UNIVERSITATIS BRVNENSIS
FACVLTAS CLASSICA

praebet

CARMINA DE CHRISTI NATIVITATE

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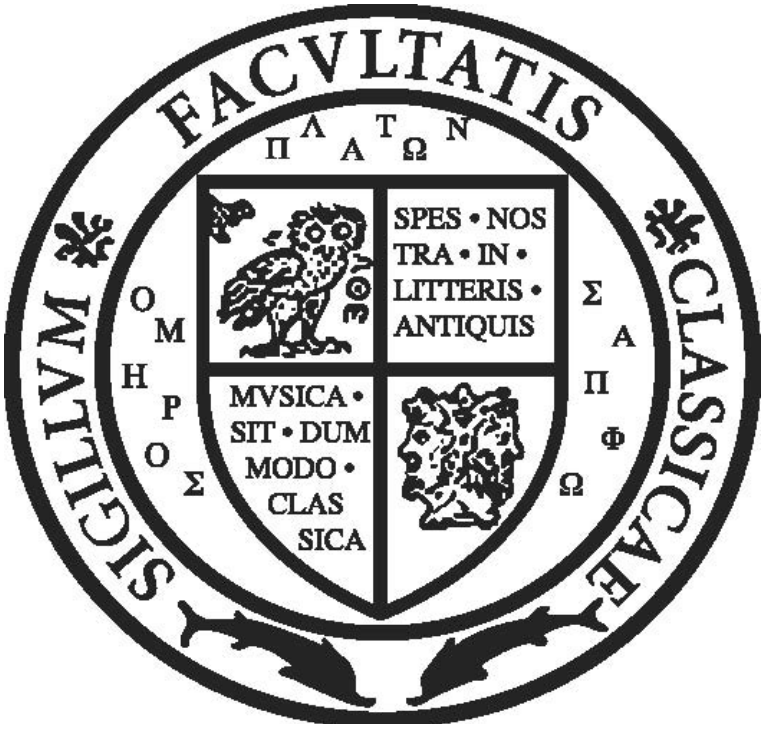
LECTIONES SACRAS ET PROFANAS



IN ECCLESIA PRIMA BAPTISTARUM

MENSIS XII DIES VI

ANNO SALUTIS MMXXI

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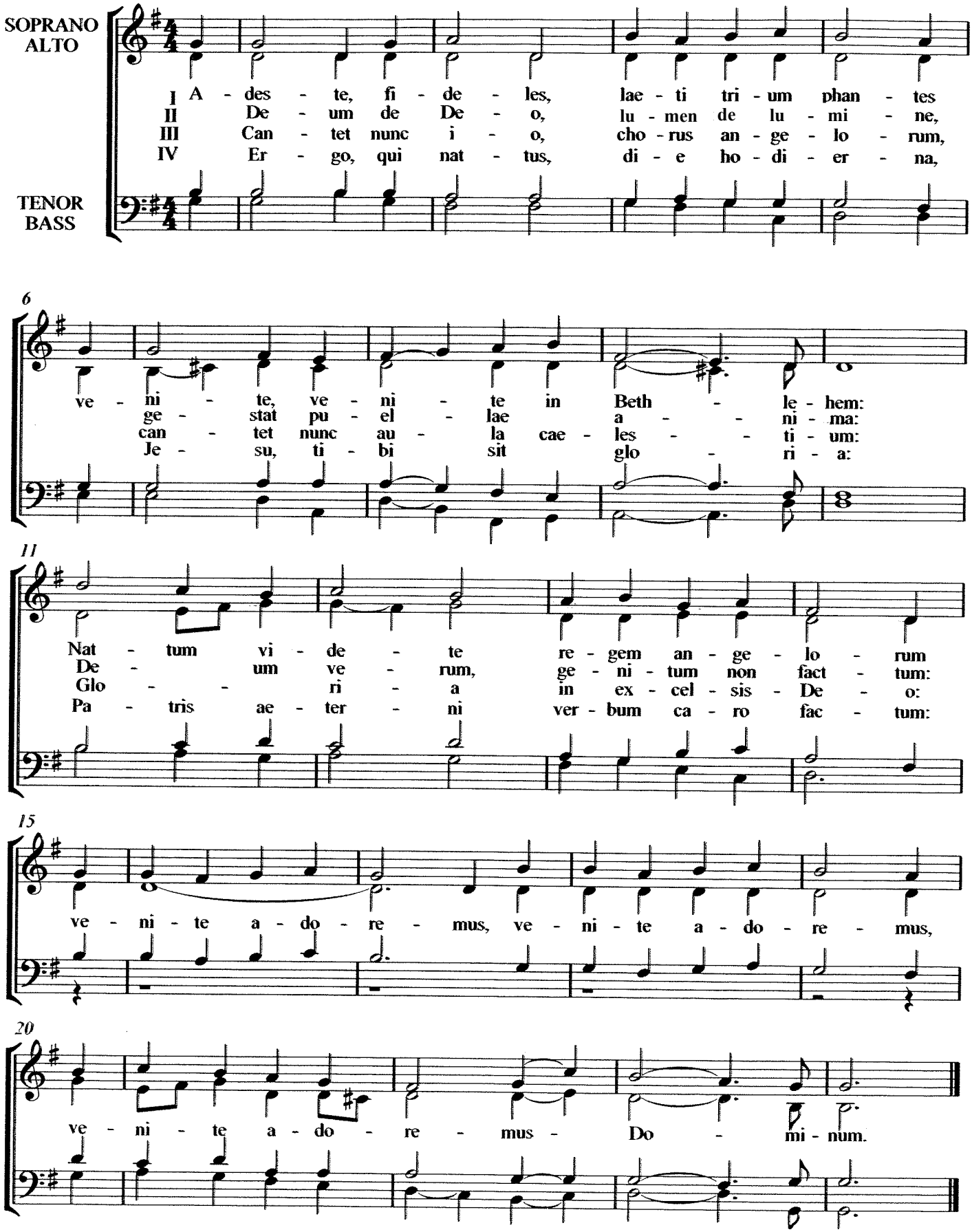
PERORATIO		

I. ADESTE FIDELES



II. APUD ISAEAM
(II, IX, XI, XL)

Consolamini, consolamini, populo meus, dicit Deus vester. Loquimini ad cor Ierusalem et advocate eam: quoniam completa est malitia eius, dimissa est iniquitas illius; suscepit de manu Domini duplicia pro omnibus peccatis suis. Vox clamantis in deserto: parate viam Domini; rectas facite in solitudine semitas Dei nostri. Omnis vallis exaltabitur, et omnis mons et collis humiliabitur, et erunt prava in directa, et aspera in vias planas.

Et iudicabit gentes, et arguet populos multos, et conflabunt gladios suos in vomeres et lanceas suas in falces. Non levabit gens contra gentem gladium nec exercebuntur ultra ad proelium.

Habitabit lupus cum agno et pardus cum haedo accubabit. Vitulus et leo et ovis simul morabuntur, et puer parvulus minabit eos.

Populus qui ambulabat in tenebris vidit lucem magnam; habitantibus in regione umbrae mortis, lux orta est eis.

Parvulus enim natus est nobis, et filius est datus nobis et factus est principatus super humerum eius. Et vocabitur nomen eius admirabilis, consiliarius, Deus fortis, pater futuri saeculi, princeps pacis. Multiplicabitur eius imperium, et pacis non erit finis.

****

Comfort ye, comfort ye, my people, says your God. Speak tenderly to Jerusalem and cry to her that her warfare is accomplished, that her penalty has been paid: for she has received from the Lord's hand double for all her sins. The voice of one crying in the wilderness: prepare the way of the Lord; make strait in the desert a highway for our God. Every valley shall be lifted up, every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain.

The Lord shall judge between the nations and arbitrate for many peoples; they shall beat their swords into plowshares and their spears into pruning hoots and nation shall not lift up sword against nation, neither shall they learn war anymore.

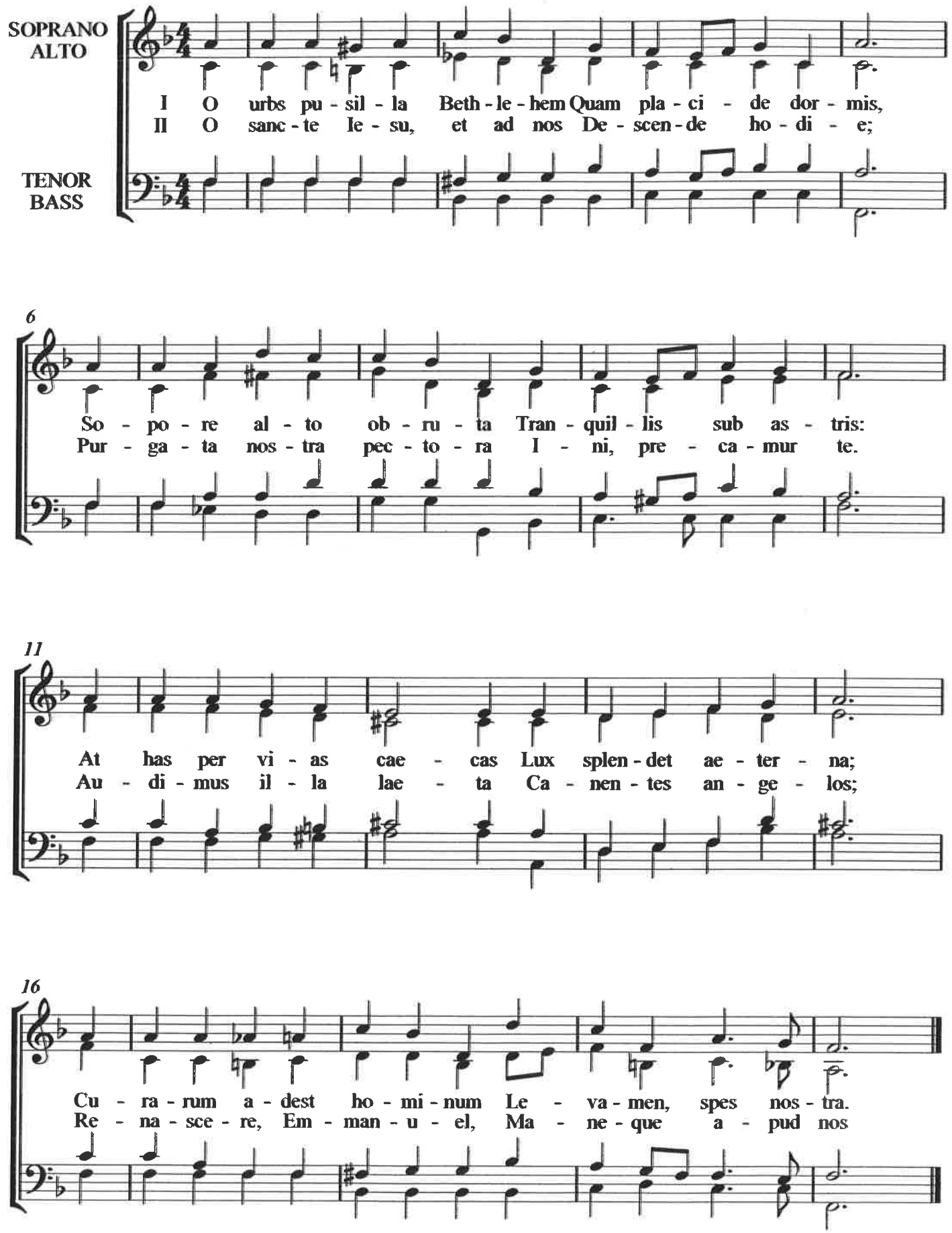
The wolf shall live with the lamb, the leopard shall lie down with the kid, the calf and the lion and the sheep will linger together, and a little child shall lead them.

The people, who walked in darkness, have seen a great light; they that dwell in the land of the shadow of death, upon them the light has shined.

For a child has been born for us, a son given to us; authority rests upon his shoulders; and he is named Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. His authority shall grow continually and there shall be endless peace.

III. O URBS PUSILLA BETHLEHEM

ST. LOUIS 8.6.8.6.7.6.8.6.
Lewis H. Redner, 1831-1908



IV. APUD MANAVADHARMASASTRAM PARTEM I

आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् / अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः //५ //

ततः स्वयंभूर्भगवानव्यक्तो व्यञ्जयन्निदम् / महाभूतादि वृत्तौजाः प्रादुरासीत्तमोनुदः //६ //

यो ऽसावतीन्द्रियो ऽग्राह्यः सूक्ष्मो ऽव्यक्तः सनातनः / सर्वभूतमयो ऽचिन्त्यः स एष स्वयमुद्बभौ //७ //

सो ऽभिध्याय शरीरात्स्वात्सिसृक्षुर्विविधाः प्रजाः / अप एव ससर्जादौ तासु वीर्यमवासृजत् //८ //

तदण्डमभवद्धैमं सहस्राँशुसमप्रभम् / तस्मिञ्जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः //९ //

. . .

यत्तत्कारणमव्यक्तं नित्यं सदसदात्मकम् / तद्विसृष्टः स पुरुषो लोके ब्रह्मेति कीर्त्यते //११ //

Everywhere this universe was darkness unknowable. Nothing of it could be perceived, nothing of it could be known by reasoning, nothing of it could be understood. It was as if everything were asleep. (5)

Then there stirred the power of the Blessed Lord, Who Existed from within Himself Alone, the Unmanifest One, who causes this world to become manifest—its five universal elements and all else. He appeared, driving off the darkness. (6)

That Everlasting One is beyond the apprehension of the senses, He is incomprehensible, He is Unmanifest and extremely rarified, though He is made up of all beings. That One Who is unimaginable shone out on His own. (7)

Having immersed Himself in thought, He wished to create different kinds of beings from His own body. He sent forth from it the waters and He discharged His seed into them. (8)

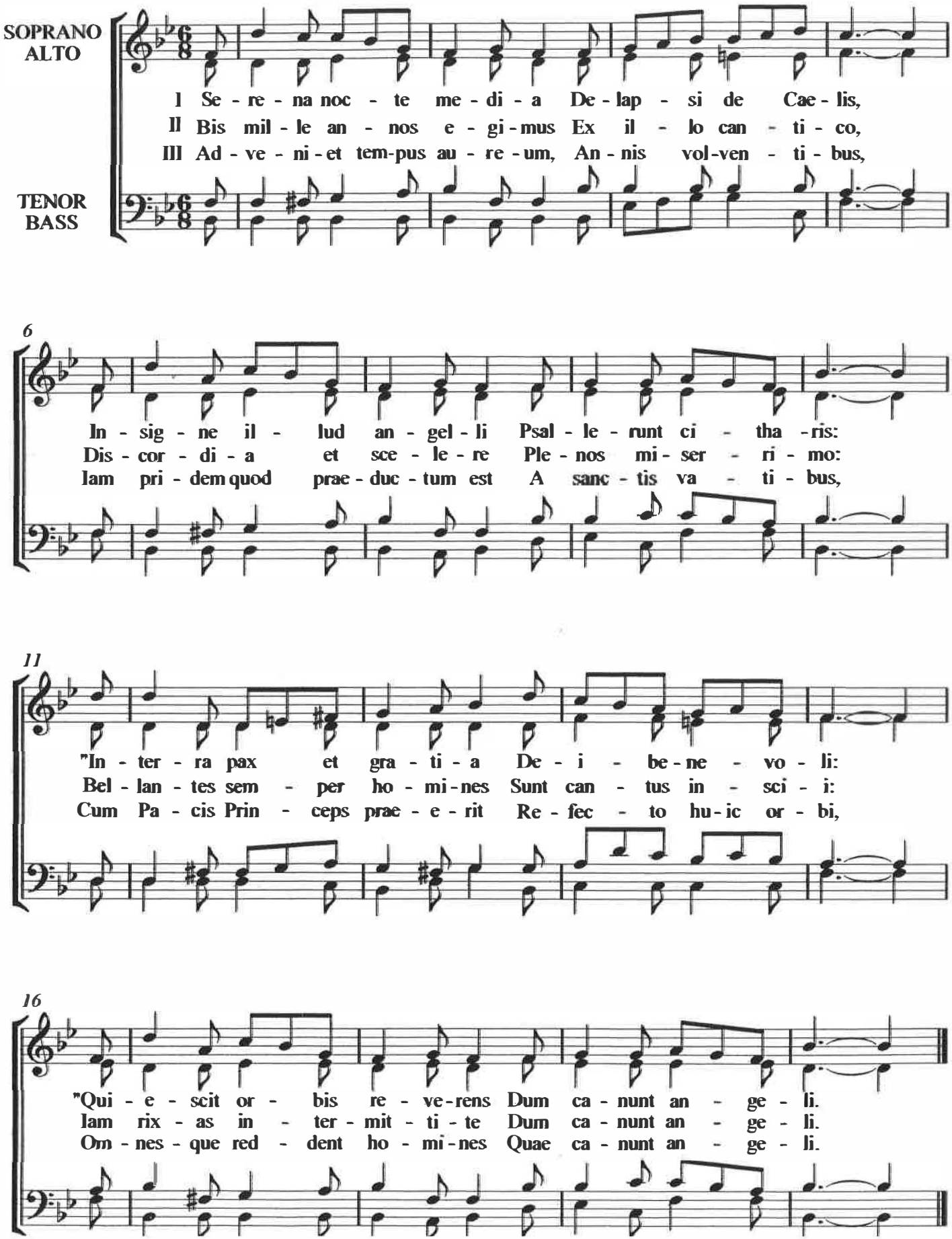
A golden egg fully as brilliant as the thousand rayed sun came to be. He Himself took birth in that egg, becoming Brahmā, the Grandfather of all the worlds. (9)

[. . . .]

That Transcendent Person Who is praised throughout the world as “Brahmā” came forth from that eternal, un-manifested material cause (the Self-Existent Being) that makes up what now exists and what does not yet exist. (11)

V. SERENA NOCTE MEDIA

Richard S. Willis, 1819-1900



VI. APUD VERGILIUM, ECLOGA IV

Ultima Cumaei venit iam carminis aetas;
magnus ab integro saeclorum nascitur ordo.
iam redit et virgo, redeunt Saturnia regna,
iam nova progenies caelo demittitur alto.
tu modo nascenti puero, quo ferrea primum
desinet ac toto surget gens aurea mundo,
casta fave Lucina.
Ille deum vitam accipiet divisque videbit
permixtos heroas et ipse videbitur illis,
pacatumque reget patriis virtutibus orbem.
at tibi prima, puer, nullo munuscula cultu
errantis hederas passim cum baccare tellus
mixtaque ridenti colocasia fundet acantho.
Nec varios discet mentiri lana colores,
ipse sed in pratis aries iam suave rubenti
murice, iam croceo mutabit vellera luto;
sponte sua sandyx pascentis vestiet agnos.
Incipe, parve puer, risu cognoscere matrem
(matri longa decem tulerunt fastidia menses)
incipe, parve puer: cui non risere parentes
nec deus hunc mensa, dea nec dignata cubili est.

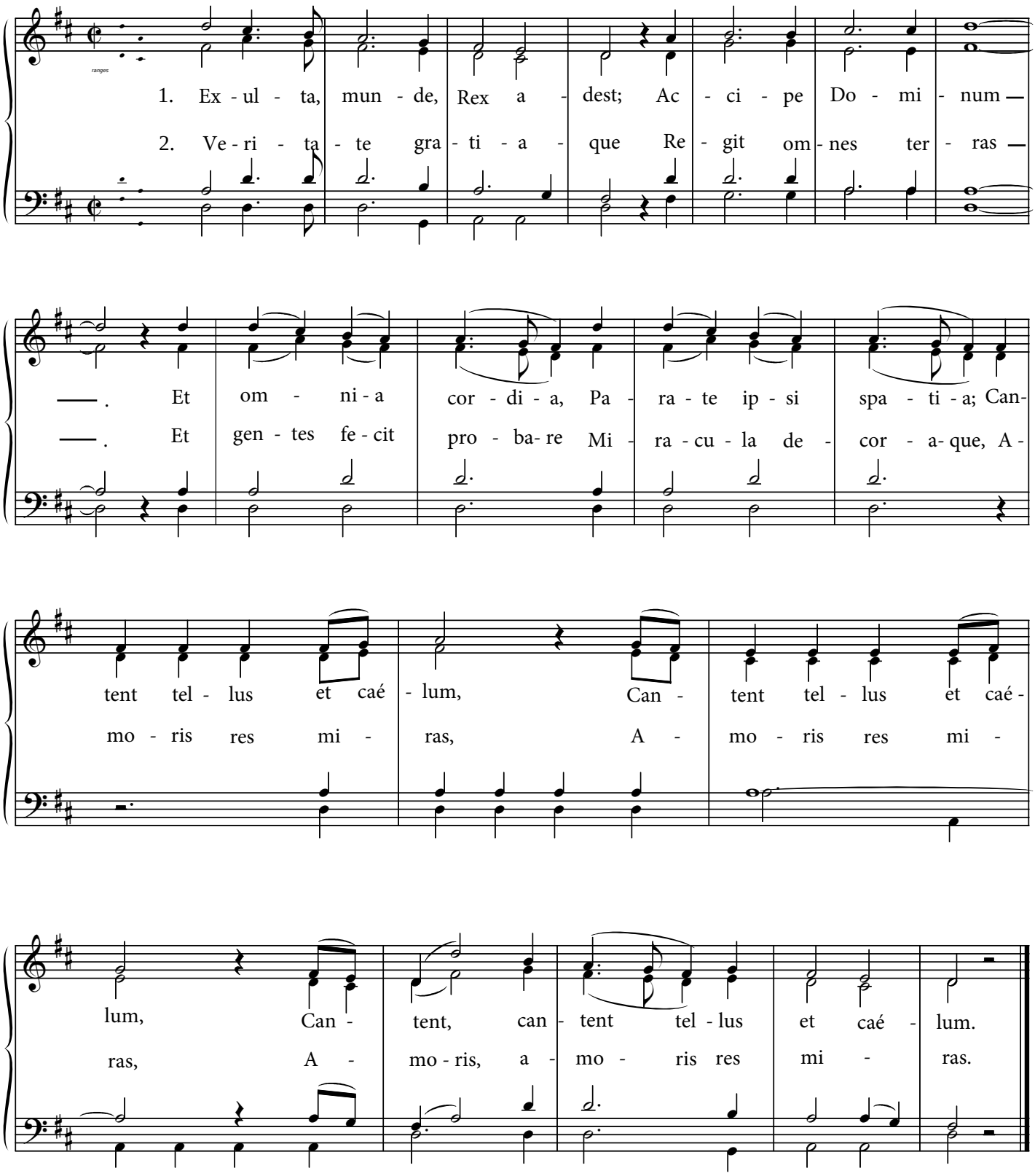
Now the final age of the Cumaean prophecy has come: the great circuit of ages is being born anew. Now returns the virgin and the reign of Saturn, now a new race descends from high heaven. Chaste Lucina, goddess of childbirth, look favorably on the birth of the child through whom the race of iron will first cease and the golden will rise up in the entire world.

He will have the life of gods and he will see heroes living with gods and will himself be seen by them, and he will rule a pacified earth with his ancestors' virtues. But for you, child, the earth on her own will pour forth far and wide the first little gifts: ivy wandering among foxglove and Egyptian beans blended with the smiling acanthus.

No longer will wool learn falsehood by being dyed different colors, but in the fields the ram himself will change the color of his fleece, now with sweetly blushing purple, now with yellow saffron; of its own will shall scarlet clothe the grazing lambs.

Begin, little boy, to recognize your mother with a smile (ten long months have brought weariness to your mother), begin, little boy: the boy at whom the parents do not smile, neither does a god deem him worthy of his table nor goddess of her couch.

VII. EXULTA MUNDE REX ADEST



VIII. APUD MARCUM I

Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ θεοῦ· Καθὼς γέγραπται ἐν τῷ Ἡσαΐᾳ τῷ προφήτῃ

Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου,
ὃς κατασκευάσει τὴν ὁδόν σου:
Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ·
Ἑτοιμάσατε τὴν ὁδὸν Κυρίου,
εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ,

ἐγένετο Ἰωάννης ὁ βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμεῖται πάντες, καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. καὶ ἦν ὁ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. καὶ ἐκήρυσσεν λέγων Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω [μου], οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ: ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.

Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάνου. καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον εἰς αὐτόν: καὶ φωνὴ [ἐγένετο] ἐκ τῶν οὐρανῶν Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

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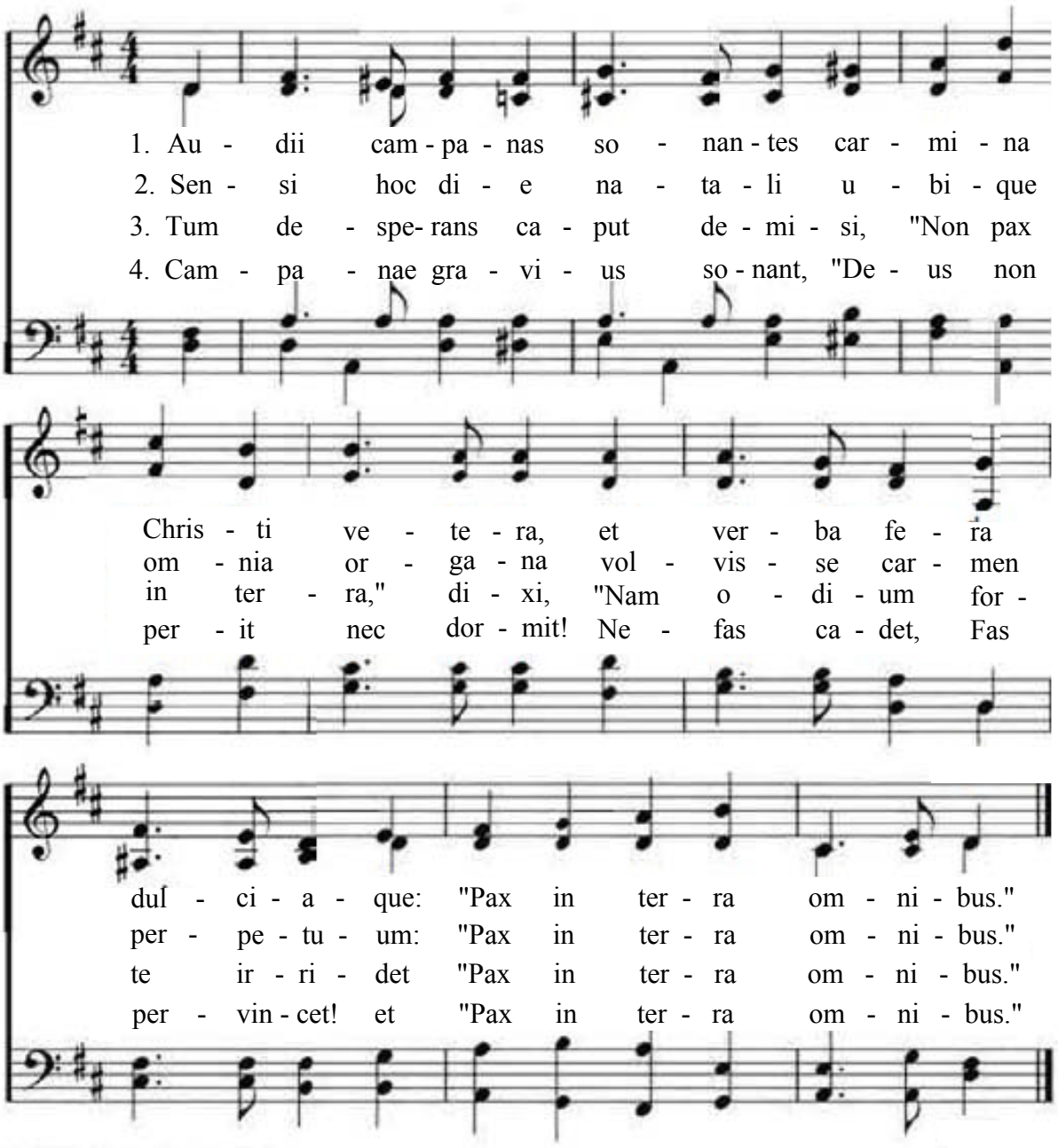
The beginning of the gospel concerning Jesus Christ, the Son of God. It is written in Isaiah the prophet: “I will send my messenger ahead of you, who will prepare your way,” “a voice of one calling in the desert, ‘Prepare the way for the Lord, make straight paths for him.’”

And so John came, baptizing in the desert region and preaching a baptism of repentance for the forgiveness of sins. The whole Judean countryside and all the people of Jerusalem went out to him. Confessing their sins, they were baptized by him in the Jordan River. John wore clothing made of camel’s hair, with a leather belt around his waist, and he ate locusts and wild honey. And this was his message: “After me will come one more powerful than I, the thongs of whose sandals I am not worthy to stoop down and untie. I baptize you with water, but he will baptize you with the Holy Spirit.”

At that time Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. As Jesus was coming up out of the water, he saw heaven being torn open and the Spirit descending on him like a dove. And a voice came from heaven: “you are my Son, whom I love; with you I am well pleased.”

IX. AUDII CAMPANAS SONANTES



WORDS: Henry W. Longfellow; transl./adaptation J. DeBrohun 2007
MUSIC: John Calkin

WALTHAM
8.8.8.8.(I. M.)

X. APUD TIBULLUM I.X

Quis fuit, horrendos primus qui protulit enses?
Quam ferus et vere ferreus ille fuit.
Tum caedes hominum generi, tum proelia nata,
Tum brevior dirae mortis aperta via est.
Non arces, non vallus erat, somnumque petebat
Securus varias dux gregis inter oves.
Tunc mihi vita foret dulcis nec tristia nossem
Arma nec audissem corde micante tubam.
Quin potius laudandus hic est quem prole parata
Occupat in parva pigra senecta casa.
Ipse suas sectatur oves, at filius agnos,
Et calidam fesso comparat uxor aquam.
Sic ego sim, liceatque caput candescere canis
Temporis et prisci facta referre senem.
Interea pax arva colat. Pax candida primum
Duxit araturos sub iuga curva boves:
Pax aluit vites et sucos condidit uvae,
Funderet ut nato testa paterna merum:
Pace bidens vomerque nitent, at tristia duri,
Militis in tenebris occupat arma situs.
Rusticus e lucoque vehit, male sobrius ipse,
Uxorem plaustro progeniemque domum.
At nobis, pax alma, veni spicamque teneto,
Profluat et pomis candidus ante sinus.

What kind of man was he who first invented terrifying swords? How savage he was and made of iron himself! After the sword, slaughter and wars were born for the human race; then a shorter road was opened to dreadful death. Before, there were no citadels, no palisades. But the shepherd would sleep carelessly among his diverse sheep. Then would my life have been sweet and I would not have known sad weapons nor would I have heard the trumpet with quivering heart. .

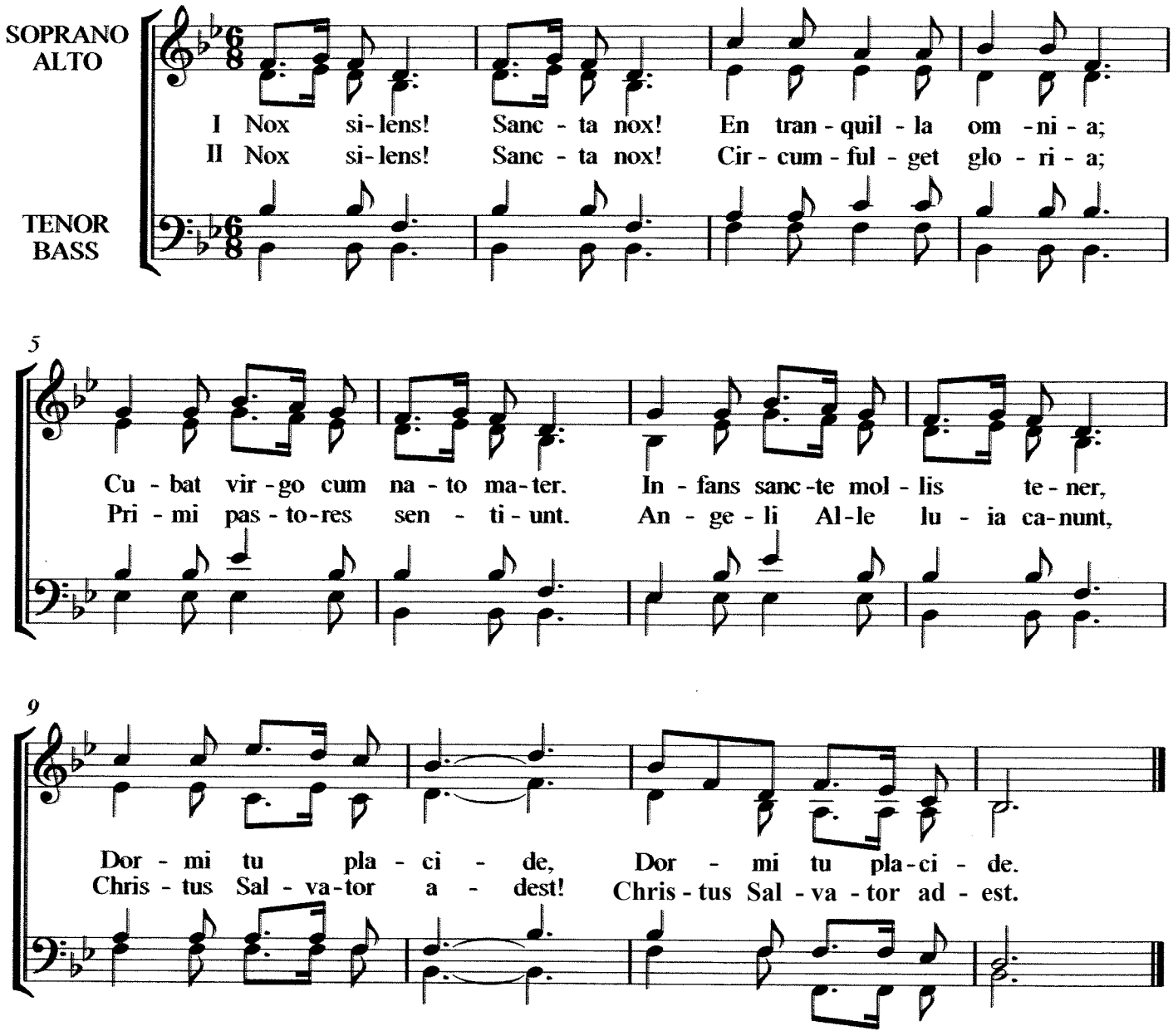
Instead he should be praised whom, long after he has become a father, sluggish old age overtakes in his little cottage. He follows his sheep himself, his son the lambs, and his wife prepares warm water for his weary limbs. So may I be, and may my head glisten with gray and may I, an old man, retell the deeds of the hoary days gone by.

Let peace cherish and tend the fields meanwhile. Bright peace led the oxen under curved yokes to plow at first: Peace nourished the vines and stored the juice in the grape that the father's cask might pour strong wine for the son: in peace, the hoe and plowshare shine but in the dark rust attacks the sad weapons of the hard soldier. And the country man, far from sober, drives home in a wagon from the sacred grove leading his wife and children.

But for us, nourishing peace, come and grasp the corn-spike and let fruits pour forth from the bosom of your white robe.

XI. NOX SILENS

Franz Gruber, 1787-1863



XII. HODIE CHRISTUS NATUS EST

(J. P. Sweenlinck, 16th c.)

Hodie Christus natus est,
Hodie Salvator apparuit,
Hodie in terra canunt Angeli,
Laetantur Archangeli,
Hodie exsultant justi, dicentes
Gloria in excelsis Deo.
Alleluia!

Today Christ is born,
Today the Savior has appeared,
Today the Angels sing on earth,
The Archangels are joyous,
Today the righteous rejoice, saying
Gloria to God in the highest.
Alleluia!

XIII. APUD IOHANNEM I

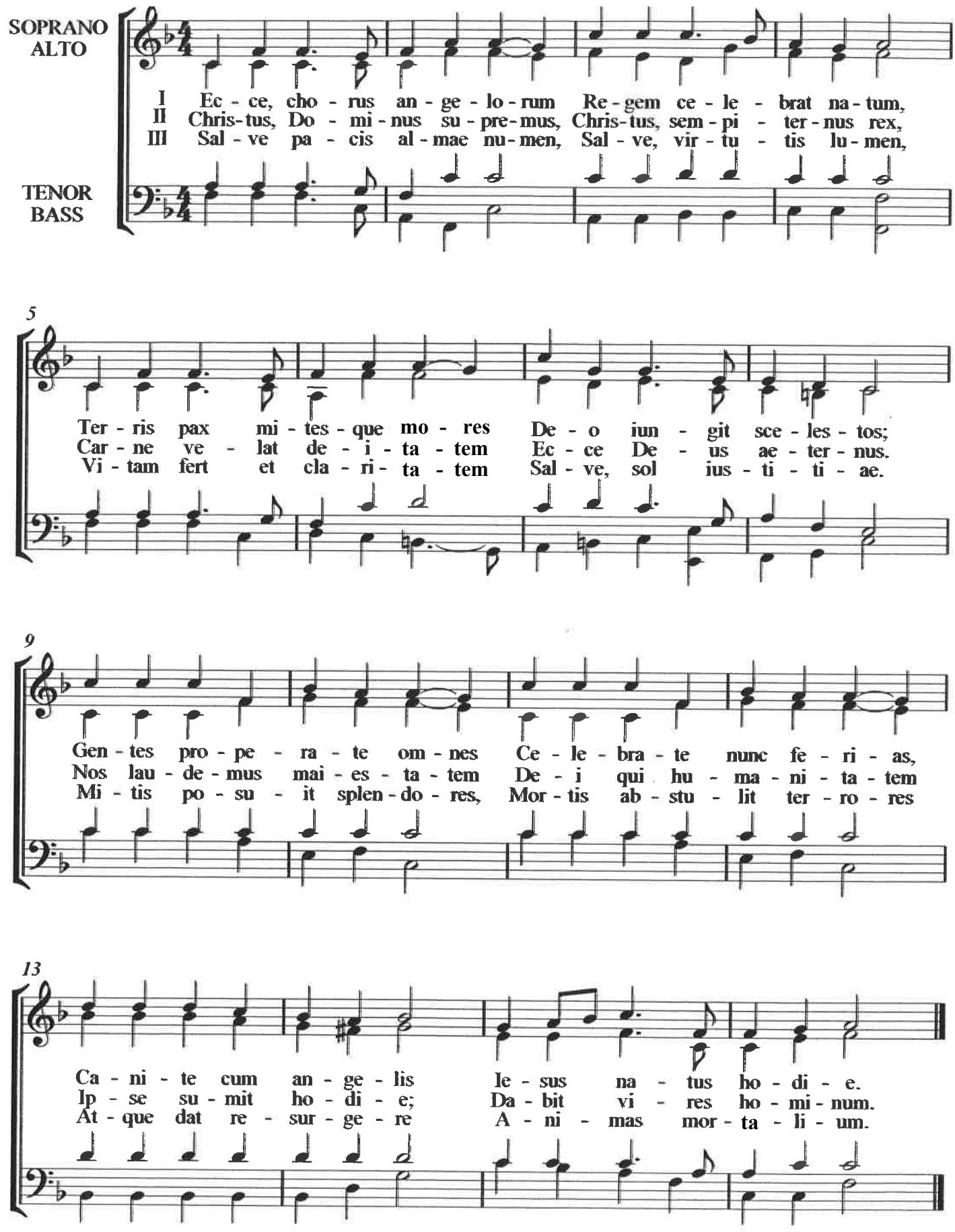
ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν ὃ γέγονεν. ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν…

ἦν τὸ φῶς τὸ ἀληθινὸν ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him. Without him was not anything made that has been made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it…

He was the true light that enlightens everyone coming into the world. He was in the world, and the world was made through him, and the world did not recognize him. He came to his own, and those who were his own did not receive him. But as many as received him, to them he gave the right to become God's children, to those who believe in his name: who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

XIV. ECCE CHORUS ANGELORUM



XV. APUD PETRUM VENERABILEM

Caelum, gaude, terra plaude,
nemo mutus sit a laude:
ad antiquam originem
redit homo per virginem.

Heaven, rejoice! Earth, rejoice!
let no one keep silent from praise:
to their ancient origin,
return the people, through a virgin.

Virgo Deum est enixa,
unde vetus perit rixa;
perit vetus discordia,
succedit pax et gloria.

The virgin gave birth to God
and so the old quarrel perishes:
perishes too the old discord,
peace and glory take their place.

Tunc de caeno surgit reus
cum in faeno iacet Deus;
tunc vile celat stabulum
caelestis escae pabulum.

Then from the mud a defender arises,
when in the hay God lies;
then the vile stable hides
the fodder of the divine meal.

Nutrit virgo creatorem
ex se factum redemptorem;
latet in pueritia
divina sapientia.

The virgin nurses the creator,
the redeemer, born of herself;
there hides in childishness
a divine wisdom.

Lac stillant matris ubera
lac fundunt nati viscera,
dum gratiae dulcedinem
per assumptum dat hominem.

Milk drips from the mother's breast,
milk streams from the son's flesh,
while he gives the sweetness
of grace by taking on human form.

Ergo dulci melodia
personemus, o Maria,
religiosis vocibus
et clamosis affectibus.

Therefore in sweet melody
let us sing out, Maria,
with pious voices
and loud emotions.

XVI. DUODECIM DIES NATALES

(Eunice Burr Couch, transl.)

Primo die festali amator mi misit
Perdricem in piro.
Secundo die festo amator mi misit
Duas columbas,
Perdricem in piro.
Tertio die festali amator mi misit
Tres Francogallinas,
Duas columbas,
Perdricem in piro.
Quarto die festali amator mi misit
Quattuor passerculas,
Tres Francogallinas,
Duas columbas,
Perdricem in piro.
Quinto die festali amator mi misit
Quinqu' auranulos,
Quattuor passerculas,
Tres Francogallinas,
Duas columbas,
Perdricem in piro.
Sexto die festali amator mi misit
Sex anseres parentes,
Quinqu' auranulos,
Quattuor passerculas,
Tres Francogallinas,
Duas columbas,
Perdricem in piro.
Septimo die festo amator mi misit
Septem cycnos natantes,
Sex anseres parentes,
Quinqu' auranulos,
Quattuor passerculas,
Tres Francogallinas,
Duas columbas,
Perdricem in piro.
Octavo die festo amator mi misit
Octo puellas mulgentes,
Septem cycnos natantes,
Sex anseres parentes,
Quinqu' auranulos,
Quattuor passerculas,
Tres Francogallinas,
Duas columbas,
Perdricem in piro.
Nono die festali amator mi misit
Novem dominas saltantes,
Octo puellas mulgentes,
Septem cycnos natantes,
Sex anseres parentes,
Quinqu' auranulos,
Quattuor passerculas,
Tres Francogallinas,
Duas columbas,
Perdricem in piro.
Decimo die festo amator mi misit
Decem dominos exsultantes,
Novem dominas saltantes,
Octo puellas mulgentes,
Septem cycnos natantes,
Sex anseres parentes,
Quinqu' auranulos,
Quattuor passerculas,
Tres Francogallinas,
Duas columbas,
Perdricem in piro.
Undecimo die festo amator mi misit
Undecim tibcenes inflantes,
Decem dominos exsultantes,
Novem dominas saltantes,
Octo puellas mulgentes,
Septem cycnos natantes,
Sex anseres parentes,
Quinqu' auranulos,
Quattuor passerculas,
Tres Francogallinas,
Duas columbas,
Perdricem in piro.
Duodecimo die festo amator mi misit
Duodecim tympanistas pulsantes,
Undecim tibicenes inflantes,
Decem dominos exsultantes,
Novem dominas saltantes,
Octo puellas mulgentes,
Septem cycnos natantes,
Sex anseres parentes,
Quinqu' auranulos,
Quattuor passerculas,
Tres Francogallinas,
Duas Columbas,
Perdricem in piro!

XVII. APUD LUCAM II

Factum est autem in diebus illis, exiit edictum a Caesare Augusto ut describeretur universus orbis. Haec descriptio prima facta est praeside Syriae Cyrino; et ibant omnes ut profiterentur singuli in suam civitatem.

Ascendit autem et Ioseph a Galilaea de civitate Nazareth in Iudaeam in civitatem David, quae vocatur Bethlehem, eo quod esset de domo et familia David, ut profiteretur cum Maria desponsata sibi uxore praegnante. Factum est autem, cum essent ibi, impleti sunt dies ut pareret. Et peperit filium suum primogenitum, et pannis eum involvit, et reclinavit eum in praesepio, quia non erat eis locus in diversorio.

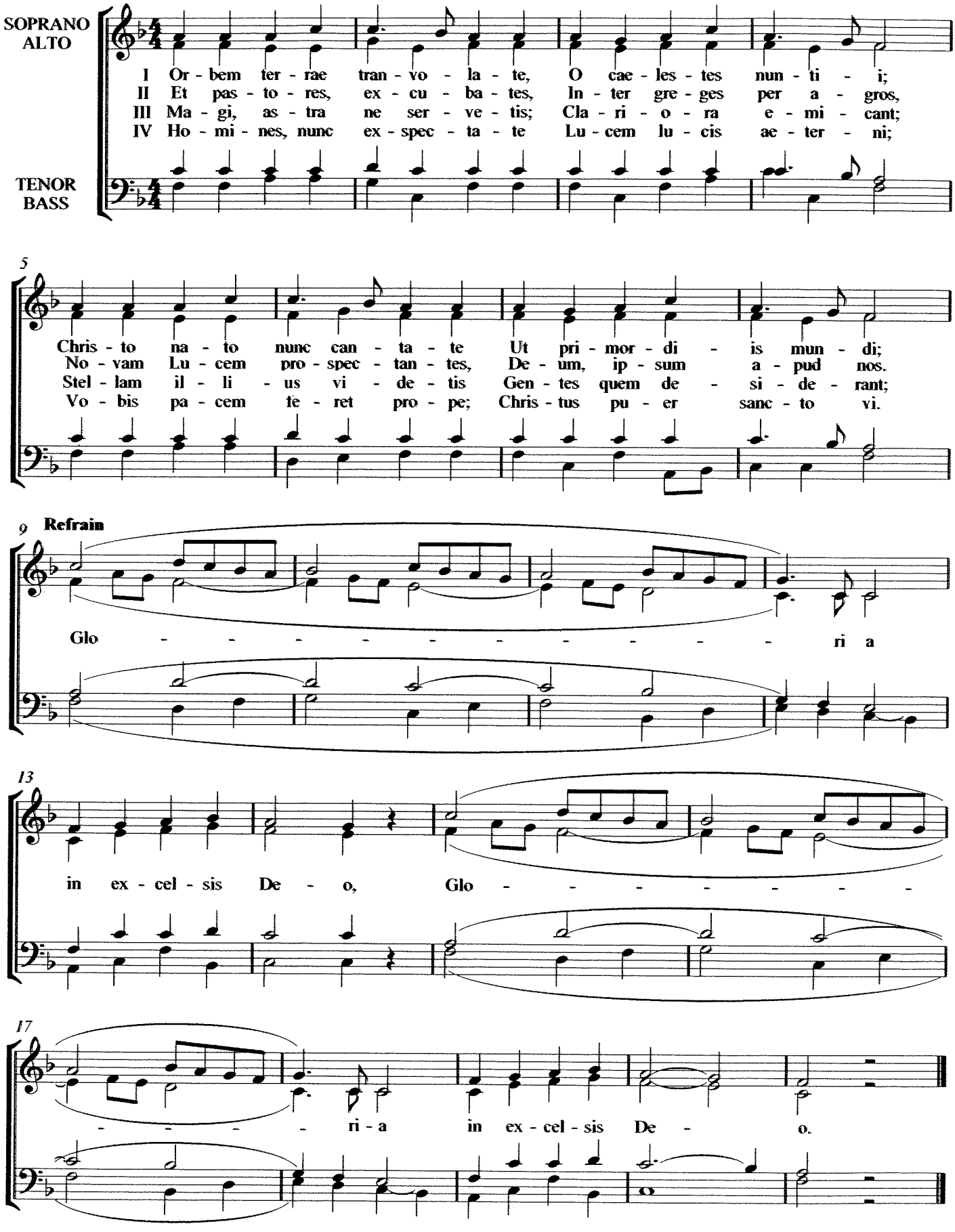
Et pastores erant in regione eadem vigilantes et custodientes vigilias noctis super gregem suum. Et ecce angelus Domini stetit iuxta illos, et claritas Dei circumfulsit illos, et timuerunt timore magno. Et dixit illis angelus: Nolite timere; ecce enim evangelizo vobis gaudium magnum quod erit omni populo; quia natus est vobis hodie Salvator, qui est Christus Dominus, in civitate David. Et hoc vobis signum: Invenietis infantem pannis involutum et positum in praesepio. Et subito facta est cum angelo multitudo militiae caelestis laudantium Deum et dicentium: Gloria in altissimis Deo, et in terra pax hominibus bonae voluntatis.

And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be registered. This was the first registration and was taken when Quirinius was governor of Syria. All went to their own towns to be registered.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, because he was descended from the house and family of David. He went to be registered with Mary, to whom he was engaged and who was expecting a child. While they were there, the time came for her to deliver her child. And she gave birth to her firstborn son and wrapped him in bands of cloth, and laid him in a manger, because there was no place for them in the inn.

In that region there were shepherds living in the fields, keeping watch over their flock by night. Then an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified. But the Angel said to them, "Do not be afraid; for see – I am bringing you good news of great joy for all the people: to you is born this day in the city of David a Savior, who is Christ the Lord. This will be a sign for you: you will find the child wrapped in bands of cloth and lying in a manger." And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, "Glory to God in the highest heaven and on earth peace among those whom he favors."

XVIII. ORBEM TERRAE TRANSVOLATE



XIX. APUD MATTHAEUM II

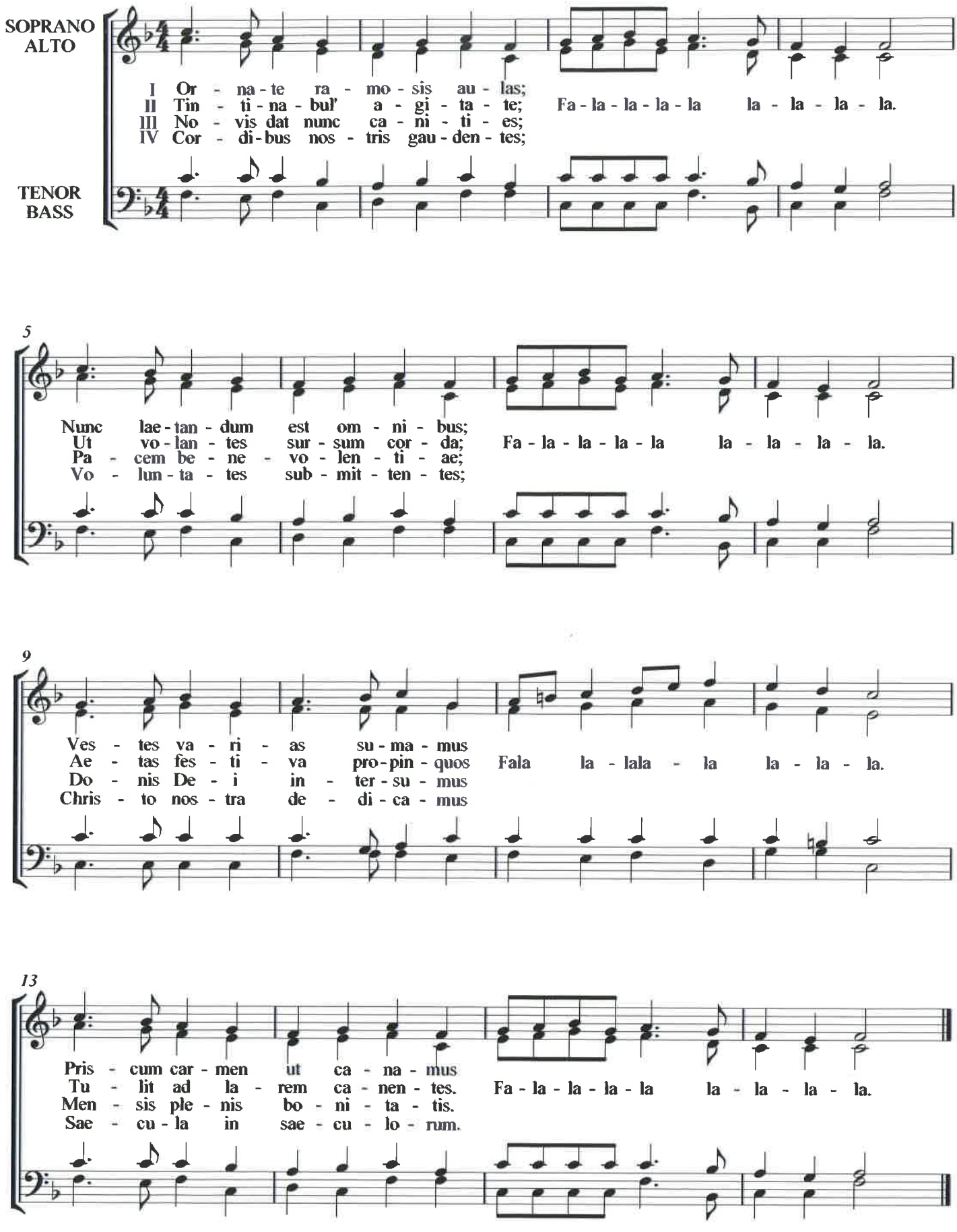
Cum ergo natus esset Iesus in Bethleem Iudaeae in diebus Herodis regis, ecce magi ab oriente venerunt Hierosolymam dicentes: Ubi est qui natus est rex Iudaeorum? vidimus enim stellam eius in oriente.
Et congregans omnes principes sacerdotum et scribas populi sciscitabatur ab eis ubi Christus nasceretur. At illi dixerunt ei, In Bethleem Iudaeae: sic enim scriptum est per prophetam.
Tunc Herodes mittens illos in Bethleem, dixit: Ite et interrogate diligenter de puero: et cum inveneritis renuntiate mihi, ut et ego veniens adorem eum. Qui cum audissent regem abierunt: et ecce stella quam viderant in oriente antecedebat eos, usque dum veniens staret supra ubi erat puer. Videntes autem stellam gavisi sunt gaudio magno valde: et intrantes domum invenerunt puerum cum Maria matre eius: et procidentes adoraverunt eum: et apertis thesauris suis obtulerunt ei munera, aurum, tus, et murram. Et responso accepto in somnis ne redirent ad Herodem, per aliam viam reversi sunt in regionem suam.

In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men from the East came to Jerusalem, asking, "Where is the child who has been born king of the Jews? We observed his star at its rising."

And calling together all the chief priests and scribes of the people, Herod inquired of them where the Messiah was to be born. And they told him, "In Bethlehem of Judea; for so it has been written by the prophet."

Then Herod sent them to Bethlehem, saying, "Go and search diligently for the child; and when you have found him, bring me word so that I may also go and pay him homage." When they had heard the king, they set out; and there, ahead of them, went the star that they had seen at its rising, until it stopped over the place where the child was. When they saw that the star had stopped, they were overwhelmed with joy. On entering the house, they saw the child with Mary his mother; and they knelt down and paid him homage. Then, opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh. And having been warned in a dream not to return to Herod, they left for their own country by another road.

XX. ORNATE RAMOSIS AULAS



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