

*Tunc et aues tutae mouere per aera pennas,
et lepus impavidus, mediis errauit in aruis,
nec sua credulitas piscem suspenderat hamo;
cuncta sine insidiis nullamque timentia fraudem
plenaque pacis erant. Postquam non utilis auctor
uictibus inuidit, quisquis fuit ille, leonum
corporeasque dapes auidam demersit in aluum,
fecit iter sceleri. Primoque e caede ferarum
incaluisse potest maculatum sanguine ferrum,
idque satis fuerat, nostrumque petentia letum
corpora missa neci salua pietate fatemur;
sed quam danda neci, tam non epulanda fuerunt.
Longius inde nefas abiit, et prima putatur
hostia sus meruisse mori, quia semina pando
eruerit rostro spemque interceperit anni;
uite caper morsa Bacchi mactandus ad aras
ducitur ultoris. Nocuit sua culpa duobus.*

Met. 15, Libro XV, vv. 75-15

JOSIAH MEADOWS

LEGAL HOME SCHOOL OF GEORGIA - ATHENS - GEORGIA - USA

Vincitore del 1° premio

Have mercy, o mortals, not to fill your bodies with forbidden meals! There are fruits, there are apples that are bending the branches with their weight, and there are ripe grapes on the vines; there are sweet herbs, there are fruits that may be able to be.

Come ripe and be softened by fire; neither milk⁽¹⁾ is being taken away from you, neither the sweet.

Smelling honey from the thyme flower. The earth brings forth lavish wealth and harmless nourishment and it gives feasts without slaughter and bloodshed.

The wild animals satisfy their hungers with meat, yet not all of them; surely horses⁽²⁾, sheep, and oxen live by grass. But those that have an untamed and wild nature, the Armenian tigers and the angry lions and the bears with the wolves, rejoice because of food with blood. Alas, how great an evil deed it is to put organs in organs, and to make your greedy body fat with [another's] body, and [what an evil deed it is] to live by the death of another who used to breath, while you breath! Isn't it obvious in so many works, which the great mother earth bore, that nothing, except for sad wounds helps you chew with a ciuel tooth and to continue the practices of the Cyclopes, unless you may have killed another, you will be able to satisfy the hungers of your voracious stomach? But that ancient age, to whom I⁽³⁾ gave the name

¹ Lit. milky liquid.

² Lit. sing. equus = horse.

³ Lit. plur. nos = we

“the golden age”, was fortunate with young trees and herbs which the ground brings forth, neither was it rich in blood. Then even the birds moved their feathers through the air safely⁽⁴⁾, and the hare wandered in the middle of the fields without fear, neither was a fish caught by a hook because of its credulity⁽⁵⁾. Everything was full of peace, without traps and fearing no trick. Afterwards, a useless teacher envied one’s food, whoever he was, he plunged the meat of lions into his greedy belly, and he made to road to wickedness.

The sword, stained by blood, could become warm from the First Killing at the wild animals, and that was enough, we confess with safe piety our bodies to be sent to murder and to be approaching death; but as they were to be given to death, they were not to be given to feasts. From there, the crime went away farther, and a pig, the first victim, is considered to deserve death. Having bitten the vine, the goat is led to the altar of Bacchus the avenger to be sacrificed. Its guilt harned two.

COMMENTARIUS LATINE SCRIPTUS

In his versibus, qui ē librō XV Matamorphoseon prompti sunt, Ovidius poēta refert ea quae Pythagoras, philosophus Graecus ēgregius docēre solēbat.

Poēta Sulmōnēnsis lectōribus suis suādet ut clementēs sint: ut fructūs terrārum ēdant nēve bēstiās insontēs occīdant vōrandi causā.

In versibus 2-4, verbum “sunt” quater invenitur:

Ovidius hīc ūsus est anaphorā, ut intellegāmus quot fructūs sint in terrīs. (Sunt frūgēs... queant). Is etiam ūtitur Polysyndeton in versū 10 ut melius sciāmus quot bestiae sine carne vīvere possint.

Mīrō modo hīc poēta verbīs ludīt in versibus 15-16 (“viscere viscera..., corpore corpus..., alteriusque animans animantis...”). Verisimiliter “alteriusque animans animantis” onomatopoeia est, nam quasi audimus aliquem spirare dum hunc legimus versum.

Ovidius hominēs valdē vituperat: eōs enim tam saevōs quam leōnēs Cyclopēsque esse dīcit. (Apud Homerum Cyclops, Polyphemus nōmine, solēbat uno morsū virōs integrōs dēvorāre!).

Ovidius deinde breviter dē aetate aureā, loquitur quam iam in Matamorphoseon librō I memorāvit. Effecit ut cogitēmus quam pulchrum esset animalibus sine metū hominum in prātis errāre. Postea monstrat quam foedi et saevi nunc sint ii qui bēstiās feris nōn parcant.

Cūr igitur oportet legāmus hōs versūs scriptōs ante circiter duo milia annōrum? Oportet legere hōs versūs quia pulcherrimē scripta sunt. Rēs tamen dē quā hī versūs scripti sunt nōn ita pulchrum est. Verisimiliter Ovidius haec omnia versibus panxit ut hominēs magis mentem intendant in rēs magni momentī, etsi rēs pulcherrimae nōn sint. Lucrētius poēta idem fēcit; explicuit multās rēs populō fortasse ingrātās, et versibus ūsus est ut dē rēbus minus pulchris Romāni facilius legere possent.

⁴ Lit. adjective, but translated adverb.

⁵ Lit. active, but translated passive.