111th CAMWS Meeting, Boulder, CO Blanche Conger McCune

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Sixth Paper Session, Section A: Horace’s *Odes*

Smoothing the Sea and Soothing the State: the Dioscuri and Augustus in Horace’s *Odes*

**Handout 1: *Odes* 1.12**

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| Quem virum aut heroa lyra vel acri  tibia sumis celebrare, Clio?  Quem deum? Cuius recinet iocosa       nomen imago  aut in umbrosis Heliconis oris 5  aut super Pindo gelidove in Haemo,  unde vocalem temere insecutae       Orphea silvae  arte materna rapidos morantem  fluminum lapsus celerisque ventos, 10  blandum et auritas fidibus canoris       ducere quercus.  Quid prius dicam solitis parentis  laudibus, qui res hominum ac deorum,  qui mare ac terras variisque mundum 15  **temperat** horis?  Unde nil maius generatur ipso  nec viget quicquam simile aut secundum;  proximos illi tamen occupavit       Pallas honores.                20  Proeliis audax, neque te silebo,  Liber, et saevis inimica virgo  beluis, nec te, metuende certa       Phoebe sagitta.  Dicam et Alciden puerosque Ledae, 25  hunc equis, illum superare pugnis  nobilem; quorum simul alba nautis  **stella** refulsit,  defluit saxis agitatus umor,  concidunt venti fugiuntque nubes 30  et **minax**, quod sic volvere, ponto       unda recumbit.  Romulum post hos prius an **quietum**  Pompili regnum memorem, an superbos  Tarquini fasces, dubito, an Catonis 35       nobile letum.  Regulum et Scauros animaeque magnae  prodigum Paulum superante Poeno  gratus insigni referam Camena       Fabriciumque.                40  Hunc et incomptis Curium capillis  utilem bello tulit et Camillum  saeva paupertas et avitus apto       cum lare fundus.  Crescit occulto velut arbor aevo 45  fama Marcelli; micat inter omnis  Iulium **sidus**, velut inter ignis       luna minores.  Gentis humanae pater atque custos,  orte Saturno, tibi cura magni 50  Caesaris fatis data: tu secundo       Caesare regnes.  Ille seu Parthos Latio **imminentis**  egerit iusto domitos triumpho  sive subiectos Orientis orae 55       Seras et Indos,  te minor laetum reget **aequus** orbem;  tu gravi curru **quaties Olympum**,  tu parum castis inimica mittes  **fulmina** lucis. 60 | What man or hero will you take up to celebrate on the lyre or high-pitched flute, Clio?  What god? Whose name will the playful echo sing back  either in the shady regions of the Helicon  or upon Pindus or on cool Haemus,  whence the woods heedlessly followed singing Orpheus  checking, with his mother’s art, the rapid flowing of rivers and the swift winds  and alluringly leading with his chanting lyre  the long-eared oaks.  What should I sing before the customary praises of the Father who rules the affairs of men and of gods, who **controls** the sea and lands and the sky in the changing seasons?  From him nothing greater than himself is begotten, nor does anything live similar to or second to him; nevertheless Pallas has the honors nearest to him.  I will be silent about neither you, Liber, bold in battles, and the maiden who is the enemy of savage beasts, nor you, Phoebus, dreadful because of your sure arrow.  I shall tell also of Alcides and the sons of Leda, this one famous for overcoming with horses, that one with fists; as soon as their bright  **star** shines on sailors,  the turbulent water flows down from the rocks, the winds subside, and the clouds flee,  and, because they wished it so, the **threatening** wave settles back down in the sea.  After these I hesitate whether I should speak of Romulus or the **quiet** reign of Numa Pompilius or the proud *fasces* of Tarquin or Cato’s  noble death.  Gratefully I shall tell, with the famous Muse, of Regulus, and of the Scauri, and of Paulus prodigal with his great spirit when the Carthaginians were victorious, and of Fabricius.  This man, and unbarbered Curius,  useful in war, and Camillus—  cruel poverty and an ancestral farm with the appropriate household gods bore them.  The fame of Marcellus grows just as a tree from an obscure time; there glitters among all of them the Julian **star**, just as the moon among the lesser lights.  Father and guardian of the human race,  offspring of Saturn, to you the care of great  Caesar has been given by the fates: you will rule with Caesar second to you.  Whether it is subdued Parthians, **threatening** Latium, that he drives in a just triumph  or conquered Chinese and Indians of the Eastern lands,  ranked under you he will rule **fairly** a happy world; you will **shake Olympus** with your heavy chariot, you will hurl hostile **thunderbolts** upon groves that are not pure enough. |

**Handout 2: Livy 1.19.1-2**

Qui regno ita potitus urbem novam conditam vi et armis, iure eam legibusque ac moribus de integro condere parat. Quibus cum inter bella adsuescere videret non posse, quippe efferari militia animos, mitigandum ferocem populum armorum desuetudine ratus, Ianum ad infimum Argiletum indicem pacis bellique fecit, apertus ut in armis esse civitatem, clausus pacatos circa omnes populos significaret.

And he, having thus obtained the kingship, prepared to found anew the new city, founded with force and arms, with justice and laws and customs. And since he saw that it was not possible to become accustomed to these things in the midst of wars (for military service brutalized the mind), thinking that a fierce people should be softened by not using arms, he made a temple to Janus at the bottom of the Argiletum as an indicator of peace and war, that open it would signify that the state was in arms, and closed it would signify that all the peoples around were pacified.

**Handout 3: Livy 1.20.2**

…in civitate bellicosa plures Romuli quam Numae similes reges putabat fore, “he was thinking that in a warlike state there would be more kings like Romulus than like Numa”