

[41] And soon the scribe of Jove was ordered to summon the deities, each in his own rank, according to the customary procedure, and especially those senators<sup>68</sup> amongst the gods who were called the companions<sup>69</sup> of Jove himself. Jupiter did not allow their names to be known, but kept them a sacred secret; because they were bound by mutual promises in every respect, he gave the group a name derived from their union [*consentes*]. [42] Jupiter himself asked his son Vulcan to come, although Vulcan never came down from his glittering throne. Amongst the others to be invited were the most powerful associates of Jove himself, those who with the Thunderer make up the Twelve and whose names are included in the couplet of Ennius:

Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars,  
Mercury, Jove, Neptune, Vulcan, Apollo;<sup>70</sup>

[43] also the other seven, who are not named among the Twelve. After these there had to be summoned a great many inhabitants of

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unless it be that the seven arts are themselves virgins. Remigius, again, explains the second half of the allegory: Wisdom (Pallas) is concerned with learning (Philology), not necessarily with expression (Mercury); hence, while Pallas does not oppose their union, she takes no part in it. This seems an acceptable allegorization, but appears to have no connection with the unveiling of the crown.

<sup>68</sup> Cf. Seneca *Quaestiones naturales* 2. 41. 2.

<sup>69</sup> *Penates*: cf. Arnobius *Adversus nationes* 3. 40; Macrobius *Saturnalia* 3. 4. 6. For a similar assembly of gods, cf. Ovid *Metamorphoses* 1. 167-76; Apuleius *Metamorphoses* 23.

<sup>70</sup> The fragments of Ennius are collected and translated by E. H. Warmington in *Remains of Old Latin*, Vol. I (Cambridge, Mass., 1956). This couplet is 11. 60-61.

heaven, exalted in keeping with their rank, and the whole community of the gods except those outside the pale.<sup>71</sup> [44] Without delay Jove's guardsmen hurried through all the quarters of heaven. Indeed, the individual gods generally inhabited separate areas, and although throughout the whole zodiac some of them had given names to one or two abodes, naming them after animals, they usually lived not in these but in other quarters.

[45] For the whole heaven is said to be divided into sixteen regions.<sup>72</sup> In the first<sup>73</sup> of these regions, they say, are the homes not only of Jupiter but of the gods of the council, the god of welfare, the household gods, Janus, the secret gods of goodwill, and the god of night. [46] In the second region—besides the home of Jupiter, which towers there, since he is wealthy in every way—there live Mars Quirinus and Lars the warrior; Juno also has her home there, as do Fons, the Lymphae [goddesses of waters], and the nine gods of lightning.<sup>74</sup>

[47] Jupiter decided that from the third region only one should be invited. In that region were the homes of Jove of the second rank [Neptune] and Jove god of wealth and Minerva; but all of them were already in the presence of Jove. Who would invite Discord and Strife to the holy wedding, especially when these goddesses were perpetual enemies of Philology herself? And so from that region only Pluto was invited, because he was the uncle of the bridegroom. [48] From the fourth region came the goddess of primary matter,<sup>75</sup> and

<sup>71</sup> Such deities are mentioned in § 47.

<sup>72</sup> Cf. Pliny the Elder *Natural History* 2. 143. For a full discussion of the religious lore in §§ 45-60, and its correlation with §§ 150-68, see S. Weinstock, "Martianus Capella and the Cosmic System of the Etruscans," *Journal of Roman Studies*, XXXVI (1946), 101-29.

<sup>73</sup> North; see Weinstock, p. 104. The regions are numbered in sequence from north to east, south, west, and back to north, but in a spiral descent to earth, not on one level; see Weinstock, p. 106. Thus they correlate with the account in §§ 150-68.

<sup>74</sup> For this interpretation of *dii Novensiles*, see Weinstock, p. 107, citing Arnobius *Adversus nationes* 3. 38.

<sup>75</sup> Weinstock's suggestion for *Lynsa silvestris* (p. 110). It is a daring interpretation, but accords with the "theology" of the passage and with Martianus' fondness for oblique references. Any measure of certainty seems quite impossible.

Mulciber,<sup>76</sup> and Lar of the sky,<sup>77</sup> as well as the Warrior and Goodwill. [49] From the next region, traversing the domains of the royal couple, were invited Ceres, Tellurus,<sup>78</sup> and Vulcan, the father of earth, and Genius. [50] And you were invited from the sixth region, you sons of Jove, Pales and Goodwill; as well as Swiftmess, the daughter of the sun; for Mars Quirinus and Genius were invited above. [51] From the seventh region were invited Liber and Pales of the second rank. After long deliberation, Jupiter decided also to invite Deceit, from the same region, because she had often been in complicity with the Cyllenian himself.

[52] The eighth region was passed over, because everyone from that region had been invited already, and only the child of Spring<sup>79</sup> came from there. [53] The Genius of Juno of Hospitality<sup>80</sup> was summoned from the ninth region. [54] And you, Neptune and Universal Lar,<sup>81</sup> and Neverita,<sup>82</sup> and you, Consus,<sup>83</sup> came from the tenth region. [55] From the next region came Fortune and Health and Goodwill the Shepherd; but the Manes [gods of the underworld]<sup>84</sup> were not allowed to come, because they could not come into the sight of Jupiter. [56] From the twelfth region only Sancus

<sup>76</sup> Vulcan, who is mentioned again in § 49; thus this is the area of the sun, the East (see Weinstock, pp. 111-12).

<sup>77</sup> The recurrence of the unidentifiable *Lares* in this passage is one of its particular problems; see Weinstock, pp. 109-10.

<sup>78</sup> This is the only use in Latin of this name; Augustine (*City of God* 7. 23) quotes Varro in referring to this god as Tellumo.

<sup>79</sup> *Veris fructus*: literally, "the fruit of Spring"; the commentators do not agree on the interpretation of this appellation; see Kopp, *ad loc.*

<sup>80</sup> Weinstock (p. 127) explains this as a periphrasis for the wife of Neptune, and refers to § 81.

<sup>81</sup> Weinstock (p. 114) equates this figure with the *genius universalis* [universal guardian] of § 152; he states that it "would then represent the world soul of Platonizing cosmogonical narratives."

Kopp explains this second occurrence of Neptune (cf. § 47) by reference to his double role as a god of seas and of lakes.

<sup>82</sup> This name does not occur elsewhere in Latin; Lewis and Short identify it as a sea-goddess; there is no evidence for this.

<sup>83</sup> Consus is identified by Weinstock (p. 127) with Equestrian Neptune (*Poseidon Hippios*).

<sup>84</sup> According to Weinstock (p. 165): the good Manes; i.e., the Lares and Lemures (cf. §§ 160-62).



was invited. [57] From the next region the Fates were invited; but the other gods<sup>85</sup> of the Manes stayed there. [58] From the fourteenth region Saturn and his daughter Juno of the heavens were invited, of course. [59] From the fifteenth came Vejovis [Vediovis] and the lower-class gods.<sup>86</sup> [60] From the last region Nocturnus [god of night] and the Janitors [gods of the portals of earth] were invited in the same way. [61] When the gods had been summoned from all the quarters of heaven, the others whom they called the Unzoned,<sup>87</sup> were invited and urged to come by the Cyllenian himself.

[62] And then the patron deities of the elements and those who care for the public welfare and the things of the mind, and the whole host of heavenly powers who had all been forthwith invited by the command of Jove (and which of Numa's many successors could name them all?)<sup>88</sup> thronged into the great hall of heaven with its shimmering stars. [63] Then Janus stood on the threshold, and Jove's guard stood before the royal portals; Fame, serving as a herald, called out the names of all those who were to enter. [64] Inside the royal council chamber stood the woman called Adrastea,<sup>89</sup> who was whirling with a speed beyond recall a celestial urn and the divine destiny, while relentless Necessity<sup>90</sup> was catching the lots in her robe as they fell from the whirling globe. [65] Clotho, Lachesis, and Atropos, who by their study of true and correct writing recorded the decisions of Jove—being the librarians of the gods and the keepers of their archives—when they saw that the senate and council was being summoned and that the Thunderer himself was donning his magisterial

<sup>85</sup> According to Weinstock (p. 105): the evil Manes; i.e., the Larvae and Maniae (cf. §§ 163-64).

<sup>86</sup> For this interpretation of *dii publici*, see Weinstock, pp. 105-106.

<sup>87</sup> *Azonos*. This refers to gods of such status and importance that their influence is not restricted to a particular area of the heavens; hence, perhaps, the personal invitations by Mercury, instead of the authoritative summons by Jupiter; cf. Servius on *Aeneid* 12. 118.

<sup>88</sup> This seems to be the sense of Dick's text, but the text is seriously corrupt here. Willis suggests *quas Numae multus successor indigitat* [which Numa's many successors invoke]. Numa Pompilius was the second king of Rome, and was renowned for piety and religious lore.

<sup>89</sup> The daughter of Jupiter and Necessity, Adrastea rewards men for good deeds and punishes pride and arrogance.

<sup>90</sup> *Imarmene*: a Greek name, meaning "fated" or "destined."