

While studies of Hyginus' *Fabulae* no longer insist upon considering the entire work a translation of a single, Greek original, current scholarship (e.g. Breen 1991, Cameron 2004, Smith and Trzaskoma 2007) still holds that most of what little Roman material there is in the collection has been appended essentially as an afterthought. In this paper I will show that the Roman elements in the *Fabulae* are more pervasive and more thoroughly integrated into the work than previously recognized.

To demonstrate that these Roman elements are more than simple interpolations, I will focus first on material from Roman sources that has worked its way deeper into the text. For example, *Fab.* 108 (*Equus Troianus*) incorporates material from the *Aeneid*, though the list of warriors in the Trojan horse only partially depends on Vergil. The first three warriors Hyginus names (Menelaus, Ulysses, Diomedes) go back to the earliest reference to the horse's occupants at *Odyssey* 4.280-84, where they are the only three occupants named. For the rest of his list, Hyginus follows Vergil's at *Aen.* 2.259-64, even giving the names Thessander, Sthenelus, Acamas and Thoas in the same order. Hyginus' blending of sources is especially clear because Vergil does not include Diomedes, and no one other than Vergil and Hyginus includes Thessander – by all accounts dead even before arriving at Troy.

A similar pattern appears in *Fab.* 167 (*Liber*) and 179 (*Semele*), where Hyginus uses the name Beroe for Semele's nurse on the basis of *Met.* 3.273-79, though neither chapter exactly follows Ovid's version of the myth. Such changes to Greek myths also appear when there is no obvious Roman literary source, as in *Fab.* 178 (*Europa*). While Greek versions associate Phoenix with Phoenicia (e.g. *Apd. Bibl.* 3.1.1), Hyginus says that Phoenix went to Africa and *inde Afri Poeni sunt appellati*. Here, the shift from Phoenicia to Carthage represents a Romanocentric interest that can change the details of a myth. In each of these cases then, the Roman material is not a mere appendage, but part of the presentation of the myth as a whole.

I will close by examining some of the lists previously used by others to demonstrate the awkward inclusion of Roman material to show that in these, too, the Roman elements are more integrated than generally thought. For example, in *Fab.* 251 (*Qui licentia Parcarum ab inferis redierunt*), Hyginus includes *Aeneas Anchisae filius propter patrem*, a reference to the *Aeneid*. In the same *fabula*, Hyginus also includes *Castor et Pollux Iovis et Ladae filii alterna morte redeunt*, clearly based on *Aen.* 6.121: *fratrem Pollux alterna morte redemit*. The use of the Vergilian phrase here should make us reconsider its place in *Fab.* 80 (*Castor*), where Hyginus explains the brothers' shared immortality, and then notes: *ideoque dicitur "alterna morte redemptus."* Rose 1933 deletes this phrase (and the subsequent reference to Roman trick-riding), but I will argue that the phrase's appearance in two separate *fabulae* is further evidence of the pervasive influence of Roman sources and should prevent us from being quick to label even parts of the lists "appendages" or "interpolations."