

Liber IX, Capitulum III

Medicus





māne Gnaeus et Fēlīx inveniunt Senecam in hortō
interiōre **ambulantem**. Gnaeus Senecam salūtat,
“salvē, domine. tē quaerēbāmus.”

Seneca hospitēs suōs salūtat, “ah! **inventus sum!**
ha! māne saepe mihi placet ambulāre inter arborēs,
dum omnia tacent, *avibus exceptīs*. ut valētis hodiē?
bene dormīvistis?”



“optimē dormīvimus, domine, grātiās tibi agō,”
Fēlix inquit. “animus meus est multō tranquillior
hodiē. haec villa animum ad tranquillitātem
confert.”



Seneca rēspōndet, “animus certē ad tranquillitātem conferrī potest, sed haec villa ipsa animum tuum ad tranquillitātem conferre nōn potest. timōrēs ab animō tuō nunc absunt. soror tua **inventā** est. ego invenīrī potuī. cibum habēs. nōnne Gnaeus tibi fābulam dē Midā narrāvit?”



“ita, intellegō quod dīcis,” Fēlix inquit, “sed certē pecūnia tua ad tranquillitātem confert.”

Seneca: “animus ad tranquillitātem pecūniā *conferri* nōn potest. sunt hominēs quibus est plūs pecūniae quam rēgibus atque etiam plūs potestātis, sed quibus est multō minus tranquillitātis quam tibi. melius est habēre bonum animum quam multum aurum.”

“et melius est canem habēre quam aurum,” addit Fēlix.

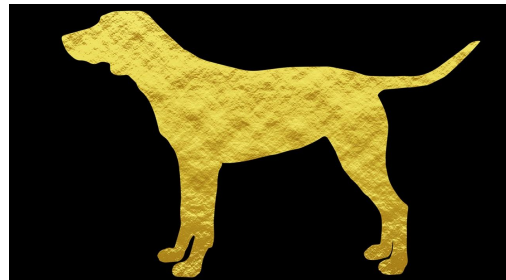
“quid dixistī dē cane?” rogat Seneca.

“melius erat Midae canem habēre quam aurum,” Fēlix iterat.

Seneca est **confūsus**. “erat canis Midae?”

Gnaeus explānat, “ego fābulae addidī canem in aurum **versum**.”

“a! bene **additum**, Gnaee!”





medicus

servus hortum intrat et dīcit,
“medicus adest, domine.”

hōc audītō, Seneca rēspondet,
“gaudeō medicum tandem adesse.
volō medicum ad hortum *dūcī*. dūc
eum ad nōs. dūc eum ad hortum.”



hortō intrātō, medicus Senecam
salūtat, “salvē, domine.”

Seneca medicum resalūtat,
“salvē. gaudeō tē adesse.”

medicus rogat, “quis est
vulnerātus? vel quis est aeger?”

Seneca rēpondet, “hic puer et
hic iuvenis **vulnerātī sunt**. aegrī
nōn sunt.”



“quid **vulnerātum** est?” medicus
rogat, ad Gnaeum **spectans**.

Seneca rēspōndet, “pedēs puerī
vulnerātī sunt.”

“quō diē pedēs **vulnerātī sunt**?”
medicus rogat, ad pedēs **spectans**.

Gnaeus rēspōndet, “alter abhinc
octo diēbus **vulnerātus** est et alter
herī **vulnerātus** est.”



“ergō **vulnerātī** **sunt** ex causīs **differentibus**?”
rogat medicus, adhūc pedēs **inspiciens**.
“ita. in sinistrum pedem cecidī, in raedam
ascendēns. dexter pēs **offensus** est imāgine lapideā
quae mōtū terrae cecidit.”

“Pompeiīsne?”

“ita, Pompeiīs.”

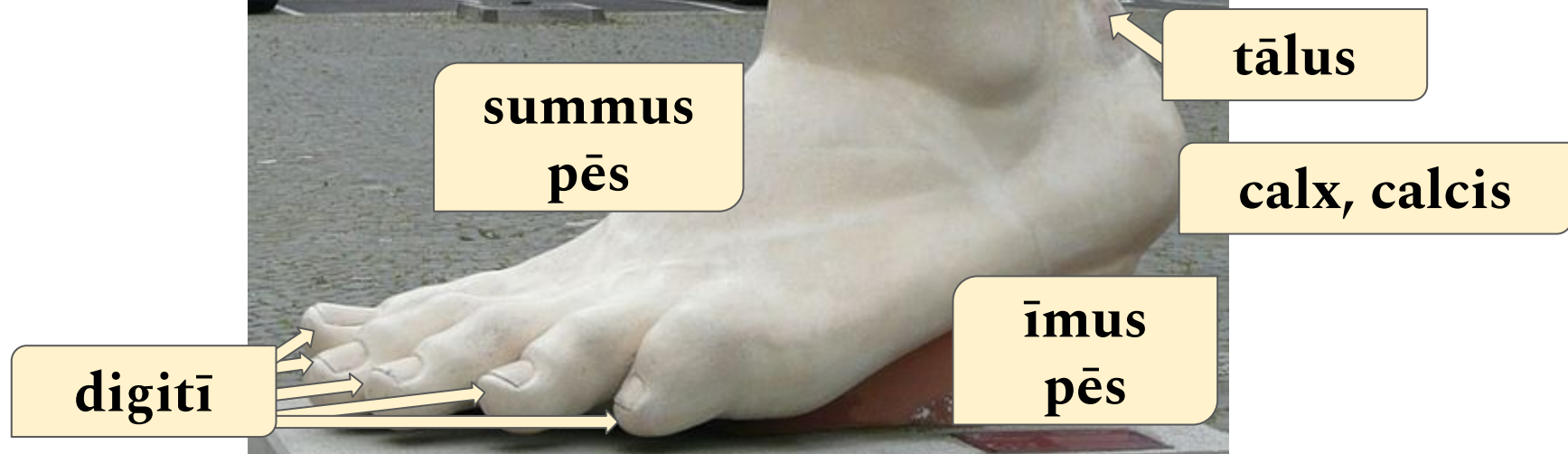
“dē illō horribilī mōtū

terrae multa audīvī. possuntne pedēs *movērī*?”

Gnaeus pedēs movet, “possunt *movērī*, sed nōn sine dolōre.”

“ergō nōn **fractī sunt**. partēs pedum tangam. dīc mihi sī dolōrem sentīs.”





digitīs tactīs, Gnaeus nihil dīcit.

calcibus tactīs, Gnaeus nihil dīcit.

dextrō talō tactō, Gnaeus nihil dīcit.

sinistrō talō tactō, Gnaeus dīcit, “paulum dolet.”

īmīs pedibus tactīs, Gnaeus nihil dīcit.



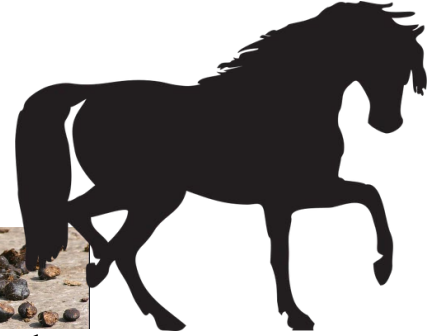
summō pede dextrō tactō, Gnaeus clāmat, “ēheu!
dolet! dolet! dolet! desiste! desiste! desiste! nōlō
summum pedem tangī! dolet!!!”

color
līvidus



allium

stercus
equī



“summus pēs est colōre līvidō quod valdē **contūsus** est.” medicus monet, “allium pedem ad colōrem redūcet. alter pēs nōn male **vulnerātus** est.”

“nōn igitur necesse est stercōrī equī in pedem *impōnī*?” Gnaeus rogat. “māter stercus equī in pedem impōnere semper vult. allium paulō melius olet quam stercus equī.”



pulvīnus

“melius est stercōrī equī *impōnī* in vulnera ā serpentibus *facta*,” medicus rēspondet.

medicus, ad Senecam *vertens*, dīcit, “necesse est puerō in lectō iacēre multōs diēs, *pulvīnō suppositō*, id est sub pedibus. magnī momentī est,” medicus monet.

**mantēle
madefactum**

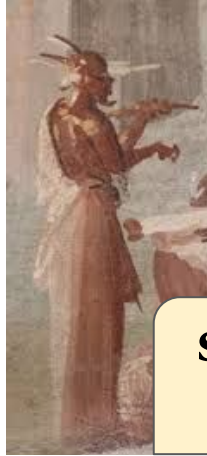


pulvīnus



“*pulvīnō suppositō*, id est sub pedibus, nōn *pulvīnō impositō*, id est nōn super pedēs,” Seneca affirmat.
“intellegō. bene monēs.”

“ter (III_x) vel quater (IV_x) per diem, in pedēs impōne mantēle **madefactum**, id est in aquā frīgidā **submersum**,” medicus monēre pergit.



sacerdōs
Īsidis



“Pompeiīs sacerdōs Īsidis amīcum meum
similiter monuit,” Fēlix inquit. “pēs eius, similiter
dolens, celeriter ab Īside *sanārī* poterat.”

“sacerdōs Īsidis? eratne sacerdōs Aegyptius?”
rogat medicus.



“ita, erat Aegyptius,”
rēspōndet Fēlix.

medicus magnō cum gaudiō
dīcit, “magister meus,
magister optimus, quoque erat
Aegyptius. omnēs nōs
medicōs in ludō glādiātōriō
docuit. magister meus ā
medicō Cleopātrae, rēgīnae
Aegyptiae ipsīus, **doctus erat.**”

“quam mīrum!” clāmat Fēlix.

“quid accīdit tibi?” medicus
rogat, ad Fēlicem **vertens**. “caput
tuum est **vulnerātum**.”



“abhinc tribus diēbus, caput meum **vulnerātum**
est. currēbam et, *rādīce arboris* **offensā**, ad terram
cecidī. saxum capite offendī.”

“quantus sanguis ē vulnere fluxit?”

“multus sanguis.” rēspondet
Seneca. “diū sine conscientiā erat.”



saxum



rēs mīrae

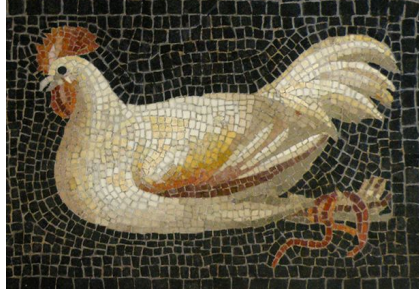


rēs cotīdiānae



“impōne mantēle acētō madefactum in vulnus bis
(II_x) vel ter (III_x) per diem, septem vel octo diēs.”

medicus pergit, “dum dormīs, quid in somniīs
saepe vidēs? vidēsne rēs mīrās, id est rēs quae in vītā
vidērī nōn possunt? an vidēs rēs cotīdiānās, id est rēs
quae in vītā *vidērī* possunt?”



Fēlix rēspondet, “prīmā nocte postquam **vulnerātus eram**, in somniīs meīs multās rēs mīrās vīdī...plūrimās rēs mīrās vīdī...rēs quae *dēscribī* nōn possunt. proximā nocte autem, in hāc villā **dormiēns**, rem cotīdiānissimam vīdī. Gnaeus pullum edēbat.”

Gnaeus clāmat, “nōn erat somnium, Fēlix!”



rēs mīrae



rēs cotīdiānae



medicus haec monet, “sī rēs cotīdiānae in
somniīs tuīs *vidērī* pergunt, potes vītam agere ut
solēbās, id est potes facere rēs quās semper facis.
at, sī rēs mīrās iterum vidēbis, nōn poteris vītam
agere ut solēbās sed necesse erit tibi in lectō manēre
et dormīre quam plūrimum.”



rēs mīrae



“bene monēs, domine,” Fēlix inquit. “grātiās tibi agō.”

Gnaeus Fēlicī dīcit, “sī rēs mīrās in somniīs vidēbis, Fēlix, tū mihi fābulās narrāre poteris, nōn ego tibi!”

“rectē dīcis, Gnaee,” rēspondet Fēlix. “at melius erit sī tū fābulās narrābis, nōn ego.”

Verba Ūtilia

bene monēs

you advise well, good advice

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abhinc...diēbus

... days ago

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per diem

each day

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quam plūrimum

as much as possible

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Try using these words in class!

Present Perfect

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The English language has a version of the perfect tense called the **Present Perfect** that the Romans did not distinguish when they used the perfect. In English we use the words “has” and “have” to express a past action that has an effect on the present (e.g. **He has injured** his foot so now he cannot walk.)

When you see a perfect verb in Latin think about whether there is a present consequence being stressed, as above, or whether it sounds better to think of it as just an action that happened in the past (**He injured** his foot when he was a child). Making these choices is what allows you to put some sophistication into your understanding of the text.

Go back to the text and consider which of the two translations below sounds better in the context of the story.

inventus sum!

I was found!

I have been found!

Passive Infinitives

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In this story you are now being introduced to passive infinitives. Compare the active and passive forms below.

mūtāre - to change

movēre - to move

dūcere - to lead

invenīre - to find

mūtārī - to be changed

movērī - to be moved

dūcī - to be led

invenīrī - to be found

Note the passive infinitive form of the irregular verb below.

animus certē ad tranquillitātem *conferrī* potest...

The soul is certainly able **to be brought** to tranquility...

Quis erat “Cleopātra”?

Cleopatra was the queen of Egypt during the end of the 1st century BC until she was conquered by Octavian, who would later be known as Augustus, the first emperor of Rome. So much has been written about her that it is hard to separate truth from fiction. This video tries to sort some of it out...



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Quid significat “*acētō madefactum*”?

acētō madefactum means “soaked with vinegar,” or literally “made wet with vinegar.” *maderfactum* is a Perfect Passive Participle made from the Perfect Passive Participle of *facere* (to make) and the adjective *madidus* (wet).

The Romans did not know about bacteria and germs but some *medicī* (doctors) and other healers in the ancient world did understand that wounds were less likely to become infected when certain things were applied like vinegar, wine or honey.

Roman medicine did have its fair share of odd cures, in addition to some practical ones. [Click to read a suggested cure for dog bites by Pliny the Elder](#)

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Quid significat “**vītam agere**”?

vītam agere is a phrase that means “to conduct life” in the sense of how or where one spends their time. In this story the doctor is telling Felix that he may not be able spend his time as he was accustomed to (*ut solēbat*) because of his head injury.

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Seneca, *Epistulae Mōrālēs ad Lucium* 55.8.1

**Sed non multum ad tranquillitatem locus
confert: animus est qui sibi commendet omnia.
Vidi ego in villa hilari et amoena maestos.**

*But a place does not lead much to tranquility: it is the soul which
makes everything pleasant for itself. I have seen sad men in a cheerful
and pleasant villa.*

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Pliny the Elder, *Naturalis Historia* 20.23.6

allium sugillata aut liventia ad colorem reducit

Garlic brings back bruises and black-and-blue marks to their color

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Pliny the Elder, *Naturalis Historia* 28.9

**virorum quoque capillus canis morsibus
medetur ex aceto et capitem vulneribus ex
oleo aut vino**

*Men's hair taken out of vinegar also heals the bites of a dog and
taken out of oil or wine heals head wounds*

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