

Revisiting the *Metamorphoses* from Exile: Reception of Deucalion and Pyrrha's Prayer  
(*Met.* 1.377-80) in *Tristia* 2

1)

(*Met.* 1.377-80):

atque ita 'si precibus' dixerunt 'numina iustis  
victa remollescunt, si flectitur ira deorum,  
dic, Themis, qua generis damnum reparabile nostri  
arte sit, et mersis fer opem, mitissima, rebus!'

And thus they said, "if divine will grows mild,  
overcome by just prayers, if the anger of the gods is  
swayed, tell, Themis, how the loss of our race may  
be capable of repair, and, most gentle  
one, bring help to our sunken affairs!"

2)

(*Met.* 1.220-21):

signa dedi venisse deum, vulgusque precari  
coeperat.

I gave signs that a god had come, and the multitude  
began to pray.

3)

(*Tr.* 2.53-60):

per mare, per caelum, per tertia numina, iuro,  
per te praesentem conspicuumque deum,  
hunc animum fauisse tibi, uir maxime, meque,  
qua sola potui, mente fuisse tuum.  
optaui peteres caelestia sidera tarde,  
parsque fui turbae parua precantis idem,  
et pia tura dedi pro te, cumque omnibus una  
adiuui uotis publica uota meis.

By the sea, by the sky, by the gods of the third  
realm, I swear, by you, a present and manifest god,  
that this soul has favored you, greatest of men, and  
that I have been yours in that mind by which alone  
I was powerful. I hoped that you would seek the  
heavenly constellations slowly, and I was a small  
part of the crowd praying the same thing and I  
offered pious incense on your behalf and together  
with everyone I helped the public prayers with my  
own prayers.

(*Tr.* 2.181-86):

parce, precor, fulmenque tuum, fera tela, repone,  
heu nimium misero cognita tela mihi!  
parce, pater patriae, nec nominis inmemor huius  
olim placandi spem mihi tolle tui!  
non precor ut redeam, quamuis maiora petitis  
credibile est magnos saepe dedisse deos:

Spare me, I pray, and set aside your thunderbolt,  
fierce weapons—alas weapons known too well to  
wretched me! Spare me, father of the fatherland,  
and, unmindful of this name, don't remove from  
me the hope of one day placating you! I do not  
pray that I might return, although it's believable  
that often the great gods have given things greater  
than those asked for.

(*Tr.* 2.201-6):

unde precor supplex ut nos in tuta releges,  
ne sit cum patria pax quoque dempta mihi,  
neu timeam gentes quas non bene submovet Hister,  
neue tuus possim ciuis ab hoste capi:  
fas prohibet Latio quemquam de sanguine natum  
Caesaribus saluis barbara uincla pati.

From where I pray as a suppliant that you might  
relegate me to safety, so that peace not also be  
taken away from me along with my fatherland, and  
so that I might not fear tribes which the Hister  
does not drive away well, and so that I, your  
citizen, am not able to be captured by the enemy:  
right prohibits that anyone born from Latin blood  
suffer barbarian chains while the Caesars are safe.

See also *Tr.* 2.155-80.

4)

(*Tr.* 2.19-28):

forsitan ut quondam Teuthrantia regna tenenti,  
sic mihi res eadem uulnus opemque feret,  
Musaque, quam mouit, motam quoque leniet iram:  
exorant magnos carmina saepe deos.  
ipse quoque Ausonias Caesar matresque nurusque  
carmina turrigerae dicere iussit, Opi,  
iusserat et Phoebos dici, quo tempore ludos  
fecit quos aetas aspicit una semel.  
his, precor, exemplis tua nunc, mitissime Caesar,  
fiat ab ingenio mollior ira meo.

Perhaps as once for the man holding the  
Theurantian kingdom, so too the same thing will  
both wound and aid me, and the Muse will also  
alleviate the wrath which she provoked: songs  
often persuade the great gods by entreaty. Caesar  
himself also ordered Ausonian mothers and  
maidens to sing hymns to turret-crowned Ops, and  
he had ordered hymns to be sung to Apollo when  
he held the games which each age beholds once.  
From these examples, I pray, most gentle Caesar,  
that your anger may now become milder by my  
talent.

5)

(*Tr.* 2.27-28):

his, precor, exemplis tua nunc, mitissime Caesar,  
fiat ab ingenio mollior ira meo.

From these examples, I pray now, most gentle  
Caesar, that your anger may become milder  
because of my talent.

(*Met.* 1.377-80):

atque ita 'si precibus' dixerunt 'numina iustis  
victa remollescunt, si flectitur ira deorum,  
dic, Themis, qua generis damnum reparabile nostri  
arte sit, et mersis fer opem, mitissima, rebus!'

And thus they said, "if divine will grows mild,  
overcome by just prayers, if the anger of the gods  
is swayed, tell, Themis, how the loss of our race  
may be capable of repair, and, most gentle one,  
bring help to our sunken affairs!"

6)

(*Tr.* 2.573):

his, precor, atque aliis possint tua numina flecti  
o pater, o patriae cura salusque tuae!

By these and other things, I pray, that your divine will may be able to be swayed, o father, o care and welfare of your fatherland!

(*Met.* 1.377-80):

atque ita 'si precibus' dixerunt 'numina iustis  
victa remollescunt, si flectitur ira deorum,  
dic, Themis, qua generis damnum reparabile nostri  
arte sit, et mersis fer opem, mitissima, rebus!'

And thus they said, "if divine will grows mild, overcome by just prayers, if the anger of the gods is swayed, tell, Themis, how the loss of our race may be capable of repair, and, most gentle one, bring help to our sunken affairs!"

7)

	<i>Metamorphoses</i>	<i>Tristia 2</i>
Protasis 1/ Prayer 1	<i>numina remollescunt</i>	<i>ira mollior</i>
Protasis 2/ Prayer 2	<i>ira flectitur</i>	<i>numina flecti</i>

8)

(*Tr.* 1.4.25-26):

parcite caerulei uos parcite numina ponti,  
infestumque mihi sit satis esse Iouem.

Spare me, divinities of the dark blue sea, spare me, and let it be enough that Jupiter is hostile towards me.

(*Tr.* 1.5.77-78):

cumque minor Ioue sit tumidis qui regnat in undis,  
illum Neptuni, me Iouis ira premit.

And though the god who reigns amid the swelling waves is less than Jupiter, the wrath of Neptune oppressed him [Odysseus], the wrath of Jove oppresses me.

9)

(*Tr.* 2.557-62):

atque utinam reuoces animum paulisper ab ira,  
et uacuo iubeas hinc tibi pauca legi,  
pauca, quibus prima surgens ab origine mundi  
in tua deduxi tempora, Caesar, opus!  
aspicies, quantum dederis mihi pectoris ipse,  
quoque fauore animi teque tuosque canam.

And if only you would recall your mind from anger for a little while, and while at leisure order a few lines from here (i.e. the *Metamorphoses*) to be read to you, a few lines in which I have led down the work rising from the first origin of the world to your times, Caesar! You will see how much heart you yourself have given me, and with what favor of mind I sing of you and your family.

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