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In Poem 12, Horace effectively synthesises such aspects as language, imagery and cultural references in his treatment of the Epicurean ideal of living for the present. In particular, he displays somewhat unconventional personal feeling and emotion in conveying and attempting to create a work of literary permanence, that hallmark of the lyric genre.

The desperation with which Horace implores Postumus to take heed of the present day is displayed by his most enthusiastic language. The prominence of the interjectory "ehu", combined with double repetition of "Postumiane, Postume" (a name carrying a youthful undertone and significance) emphasises Horace's desperation and dramatic urgency. This is further enhanced by the anaphora in "frustra... frustra", augmenting the futility

of man's battle against time.

The ominous vocabulary signifying oppression and inherent, inescapable negativity is paramount in Horace's creation of a negative, insecure tone. The stark image of "rugi" is linked with the harsh violent diction of "ater...flumine languido...dannatur...longi...laboris", signifying the impending death that is to capture all of us. The image of the cypress "cupressos", itself a natural symbol of death, augments the oppressive tone Horace creates.

The image of the wine symbolises Horace's representation of youth in this manner. The vocabulary of "mero", also used in his other poems as well as in those of his predecessor Catullus demonstrate his polished attempt at expressing this universal lyric theme.

The harsh language in "vescimus" universally encapsulates all of mankind, demonstrating the universality of Horace's "carpe diem" theme.

This is cleverly ~~and~~ enhanced by the anaphora "sive... sive". The images of the "reges" and "inopes... coloni" ~~are~~ antithetically elucidate and ~~enhance~~ illustrate the nature of death that awaits Postumus, and indeed, all of mankind.

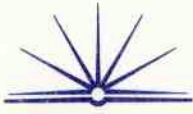
The A tone of ephemeral pleasure is displayed in the tricolon "fellow et domus et placens / uxor", starkly revealing the bitter limitation to Postumus' existence. This imagery, augmented by the polysyndeton employed and the emphatic delaying of the hyperbaton ~~usage~~ contrasts the ~~a~~ pleasant imperpetual existence of earthly things.

Cultural references such as "Sisyphus Aedides" ~~to~~ provide Horace's argument with a sense of

precedental credibility. By citing examples of heroes who have not succeeded in conquering death, Horace extends this vulnerability to include Postumus in encouraging him to live for today.

The elucidation of such references as "Plutona" and "Geryoneu Tityonque" further highlight Postumus' vulnerability to death and his need for immediate gratification. This is further emphasized by the harsh references to "cruento Marte" and "vauci... Hadriae", which also illustrate the chaotic presentation of nature itself in defying time.

These cultural references are richly enhanced by Horace's use of the Alcaic meter, in synthesising the elements as a single work of literary immortality. The initially philosophical approach opening Horace presents



to Postumus is cleverly juxtaposed with the base image of Postumus' hair "linguet ~~et~~ parimentum" with the fruits of his addressee's existence. ♪

By Horace's successful amalgamation of such features as language, images and cultural references, he manages to cleverly present a poignant plea to Postumus in living for the day. His presentation of a polished unit augments his core belief in the lyric adherence to poetic ~~for~~ permanence and everlasting worth.