

## Tragedy in Hor. Carm. 1.2

### The Narrative

#### 1. The Opening: expression and perception of distress and fear

*Iam satis terris nixiv atque dirae  
grandinis misit Pater et rubente  
dextera sacras iaculatus arces  
terrui urbem,  
terrui gentis, grave ne rediret  
saeculum Pyrrhae nova monstra questae,  
omne cum Proteus pecus egit altos  
visere montis,  
piscium et summa genus haesit ulmo  
nota quae sedes fuerat columbis,  
et superiecto pavidae natarunt  
aequore dammae.*

θρεῦμαι φοβερὰ μεγάλ' ἄχῃ.  
μεθεῖται στρατὸς στρατόπεδον λιπών·

ἀκούετ' ἢ οὐκ ἀκούετ' ἀσπίδων κτύπον;  
πέπλων καὶ στεφαν πότ', εἰ μὴ νῦν, ἀμ-  
φι λιτάν' ἔξομεν;  
κτύπον δέδορκα· πάταγος οὐχ ἑνὸς δορός.

**Enough** fearsome snow and hail has the father now poured upon the earth; he **has terrified** the city by striking the sacred citadel with his fiery hand, and **terrified** the people for fear the disastrous age of Pyrrha should return, who cried aghast at **unheard-of marvels**, when Proteus drove all his seals to visit the high mountains, and the race of fish became lodged in the tops of elm trees, which before had been the home of doves, and panic-stricken deer swam in the all-engulfing flood.

Hor. Carm. 1.2.1-12

**I cry for great, fearful sufferings!**

The army has been let loose, it has left its camp!

Aesch. Sept. 78-9

Do you hear, or do you not, the clatter of shields?  
When, when, if not now, shall we be able to adorn  
the gods with robes and garlands as prayer-offerings?  
**I see the noise** - it is the clatter of many spears!

Aesch. Sept. 100-3

#### 2. Liquid Imagery and Excess

ῥεῖ πολὺς ὄδε λεὼς πρόδρομος ἱππότης.  
αἰθερία κόνις με πείθει φανεῖσ'  
ἄναυδος σαφὴς ἔτυμος ἄγγελος.  
ῥέλεδεμας ῥ' πεδί' ὀπλόκτυπ' ὥ-  
τι χρίμπται βοάν·  
ποτᾶται, βρέμει δ' ἀμαχέτου δίκαν  
ὕδατος ὀροτύπου.

κῦμα περὶ πτόλιν δοχμολόφων ἀνδρῶν  
καυλᾷζει πνοαῖς Ἄρεος ὀρόμενον.

Ἀργεῖοι γὰρ πόλισμα Κάδμου  
κυκλοῦνται·

*vidimus flavum Tiberim retortis  
litore Etrusco violenter undis  
ire deiection monumenta regis  
templaque Vestae,  
Iliae dum se nimium querenti  
iactat ultorem, vagus et sinistra  
labitur ripa Iove non probante u-  
xorius amnis.  
audiet civis acuisse ferrum  
quo graves Persae melius perirent,  
audiet pugnas vitio parentum  
rara iuventus.*

This great host of horse **is pouring forward** at the gallop!  
The dust I see in the air shows me it is so,  
a voiceless messenger, but true and certain!  
The soil <of my land>,  
struck by hooves, sends the noise right to my ear!  
It's flying, **it's roaring like an irresistible  
mountain torrent!**

Aesch. Sept. 80-86

**A wave of men**, their crests at an angle, breaks loudly  
over the city, raised up by the blasts of war.

Aesch. Sept. 114-5

The Argives **are surrounding** the city  
of Cadmus...

Aesch. Sept. 120-1

We have seen the yellow Tiber, **its waves hurled back** from the Tuscan bank, **proceed to wreck** the king's monuments including Vesta's shrine, while the river boasted that he was avenging the **bitterly protesting** Ilia, and **without Jove's permission**, flowed far and wide over the left bank, like a **fond husband**.

The **young generation, diminished by their parents' crimes**, **will hear** how citizens sharpened the sword which should rather have slain the deadly Parthians, and **will hear** the wars they fought.

Hor. Carm. 1.2.13-24

ὕμᾱς ἐρωτῶ, θρέμματ' οὐκ ἀνασχετά·  
ἦ ταῦτ' ἄριστα καὶ πόλει σωτήρια,  
στρατῶι τε θάρσος τῶιδε πυργηρουμένωι,  
βρέτη πεσούσας πρὸς πολισσοῦχων θεῶν  
αὔειν, λακάζειν, σωφρόνων μισήματα;

I ask you, you insufferable creatures, is this the best policy,  
does it help save our city, does it give confidence to our  
beleaguered population, to fall down before the images of the  
city's gods and **cry and howl in a way any sensible person**  
**would abhor?**

Aesch. *Sept.* 182-86

## The Prayer

### 3. Beginning

τίς ἄρα ρύσεται, τίς ἄρ' ἐπαρκέσει  
θεῶν ἢ θεᾶν;  
πότερα δῆτ' ἐγὼ (πάτρια) ποτιπέσω  
βρέτη δαιμόνων;  
ἰώ,  
μάκαρες εὐεδροί.

**Who, who of the gods or goddesses**  
**will protect us, who will ward them off?**  
Should I, then, fall down before  
the <ancestral> images of our gods?  
O blest ones, in your fair abode!

Aesch. *Sept.* 93-8

*quem vocet divum populus ruentis  
imperi rebus? prece qua fatigent  
virgines sanctae minus audientem  
carmina Vestam?*

**What divinity are the people to call upon to restore the**  
**fortunes of their crumbling power?** With what prayers are  
the holy Virgins to weary Vesta who at present pays no heed to  
their chants?

Hor. *Carm.* 1.2.25-8

### 4. Ares/Mars and Aphrodite/Venus

τί ρέξεις; προδώσεις παλαιίχθων  
Ἄρης τὰν τεὰν γᾶν;  
ῶχρυσοπῆληξ δαῖμον, ἔπιδ' ἔπιδε πόλιν  
ἅν ποτ' εὐφιλῆταν ἔθου.

What do you mean to do, Ares, **ancient god**  
**of this land? Betray your own country?**  
God of the golden helmet, **watch over, watch over the**  
**city**  
**which you once held worthy of your love!**

Aesch. *Sept.* 104-8

σύ τ' Ἄρης, φεῦ φεῦ,  
ἐπώνυμον Κάδμου πόλιν  
φύλαξον κήδεσαί τ' ἐναργῶς·

And you, Ares—ah, ah!—guard the city  
that bears Cadmus' name, and **make manifest your care**  
for it!

Aesch. *Sept.* 135-9

κῦμα περὶ πτόλιν δοχμολόφων ἀνδρῶν  
καχλάζει πνοαῖς Ἄρεος ὀρόμενον.

A wave of men, their crests at an angle, breaks loudly  
over the city, **raised up by the blasts of war.**

Aesch. *Sept.* 114-5

*sive neglectum genus et nepotes  
respicis auctor,  
heu nimis longo satiate ludo,  
quem iuvat clamor galeaeque leves  
acer et Mauri peditis cruentum  
vultus in hostem;*

or you, if as **our founder** you **have any regard** for the **race**  
**you have neglected** and for your own descendants, cease (for  
you have had your fill) from the game which has gone on, alas,  
too long, you **who exult in the uproar of battle, and polished**  
**helmets, and the fierce expression of the Marsian foot**  
**soldier as he glares at his bleeding foe.**

Hor. *Carm.* 1.2.35-40

καὶ Κύπρις, ἅτε γένους προμάτωρ,  
ἄλυσον, σέθεν γὰρ ἐξ αἵματος  
γεγόναμεν· λιταῖς σε θεοκλύτοις  
ἀπύουσαι πελαζόμεσθα.

And **Cypris**, you who are the **ancestress** of our race,  
**keep them away** from us! For we are born  
of your blood, and we approach you with cries  
and prayers that deserve a divine hearing.

Aesch. *Sept.* 140-44

*sive tu mavis, Erycina ridens,  
quam Iocus circum volat et Cupido;*

or if you would sooner do so, **smiling Lady of Eryx, who have  
Fun and Desire flitting round you;**

Hor. *Carm.* 1.2.33-4

## 5. The End

[στρ . β  
ιώ, παναλκεῖς θεοί,  
ιώ, τέλειοι τέλειαι τε γᾶς  
τᾶσδε πυργοφύλακες,  
πόλιν δορίπονον μὴ προδῶθ'  
ἑτεροφώνωι <γε> στρατῶι.  
κλύετε παρθένων κλύετε πανδίκως  
χειροτόνους λιτάς.  
[ἄντ . β  
ιώ, φίλοι δαίμονες,  
λυτήριοι <τ'> ἀμφιβάντες πόλιν  
δείξαθ' ὥς φιλοπόλεις  
μέλεσθέ θ' ἱερῶν δημίων,  
μελόμενοι δ' ἀρήξατε.  
φιλοθύτων δέ τοι πόλεος ὀργίων  
μνήστορες ἔστε μοι .

O gods, you almighty defenders,  
O gods and goddesses with decisive power  
to guard the walls of this land,  
do not betray this city in the toils of battle  
to an enemy of alien speech!  
Do not fail to hear, to hear the prayers  
of maidens with uplifted hands!  
O beloved gods,  
stand over our city to liberate it  
and show how you love it,  
take heed of the people's worship,  
take heed, and defend them;  
and be mindful, I beg you,  
of the city's loving sacrificial rites.

Aesch. *Sept.* 166-80

*sive mutata iuvenem figura  
ales in terris imitantis almae  
filius Maiaie patiens vocari  
Caesaris ultor:  
serus in caelum redeas diuque  
laetus intersis populo Quirini,  
neve te nostris vitiis iniquum  
ocior aura  
tollat; hic magnos potius triumphos,  
hic ames dici pater atque princeps,  
neu sinas Medos equitare inultos  
te duce, Caesar.*

Or you, o winged son of kindly Maia, if you take on the shape  
of a young man on earth and are willing to be called Caesar's  
avenger; may it be long before you return to heaven; may you  
dwell happily with Romulus' folk for many a year, and may no  
breeze come too soon and carry you aloft, alienated by our sins.  
Here rather may you enjoy glorious triumphs, here may you be  
glad to be called Father and First Citizen, and refuse to allow  
the Medes to ride unpunished while you are our leader, Caesar.

Hor. *Carm.* 1.2.41-52

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