**Redivining the *Sortes Vergilianae***

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| 1 | ex quo Deucalion nimbis tollentibus aequor  navigio montem ascendit sortesque poposcit (Juvenal, *Sat.* 1.81-82) | From which time Deucalion, with the clouds raising the water, ascended the mountain on a ship and demanded an oracle [*sortes*]. (My translation) |
| 2 | Et fortasse ideo sors, quia in eventu sunt patrimonia quae sub hac sorte volvuntur. (Ambrose, *de Tobia*, 4.14) | And perhaps therefore it is fortune (*sors*), because at stake are the patrimonies which fall under this lot (*sorte*). (All Ambrose translations from Zucker 1933) |
| 3 | Non immerito hasta agitatur, ubi caput quaeritur: non immerito ad auctionem pervenitur, ubi sors poscitur. (Ambrose, *de Tobia*, 8.29) | Let the spear be fixed concerning the price of each; not unmeetly is the spear fixed when capital (*caput*) is sought, not unmeetly does one resort to auction when the principal (*sors*) is demanded. |
| 4 | Certe hic sortem suam iam memoratus implesse; non invideo tamen, pignus vestrum reservate. Nihil interest inter funus et faenus, nihil inter morten distat et sortem: personat, personat fenebrem ululatum faenoris usura. (Ambrose, *de Tobia*, 10.36) | Surely this man is counted to have fulfilled his obligation (*sortem*), nevertheless I do not grudge that you keep your pledge. There is no difference between interment and interest (*funus, faenus*), there is no distinction between death and debt (*mors, sors*). Usurious interest resounds, resounds the funeral wail. |
| 5 | quo quidem tempore cum sollicitus de imperatoris erga se iudicio, Vergilianas sortes consuleret,  Quis procul ille autem ramis insignis olivae  sacra ferens? nosco crines incanaque menta  regis Romani, primam qui legibus urbem  fundabit, Curibus parvis et paupere terra  missus in imperium magnum, cui deinde subibit . . (*Vita Hadriani*, 2.8) | Indeed, at this time he was even anxious about the Emperor's attitude towards him, and consulted the Vergilian oracle.15 This was the lot given out:  But who is yonder man, by olive wreath  Distinguished, who the sacred vessel bears?  I see a hoary head and beard. Behold  The Roman King whose laws shall stablish Rome  Anew, from tiny Cures' humble land  Called to a mighty realm. Then shall arise . . . (Translation Magie 1921) |
| 6 | ipse autem, cum parentis hortatu animum a philosophia musicaque ad alias artes traduceret, Vergilii sortibus huiusmodi inlustratus est:  Excudent alii spirantia mollius aera,  credo equidem vivos ducent de marmore vultus,  orabunt causas melius caelique meatus  describent radio et surgentia sidera dicent;  tu regere imperio populos, Romane, memento.  hae tibi erunt artes pacisque imponere morem,  parcere subiectis et debellare superbos.  fuerunt multa alia signa, quibus principem humani generis esse constaret. (*Vita Alexandri*, 14.5-6) | But this man, when by the encouragement of his parent transferred his spirit from philosophy and music to other arts, he was elucidated in the oracles of Vergil of this sort:  “Others, indeed, shall fashion more gracefully life-breathing bronzes, well I believe it, and call from the marble faces more lifelike, others more skillfully plead in the court-room and measure out closely pathways through Heaven above and tell of the stars in their risings; you, Roman, remember to rule all the nations with power. These arts will be yours: to impose the custom of peace, to spare those placed under your power and to subdue the proud.”  There were many other signs by which it was agreed he was the *princeps* of the human race. (Translation Magie 1921, with my emendations |
| 7 | Cumque adhuc dicentem omnes exhorruissent, subtexuit Symmachus: ‘haec est quidem, Evangele, Maronis gloria ut nullius laudibus crescat, nullius vituperatione minuatur, verum ista quae proscindis defendere quilibet potest ex plebeia grammaticorum cohorte, ne Servio nostro, qui priscos, ut mea fert opinio, praeceptores doctrina praestat, in excusandis talibus quaeratur iniuria. (Macrobius, *Sat.* 1.24.8) | When they had all shuddered with repugnance while he was still speaking, Symmachus followed up by saying: 'Such is Maro's glory, Evangelus, that no man's praise makes it greater, and no man's attacks make it less. As for those points you pick at, anyone from the common run of grammarians could fend off your criticisms – not to insult our friend Servius, who I think more learned than the teachers of old, by having him make excuses for such things. (Translation Kaster 2011 |

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