

Living on a Prayer: Augustus as a *Praesentem Conspicuumque Deum* in Ovid's Sacrifices

Presented at Virtual CAMWS 2021

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1. Augustus' divine power and anger

<p>A. <i>Tristia</i> 2.1.53-4: praesentem conspicuumque deum B. <i>Fasti</i> 1.608: hic socium summo cum Iove nomen habet C. <i>Ex Ponto</i> 1.4.29-30: Caesaris ira mihi nocuit, quem solis ab ortu solis ad occasus utraque terra tremit</p>	<p>A. present and visible god¹ B. this man holds the name “ally” with highest Jove C. Caesar's anger hurt me, for whom the earth trembles at both sunrise and sunset.</p>
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2. *Iliad* 1.36-42 Appropriate titles, previous relationship, specific request

<p>Ἀπόλλωνι ἄνακτι, τὸν ἠΰκομος τέκε Λητώ: κλῦθί μεν ἀργυρότοξ', ὃς Χρῦσην ἀμφιβέβηκας <u>Κίλλαν τε ζαθέην Τενέδοιό τε Ἴφι ἀνάσσεις,</u> <u>Σμινθεῦ εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,</u> <u>ἢ εἰ δὴ ποτέ τοι κατὰ πίονα μηρί' ἔκηα</u> 40 <u>ταύρων ἠδ' αἰγῶν,</u> τὸ δέ μοι κρήνην ἐέλδωρ: τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.</p>	<p>To <u>Lord Apollo, whom beautiful-haired Leto bore:</u> “hear me, <u>god of the silver bow, (you) who protect</u> <u>Chryse and very-holy Cilla and rule over Tenedos</u> <u>by force, Smintheus, if ever I built a pleasing</u> <u>temple, or indeed if ever I burned fat thigh pieces</u> <u>of bulls and goats, bring to pass this wish for me:</u> <i>Let the Danaans pay for my tears with your arrows.”</i></p>
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3. *Ex Ponto* 2.8.9-10

<p>Est aliquid spectare deos et adesse putare et quasi cum vero numine posse loqui. 10</p>	<p>It is another thing to see the gods and imagine [them] present and as though able to speak with a true god (<i>numen</i>).</p>
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4. *Ex Ponto* 2.8.11-15, 19-20

<p>Quantum ad te, redii, nec me tenet ultima tellus, utque prius, media sospes in urbe moror. Caesareos video vultus, velut ante videbam: vix huius voti spes fuit ulla mihi. Utque salutabam numen caeleste, saluto. 15 ... hunc ego cum spectem, videor mihi cernere Romam; nam patriae faciem sustinet ille suae. 20</p>	<p>As far as I'm concerned, I have returned to you, and the farthest land doesn't hold me, as before, I, safe, stay in the central city. I see the faces of Caesars, just as before I used to see: I had (there has been for me) scarcely any hope for this prayer. As I used to greet the heavenly god (<i>numen</i>), I greet [him now]. ... When I see this man, I seem to perceive myself at Rome; for that one embodies the face of our fatherland.</p>
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5. *Ex Ponto* 2.8 21-2

<p>fallor an irati mihi sunt in imagine vultus, torvaque nescio quid forma minantis habet?</p>	<p>Am I mistaken or does the angry countenance on his image show against me, has some form grim and threatening?</p>
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¹ All translations are my own.

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6. Ex Ponto 2.8.23-6, 36: Appropriate titles, **previous relationship**, *specific request*

<i>Parce, vir inmenso maior virtutibus orbe, iustaque vindictae supprime frena tuae.</i>		<i>Spare [me], man [who is] greater in [his] virtues than the immeasurable world, and restrain the righteous reigns of your vengeance.</i>
<i>Parce, precor, saeculi decus indelebile nostri, terrarum dominum quem sua cura facit.</i>	25	<i>Spare [me], I pray, [man who is] the imperishable glory of our age, whom his own care makes master of the world.</i>
...		...
<i>daque procul Scythico qui sit ab hoste locum.</i>	36	<i>and grant [me] a place far from the Scythian enemy who are here.</i>

7. Ex Ponto 4.9.105-12

<i>Nec pietas ignota mea est: videt hospita terra 105 in nostra sacrum Caesaris esse domo. stant pariter natusque pius coniunxque sacerdos, numina iam facto non leviora deo. neu desit pars ulla domus, stat uterque nepotum, hic aviae lateri proximus, ille patris. 110</i>		<i>Nor is my piety unknown: the foreign land sees the shrine of Caesar is in my house. The pious son and wife-priest stand together, [their] numina now no less than [he] having been made a god. And not any part of the house is missing, both grandsons stand, the latter nearest to the side of [his] grandmother, the latter [nearest to the side of his] father. To these I give imploring words with incense, as often as the day rises from the East.</i>
His ego do totiens cum ture precantia verba, Eoo quotiens surgit ab orbe dies		

8. Met. 15. 852-4, 871-9

<i>Hic sua praeferrere quamquam vetat acta paternis, libera fama tamen nullisque obnoxia iussis invitum praefert unaque in parte repugnat: ... Iamque opus exegi, quod nec Iovis ira nec ignis nec poterit ferrum nec edax abolere vetustas. Cum volet, illa dies, quae nil nisi corporis huius ius habet, incerti spatium mihi finiat aevi: parte tamen meliore mei super alta perennis 875 astra ferar, nomenque erit indelebile nostrum, quaque patet domitis Romana potentia terris, ore legar populi, perque omnia saecula fama, siquid habent veri vatum praesagia, <u>vivam</u>.</i>		<i>Although this one forbids his own deeds to be preferred to his father's, nevertheless free fame, subject to no commands, prefers him unwilling and in one-part resists: ... Now I completed the work, which neither Jove's anger nor fire nor sword nor greedy old age will be able to destroy. When it will, let that day end the period of my uncertain time, which no authority save over this body: Nevertheless I, immortal in my better part, will be carried beyond the lofty stars, and our name will be undying, wherever Roman power extends through the conquered lands, I will be read by the mouth of the people, and fame through all the ages, if the prophesies of the poets have truth, <u>I will live</u>.</i>
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9. Ex Ponto 2.8.11-15

<i>Quantum ad te, redii, nec me tenet ultima tellus, utque prius, media sospes in urbe moror. Caesareos video vultus, velut ante videbam: vix huius voti spes fuit ulla mihi. Utque salutabam numen caeleste, saluto. 15</i>		<i>As far as I'm concerned, I have returned to you, and the farthest land doesn't hold me, as before, I, safe, stay in the central city. I see the faces of Caesars, just as before I used to see: I had (there has been for me) scarcely any hope for this prayer. As I used to greet the heavenly god (<i>numen</i>), I greet [him now].</i>
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