the boy was stolen by Naiads near the River Ascanius.

[Book TII:361-420](#) Loved by Hercules.

Hymen

The god of marriage who lived on [Helicon](#) with the [Muses](#).

[Book EI.II:101-150](#) He was symbolically present at a marriage.

Hypanis

A Sarmatian river, now the River Bug.

[Book EIV.X:35-84](#) A river running into the Black Sea.

Hypsipyle

[Ibis:465-540](#) The daughter of [Thoas](#), who nursed Lycurgus’s son Opheltes. The boy was attacked and bitten to death by a serpent.

Hyrtacides

Nisus son of Hyrtacus.

Iasion

Son of Jupiter and Corythus's wife Electra. Ceres fell in love with him and lay with him in the thrice-ploughed field. She wished she could obtain a renewal of his youth. She gave birth to Plutus by him.

Book TII:253-312 Lover of Ceres.

Iazyges

A Sarmatian tribe living near the Danube.

Book EI.II:53-100 Ibis:135-162 Book EIV.VII:1-54 Mentioned.

Ibis

The mysterious enemy of Ovid, subject of his curse-poem *Ibis* based on a poem of Callimachus's. TIV.IX has close similarities with Ibis:1-61.

Ibis:41-104 Ovid adopts the name Ibis as a cover for his true enemy.

Icariotis

Book EIII.1:105-166 Penelope daughter of Icarius.

Icarius

Book TV.V:27-64 The father of Penelope.

Ibis:541-596 Odysseus was the above's son-in-law.

Ibis:597-644 Also Icarius or Icarus the father of Erigone, killed by drunken shepherds.

Icarus

The son of Daedalus for whom his father fashioned wings of wax and feathers like his own in order to escape from Crete. Flying too near the sun, despite being warned, the wax melts and he drowns in the Icarian Sea, and is buried on the island of Icaria. (See W H Auden's poem 'Musée des Beaux Arts' referring to Brueghel's painting, Icarus, in Brussels) See Ovid's Metamorphoses Book VIII:183

Book TI.I:70-128 Book TV.II:1-44 He gave his name to the Icarian Sea.

Book TIII.IV:1-46 He flew too near the sun.

Ida, Idaean 'measures'

The extensive range of mountains in western [Mysia](#), the highest peak Gargaros rising to over 4500 feet and commanding a fine view of the [Hellespont](#) and [Propontis](#). There is also a Cretan Mount Ida.

[Book TIV.I:1-48](#) The rites of the [Bacchantes](#), celebrated on the Mysian Mount Ida.

[Ibis:163-208](#) Heavily wooded.

Idmon

[Ibis:465-540](#) The seer, the son of [Apollo](#) and Cyrene. He was one of the Argonauts and was killed by a wild boar by the river [Lycus](#) on the Black Sea coast.

Ilia, Rhea Silvia

The daughter of [Aeneas](#) (Greek myth) or Numitor (Roman version), the [Vestal](#) who bore [Romulus](#) and [Remus](#), to the god [Mars](#).

[Book TII:253-312](#) She was impregnated by Mars. See the entry for Romulus.

Iliacus

Ilian, and so [Trojan](#).

[Book EIV.XVI:1-52](#) Used of [Macer](#) a poet in Ovid's list of his lesser contemporaries.

Iliades

[Remus](#) son of [Ilia](#).

[Book TIV.III:1-48](#) Remus.

Illyria

Illyris, the district along the east coast of the Adriatic.

[Book TI.IV:1-28](#) [Ovid](#) sails by on his way to exile.

[Book TII:207-252](#) [Tiberius](#) and [Germanicus](#) defeated the [Pannonian](#) and Illyrian rebels in the second Illyrian war of the summer of 9AD.

[Book EII.II:75-126](#) The Roman Illyricum roughly the Eastern Balkans was divided after the Pannonian War into [Dalmatia](#) and Pannonia.

[Book EIV.XIV:1-62](#) Pitch obtained from there.

Ilva, Aethale, Aethalia

The island of [Elba](#).

Imbros

The north Aegean island to the south west of the [Thracian](#) Chersonese near [Samothrace](#) and [Lemnos](#).

[Book TI.X:1-50](#) Ovid touched port there.

Iole

The daughter of Eurytus, king of Oechalia, whom [Hercules](#) was enamoured of. He carried her off after killing her father, causing Deianeira to give him the shirt of Nessus drenched in the Centaur's blood supposedly mixed with a love potion but in fact the Hydra's venom from Hercules's own arrow.

[Book TII:361-420](#) Loved by Hercules.

Ionium

The Ionian Sea, between Greece and southern Italy (not the coast of Ionia).

[Book TI.IV:1-28](#) [Book EIV.V:1-46](#) Ovid crossed the wintry Adriatic on his way to exile.

[Book TII:253-312](#) Juno drove Io over the sea.

Iphias

[Evadne](#) the daughter of Iphis.

[Book EIII.1:105-166](#) Evadne.

Iphigenia

The daughter of [Agamemnon](#), king of Mycenae, and [Clytaemnestra](#). She is called Mycenis. She was sacrificed by her father at Aulis, to gain favourable winds for the passage to [Troy](#) but snatched away by [Diana](#) to [Tauris](#), a deer being left in her place. [Orestes](#) her brother found her there and they fled to [Athens](#) with the image of the goddess. She later became priestess of Diana-Artemis at Brauron.

[Book TIV.IV:43-88](#) [Book EIII.II:1-110](#) The priestess of the altar of Diana in the Tauric Chersonese where human sacrifices were offered.

Irus

The Ithacan beggar with whom [Ulysses](#) had a boxing match on returning to his palace. His nickname Irus was a version of Iris since he was also a messenger, at the beck and call of the suitors.

[Book III.VII:1-54 Ibis:413-464](#) An example of poverty.

Isis

The Egyptian Goddess, in Greek mythology the deified Io and identified also with [Ceres](#)-Demeter. Goddess of the domestic arts. Her cult absorbed the other great goddesses and spread through the Graeco-Roman world as far as the Rhine. Isis was the star of the sea, and the goddess of travellers. Osiris was her husband, whom she searched for, in the great vegetation myth of Egypt. She carries the sacred rattle or sistrum, and on her forehead she carries the horns, moon disc, and ears of corn symbolising her moon, fertility and cow attributes. (In Sulla's time a college of priests had been founded in Rome and there was a shrine by 48BC. The cult did not receive State approval in [Augustus](#)'s time, due to his concern to revive traditional Roman values).

[Book TII:253-312](#) Identified with Io, Daughter of Inachus a river-god of Argolis, who was chased and raped by [Jupiter](#). She was changed to a heifer by Jupiter and conceded as a gift to [Juno](#). She was then guarded by hundred-eyed Argus. After Mercury killed Argus, driven by Juno's fury Io reached the Nile, and was returned to human form. With her son Epaphus she was worshipped in Egypt as a goddess. Io is therefore synonymous with Isis (or Hathor the cow-headed goddess with whom she was often confused), and Epaphus with Horus. Ovid suggests Juno drove her across the seas east of Greece.

[Book EI.I:37-80](#) The cult of Isis was associated with the island of [Pharos](#) near [Alexandria](#). The sacred rattle, the *sistrum* was a feature of the rites. Isis's followers dressed in white linen, in imitation of the Egyptian goddess.

Ithaca

The Ionian island off the west coast of Greece between the Acarnian Coast and Cephallenia, the home of [Ulysses](#) (Odysseus). At the time of the Odyssey thickly wooded.

[Book TI.V:45-84](#) The site of Ulysses' palace, synonymous with [Dulichium](#).

[Book EI.III:1-48](#) Ulysses, the Ithacan, also longed for home.

[Book EII.VII:47-84](#) Ulysses the Ithacan met with no stormier seas than Ovid on his journey.

Itys

The son of [Tereus](#) and [Procne](#), murdered by his mother in revenge for Tereus's rape of [Philomela](#), and his flesh served to his father at a banquet.

[Book TII:361-420](#) Mourned by Procne.

Iulus, Ascanius

The son of [Aeneas](#) from whom the Julian family claimed descent.

[Book EI.I:37-80](#) [Book EII.II:1-38](#) [Book EII.V:41-76](#) The supposed origin of the Julian clan.

[Book EII.XI:1-28](#) [Hector](#) was one of his uncles.

Ixion

[Ibis:163-208](#) King of the Lapithae, father of [Pirithoüs](#), and of the [Centaurs](#).

He attempted to seduce [Juno](#), but [Jupiter](#) created a false image of her, caught Ixion in the act with this simulacrum, and bound him to a fiery wheel that turns in the Underworld.

Janus

[Book EIV.IV:1-50](#) The [Roman](#) two-headed god of doorways and beginnings, equivalent to the Hindu elephant god Ganesh. The Janus mask is often depicted with one melancholy and one smiling face. The first month of the year in the Julian calendar was named for him, January (*Ianuarius*).

Jason

The son of Aeson, leader of the [Argonauts](#), and hero of the adventure of the Golden Fleece. The fleece is represented in the sky by the constellation and zodiacal sign of Aries, the Ram. In ancient times it contained the point of the vernal equinox (The First Point of Aries) that has since moved by precession into Pisces. He reached [Colchis](#) and the court of King Aeetes where he accepted [Medea](#)'s help to secure the fleece and married her before returning to Iolchos.

He acquired the throne of [Corinth](#), and married a new bride Glauce. Medea in revenge for his disloyalty to her sent Glouce a wedding gift of a golden

crown and white robe, that burst into flames when she put them on, and consumed her and the palace. Medea then killed her own sons by Jason, and fled his wrath. See Ovid's Metamorphoses Book VII.

Book EI.III:49-94 Exiled from Thessaly to Corinth.

Book EI.IV:1-58 Praised for his efforts in reaching the Black Sea, but Ovid's journey was longer, since Rome is further from the Danube estuary, than Thessaly is from Colchis.

Book EIII.1:1-66 The first Greek to sail into the Black Sea.

Jugurtha

The Numidian King conquered by Marius. He died in prison at Rome in 104BC.

Book EIV.III:1-58 Marius defeated Jugurtha in Numidia, and held a triumph in 104BC.

Julia (1)

The only daughter (39BC-14AD) of Augustus and Scribonia. She married Marcellus and then Marcus Vipsanius Agrippa to whom she bore Gaius and Lucius Caesar, Agrippina who married Germanicus, Agrippa Posthumus and Julia the younger (2). She then married Tiberius. Augustus banished her to the island of Pandataria in 2BC for her dissolute lifestyle, and for political intrigue also. She was involved with Iullus Antonius the younger son of Mark Antony and Fulvia, educated at Rome by Augustus's sister Octavia. Julia and her associates planned to replace Tiberius with Antonius as consort to Augustus. Iullus was allowed to commit suicide when the plans were discovered. Scribonia followed Julia into exile and the plot probably centred on Scribonia's family faction. Julia was moved to Rhegium (Reggio) on the mainland in 4AD but never released. Tiberius effectively had her starved to death (officially she committed suicide) in AD14.

Julia (2)

The daughter (19BC-28AD) of the elder Julia (1) and Agrippa. She was married to Lucius Aemelius Paullus and shared his disgrace when his conspiracy against Augustus (aimed at Tiberius) was discovered in 6AD. He was executed and she was ultimately (8AD) banished to the island of Trimerum off the coast of Apulia (officially for adultery) and died there.

Ovid's crime may well have been linked to her set, and a clandestine and unacceptable marriage (perhaps to Decimus Iunius Silanus her lover, with whom she had been accused of adultery: she had an illegitimate child in exile, not raised or recognised.) that he had witnessed or less likely some aspect of the plotting against Augustus. The date of his *relegatio* (banishment) is surely more than coincidental.

Juno, Hera

The daughter of Rhea and Saturn, wife and sister of [Jupiter](#), and the queen of the gods. A representation of the pre-Hellenic Great Goddess. (See the Metope of Temple E at Selinus – The Marriage of Hera and Zeus – Palermo, National Museum.)

[Book TII:253-312](#) Her husband Jupiter noted for his adulteries. See the Metamorphoses. She persecuted Io, who was worshipped as [Isis](#).

[Book III.V:1-56](#) [Book EIV.XVI:1-52](#). She persecuted [Hercules](#) who ended up married to [Hebe](#) her daughter.

[Book EI.IV:1-58](#) She protected [Jason](#) and the Argonauts. Ovid implies no deity protected him, which does not rule out his possibly being aided by lesser members of the Augustan or Julian families.

[Book EIII.1:105-166](#) Ovid suggests [Livia](#) has the character and ways of Juno, a dubious compliment.

Jupiter, Zeus

The sky-god, the Greek Zeus, son of Saturn and Rhea, born on Mount Lycaeum in Arcadia and nurtured on Mount [Ida](#) in Crete. The oak is his sacred tree. His emblems of power are the sceptre and lightning-bolt. His wife and sister is [Juno](#) (the Greek Hera). (See the sculpted bust (copy) by Brassides, the Jupiter of Otricoli, Vatican)

[Book TI.V:45-84](#) [Book EI.VII:1-70](#) Equated with [Augustus](#).

[Book TII.I:1](#) [Book TII:120-154](#) [Book TII:313-360](#) [Book III.V:1-56](#) [Book TIV.VIII:1-52](#) [Book EIII.VI:1-60](#) His weapon is the lightning-bolt.

[Book TII:253-312](#) Noted for his adulteries. See the Metamorphoses.

[Book III.I:1-46](#) The Temple of Jupiter Stator (the Stayer).

[Book TIII. XI:39-74](#) His anger against [Ovid](#) is greater than [Neptune](#)'s against [Ulysses](#).

[Book TIV.IV:1-42](#) A reference to [Augustus](#) as Jupiter, and a dubious use of the verb *celebrare* which means to frequent as well as celebrate. Possibly

Ovid is making one of his traditional jibes at Augustus's supposed homosexuality in a letter to a man who might just appreciate it, but showing Ovid's dangerous willingness to tread the fine line. He follows it with a cleverly ambiguous comment on divinity. Is Augustus seen to be a god or only believed to be one?

[Book TIV.IX:1-32](#) Jupiter's sacred oak-tree and lightning bolt are connected by the occurrence of the natural phenomenon. Oak trees are particularly susceptible to lightning blasts.

[Book TV.II:45-79](#) Augustus as Jupiter, the ruler of the world mirrors the ruler of the heavens and the gods.

[Book TV.III:1-58](#) Jupiter blasted [Capaneus](#) with lightning.

[Book EII.I:68](#) Jupiter Pluvius, the rain-bringer.

[Book EII.II:39-74](#) [Augustus](#) is also Jupiter Capitolinus, the [Tarpeian](#) Thunderer, from Jupiter's Temples on the [Capitoline](#). The great temple was augmented by the lower temple to Jupiter Tonans, the Thunderer, in 22BC, the first of the two reached on climbing the Capitoline (Cassius Dio *The Roman History* 54.4)

[Book EII.VIII:37-76](#) The worship of images of Jupiter and other gods.

[Book EII.IX:1-38](#) Ritual sacrifice of animals in front of Jupiter's temples.

[Ibis:209-250](#) In astrology a beneficent planet, ruling knowledge, travel etc. Jupiter was the father of [Mercury](#), by [Maia](#).

[Ibis:251-310](#) Jupiter's temple of Ammon in Libya where he was the ram-horned god.

[Ibis:311-364](#) Cambyses sent an army to attack the Ammonians and the temple of Jupiter at Ammon (Siwa Oasis, El Khargeh) but the army vanished in a sandstorm. (Herodotus III.26)

[Ibis:541-596](#) Married his sister Juno, and avenged his grandfather

Juventa

An ancient Roman goddess later identified with the Greek [Hebe](#).

[Book EI.X:1-44](#) Hebe.

Lacedaemon, Sparta

[Book EI.III:49-94](#) The chief city of Laconia on the River Eurotas, better known as Sparta.

Lachesis

See [Fates](#).

[Book TV.X:1-53](#) She measured the thread of life.

Laertes

[Book TV.V:1-26](#) The father of [Ulysses](#), and son of Arcesius.

Laestrygonians

A mythical race of cannibal giants appearing in Odyssey Book X. Under their king [Antiphates](#) they captured and ate several of [Ulysses](#)'s men. Traditionally located in Magna Graecia, but perhaps from regions further north.

[Book EII.IX:39-80](#) Their savage King Antiphates.

[Book EIV.X:1-34](#) Not as bad as the [Thracian](#) tribes.

[Ibis:365-412](#) Attacked Ulysses' men.

Lampsacus

A Greek town on the eastern shore of the [Hellespont](#) (Dardanelles) opposite Callipolis (Gallipoli), colonised in the 7th cent BC by Greeks from Phocaea. Artaxerxes I assigned the city to Themistocles. After the battle of Mycale (479) the citizens joined with the Athenians, and the city continued to flourish under the Greeks and the Romans. A good harbour and its position made it prosperous. The region is good for vines. It was a cult centre for the worship of the phallic god [Priapus](#).

[Book TI.X:1-50](#) On the *Minerva*'s route.

Laodameia

The daughter of the Argonaut Acastus, and granddaughter of [Pelias](#). She married [Protesilaus](#) the first Greek ashore at [Troy](#), fated to die on landing. She was granted three hours with him after his death when Hermes escorted him back from Hades. She then had a lifelike statue of him made which she loved in his place. Ordered by her father to burn the figure she threw herself into the flames.

[Book TI.VI:1-36](#) [Book TV.XIV:1-46](#) [Ovid](#) compares his wife to her for love and loyalty.

[Book TV.V:27-64](#) Her response to her husband's fate brought her fame.

[Book EIII.1:105-166](#) Followed her husband to the Shades.

Lares

Beneficent spirits watching over the household, fields, public areas etc. Each house had a Lararium where the image of the Lar was kept. The Lares are usually coupled with the [Penates](#) the gods of the larder.

[Book TI.III:1-46](#) Ovid's wife prays before the Lares.

[Book TI,X:1-50](#) [Book EI.VII:1-70](#) Household gods.

[Book TIII. XII:1-54](#) [Book EI.I:1-36](#) The household or home, rather than merely a dwelling-place or temporary lodging.

[Book TIV.VIII:1-52](#) Old weapons dedicated to them.

[Ibis:41-104](#) Powers invoked by Ovid.

Largus

An Augustan poet, who wrote an epic on the wanderings of [Antenor](#) (who founded Padua), sometimes identified with Valerius Largus the accuser of Cornelius Gallus.

[Book EIV.XVI:1-52](#) A poet in Ovid's list of his lesser contemporaries.

Larissa

[Ibis:311-364](#) Larisa was the daughter of Pelasgos, and two of the cities of [Thessaly](#) were named after her. There was an Aleuas of Larissa who organised the Thessalian League in the seventh century BC, and claimed descent from [Hercules](#). The incident described is obscure.

Latium

[Book EIV.XVI:1-52](#) A country in Central Italy, containing Rome. (The modern Lazio region. It originally designated the small area between the mouth of the [Tiber](#) and the Alban Hills. With the Roman conquest it was extended south-east to the Gulf of Gaeta, and west to the mountains of Abruzzo, forming the so-called *Latium novum* or *adiectum*.)

Latona, Leto

Daughter of the Titan Coeus, and mother of [Apollo](#) and Artemis ([Diana](#)) by [Jupiter](#)-Zeus. Pursued by a jealous [Juno](#), she was given sanctuary by [Delos](#), a floating island. There between an olive tree and a date-palm she gave birth to Apollo and Diana-Artemis, by Mount Cynthus. Delos became fixed. A variant has Artemis born on the nearby islet of Ortygia.

[Book TV.I:49-80](#) Her children, Apollo and Diana, slew [Niobe](#)'s children.

[Book EIV.XIV:1-62](#) She found refuge on Delos.

Leander

A young man of [Abydos](#) on the narrows of the [Hellespont](#) (Dardanelles) who fell in love with Hero, the priestess of [Aphrodite](#) in [Sestos](#) on the opposite bank. He would swim the Hellespont to visit her and eventually was drowned. The subject of a poem by Musaeus (5th century AD) and treated by [Ovid](#) in the Heroides.

[Book TIII. X:41-78](#) If he'd been further north in winter he could have walked across!

Lemnos

The north Aegean island south west of Imbros, and the home of Vulcan the blacksmith of the gods. [Philoctetes](#) was bitten by a snake there, and on [Ulysses](#) advice was abandoned there. He had inherited the bow and arrows of [Hercules](#) and Ulysses subsequently sailed for the island to bring them back to be used at [Troy](#). [Thoas](#) was once king there when the Lemnian women murdered their menfolk because of their adultery with [Thracian](#) girls. His life was spared because his daughter Hypsipyle set him adrift in an oarless boat.

[Book TV.I:49-80](#) Philoctetes abandoned there.

[Ibis:365-412](#) The Lemnian women who killed their husbands.

Lesbia

[Catullus](#)'s name for his sweetheart Clodia.

[Book TII:421-470](#) His pseudonym for her.

Lesbos

The island in the eastern Aegean. Among its cities were Mytilene and Methymna. Famous as the home of [Sappho](#) the poetess, whose love of women gave rise to the term *lesbian*.

[Book TII:361-420](#) Sappho, the Lesbian.

[Book TIII.VII:1-54](#) Sappho of Lesbos.

Lethe

A river of the Underworld, Hades, whose waters bring forgetfulness.

Its stream flows from the depths of the House of Sleep, and induces drowsiness with its murmuring. (Hence the stream of forgetfulness).

[Book TI.VIII:1-50](#) [Book TIV.I:1-48](#) [Book TIV.IX:1-32](#)

[Book EII.IV:1-34](#) The waters of oblivion.

[Book EIV.I:1-36](#) The waters of forgetfulness.

Leucadia, Leucas

A large island near Acharnarnia in the [Ionian](#) Sea west of Greece, to the north of [Ithaca](#). Once joined to the mainland. (The [Corinthians](#) bored a channel through the isthmus in the 7th century BC, see Ernle Bradford's 'Ulysses Found' Appendix II)

[Book III.I:1-46](#) [Augustus](#) dedicated his victory at Actium to [Apollo](#), since there was a temple to the god there.

[Book TV.II:45-79](#) Criminals were hurled from the cliffs of the island near Apollo's temple to avert evil. (Strabo 10.2.9, Ovid Fasti V:630). This was also the mythical site of [Sappho](#)'s suicide, presumably because of the presence of Apollo's sacred site.

Leucon

[Ibis:251-310](#) There was a Leucon son of Athamas who sickened and died of disease. The reference is obscure.

Leucothea, Ino

The White Goddess, the sea-goddess into whom Ino was changed, who as a sea-mew helps [Ulysses](#) (See [Homer](#)'s Odyssey). She is a manifestation of the Great Goddess in her archetypal form. (See Robert Graves's 'The White Goddess'). Ino, the daughter of [Cadmus](#), wife of Athamas, and sister of [Semele](#) and Agave fostered the infant [Bacchus](#). She participated in the killing of [Pentheus](#) and incurred the hatred of [Juno](#). Maddened by [Tisiphone](#), and the death of her son Learchus, at the hand of his father, she leapt into the sea, and was changed to the sea-goddess Leucothoë by [Neptune](#), at [Venus](#)'s request.

[Book EIII.VI:1-60](#) [Ibis:251-310](#) She helped Ulysses. (Speculatively if Neptune is Augustus, and Juno is Livia, then Leucothea, that Ino who incurred Juno's hatred, is conceivably Scribonia, the elder Julia or one of her set, who aided Ovid after the disaster).

[Ibis:465-540](#) As Ino she nursed the infant [Bacchus](#)-Dionysus.

Liber, see [Bacchus](#)

An ancient rural god of Italy who presided over planting and fructification. He became associated (as Liber Pater) with Bacchus-Dionysus.

[Book TV.III:1-58](#) [Book EIV.VIII:49-90](#) Identified with [Bacchus](#).

Libertas

Liberty. The Atrium Libertatis, north of the Forum, was where Asinius Pollio established a public library.

[Book TIII.I:47-82](#) [Ovid](#)'s books banned from the libraries.

Libya

The coastal district of North Africa, west of Egypt.

[Book TI.III:1-46](#) [Ovid](#)'s daughter by his second wife travelled there with her husband, Cornelius Fidus, the provincial senator.

[Ibis:163-208](#) Extensive coastal waters.

Lichas

[Ibis:465-540](#) The servant who brought [Hercules](#) the gift of [Nessus](#) given to [Deianira](#), the envenomed shirt that killed him. Hercules killed Lichas, throwing him from the Euboean heights.

Linus

[Ibis:465-540](#) [Ibis:541-596](#) The son of [Psamathe](#) daughter of [Crotopus](#) of Argos. Linus was torn to pieces by Crotopus's hounds. Not to be confused with the Poet Linus brother of Orpheus.

Livia Augusta

Livia Drusilla (58BC-29AD), the daughter of Marcus Livius Drusus Claudianus, who became Empress. Her first husband was Tiberius Claudius Nero (who fought against Octavian-Augustus in the Perusine War) to whom she bore [Tiberius](#), later Emperor and [Drusus](#) the father of [Germanicus](#), who was Octavian's future general in Germany. She married Octavian, the future [Augustus](#), in 38BC, while he was Triumvir, he having forced Claudius to relinquish her. She bore Augustus no children, but exercised great power over him and the succession, helping to secure it for Tiberius. [Ovid](#) may have been involved in the anti-Claudian party and so

have crossed Livia or her supporters, preventing any chances of reprieve from his exile.

[Book TI.VI:1-36](#) Ovid's third wife had some acquaintance with Livia, presumably through the household of Paullus Fabius [Maximus](#), and his wife [Marcia](#). She may have been a relative of the Fabian house, and editors have dubbed her [Fabia](#) (though on scant evidence).

[Book TII:155-206](#) Livia married Augustus (17 January 38BC) after her enforced divorce from Tiberius Claudius Nero by whom she was already pregnant. Ovid is perhaps alluding to this and Augustus's bachelor adventures.

[Book TIV.II:1-74](#) Her son Tiberius fighting in Germany.

[Book TIV.X:93-132](#) *Livor*, Envy, here may possibly be a veiled reference to Livia, but that is highly speculative.

[Book EI.IV:1-58](#) A reference to Livia, possibly barbed.

[Book EII.II:39-74](#) A further mention of her.

[Book EII.VIII:1-36](#) [Cotta](#) Maximus sent Ovid portraits of Augustus, Tiberius and Livia.

[Book EII.VIII:1-36](#) Even in this eulogy there is a mischievous sub-text. The relations between Livia and Augustus are lightly touched on.

[Book EIII.1:105-166](#) Ovid suggests his wife approaches Livia on his behalf.

[Book EIII.III:1-108](#) [Book EIII.IV:57-115](#) The mother of Tiberius.

[Book EIV.IX:89-134](#) As the deified Augustus's widow worshipped by Ovid as divine.

[Book EIV.XIII:1-50](#) Compared to [Vesta](#).

Livilla

Claudia Livilla Julia the Elder (b. 13BC), sister to [Germanicus](#) and the future emperor Claudius, and daughter of [Drusus](#) Senior (Nero Claudius Drusus), [Livia](#)'s son. She married Gaius Caesar grandson of [Augustus](#), and after his death her first cousin [Drusus](#) Junior the son of [Tiberius](#) by Vipsania, whom she is said to have poisoned in 23 at the instigation of her lover Sejanus, the ambitious praetorian prefect.

[Book TIV.II:1-74](#) Drusus the younger, fighting alongside Tiberius in Germany in AD10.

Lixus

A river flowing to the sea on the west coast of Mauretania.

[Book EI.V:1-42](#) Ovid suggests he is being asked to perform the impossible, equivalent to the Lixus running into the Hebrus (Maritza) which flows through [Thrace](#).

Lucifer

The morning star (the planet [Venus](#) in dawn aspect).

[Book TI.III:47-102](#) Risen while [Ovid](#) was saying his farewells.

[Book TIII.V:1-56](#) Herald of the [sun](#).

[Book TIV.X:1-40](#) The dawn, the day.

[Book EII.V:41-76](#) The morning star.

Lucretius

Titus Lucretius Carus (c95-c54BC) the greatest Roman didactic poet and author of the *De Rerum Natura* a verse treatise in six books on Epicurean theory.

[Book TII:253-312](#) [Ovid](#) quotes the first words of De Rerum Natura, ‘*Aeneadum genetrix*’.

[Book TII:421-470](#) He dealt scientifically with the elements, and atomic theory, following Epicurus.

Luna

The moon goddess. A manifestation of Artemis-[Diana](#)-Phoebe, sister of [Apollo](#)-Sol-Phoebus.

[Book TI.III:1-46](#) The moon. She drives a chariot pulled by black horses.

[Book TII:253-312](#) She loved [Endymion](#).

Lupus

An Augustan poet who wrote about the homecoming of [Helen](#) and Menelaus.

[Book EIV.XVI:1-52](#) A poet in Ovid’s list of his lesser contemporaries.

Lyaeus

An epithet of [Bacchus](#) meaning ‘the deliverer from care’.

[Book EI.X:1-44](#) Wine, the gift of Bacchus.

Lycaon

Son of [Pelasgus](#). Lycaon was a king of primitive Arcadia ([Parrhasia](#)) who presided over barbarous cannibalistic practises. He was transformed into a wolf by [Zeus](#), angered by human sacrifice. His sons offered Zeus, disguised as a traveller, a banquet containing human remains. They were also changed into wolves and Zeus then precipitated a great flood to cleanse the world. The father of [Callisto](#) who was changed into the Great Bear, hence the north pole is ‘Lycaonian’ or ‘Parrhasian’.

[Book TI.III:47-102](#) The Great Bear is Parrhasian.

[Book TIII.II:1-30](#) The northern pole.

[Ibis:465-540](#) His barbaric banquets.

Lycophron

[Ibis:465-540](#) An Alexandrian Greek poet, of the early 3d cent. BC born in Chalcis, one of the Pleiad, a group of seven tragic poets of Alexandria who flourished under Ptolemy II Philadelphus. His only extant poem *Cassandra* or *Alexandra*, is an obscure and difficult work in iambic verse. In ancient times his tragedies were highly esteemed. May be intended here.

Lycoris

The mistress of Cornelius [Gallus](#) (probably his pseudonym for her).

[Book TII:421-470](#) Mentioned.

Lycurgus(1)

King of the Edonians (Edoni) of [Thrace](#) who opposed [Bacchus](#)’ entry into his kingdom at the River [Strymon](#) and tried to cut down the god’s vines. Lycurgus was driven mad and killed his own son Dryas with an axe thinking he was a vine, and hewed at his own foot thinking it one. He pruned the corpse, and the Edonians, horrified, instructed by Bacchus, tore Lycurgus to pieces with wild horses on Mount Pangaeum. There are many variants of this myth.

[Book TV.III:1-58](#) His offence against Bacchus.

[Ibis:465-540](#) Ovid appears to give an alternative myth of Dryas’s death if this is the Lycurgus intended.

Lycurgus(2)

[Ibis:597-644](#) Ovid may refer to the Athenian orator (c.396-325BC).Pupil of Plato and Isocrates, Lycurgus became a successful financier, statesman and

orator in Athens. He increased the wealth of Athens after readministrating its finances, and had several buildings built or refurbished. He was on Demosthenes side in the orator's opposition to Philip II of Macedon.

Lycus(1)

Rivers of that name in Bithynia and in [Pontus](#).

[Ibis:41-104](#) Arrows stained in [Scythian](#) blood.

[Book EIV.X:35-84](#) A river running into the Black Sea.

Lycus(2)

[Ibis:465-540](#) The King of [Thebes](#) whose wife was [Dirce](#), and niece was Antiope.

Lyde

The wife of [Antimachus](#).

[Book TI.VI:1-36](#) A loved wife.

Macareus

[Ibis:541-596](#) Son of [Aeolus](#). He slept with his sister [Canace](#), whom Aeolus in horror drove to suicide.

Macer (1)

Aemilius Macer, a poet who wrote of birds, serpents and plants, and was an old man in [Ovid](#)'s day.

[Book TIV.X:41-92](#) Mentioned.

Macer (2)

An epic poet who wrote about [Troy](#), who travelled with [Ovid](#) in [Sicily](#) and was known to his third wife.

[Book TI.VIII:1-50](#) [Book EIV.III:1-58](#) Possibly the faithless friend depicted here.

[Book EII.X:1-52](#) Addressed explicitly to him.

[Book EIV.XVI:1-52](#) A poet in Ovid's list of his lesser contemporaries.

Machaon

Son of [Aesculapius](#) the Greek god of medicine, who inherited his father's skills along with his brother [Podalirius](#).

[Book EI.III:1-48](#) He cured [Philoctetes](#) the archer.

[Book EIII.IV:1-56](#) His medical skill.

Maenads, Maenades, Bacchantes

The female followers of [Bacchus](#)-Dionysus, noted for their ecstatic worship of the god. Dionysus brought terror and joy. The Maenads' secret female mysteries may indicate older rituals of ecstatic human sacrifice. They dressed in fawn skins, wreathed themselves with ivy, and carried the *thyrsus* a ritual wand tipped with a pine-cone. See Euripides' *The Bacchae*.

Maeonides

[Homer](#), so called from Maeonia a name for Lydia in Asia Minor where he was born according to one legend, or because his father was Maion.

[Book TI.I:1-68](#) Homer too would fail faced with similar troubles.

[Book TI.VI:1-36](#) He made [Penelope](#) famous as a loyal wife, through the *Odyssey*.

[Book TIV.X:1-40](#) Even this greatest of poets died poor.

[Book EIII.III:1-108 Book EIV.XII:1-50](#) The epic poetry of Homer.

Maeotia

The kingdom of [Thrace](#), from the Maeotes who lived near the Sea of Azov, but used as a general term for the [Pontus](#) region.

[Book TIII. XII:1-54](#) The Black Sea region.

[Book EIII.II:1-110 Thoas](#) the King of Thrace.

Maia

The daughter of Atlas, a [Pleiad](#), and mother of [Mercury](#) by [Jupiter](#).

[Ibis:209-250 Ibis:465-540](#) The mother of Mercury. The second reference is to Iasion, son of Maia's sister Elektra, whom, according to one tradition, Zeus killed with a flash of lightning when he slept with Demeter. (See: Hom. Od. v. 125, &c.; Hes. Theog. 969, &c.; Apollod. l. c.; Diod. v. 49, 77; Tzetz. ad Lycoph. 29; Conon, Narrat. 21.)

Manes

The *di manes*, the good deities, a generic term for the gods of the lower world and later for the shades of the dead who were regarded as divine.

[Book TI. IX:1-66](#) Visited by [Theseus](#).

Marcia

The daughter of Lucius Marcius Philippus and wife of Paullus Fabius [Maximus](#). [Fabia](#), Ovid's third wife, had been a member of the household and was a friend of Marcia.

[Book EI.II:101-150](#) [Book EIII.1:67-104](#) Ovid's third wife was one of her companions.

Marius (1)

Gaius Marius, the consul, conqueror of the [Cimbri](#), [Jugurtha](#) etc. When Sulla entered Rome in 88BC, Marius hid in the marshes of Minturnae and later escaped to Africa.

[Book EIV.III:1-58](#) He defeated Jugurtha in Numidia, and held a triumph in 104BC. He defeated the Cimbri and Teutones at Aquae Sextiae and Vercellae in 102-1BC, and held a record seven consulships, the last being in 86.

Marius (2)

An Augustan poet.

[Book EIV.XVI:1-52](#) A poet in Ovid's list of his lesser contemporaries.

Mars, Ares

The war god, son of [Jupiter](#), the Roman name for the Greek god Ares. An old name for him is Mavors or Mamers. In his military aspect he became known as Gradivus.

[Book TII:253-312](#) His great temple in [Rome](#) was that of *Mars Ultor*, Mars the Avenger, in the *Forum Augusti* built as a result of Octavian's vow at Philippi in 42BC to avenge Julius Caesar's murder. It was dedicated in 2BC. The statues of Mars and [Venus](#) were inside the shrine while Vulcan's was in the lobby. The statues of Venus Genetrix and Mars by Arcesilaus were linked by the descending figure of Cupid. The goddess was depicted fully clothed, perhaps in armour.

[Book TII:361-420](#) Famously caught in the act by Hephaestus (Vulcan) Venus's husband.

[Book TV.II:45-79](#) A synonym for war.

[Book TV.VII:1-68](#) The warlike [Sarmatians](#) and [Getae](#) are Mars incarnate.

[Book EIII.VI:1-60](#) The god who determines death in battle.

[Ibis:209-250](#) In astrology a maleficent planet, ruling war, passion, and sexuality.

Marsus

Domitius Marsus, an Augustan poet, known for his epigrams. He wrote an epitaph on [Tibullus](#) and an epic on the [Amazons](#).

[Book EIV.XVI:1-52](#) A poet in Ovid's list of his lesser contemporaries.

Marsyas

A [Satyr](#) of [Phrygia](#) who challenged [Apollo](#) to a contest in musical skill, and was flayed alive by the God when he was defeated. (An analogue for the method of making primitive flutes, [Minerva](#)'s invention, by extracting the core from the outer sheath) (See Perugino's painting – Apollo and Marsyas – The Louvre, Paris). He taught the famous flute-player, Olympus.

[Book EIII.III:1-108](#) He taught [Olympus](#).

[Ibis:541-596](#) A river named after him in Asia Minor.

Maximus (1)

Marcus Aurelius Cotta Maximus. See [Cotta](#).

Maximus (2)

Paullus Fabius Maximus (born not later than 45BC, died 14AD). His wife was [Marcia](#), the daughter of Lucius Marcius Philippus and a first cousin of Augustus. She was a friend of [Ovid](#)'s third wife. Paullus Maximus was of the famous patrician clan of the Fabii, which included Paullus Aemilius and Fabius Cunctator. An orator, he was consul in 11BC and a trusted friend of [Augustus](#). He journeyed with Augustus to the island of Planasia at the end of Augustus's life in the spring of 14AD, the island where Agrippa Postumus, his grandson, the son of Agrippa and [Julia](#) the Elder, was imprisoned. Tacitus has it that mutual affection was expressed between grandfather and grandson, and that Fabius reported as such to his wife Marcia, who in turn told [Livia](#) who knew nothing of the journey. When Fabius died not long afterwards Marcia was supposedly heard to reproach herself at her husband's funeral for inadvertently causing his death. This story led to a suggestion that Fabius committed suicide, and links him to the factions around Julia. The evidence however is flimsy.

[Book EI.II:1-52](#) Addressed to Paullus. Ovid refers to the battle of 18th

July 477BC near the River Cremera, against the Veientes, when more than three hundred of the Fabii clan were said to have fought and only one survived. (Livy II:48)

[Book EI.II:53-100](#) [Book EI.II:101-150](#) He asks Paullus to plead for him with Augustus.

[Book EIII.III:1-108](#) This letter addressed to him explicitly, recounting Ovid's vision of [Love](#).

[Book EIII.VIII:1-24](#) Probably addressed to Paullus, given the reference to purple robes. He was consul in 11BC. The arrows are perhaps intended for their mutual enemies, those opposed to Julia's faction.

[Book EIV.VI:1-50](#) Ovid is concerned that pleading his case may have been a reason for Paullus's death, though playing down his own importance. This letter certainly reiterates the close tie with Paullus, and the Fabian House, and Ovid's realisation that the Julian hopes are finished with [Tiberius](#)'s accession.

Medea

The daughter of Aeetes, king of [Colchis](#) and the Caucasian nymph Asterodeia. She is called Aeetias. A famous sorceress. She conceived a passion for [Jason](#) and agonised over the betrayal of her country for him. (See Gustave Moreau's painting 'Jason and Medea', Louvre, Paris: Frederick Sandys painting 'Medea', Birmingham Museum and Art Gallery, England: and Castiglione's painting, 'Medea casting a spell', Wadsworth Athanaeum, Hartford, Connecticut). She determined to help Jason to win the Golden Fleece and made him swear on the altar of Triple Hecate to marry her. She gave him magic herbs to facilitate his tasks (probably including the Colchian crocus, meadow saffron, *colchicum autumnale*, that sprang from the blood of the tortured Prometheus. The plant is highly toxic, and the seeds and corms were collected for the extraction of the narcotic drug *colchicine*, *tinctura colchici*, used as a specific against gout.) Jason carried out his tasks using the magic herbs, including magic juice (juniper?) to subdue the dragon, and took Medea back with him to Iolchos. When he subsequently abandoned her, she killed Glauce her rival, and then sacrificed her own sons, before fleeing to Athens where she married King Aegeus. She attempted to poison [Theseus](#) using aconite, but Aegeus recognised Theseus's sword as his own, and dashed the cup away in time. Medea vanished in a mist conjured by her magic spells. [Ovid](#) tells part of

her story in Book VII of the Metamorphoses, and wrote a lost play *Medea* about her.

[Book TII:361-420](#) Her killing of her own children, driven by anger through slighted love.

[Book TII:497-546](#) Her intention to kill her children.

[Book III.VIII:1-42](#) Her chariot drawn by dragons.

[Book III. IX:1-34](#) The myth of the [Argo](#) at [Tomis](#), and Medea's dismemberment of her brother [Absyrtus](#).

[Book EIII.III:1-108](#) Caused by [Amor](#) to fall in love with [Jason](#).

Medusa, Gorgo

One of the three [Gorgons](#), daughter of Phorcys the wise old man of the sea. She is represented in the sky by part of the constellation [Perseus](#), who holds her decapitated head. [Athene](#) turned her into a monster because she was raped by [Neptune](#) in Athene's temple. The sight of her face turned the onlooker to stone. She was killed by Perseus, who used his shield as a mirror. Her head decorated Athene's *aegis* breastplate.

[Book TIV.VII:1-26](#) Ovid sceptically lists the 'unbelievable' myths that he would have to believe in first before he could believe in this friend's disloyalty.

[Book EI.II:1-52](#) [Ibis:541-596](#) Her power to transform those she looked at to stone including many of the Ethiopians, or Cepheus after her death when Perseus wielded her decapitated head.

[Book EIII.1:105-166](#) Her snaky locks.

[Book EIV.VIII:49-90](#) [Pegasus](#), born of Medusa.

[Ibis:413-464](#) Medusa had various cousins, including the Harpies.

Melanippus

[Ibis:465-540](#) The son of Astacus, the Theban. He helped defend Thebes in the War of the Seven, and was killed by [Tydeus](#) who ate his brains.

Melanthus

A river in Pontus or Sarmatia.

[Book EIV.X:35-84](#) A river running into the Black Sea.

Melissus

Gaius (or Cilnius) Melissus, a freedman of Maecenas, grammarian, poet and librarian. He wrote *Trabeatae*, comedies of Roman manners among the Equestrian order, developing an Augustan form of the old *Togatae*. He was a protégé of Maecenas and organised the library in the Portico of Octavia for [Augustus](#). He compiled jokebooks in old age.

[Book EIV.XVI:1-52](#) A poet in Ovid's list of his lesser contemporaries.

Memmius

Gaius Memmius, governor of Bithynia in 57BC, praetor 58. [Lucretius](#) dedicated the *De Rerum Natura* to him as patron. [Catullus](#) travelled to Bithynia with him in 57 and is none too complimentary about the corruption of his 'court'. He was an orator and himself a poet. He married the dictator Sulla's daughter, Fausta. Convicted of bribery he went into exile at Mytilene in 54.

[Book TII:421-470](#) His erotic verse.

Memnon

The son of Tithonus and [Aurora](#), he fought for [Troy](#) in the Trojan War with Greece to support his uncle [Priam](#). He was King of Ethiopia, and traditionally was of a black pigmentation. He killed Antilochus in the war, and was himself killed in turn by [Achilles](#), but his mother Aurora, the Dawn, begged [Jupiter](#) for funeral honours, and he created the warring flock of birds, the Memnonides, from his ashes. Aurora's tears for him are the morning dew. See Metamorphoses Book XIII:576

[Book EI.IV:1-58](#) The son of Aurora, the Dawn.

[Book EIII.III:1-108](#) Black-skinned.

Menander

The Athenian playwright (c341-c290BC). The most celebrated dramatist of the New Comedy he wrote on romantic and domestic themes. His single surviving complete play is the *Dyscolus*, recovered from an Egyptian papyrus in 1958, but many of his plays are known in adaptations by the Roman dramatists [Terence](#) and Plautus.

[Book TII:361-420](#) His plays contained love scenes but were basically moral with endings involving marriage.

Mercury

The messenger god, Hermes, son of [Jupiter](#) and the [Pleiad Maia](#), the daughter of Atlas. He is therefore called Atlantiades. His birthplace was Mount Cyllene, and he is therefore called Cyllenius. He has winged feet, and a winged cap, carries a scimitar, and has a magic wand, the caduceus, with twin snakes twined around it, that brings sleep and healing. The caduceus is the symbol of medicine. (See Botticelli's painting Primavera.)
[Ibis:209-250](#) In astrology a beneficent planet of mind and communication.

Merops

King of Ethiopia, husband of Clymene. Putative father of [Phaethon](#).
[Book III.IV:1-46](#) Putative father of Phaethon, and his sisters.

Mesembria

A Graeco-Thracian town on the west coast of the [Black Sea](#), south of [Tomis](#), and about half way between Tomis and [Byzantium](#), at the foot of the Haemus Range, on the frontier of Roman [Moesia](#). Modern *Nesebur*.
[Book TI.X:1-50](#) On the *Minerva*'s course.

Messalinus

Marcus Valerius Messalla Corvinus the elder son of [Mesalla](#) Corvinus, born 36BC, consul 3BC, legate of Illyricum in 6AD. He served under [Tiberius](#) in the Pannonian campaign of 6-9AD. A talented orator known for his extreme flattery of [Augustus](#), [Cotta](#) was his younger brother. On Tiberius's accession he embraced the new regime, proposing a gold statue of the new Emperor for the temple of [Mars](#) Ultor.

[Book TIV.IV:1-42](#) This poem addressed to him. It is unlikely that he was a friend of [Ovid](#), who probably addressed him as the son of his father, brother of his friend Cotta, and a man of influence with the regime.

[Book EI.VII:1-70](#) A second poem addressed to him, playing on Ovid's relationship with his father, Messalla.

[Book EII.II:1-38](#) A third poem addressed to him, focusing on Messalinus's close relationship with Augustus and Tiberius. He and his brother Cotta were perhaps Ovid's best hope of leniency, but equally both were sensitive to the political difficulties of showing any favour to Ovid. I am reminded of the attitude to John Donne after his less crippling disgrace: the disgraced individual is an embarrassment, an object of suspicion, and a source of irritating pleas for remembrance and assistance.

Messalla

Marcus Valerius Messalla Corvinus (64BC-8AD) distinguished soldier, statesman and supporter of the arts, a patron of [Ovid](#) and [Tibullus](#), Lygdaus, Valgius Rufus and Aemilius Macer. Sulpicia was his niece. He switched sides adroitly during the Civil Wars fighting for Octavian at Actium in 31. He celebrated a triumph as proconsul of Gaul in 27, was city prefect in 25, Rome's first overseer of aqueducts in 11, and nine years later proposed the title *pater patriae*: Father of the Country for [Augustus](#). Noted for public works he was with Paullus [Fabius Maximus](#) the most influential of Ovid's patrons. The father of [Messalinus](#) and his younger brother [Cotta](#).
[Book TIV.IV:1-42](#) A probable reference to him, assuming this poem is addressed to Messalinus.

[Book EI.VII:1-70](#) Father of Messalinus, and patron of Ovid who wrote his funeral dirge. Ovid stresses the relationship.

[Book EII.II:75-126](#) Ovid again stresses his past relationship with Messalla.

[Book EIV.XVI:1-52](#) Father of Cotta.

Mestra

[Ibis:413-464](#) The daughter of [Erysichthon](#) who could change her shape at will.

Metella

[Ticidas](#)'s mistress whom he called [Perilla](#). Probably one of the Caecillii Metellii family. Possibly the wife of Publius Lentulus Spinther who divorced her in 45BC and had affairs with Cicero's son-in-law Dolabella and Aesopus the actor's son.

[Book TII:421-470](#) Mentioned.

Metrodorus

[Book EIV.XIV:1-62](#) Metrodorus of Skepsis in [Mysia](#): a philosopher and statesman who served Mithridates Eupator c. 100 BC. He was called the 'Rome Hater'. He later transferred his allegiance to Tigranes of Armenia.

Mettus

Or Mettius Fufetius, an Alban commander who was torn apart by horses for treachery in the war with Fidenae, on the orders of Tullus Hostilius.

[Book TI.III:47-102](#) An analogy for Ovid's feelings at separation.

Miletus, Milesian

The Ionian city south west of [Samos](#) and across the Latmian Gulf from the River Maeander. A commercial port from the Bronze Age, it helped colonise the [Black Sea](#) region (800-600BC). It was the home of leading philosophers including Thales, and Anximander. It declined after the Ionian Revolt in 494, and was crippled by the silting up of its harbour.

[Book TI.X:1-50](#) [Book TIII. IX:1-34](#) It founded a number of cities, in the Black Sea region, including [Tomis](#).

[Book TII:361-420](#) Aristides of Miletus.

Minerva

The Roman name for [Athene](#) the goddess of the mind and women's arts (also a goddess of war and the goddess of boundaries – see the Stele of Athena, bas-relief, Athens, Acropolis Museum). Originally an Italic goddess of handicrafts and arts, she was early identified with the virgin [Pallas Athena](#).

[Book TI.II:1-74](#) [Book TI.V:45-84](#) She protected [Ulysses](#).

[Book TI.X:1-50](#) The ship [Ovid](#) embarked on took its name from Minerva's painted helmet: the ship's *tutela*, or protective emblem, being a figure of armed Minerva on the sternpost. Ovid intends to offer her the sacrifice of a lamb if the ship reaches [Tomis](#) safely (after he had disembarked at [Samothrace](#)). The ship's name was fitting since Minerva protected the Argo, the first Greek ship to sail into the Black Sea, and curiously appropriate since Ovid was born during her festival, see below.

[Book TIII. IX:1-34](#) The [Argo](#) was built under her protection.

[Book TIV.X:1-40](#) Ovid was born during her festival, the Quinquatrus, on her traditional birthday March 20th.

[Ibis:365-412](#) Ovid seems to refer to a cult of [Thracian](#) Minerva, though the detail sounds more like that of [Diana](#) at Ephesus, whose veil might not be lifted, and in the Chersonese, where she was the object of human sacrifice.

[Ibis:597-644](#) The reference is possibly to the substitution of a phantom for [Iphigenia](#) at Aulis, but that is usually attributed to Artemis-Diana and not Athene-Minerva. Alternatively it may refer to Ajax the Lesser's rape of [Cassandra](#) in [Athene](#)'s temple during the sack of Troy which caused Athene to delay the Greek's return voyage.

Minotaur

The son of Pasiphaë, wife of Minos, and the white bull from the sea. A man-headed bull, imprisoned in the Labyrinth ('the place of the axe') built by [Daedalus](#) at Cnossos, who was destroyed by [Theseus](#). (See the sculpture and drawings of Michael Ayrton, and Picasso's variations on the theme in the Vollard Suite)

[Book TIV.VII:1-26](#) Ovid sceptically lists the 'unbelievable' myths that he would have to believe in first before he could believe in this friend's disloyalty.

[Ibis:365-412](#) Destroyed by Theseus.

Minyae

The Minyae, a people named from their king Minyas who ruled Orchomenus in Boeotia. A name for the [Argonauts](#) since they sailed from Iolchos in Minyan territory.

[Book III. IX:1-34](#) The Argonauts under [Jason](#).

Moesia

A Roman province covering roughly the area of modern Bulgaria and Serbia, taking its name from the [Thracian](#) tribe, the Moesi on the lower [Danube](#). It was subdued fully under Tiberius, but remained a border province. A protective wall was built eastwards from Axiopolis to [Tomis](#), to protect against incursion. It became more civilised after Ovid's time, with Latin as a *lingua franca*.

[Book EIV.IX:55-88](#) [Flaccus](#) maintained peace there.

Montanus

Julius Montanus a friend of [Tiberius](#). The elder Seneca considered him an excellent poet.

[Book EIV.XVI:1-52](#) A poet in Ovid's list of his lesser contemporaries.

Mulciber

The 'Melter'. A name for Vulcan, the smith, as a metal-worker. (See Milton's Paradise Lost Book I, as the architect of the towers of Heaven. 'From Morn to Noon he fell...'). Identified with fire.

[Book TI.II:1-74](#) He opposed the [Trojans](#).

Muses, Musae

The nine Muses were the virgin daughters of [Jupiter](#) and Mnemosyne (Memory). They are the patronesses of the arts. Clio (History), Melpomene (Tragedy), Thalia (Comedy), Euterpe (Lyric Poetry), Terpsichore (Dance), [Calliope](#) (Epic Poetry), Erato (Love Poetry), Urania (Astronomy), and Polyhymnia (Sacred Song). Mount Helicon is hence called Virgineus. Their epithets are Aonides, and Thespiades.

[Book TI.VII:1-40](#) [Book TII.I:1](#) His past works (*Amores*, *Ars Amatoria* etc) condemned him, such that he came to detest the Muses, poetry, temporarily.

[Book TII:120-154](#) His art pleased the Muses.

[Book TII:313-360](#) [Book TII:471-496](#) [Book TIV.I:1-48](#) [Book TIV.X:1-40](#)

[Book TIV.X:93-132](#) [Book TV.I:1-48](#) [Book TV.IX:1-38](#) [Book EI.I:1-36](#)

[Book EI.V:1-42](#) [Book EI.V:1-42](#) [Book EIII.IV:57-115](#)

[Book EIII.V:1-58](#) [Book EIII.IX:1-56](#) [Book EIV.II:1-50](#)

[Book EIV.XIII:1-50](#) [Book EIV.XV:1-42](#) His own artistic skill, his personal ‘Muse’. There is perhaps a hint in TIV:I:1-48, and elsewhere here, that the helpful ‘Muse’ may have been a real ‘learned girl’, perhaps Julia the Younger herself, and so associated with his error. Again TV:1-48, and EIII:V:1-58 hint at the adulterous lightness (why was ‘my Muse’ ‘playful’, *iocosa*, in *Ars Amatoria* and why did she ‘play around’) of his ‘Muse’, and his ‘Muse’ as a cause of exile. EIII.IX:1-56 again has a slight hint of a real Muse and witness, behind the poetry.

[Book TII:361-420](#) Anacreon’s ‘Muse’.

[Book TIII.II:1-30](#) [Book TIV.IX:1-32](#) [Book EII.IX:39-80](#)

[Book EIV.XVI:1-52](#) The patronesses of poetry.

[Book TIV.I:49-107](#) His companions, the Muses of [Helicon](#). Perhaps also a suggestion of real ‘divine’ women who helped his journey, maybe the two [Julias](#) via their friends ([Julia](#) the Elder was still in custody but on the mainland). The ‘rest of the gods’ being also the rest of the Imperial family.

[Book TV.VII:1-68](#) His Muse is not eager for applause, he hasn’t written for the theatre.

[Book TV.XII:1-68](#) The Nine Sisters.

[Book EII.IV:1-34](#) A play on the word: poetic work, the personal Muse, and a literary mistress.

[Book EIII.VIII:1-24](#) The Muse of Scythia is a patron of war.

[Ibis:1-40](#) His work harmless to others.

[Book EIV.VIII:49-90](#) [Germanicus](#) a poet also. The suggestion that the Muse is associated with [Jupiter](#), i.e. [Tiberius](#) now, in Germanicus's mind may be an allusion to the fact that Germanicus's marriage to [Agrippina](#) the Elder united the two branches of the Imperial family, those through [Livia](#) and Scribonia, as had Tiberius's marriage to the [elder Julia](#). Ovid is hinting again I think that the [younger Julia](#), now Germanicus's sister-in-law was his 'Muse'.

Myron

The sculptor of Eleutherae, one of the greatest of the Greek artists (c. 450BC). His sculpted cattle were famous.

[Book EIV.I:1-36](#) His sculptures of cattle. [Augustus](#) transferred a statue of a heifer from the [Athenian](#) Agora to the temple of Peace in [Rome](#).

Myrrha

[Ibis:311-364](#) The daughter of Cinyras, mother of Adonis, incestuously, by her father.

[Ibis:465-540](#) Subject of a poem by [Cinna](#).

Myrtillus

[Ibis:365-412](#) The charioteer of King [Oenomaus](#), who traitorously caused the King's chariot to crash, killing him and allowing [Pelops](#) to claim the king's daughter [Hippodameia](#). Pelops subsequently threw Myrtillus into the sea. He was set among the stars as the constellation of Auriga the Charioteer, and gave his name to the Myrtoan Sea that stretches from Euboea past Helene to the Aegean.

Mysians

The people of the country of Mysia in Asia Minor containing the city of Pergamum.

[Book EII.II:1-38](#) [Telephus](#) was their leader.

Naides

The water nymphs, demi-goddesses of the rivers, streams and fountains.

[Book EIV.XVI:1-52](#) Mentioned as a subject for verse in Ovid's list of his lesser contemporaries.

Naso

Ovid, who always so names himself.

Book TI.VII:1-40 Distant from his friends.

Natalis

Book TIII.XIII:1-28 The Genius, the spiritual counterpart of every man that watches over him, worshipped especially on the birthday. The birthday god.

Nemesis, Rhamnusia

The Goddess of retribution. She punishes mortal pride and arrogance (*hubris*) on behalf of the gods. Her shrine was at Rhamnous in Attica.

Book TV.VIII:1-38 She punished *hubris*.

Neptune, Poseidon

God of the sea, brother of Pluto and Jupiter. The trident is his emblem. (see Leonardo Da Vinci's drawing of Neptune with four sea-horses, Royal Library, Windsor: See the Neptune Fountain by Bartolomeo Ammannati, Piazza della Signoria, Florence.) Identified with the Greek Poseidon.

Book TI.II:1-74 Book TI.V:45-84 Book TIII. XI:39-74 Pursued Ulysses (for his attack on the Cyclops)

Book EII.IX:1-38 The god of the sea, able to bring about calm waters.

Book EIII.VI:1-60 Caused Ulysses to be shipwrecked. Identified with Augustus.

Ibis:251-310 Neptune caused Ceyx to be drowned, and him and his wife Alcyone to be turned into birds, the *halycons*. Ceyx was son of Lucifer (Phosphorus, the Morning Star), Alcyone was the daughter of Aeolus, god of the winds. The significance of *frater* here is not clear to me. Athamas was Alcyone's brother, as a son of Aeolus, and Ceyx was his brother-in-law (*uxoris frater*). Athamas too suffered extensively, his wife Ino being turned into the sea-mew, the sea-goddess Leucothea, who is mentioned in the next verses.

Neritus

Ulysses, so called from Mount Neritus on Ithaca.

Book TI.V:45-84 Ovid compares his troubles to those of Ulysses.

Nessus

[Ibis:365-412](#) The [Centaur](#) killed by [Hercules](#) for carrying off [Deianira](#). See Metamorphoses IX:89

[Ibis:465-540](#) The fatal gift of the poisoned shirt steeped in Nessus's blood, which contained the venom of the Hydra from Hercules' arrow.

Nestor

King of [Pylos](#), son of Neleus. The oldest and wisest of the Greek leaders at [Troy](#). He was a companion of [Hercules](#) in his youth, and held Messenia in the south-west of Greece. He entertained Telemachus at his palace in Pylos, in the [Odyssey](#).

[Book EI.IV:1-58](#) [Book EII.VIII:37-76](#) His long life.

[Book EII.IV:1-34](#) The father of [Antilochus](#).

Nilus

The river Nile and its god. The river was noted for its seasonal flooding in ancient times. (See the Hellenistic sculpture, 'The Nile', in the Vatican, from the Temple of Isis in the Campus Martius, Rome)

[Book TI.II:75-110](#) The region was a tourist attraction for the Romans.

Niobe

The daughter of the Phrygian king [Tantalus](#), and Dione one of the [Pleiades](#), daughters of Atlas. The wife of Amphion, king of [Thebes](#). She rejected [Latona](#) and boasted rashly about her fourteen children. Her seven sons were killed by [Apollo](#) and [Diana](#), the children of Latona (Leto), and her husband committed suicide. Still unrepentant, her daughters were also killed, and she was turned to stone and set on top of a mountain in her native country of Lydia where she weeps eternally. (A natural stone feature exists above the valley of the Hermus, on Mount Sipylus, which weeps when the sun strikes its winter cap of snow – See Freya Stark 'Rome on the Euphrates' p9. Pausanias also lived nearby at one time, and saw the rock.) See Metamorphoses Book VI:146

[Book TV.I:49-80](#) [Book TV.XII:1-68](#) Her children killed by Apollo and Diana.

[Book EI.II:1-52](#) Happy in becoming senseless stone.

[Ibis:541-596](#) Turned to stone.

Nireus

[Book EIV.XIII:1-50](#) The most beautiful of the Greek soldiers at [Troy](#) (after [Achilles](#)). King of the island of Syme, and a former suitor of [Helen](#).

Nisus(1)

The son of Hyrtacus. He and [Euryalus](#), followers of [Aeneas](#) were noted for their friendship. They died together after entering [Turnus](#)'s camp and killing Rhamnes the Rutulian who was sleeping, and his followers, see [Virgil's Aeneid](#) (IX:176).

[Book TI.V:1-44 Book TI. IX:1-66](#) An example of true friendship.

[Ibis:597-644](#) Died with his friend, after killing the sleeping Rhamnes.

Nisus(2)

[Ibis:311-364](#) The King of Megara, besieged by Minos. He had a purple lock of hair on his head, on which his life, and the safety of his kingdom, depended. His daughter was Scylla. Scylla cut off the sacred lock and betrayed the city.

Notus

The south wind, that brings rain.

[Book TI.II:1-74](#) A fierce Aegean wind blowing [Ovid](#)'s words away.

The warring of the winds.

[Book EII.I:68 Book EIV.X:35-84](#) The south wind from distant Italy.

Nox

[Book EI.II:53-100](#) The goddess of Night.

Numa (1)

Numa Pompilius, the second king of [Rome](#) (trad. 715-673BC). He searched for knowledge. Having been instructed by [Pythagoras](#) (a fable), he returned to [Latium](#) and ruled there, teaching the arts of peace. His wife was Egeria, the nymph.

[Book TIII.I:1-46](#) His palace became the residence of the Pontifex Maximus.

[Book EIII.II:1-110](#) [Cotta](#)'s maternal line stretches back to him, perhaps through the Calpurnian clan.

[Book EIII.III:1-108](#) A pupil of Pythagoras (in myth).

Numa (2)

An Augustan poet, otherwise unknown.

[Book EIV.XVI:1-52](#) A poet in Ovid's list of his lesser contemporaries.

Nyctimene

[Ibis:311-364](#) The daughter of Epopeus king of [Lesbos](#) who unknowingly slept with her father. She fled to the woods and was changed by [Minerva](#) to her sacred bird the Little Owl, often depicted on ancient [Athenian](#) coins. See Metamorphoses II:566

Odesos

A port on the [Thracian](#) coast of the [Black Sea](#) about eighty miles south of [Tomis](#). Now Varna.

[Book TI.X:1-50](#) On the *Minerva*'s course.

Odrysii, Odryxae

A [Thracian](#) tribe, friendly to [Rome](#), who spread as far as the [Danube](#) delta. Marcus Primus governor of Macedonia (25-24BC) was accused of making war on them and in his defence claimed [Augustus](#) had ordered it.

[Book EI.VIII:1-70](#) [Aegisos](#) was their city, captured by the [Getae](#).

Oeagrus

[Ibis:465-540](#) The [Thracian](#) king, father of [Orpheus](#) by [Calliope](#) the [Muse](#).

Oechalia

A city in Euboea. Ruled by King Eurytus who offered his daughter [Iole](#) to whoever won an archery contest, but he refused [Hercules](#) the prize. Hercules killed his eldest son Iphitus, and fell in love with Iole. He had to appease [Jove](#) for this breach of his role as a guest.

[Book EIV.VIII:49-90](#) Hercules captured it.

Oedipus

King of [Thebes](#), who unwittingly killed his father and married his mother. See Sophocles great trilogy *The Theban Plays*.

[Book TI.I:70-128](#) A parricide.

[Ibis:251-310](#) He blinded himself, and was led around by his daughter [Antigone](#).

Oenomaus

[Ibis:365-412](#) King of [Pisa](#) in Elis, son of [Ares](#) and the father of [Hippodameia](#). He caused her suitors to race against him in their chariots, killing the losers. He was eventually killed by [Pelops](#).

Olympiad

The period of five years covering successive Games at Olympia, celebrated every fifth year inclusive from 776BC, and therefore a useful measure of time.

[Book EIV.VI:1-50](#) Ovid is starting his sixth year in [Tomis](#).

Olympus

A famous [Phrygian](#) flute-player who learned his art from [Marsyas](#).

[Book EIII.III:1-108](#) A disciple of Marsyas.

Opheltes

[Ibis:465-540](#) The son of Lycurgus devoured by a serpent. The Nemean games were founded in his memory.

Ops

The goddess of agricultural abundance, goddess of plenty.

[Book TII.I:1](#) Identified with [Cybele](#) by the Romans, who wore a turreted crown. [Ovid](#) may refer to [Augustus](#)'s re-dedication of her temple on the [Palatine](#) after it was destroyed by fire and re-built in 3AD.

Opus

The capital of the Opuntian Locrians.

[Book EI.III:49-94](#) The birthplace of [Patroclus](#).

Orestes

The only son of [Agamemnon](#) and [Clytemnestra](#), brother of [Electra](#), [Iphigenia](#) and Chrysóthemis. [Pylades](#) was his faithful friend. He avenged the murder of his father by killing Clytemnestra and her lover [Aegisthus](#). He brought back his sister Iphigenia from the Tauric Chersonese, and the

image of [Artemis](#) from her temple there to Athens, or in Roman myth to Aricia. The rites of the sanctuary there, at Nemi, are the starting point for Frazer's 'The Golden Bough' (see Chapter I et seq.)

[Book TI.V:1-44](#) [Book TI. IX:1-66](#) [Book EII.III:1-48](#) His friendship with Pylades stressed. He was pursued by the [Furies](#) for the murder of his mother Clytemnestra.

[Book TII:361-420](#) Famous because of Clytemnestra's adultery and the consequent events.

[Book TIV.IV:43-88](#) [Book EIII.II:1-110](#) He visited the Crimea, and brought Iphigenia home.

[Book TV.IV:1-50](#) A paragon of friendship.

[Book TV.VI:1-46](#) [Book EIII.II:1-110](#) Pylades' loyalty to him.

[Book EI.II:53-100](#) The Oresteian goddess is Artemis-[Diana](#).

[Ibis:311-364](#) Maddened by the Furies.

[Ibis:465-540](#) There seems to be a variant myth here of Clytemnestra's dream of a serpent, interpreted as Orestes, who killed her and Aegisthus. Orestes is killed by a snake according to Apollodorus.

Orpheus

The mythical musician of [Thrace](#), son of Oeagrus and [Calliope](#) the [Muse](#). His lyre, given to him by Apollo, and invented by Hermes-Mercury, is the constellation Lyra containing the star Vega. (See John William Waterhouse's painting – Nymphs finding the head of Orpheus – Private Collection, and Gustave Moreau's painting – Orpheus – in the Gustave Moreau Museum, Paris: See Peter Vischer the Younger's Bronze relief – Orpheus and Eurydice – Museum für Kunst und Gewerbe, Hamburg: and the bas-relief – Hermes, Eurydice and Orpheus – a copy of a votive stele attributed to Callimachus or the school of Phidias, Naples, National Archaeological Museum: Note also Rilke's - Sonnets to Orpheus – and his Poem - Orpheus, Eurydice and Hermes.) See Ovid's Metamorphoses Books X and XI. He summoned [Hymen](#) to his wedding with [Eurydice](#). After she was stung by a snake and died he travelled to Hades, to ask for her life to be renewed. Granted it, on condition he does not look back at her till she reaches the upper world, he faltered, and she was lost. He mourned her, and turned from the love of women to that of young men. He was killed by the [Maenads](#) of Thrace and dismembered, his head and lyre floating down the river [Hebrus](#) to the sea, being washed to [Lesbos](#). (This

head had powers of prophetic utterance) His ghost sank to the Fields of the Blessed where he was reunited with Eurydice. He taught Midas and [Eumolpus](#) the [Bacchic](#) rites.

[Book TIV.I:1-48](#) He drew the trees and rocks to his singing.

[Book EII.IX:39-80](#) The great poet of [Thrace](#).

[Book EIII.III:1-108](#) He taught [Eumolpus](#) the mysteries.

[Ibis:465-540](#) Eurydice stung by the snake.

[Ibis:597-644](#) Killed by the Bacchantes.

Ossa

A mountain in [Thessaly](#) in Northern Greece.

[Book EII.II:1-38](#) The [Giants](#) piled [Pelion](#) on Ossa to attack the heavens.

Ovid implies he never thought to attack [Augustus](#).

[Ibis:251-310](#) [Thessalus](#) apparently died there.

Ovid

The author, Publius Ovidius Naso, born March 20th 43BC, at [Sulmo](#) (Sulmona), ninety miles or so from [Rome](#).

His Crime, ‘Carmen et error’: references:

[Book TI.I:1-68](#) [Book TIV.VIII:1-52](#) His life is a gift of [Augustus](#)’s, the god, who has mitigated his punishment. The implication is that Ovid’s error might have been considered a capital offence. His case is poor, and unlikely to be arguable in a court of law. He still can’t resist a subtle double entendre though, waiting for leniency, ‘*lenito Caesare*’, from a Caesar who has softened, or equally a more lenient Caesar to come! He acknowledges that his verse (*Amores*, *Ars Amatoria* etc) has hurt him, and contributed to his exile.

[Book TI.I:70-128](#) [Book TI.IX:1-66](#) [Book TII.I:1](#) The three books of *Ars Amatoria* again referred to, as texts to be hidden, and texts that have injured him. Ovid maintains that his own life and conduct were other than that described in the *Ars*, and that they were written in a light vein, as exercises in wit.

[Book TI.II:1-74](#) [Book TI.II:75-110](#) [Book TI.III:1-46](#) [Book TIII.I:47-82](#)
[Book TIII.XI:1-38](#) [Book TIV.I:1-48](#) [Book TIV.IV:1-42](#)

[Book TIV.X:41-92](#) [Book EI.VII:1-70](#) [Book EII.II:1-38](#) His error is a fault (*culpa*) rather than a crime (*scelus*) and not ultimately judged by Augustus to merit death. He accepts guilt but denies criminal intent (*facinus*). An

error has misled him. He was stupid (*stultus*) not wicked (*sceleratus*). He stresses his loyalty to ‘Caesar and the Caesars’ who would include Tiberius, Drusus (Tiberius’s son by Vipsania), and Germanicus. Gaius and Lucius (Julia the Elder’s sons by Tiberius) were already dead (4AD and 2AD), Agrippa Posthumus (Julia the Elder’s son by Agrippa) was in exile. He characterises himself as unwise and cowardly (*non sapiens*, *timidus*) and this suggests foolishness in having become involved in something, and cowardice in not reporting it.

Book TI.II:75-110 He is aware, and presumably Augustus may have indicated this to him, that the location of Tomis for his exile is part of his punishment. The ultra-civilised poet to be sent to the edge of civilisation to see how the Empire was maintained and expanded.

Book TI.V:1-44 Ovid denies fostering any armed opposition to Augustus and claims his error involved naivety, rather than disloyalty.

Book TI.VII:1-40 Book TV.II:45-79 Book TV.IV:1-50

Book TV.XI:1-30 He describes himself as a *relegatus* (relegated, banished) rather than an *exul* (exile). *Relegatio* was milder than *exilium*, in that property was not confiscated and civic rights were retained. Ovid’s friends were not formally tainted by association, his name was allowed to be mentioned, he could correspond, and publish, he was however confined to Tomis, whereas an *exul* often merely needed to keep a certain distance from Rome.

Book TII.I:1 *Tristia II* is in the form of a *suasoria* or formal argument concerning the charge that *Ars Amatoria* etc. were corrupting, with an *exordium* to placate the judge, a *propositio* outlining the brief, and a *tractatio* or treatment expounding the case, consisting in turn of a *probatio* or proof by evidence, and *epilogus* or first conclusion asking for mitigation, a *refutatio* rebutting the charge, and a second *epilogus* asking for mercy.

Book TII:77-120 Ovid claims his ‘error’ was to have seen something, unwittingly. The result was to be punished for that mischance, like Actaeon. He does not suggest that he was punished for failing to tell the authorities about it, but for the mere act of being a witness to it.

Book TII:120-154 He explains that he was upgraded by Augustus personally, his life was spared, he was not brought before Senate or law-court, and was a *relegatus*, with place of exile specified but retaining his rights and possessions, particularly important for his wife.

[Book TII:207-252](#) The ‘*carmen et error*’ passage. The specific charge of promoting adultery through the poem (*Ars Amatoria*) suggests that adulterous behaviour may also have been involved in the error. (This author favours the view that Ovid inadvertently witnessed an unacceptable marriage or a related ceremony, involving the younger Julia and a lover, perhaps Decimus Iunius Silanus, with whom she had been accused of committing adultery while her husband Lucius Aemilius Paullus was alive. His presence would have been regarded by Augustus as a seal of approval, by the ‘doctor of adultery’, to an affair that potentially threatened the future succession to the Imperial throne, remembering the many candidates who had died, and the limited number of possible heirs. Julia was part of the anti-Tiberius faction.) Ovid claims his book was written to exclude virtuous women and he ‘quotes’ *Ars Amatoria* I:31-34, but with the sneaky amendment of ‘*what is lawful*’ for ‘*safe love*’.

[Book TII:253-312](#) He defends the *Ars Amatoria* again as written for courtesans and not for noblewomen, and uses the classic defence of eroticism and pornography that it does not corrupt, but attracts the already corrupted, and that everything prompts lewd thoughts in a lewd mind. (Note Euripides, in the *Bacchae*: ‘In the Bacchic ritual as elsewhere a woman will be safe from corruption if her mind is chaste.’)

[Book III.I:47-82](#) His books banned from the libraries.

[Book III.V:1-56](#) A key statement again regarding the nature of his offence, that is was something seen, that he had not spoken inadvisedly, that he witnessed a *crimen* (an ‘offence’ rather than a ‘crime’, i.e. something that offended Augustus rather than something against the law, fine shades of difference?) but that one of his offences was an error.

[Book IIII.VI:1-38](#) Ovid says that what led up to the error which ruined him was a ‘secret’ and that suggests a more conspiratorial involvement than he would have us believe elsewhere. He repeats that the cause of his ruin was an error, that is is a long tale to tell, and not a safe one (presumably others were involved who were not revealed) and that he witnessed a ‘fatal’ evil. The word used *funestus* might link to its use (as an oxymoron) in *Heroides* XII:140 where [Medea](#) refers to marriage. It would be like Ovid to provide a subtle reference via Medea, the Black Sea witch of tragedy, to a clandestine marriage he had witnessed, a fateful and fatal one for those involved.

[Book TIV.IV:43-88](#) In denying any *facinus*, that is deed, act or crime, and any *consilium*, that is plan or stratagem, in his *peccatum*, sin, Ovid seems

to preclude his error having been any kind of active participation in a plot against Augustus or Tiberius. That is consistent with his claim to have seen something whose significance (in a political sense?) escaped him.

Book TIV.IX:1-32 Ovid again stresses that his rights as a citizen remain to him. Is there a hint here in *modo sit sospes: if only he (Augustus) is safe/lives/is favourable like an omen*, that Ovid was hopeful of Augustus relenting, but not of Tiberius, who was by now his obvious successor? Was the error (for example if it concerned Julia the Younger's remarrying and bearing a rival successor) specifically harmful to Tiberius's status as successor, and therefore to Augustus's wishes for that succession?

Book TIV.X:93-132 A very suggestive and intriguing comment that the cause of his exile was *only too well known*, and was triggered by the wickedness of friends' and the harm done him by servants. It is possible that while Julia the Younger's *adultery* was given as the ostensible reason for her banishment, and Ovid was perhaps tarnished by association, so that the cause of his exile was known to all, as was hers (and *Ars Amatoria* was dragged into it as a morally corrupting text), he may have witnessed a clandestine *marriage* which legitimised the child she was carrying, and would have offered another *heir* to the throne of Scribonia's and not Livia's line, and thus a threat to Tiberius. This comment suggests that his presence (at a marriage?) might have been betrayed by friends and servants. (the servants perhaps under harsh questioning?).

Book TV.VIII:1-38 Ovid goes on hoping for remission of his sentence, based on the nature of his error, and Augustus's reputation for being merciful to his enemies.

Book EI.II:53-100 A reiteration of the nature of his offence, judged by Augustus not to merit the death penalty.

Book EI.VI:1-54 A repetition again that the history of his offence is long and not safe to write about, that it is a fault and not a crime, but that perhaps every fault involving the gods is a crime.

Book EII.II:39-74 Ovid urges himself to silence over the details of the matter, wishing to bury knowledge of his ruin himself.

Book EII.III:1-48 Ovid claims that Cotta accepted he had only made a mistake and not committed a crime. Cotta initially and instinctively sided with Augustus, but still gave Ovid some support.

Book EII.VII:47-84 Ovid was absent when the blow fell. This is interesting coupled with his last meeting with Cotta on Elba.

[Book EII.IX:39-80](#) The double offence of the *Ars Amatoria* and something else that is concealed by the banning of the book, not something illegal but something even weightier, and Augustus was lenient. The implication is that the offence was a combination of the morally dubious and the politically disloyal, rather than an explicit criminal action against Augustus.

[Book EIII.III:1-108](#) Ovid defends the *Ars Amatoria* from the charge of being a corrupting influence, implies that the error was more serious a crime than the banned book, that the error should not be explained, and that the penalty was appropriate.

Dating of the Poems: references

[Book TI.IV:1-28](#) Ovid is ploughing the Adriatic late in the winter months on his way into exile (winter of 8-early 9AD).

[Book TI.XI:1-44](#) Tristia I was written on the journey. He was in the Adriatic in December (8AD) and therefore was in Tomis early the following year (9AD).

[Book TII:155-206](#) [Book TII:207-252](#) [Ovid](#) is anticipating victory in Pannonia. [Tiberius](#) and [Germanicus](#) defeated the Dalmatian and [Pannonian](#) rebels in the second [Illyrian](#) War of summer AD9. Tristia II therefore dates to this year.

[Book TIII. XII:1-54](#) Ovid is anticipating victory in Germany after the defeat of Varus, in late AD9 and the transfer of Tiberius there. Tristia III is therefore dated to AD9-10.

[Book TIII.XIII:1-28](#) Ovid's Birthday in Tomis. He was 52 years old in the spring of AD10, see previous note. (March 20th, having been born in 43BC).

[Book TIV.II:1-74](#) [Tiberius](#) is still campaigning in Germany, with [Germanicus](#) and [Drusus](#). Tristia IV dates to AD10-11.

[Book TIV.VI:1-50](#) Ovid has spent two full summers away from Rome, so we are in the autumn of AD10.

[Book TIV.VII:1-26](#) The Sun is in Pisces, in February/March of AD11. The second winter of exile (in Tomis) is completed. (Ignoring the winter of AD9 when he was still travelling, and given the preceding poem that covers two full summers also.).

[Book TIV.VIII:1-52](#) [Book TIV.X:93-132](#) He refers to his age, over fifty.

[Book TV.III:1-58](#) Ovid is celebrating the Liberalia, the feast of [Bacchus](#), on March 17th, in the spring of AD12.

[Book TV.X:1-53](#) The spring of AD12 in Tomis after his third winter.

[Book EI.II:1-52](#) Ovid is in [Tomis](#) for the fourth winter, that of AD12/13.

[Book EI.VIII:1-70](#) Written in the late autumn of AD12, when the [Pleiades](#) have risen. This suggests the poems of Ex Ponto may not be in strict chronological order.

[Book EII.I:68](#) [Book EIII.III:1-108](#) Ovid hears of [Tiberius](#)'s Pannonian triumph of October AD12, so we are in late 12 or more likely early AD13.

[Book EIV.IV:1-50](#) After the July AD13 elections to office when [Pompey](#)'s consulship of AD14 was known. Presumably we are in the late summer of AD13.

[Book EIV.V:1-46](#) Pompey is already consul, so we are in AD14, but before [Augustus](#)' death in the August of that year.

[Book EIV.VI:1-50](#) [Book EIV.XIII:1-50](#) Augustus died on the 19th August AD14 and was deified on the 17th September. We are in Ovid's sixth year in Tomis, AD14, so it is late autumn, early winter.

[Book EIV.IX:1-54](#) Ovid anticipates [Graecinus](#)'s consulship. The letter seems intended to reach him by May AD16 when he took office, and therefore allowing for potential delays may have been written early that year.

[Book EIV.X:1-34](#) Written in the sixth summer, early autumn, i.e. AD14.

Friends and Patrons: references

[Book TI.III:1-46](#) Ovid's faithful friends were probably [Brutus](#), [Atticus](#), [Celsus](#) and [Carus](#), of whom little is known.

[Book TIII.V:1-56](#) This and the previous poem probably addressed to 'Carus' indicate the loyalty and strength of friendship provided by at least this friend.

[Book TIII.XIV:1-52](#) This poem is probably addressed to Gaius Julius Hyginus director of the Palatine library, a patron of poets, and friend of Ovid's.

Self and Family: references

[Book TI.III:1-46](#) Ovid's third wife (possibly [Fabia](#)). His daughter was his only child, his daughter by his second wife. She was married to a senator Cornelius Fidus and went to Africa with him, a senatorial province. Ovid's house was situated near the Capitoline Hill.

[Book TI.VI:1-36](#) Ovid's third wife had some acquaintance with Livia, presumably through the household of Paullus Fabius [Maximus](#), and his

wife [Marcia](#). She may have been a relative of the Fabian house, and editors have dubbed her [Fabia](#) (though on scant evidence).

[Book TI.V:45-84](#) He suggests that his physique was relatively slight and delicate.

[Book TII:77-120](#) [Book EIII.V:1-58](#) [Augustus](#) preserved the custom of granting a horse to member of the equestrian order, and reviewed them, including Ovid, at an annual parade (the *equitum transvectio* of the *equites Romani* wearing their special dress, the *trabea*). An unworthy member could be deprived of his horse. Ovid was a member of the *centumviral* court, mostly dealing with property cases and probate. As an *eques* of good standing he was also a private arbiter.

[Book III.IV:1-46](#) Another tribute by Ovid to his wife's love and her faithfulness to him in his adversity.

[Book TIV.I:49-107](#) He avoided military matters in his youth, and now has to help defend Tomis as an elderly man.

[Book TIV.VII:1-26](#) Ovid sceptically lists the 'unbelievable' myths that he would have to believe in first before he could believe in this friends disloyalty. It suggests that the Metamorphoses are retold 'stories', and that Ovid gives many or all of them little or no factual credence. That also undermines his exaltation of the Caesars as gods towards the end of Book XV.

[Book TIV.X:1-40](#) Ovid's autobiography begins. He was born on the second day of the festival of [Minerva](#), Goddess of the Mind, the Quinquatrus (March 19-23), on the first of the days (March 20th) when armed combats took place. The year was 43BC when both the Consuls, namely Aulus Hirtius and Gaius Vibius Pansa, died in defeating Mark [Antony](#) at Mutina. Ovid mentions his elder brother born on the same day a year earlier who died at age twenty. Ovid was drawn to poetry, and held minor office on one of the boards of *tresviri* (*monetales*, overseeing the public mint, or *capitales*, the prisons and executions) but held back from public office in the Senate. He had adopted the *tunica laticlavia* for the sons of senators and *equites* destined for public office, but reverted to the *angusticlavia* of a plain *equites*.

[Book TIV.X:41-92](#) Ovid's autobiography continues. He mentions the poets in his circle of friends, his poems to Corinna, his susceptible heart but blameless life, his three marriages, his daughter by his second marriage, see above, and the deaths of his parents.

[Book EIII.VII:1-40](#) Resignation is creeping over him by this stage of his exile (AD13).

His Other Works: references

[Book TI.I:70-128](#) [Book TI.VII:1-40](#) [Book TII:43-76](#) [Book TII:547-578](#) The fifteen books of the Metamorphoses, ‘saved’ from his ruin. Ovid says he burnt his copy of the work because it represented ‘poetry’ which had condemned him, and/or because it was not completely finished. It survived as he knew in other copies though. Polite references to Augustus will be found in Metamorphoses Book XV:857 et al, but [Jupiter](#) and [Juno](#) are a gentle parody of [Augustus](#) and [Livia](#) throughout the work and so Ovid is still being a little cheeky.

[Book TI.XI:1-44](#) A remembrance of his writing in his Roman garden, or on his familiar couch.

[Book TII:43-76](#) [Book TII:313-360](#) Ovid may have intended to write a *Gigantomachia*, the story of the war between the gods and the [giants](#). If so written it might not have helped his case! He had apparently started, and then abandoned it.

[Book TII:547-578](#) The six surviving books of the *Fasti*, covering six months of the Roman year, are mentioned here, originally dedicated to Augustus, and partially revised in AD14, at Augustus’s death, to re-dedicate the work to Germanicus. I don’t think the Latin here indicates that a second set of six was drafted for the other months of the year. Six books only, in six rolls, seems clear enough. And the work was broken off, as he states. The tragedy is the lost *Medea*.

[Book TIII.VII:1-54](#) Compare the last verses of the Metamorphoses.

[Book TIII.VIII:1-42](#) Compare *Amores* III.6 for a similar wish, concerning both [Medea](#)’s and [Triptolemus](#)’s (lent him by [Ceres](#)) chariots. Ovid uses myths that refer to the Black Sea region in both cases.

[Book TIII.XIV:1-52](#) He makes a plea for his books to be kept in the public library. He mentions the baned *Ars Amatoria*, the Metamorphoses, and the *Tristia* itself, plus his considering writing in Getic and corrupting his Latin.

[Book TIV.X:93-132](#) He uses the formula here of the closing lines of the Metamorphoses to assert his immortality.

[Book TV.VII:1-68](#) He denies having written anything for the theatre, implying that someone has adapted his verses for the stage.

[Book TV.XII:1-68](#) He wishes the *Ars Amatoria* had been thrown into the fire since it has ruined its author.

Life At Tomis

[Book TI.X:1-50](#) He travelled to [Tomis](#) by way of the Adriatic and the Corinthian Gulf, crossing the Isthmus to reach [Cenchreae](#), the harbour of [Corinth](#) on the Saronic Gulf. There he took ship (the *Minerva?*) to [Samothrace](#) in the northern Aegean. The ship continued to Tomis, but he took another ship to [Tempyra](#) on the [Thracian](#) coast, and then finished the journey to Tomis by land.

[Book TV.VII:1-68](#) A description of life in Tomis among the barbarians. Ovid has learned to speak Sarmatian and his Latin is growing rusty. He stresses the savagery of the people whose Greek admixture is drowned by the Getic semi-nomadic and warlike culture.

[Book TV.X:1-53](#) Ovid portrays the local people as barbaric savages who have lost the culture of the original Greek colony, and apply rough justice. They wear Persian trousers, dress in sheepskins, are unable to understand Latin, and are malicious in their speech about Ovid himself. Not a picture likely to arouse their enthusiasm for him if the contents got back to them, as we shall see later!

Paeligni

An Italian people whose capital, [Sulmo](#), was [Ovid](#)'s birthplace.

[Book EI.VIII:1-70](#) The countryside there.

[Book EIV.XIV:1-62](#) His homeland.

Paeones, Pannonia

The Pannonians, a group of [Illyrian](#) tribes south and west of the bend of the [Danube](#), organised as a province c. 10AD covering roughly the area between Vienna and Belgrade.

[Book TII:207-252](#) [Tiberius](#) and [Germanicus](#) defeated the Pannonian and Illyrian rebels in the second Illyrian war of the summer of 9AD.

[Book EII.II:75-126](#) Ovid uses the term Paeonian (Macedonian) loosely to describe the Pannonians further towards the Danube estuary.

Paestum

A city of Lucania in Italy. The site is near modern Agropoli on the Bay of Salerno, a ruin in a wilderness, with Doric temples that surpassed those of [Athens](#). Originally called Poseidonia, the city of [Neptune](#), it was founded by Greeks from Sybaris in the 6th c. BC. It became Paestum when it passed

into the hands of the Lucanians in the 4th century. It was taken by the Romans in 273BC. In antiquity it was famous for its roses, which flowered twice a year, and its violets. Malaria eventually drove away its population.

[Book EII.IV:1-34](#) Its roses.

Palamedes

[Ibis:597-644](#) The son of Nauplius whom [Ulysses](#)' wrongfully had stoned to death, after making it appear that he had been a traitor and received enemy gold.

Palatine, Palatium

The most important of [Rome](#)'s seven hills and traditionally the site of the earliest settlements adjacent to the [Tiber](#), south-east of the [Capitoline](#) and north of the Aventine. It became a highly fashionable residential area, and [Augustus](#) lived there in a house that had belonged to the orator Quintus Hortensius. Other residents included Cicero and Mark Antony.

[Book III.I:1-46](#) The Porta Mogunia was the way to the Palatine Hill from the [Via Sacra](#).

[Book TIV.II:1-74](#) [Book EII.VIII:1-36](#) The site of Augustus's palace, decked with garlands for a triumph.

Palicus

The sons of [Jupiter](#) and the nymph Thalia were worshipped in [Sicily](#) at Palica, between [Syracuse](#) and [Enna](#), where a temple and two lakes were sacred to them. Dis passed through the sulphurous swamps there while abducting Proserpine. The modern Lago di Naftia between Catania and Caltagirone

[Book EII.X:1-52](#) Visited by [Ovid](#) and [Macer](#).

Palinurus

[Aeneas](#)'s helmsman who fell into the sea while asleep and drowned. See [Virgil](#)'s Aeneid.

[Book TV.VI:1-46](#) A metaphor for abandoning any project.

[Ibis:541-596](#) Drowned in sight of land according to Ovid.

Pallas, Minerva

See [Athene](#)

[Book TI.II:1-74](#) Hostile to the [Trojans](#).

[Book TI.X:1-50](#) [Minerva](#).

[Book TII:253-312](#) She raised [Erichthonius](#).

[Book TIII.I:1-46](#) Her sacred image at Troy, which fell from the sky, was the Palladium. Stolen by [Ulysses](#) and [Diomede](#), it guaranteed the safety of Troy while the Trojans possessed it. Alternatively, it was eventually taken to Rome by [Aeneas](#), and housed in the Temple of Vesta.

[Book TIII.XIV:1-52](#) Pallas was born from the head of Zeus, and released into the world by a blow from Haephaestus's axe.

[Book TIV.V:1-34](#) The olive and its oil were sacred to her.

[Book EI.IV:1-58](#) Minerva protected the [Argo](#).

[Book EIII.VIII:1-24](#) Goddess of the domestic arts, for example spinning wool.

[Ibis:251-310](#) She protected the [Argo](#), and her sacred dove was sent ahead through the clashing rocks to guide the ship.

Pandion

A king of [Athens](#), father of [Procne](#) and [Philomela](#). He married Procne to [Tereus](#), king of [Thrace](#).

[Book EI.III:1-48](#) His daughters turned into birds.

Parcae

The [Fates](#).

[Book TV.III:1-58](#) Ovid speculates that a dark Fate was present at his birth.

[Book EIII.VII:1-40](#) He is fated to die in exile.

Parrhasius

See [Lycaon](#).

[Book TII:155-206](#) A term for Callisto the Arcadian.

Parthenius

A river in eastern Bithynia, flowing into the [Pontus](#).

[Book EIV.X:35-84](#) A river running into the Black Sea.

Parthus, Parthian

Roughly, Persian. The eastern boundary of the Empire, and a source of trouble during Augustus's reign.

[Book TII:207-252](#) Ovid recalls the offer of the return of Roman standards captured by the Persians from Crassus at Carrhae (53BC) and from others in 40 and 36. The offer was made by a nervous Phraates IV of Parthia after Armenia had become a friendly state to Rome in 20BC under Tigranes. The capture of the standards was not too clever a subject for Ovid to raise.

Pasiphae

The daughter of the Sun and the nymph Crete (Perseis). She was the wife of King Minos of Crete and mother of [Phaedra](#) and [Ariadne](#).

She was inspired, by [Poseidon](#), with a mad passion for a white bull from the sea, and [Daedalus](#) built for her a wooden frame in the form of a cow, to entice it. From the union she produced the [Minotaur](#), Asterion, with a bull's head and a man's body.

[Ibis:41-104](#) Named as a source of an accursed race.

Passer

An Augustan poet.

[Book EIV.XVI:1-52](#) A poet in Ovid's list of his lesser contemporaries. Note that the text is corrupt at this point. Passer, a poet, is assumed.

Patroclus

The son of Menoetius, and grandson of Actor. [Achilles'](#) beloved friend whose death, at the hands of [Hector](#), caused Achilles to re-enter the fight against the [Trojans](#). See Iliad Book 16.

[Book TI. IX:1-66](#) His loyalty to Achilles stressed.

[Book TV.IV:1-50](#) [Book EII.III:1-48](#) A paragon of friendship. Called Menoetiades from his father.

[Book EI.III:49-94](#) A fugitive when young he found refuge with Achilles' father Peleus, after killing Cleitonymus, son of Amphidamas.

Pedo

See [Albinovanus](#).

[Book EIV.XVI:1-52](#) A poet in Ovid's list of his lesser contemporaries.

Pegasus

The winged horse, created by [Neptune](#)'s union with [Medusa](#) and sprung from her head when [Perseus](#) decapitated her. At the same time his brother

Chrysaor the warrior was created. He is represented in the sky by the constellation Pegasus. The sacred fountain of Hippocrene on Mount [Helicon](#), haunt of the [Muses](#), sprang from under his hoof. Pegasus was tamed by [Bellerephon](#).

[Book TIII.VII:1-54](#) Hippocrene.

[Book EIV.VII:1-54](#) His swiftness.

[Book EIV.VIII:49-90](#) Born of Medusa. Hippocrene created by him.

Pelasgi

The Greeks. Originally an ancient Greek people (Pelasgi) and their king Pelasgus, son of Phoroneus the brother of Io. He was the brother of [Agenor](#) and Iasus.

[Book TII:361-420](#) The Greeks at Troy.

[Ibis:465-540](#) Possibly Pelasgus is intended here.

Pelias

The half-brother of Aeson whom he drove from the throne of Iolchos in [Thessaly](#). He sent Aeson's son [Jason](#) in search of the Golden Fleece. [Medea](#) pretended to rejuvenate him but instead employed his daughters to help destroy him.

[Book TV.V:27-64](#) His daughter [Alcestis](#).

[Book EI.IV:1-58](#) He sent Jason to [Colchis](#).

[Ibis:413-464](#) Failed rejuvenation.

Pelion

A mountain in [Thessaly](#) in Northern Greece.

[Book EII.II:1-38](#) The [Giants](#) piled Pelion on [Ossa](#) to attack the heavens.

Ovid implies he never thought to attack [Augustus](#).

Pelops

The son of [Tantalus](#), and brother of [Niobe](#). He was cut in pieces and served to the gods at a banquet by his father to test their divinity. [Ceres](#)-Demeter, mourning for Persephone, did not perceive the wickedness and ate a piece of the shoulder. The gods gave him life again and an ivory shoulder. He gave his name to the Peloponnese. He was a famous horseman and charioteer. Later he carried off [Hippodamia](#).

[Book TII:361-420](#) His abduction of Hippodamia.

[Ibis:163-208](#) The son of Tantalus.

[Ibis:541-596](#) Brother of Niobe.

Penates

The old Latin household gods, two in number, whose name derives from *penus* a larder, or storage room for food. They were closely linked to the family and shared its joys and sorrows. Their altar was the hearth, which they shared with [Vesta](#). Their images were placed at the back of the atrium in front of the Genius, the anonymous deity that protected and was the creative force in all groups and families, and, as the Genius of the head of the house and represented as a serpent, was placed between the Lar (Etruscan guardian of the house) and Penates. At meals they were placed between the plates and offered the first food. The Penates moved with a family and became extinct if the family did. See [Lares](#).

[Book TI.III:1-46](#) Ovid's wife prays to the Penates.

[Book TI.III:47-102](#) The deserted gods he leaves behind.

[Book TI.V:45-84](#) [Book TIV.VIII:1-52](#) Gods of the household, and synonymous with it.

Penelope

The wife of [Ulysses](#), and daughter of [Icarius](#) and the Naiad Periboea.

(See J R Spencer Stanhope's painting- Penelope – The De Morgan Foundation). See Homer's *Odyssey*.

[Book TI.VI:1-36](#) [Book TII:361-420](#) [Book TV.XIV:1-46](#) Homer made Penelope famous as a loyal wife, through the *Odyssey*.

[Book TV.V:27-64](#) Ovid compares his wife's character to hers.

[Book TV.V:27-64](#) Made famous by her response to her husband's fate.

[Book EIII.1:105-166](#) She kept the suitors at bay.

[Book EIV.XVI:1-52](#) A poet in Ovid's list of his lesser contemporaries wrote Ulysses' letters home to her, presumably imitating Ovid's *Heroides*.

[Ibis:365-412](#) Her maids and the suitors killed at the end of the *Odyssey*.

Penius

A River in Colchis.

[Book EIV.X:35-84](#) A river running into the Black Sea.

Pentheus

The son of Echion and Agave, the grandson of [Cadmus](#) through his mother. He was King of [Thebes](#). Tiresias foretold his fate at the hands of the [Maenads](#) (Bacchantes). He rejected the worship of Bacchus-Dionysus and ordered the capture of the god. He was torn to pieces by the [Bacchantes](#) for his impiety.

[Book TV.III:1-58](#) His offence against Bacchus.

[Ibis:465-540](#) Torn to pieces by his mother and the other Bacchantes.

Perilla (1)

The pseudonym of [Metella](#) the mistress of [Ticida](#).

[Book TII:421-470](#) Mentioned.

Perilla (2)

[Ovid](#)'s stepdaughter, the daughter of his third wife. She married Marcus Suillius [Rufus](#) not later than AD16, and had a son Marcus Suilius Nerullinus.

[Book TIII.VII:1-54](#) Ovid talks about his encouragement of her poetic leanings.

[Book EI.VIII:1-70](#) His thoughts of her and her mother.

Perillus

See [Phalaris](#).

[Book TIII. XI:39-74](#) The maker of the brazen bull.

[Book TV.I:49-80](#) [Book TV.XII:1-68](#) [Ibis:413-464](#) Tormented by his own invention.

Perseus

The son of [Jupiter](#) and [Danaë](#), grandson of Acrisius, King of Argos. He was conceived as a result of Jupiter's rape of Danaë, in the form of a shower of gold. He is represented by the constellation Perseus near Cassiopeia. He is depicted holding the head of the [Medusa](#), whose evil eye is the winking star Algol. It contains the radiant of the Perseid meteor shower. His epithets are Abantiades (scion of Abas), Acrisioniades, Agenorides, Danaëius, Inachides, Lyncides. (See Burne-Jones's oil paintings and gouaches in the Perseus series particularly The Arming of Perseus, The Escape of Perseus, The Rock of Doom, Perseus slaying the Sea-Serpent, and The Baleful Head.)(See Benvenuto Cellini's bronze Perseus - the Loggia, Florence).

He slew the gorgon, Medusa, killed Acrisius accidentally in fulfilment of prophecy, and married [Andromeda](#).

[Book III.VIII:1-42](#) His winged sandals.

[Book EIV.XVI:1-52](#) Mentioned as a subject for verse in Ovid's list of his lesser contemporaries.

[Ibis:413-464](#) Called Abantiades. The infant Perseus and his mother [Danae](#) were cast into the sea in a wooden box by her father Acrisius, son of Abas, King of Argolis.

Phaedra

The daughter of King Minos of Crete and Pasiphaë, sister of [Ariadne](#). She loved [Hippolytus](#) her stepson, and brought him to his death. (See Racine's play – *Phaedra*, and Euripides' *Hippolytos*.).

[Book TII:361-420](#) Her illicit love.

Phaethon

Son of Clymene, daughter of Oceanus and Tethys whose husband was the Ethiopian king [Merops](#). His true father is [Sol](#), the sun-god (Phoebus). He asked his mother for proof of his divine origin and went to the courts of the Sun to see his father who granted him a favour. He asked to drive the Sun chariot, lost control of the chariot and was destroyed by Jupiter in order to save the earth from being consumed by fire. See Metamorphoses Books I and II.

[Book TI.I:70-128](#) He would fear the sky if he still lived.

[Book TIII.IV:1-46](#) [Merops](#) was his putative father.

[Book TIV.III:49-84](#) [Book EI.II:1-52](#) His sisters remained loyal to him, and grieved for him. They were turned into poplar trees weeping amber by the River Po, happy in losing their sense of feeling.

[Ibis:465-540](#) Struck down by [Jupiter](#)'s thunderbolt to avoid the earth being consumed.

Phalaris

The Tyrant of Agrigentum in [Sicily](#), 571-555BC. He was noted for his cruelty. He had [Perillus](#) the sculptor and inventor design a brazen bull for him where victims could be roasted alive and made Perillus himself its first victim. Polybius (*Histories* XII.25) claims to have seen the bull, which had been taken to Carthage at the time of the Carthaginian conquest in

406/5BC. Diodorus Siculus (*History* XIII.90.4) reports the same and that subsequently Scipio returned it to Agrigentum after the sack of Carthage in 146BC.

[Book TIII. XI:39-74](#) [Book EII.IX:39-80](#) [Book EIII.VI:1-60](#) An example of cruelty.

[Book TV.I:49-80](#) Allowed Perillus to groan and bellow.

[Ibis:413-464](#) Ovid implies he was also tormented in the bull.

Pharos

An island near [Alexandria](#) in Egypt, site of the lighthouse. Protected by [Isis](#) as goddess of the sea. Subsequently silted up and linked to the mainland.

[Book EI.I:37-80](#) Associated with the worship of Isis.

Phasis

A river in [Colchis](#), famous for its gold. [Medea](#) is called the Phasian.

[Book TII:421-470](#) Reached by the Argonauts.

[Book EIII.III:1-108](#) Medea, the Phasian girl.

[Book EIV.X:35-84](#) A river running into the Black Sea.

[Ibis:597-644](#) Of the region of the river, hence Colchian.

Pheraean

[Book EII.IX:39-80](#) Descended from Alexander Tyrant of Pherae in [Thessaly](#).

[Ibis:311-364](#) Alexander d. 358 BC was tyrant of the city of Pherae in Thessaly after 369. He was opposed by other Thessalian cities and by the Thebans. Pelopidas failed (368) in one expedition against him and was briefly imprisoned. Returning in 364, Pelopidas destroyed Alexander's power in the battle of Cynoscephalae, though he himself was killed. Alexander was subsequently murdered by members of his own family, led by his wife Thebe (see Plutarch's: Life of Pelopidas)

Phidias, Phideas

The [Athenian](#) sculptor and painter (490?-432?BC) creator of several famous works including the Zeus of Olympia, the [Athena](#) Parthenos and Athena Promachos, and general director of the Acropolis building project under Pericles.

[Book EIV.I:1-36](#) His statues of Athene.

Philetas

Philetas of Cos (5th century BC) the Greek grammarian and poet, famed for elegy. His verses to [Bittis](#) his wife or sweetheart were especially prized.

[Book TI.VI:1-36](#) Mirrors [Ovid](#)'s love for his wife.

Philippus, Philip

Philip I of Macedonia, the father of Alexander.

[Book EIV.XV:1-42](#) His lands, Macedonia.

Philoctetes

The son of Poeas. He lit [Hercules](#)' funeral pyre and received from him the bow, quiver and arrows that would enable the Greeks to finally win at [Troy](#), and that had been with Hercules when he rescued Hesione there.

Bitten by a snake on [Lemnos](#), he was abandoned there on [Ulysses](#) advice. Ulysses accepted later that Philoctetes and his weapons were essential for the defeat of the Trojans and brought Philoctetes and the weapons to Troy.

[Book TV.I:49-80](#) [Book TV.IV:1-50](#) His laments on Lemnos.

[Book TV.II:1-44](#) [Ibis:251-310](#) His long sickness from the noxious wound.

[Book EI.III:1-48](#) Treated by [Machaon](#). Called Poeantian as the son of Poeas.

[Book EIII.1:1-66](#) Made more famous by his fate.

Philomela

The daughter of [Pandion](#), sister of [Procne](#), raped by her sister's husband [Tereus](#). She convinced her father to allow her to visit her sister Procne, unaware of Tereus's lust for her. Tereus violated her, and she vowed to tell the world of his crime. He severed her tongue and told Procne she was dead. Philomela communicated with Procne by means of a woven message, and was rescued by her during the [Bacchic](#) revels. She then helped Procne to murder [Itys](#), the son of Tereus and Procne.

Pursued by Tereus she turned into a swallow or a nightingale. See Metamorphoses Book VI.

[Book TII:361-420](#) Changed to a bird.

[Ibis:465-540](#) Her tongue cut out.

Philopoimen

[Ibis:251-310](#) The Arcadian Greek general of Megalopolis (c253-182BC: see the life by Plutarch: a life by Polybius, who carried home the general's bones after his death, is lost: see also Pausanias VIII.49.3). He fought in various battles for the Achaian League against Laconia. In old age he fought the Messenians, his proud aggressive character leading him to wage war when unfit to do so. He fell from his horse through weakness, and was captured, and ultimately executed by Deinocrates and the Messenians, drinking poison. Ovid perhaps plays here on the fact of his face being 'no picture', and the *hubris* that led to his downfall. Ovid places his final battle near Tegea in the Alean fields, since [Aleus](#) was the founder of Tegea, or perhaps uses Alean loosely for Arcadian.

Phineus

King of Salmydessus in [Thrace](#), and son of [Agenor](#), he was a blind prophet, who had received the gift of prophecy from [Apollo](#). He was blinded by the gods for prophesying the future too accurately, and was plagued by a pair of [Harpies](#). Calais and Zetes, the sons of [Boreas](#), and his brothers-in-law, rid him of their loathsome attentions, in return for advice on how to obtain the Golden Fleece. The two winged sons chased the Harpies to the Strophades islands, where some say their lives were spared. Phineus and his second wife Idaea persecuted his two children by his first wife, Cleopatra, the sister of Calais and Zetes.

[Book EI.IV:1-58](#) [Ibis:251-310](#) He guided the [Argonauts](#).

Phoebe

A name for [Diana](#), as moon-goddess.

Phoenix

The son of [Amyntor](#), hence Amyntorides, blinded by his father and cursed with childlessness, who was cured by [Cheiron](#) the [Centaur](#) and became guardian to [Achilles](#).

[Ibis:251-310](#) Blinded.

Phrygia

A region in Asia Minor, containing [Dardania](#) and [Troy](#), and [Mysia](#) and Pergamum. Ovid uses the term for the whole of Asia Minor bordering the Aegean. Phrygius often means Trojan.

[Book TII:361-420 Pelops](#) had Phrygian horses.

[Book EII:37-80 Ibis:413-464](#) Phrygian boxwood flutes used in the rites of [Cybele](#). The worship of the goddess originated in Asia Minor.

[Book EIII.III:1-108 Ibis:541-596 Marsyas](#) was Phrygian.

Phyllis (1)

A character in [Virgil's](#) Bucolic poems.

[Book TII:497-546](#) A character in the Eclogues.

Phyllis (2)

The title of a poem by [Tuscus](#).

[Book EIV.XVI:1-52](#) Mentioned in Ovid's list of his lesser contemporaries.

Piacches

[Book EIV.X:1-34](#) The cruel chieftain of a tribe near [Tomis](#).

Pierides

An epithet for the [Muses](#) from the Pierian district of Mount Olympus.

[Book IIII.VII:1-54 Book TIV.IX:1-32 Book TV.I:1-48](#) Poetry generally.

[Book TIV.I:1-48](#) Poetry has in a sense harmed him, through the banning of the *Ars Amatoria* and his exile.

[Book TV.III:1-58 Book EI.V:43- 86](#) The choir of poets, belonging to the Muses.

[Book TV.VII:1-68 Book EII.V:41-76 Book EIV.II:1-50](#)

[Book EIV.XII:1-50](#) The Muses.

Pindar

The lyric poet of Boeotian [Thebes](#) (after 442BC) famous for his odes, many celebrating winning athletes at the Games.

[Book EIV.XVI:1-52](#) Imitated by [Rufus](#) a poet in Ovid's list of his lesser contemporaries.

Pirene

The Pirenian Spring. A famous fountain on the citadel of [Corinth](#) sacred to the [Muses](#), where [Bellerephon](#) took [Pegasus](#) to drink. Pausanias says (II:iii, Corinth) that Peirene was a human being who became a spring, through weeping for her son Cenchrias, killed by accident by [Artemis](#), and that the

water is sweet to taste. (It has Byzantine columns, and was once the private garden of the Turkish Bey.). The spring was said never to fail. It was also the name of a fountain outside the city gates, towards Lechaeum, into whose waters the Corinthian bronzes were dipped red-hot on completion.

Book EI.III:49-94 Corinth, where Jason was eventually king.

Pirithous

Son of Ixion. King of the Lapithae in [Thessaly](#) and friend of [Theseus](#). He married [Hippodamia](#), and invited the centaurs to the wedding. Eurytus attempted to carry her off, and started a fight in which Theseus was also involved. He assisted Theseus on his journey to Hades to rescue Persephone and was imprisoned there with him. Theseus was rescued by [Hercules](#).

Book TI.V:1-44 Book EI.III:1-48 Book EI.IV:1-38 Famous for his friendship with Theseus.

Pisa

The district of [Elis](#) in which [Olympia](#) lay, and often synonymous with Elis. Pisa presided over the Olympic games until c 580BC.

Book TII:361-420 Ibis:365-412 [Hippodamia](#) was from Pisa.

Book TIV.X:93-132 Ovid had lived for ten Olympiads, the space between Olympic Games, of five years each.

Pleiades

The Seven Sisters, the daughters, with the [Hyades](#) and the Hesperides, of Atlas the Titan. Their mother was Pleione the naiad. They were chased by Orion rousing the anger of [Artemis](#) to whom they were dedicated and changed to stars by the gods. The Pleiades are the star cluster M45 in the constellation Taurus. Their names were Maia, the mother of Mercury by [Jupiter](#), Taÿgeta, Electra, Merope, [Asterope](#), Alcyone (the brightest star of the cluster), and Celaeno. Their rising and setting in May and late October signalled the beginning and end of the navigation season and provided farmers with sowing and harvest guidance. (See Hesiod *Works and Days*:383)

Book TI.XI:1-44 Book EI.VIII:1-70 Book EI.IV:47-84 Autumn and Winter stars. Rising in mid-October.

Book EI.V:43- 86 Remote stars.

Pluto, Dis, Hades, Plutus

The God of the Underworld, elder brother of [Jupiter](#) and [Neptune](#), and like them the son of [Saturn](#) and Rhea. Identified with Plutus the son of [Ceres](#), god of riches.

[Book TI.IX:1-66](#) God of [Tartarus](#), the Underworld.

[Ibis:413-464](#) Identified with Plutus, wealth.

Podalirius

The son of Asclepius and brother of [Machaon](#). A physician who led a contingent to [Troy](#). He and Machaon were the chief physicians to the Greek camp. He is said to have healed [Philoctetes](#), and settled in Caria after the war.

[Book TV.VI:1-46](#) A reliable physician.

Polydorus

[Ibis:541-596](#) The son of [Priam](#) of Troy sent to his uncle [Polymestor](#) who murdered him.

Polyduces, Pollux

The son of King [Tyndareus](#) of Sparta (or Zeus), and Leda, and one of the twin Dioscuri, brother of [Castor](#). The brothers of Helen. Castor was an expert horseman, Pollux a noted boxer. They came to be regarded as the protectors of sailors, and gave their names to the two major stars of the constellation Gemini, The Twins.

[Book TI.X:1-50](#) Worshipped on [Samothrace](#).

[Book TIV.V:1-34](#) His affection for his brother. Note that Ovid's naming of these gods is consistent with the shipwreck imagery earlier in the poem.

Polymestor

[Ibis:251-310](#) [Ibis:541-596](#) King of [Thrace](#), husband of Ilione daughter of [Priam](#). He murdered his own child Deiphilus rather than Polydorus, Iliona's nephew, sent to him by Priam for safety, whom [Agamemnon](#) had bribed him with gold to kill. Polydorus blinded him. Alternatively Polymestor killed Polydorus for the gold sent by Priam for safekeeping, with the boy, and the boy's mother Hecuba in turn murdered him, and tore out his eyes.

Polynices

The brother of [Eteocles](#) and [Antigone](#), the son of [Oedipus](#) and Jocasta. The leader of the Seven against [Thebes](#).

[Book TII:313-360](#) The brothers' mutual death.

[Ibis:1-40](#) The smoke of their funeral pyre divided by enmity.

Polyphemus

One of the Cyclopes, sons of [Neptune](#), one-eyed giants living in [Sicily](#) (Trinacria). He was blinded by [Ulysses](#), causing Poseidon/Neptune's enmity against him, and adding to his long wanderings. The Cyclops were linked to metal-working and the volcano of Mount [Etna](#) on Sicily.

[Book EII.II:75-126](#) A hostile monster.

[Ibis:251-310](#) [Ibis:365-412](#) Blinded by Ulysses whose men he had attacked and some of whom he had consumed.

Pompeius (1)

Gnaius Pompeius Magnus, the triumvir.

[Book EIV.III:1-58](#) Defeated at Pharsalus (48BC) he sought refuge in Egypt but was killed on arrival, and his severed head was sent to Caesar. The headless corpse was left on the sand.

Pompeius (2)

Sextus Pompeius a patron of Ovid. He was a descendant of Pompey the Great, was related to [Augustus](#), and was consul in 14AD. He was a friend of [Germanicus](#), and became proconsul of Asia.

[Book EIV.I:1-36](#) This letter addressed to him explicitly. Ovid apologises for his neglect, and is no doubt trying to make contact with friends of Germanicus. The death of Augustus has occurred or is imminent.

[Book EIV.IV:1-50](#) Addressed to him explicitly. His consulship approved.

[Book EIV.V:1-46](#) Addressed to him explicitly, after he had become Consul.

[Book EIV.XV:1-42](#) Addressed to him explicitly.

Ponticus

An epic poet and member of Ovid's circle, probably the Ponticus of Propertius I:7, and 9. He appears to have written a *Thebaid*.

[Book TIV.X:41-92](#) Mentioned.

Pontus

The Black Sea, originally called *αξεινος:axenus*, inhospitable, because of its storms, and the barbarous tribes on its coast, later hospitable, *ευξεινος:euxinus*, as a euphemism. Hence Euxene as an epithet. [Ovid](#) also calls the region in which [Tomis](#) lay, Pontus. The name is extended to the land adjacent to the Sea, along its southern shore as far as [Colchis](#), sometimes the whole [Thracian](#) shore.

[Book TI.II:75-110](#) [Book EIII.VIII:1-24](#) Ovid speaks of Pontus-on-the-left, the ill-omened (to him) western shore of the Black Sea, on the left as one exits the Bosphorus.

[Book TI.VIII:1-50](#) The ‘sinister’ Black Sea, both Pontus ‘on the left’ Tomis being on the western coast, and, for Ovid, unlucky, unfavourable Pontus: a play on the word.

[Book TI.X:1-50](#) The ‘gates’ of the Black Sea, that is the Bosphorus (Dardanelles). Guarded by the city of [Byzantium](#).

[Book TIII.II:1-30](#) Ovid complains of its perpetual frost. If so the climate has changed, since the modern summers in [Tomis](#) are hot, and the autumns mild. (Constanta is now a holiday resort.)

[Book TIII.IV:1-46](#) Described as [Scythian](#).

[Book TIII.VIII:1-42](#) [Book EIV.XII:1-50](#) His dislike of the location, plagued by insomnia, and weak in body.

[Book TIII. X:41-78](#) [Book TV.X:1-53](#) [Book EIV.VII:1-54](#) The Black Sea frozen in winter. Its dolphin population.

[Book TIII. XI:1-38](#) The inhospitable Black Sea.

[Book TIII. XII:1-54](#) A destination for trading vessels.

[Book TIII.XIII:1-28](#) The ‘hospitable’ [Euxine](#).

[Book TIII.XIV:1-52](#) The languages of the region.

[Book TIV.I:1-48](#) [Book TV.II:45-79](#) [Book TV.V:27-64](#) [Book EI.IX:1-56](#)

[Book EIV.IX:89-134](#) [Book EIV.XV:1-42](#) His place of exile, decreed by Augustus.

[Book TV.II:1-44](#) His letters home to his wife from there.

[Book TV.XIII:1-34](#) Icy Pontus. The wormwood plant, especially *artemisia absinthium*, the aromatic herb found in grasslands in the Northern hemisphere and the source of absinthe, grew there abundantly. Up to 80cm high it has deeply divided leaves and small yellow flowers grouped into long loose spikes. The undersides of the leaves are pale.

[Book EI.III:49-94](#) [Book EII.VII:47-84](#) [Book EIII.1:1-66](#) A hostile region for exile.

[Book EI.IV:1-58](#) Jason's destination, seeking the Golden Fleece.

[Book EII.IV:1-34](#) [Book EIV.IX:55-88](#) It's frozen climate.

[Book EII.V:1-40](#) His verses sent from there.

[Book EIII.II:1-110](#) Far from Rome.

[Book EIII.V:1-58](#) Metaphorically close to the [Styx](#).

[Ibis:1-40](#) A witness to his 'gratitude' to Augustus for being merciful.

[Book EIV.IV:1-50](#) News of [Pompey](#)'s consulship reaches him there.

[Book EIV.X:35-84](#) The land-locked sea.

Porus

An Indian leader whom [Alexander](#) conquered but treated generously.

[Book TIII.V:1-56](#) Displays Alexander's mercy.

Poseidon

The Greek god of the sea, equated to [Neptune](#).

Priam

The King of [Troy](#) at the time of the Trojan War, the son of Laomedon, husband of Hecuba, by whom he had many children. In the Metamorphoses Ovid mentions [Hector](#), Helenus, Paris, Polydorus, Deiphobus, [Cassandra](#) and Polyxena. Aesacus was his son by Alexiroë. He ransomed the dead body of his son Hector from [Achilles](#), and was killed at the Fall of Troy by [Pyrrhus](#) (Neoptolemus, son of Achilles) in front of the altar of [Zeus](#).

[Book TIII.V:1-56](#) Achilles gave up the body of Hector.

[Book TV.I:49-80](#) His weeping did not offend Achilles.

[Book TV.IV:1-50](#) His grief at Hector's death.

[Book TV.XII:1-68](#) The death of his sons.

Priapus

The Pan of [Mysia](#) in Asia Minor, venerated as [Lampsacus](#), from the town of that name which was his original cult centre, where he was born of the goddess Aphrodite-[Venus](#). God of gardens and vineyards. His phallic image was placed in orchards and gardens. He presided over the fecundity of fields, flocks, beehives, fishing and vineyards. He became part of the retinue of [Dionysus](#).

[Book TI.X:1-50](#) The local god of Lampsacus.

Prisci

Two Augustan poets, one of whom was probably Clutorius Priscus, who wrote a lament on the death of [Germanicus](#), and was later put to death in 21AD for having read a poem to ladies lamenting the death of [Drusus](#) while Drusus was alive. The other Priscus is unknown.

[Book EIV.XVI:1-52](#) Poets in Ovid's list of his lesser contemporaries.

Procne

The daughter of [Pandion](#), king of Athens, married to [Tereus](#), king of Thrace. See Metamorphoses Book VI:438. She persuaded Tereus to bring her sister [Philomela](#) to stay with her. Tereus raped and mutilated her sister, and told Procne that Philomela was dead. Philomela communicated with her by means of a woven message, and she rescued her during the [Bacchic](#) rites. She murdered her son [Itys](#) and served the flesh to Tereus. Pursued by Tereus she turned into a nightingale. The bird's call, mourning Itys, is said to be 'Itu! Itu!' which is something like the occasional 'chooc, chooc' among its wide range of notes. Alternative versions of the legend make her the swallow, while Philomela becomes the nightingale.

[Book III:361-420](#) [Book EI.III:1-48](#) Changed to a bird.

[Book IIII. XII:1-54](#) Changed to a swallow.

[Book TV.I:49-80](#) Her lament for Itys.

[Book EIII.1:105-166](#) Impious in murdering Itys.

Procrustes

[Ibis:365-412](#) Or Polypemon, the father of [Sinis](#), who used to cut travellers down to the size of his bed or stretch them accordingly. [Theseus](#) served him in the same way.

Proculus

An Augustan erotic poet who imitated [Callimachus](#).

[Book EIV.XVI:1-52](#) A poet in Ovid's list of his lesser contemporaries.

Prometheus

[Ibis:251-310](#) [Ibis:465-540](#) [Ibis:541-596](#) The creator of mankind, son of the Titan Eurymedon, or of Iapetus by the nymph Clymene. He stole fire from

the gods. He was tormented by [Jupiter](#), by being chained naked to a pillar in the Caucasus, where a vulture tore at his liver day and night.

Propertius

Sextus Aurelius Propertius (c.50-c.15BC) the Roman elegiac poet, from Asisium (Assisi) in Umbria. An older poet and a major influence on [Ovid](#), his first volume the *Monobiblos* gained him entry to Maecenas's circle. Like [Tibullus](#) he died relatively young.

[Book TII:421-470](#) His risqué verse.

[Book III.III:47-88](#) Note the echoes of Propertius's BkIV:7

[Book IIII.VII:1-54](#) Note the echoes of Propertius, for example BkIII:25

[Book TIV.X:41-92](#) A friend of Ovid's. He came between [Tibullus](#) and Ovid in order of seniority.

[Book TV.I:1-48](#) A writer of love poetry.

Propontis

The landlocked Sea of Marmara lying between the [Hellespont](#) (Dardanelles) and the [Thracian Bosphorus](#), linking the Aegean to [Pontus](#), the Black Sea (Euxine).

[Book TI.X:1-50](#) On the *Minerva*'s route.

[Book IIII. XII:1-54 Book EIV.IX:89-134](#) The entrance to the Black Sea.

Protesilaus

A [Thessalian](#) chief, the grandson of Phylacus, killed by [Hector](#), the first of the Greeks to be slain in the [Trojan War](#). See [Laodemia](#), his wife. She was granted three hours with him after his death when Hermes escorted him back from Hades. She then had a lifelike statue of him made which she loved in his place. Ordered by her father to burn the figure she threw herself into the flames.

[Book TII:361-420 Book TV.XIV:1-46](#) Loved by his wife. Grandson of Phylacus.

Psamathe

[Ibis:541-596](#) The daughter of [Crotopus](#) who bore [Linus](#) to [Apollo](#). Her father's hounds killed the boy.

Pterelaus

[Ibis:311-364](#) Son of Taphius (son of [Poseidon](#)) and king of Taphos (an island off the coast of Acarnania) at the time when Amphitryon ravaged the islands of the Taphians or Teleboans. Poseidon made him immortal by implanting a golden hair in his head, but his daughter Comaetho, having fallen in love with the besieger Amphitryon, betrayed her father and caused his death by pulling out the golden hair from his head.

Pylades

Of Phocis, the son of Strophius and close friend of [Orestes](#), whom he accompanied on his return to Mycenae, and whose sister [Electra](#) he later married.

[Book TI.V:1-44](#) [Book TI. IX:1-66](#) [Book TIV.IV:43-88](#) [Book TV.IV:1-50](#)

[Book TV.VI:1-46](#) [Book EII.III:1-48](#) A paragon of friendship.

[Book EIII.II:1-110](#) His fame lived after him.

[Book EIII.II:1-110](#) With Orestes in [Tauris](#).

Pylos

The city in [Elis](#) in the western Peloponnese, the home of [Nestor](#) the wise, in the Iliad and Odyssey.

[Book TV.V:27-64](#) [Book EI.IV:1-58](#) [Book EII.VIII:37-76](#) Nestor's city.

Pyrrha

[Ibis:541-596](#) Wife and cousin to Deucalion, and the only woman to survive the Great Flood. Daughter of the Titan Epimetheus, hence called Titania. Epimetheus was a brother to [Prometheus](#).

Pyrrhus

The son of Achilles, later called Neoptolemus. He had children by [Andromache](#).

[Book TII:361-420](#) Neoptolemus, son of [Achilles](#) and [Deidamia](#).

[Ibis:251-310](#) Pyrrhus killed [Priam](#) at Troy on the altar of [Apollo](#), and was in turn killed by Machaereus a Phocian and the priest of Apollo at [Delphi](#) on the Pythoness's orders, for interfering with the sacrifice there. Ovid says his bones were scattered in [Ambracia](#), where he had built a city near Lake Pambrotis and the oracle of [Dodona](#) in Epirus.

Pythagoras

The famous Greek philosopher of [Samos](#), the Ionian island, who flourished in the second half of the 6th century BC as a religious leader, and mathematician also. He took up residence at Crotona in Italy (c531BC), where [Numa](#) (anachronistically in legend, since he lived over a century before Pythagoras) came to be his pupil. His school was later revived at Tarentum and survived as a sect into the 4th century BC.

[Book III.III:47-88](#) He taught the immortality of the soul.

[Book EIII.III:1-108](#) He taught Numa.

Quirinus

The name for the deified [Romulus](#). Originally the name of a Sabine god.

[Book TI.III:1-46](#) [Book TI.VIII:1-50](#) [Book EI.V:43- 86](#)

[Rome](#) is Quirinus's city.

Rabirius

An Augustan epic poet who wrote about Mark [Antony](#)'s fate.

[Book EIV.XVI:1-52](#) A poet in Ovid's list of his lesser contemporaries.

Raetia

The district north of Verona from the Alps to Vindelicia on the north, Helvetia on the west and Noricum on the east, i.e. roughly eastern Switzerland, Bavaria and the Tyrol. Raetia became an Imperial province in 15AD.

[Book TII:207-252](#) The Alpine insurgents occupied the area and were defeated by [Drusus](#) and [Tiberius](#).

Remus

The son of [Mars](#) and [Ilia](#), hence [Iliades](#), twin brother of [Romulus](#).

He leapt the fresh walls Romulus was building to found Rome, in derision, and Romulus killed him.

[Book TIV.III:1-48](#) See the entry for Romulus.

[Ibis:597-644](#) He leapt the unfinished walls.

Rhamnusia

A name for [Nemesis](#) from her temple at Rhamnus in Attica.

[Book TV.VIII:1-38](#) She punishes *hubris*.

Rhenus

The river Rhine in northern Europe.

[Book TIV.II:1-74](#) Stained with the blood of German defeat.

[Book EIII.IV:57-115](#) Ovid anticipates a German Triumph, either of [Germanicus](#) or [Tiberius](#).

Rhesus

[Ibis:597-644](#) A [Thracian](#) king, famous for his horses, killed by [Ulysses](#) and [Diomedes](#) in a night raid at Troy.

Rhodope

[Ibis:311-364](#) A mountain in [Thrace](#). Supposed to be a mortal turned into a mountain for assuming the name of a great god. The scene of the triennial festival of [Bacchus](#), the *trietericus*. [Orpheus](#) fled there after losing [Eurydice](#) a second time, hence Rhodopeius an epithet of Orpheus.

Rhoemetalces

The father of [Cotys](#).

Roma, Rome

The city on the [Tiber](#), capital of the Empire. Founded by [Romulus](#) in 753BC on the feast of Pales, the Palilia, April 21st.

[Book TI.III:47-102](#) Ovid's departure from the city.

[Book TI.V:45-84](#) Ovid stresses its importance to him, as the seat of Empire and the gods. He is civilised man going among the barbarians.

[Book TI.VIII:1-50](#) [Quirinus](#)'s 'tranquil' city.

[Book TII:155-206](#) The [Danube](#) delta the furthest Roman region on the west coast of the [Black Sea](#).

[Book TIII.I:1-46](#) The [Palatine](#) was the site of the original foundation.

[Book TIII.II:1-30](#) Ovid's homesickness for the city.

[Book TIII.VI:1-38](#) 'Suburban' means 'near the city', i.e. close to Rome.

[Book TIII. XII:1-54](#) [Book EI.VIII:1-70](#) Ovid refers to the string of spring festivals which included the Megalesia, the Floralia, and the Quinquatrus Maiores (19th March) when the law-courts closed. (Fasti I:297-8). The Campus Martis was an area for exercise. The [Aqua Virgo](#) was an aqueduct constructed by Agrippa and opened in 19BC to provide a water supply for the public baths he was building: it entered the city from the north and ran

as far as the [Campus Martis](#). The source by the Via Collatina was supposed to have been revealed by a young girl. The opening took place on the 9th June the feast-day of Vesta and the spring may have in fact been dedicated to her.

The three theatres were those of Pompey, Marcellus and Balbus. The three forums were the forum Romanum, Iulium, and Augusti.

[Book TV.I:49-80](#) The highest standard of poetry in the Empire achieved there.

[Book TV.II:1-44 Augustus](#) as the source of Rome's power.

[Book TV.VI:1-46](#) Officials (the *curule* magistrates, consuls and praetors) wore the toga bordered with a broad purple stripe. The lectors carried the *fasces*, axes encased in a bundle of rods, the symbols of authority, and demanded reverence for the magistrates as they passed, with cries of *animadvertisite*: take note.

[Book EI.II:53-100](#) The Roman language, Latin, the tongue of the glorious city.

[Book EI.III:1-48](#) The place he loves most.

[Book EI.V:43- 86](#) Rome, as the city of the heart.

[Book EII.I:68](#) The buildings of the Forum bright with reflected light from the gold ornaments of [Tiberius](#)'s triumph.

[Book EIV.IV:1-50](#) The Curia or Senate-house.

[Book EIV.IX:55-88](#) The consulship as Rome's highest honour.

Romulus

The mythical founder of [Rome](#) with his twin brother [Remus](#). They were the children of [Illa/Rhea Silvia](#), daughter of [Aeneas](#), or in the more common tradition Numitor the deposed king of Alba Longa. Amulius, Numitor's brother usurped his throne and made Ilia a [Vestal](#) Virgin, but she was visited by [Mars](#) himself. Thrown into the [Tiber](#) the twins cradle caught in a fig tree (the *Ficus Ruminalis*) and they were rescued by a she-wolf and fed by a woodpecker, creatures sacred to Mars. Brought up by peasants the twins built the first walled settlement on the [Palatine](#). Romulus killed his brother for jumping over the wall. He reigned for forty years and then vanished, becoming the Roman god [Quirinus](#).

Rufinus

A friend of Ovid's, possibly Gaius Vivius Rufinus who fought in the Illyrian Wars, shared in [Tiberius](#)'s triumph of AD12 and later became proconsul in Asia and a legate of Germania Superior. The elder Pliny probably refers to this same Gaius Vivius as an authority on herbs and treatments.

[Book EI.III:1-48](#) This letter addressed to him.

[Book EIII.IV:1-56](#) This letter addressed to him.

Rufus (1)

An uncle of the poet's wife and a native of Fundi.

[Book EII.XI:1-28](#) Addressed explicitly to him.

Rufus (2)

Lucius Varius Rufus, a member of Maecenas's circle who travelled with him to Brundisium in 38BC, and friend of [Horace](#) and [Virgil](#). He wrote tragedies, such as *Thyestes* performed in 29BC after Actium, and an epic *On Death*. He edited the Aeneid after Virgil's death with Plotius Tucca.

[Book EIV.XVI:1-52](#) A poet in Ovid's list of his lesser contemporaries.

Rutilius

Publius Rutilius Rufus, a friend of Scipio Aemilianus, consul 105BC.

[Book EI.III:49-94](#) He opposed extortion by the *equites* in his province of Asia and was himself condemned to a fine he refused to accept. The alternative was exile, which he underwent in Smyrna.

Rutuli, Rutulians

An Italic people living on the coast of [Latium](#) whose chief city was Ardea. Their king [Turnus](#) fought against the [Trojans](#) in [Virgil](#)'s Aeneid, and his people were later absorbed into [Rome](#).

[Book TI.V:1-44](#) The cause of [Nisus](#) and [Euryalus](#)'s deaths in the war.

Sabinus

An Augustan epic and elegiac poet. He wrote replies to some of Ovid's Heroides, a poem on the calendar (perhaps) and a *Troien* (?Troy)

[Book EIV.XVI:1-52](#) A poet in Ovid's list of his lesser contemporaries.

Sacred Way, Via Sacra

The Via Sacra, the old street running south-east from the Forum Romanum and the Capitoline in Rome, with the Palatine on its right. It was a smart shopping street in Ovid's day and probably derived its name from buildings like the Basilica Julia nearby.

Book III.I:1-46 Mentioned.

Sagaris

Book EIV.X:35-84 A river running into the Black Sea.

Salanus

Cassius Salanus, a friend of Ovid, and Germanicus, who apparently coached Germanicus in oratory.

Book EII.V:1-40 Addressed to him. His approval of Ovid's works.

Book EII.V:41-76 Tutored Germanicus in oratory.

Samos (1), Same

An island off the coast of Asia Minor opposite Ephesus, sacred to Juno, and the birthplace of Pythagoras (at Pythagórion = Tigáni). Samos was famous for its Heraion, the great sanctuary of the goddess Hera-Juno, and for its wine. It was a major naval power in the 6th century BC, under the tyrant Polycrates, and attracted sculptors, scientists and poets, such as Anacreon and Ibucus. Pythagoras migrated to Magna Graecia, perhaps in protest at Polycrates' rule.

Book III.III:47-88 The birthplace of Pythagoras.

Samos (2), Samothrace

Threicia, i.e. Samothrace, the northern Aegean island, north-west of Imbros and north-east of Lemnos.

Book TI.X:1-50 Ovid changed ships there.

Book TI.X:1-50 The Gemini, the twins Castor and Pollux, the patron gods of travellers, were worshipped there, a cult based on a more ancient worship of the Kabeiroi, an archaic Greek equivalent.

Sappho

The lyric poetess, born c. 618BC on Lesbos, where she spent her life apart from a short period in exile in Sicily. Known as the 'Tenth Muse.' Her

intense erotic relationships with women led to the term Sapphic, or Lesbian.

[Book III:361-420](#) Her love poetry.

[Book III.VII:1-54](#) The Poetess of Lesbos, the highest standard for a woman's poetic efforts.

Sardanapalus

[Ibis:311-364](#) An unidentified, possibly mythical, King of Assyrian Nineveh, who lived in great luxury, and who when besieged by the Medes set fire to his palace killing himself and his court.

Sarmatia, Sarmatians, Sauromatae

A nomadic Indo-European people related to the [Scythians](#), and speaking a similar language. They were noted horse-breeders and horsemen. Their warrior princesses are known from Herodotus and from archaeological remains (burial mounds or *kurgans*). They may have formed the basis for the [Amazons](#). Sarmatia was used as a general name for Europe east of the Carpathians and north of the [Black Sea](#). Ovid often calls the region of [Tomis](#), Sarmatian. By his day a Sarmatian tribe, the Roxolani, had reached as far west as the [Danube](#) basin.

[Book TI.II:75-110](#) Ovid's destination is a Sarmatian territory.

[Book TI.V:45-84](#) [Book TIII.III:1-46](#) [Book TIII.III:47-88](#)

[Book TIII. X:1-40](#) [Book TIV.I:49-107](#) [Book TIV.VIII:1-52](#)

[Book TIV.X:93-132](#) [Book TV.I:1-48](#) [Book TV.III:1-58](#)

[Book EI.II:53-100](#) [Book EII.II:75-126](#) Ovid exiled among them.

[Book TI.VIII:1-50](#) Their wild mountainous locale.

[Book TII:155-206](#) They held the land on the border of the Roman area.

[Book TIII. X:1-40](#) [Book TIII. XII:1-54](#) Their carts pulled by oxen over the frozen [Danube](#).

[Book TV.I:49-80](#) His current poetry talented by comparison with anything the Sarmatian culture produces.

[Book TV.VII:1-68](#) Horse-riding bowmen, warlike and semi-nomadic.

[Book TV.XII:1-68](#) [Book EIII.II:1-110](#) Ovid learnt something of their language.

[Book EI.II:1-52](#) [Book EI.III:49-94](#) The poisoned arrows of the Sarmatians.

[Book EI.II:53-100](#) His wish not to be buried in Sarmatian earth.

[Book EI.V:43- 86](#) [Ibis:597-644](#) Their skills in archery.

[Book EII.VII:47-84](#) The chilly lands of the Sarmatians.

[Book EIII.II:1-110](#) They appreciate the virtues of loyalty and friendship.

[Book EIII.VIII:1-24](#) [Book EIV.X:35-84](#) The Sarmatian Black Sea not a source of murex dyes.

Saturn

Son of Earth and Heaven (Uranus) ruler of the universe in the Golden Age. Mother Earth persuaded her sons to attack Uranus, and depose him. Saturn the youngest was given a sickle and castrated Uranus. The [Furies](#) sprang from the shed blood. Saturn was deposed by his three sons [Jupiter](#), [Neptune](#) and [Pluto](#) who ruled Heaven, Ocean and the Underworld respectively. He was banished to [Tartarus](#). He was the father also of [Juno](#), [Ceres](#) and [Vesta](#) by [Ops](#).

[Ibis:209-250](#) In astrology a maleficent planet of old age, duty, grief and cold.

[Ibis:251-310](#) Castrated his father, Uranus.

[Ibis:365-412](#) Great grandfather of [Asclepius](#) (the son of [Apollo](#), son of [Jupiter](#)-Zeus, son of Saturn).

Saturnia

A name for [Juno](#), daughter of [Saturn](#).

[Book TI.II:1-74](#) She hated [Aeneas](#) and supported [Turnus](#).

Satyrs, Satyri

Demi-gods. Woodland deities of male human form but with goats' ears, tails, legs and budding horns. Sexually lustful. They were followers of [Bacchus](#)-Dionysus.

[Book TV.III:1-58](#) The male followers of Bacchus.

[Book EIII.III:1-108](#) [Marsyas](#), the Satyr.

[Ibis:41-104](#) Powers invoked by Ovid.

[Book EIV.XVI:1-52](#) Mentioned as a subject of verse in Ovid's list of his lesser contemporaries.

Sciron

[Ibis:365-412](#) A brigand of the Isthmus who used to kick travellers into the sea. [Theseus](#) served him in the same way.

Scylla (1)

The daughter of Phorcys and the nymph Crataeis, remarkable for her beauty. [Circe](#) or Amphitrite, jealous of [Neptune](#)'s love for her changed her into a dog-like sea monster, 'the Render', with six heads and twelve feet. Each head had three rows of close-set teeth. Her cry was a muted yelping. She seized sailors and cracked their bones before slowly swallowing them. She threatened [Ulysses](#) men and destroyed six of them, and threatened [Aeneas](#)'s ships. Finally she was turned into a rock. (The rock projects from the Calabrian coast near the village of Scilla, opposite Cape Peloro on Sicily. See Ernle Bradford 'Ulysses Found' Ch.20)

[Book TIV.VII:1-26](#) Ovid sceptically lists the 'unbelievable' myths that he would have to believe in first before he could believe in this friend's disloyalty.

[Book EIII.1:105-166 Book EIV.X:1-34](#) She terrorised [Sicilian](#) waters.

[Ibis:365-412](#) She attacked Ulysses' men.

Scylla (2)

The daughter of King Nisus of Megara, who loved Minos. She decided to betray the city to him. She cut off the purple lock of Nisus's hair that guaranteed the safety of his kingdom and his life. Minos rejected her and she was changed into the rock dove, *columba livia*, with its purple breast and red legs, while her father was changed into the sea eagle, *haliaeetus albicilla*. Her name Ciris, from *κείρω*, 'I cut', reflects her shearing of Nisus's hair, as does the purple breast of the bird. But she is also an embodiment of the Cretan Great Goddess, Car, Ker or Q're, to whom doves were sacred. Pausanias I xxxix says that Kar founded Megara, Nisus's city and was king there. The acropolis was named Karia, and Kar built a great hall to Demeter ([Ceres](#)) there, Pausanias I xxxx. His tumulus was decorated with shell-stone sacred to the goddess at the command of an oracle, Pausanias I xxxxiii. The rock dove no doubt nested on the rocks of the citadel and coastline. Pausanias II xxxiv says that Cape Skyllaion (Skyli) was named after Scylla. Hair cutting reflects ancient ritual and the Curetes were the 'young men with shaved hair' the devotees of the moon-goddess Cer, whose weapon clashing drove off evil spirits at eclipses and during the rites. See Metamorphoses Book VIII:1

[Book TII:361-420](#) She did what she did through love of Minos.

Scyti, Scythia

Originally a nomadic people occupying the region between the [Borysthenes](#) (Dneiper) and the [Tanais](#) (Don), later used for all the inhabitants from northern [Thrace](#), across southern Russia to the Caspian Sea, and including the [Getae](#) and [Sarmatians](#). They were basically nomadic peoples, skilled in horses and archery, using hit and run fighting tactics. Ovid uses Scythian as a general term for the region of his exile.

[Book TI.III:47-102](#) [Book TIV.I:1-48](#) Ovid's destination.

[Book TI.VIII:1-50](#) Their wild mountainous locale.

[Book TIII.II:1-30](#) He was destined to see Scythia.

[Book TIII.IV:1-46](#) [Book TV.X:1-53](#) Ovid calls the [Black Sea](#) region, Scythian. He talks about the Scythian marshes, though much was also wooded inland.

[Book TIII.XI:39-74](#) [Book TIV.VI:1-50](#) [Book TV.X:1-53](#)

[Book EII.VIII:1-36](#) [Book EIII.VII:1-40](#) Ovid is among the hostile Scythian tribes.

[Book TIII.XII:1-54](#) He contemplates Tomis being his home now, rather than a temporary resting place.

[Book TIII.XIV:1-52](#) The languages of the region.

[Book TV.I:1-48](#) The [Danube](#) is Scythian.

[Book TV.II:45-79](#) The Scythian waters he has sailed.

[Book TV.VI:1-46](#) The Scythian air, unfavourable to him.

[Book EI.I:37-80](#) [Book EI.VII:1-70](#) [Book EII.I:68](#) The Scythians armed with bows.

[Book EI.II:101-150](#) His wish not to be buried in Scythian earth.

[Book EI.III:1-48](#) The place he most detests.

[Book EII.II:75-126](#) A place of savagery.

[Book EIII.II:1-110](#) [Tauris](#) considered Scythian by Ovid.

[Book EIII.VIII:1-24](#) He sends a gift of Scythian arrows to [Paullus](#).

[Book EIV.VI:1-50](#) His sixth year there.

[Book EIV.IX:55-88](#) The hostile climate.

Secular Games, Ludi saeculares

The centennial games (17BC) celebrated by [Augustus](#) in honour of [Apollo](#) and other gods as a symbol of the regeneration of [Rome](#) under the new regime. It was promoted as a revival of ancient customs.

[Book TII.I:1](#) Mentioned.

Semele

The daughter of [Cadmus](#), loved by [Jupiter](#). The mother of [Bacchus](#) (Dionysus). (See the painting by Gustave Moreau – Jupiter and Semele – in the Gustave Moreau Museum, Paris) She was consumed by Jupiter's fire having been deceived by [Juno](#). Her unborn child Bacchus was rescued.

[Book TII:361-420](#) Loved by Jupiter.

[Book TIV.III:49-84](#) Her father rescued the child.

[Book TV.III:1-58](#) The mother of Bacchus, consumed by Jupiter's fire.

[Ibis:251-310](#) Sister of [Ino](#).

[Ibis:465-540](#) Sister of Autonoe.

Servius

An erotic poet, probably of the Republican period. Pliny the Younger refers to such a poet, as does [Horace](#) (Sat. 1.10.86). Speculatively the son or grandson of Servius Sulpicius Rufus, and so the father or brother of Sulpicia the poetess.

[Book TII:421-470](#) His verse.

Sestos

The Greek town on the European shore of the [Hellespont](#) (Dardanelles) at its narrowest point opposite [Abydos](#). Famous as the crossing point for Xerxes' invading army in 480BC as it moved from Asia Minor to attack Greece. The city was later controlled by Athens and remained important in Roman times, but declined after the founding of Byzantium (now Istanbul). The home of Hero the priestess who loved Leander of Abydos. He swam across to her, until finally drowning.

[Book TI.X:1-50](#) On the *Minerva*'s route.

Severus

Cornelius Severus an epic poet who wrote on the Sicilian wars between [Octavian](#) and [Pompey](#) (38-36BC). He was a member of [Messalla](#)'s circle, mentioned by Seneca and Quintilian.

[Book EI.VIII:1-70](#) If the Severus addressed here is the same Severus the poet as EIV.II:3-4 it is hard to reconcile with the later poem's statement that Ovid has not mentioned Severus's name before. Either the two poems are out of chronological order, or we have here a different Severus.

[Book EIV.II:1-50](#) This poem explicitly addressed to him.

[Book EIV.XVI:1-52](#) A poet in Ovid's list of his lesser contemporaries.

Sibyl

The priestess of [Apollo](#) in the temple at Cumae built by [Daedalus](#). She prophesied perched on or over a tripod. She guided [Aeneas](#) through the underworld and showed him the golden bough that he must pluck from the tree. She was offered immortality by Phoebus Apollo, but forgot to ask also for lasting youth, dooming her to wither away until she was merely a voice.
[Book EII.VIII:37-76](#) Her long life.

Sicily

Sicania, Trinacri. The Mediterranean island, west of Italy.

[Book TIII. XI:39-74](#) [Phalaris](#) was tyrant at Acragas.

[Book EII.X:1-52](#) Visited by [Ovid](#) and [Macer](#).

[Book EIII.1:105-166](#) The straits of Messina terrorised by [Scylla](#).

[Ibis:163-208](#) The flowery meadows of [Hybla](#).

[Ibis:413-464](#) [Achaemenides](#) abandoned there.

[Ibis:597-644](#) The [giants](#) were imprisoned beneath the island.

Sicyon

A town of the Peloponnese west of [Corinth](#) on the Asopus River. (The home of the sculptor Lysippos. It is near modern Vasilikó.)

[Ibis:311-364](#) The incident referred to is obscure.

[Book EIV.XV:1-42](#) Famous for its olives (Pausanias X.32.110)

Sidon

The city and port of the Phoenicians in the Lebanon, north of [Tyre](#). Home of [Europa](#). Famous like Tyre for its purple dyes, and for blown glass. Referred to by [Homer](#).

[Book TIV.II:1-74](#) Sidonian purple cloth.

[Book TIV.III:1-48](#) Used for the Phoenicians who navigated by the stars, including the constellation of the [Little Bear](#), Ursa Minor.

[Book EI.III:49-94](#) [Ibis:413-464](#) Home city of [Cadmus](#).

Sinis

[Ibis:365-412](#) A brigand living at the narrowest point of the Isthmus who tied travellers to bent trees and tore them apart. [Theseus](#) served him in the same way.

Sinope

A coastal city of Paphlagonia on the [Black Sea](#).

[Book EI.III:49-94](#) [Diogenes](#) the Cynic's native city.

Sinti

A [Thracian](#) tribe living near the River [Strymon](#).

[Book TIV.I:1-48](#) Only mentioned here by Ovid, perhaps a textual corruption.

Sirens

The daughters of Acheloüs, the Acheloides, companions of Proserpina, turned to woman-headed birds, or women with the legs of birds, and luring the sailors of passing ships with their sweet song. They searched for Proserpine on land, and were turned to birds so that they could search for her by sea. (There are various lists of their names, but Ernle Bradford suggests two triplets: Thelxinoë, the Enchantress; Aglaope, She of the Beautiful Face, and Peisinoë, the Seductress: and his preferred triplet Parthenope, the Virgin Face; Ligeia, the Bright Voice; and Leucosia, the White One – see ‘Ulysses Found’ Ch.17. Robert Graves in the index to the ‘The Greek Myths’ adds Aglaophonos, Molpe, Raidne, Teles, and Thelxepeia.) (See Draper’s painting – Ulysses and the Sirens – Ferens Art Gallery, Hull, England, and Gustave Moreau’s watercolour in the Fogg Art Museum, Harvard) [Aeneas](#) passed their island, between the Aeolian Islands and Cumae. (This was traditionally Capri, or more likely one of the five Galli islets, the *Sirenum sae*, at the entrance to the Gulf of Salerno). See Homer’s *Odyssey*, and Ovid’s *Metamorphoses* Book V:533 and Book XIV:75

[Book EIV.X:1-34](#) They lured [Ulysses](#)' men with their singing.

Sisenna

Lucius Cornelius Sisenna, praetor in 78BC, and author of a Roman history praised by [Varro](#) and Cicero, and also the translator of the [Milesian](#) tales of [Aristides](#) (2nd Century BC)

[Book TII:421-470](#) His translation contained coarse material.

Sisyphus

[Ibis:163-208](#) Founder of [Corinth](#), the son of [Aeolus](#). He was condemned to continually roll a huge stone up a hill in Hades, from which it rolled to the bottom again,

Sithonius

Of the central peninsula of Chalcidice, hence [Thracian](#). A Thracian people, the Sithonians.

[Book EIV.VII:1-54](#) Ruled by [Rhoemetalces](#).

Smyrna

A major Greek city on the coast of Lydia.

[Book EI.III:49-94](#) [Rutilius](#) exiled there. A desirable Greek colony.

Socrates

The Athenian Greek philosopher (c469-399BC), Plato's teacher. An ethical philosopher with an emphasis on logic, and the 'Socratic method' of interrogation to reveal inconsistency. He was charged with atheism and corruption of the young and was condemned to die by drinking hemlock. See Plato's Phaedo, Symposium etc.

[Book TV.XII:1-68](#) Accused by [Anytus](#), he showed resilience under stress.

[Ibis:465-540](#) He died by drinking hemlock.

[Ibis:541-596](#) The Delphic oracle acclaimed him as the wisest of men, which he took to mean that he knew his own ignorance. [Anytus](#) was one of his accusers.

Sol

The sun-god, Helios, son of Hyperion. Identified with Phoebus [Apollo](#).

[Book TI.VIII:1-50](#) The sun, with his chariot and team of horses.

[Book TII:361-420](#) His horses swerved in horror at [Atreus](#)'s revenge on his brother [Thyestes](#) (killing and serving his children cooked at a banquet).

[Book TIII.V:1-56](#) The Sun at dawn heralded by [Lucifer](#).

[Book TIV.III:49-84](#) The father of [Phaethon](#).

Sphinx

The mythical hybrid moinster with human head (usually female), and lion's body. Imported from Egypt, and initially a monster, including that which questioned [Oedipus](#), the Sphinx eventually became a winged, musical, harbinger of justice.

[Book TIV.VII:1-26](#) Ovid sceptically lists the 'unbelievable' myths that he would have to believe in first before he could believe in this friends disloyalty.

[Ibis:365-412](#) Killed those who failed to answer her riddles.

Sterope, Asterope

One of the seven stars of the [Pleiades](#) constellation.

[Book TI.XI:1-44](#) [Ovid](#) uses it for the constellation.

Stheneboea

The wife of Proetus of Argos. See [Bellerephon](#).

Strophius

The father of [Pylades](#).

[Book EII.VI:1-38](#) His son Pylades famous for his loyalty to [Orestes](#).

Strymon

A river in [Thrace](#) and Macedonia.

[Book TV.III:1-58](#) Its snow-covered landscape.

Styx

A river of the underworld, with its lakes and pools, used to mean the underworld or the state of death itself. [Arethusa](#) passed its streams while journeying through the deep caverns from Elis to [Sicily](#). This is the Arcadian river Styx near Nonacris. It forms the falls of Mavroneri, plunging six hundred feet down the cliffs of the Chelmos ridge to jojn the River Crathis. Pausanias says (VIII xvii), that Hesiod (*Theogony* 383) makes Styx the daughter of Ocean and the wife of the Titan Pallas. Their children were Victory and Strength. Epimenedes makes her the mother of Echidna. Pausanias says the waters of the river dissolve glass and stone etc. [Book TI.II:1-74](#) [Ibis:541-596](#) [Ibis:597-644](#) Being sent to the Stygian waters a synonym for being put to death.

[Book TIV.V:1-34](#) [Book TV.II:45-79](#) [Book EI.III:1-48](#) [Book EI.VIII:1-70](#)

[Book EII.III:1-48](#) [Ibis:135-162](#) [Ibis:209-250](#) The waters of oblivion, and (spiritual or physical) death.

[Book TIV.X:41-92](#) The forum or courthouse of the dead.

[Book EIII.V:1-58](#) [Book EIV.IX:55-88](#) [Pontus](#) is metaphorically close to the Styx.

[Ibis:41-104](#) The gods swore oaths on the waters of Styx.

[Book EIV.VIII:49-90](#) The [Giants](#) sent there.

[Book EIV.XIV:1-62](#) Preferable to the Danube.

Suillius

Publius Suillius Rufus, the husband of Ovid's stepdaughter [Perilla](#). He was consul in 41 or 43 AD, and became proconsul in 52 or 53AD. He was accused of corruption and twice banished, by [Tiberius](#) in 24AD and again in 58AD. See Tacitus Annals IV:31, XI:4f: XIII:4f. He was quaestor to [Germanicus](#).

[Book EIV.VIII:1-48](#) [Book EIV.VIII:49-90](#) This letter addressed to him, exploring the possibilities of appealing to Germanicus.

Sulmo

The chief town of the Paeligni, and [Ovid](#)'s birthplace, about ninety miles from [Rome](#). Modern Sulmona.

[Book TIV.X:1-40](#) [Book EIV.XIV:1-62](#) His birthplace.

Syene

A town on the upper reaches of the Nile, modern Aswan, at the confines of the Empire.

[Book EI.V:43- 86](#) A remote part of the Empire.

Symplegades

See [Cyaneae](#). The clashing rocks.

Syracuse

The largest city of [Sicily](#). A seaport in the south-east of the island on the Ionian sea. Founded by Greeks from [Corinth](#) in 734BC, it became an important cultural centre in the 5th century BC. Theocritus the poet and

Archimedes the scientist and mathematician were born here. It fell to the Romans in 212BC.

[Book EIV.III:1-58](#) [Dionysius](#) II its tyrant.

Syrtes

[Book EIV.XIV:1-62](#) A dangerous series of sandbanks on the north coast of Africa between Tunis and Cyrene, in the gulfs of Sidra and Gabes. Pirates infested the neighbouring coasts.

Talaus

[Ibis:311-364](#) There was a Talaus, King of Argos, who married Lysianassa (or alternatively Lysimache). The reference is obscure.

Talus, Talos

[Ibis:465-540](#) Talus, the son of Perdix, was a pupil of [Daedalus](#) and invented the saw. He was killed by Daedalus in a fit of jealousy, and thrown from the Athenian citadel, but Pallas turned him into the partridge, which takes its name from his mother, *perdix perdix*.

Tanais

The river and river-god of [Scythia](#). The River Don.

[Book TIII.IV:1-46](#) The border for [Ovid](#) of the [Roman](#) region round [Tomis](#).

[Book EIV.X:35-84](#) A river running into the Black Sea. The boundary of Asia and Europe.

Tantalus

The king of Phrygia, son of [Jupiter](#), father of [Pelops](#) and [Niobe](#). He served his son Pelops to the gods at a banquet and was punished by eternal thirst in Hades. He was the great-grandfather of Menelaus, called Tantalides.

[Book TII:361-420](#) [Ibis:413-464](#) Father of Pelops.

[Ibis:163-208](#) His punishment.

[Book EIV.XVI:1-52](#) Menelaus was his descendant.

Taprobane

Ceylon.

[Book EI.V:43- 86](#) A remote part of the Empire.

Tarpeius, Tarpeian Rock

The cliff-edge in [Rome](#) from which certain criminals (murderers and traitors) were thrown. Ovid calls the whole [Capitoline](#) Hill, Tarpeian, but strictly it applied to the western cliff, the Tarpeian Rock, named from Spurius Tarpeius who commanded the citadel in the Sabine War or his daughter Tarpeia who betrayed the citadel to the Sabines or from Lucius Tarpeius whom [Romulus](#) caused to be hurled from the rock. Not located it was placed by ancient sources close to the Roman Forum, the Temple of Saturn, or the Temple of Jupiter, which places it south-west of the Capitol.

[Book EII.I:68](#) Climbed by the victor in a triumph.

[Book EII.II:39-74](#) [Augustus](#) is also [Jupiter](#) Capitolinus, the Tarpeian Thunderer.

[Book EIV.IV:1-50](#) [Book EIV.VIII:1-48](#) The Tarpeian Altars were those of the Temple of [Jupiter](#) Optimus Maximus on the [Capitoline](#).

[Book EIV.IX:1-54](#) Scene of consular inaugurations.

Tartarus, Tartara

The underworld. The infernal regions ruled by [Pluto](#) (Dis) or specifically the region where the wicked were punished.

[Book TI.II:1-74](#) The ocean abysses might touch there.

[Book TI.IX:1-66](#) Ruled by Pluto.

[Ibis:541-596](#) The infernal deep.

Tauri

A people of the Crimea, the Tauric Chersonese.

[Book TIV.IV:43-88](#) [Ibis:365-412](#) The site of ritual human sacrifice to [Diana](#).

[Book EI.II:53-100](#) The Tauric region and people mentioned.

[Book EIII.II:1-110](#) Called [Scythian](#) by Ovid.

Telegonus

The son of [Ulysses](#) and [Circe](#), who unwittingly killed his own father Ulysses in one variant of myth.

[Book TI.I:70-128](#) A parricide.

Telemus

[Ibis:251-310](#) A soothsayer, son of Eurymus, who prophesied [Polyphemus](#)'s blinding by [Odysseus](#). See Homer's Odyssey IX:506

Telephus

King of Teuthrantia in Mysia, son of [Hercules](#) and the nymph Auge. He was suckled by a deer on Mount Parthenius. He was wounded and healed by the touch of [Achilles](#)'s spear at [Troy](#).

[Book TI.I:70-128](#) [Augustus](#) like Achilles might heal where he wounded.

[Book TII.I:1](#) Poetry might heal where it too wounded.

[Book TV.II:1-44](#) Needed to be healed by the hand that harmed him.

[Book EII.II:1-38](#) [Ibis:251-310](#) Healed by Achilles' spear that wounded him. King of the Mysians.

Tempyra

A southern [Thracian](#) town near the sea, on the Via Egnatia, the transcontinental road, from where Ovid continued his journey to [Tomis](#) overland. He would have disembarked at Salé or Zoné having sailed from [Samothrace](#). Zoné is traditionally where [Orpheus](#) enchanted the trees and animals with his lyre.

[Book TI.X:1-50](#) [Ovid](#) disembarked there.

Terence

Publius Terentius Afer (c195-159BC) an ex-slave from North Africa, born in Carthage, who adapted the plays of [Menander](#) and Apollodorus for the Roman stage, often blending material from different plays, in a sophisticated and realistic manner. Six plays are extant.

[Book TII:313-360](#) His character unlike his works.

Teretei

A Thracian tribe.

[Book TII:155-206](#) A tribe of the [Danube](#) region.

Tereus

The king of [Thrake](#), husband of [Procne](#). He brought her sister, [Philomela](#), to stay with her, while conceiving a frenzied desire for the sister. He violated the girl and cut out her tongue, and told Procne she is dead. Procne

then served him the flesh of his murdered son Itys at a banquet. Pursuing the sisters in his desire for revenge, he was turned into a bird, the hoopoe, *upupa epops*, with its distinctive feathered crest and elongated beak. Its rapid, far-carrying, ‘hoo-hoo-hoo’ call is interpreted as ‘pou-pou-pou’ meaning ‘where? where? where?’.

[Book TII:361-420](#) Changed to a bird, through his lust.

[Ibis:413-464](#) The fate of Itys.

Teucer

The son of Telamon, king of Salamis, and Hesione, half-brother of [Ajax](#) the Greater, cousin of [Achilles](#), and one of the greatest of the bowmen at the [Trojan](#) war. He was driven into exile by his father for failing to avenge Ajax. Teucer then founded Salamis on Cyprus in memory of his native city.

[Book EI.III:49-94](#) Exiled, he fled to Cyprus, sacred to [Venus](#).

Teucri

[Book TI.II:1-74](#) The Trojans so called from their first king Teucer, a Cretan.

Thalia

The [Muse](#) of comedy and light verse, used symbolically for poetry in general.

[Book TIV.X:41-92](#) [Book TV.IX:1-38](#) The Muse of Ovid's early lighter verse.

Thamyris

[Ibis:251-310](#) The poet of [Thrace](#) who fell in love with Hyacinthus the Spartan prince. [Apollo](#) was a rival for the boy, and hearing Thamyris boast that he rivalled the [Muses](#) in song, he told them and Thamyris was blinded by them, and robbed of his voice and memory.

Thebes, Thebae

The oldest and most famous city of Boeotia, founded by [Cadmus](#). The seven-gated city suffered as a result of its support for Persia, but gained power over Boeotia in the Peloponnesian War. The Thebans were at their zenith 371-362BC, when they defeated Sparta under Epaminondes, and until he was killed at the battle of Mantinea dominated the mainland. Destroyed by [Alexander](#) the Great after a revolt (335) the city was rebuilt but never regained its former glory.

[Book TII:313-360](#) Attacked by the 'Seven against Thebes' see Aeschylus's play. [Eteocles](#) fought against his brother [Polynices](#) for control of the city.

[Book III.III:47-88](#) [Antigone](#) buried her brother Polynices despite King Creon's forbidding him to be buried.

[Book TV.III:1-58](#) [Capaneus](#) was one of the attackers in the War of the Seven Against Thebes.

[Book EI.III:49-94](#) [Ibis:413-464](#) Founded by Cadmus.

[Book EIV.VIII:49-90](#) Famous through the poets.

[Ibis:465-540](#) City of Pentheus.

Themistocles

Son of Neocle. He was the great [Athenian](#) leader who defeated the Persians at Salamis. He was exiled c474-472BC.

[Book EI.III:49-94](#) He went to Argos after exile from Athens.

Thermodon

A river in [Pontus](#), frequented by [Amazons](#). The modern Terme Tchai east of the [Halys](#).

[Book EIV.X:35-84](#) A river running into the Black Sea.

Theromedon, Therodamas

A [Scythian](#) chieftain, or alternatively a king of [Libya](#), who fed lions on human flesh. [Ovid](#) refers to him in *Ibis*.

[Book EI.II:101-150](#) [Ibis:365-412](#) An example of cruelty.

Thersites

An ugly abusive Greek at the Trojan War, killed by [Achilles](#) for mocking the latter's grief over the dead warrior princess Penthesilea.

[Book EIII.IX:1-56](#) [Book EIV.XIII:1-50](#) His ugliness.

Theseus

King of [Athens](#), son of Aegeus, hence [Aegides](#). His mother was Aethra, daughter of Pittheus king of Troezen. Aegeus had lain with her in the temple. His father had hidden a sword, and a pair of sandals, under a stone (The Rock of Theseus) as a trial, which he lifted, and he made his way to Athens, cleansing the Isthmus of robbers along the way (Periphetes, Sinis, Sciron and Procrustes). He killed the [Minotaur](#) with help from [Ariadne](#) who gave him the clue that he unwound to mark his trail, subsequently abandoning her. His friendship for [Pirithous](#) whom he accompanied to the underworld was proverbial.

[Book TI.III:47-102](#) [Book TI.V:1-44](#) [Book TI.IX:1-66](#)

[Book EII.III:1-48](#) [Book EIV.X:35-84](#) Proverbial friendship. The visit to the Underworld.

[Book TII:361-420](#) His many love-affairs.

[Book TV.IV:1-50](#) A paragon of friendship. Called [Aegides](#) from his father.

[Book EIII.II:1-110](#) His fame lived on.

[Book EIV.X:35-84](#) [Albinovanus](#) writing about him.

[Ibis:365-412](#) His cleansing of the brigands from the Isthmus of [Corinth](#).

[Ibis:413-464](#) Possibly Theseus is intended here.

[Ibis:465-540](#) He gave the wrong signal to his father on returning from Crete.

Thessalus

[Ibis:251-310](#) Perhaps Thessalus son of [Hercules](#) by Chalciope. Ovid has him leap from [Ossa](#) to his death. Alternatively, but less likely given the previous verses concerning Hercules, Thessalus who was a son of [Medea](#), who escaped death after Medea sacrificed her sons on the altar of [Jupiter](#), later reigned over Iolcus, and gave his name to all [Thessaly](#).

Thessaly

The region in northern Greece. Its old name was Haemonia, hence Haemonius, Thessalian.

[Book EI.III:49-94](#) [Achilles](#)' homeland, where [Patroclus](#) sought refuge.

[Book EI.IV:1-58](#) [Pelias](#) was King of Thessaly.

Thoas, Thoans

The king of [Lemnos](#), son of Andraemon, and father of Hypsipyle. Thoas was king when the Lemnian women murdered their menfolk because of their adultery with [Thracian](#) girls. His life was spared because his daughter Hypsipyle set him adrift in an oarless boat. He later ruled over the Thracians, when [Orestes](#) rescued [Iphigenia](#).

[Book TI.IX:1-66](#) Recognised the loyalty of [Pylades](#) to Orestes.

[Book TIV.IV:43-88](#) [Book EIII.II:1-110](#) [Ibis:365-412](#) His kingdom in the [Tauric](#) Chersonese.

Thrake, Thracian

Roughly the area including north-east Greece, European Turkey as far as the [Bosphorus](#), and the southern part of Romania. In Ovid's day the western boundary was on the River Nestus, and the northern along the Haemus range, while its coastline ran from the Macedonian Aegean through [Propontis](#) to the [Black Sea](#).

[Book TII:207-252](#) A frontier area. A Thracian rebellion was put down by Lucius Piso in 11AD.

[Book TIII.XIV:1-52](#) The languages of the region.

[Book EII.IX:39-80](#) Though flattering its king, Ovid implies the country is too barbarous for good poetry to be expected from it.

[Ibis:135-162](#) Thracian arrows.

[Book EIV.V:1-46](#) Frozen Thrace.

[Ibis:365-412](#) [Diomedes](#) the cruel Thracian king.

[Ibis:597-644](#) The River [Strymon](#) in Thrace, hence Thracian.

Thybris

A poetic name for the River Tiber on which [Rome](#) is situated, after King Tiberinus who drowned there.

[Book TV.I:1-48](#) Noted for its yellow sands, carried by the waters.

[Ibis:135-162](#) Its waters.

[Ibis:465-540](#) King Tiberinus drowned there.

Thyestes

The son of [Pelops](#) and [Hippodamia](#), brother of [Atreus](#), and father of [Aegisthus](#). The feud between the brothers over the kingship of Mycenae was long and complex, and gave rise to a network of myths. Thyestes committed adultery with [Aerope](#), Atreus' wife, and Atreus in revenge killed Thyestes' children, cooked the flesh, and served it to him at a banquet. Later Thyestes' son Aegisthus killed Atreus, and subsequently [Agamemnon](#).

[Book TII:361-420](#) He raped his sister-in-law [Aerope](#).

[Book EIV.VI:1-50](#) At the time of the fatal banquet the horses of the sun are supposed to have turned his chariot backwards in its course, in horror.

[Ibis:311-364](#) Pelopia his daughter was a priestess at [Sicyon](#). He raped her, while disguised.

[Ibis:541-596](#) The banquet.

Thynias

A promontory and small town on a bay of the [Black Sea](#) coast of [Thrace](#), about thirty miles north of Salmydessos, and somewhat less than two hundred miles south of [Tomis](#).

[Book TI.X:1-50](#) On the [Minerva](#)'s course.

Tiberius

The Emperor, Tiberius Claudius Nero (42BC-37AD), the elder son of [Livia](#) by her first husband. [Augustus](#) adopted the boy and appointed him as his successor after the early deaths of other candidates. He was also

Augustus's stepson through his marriage to the elder [Julia](#), Augustus's daughter by Scribonia. Tiberius adopted [Germanicus](#) as his son who thus became a brother to the younger [Drusus](#).

[Book TII:155-206](#) [Ovid](#) offers a prayer for his safety. Tiberius is still warring in [Pannonia](#).

[Book TII:207-252](#) Tiberius and [Germanicus](#) defeated the Pannonian and Illyrian rebels in the second [Illyrian](#) war of the summer of 9AD.

[Book III. XII:1-54](#) Ovid hopes for Tiberius's success on the Rhine. After the loss of Varus and his legions in the Teutoberger Forest defeat of AD9, Tiberius was transferred to Germany and remained there AD10-12 with limited success. His eventual triumph was for the Pannonian campaign and was celebrated 23rd October AD12.

[Book TIV.II:1-74](#) Ovid hopes for his success in Germany, and anticipates the triumph of Germanicus's war, and Augustus's strategy.

[Book EII.I:68](#) The delayed celebration of Tiberius's Pannonian triumph see above. Tiberius's offerings were to the goddess '*Justitia Augusta: Augustus's Justice*'.

[Book EII.II:39-74](#) [Book EII.VIII:37-76](#) Tiberius, Augustus's adopted son and heir apparent.

[Book EII.II:75-126](#) Tiberius's sons Germanicus (adopted) and Drusus were involved in the pannonian Triumph, attended by the brothers [Messalinus](#) and [Cotta](#).

[Book EII.VIII:1-36](#) Cotta Maximus sent Ovid portraits of Augustus, Tiberius and Livia. Even in this eulogy of the Imperial family there is a mischievous sub-text. Tiberius's character and paternity are touched on.

[Book EIII.IV:57-115](#) Ovid anticipates a second German triumph for Tiberius.

[Book EIV.IX:89-134](#) Tiberius as Augustus's adopted son worshipped by Ovid as divine.

Tibullus

Albius Tibullus (c.54- 19BC) the elegiac poet and friend of [Ovid](#), whose patron was [Messalla](#) Corvinus. He accompanied Messalla on a campaign in Gaul in 31 for which Messalla celebrated a triumph in 27. His lovers were named Delia (her real name was possibly Plania) and Nemesis in his poems.

[Book TII:421-470](#) Ovid paraphrases parts of Tibullus I:2, I:5 and I:6 in which the poet becomes the victim of the very deceits he had taught his mistress Delia.

[Book TIV.X:41-92](#) Briefly a member of the same poetic circles as Ovid. He followed [Gallus](#) in order of seniority.

[Book TV.I:1-48](#) A writer of love poetry.

Tibur

The modern Tivoli, a fashionable resort eighteen miles east-north-east of [Rome](#) in a bend of the River Anio as it cascaded into the valley below. It was noted for the beauty of its countryside and its orchards.

[Book EI.III:49-94](#) A pleasant place of exile for ancient Romans.

Ticidas, Ticida

A Roman elegiac poet, contemporary with [Catullus](#), referred to by Messalla in a letter but not under his patronage. He wrote an epithalamium in Catullus's style as well as epigrams and love poems in which he celebrated his mistress [Metella](#) under the pseudonym [Perilla](#).

[Book TII:421-470](#) His love poetry.

Tiphys

The son of Phorbas, a Boeotian and the mythical helmsman of the [Argo](#) on the voyage to win the Golden Fleece.

[Book TIV.III:49-84](#) His skill is displayed in rough seas.

[Book EI.IV:1-58](#) Steersman of the Argo.

Tiresias

The [Theban](#) sage who spent seven years as a woman and decided the dispute between [Juno](#) and [Jupiter](#) as to which partner gained more enjoyment in love-making. He was blinded by Juno but given the power of prophecy by Jupiter.

[Ibis:251-310](#) Blinded.

Tisiphone

One of the [Furies](#), a symbol of madness.

[Book TIV.IX:1-32](#) Madness.

Tityrus

A shepherd's name, a symbol of pastoral poetry.

Book EIV.XVI:1-52 Written of by Passer(?) a poet in Ovid's list of his lesser contemporaries.

Tityus

A giant, son of Ge (Earth) whose home was traditionally located in Euboea, and who attempted violence to Latona (Leto), and suffered in Hades. Vultures fed on his liver, which was continually renewed.

Book EI.II:1-52 Ibis:163-208 His torment.

Tomis

The Moesian town, on the west (or 'left') coast of the Black Sea, to which Ovid was banished, an ancient colony of Miletus (6th century BC). The modern *Constantza*, Romania's major port, it is on an elevated and rocky part of the coast, about sixty-five miles southwest of the nearest mouth of the Danube, in that part of Romania called the Dobrudja. The townspeople were a mix of half-breed Greeks and barbarians chiefly of Getic, Indo-European stock. They dressed in skins, wore hair and beard long, and went about armed. They were expert horsemen and archers. The languages spoken were Greek, Getic and Sarmatian. Ovid learnt the language and wrote a poem in Getic. The country round Tomis is flat and marshy. The winters are severe with below zero temperatures (-20 to -30 deg. Fahrenheit). Tomis was a border garrison and subject to constant attack, and Ovid had to play his minor part in its defence.

Book TI.II:75-110 Book TIV.X:93-132 Ovid's destination is Tomis and its people, in their 'unknown world'.

Book TI.X:1-50 The *Minerva*'s destination, and his place of exile.

Book TIII. IX:1-34 The source of Tomis's name. Ovid uses the tale of how Medea dismembered Absyrtus her brother and scattered his limbs behind their ship. King Aeetes following gathered up the remains. The cutting up (τομή) was a false etymology for the name.

Book TV.VII:1-68 A description of the Getae and the cheerless environment. All things are relative. The contrast in Ovid's mind is between barbarism and civilisation and that leads him to see the worst side of the region, through his antipathy to its people and culture.

[Book TV.X:1-53](#) Ovid portrays the local people as barbaric savages who have lost the culture of the original Greek colony, and apply rough justice. They wear Persian trousers, dress in sheepskins, are unable to understand Latin, and are malicious in their speech about Ovid himself. Not a picture likely to arouse their enthusiasm for him if the contents got back to them, as we shall see later!

[Book EI.I:1-36](#) [Book EIII.IV:1-56](#) [Book EIII.VIII:1-24](#) His established place of exile.

[Book EI.II:53-100](#) Limited knowledge of the region, in Rome.

[Book EI.VI:1-54](#) [Book EIII.1:1-66](#) He fears being entombed there.

[Book EIII.VIII:1-24](#) The women there have not learnt the art of spinning wool.

[Book EIV.IX:89-134](#) [Book EIV.XIV:1-62](#) The inhabitants of Tomis, whom Ovid here treats with respect.

Tonans

[Book EII.II:39-74](#) The Thunderer, an epithet of [Jupiter](#).

Trinacria

[Book TV.XIII:1-34](#) [Book EIV.XV:1-42](#) [Sicily](#), the three cornered island.

Trinacrius

An Augustan poet who wrote a *Perseis*.

[Book EIV.XVI:1-52](#) A poet in Ovid's list of his lesser contemporaries.

Triptolemus

The son of Celeus, king of Eleusis in Attica. [Ceres](#) sent him to take the gift of her crops to Lyncus king of the [Scythian](#) barbarians. He was attacked, but saved by Ceres. See Metamorphoses Book V:642

[Book TIII.VIII:1-42](#) His chariot.

[Book EIV.II:1-50](#) Patron of the harvest.

Trivia

An epithet of [Diana](#), worshipped at the meeting of three ways, 'Diana of the crossroads'.

[Book EIII.II:1-110](#) The [Tauric](#) Diana.

Troesmis

A [Moesian](#) town (modern Iglita) near the [Danube](#) just above the delta, and possibly a poem by [Sabinus](#) on its capture by [Flaccus](#).

[Book EIV.IX:55-88](#) Re-taken by Flaccus.

Troy, Troad

The ancient city destroyed in the ten-war year with the Greeks, and identified by Schliemann with Hissarlik four miles inland from the Aegean end of the Hellespont. The archaeological evidence would indicate destruction by fire between 1300 and 1200BC. The story of the War is told in [Homer](#)'s Iliad, and the aftermath of it and the Greek return in the Odyssey. The Troad is the rocky north-west area of Asia Minor along the Hellespont, dominated by the [Ida](#) range, traditionally believed to have been ruled by Troy.

[Book TI.II:1-74](#) Supported and opposed by various gods in the war.

[Book TI.III:1-46](#) Her appearance in defeat.

[Book TI.V:45-84](#) Called Ilium from the citadel of Troy.

[Book TII:313-360](#) [Book EIV.XVI:1-52](#) A suitable subject for epic poetry.

[Book TII:361-420](#) [Ganymede](#) of Troy.

[Book III.V:1-56](#) [Achilles](#) the greatest warrior there.

[Book TIV.III:49-84](#) [Hector](#)'s unhappy city.

[Book TV.V:27-64](#) [Book TV.XIV:1-46](#) [Protesilaus](#) the first Greek to touch its shore in the Trojan War.

[Book TV.X:1-53](#) The siege and war lasted ten years.

[Book EII.II:1-38](#) [Aeneas](#)'s Trojan fleet.

[Book EIV.VII:1-54](#) [Ajax](#) at Troy.

[Ibis:251-310](#) A troubled people.

Turnus

King of the [Rutuli](#) in Italy, who opposed [Aeneas](#). His capital was at Ardea, south of [Rome](#), near modern Anzio. See [Virgil](#)'s Aeneid, where he loses Lavinia his betrothed to Aeneas and is ultimately killed by him.

[Book TI.II:1-74](#) Supported by [Juno](#).

[Book TI.IX:1-66](#) [Euryalus](#) and [Nisus](#) died after entering his camp, and he is said to have wept at this death of loyal friends.

Turranius

An Augustan tragic poet.

[Book EIV.XVI:1-52](#) A poet in Ovid's list of his lesser contemporaries.

Tuscus

An Augustan poet who wrote a *Phyllis*. See Propertius II 22.

[Book EIV.XVI:1-52](#) A poet in Ovid's list of his lesser contemporaries.

Tuticanus

A friend of Ovid, and an epic poet. He apparently reworked part of the Odyssey in his *Phaeacid*.

[Book EIV.XII:1-50](#) This letter addressed to him, a childhood friend. Ovid plays with the difficulty of handling the name Tūticānus in elegiac verse. It can only be done by splitting the name or scanning it in ridiculous ways.

[Book EIV.XIV:1-62](#) A second letter addressed to him.

[Book EIV.XVI:1-52](#) A poet in Ovid's list of his lesser contemporaries.

Tydeus

The King of [Calydon](#) and father of [Diomedes](#), and one of the Seven against [Thebes](#). Mortally wounded he gnawed on the skull and ate the brains of his opponent, incurring [Athene](#)'s anger. She allowed him to die for his barbarity, having been prepared to save him and render him immortal.

[Book EI.III:49-94](#) Exiled, he fled to [Adrastus](#) at Argos.

[Book EII.II:1-38](#) Diomedes the Greek hero, who wounded [Venus](#) and [Mars](#) in the Trojan War, was his son.

[Ibis:311-364](#) Diomedes loved [Helen](#) whom Tydeus would have blushed to have as a daughter in law.

[Ibis:413-464](#) His fate.

Tyndareus

The husband of Leda, hence her children are the Tyndaridae. (Castor and Pollux, Helen, [Clytemnestra](#))

[Book TI.X:1-50](#) [Book EI.VII:1-70](#) The Gemini, [Castor](#) and [Pollux](#), worshipped at [Samothrace](#).

[Book TII:361-420](#) Clytemnestra, a daughter of Tyndareus.

[Ibis:311-364](#) [Agamemnon](#), husband of Clytemnestra was his son-in-law.

[Book EIV.XVI:1-52](#) Subject of a poem by one of Ovid's lesser contemporaries.

Typhon

One of the [Giants](#) who attacked the gods, who was buried beneath [Sicily](#) by [Jupiter](#).

[Book EII.X:1-52](#) Buried beneath Sicily.

Tyras

A [Sarmatian](#) river, the Dniester.

[Book EIV.X:35-84](#) A river running into the Black Sea.

Tyre

The city of the Phoenicians in the Lebanon famed for its purple dyes used on clothing, obtained from the murex shell-fish. Once an island harbour, subsequently linked to the mainland.

[Book TII:497-546](#) Carthage was a Phoenician colony, and Dido its mythical queen was from Tyre.

Ulysses

Ulyxes, the Greek Odysseus, the son of [Laertes](#), and King of [Ithaca](#). Present at the [Trojan](#) War, and most cunning and resilient of the Greek leaders, the tale of his return home is told in [Homer](#)'s *Odyssey*. His wife was the faithful [Penelope](#), and his son Telemachus.

[Book TI.II:1-74](#) Pursued by [Neptune](#)-Poseidon.

[Book TI.V:45-84](#) [Book TIII. XI:39-74](#) [Book EIV.X:1-34](#) [Ovid](#) compares his troubles to those of Ulysses.

[Book TV.V:1-26](#) Likewise separated from *his* wife, Penelope.

[Book TV.V:27-64](#) His wife's response to his fate brought about her fame.

[Book EIII.1:1-66](#) Made more famous by his fate.

[Book EIII.VI:1-60](#) [Ibis:251-310](#) Helped by [Leucothea](#).

[Book EIV.XIV:1-62](#) He delighted in his native Ithaca but had a difficult return home.

[Book EIV.XVI:1-52](#) His letters home written by poet in Ovid's list of his lesser contemporaries, presumably in imitation of Ovid's *Heroides*.

[Ibis:541-596](#) He was reputedly killed, by Telegonus, with a spear armed with the spine of a sting-ray.

Umbria

The district of Italy north of [Rome](#), extending from Etruria to the Adriatic and north to the Po valley.

[Book EI.VIII:1-70 Severus](#)'s homeland.

Varius

Lucius Varius Rufus, an Augustan poet known for tragedy and epic.

[Book EIV.XVI:1-52](#) A poet in Ovid's list of his lesser contemporaries.

Varro

Publius Terentius Varro Atacinus born 82BC in Gallia Narbonensis near the modern Carcassone. He translated or adapted Apollonius Rhodius's *Argonautica*. He wrote an epic dealing with Caesar's campaign against the Sequani in 58. He also wrote erotic elegies addressed to Leucadia.

[Book TII:421-470](#) His tale of the [Argo](#).

Venus

The Goddess of Love. The daughter of [Jupiter](#) and Dione. She is Aphrodite, born from the waves, an incarnation of Astarte, Goddess of the Phoenicians. The mother of [Cupid](#) by [Mars](#). (See Botticelli's painting – Venus and Mars – National Gallery, London). Through her union with [Anchises](#) she was the mother of [Aeneas](#) and therefore putative ancestress to the Julian House.

[Book TI.II:1-74](#) Friendly to the Trojans. Protected Aeneas, her son.

[Book TII:253-312](#) Mother of Aeneas by Anchises. Her statue in the temple of Mars.

[Book TII:361-420](#) Famously caught in the act with Mars, by Hephaestus (Vulcan) her husband.

[Book TII:497-546](#) [Book EIV.I:1-36](#) Shown rising from the waves, as in the famous painting by [Apelles](#). There is also a sexual double entendre here.

[Book EI.III:49-94](#) The island of Cyprus was sacred to her.

[Book EI.X:1-44](#) Synonymous with sexual activity.

[Book EIII.1:105-166](#) Ovid suggests the now aged [Livia](#) had the beauty of Venus.

[Ibis:209-250](#) In astrology a beneficent planet, ruling wealth, love etc.

[Ibis:541-596](#) Insulted, she made [Hippolytus](#) fall in love with [Phaedra](#).

Vergilius, Virgil

Publius Vergilius Maro (70-19BC), bucolic and epic poet, author of the Eclogues, Georgics, and the Aeneid, the story of [Aeneas](#)'s flight from Troy and the origins of [Rome](#). Virgil was born near Mantua and educated at Cremona and Rome. He became [Augustus](#)'s 'official' poet, and supported Augustus's ideas of national regeneration and agricultural reform. He was a close friend of Maecenas and introduced [Horace](#) to the Imperial circle.

[Book TII:497-546](#) [Ovid](#) plays with the opening words of the *Aeneid*, 'Arma virumque cano: I sing of arms and the man'. He refers to Aeneas's love affair with the Tyrian Queen of Carthage, Dido.

[Book TIV.X:41-92](#) Ovid saw him but did not meet him.

[Book EIII.IV:57-115](#) The type of the epic poet.

Vesta

The daughter of Saturn, the Greek Hestia. The goddess of fire. The 'shining one'. Every hearth had its Vesta, and she presided over the preparation of meals and was offered first food and drink. Her priestesses were the six Vestal Virgins. Her chief festival was the Vestalia on 9th June. The Virgins took a strict vow of chastity and served for thirty years. They enjoyed enormous prestige, and were preceded by a *lictor* when in public. Breaking of their vow resulted in whipping and death. There were twenty recorded instances in eleven centuries. A name also for the Tauric Diana at Nemi who 'married' her high priest the 'king of Rome', e.g. Julius Caesar. See Fraser's 'The Golden Bough' Ch1 et seq.

[Book III.I:1-46](#) Vesta's Temple contained the Palladium, the image of [Pallas](#), sacred to the [Trojans](#). The Vestal Virgins tended the sacred flame within the temple, which was not supposed to be quenched.

[Book TIV.II:1-74](#) The Vestal Virgins, living in 'perpetual' chastity.

[Book EIV.XIII:1-50](#) [Livia](#) compared to Vesta.

Vestalis

The grandson of Gaius Iulius [Donnus](#) a Celtic chieftain reigning over Ligurian tribes. The son of Marcus Julius Cottius a native prince. He took service with the Romans and probably served with Publius Vitellius, (*praetor* in AD14, close friend of [Germanicus](#), and his legate on the Rhine, present at Germanicus's death in Antioch, and prosecutor of Gnaeus Piso), at the capture of [Aegisos](#) (Tulcea) in 12AD. He was later sent to [Thrace](#) on an Imperial mission, and was possibly prefect of the [Pontus](#) coast.

[Book EIV.VII:1-54](#) A figure with authority and local knowledge.

Victoria

The goddess of victory. After the battle of Actium, and the subsequent death of Cleopatra, Octavian ([Augustus](#)) erected a statue of Victory in the Curia Julia (built in honour of Julius Caesar), a statue that had belonged to the people of Tarentum. He decorated it with spoils from Egypt.

[Book TII:155-206](#) [Ovid](#) prays for her attendance on [Tiberius](#)'s campaign in Pannonia.

Virgo

The Aqua Virgo was an aqueduct constructed by Agrippa and opened in 19BC to provide a water supply for the public baths he was building: it entered the city from the north and ran as far as the [Campus Martis](#). The source by the Via Collatina was supposed to have been revealed by a young girl. The opening took place on the 9th June the feast-day of [Vesta](#) and the spring may have in fact been dedicated to her. Agrippa dubbed it *Augusta*, which pleased Augustus. (Cassius Dio, *The Roman History* 54.11)

[Book III. XII:1-54](#) [Book EI.VIII:1-70](#) Mentioned.

Vitellius

Publius Vitellius, praetor in AD14, a friend of [Germanicus](#), proconsul of Bithynia in 18 or 19AD. He may be the Vitellius who regained Aegisos. Present at Germanicus's death in Antioch he helped to prosecute Gnaeus Piso over that suspicious event. He later attempted suicide after being implicated in Sejanus's conspiracy.

[Book EIV.VII:1-54](#) Victor at [Aegisos](#).

Volesus

The companion of Titus Tatius and founder of the Valerian family to which [Messalla](#) Corvinus belonged. Volesus may be the Sabine form of Valerius.

[Book EIII.II:1-110](#) [Cotta](#)'s ancestry.

Zephyrus

The West Wind. Eurus is the East Wind, Auster is the South Wind, and Boreas is the North Wind.

[Book TI.II:1-74](#) The warring of the winds.

[Book TIII. XII:1-54](#) The spring wind.

Zerynthia

The Zerynthian cave of Hecate was on the northern coast of [Samothrace](#), and gave its name to that shoreline.

[Book TI.X:1-50](#) Ovid changed ships there.