

Vergil *Georgics* 2.35-37

Quare agite o proprios generatim discite cultus,
agricolae, fructusque feros mollite colendo,
neu segnes iaceant terrae.

Listen farmers: learn the right cultivation
for each plant and mellow wilderness abundance
with farming so your land does not lie unworked.

Vergil *Georgics* 2.47-52

Sponte sua quae se tollunt in luminis oras,
infecunda quidem, sed laeta et fortia surgunt;
quippe solo natura subest. tamen haec quoque, si quis
inserat aut scrobibus mandet mutata subactis,
exuerint silvestrem animum, cultuque frequenti
in quascumque voles artis haud tarda sequentur.

They dedicatedly elevate to realms
of sunlight, even unproductive trees,
they shoot straight up exuberant and hardy
because nature is everpresent in their soil.
Even them, if anyone grafts them or hands
transplanted saplings over to well-dug trenches,
even these trees shed their wilderness spirit.
With regular cultivation they follow unsluggishly
whatever lessons you give.

Hesiod *Works and Days* 571-581

ἀλλ' ὅπῳτ' ἂν φερέοικος ἀπὸ χθονὸς ἄμ φυτὰ βαίνῃ
Πληιάδας φεύγων, τότε δὴ σκάφος οὐκέτι οἰνέων,
ἀλλ' ἄρπας τε χαρασέμεναι καὶ δμῶας ἐγείρειν,
φεύγειν δὲ σκιερὸς θώκους καὶ ἐπ' ἠὲ κῶα κοῖτον
ῶρη ἐν ἀμῆτου, ὅτε τ' ἠέλιος χροά κάρφει·
τημοῦτος σπεύδειν καὶ οἴκαδε καρπὸν ἀγινεῖν
ὄρθρου ἀνιστάμενος, ἵνα τοι βίος ἄρκιος εἴη.
ἠὼς γὰρ [τ'] ἔργοιο τρίτην ἀπομείρεται αἴσαν,
ἠὼς τοι προφέρει μὲν ὄδοῦ, προφέρει δὲ καὶ ἔργου,
ἠὼς, ἢ τε φανεῖσα πολέας ἐπέβησε κελεύθου
ἀνθρώπους πολλοῖσι τ' ἐπὶ ζυγὰ βουσι τίθησιν.

But whenever housecarrying snail creeps
from soil up plantstalks in flight from Pleiades,
the time for tilling around your grapevines
is no more. Sharpen sickles instead
and spur your slaves on. In harvest season
when sun chews your shoulders, stay away
from shaded hangouts, from sleep till sunrise.
This is the time to hurry, to gather
your harvest homeward, getting up
at daybreak in order to secure
your daily bread. Sunrise portions
out its one-third share of work. Sunrise
gives both journey and workday their headstarts.
Sunrise—its appearance sets droves
of people on their path, sets the yoke
upon the backs of many oxen.

Vergil *Georgics* 2.420-457

Contra non ulla est oleis cultura, neque illae
procuruam exspectant falcem rastrosque tenacis,
cum semel haeserunt arvis aurasque tulerunt;
ipsa satis tellus, cum dente recluditur unco,
sufficit umorem et gravidas, cum uomere, fruges.
hoc pinguem et placitam Paci nitritor oliuam.
Poma quoque, ut primum truncos sensere ualentis
et uiris habuere suas, ad sidera raptim
ui propria nituntur opisque haud indiga nostrae.
nec minus interea fetu nemus omne gravescit,
sanguineis inculta rubent auaria bacis.
tondentur cytisi, taedas silua alta ministrat,
pascunturque ignes nocturni et lumina fundunt.
et dubitant homines serere atque impendere curam?
quid maiora sequar? salices humilesque genistae,
aut illae pecori frondem aut pastoribus umbram
sufficiunt saepemque satis et pabula melli.
et iuvat undantem buxo spectare Cytorum
Naryciaeque picis lucos, iuvat arva videre
non rastris, hominum non ulli obnoxia curae.
ipsae Causasio steriles in uertice siluae,
quas animosi Euri adsidue franguntque feruntque,
dant alios aliae fetus, dant utile lignum
nauigiis pinus, domibus cedrumque cupressosque;
hinc radios trivere rotis, hinc tympana plaustris
agricolae, et pandas ratibus posuere carinas.
uiminibus salices fecundae, frondibus ulmi,
at myrtus ualidis hastilibius et bona bello
cornus; Ituraeos taxi torquentur in arcus.
nec tiliae leues aut torno rasile buxum
non formam accipiunt ferroque cauantur acuto,
nec non et torrentem undam leuis innatat alnus
missa Pado, nec non et apes examina condunt
corticibusque cauis vitiosaeque ilicis aluo.

On the other hand, there is no farming
for olivetrees. They do not wait for rounded
pruning knife or ferocious mattock once they
clutch soil and survive the wind. When hooked tooth
unlocks it,
with plowshare's help, all alone earth furnishes
plenty of moisture, enough plump oliveberries.
Foster the olive till it fattens, a delight
to Peace. Treefruit as well, as soon as they feel
the health of tree trunks and enjoy their full strength,
suddenly
starward, they lean on their power, in no way
in need of our investment. Every woodland
meanwhile swells no less with offspring. Wild havens
of birds turn red with bloodcolored berries. Moon
trefoil
gets grazed, tall forest attends to needs of torches,
a pasture for nighttime fire that pours its light down.
Do farmers hesitate to plant, to dole out
their tending? Why should I pursue the heights?
Willow and lowlying weaver's broom, they furnish
foliage for flock, the shepherd's treeshade, hedge
for planted stuff, and fodder for honeycomb.
It is a joy to look upon Cyturus
undulating with boxwood, to look upon
a pinesap forest in Naryx, to see forest garden
without mattocks, cultivation with no debt
to human tending. On summits of Caucasia,
fruitless forests, which windy Eurus ceaselessly
batters and hurls down, give the gift of assorted
offspring, the gift of useful timber: pine
for seaships, cedar and cypress for houses. From
forests
farmers get the spokes they lathe, their wheeldrums
for wagons, they lay out sloping keels for boats.
Willow is rampant with wattle branches, elm tree
rampant with leaves, but myrtle and cornelian cherry,
good for warfare, are rampant with strong spears.
Yew trees they bend into Ituraean bows.
Smooth bigleaf linden and boxwood lathed smooth
hold
a shape and hollow out with sharpened iron,
and lightweight alderwood launched upon Po waters
swims its boiling currents, and likewise bees
build hives in handshaped bark or belly of rotten
holmoak.

Hesiod *Works and Days* 225-237

Οἱ δὲ δίκας ξείνοισι καὶ ἐνδήμοισι διδοῦσιν
ἰθείας καὶ μὴ τι παρεκβαίνουσι δικαίου,
τοῖσι τέθηλε πόλις, λαοὶ δ' ἀνθεῦσιν ἐν αὐτῇ·
Εἰρήνη δ' ἀνὰ γῆν κουροτρόφος, οὐδέ ποτ' αὐτοῖς
ἀργαλέον πόλεμον τεκμαίρεται εὐρύοπα Ζεὺς·
οὐδέ ποτ' ἰθυδίκησι μετ' ἀνδράσι Λιμός ὀπηδεῖ
οὐδ' Ἄτη, θαλίης δὲ μεμηλότα ἔργα νέμονται.
τοῖσι φέρει μὲν γαῖα πολὺν βίον, οὔρεσι δὲ δρυῶν
ἄκρη μὲν τε φέρει βαλάνους, μέσση δὲ μελίσσαι·
εἰροπόκοι δ' ὄιες μαλλοῖς καταβεβρίθασιν·
τίκτουσιν δὲ γυναῖκες ἑοικότα τέκνα γονεῦσιν·
θάλλουσιν δ' ἀγαθοῖσι διαμπερές· οὐδ' ἐπὶ νῶν
νίσονται, καρπὸν δὲ φέρει ζεῖδωρος ἄρουρα.

But them that deal
straight díke to foreigners, to neighbors, that do
not take a single step away
from díke's path, their city prospers,
the people flourish in it. Eiréne
nurses boys throughout that land,
and Zeus whose eyesight reaches far
never pledges to them war's grief.
And Limós never visits people
of forthright díke—and Áte, never.
They share the fruits of committed work
in their festivals. Our earth provides them
life's full supply. On mountainsides
oak tree canopy yields acorns,
the trunk yields honey, sheep weighed down
with fleece are all wooly, women give birth
to children that look like parents. They enjoy
general abundance of good things.
They do not traffic on board ships:
cropfields that give the gift of zea
are fruitful.

Hesiod *Works and Days* 336-441

καὶ δὴ δύναμιν δ' ἔρδειν ἰέρ' ἀθανάτοισι θεοῖσιν
ἀγνώως καὶ καθαρῶς, ἐπὶ δ' ἀγλαὰ μηρία καίειν·
ἄλλοτε δὲ σπονδῆσι θύεσσι τε ἰλάσκεσθαι,
ἤμην ὅτ' εὐνάζη καὶ ὅτ' ἀν φάος ἱερὸν ἔλθῃ,
ὥς κέ τοι ἴλαον κραδίην καὶ θυμὸν ἔχωσιν,
ὄφρ' ἄλλων ὦνῃ κλῆρον, μὴ τὸν τεὸν ἄλλος.

According to your means and cleansed
of every blemish, perform rituals
for undying gods and fire
splendid thighbones. Here, libation,
there sacrifice. Reconcile yourself
to gods whenever you go to bed,
whenever sacred sunlight arrives,
so that undying gods may have
indulgent heart, indulgent mood,
so that you bid for another's land,
so someone else does not bid for yours.

Vergil *Georgics* Lines 385-396

nec non Ausonii, Troia gens missa, coloni
uersibus incomptis ludunt risuque soluto,
oraque corticibus sumunt horrenda cauatis,
et te, Bacche, vocant per carmina laeta, tibi que
oscilla ex alta suspendunt mollia pinu.
hinc omnis largo pubescit vinea fetu,
complentur vallesque cauae saltusque profundi
et quocumque deus circum caput egit honestum.
ergo rite suum Baccho dicemus honorem
carminibus patriis lancesque et liba feremus,
et ductus cornu stabit sacer hircus ad aram
pinguiaque in versibus torrebimus exta columnis.

Settlers of Ausonia, people dispatched
from Troy, they also romp with handhewn verses
and bursts of laughter. They wear stiff masks made
from sheets of bark, and Bacchus, they call on you
with joyful song, and hang their gladfaced effigies
from tall pinetrees. Because of these observances,
the entire vineyard ripens with massive yield,
sloping valleys and upland groves fill up,
wherever the god conveyed his head so worthy
of worship. So we will reverently sing of his glory
to Bacchus, songs handed down, platters and cakes.
Hegoat led by the horn will stand consecrated
before an altar. We will roast the fatty
goodness of his innards on hazelwood spits.

Vergil *Georgics* 2.490-494

felix qui potuit rerum cognoscere causas
atque metus omnis et inexorabile fatum
subiecit pedibus strepitumque Acherontis auari:
fortunatus et ille deos qui novit agrestis
Panaque Silvanumque senem Nymphasque sorores.

Happy is anyone
able to fathom nature's reasons, whoever
throws down underfoot all fears, unbeseechable
doom, and greedy Acheron's mayhem. Full
of fortune them that know the countryside gods:
Pan and oldman Silvanus and sister Nymphae.

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