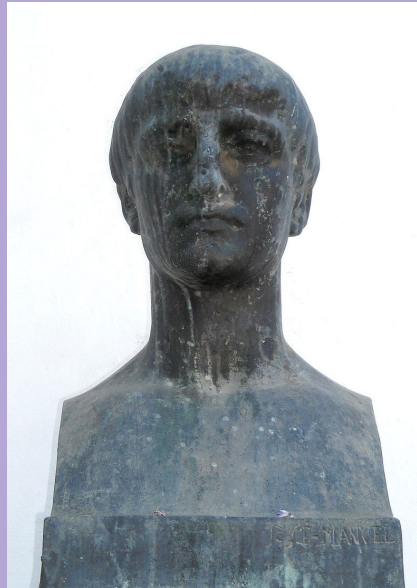# Liber XII, Capitulum III

Marcus Annaeus Lūcānus

plaudere / plausus, ūs

versibus ā Sīliō recitātīs, omnēs plaudunt. inter plausūs omnium, Marcus Annaeus Lūcānus tandem advenit.

nēmō animadvertit Lūcānum advēnisse dōnec ipse clāmet, "grātiās vōbīs agō, sodālēs! plausūs tantī sunt ut erubescam! <u>vōs mihi blandīminī</u> tantīs plausibus!"

Petrōnius citō rēspondet, "ah! Marce Annaee Lūcāne, mī amīce, advēnistī! Sīliō, nōn tibi, plaudimus. tē absente, Sīlius versīs suīs nōs dēlectābat. haud blandīmur tibi tam sērō advenientī. immo vērō, nōs oportet tē vituperāre. sī Catullus adessēt, tē quidem certē vituperāret!"

Lūcānus rēspondet, "immo, sī Nerō adesset, mē vituperāret. hoc prō certō habeō. nōbīs sodālibus, Nerō saepe mē ad cēnam invitābat *ad* carmina mea audie**nd**a et lauda**nd**a. nuper autem ā recitātiōne meā recessit *refrigera**nd**ī meī caus**ā**.*"

Petrōnius interpellat antequam Lūcānus Nerōnem vituperāre possit, "mī amīce, bonō animō sīs! Nērō longissimē abest. vērī amīcī adsunt. at vērus amīcus tamen per iocum vituperāre potest, <u>ut opīnor</u>! tū sērō advēnistī! mē oportet paulum tē vituperāre, nōnne?"

"rectē dīcis," Lūcānus rēspondet, "poenās dare dēbeō. ignoscite mihi, omnēs. mē sērō adveniente, iam quidem cēna quoque sērō adveniet.

"Petrōnī, licet tibi mē vituperāre, sed modo tam diū quam diū mē expectābātis."

"per spātium paucōrum versuum igitur," Petrōnius inquit, "tibi poenae **da**nd**ae** sunt. imperō ut tribus versibus nōbīs dīcās quā dē causā morātus sīs, <u>sīve</u> *scrībe**nd**ī* <u>seu</u> *lege**nd**ī* <u>causā</u>, <u>sīve</u> *dormie**nd**ī* <u>seu</u> *morā**nd**ī* ipsius <u>grātiā</u>."
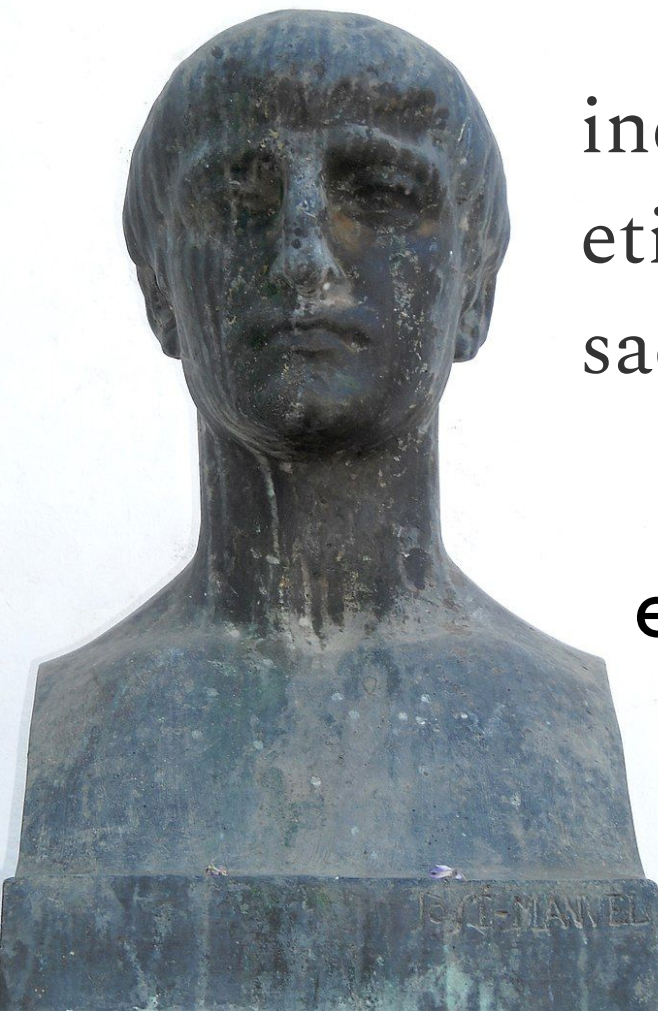
"morābar amōris causā," Lūcānus inquit. "optima causa est, nōnne? etiam Catullus intellegit amōrem saepe esse causam *morāndī*:

quamvīs candida mīliēs puella
euntem revocet, manūsque collō
ambās īniciēns roget morārī.

"optimē poenās dedistī, sodālis!" clāmat Sīlius, "tū nōn iam **vituperand**us es nōbīs. tū nunc **laudand**us es nōbīs. plaudite, omnēs!"

omnēs plaudunt magis etiam quam Sīliō plausērunt. Sīlius autem nōn animadvertit quia numquam invidiōsus est.
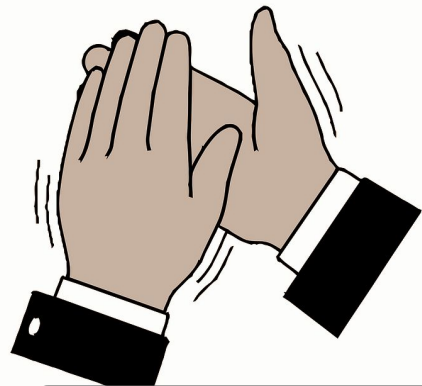
plaudere

"et matrimōnium tuum celebra**nd**um est!" addit Sīlius. "fēlīciter! ubi est venusta uxor tua?"

"māter uxōris meae infēlīciter vītam agit," rēspondet Lūcānus. "corpus eius magnō dolore dēbilitātum est. vix potest sē movēre. usque ad mensem proximum erat fortis fēmina quae maximē valēbat, sed nunc valdē dolet dēbilitāte grāvissimā. uxor mea parat iter facere ut curet mātrem, quae Neāpolī habitat."

"vestrum mē miseret, Lūcāne," Petrōnius dīcit deinde rogat, "velisne mē vocāre astrologum principis ut <u>Babyloniōs numerōs temptēs</u>?"

Lūcānus: "haud volō quaerere dē morte mātris uxōris meae! nefās est scīre quem fīnem Iuppiter dederit. sī astrologus dicat fīnem vītae eius brevī spatiō adventūrum esse, quid mē oporteat dīcere? illa magnō dolōre iam dēbilitāta est.
dolōrem patī potest quia spem habet. sī spem removeam, quōmodo dolōrem patī possit?"

Sīlius: "tēcum consentiō, Lūcāne. Quis vult scīre quando vel quōmodo moriātur? quam miser sim, sī audiam mē spatiō brevī mortem obitūrum esse! nolō scīre fīnem meum, quidquid erit."

Petrōnius: "vōbīscum dissentiō. volō scīre quō tempore mortem obeam. sī audiam longam vītam ā mē _actum īrī_, fēlīcissimus sim! tot cēnae, tot convīvia sint mihi! vērum sī audiam mē spatiō brevī moritūrum esse, vītam agam ūnō perpetuō convīviō! numquam iterum dormiam!"

Petrōnius, Lūcānus et Sīlius multum inter sē loquuntur dē rēbus futūrīs quaerendīs.

tandem Gnaeus clāmat, "vocā astrologum! volō quaerere quando cēnāre possimus!"

statim desistunt loquī trēs amīcī.

"ah!" Petrōnius clāmat. "sodālēs, dum loquimur, tempus fūgit! Gnaeus, tū es philosophus intellegens! omnēs, Gnaeus sapit*. sī vīvere volumus, cēna**nd**um est nōbīs! omnēs, sapiāmus, vīvāmus, cēnēmus…dum licet!"

*sapiens est

Verba Ūtilia

mihi blandīris	you flatter me	Slide 2
tū sērō advēnistī	you arrived late	Slide 3
ut opīnor	as I believe	Slide 5
sīve/seu...sīve/seu...	whether...or...	Slide 7

Try using these words in class!

Present Contrary to Fact Conditional

You have already been introduced to conditionals, or 'if...then…' statements. They begin with sī (if) or nīsī (if not, unless). When imperfect subjunctives appear in the conditional, it represents a hypothetical statement about something that would be happening in the present time if something else were the case, but it is not really true.

sī Catullus adessēt, tē quidem certē vituperāret!

If Catullus <u>were</u> present, he <u>would</u> certainly indeed be criticizing you!

Ablative Absolute

Most Ablatives Absolute feature a participle that matches a noun in the Ablative paired together. An Ablative Absolute can also be formed with two nouns. See the example below.

nōbīs sodālibus, Nerō saepe mē ad cēnam invitābat ad carmina mea audienda et laudanda.

With us as friends, Nero often used to invite me to dinner in order to hear and praise my songs.

When we were friends,…

While we were friends,...

Gerund of Purpose

You have already been introduced to one Gerund of Purpose:

ad + Accusative Gerund

There are a couple other options for expressing the Gerund of Purpose:

Genitive Gerund + *causā*
Genitive Gerund + *grātiā*

morābāris *scrībendī* causā?

Were you delaying for the purpose of writing?

Future Less Vivid Conditional

You have already been introduced to conditionals, or 'if...then…' statements. They begin with sī (if) or nīsī (if not, unless). When present subjunctives appear in the conditional, it represents a statement about something that might happen in the future if something else should happen, but the scenario is more a matter of imagination than a definite outcome or known phenomenon.

sī astrologus dic<u>at</u> fīnem vītae eius brevī spatiō adventūrum esse, quid mē oport<u>eat</u> dīcere?

If an astrologer <u>should</u> say that the end of her life will come in a brief span of time, what <u>would</u> it be fitting for me to say?

Future Passive Infinitive

The Future Passive Infinitive is a rarely used form of infinitive only seen in Indirect Statements for things about to be done.

It is formed from the 4th part of the verb, which always ends in *-um*, followed by *īrī*.

sī audiam longam vītam ā mē <u>actum īrī</u>, fēlīcissimus sim!

If I should hear that a long life <u>would be lived</u> by me, I would be very happy!

Quid significat **vītam agere**?

 This phrase is used to mean '**to spend one's life, go through life, conduct one's life.**'

 agere is paired with many different nouns to convey that some activity or process is being carried out. Here are some other examples:

grātiās agere - to give thanks

rem agere - to do one's business

vehiculum agere - to drive a vehicle

Quid significat **Babylōniōs numerōs temptāre**?

    This phrase means 'to test out the Babylonian numbers', in other words, to use astrology to determine future outcomes.

    Nero had several court astrologers during his reign who advised him on the outcome of events by tracking astrological events and using mathematical computations. This practice was made famous by the Babylonians, whose civilization flourished for centuries between the Tigris and Euphrates rivers, in what is now Syria and Iraq.

Click here to return to the story

Quid significat **nefās**?

    nefās, (opposite of *fās*) is an indeclinable adjective used to refer to things that are contrary to divine will or morally offensive. The Roman calendar to the right shows days of the week lettered A-H followed by various markings for days worth noting. You will see that several days in the second column (February) are marked with an N for *nefās*, meaning that they were ill-omened days on which official business should not be conducted.

Quid significat **mortem obīre**?

    This phrase means literally '**to go up against death**.' It was a common euphemism, or gentler phrase, to refer to someone dying.

    morī (**to die**) is a bit more matter of fact.

    perīre (**to perish, be destroyed**) suggests a more violent death.

Click here to return to the story

Suetonius, *Vīta Lūcānī*

Suetonius writes about how the relationship between Lucan and Nero went from good to bad.

Revocātus Athēnīs ā Nerōne cohortīque amīcōrum additus atque etiam quaestūrā honōrātus, nōn tamen permānsit in grātiā. Siquidem aegrē ferēns, recitante sē subitō ac nūllā nisi <u>refrīgerandī</u> suī causā indictō senātū recessisse neque verbīs adversus prīncipem neque factīs exstantibus post haec temperāvit.

Recalled from Athens by Nero and having been added to his cohort of friends and even honored with a position as treasurer, he did not however remain in his good graces. Since he was indeed taking it badly that when he was reciting Nero suddenly and with no cause except <u>to cool him down [i.e. make him less popular]</u> withdrew after declaring a senate meeting he after this tempered himself neither with his words against the emperor nor in his prominent acts.

Catullus, *Carmina* 35

In this poem Catullus is having difficulty getting a friend to come visit and suggests that perhaps his girlfriend is begging him not to leave. Fill in the blanks to complete the translation.

quamvīs candida mīliēs puella

euntem revocet, manūsque collō

ambās iniciēns roget morārī.

Although a dazzling ___ may call you back a ___ times as you are going, and throwing both ___ on your neck may ___ you to ___.

Image Sources

Marcus Annaeus Lucanus, matrimonium, Roman calendar, sick woman - Wikimedia Commons

clapping hands - pixabay

horoscope calendar - maxpixel

cena - flickr, Gandolf's Gallery

If you notice any errors or have feedback for the author, please fill out this form. Gratiās Maximās!