

ANGELO LUCERI  
Il panegirico a nozze:  
*le laudes sponsorum* nell'epitalamio latino tardoantico  
(27.10.2023)

**1) Men. Rhet. Περὶ ἐπιθαλαμίου (*Epideict. II, VI*) 402, 21-403, 25 Russell-Wilson**

Μετὰ τὸν περὶ τοῦ γάμου λόγον, ἐν ᾧ τὸν θεὸν ὕμνησας, ἤξεις ἐπὶ τὰ τῶν γαμούντων ἐγκώμια. [...] τὰ δὲ τοιαῦτα ἐγκώμια διττὴν δ' ἔχει τὴν μέθοδον· ἢ γὰρ γένος γένει συνάψεις οὐ συγκρίνων, ἵνα μὴ δοκῆς τὸ μὲν ἐλαττοῦν, τὸ δὲ αὖξιν, ἀλλὰ κατὰ ἀντεξέτασιν προάγων τὸν λόγον, ὅτι ὅμοιον ὁμοίῳ συνάπτεται· παρακολουθεῖ δὲ τῷ εἶδει τούτῳ ἀσάφειά τις καὶ ἀχμηρότης διὰ τὴν μῆξιν, ἣν ὡς δυνατὸν φυλαττομένους χρὴ προάγειν σαφηνείας φροντίζοντας. ἢ οὐ συνάψεις μὲν οὐδ' ἀντεξετάσεις, ἰδία δὲ ἐπαινέσεις πρότερον μὲν τὸ τῆς κόρης. δεῖ δὲ ζητεῖν τὸ ἐνδοξότερον ἐν τούτοις τοῖς καιροῖς καὶ τοῦτο προτάττειν, οὐκ ἐνδιατρίψεις δὲ σφόδρα τῷ ὁρεῖ τοῦ γένους λόγῳ τὴν τοῦ μήκους ἀηδῖαν προφυλαττόμενος καὶ τῷ μηδὲ ἐπάγγελμα τοῦτο ἔχειν τὴν ὑπόθεσιν, ἀλλὰ τοὺς γάμους μᾶλλον καὶ τὴν παστάδα. πρέπει δὲ τί σοι ὀλίγα τεχνολογῆσαι περὶ τοῦ γένους. ἐὰν μὲν οὖν ἐνδοξα σφόδρα τυγχάνῃ τὰ γένη, αὖξιν δεῖ ταῦτα συλλαμβάνοντα ἀθρόως τὸν περὶ αὐτῶν λόγον δι' ὀλίγων, εἶτα ἀπὸ τῶν ἰδίων πάλιν αὖξιν ἀεὶ πράξεις αὐτῶν λέγοντα καὶ φιλοτιμίας. ἐὰν δὲ τῶν μετρίων καὶ μὴ περιβλέπτων τυγχάνῃ, δεῖ ζητεῖν τοὺς ἐγγύς μὲν πατέρας, εἰ λαμπροὶ εἶεν κατὰ τὴν πόλιν ἢ εὐδοκιμοὶ, καὶ ἀπὸ τούτων μᾶλλον ἐπιχειρεῖν. εἰ δὲ οἱ ἐγγύς μὲν πατέρες ἀφανεῖς, τὸ δὲ γένος ἐπισημότερον, μᾶλλον ἀπὸ τοῦ γένους πειρᾶσθαι χρὴ τὰ ἐνδοξότερα. ἐὰν δὲ τὸ μὲν ἐνδοξον τῶν γενῶν τυγχάνῃ, τὸ δὲ μὴ πάνυ, ἀντίθεος τῷ ἐνδόξῳ τὰς ἀρετάς, σωφροσύνην, ἐπιείκειαν ἐπαινέσαντα διὰ βραχέων καὶ παρακλέψαντα τὸν περὶ αὐτῶν λόγον ἀναδραμεῖν ἐπὶ τοὺς νυμφίους.

«After the passage on marriage, in which you have hymned the god, you will come to the encomium on those contracting the marriage [...] Such encomia have two methods. You may link family with family, not making a comparative evaluation, so as not to appear to disparage one family or overvalue the other, but none the less proceeding by a method of comparison, since like is being linked with like. Alternatively, you may avoid both linking and the comparative method, but praise separately first the bridegroom's family, as it may be, and secondly the girl's. In these circumstances, one must look for the more celebrated and put this first. You should not dwell long on the topic of the family, for fear of being tediously long-winded, and also because the subject does not have this professed intention, but weddings and bridal alcoves. I must however give you a little technical advice about the topic of 'family'. If the families are very celebrated, you should magnify them, taking the whole of the material together briefly, and then proceed to do the same from various separate points of view, always bringing in their public actions and benefactions. If the families are of a moderate and inconspicuous kind, one should consider the immediate parents, to discover whether they were distinguished or well known in the city, and use them for preference as a basis for your argument. If, on the other hand, the immediate parents are obscure but the family as a whole more distinguished, one should try to base the encomia rather on the family. Let your speech pursue the greater distinction. If one of the families is distinguished and the other not, set against the distinction the other family's virtues (temperance, moderation). You will find there is no shortage of starting-points. If neither of the families possesses any splendour, one must briefly praise their character and manners and their moderation and so have done with the discussion of this without anyone detecting it, and pass quickly on to the bride and bridegroom». (trad. Russell-Wilson)

### 1a) Men. Rhet. Περὶ ἐπιθαλαμίου (*Epidict. II, VI*) 403, 26-404, 14 Russell-Wilson

Τρίτος τόπος ἐστὶν ὁ ἀπὸ τῶν νυμφίων, χαριέστατος δ' ἂν οὗτος γένοιτο εἰ κατὰ συμπλοκὴν ἀντεξεταστικῶς προέλθοι, ὅτι θαυμάσιος μὲν ὁ νεανίας, θαυμασία δὲ ἡ κόρη, ἐν παιδείᾳ σοφῶς οὗτος, ἐν λύρᾳ, καὶ ἐν μούσαις οὗτος ἀρίζηλος, ἐκείνη δὲ ἐν σεμνότητι· εἰ δ' οὐκ ἔχοις τοῦτο, λέγε, ὅτι οὗτος μὲν ἐν λόγοις, ἐκείνη δὲ ἐν ἱστοθργίαις καὶ Ἀθηνᾶς καὶ Χαρίτων ἔργοις. καὶ ἄνευ μὲν ἀντεξετάσεως, κατὰ συμπλοκὴν δὲ ἄλλως· ἀμφοτέρων δὲ τίς οὐκ ἂν τὰς ἀρετὰς ἐπαινέσειε, καὶ τὴν προσοῦσαν σωφροσύνην, καὶ τὴν ἐνυπάρχουσαν ἐπιείκειαν; δυνατὸν δὲ καὶ ἰδία καὶ χωρὶς ἐκάστου διελόμενον τὸν ἔπαινον ἐπαινεῖν, κάλλος δὲ παρ' ἀμφοῖν κατὰ ἀντεξέτασιν πάντως· οὐχ ἢ μὲν φυτῶν καλλίστῳ ἐλαίᾳ, ὁ δὲ φοῖνικι παραπλήσιος; καὶ ὅτι ὁ μὲν ῥόδῳ προσέοικεν, ἡ δὲ μήλῳ. διαγράψεις δὲ καὶ τὸν νεανίαν οἶος ὀφθῆναι, ὡς χαρίεις καὶ εὐπρόσωπος, ὡς ἰούλοις κατάκομος, ὡς ἄρτι ἠβάσκων· τῆς παρθένου δὲ φυλάξῃ διὰ τὰς ἀντιπιπτούσας διαβολὰς κάλλος ἐκφράζειν, πλὴν εἰ μὴ συγγενῆς εἴης καὶ ὡς εἰδῶς ἀναγκαίως <λέγοις, ἢ> λύοις τὸ ἀντιπίπτομ τῷ λέγειν 'ἀκηκόαμεν ταῦτα'.

«The third general topic is that of the bridal pair. This is most elegantly handled if it proceeds by complex counter-examination: e.g. 'marvellous is the youth, marvellous too the maiden; skilled is he in educational accomplishments and [?] with the lyre; famous is he for the arts of the Muses, she for the dignity of her character. If you are not in a position to say this, you can say that he is outstanding in letters, she in weaving and in the works of Athena and the Graces. Alternatively, in complex form but without counter-examination: 'Who would not praise the virtues of both, the temperance in them, the moderation inherent in them?' One can also praise the couple by separating the praises of the two and keeping them distinct, though beauty must always be treated as regards both of them, in the form of a comparison: 'Is not she like the olive, most beautiful of plants, and he like the palm? 'He is like a rose, and she is like an apple.' You should also describe what the young man's glance is like and what he is like to see, how graceful and fair of face, how shaded with youthful beard, how newly come to manhood. As for the girl, be cautious in describing her beauty because of the scandal that may be caused, unless you are a relation and can speak as one who cannot help knowing, or unless you can remove the objection by saying 'I have heard ...'». (trad. Russell-Wilson)

### 2) Men. Rhet. Περὶ κατευναστικοῦ (*Epidict. II, VII*) 405, 28-406, 7 Russell-Wilson

ἐροῦμεν δὲ ἐγκώμιον τῆς νύμφης διὰ βραχέων, οὐ τὸ ἀπὸ τῆς σωφροσύνης οὐδὲ τὸ ἀπὸ τῆς φρονήσεως οὐδὲ τῶν λοιπῶν ἀρετῶν τῆς ψυχῆς, ἀλλὰ τὸ ἀπὸ τῆς ὥρας καὶ τοῦ κάλλους – τοῦτο γὰρ οἰκεῖον καὶ πρόσφορον μόνον – τοῦ δὲ νεανίσκου τὴν ἀλκὴν καὶ τὴν ῥώμην, παραινούντες μὴ κατασιγῆναι ταῦτα τοσοῦτον μαρτύρων γενησομένων τῇ ὑστεραίᾳ τῆς τελετῆς. φυλακτέον δ' ἐν τούτῳ, μὴ τι τῶν αἰσχρῶν μηδὲ τῶν εὐτελῶν ἢ φαύλων λέγειν δόξωμεν, καθιέντες εἰς τὰ αἰσχρὰ καὶ μικρά, λέγειν γὰρ δεῖ ὅσα ἔνδοξά ἐστι καὶ ὅσα σεμνότητα φέρει καὶ ἐστὶν εὐχαρῆ.

«We shall pronounce the encomium of the bride with brevity, not an encomium of her temperance or wisdom or the other virtues of the soul, but of her youth and beauty, these being the only germane and relevant topic. In the young man, similarly, we praise prowess and strength, urging him not to disgrace all these things, when there will be so many witnesses on hand the morning after the initiation. In this, one must be careful not to seem to say anything scandalous, cheap or vulgar, by lowering oneself to scandalous or trivial things. One must say what is honourable, dignified, and pleasing». (trad. Russell-Wilson)

### 3) ps.-Dion. Μέθοδος γαμηλίων = *rh.* 240, 6-241, 3, pp. 265 sg. U.-R.

δεῖ δὲ μηδὲ τὰ πρόσωπα τῶν γαμούντων τε καὶ γαμοθμένων παρεῖναι, ἀλλὰ καὶ τούτων ἐπαίνους λέγειν. ποτὲ μὲν οὖν ἐν ἀρχῇ χρηστὸν τῷ τόπῳ τούτῳ, ποτὲ δὲ καὶ ἐπὶ τέλει· ἐὰν μὲν οὖν πάνυ ἐνδοξα ᾦ, ἐν ἀρχῇ· ἐὰν δὲ ἥττονα, ὑπερβαλόντα καὶ ἐπὶ πᾶσι λέγοντα. ὁ δὲ ἔπαινος ἄπερ ἐν τοῖς ἐγκωμίοις ἔξει, καὶ τόποι οἱ αὐτοὶ <καὶ ἐκεῖ>, ὁ ἀπὸ τῆς πατρίδος, ὁ ἀπὸ τῆς φύσεως, ὁ ἀπὸ τῆς ἀγωγῆς, καὶ ὅτι ἴσοι καὶ βέβαιοι ἀμφοτέρω, καὶ ἐκ τοιούτων πατέρων καὶ προπατόρων· καὶ εἰ μὲν ἐκ τῆς αὐτῆς πατρίδος, ὅτι ἐκ πολλοῦ προσφκειωμένοι ὑπὸ τοῦ τόπου· εἰ δὲ ἐκ διαφόρων, ὅτι καὶ ὑπὸ θεῶν συνήχθησαν εἰς τὴν κοινωνίαν. εἰ δὲ δὴ ἐκ τοῦ αὐτοῦ γένους εἰσίν, ὅτι αὖξησης καὶ οἰκειότης συγγενείας ἄλλη ἐπ' ἄλλη γένονεν, καὶ δεσμὸς βεβαιότερος καὶ ἰσχυρότερος· ὅταν δὲ ἀπὸ διαφόρων ἐπιτηδεμάτων, ὃ μὲν ἀπὸ στρατείας, ὃ δὲ ἀπὸ παιδείας, ὅτι ἀρμονία αὕτη ἀρίστη, τὸ εἰς ταῦτὸν σοφίαν τε καὶ ἀνδρείαν τελεῖν, καὶ οἴους εἰκὸς τοὺς ἀπὸ τούτων γενέσθαι.

«Nor should you omit the personalities of the partners in the marriage, but praise them also. Sometimes, this topic should be used at the beginning, sometimes at the end: if the personalities have great prestige, at the beginning; if not, postpone it and put it at the end. The praise will contain the elements of encomia, and the topics are the same viz. native country, family, nature, upbringing; <they are to be represented as> both equal, alike, and reliable, and descended from parents and ancestors of the same type. If they are of the same city 'they have long been brought close together by their proximity'; if of different cities 'the gods have brought them together in their union'. If they are of the same family, 'an increase and closeness of kinship has been added to that which existed, a firmer and securer bond. When they are of different professions, the one from the military word, the other from that of education, 'this is the best harmony, the coming together in one of wisdom and of a courage: what children may expect to be born of such a pair!'.» (trad. Russell-Wilson)

### 4) Him. or. 9, 5 Colonna

ὁ γὰρ τῷ γάμῳ τελούμενος οὐκ ὀθνεῖος τῶν λόγων, οὐδὲ τὴν γνώμην ἀλλότριος, ἀλλὰ χθὲς καὶ πρώην ἐπὶ ταῖς Μούσαις ἀθύρων, ἄφνω τῶν ἡμετέρων ἀποσκιρτήσας σηκῶν, ἐπ' Ἀφροδίτην ἐκώμασε. διὸ πρέπον ἂν καὶ ἡμῖν χορεύειν τῷ γάμῳ.

### 4a) Him. or. 9, 14 Colonna

τὰ δὲ τῶν ἠθῶν καὶ τῆς ἀκμῆς ἐπιπολὺ τὴν ὁμοιότητα πλέον ἐπισφραγίζεται. ἀκμάζουσι μὲν γὰρ ἐπ' ἴσης ὥσπερ ἠριναὶ κάλυκες ἀφ' ἐνὸς λειμῶνος, αἱ καθ' ἓνα καιρὸν καὶ βλαστάνουσιν ἅμα καὶ σχίζονται. ἡ δὲ τῆς ψυχῆς ὁμοιότης θαυμασθῶς πως συμβέβηκε· σώφρονες ἄμφω, δεξιοὶ τὸν τρόπον, μόνοις τοῖς ἔργοις τοῖς κατὰ φύσιν σχιζόμενοι. ἡ μὲν γὰρ ταλασίᾳ τὴν Ἀθηνᾶς τέχνην, ὁ δὲ τοῖς πόνοις τὴν Ἑρμοῦ χάριν κεκάρπωται· καὶ τῇ μὲν κερκίς, τῷ δὲ λόγος μέλει· ἡ μὲν ἔχει λύραν, ὁ δὲ βιβλίον ἀσπάζεται· τὴν μὲν Ἀφροδίτη φιλεῖ, τὸν δὲ Ἀπόλλων ἠγάπηκεν· ὁ μὲν ἠθέων πρότος, ἡ δὲ ἐν κόραις προκέκριται· ὁ μὲν ὑπηνήτης ἔτι πρωΐτερον τῆς ἡλικίας βλαστήσας Ἴουλον, ἡ δὲ ἀκμάζει πρὸς γάμον.

**5) Aug. in psalm. 44, 3**

Solent dici ab scholasticis carmina quaedam uxores ducentibus et nubentibus, quae vocantur epithalamia. Quidquid ibi cantatur, ad honorem cantatur sponsi et sponsae.

**6) [Treb.] Gall. 11, 6 sg.**

Fuit enim Gallienus, quod negari non potest, oratione, poemate atque omnibus artibus clarus. [7] Huius illud est epithalamion, quod inter centum poetas praecipuum fuit. Nam cum fratrum suorum filios iungeret, et omnes poetae Graeci Latinique epithalamia dixissent, idque per dies plurimos, ille, cum manus sponsorum teneret, ut quidam dicunt, saepius ita dixisse fertur.

**7) Auson. cento, praef. 1**

Sanctus imperator Valentinianus, vi reo iudicio eruditus, nuptias quondam eiusmodi ludo descripserat, aptis equidem versibus et compositione festiva. Experiri deinde volens, quantum nostra contentione praecelleret, simile nos de eodem concinnare praecipit.

**8) Claud. nupt. 116-22; 228-50; 295-99; 338-41**

Suspensus in oscula matris  
ille refert: «Laetare, parens; immane tropaeum  
rettulimus, nostrum iam sensit Honorius arcum.  
Scis Mariam patremque ducem, qui cuspidem Gallos  
Italiamque fovet, nec te praeclara Serenae 120  
fama latet. Propera; regalibus adnue votis:  
Iunge toros».

[...]  
Sic ait et sponsae petit improvisa penates.  
Illa autem secunda tori taedasque parari  
nescia divinae fruitur sermone parentis 230  
maternosque bibit mores exempla que discit  
prisca pudicitiae Latios nec volvere libros  
desinit aut Graios, ipsa genetrice magistra,  
Maeonius quaecumque senex aut Thracius Orpheus  
aut Mytilenaeo modulatur pectine Sappho 235

(sic Triviam Latona monet; sic mitis in antro  
Mnemosyne docili tradit praecepta Thaliae):  
cum procul augeri nitor et iucundior aer  
attonitam lustrare domum fundique comarum  
gratus odor. Mox vera fides numenque refulsit. 240  
Cunctatur stupefacta Venus; nunc ora puellae,  
nunc flavam niueo miratur uertice matrem.  
Haec modo crescenti, plenae par altera lunae:  
adsurgit ceu forte minor sub matre virenti  
laurus et ingentes ramos olimque futuras 245  
promittit iam parva comas; vel flore sub uno  
ceu geminae Paestana rosae per iugera regnant:  
haec largo matura die saturataque vernis  
roribus indulget spatium; latet altera nodo  
nec teneris audet foliismittere soles. 250

[...]  
Candidus interea positus exercitus armis 295  
exultat socerum circa; nec signifer ullus  
nec miles pluviae flores dispergere ritu  
cessat purpureoque ducem perfundere nimbo.  
Haec quoque velati lauro myrtoque caneant:

[...]

Sic puer Eucherius superet virtute parentem;  
aurea sic videat similes Thermantia taedas;  
sic uterus crescat Mariae; sic natus in ostro 340  
parvus Honoriades genibus considat avitis.

**9) Claud. Pall. Cel. praef.**

Carmina per thalamum quamvis festina negare  
nec volui genero nec potui socero.  
Hic socius, dux ille mihi, nostrique per aulam  
ordinis hic consors, emicat ille prior.  
Hunc mihi coniugit studiis communibus aetas; 5  
illum praeponit vel senium vel honos.  
Carmen amor generi, soceri reverentia poscit  
officio vatis, militis obsequio.

**10) Claud. Pall. Cel. 56-94**

Ille refert: “Equidem dudum te, diva, morantem  
mirabar, quod adhuc tanti secunda maneres  
coniugii. Non parva tibi mandatur origo.  
Fascibus insignes et legum culmine fultae 60  
convenere domus et qui lectissimus orbi  
sanguis erat. Rubris quae fluctibus insula latrat,  
Qui locus Aethiopum, quae sic impervia fama  
zecessit regio, quo non rumore secundo  
Palladii penetravit amor mentisque benigna 65  
temperies doctique sales et grata senectus?  
Per cunctos iit ille gradus aulaeque labores  
emensus tenuit summae fastigia sedis  
Eoum stabili moderatus iure senatum.  
Hic splendor iuveni. Cunabula prima puellae 70  
Danubius veteresque Tomi. Mavortia matris  
nobilitas spoliis armisque exultat avitis  
immensamque trahit Celerini robore lucem,  
qui quondam Meroen iussus Nilumque tueri,  
cum sibi post obitus et Parthica fulmina Cari 75  
sceptra daret miles rebusque imponere vellet,  
despexit fremitus et praetulit otia regno.

Respuit ingestum, quod vi, quod poscere ferro  
 posthabita pietate solent. Tum purpura primum  
 inferior virtute fuit meruitque repulsam  
 obvia maiestas. Doluit Fortuna minorem 80  
 se confessa viro. Magnum delata potestas,  
 maiorem contempta probat. cognomina sumpsit  
 plena ducum genitor. paulatim vectus ad altum  
 princeps militiae, qua non illustrior extat  
 altera, cunctorum tabulas adsignat honorum, 85  
 regnorum tractat numeros, constringit in unum  
 sparsas imperii vires cuneosque recenset  
 dispositos: quae Sarmaticis custodia ripis,  
 quae saevis obiecta Getis, quae Saxona frenat  
 vel Scottum legio, quantae cinxere cohortes 90  
 Oceanum, quanto pacatur milite Rhenus.  
 Casta domus, sincera fides, industria sollers.  
 elegit Stilicho; nihil ultra laudibus addi  
 iudiciove potest.

**11) Drac. Romul. 7, 106-17 Luceri**

Sic ego captivus, tot festis plausibus actus  
 carmina pauca feram delectis ipse duobus  
 ex genere amborum, qui me modulante canentur:  
 pontifices sacri Statulenus Optavianus  
 moribus innocuis, sancta pietate modesti, 110  
 religione pii, castis altaribus apti,  
 quorum cana fides per sacra Palatia pollens  
 floruit (unus erat Latialis mysticus aulae,  
 alter apud Danaos sacrata mente dicatus);  
 quorum sanguis adest, quos omina fausta iuvabunt:  
 ex hac progenie iunctis et gente togata 116  
 coniugio tali speremus numina nasci!

**12) Drac. Romul. 6, 80-89 Luceri**

Moenia respexit Carthaginis alma Cythere, 80  
 «Illo – dixit – aves, convertite, mando, volatus:  
 Victoris soboles felici sorte iugantur.  
 Illic pura fides, illic prudentia simplex,  
 coniugis in gremio pietas, sine fraude voluntas;  
 non ibi livor edax, non est elata potestas, 85  
 privato sub more gerens sua iura modeste  
 quae mercede sua multos coniunxit egentes:  
 haec inopes dotare solet vel pascere egenos,  
 legibus et nostris nudas vestire puellas».

**13) Ennod. carm. I 4, 15-19; 27; 87-91 Vogel**

De te quod vernat sortitur, Maxime, mundus. 15  
 et naturalem dos tua comit opem,  
 cui sanguis census genius mens vota superstant  
 Musarum primo fulta supercilio.  
 [...] Vile nil decet sonare in Maximorum laudibus 27  
 [...] Maximus ecce, vides, generis spes unica summi,  
 dulcibus illudit per longa obliviam taedis.  
 sectatur matrem, quae caelo purior ipso est  
 femina, quam scimus mulierem vincere mente. 90  
 Hic domuit puerum mores sortitus avorum.

**14) Paul. Nol. carm. 25, 93-96; 209-12, 221 sg. H.**

Compensavit enim Christus tibi largiter ornans  
 perpetuis pulchram dicitis animam,  
 vosque simul castis ornavit dotibus ambos 95  
 spe pietate fide pace pudicitia.  
 [...] Nosco virum, quem divini comitantur odores  
 et cui sidereum splendet in ore decus. 210  
 Hic vir hic est, domini numero munere Christi  
 dives, vir superi luminis, Aemilius.  
 [...] Iustitia et pax se gemina vice complectuntur, 220  
 cum Memor Aemilio iungitur unanimo.

**15) Epith. Laur. 7-45 Charlet**

Principio generis simili vos stirpe creatos  
 Florenti Florique patris sat nomina prode<n>nt.  
 Matribus et pariter respondet fetus uterque.  
 Nam decuit Mariam sapientem fundere <natam> 10  
 Calliopenque simul iuvenem proferre to<gatum>.  
 O similes multumque pares! Te prima iuventus  
 insignem vegetumque tenet. Nam nuper <adultus>,  
 florigenas plenaque decens lanugine malas,  
 mollia votifero dempsisti vellera ferro. 15  
 Egregio fulges cultu totusque decorus,  
 et facie mores patriamque ex nomine pandens.  
 Nam quae primates quondam genuere Latinos  
 antiquaeque urbi proprium tribuere vocamen,  
 dant tibi, Laurenti, Laurentes nomina Nymphae. 20  
 Quid memorem mores iuvenili in corde seniles  
 atque Italum ingenium Romana fervere lingua?  
 Tu fora, tu leges celebras sanctumque tribunal,  
 promptaque impavidus tu suetus dicere dextra.  
 Te insontes palmam semper tenuere patrono, 25  
 te contra adstantem semper timuere nocentes:  
 prorsus habes iuvenis totum quod Tullius auctor  
 causidicos retinere iubet. Nam fultus utroque  
 vir bonus es nimium, fandi pariterque peritus.  
 Ad te nunc breviter (nam sic te velle putamus), 30  
 verba, puella, feram, pulchro formosa colore.  
 Lilia ceu niteant rutilis commixta rosetis,  
 sic rubor et candor pingunt tibi, Florida, vultus.  
 Denique miramur quod colla monilia gestant:  
 ex [h]umeris frustra phaleras inponis eburnis. 35  
 Non tibi nam gemmae, sed tu das lumina gemmis,  
 atque alias comit, per te componitur aurum.  
 <Scit>a loqui scriptique tenax veloxque legendi,  
 <et> tamquam talis fueris praesaga mariti,  
 <sic> Musaea tuis insedit cura medullis. 40  
 Nec minus in propriis studium. Nam vellera lanae  
 textilibus calathis semper tractare perita  
 inque globos teretes coeuntia volvere pensa  
 compositas tenui suspendis stamine telas:  
 quas cum multiplici frenarint licia gressu, 45  
 traxeris et digitis cum mollia fila gemellis,  
 serica Ara<ch>neo densentur pectine texta  
 subtilisque seges radio stridente resultat.