

mention of Rhadamanthus in the following line. At *Aeneid VI* 616-7 we have «... *radiisque rotarum/districti pendent ...*» amongst the various torments of those suffering in the realm of Rhadamanthus who (*Aeneid VI* 567-9) «*castigatque auditque dolos subigitque fateri/quae quis apud superos furto laetatus inani/ distulit in seram commissa piacula mortem*». ⁵⁴

The next section of the *Mathematicus*, ll. 397-450, is at the literal level one of the most interesting parts of the poem, with its Stoic acceptance by the father of what appears to him to be the will of the gods. We might note that this comes at the mid-point of the *Mathematicus* - it is a turning of similar strength to Dido's turning away from Aeneas which marks the middle of *Aeneid VI*. It heralds the resolution of the dilemma, provides a metaphor for the Stoic paradox which requires freewill to be aligned with the will of the gods, and permits the subsequent meeting and mutual forgiveness between father and son. It may be permitted to mention in passing the parallel between *Mathematicus* l. 415: «*Non tibi rhetoricos opus induxisse colores*» and the commentary's gloss on the word "*informi*" of *Aeneid VI* 416 «*Non enim ornatur ex corruptilibus ornamentis*». ⁵⁵ Since the "*informi*" of the *Aeneid* refers at a literal level to the mud where Charon set down Aeneas and the Sibyl after ferrying them across the Styx, it would seem that this connexion is again only between the *Mathematicus* and the *Aeneid* commentary with no reference to Virgil's poem. It is but one of a series of such parallels of which the last and most striking starts at *Mathematicus* l. 615 where Patricida's reflections on his life are presented in the iconography of the wheel of fortune. The Virgilian lines (*Aeneid VI* 616-617) «... *radiisque rotarum/districti pendent ...*» merely refer to one of the torments of the damned and would be unlikely to suggest the wheel of fortune except in a reading

54 "... he hears men's crimes and then/chastises and compels confession for/those guilts that anyone, rejoicing, hid -/but uselessly - within the world above,/delaying his atonement till too late,/beyond the time of death." (transl. Mandelbaum 1971 p. 151)

55 ed. Jones and Jones 1977 p.90 l.9. Though in some cases the *Mathematicus* poet could have been using Fulgentius rather than the twelfth-century commentary, this is an instance of an unusual interpretation with no parallel in Fulgentius (or Servius).`

