

# An Augustan *Carmen*: The *Carmen Saeculare* as Sound

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## 1. Lines 21-24

Certus undenos deciens per annos Orbis ut cantus referatque ludos Ter die claro totiens grata nocte frequentes.	So that a fixed cycle through every ten times eleven years may bring back singing and games repeating thrice by bright day and thrice by welcome night. <sup>1</sup>
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## 2. Lines 1-8

Phoebus silvarumque potens Diana, Lucidum <b>caeli</b> decus, o <b>colendi</b> Semper et <b>culti</b> , date quae <b>precamur</b> Tempore <b>sacro</b> ,	Phoebus and Diana, mistress of forests, Bright grace <b>of heaven</b> , O <b>worshipped</b> And having been <b>worshipped</b> always, grant what <b>we pray</b> for At (this) holy time,
Quo Sibyllini monuere versus Virgines <b>lectas</b> puerosque <b>castos</b> Dis quibus septem <b>placuer</b> e colles <b>Dicere carmen</b> .	At which the Sibylline verses have advised that <b>chosen maidens</b> and <b>chaste boys</b> <b>sing a carmen</b> to the gods, to whom the seven hills <b>pleased</b> .

## 3. Lines 45-8

<b>Di</b> , probos mores <b>docili</b> iuventae, <b>Di</b> , senectuti <b>placidae</b> quietem, Romulae genti <b>date</b> remque prolemque Et <b>decus</b> omne.	45 <b>Gods, grant</b> good morals to the <b>instructed</b> youths, 45 <b>Gods, grant</b> rest to <b>gentle</b> old age, <b>grant</b> the race of Romulus well-being and offspring and every <b>grace</b> .
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## 4. Lines 13-20

Rite maturos aperire partus Lenis, Ilithyia, tuere matres, Sive tu Lucina <b>probas</b> vocari seu Genitalis:	15 Ilithyia, solemnly gentle at bringing forth offspring in due time, protect (our) mothers, whether <b>you approve</b> to be called Lucina 15 or Genitalis:
Diva, <b>producas</b> subolem patrumque <b>Prosperes</b> decreta super iugandis Feminis <b>prolisque novae feraci</b> <b>lege marita</b> ,	20 Goddess, <b>nurture</b> (our) offspring, <b>further</b> the decrees of our fathers in addition to joining women in matrimony and the marriage law, productive of new <b>offspring</b> . 20

<sup>1</sup> All translations are my own

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## 5. *Epistle* 2.1.130-8

... orientia tempora notis instruit exemplis, inopem solatur et aegrum, castis cum pueris ignara puella mariti disceret unde preces, vatem ni Musa dedisset? poscit opem chorus et praesentia numina sentit, caelestis implorat aquas docta prece blandus, 135 avertit morbos, metuenda pericula pellit, impetrat et pacem et locupletem frugibus annum, carmine di superi placantur, carmine Manes.	130	...He teaches the rising age with known examples, comforts the destitute and weak, from whom would unmarried girls with chaste boys have learned their prayers, unless the Muse had given them a bard? The chorus asks for aid, feels the present divinities, enticing with learned prayer they ask for rain from heaven 135 averts disease, banishes the imminent threats of danger, procures both peace and a year rich with harvests, the gods above and the gods below are pleased by a <i>carmen</i> .	130
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## 6. Suetonius, *Domitian* 13.1

Sed et Capitolino certamine cunctos ingenti consensu precantis, ut Palfurium Suram restitueret pulsum olim senatu... nullo responso dignatus tacere tantum modo iussit uoce praeconis.	But at the Capitoline athletic contest the entire group beseeched him with a great agreement, that he restore Palfurius Sura to the senate, since he was expelled some time ago... he (Domitian) refused to respond but only ordered silence with the voice of the herald.
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## 7. Pliny, *Epistles* 5.3.9

Multa etiam multis admonetur, et si non admoneatur, quid quisque sentiat perspicit ex vultu oculis nutu manu murmure silentio; quae satis apertis notis iudicium ab humanitate discernunt.	Many things are suggested by many listeners, and if it is not suggested, what each listener thinks is ascertained from their face, eyes, nodding, hands, murmuring, and silence; what they determine with open signs of judgement from humanity.
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