

# THE DIGITAL TEXT OF SERVIUS

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**IASPIDE FULVA** pro “viridi”, ut ‘fulvaeque caput nectentur oliva’ (Aeneid, v.309). dicit etiam Plinius in Naturali Historia (xxxvii.115), multa esse iaspidum genera; in quibus etiam fulvum commemorat.

## *Aeneid*, 4.261

UT PRIMUM ALATIS TETIGIT MAGALIA PLANTIS,  
AENEAN FUNDANTEM ARCES AC TECTA NOVANTEM 260  
CONSPICIT. ATQUE ILLI STELLATUS IASPIDE FULVA  
ENSIS ERAT, TYRIOQUE ARDEBAT MURICE LAENA  
DEMISSA EX UMERIS, DIVES QUAE MUNERA DIDO  
FECERAT, 264

As soon as Mercury with his winged sandals reached the houses, he saw Aeneas founding citadels and creating new houses. And his sword was starred with yellow jasper, and from his shoulders hung a cloak burning with Tyrian purple, gifts which rich Dido had made,

**WITH YELLOW JASPER** is for “green”, as, ‘they will bind their head with yellow olive’ (Aeneid, v.309). Pliny also says, in the Natural History (xxxvii.115) that there are many kinds of jasper; among which he also mentions a yellow one.

**STELLATUS IASPIDE FULVA** Gaius Memmius de triumpho Luculli ‘Syriaci calceoli gemmarum stellati coloribus’; participium sine verbo. ‘iaspide’ autem ‘fulva’, pro “viridi”, ut ‘fulvaeque caput nectentur oliva’ (Aeneid, v.309). dicit etiam Plinius in Naturali Historia (xxxvii.115), multa esse iaspidum genera; in quibus etiam fulvum commemorat. hoc et Didymus et Nicander affirmant. alii tradunt iaspidem in zmaragdum saepe transire.

**STARRED WITH YELLOW JASPER** Gaius Memmius, writing about the triumph of Lucullus, says, ‘Syrian sandals starred with colours of jewels’; a participle not deriving from a verb. However, ‘with yellow jasper’ is for “green”, as, ‘they will bind their head with yellow olive’ (Aeneid, v.309). Pliny also says, in the Natural History (xxxvii.115) that there are many kinds of jasper; among which he also mentions a yellow one. Didymus and Nicander also affirm this. Others say that jasper often turns into an ‘emerald’.



**CIRCO** spatioso ludorum loco.

**SACRI TRIPODES** sic pulchri, ut sacros putares: nec enim sacrilegus erat, ut sacra donaret. et sic dictum est, ut 'Dodonaeosque lebetas' (Aeneid, III-466), quales sunt in Dodona.

**ET PALMAE PRETIUM VICTORIBUS** zeugma utriusque lateris: nam 'victoribus pretium' et ad supra dicta et ad dicenda pertinet.

**M**UNERA PRINCIPIO ANTE OCULOS CIRCOQUE LOCANTUR  
MIN MEDIO, SACRI TRIPODES VIRIDESQUE CORONAE  
ET PALMAE, PRETIUM VICTORIBUS, ARMAQUE ET OSTRO  
PERFUSAE VESTES, ARGENTI AURIQUE TALENTUM;

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**A**t the start the prizes are laid out to see in the middle of the course, sacred tripods, green garlands and palms, the reward of the winners, arms and garments dyed in purple, and a talent's weight of silver and gold.

**OF THE COURSE** in the ample space of the games.

**SACRED TRIPODS** so beautiful that you would think they were sacred: for he was not a sacrilegious person so as to give away sacred items. And the way it's being said is the same way as 'Dodonian cauldrons' (Aeneid, III-466) like those that are in Dodona.

**AND PALMS, THE REWARD OF THE WINNERS** a zeugma in both directions: for 'the reward of the winners' pertains both to what was said above and to what is being said.

**CIRCO** spatioso ludorum loco. **LOCANTUR** ponuntur.

**SACRI TRIPODES** sic pulchri, ut sacros putares: vel quales sacrari solent: nec enim sacrilegus erat, ut sacra donaret. et sic dictum est, ut 'Dodonaeosque lebetas' (Aeneid, III-466), quales sunt in Dodona.

**ET PALMAE PRETIUM VICTORIBUS** zeugma utriusque lateris: nam 'victoribus pretium' et ad supra dicta et ad dicenda pertinet.

## Aeneid, 5.109-112

**OF THE COURSE** in the ample space of the games. **ARE LAID OUT** are placed.

**SACRED TRIPODS** so beautiful that you would think they were sacred: or of such kind as are accustomed to be consecrated: for he was not a sacrilegious person so as to give away sacred items. And the way it's being said is the same way as 'Dodonian cauldrons' (Aeneid, III-466) like those that are in Dodona.

**AND PALMS, THE REWARD OF THE WINNERS** a zeugma in both directions: for 'the reward of the winners' pertains both to what was said above and to what is being said.

**PRIMI** aliorum conparatione: nam unus est primus.

**FLAVA** viridi, ut supra 'iaspide fulva' (Aeneid, IV·261).

**PHALERIS** equorum ornamentis; sermo Graecus est. **HABETO** habeat: tertia persona est a futuro imperativi, quae in hoc modo numeri singularis similis est secundae.



QMNIBUS HIC ERIT UNUS HONOS. TRES PRAEMIA PRIMI  
ACCIPIENT FLAVAQUE CAPUT NECTENTUR OLIVA.  
PRIMUS EQUUM PHALERIS INSIGNEM VICTOR HABETO;  
ALTER AMAZONIAM PHARETRAM PLENAMQUE SAGITTIS  
THREICIIIS, LATO QUAM CIRCUM AMPLECTITUR AURO  
BALTEUS ET TERETI SUBNECTIT FIBULA GEMMA;

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There will be this one honour to everyone. The first three shall receive rewards and they will bind their head with yellow olive. Let the first winner have a distinguished horse with ornaments; the second an Amazonian quiver full of Thracian arrows, which a belt surrounds with broad gold and a buckle fastens it with a polished jewel.

**THE FIRST** in comparison to the others: for only one is the first.

**YELLOW** green, as above 'yellow jasper' (Aeneid, IV·261).

**ORNAMENTS** decorations of the horses; it is a Greek word. **HAVE!** Let them have: it is third person from a future imperative, which in this mood of the singular is like that of the second person.

**AMAZONIAM** quasi Amazoniam, ut 'sacri tripodes' (Aeneid, V·110).

**BALTEUS** balteus dicitur non tantum quo cingimur, sed etiam a quo arma dependent.

## *Aeneid*, 5·308-313

**AMAZONIAN** like the Amazonian, as 'the sacred tripods' (Aeneid, V·110).

**BELT** a belt is said not only about something which we are girded by, but also about something which armour hangs down from.



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