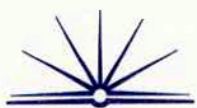


Q3.

The main themes of this poem are that death is inevitable and so to live life while you can. These Epicurean notions are typical of Horace and are contributed to by language, imagery and cultural references.

The first ~~stanza~~<sup>quatrain</sup> begins with the lament "~~Eheu~~" "Eheu" followed by the anaphora of "Postume, Postume". This immediately sets the tone for the poem - it will be about inevitability of something, and Horace is lamenting this to his friend Postumus. We are shown that Horace is referring to the inevitability of death as he sadly states, how the years are slipping by, and there is nothing to be done about it.

The reference to 'pretas' adds a cultural flavour - Horace is appealing



to all Romans who strive to be dutiful, but then says that even dutifulness will not prevent <sup>wrinkles,</sup> old age and eventually death. This reference has drawn in all readers and made the poem ~~poor~~ more personal. Although it is directly addressed to Postumus, Horace is giving a message to all readers.

In the second quatrain, Horace makes mention of Pluto, the god of the Underworld. The epithet 'inlacrimabilem' immediately creates an image of Pluto - his is ~~p~~ without pity, and cannot be placated, not even with 300 bulls per day. This hyperbole is designed to support Horace's theme - Death is unavoidable, and no matter what you do to ~~drive~~ try and escape it, Death will not be appeased.



The image of three-bodied Geryon and ~~the~~ Tityos with his woeful moat create a picture of the Underworld which is recognizable to Romans, thus making Horace's point personal to them. They, like everyone else who enjoys the fruit of the earth, must one day ~~and~~ <sup>set</sup> sail across Tityos' moat and meet their deaths.

Horace puts his point forward about the inevitability of death once again by pointing out it happens to everyone. In death everyone is equal "sive reges sive inopes erimus coloni."

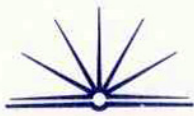
The references to war by using the God's name "Marte" makes a point to the Roman people, they identify with the ~~theme~~ <sup>image</sup> of war and their wish to escape it



but they must realize they cannot escape death forever. This ~~to~~ argument is strengthened by Horace mentioning other fears of the Romans - the breakers of the rough Adriatic sea, ~~and~~ the for sailors, and the disease bringing South Wind.

The imagery of the "ater Cocytos", "Danai genus infame" and "Sisyphus Aeolides" condemned to his "longi laboris" are all common to the Roman mind - Horace plays up this image ~~to stress~~ with vivid descriptions e.g. "flumine languido" to stress that his point is being made to everyone.

In the final two quatrains, Horace makes his point that live is meant to be lived. He says that while you



may enjoy your land, your home and your pleasant wife, you cannot take them with you, and although you spend your life cultivating trees, the only ones you will see in death are the "invisas cypressos". ~~Here~~ ~~and~~ Horace finishes by saying that the heir who squanders the wine that you kept under one hundred locks and keys (hyperbole to emphasize the ridiculousness - you should have enjoyed them rather than hoarding them) is worthier, because he understands that life is meant to be lived.

Horace's overall point here is that if you hoard your wealth, and do not spend it before you



die, someone else will.