

# NOTES ON THE TEXT OF LUCAN

*Resumen:* Explicación textual de varios pasajes de Lucano  
*Palabras clave:* Lucano. Crítica textual

*Abstract:* Several passages of Lucan are explained  
*Key words:* Lucan. Textual criticism

## I. 44-59

*Multum Roma tamen debet civilibus armis,*  
*Quod tibi res acta est, Te, cum statione peracta* 45  
*Astra petes serus, praelati regia caeli*  
*Excipiet gaudente polo; seu sceptrum tenere,*  
*Seu te flammigeros Phoebi conscendere currus,*  
*Telluremque nihil mutato sole timentem*  
*Ignem vago lustrare iuvet, tibi numine ab omni* 50  
*Cedetur, iurisque tui natura relinquet,*  
*Quis deus esse velis, ubi regnum ponere mundi.*  
*Sed neque in arctoo sedem tibi legeris orbe,*  
*Nec polus aversi calidus qua vergitur austri,*  
*Unde tuam videas obliquo sidere Romam.* 55  
*Aetheris immensi partem si presseris unam,*  
*Sentiet axis onus. Librati pondera caeli*  
*Orbe tene medio; pars aetheris illa sereni*  
*Tota vacet, nullaeque obstant a Caesare nubes.*

At I, line 33 ff. Lucan refers to Nero and to the wars which were fought by the Romans before he became emperor. The critics believe that lines 44 ff. refer to Caesar, but, as the context shows, better sense can be made of the transmitted text if we understand that lines 44-47 refer to Nero, who was given the name Caesar and adopted into the Julio-Claudian family. We should translate as follows:

«However, Rome owes much to the civil war, since the State (*res*<sup>1</sup>) has been governed (*acta*<sup>2</sup>) by you. When your office (*statione*<sup>3</sup>) is ended, and you seek the stars at last (*serus*), a palace (*regia*) of the very broad (*praelati*<sup>4</sup>) sky will welcome you.»

<sup>1</sup> Cf. Lewis And Short, *A Latin Dictionary*, s. v. *res* II, K, 2: «Sometimes simply *res*, the state.»

<sup>2</sup> Cf. Lewis And Short, *op. cit.*, s. v. *ago* II, A: «Spec., to guide, govern.»

<sup>3</sup> Cf. Lewis And Short, *op. cit.*, s. v. *statio* II, B, 2: «Transf., in gen., a station, office, position, in government, etc... *in hac statione*, i. e. the imperial office.»

<sup>4</sup> Cf. Lewis And Short, *op. cit.*, s. v. *prae* B, 3, b: «Enhancing the main idea... *praeclarus*, very celebrated.»

Lucan means that if the civil war had not been fought, Nero would not have become the emperor, since the Julio-Claudian family would not have taken over the rule of the state.

Lucan states, at line 52, that Nero will be able to decide which god he wishes to become, and where he wishes to place the «kingdom of an elegant person» (*regnum ponere mundi*<sup>5</sup>). Lucan is referring to the fact that Nero chose Petronius as his «arbiter of taste» (*elegantiae arbiter*). Lucan flatters Nero by describing him as an «elegant man» (*mundi*).

At lines 58-59 Lucan states that he hopes that Nero will inhabit a cloudless part of the sky. We should translate as follows:

«May all that part of the serene sky be at leisure (*vacet*<sup>6</sup>), and may no clouds obstruct (*obstent*) it due to Caesar (*a Caesare*).»

### I. 111-118

*Nam pignora iuncti* 111  
*Sanguinis et diro ferales omine taedas*  
*Abstulit ad manes Parcarum Iulia saeva*  
*Intercepta manu. Quod si tibi fata dedissent*  
*Maiores in luce moras, tu sola furentem* 115  
*Inde virum poterat atque hinc retinere parentem*  
*Armatasque manus excusso iungere ferro,*  
*Ut generos soceris mediae iunxere Sabinae.*

In this passage Lucan mentions the death of Julia in 54 B. C. Julia was the daughter of Caesar and the wife of Pompey. The context shows that at line 118 Lucan refers to Poppaea. Nero married Poppaea<sup>7</sup> Sabina in 62 A. D. Lucan states that Julia might have united Pompey and Caesar, just as «neutral (*mediae*<sup>8</sup>) Sabina (*Sabinae*<sup>9</sup>) united a son-in-law (*generos*, i. e. Nero) with his parents-in-law (*soceris*).»

We may therefore conclude that Lucan must have completed his poem at some time after the marriage of Nero<sup>10</sup> and Poppaea in 62 A. D.

### I. 436-440

*Pictones immunes subigunt sua rura; nec ultra*  
*Instabiles Turones circumsita castra coercent.*  
*In nebulis, Meduana, tuis marcere perosus*  
*Andus iam placida Ligeris recreatur ab unda.*  
*Inclita Caesareis Genabos dissolvitur alis.* 440

In these lines Lucan refers to Gaul. The critics regard them as spurious, but they are genuine: perfect sense can be made of lines 436-440 if we translate as follows:

<sup>5</sup> Cf. Lewis And Short, *op. cit.*, s. v. *mundus* B, 1: «As subst. : *mundus*, -i, m. (sc. *homo*), an elegant or nice person, Cic. *Fin.* 2, 8, 23.»

<sup>6</sup> Cf. Lewis And Short, *op. cit.*, s. v. *vacare* II, A: «To be free from labor... at leisure.»

<sup>7</sup> Cf. Tacitus, *Annals* 14, 58.

<sup>8</sup> Cf. Lewis And Short, *A Latin Dictionary*, s. v. *medius* I, B, 4: «Undetermined, undecided: *medios esse*, i. e.

*neutral*. «Cf. also my *Studies In The Text Of Propertius*, page 48.

<sup>9</sup> For the poetic plural cf. my note on 2. 425. Cf. also 2. 544 ff.

<sup>10</sup> Nero and Poppaea had a child: cf. *Veleia* 15, pages 391-392, 1998.

«The unstable men of Tours (*Turones*) no longer harass the neighbouring camps in your mists, Meduana<sup>11</sup>. The men of Anjou (*Andus*<sup>12</sup>), hating to be tired (*marcere perosus*), are now refreshed by the calm water of the Loire. Famous Orleans (*Genabos*<sup>13</sup>) is released from Caesar's divisions<sup>14</sup>. »

## I. 450-458

*Et vos barbaricos ritus moremque sinistrum* 450  
*Sacrorum, Dryadae, positis repetistis ab armis.*  
*Solis nosse deos et caeli numina vobis*  
*Aut solis nescire datum; nemora alta remotis*  
*Incolitis lucis; vobis auctoribus umbrae*  
*Non tacitas Erebi sedes Ditisque profundi* 455  
*Pallida regna petunt: regit idem spiritus artus*  
*Orbe alio; longae, canitis si cognita, vitae*  
*Mors media est.*

Lucan refers here to the Druids. Scholars are puzzled by these lines, but they make perfect sense:

the poet has employed adjectival *enallage*<sup>15</sup>. Thus he states that the Druids are «lonely» (*solis*), because they inhabit lonely groves, where they carry out their strange rituals. We should translate lines 452-3 as follows:

«It is granted to you lonely men (*solis... vobis*) to know, or not to know, the gods and the will of heaven (*deos et numina caeli*); you inhabit deep forests with remote groves. »

At line 454 ff. Lucan states that the Druids do not fear death because they believe in the transmigration of souls. Thus they think that they will return to earth after death, and live another life. We should translate lines 456-458 as follows: «if what you prophesy<sup>16</sup> is approved, the same breath rules their limbs in another cycle (*orbe alio*) of their long life (*longae... vitae*)». Lucan then adds that death is in the middle (*mors media est*). In other words, death<sup>17</sup> is said to separate the different cycles of a long existence. The soul is immortal and lives many lives.

## I. 584-591

*Haec propter placuit Tuscos de more vetusto*  
*Acciri vates. Quorum qui maximus aevo* 585  
*Arruns incoluit desertae moenia Lucae,*

<sup>11</sup> For the river Meduana cf. Forcellini, *Onomasticon*, s. v. The river is imagined to be covered in mist. Cf. Lewis And Short, *A Latin Dictionary*, s. v. *nebula* (1).

<sup>12</sup> For the employment of the poetic singular cf. my *Studies In The Text Of Propertius*, Athens 2002, page 141.

<sup>13</sup> For *Genabos* cf. Forcellini, *Onomasticon*, s. v. For the scansion of *Genabos* cf. Haskins, *Lucan*, page ci, where it is noted that at I, 689 Lucan scans *Pÿrenen*, but at 4, 83 he scans *Pÿrenaeae*.

<sup>14</sup> Caesar (*De Bello Gallico* 7, 4) mentions the *Pictones* together with the *Turones* and the *Andi*. The reader

will note that Lucan's words agree with what Caesar wrote about his conquest of Gaul.

<sup>15</sup> Cf. my *Studies In The Text Of Propertius*, page 164.

<sup>16</sup> Cf. Lewis And Short, *op. cit.*, s. v. *cano* II, C: «Since the responses of oracles were given in verse, to prophesy, foretell, predict.»

<sup>17</sup> According to Pindar, *Olymp.* 2. 56 ff., the souls of wicked men are punished in Hades for all the crimes which they have committed on earth. They then return to live another life on earth as kings, athletes and philosophers. The souls of good men, however, are not punished in Hades: cf. *Habis* 32, 2001, page 31 ff.

*Fulminis edoctus motus venasque calentes  
 Fibrarum et monitus errantis in aere pinnae,  
 Monstra iubet primum, quae nullo semine discors  
 Protulerat natura, rapi sterilique nefandos* 590  
*Ex utero fetus infaustis urere flammis.*

Lucan describes how Arruns was summoned from Etruria in order to explain some terrible portents. The words *nullo semine*, in line 589, puzzled scholars, but they are clear, and mean «for no reason<sup>18</sup>». We should translate as follows:

«First he orders that all monsters, which for no reason discordant nature had produced, should be seized and that they should burn in ill-omened flames the offspring from sterile wombs.»

In other words, Arruns ordered the destruction of the monstrous children which are mentioned at I. 561-563.

## 2. 424-426

*Sarnus et umbrosae Liris per regna Maricae  
 Vestinis impulsus aquis radensque Salerni  
 tesca Siler*

In this passage, which has presented problems to scholars, Lucan mentions various rivers. However, perfect sense can be made of the transmitted text if we translate as follows:

«The Sarnus and the Liris, driven by Vestinus (*Vestinis*<sup>19</sup>) through the shady kingdom of Marica, and the Siler which grazes (*radensque*) with its waters (*aquis*) the rugged places (*tesca*<sup>20</sup>) of Salernum.»

In other words, the river Siler is said to pass by the rugged country which lies in the region of Salernum.

In 53 A.D. a tunnel was built which linked the river Liris with the Fucine lake: cf. Tacitus, *Annals* 12, 55.

## 2. 663-668

*Cedit in immensum cassus labor: omnia pontus  
 Haurit saxa vorax montesque inmiscet harenis:  
 Ut maris Aeolii medias si celsus in undas* 665  
*Depellatur Eryx, nullae tamen aequore rupes  
 Emineant, vel si convolso vertice Gaurus  
 Decidat in fundum penitus stagnantis Averni.*

<sup>18</sup> Cf. Lewis And Short, *A Latin Dictionary*, s. v. *semen* II: «Trop., as in all languages, seed, i. e. origin, occasion, ground, cause.»

<sup>19</sup> I would like to suggest that Lucan is referring to Vestinus Atticus, who became consul in 65 A.D.: cf. Tacitus, *Annals* 15, 65 ff. For the poetic plural cf. my *Studies In The Text of Propertius*, page 142. Vestinus is said to have controlled the course of the river Liris.

<sup>20</sup> The reading *tesca* was preserved for us by Heinsius. It should be noted that Heinsius used manuscripts in order to correct the text of Propertius: cf. my *Studies In The Text Of Propertius*, page 166. For the fact that Heinsius had access to manuscripts now lost cf. G. Giangrande, *Orpheus* 24, 2003, page 357.

line 665 *Aeolii* Bentley: *Aegaei* MSS.

Lucan describes in these lines how Caesar filled the sea with rocks. The word *harenis* perplexes scholars: in reality, it presents no problem: *harenis*<sup>21</sup>, in line 664, means «lava». Lucan is referring to a volcanic eruption, during which Mount Eryx in Sicily is imagined to be cast into the Aeolian<sup>22</sup> sea.

We should translate lines 663-665 as follows:

«the greedy sea swallowed every rock and mingled in (*inmiscet*) cliffs. As if, together with lava (*harenis*), lofty Mount Eryx were thrown down into the midst of the waves of the Aeolian sea.»

## 2. 699-704

*Dux etiam votis hoc te, Fortuna, precatur,  
Quam retinere vetas, liceat sibi perdere saltem* 700  
*Italiam. Vix fata sinunt; nam murmure vasto  
Impulsum rostris sonuit mare, fluctuat unda,  
Totque carinarum permixtis aequora sulcis  
Eruta fervere litusque frementia pulsant.*

The reader will note that line 704 was inserted by Housman. It is, however, possible to make sense of the transmitted text. We should translate lines 702-703 as follows:

«and the waves (*unda*<sup>23</sup>), mixed with the wakes of so many ships, made the water undulate (*fluctuat*<sup>24</sup>... /...*aequora*).»

## 3. 188-189

*et nomine prisco  
Encheliae versi testantes funera Cadmi*

Lucan refers here to the fact that Cadmus was changed into a snake. I would like to suggest that the words *nomine*<sup>25</sup> *prisco*, which puzzle scholars, mean «ancient renown», and stress the fact that Cadmus' *transformation*<sup>26</sup> was well-known. We should translate as follows:

«and the *Encheliae*<sup>27</sup> testify, together with ancient renown (*nomine prisco*), to the death and transformation of Cadmus.»

<sup>21</sup> Cf. Lewis And Short, *A Latin Dictionary*, s. v. *harena* II, 5: «*Harena urens*, volcanic fire, lava.» Cf. also *Aetna* lines 199 and 207. Cf. lastly Ovid., *Met.* 5, 352 where Typhoeus is said to vomit forth lava (*harenas*).

<sup>22</sup> The reading *Aeolii* was preserved for us by Bentley. It should be noted that Bentley used manuscripts in order to correct the text of Ovid: cf. my article entitled «Textual And Interpretative problems In Ovid» (*Platon*, forthcoming).

<sup>23</sup> For the poetic singular cf. my *Studies In The Text Of Propertius*, page 141.

<sup>24</sup> The verb *fluctuat* has been used in a causative sense: cf. my note on 10, 322 where *canescit* means «makes

white». Cf. also Lewis And Short, *A Latin Dictionary*, s. v. *mano* I (β): «Act., to give out, shed, pour forth.»

<sup>25</sup> Cf. Lewis And Short, *A Latin Dictionary*, s. v. *nomen* II: «Trop. A. Name, fame, repute, reputation, renown.»

<sup>26</sup> Cf. my *New Chapters In Hellenistic Poetry* (Athens 1996), page 39. The *Encheliae* lived in Illyria, where Cadmus was said to have been turned into a snake.

<sup>27</sup> Duff, in his Loeb edition of Lucan, connects the name *Encheliae* with the Greek noun ἔγχελυς. However he must admit that ἔγχελυς is properly «an eel». Thus the name *Encheliae* cannot refer to the death and transformation of Cadmus into a snake.

## 4. 319-329

*O fortunati, fugiens quos barbarus hostis*  
*Fontibus inmixto stravit per rura veneno.* 320  
*Hos licet in fluvios sanie[m] tabemque ferarum,*  
*Pallida Dictaeis, Caesar, nascentia saxis*  
*Infundas aconita palam, Romana iuventus*  
*Non decepta bibet. Torrentur viscera flamma,*  
*Oraque sicca rigent squamosis aspera linguis;* 325  
*Iam marcent venae, nulloque umore rigatus*  
*Aeris alternos angustat pulmo meatus,*  
*Rescissoque nocent suspiria dura palato;*  
*Pandunt ora tamen nociturumque aera captant.*

line 329 *nociturum* Dorville: *nocturnum* MSS.

In line 323 there is a reference to aconite, which is said to grow on the rocks of Crete (*Dictaeis... nascentia saxis*). Lucan is alluding to the fact that aconite<sup>28</sup> was said to have grown on bare rocks, without the aid of any soil to grow in. Hence it obtained its name -i. e. «without dust or soil.»

In line 329 Dorville proposed the alteration *nociturumque*. I would like to point out, however, that the mss reading *nocturnumque* makes perfect sense. We should translate as follows:

«However, they open their mouths and long for (*captant*<sup>29</sup>) the nocturnal air (*nocturnumque aera*).»  
 The air of the night will be cooler and will bring dew<sup>30</sup>, which will provide moisture for the thirsty men.

## 7. 24-28

*Sic Romam Fortuna dedit. Ne rumpite somnos,*  
*Castrorum vigiles, nullas tuba verberet aures.* 25  
*Crastina dira quies et imagine maesta diurna*  
*Undique funestas acies feret, undique bellum.*  
*Unde pares somnos populis noctemque beatam?*

These lines refer to the dream that Pompey had before battle. Scholars have been puzzled by the meaning of line 28. I would like to suggest that we should translate as follows:

«Tomorrow his rest will be haunted and, saddened by visions of the day, it will bring (*feret*) nothing but the fatal field, nothing but war. Whence will it bring equal sleep (*pares somnos*<sup>31</sup>) due to the people (*populis*) and a happy night?»

Lucan is referring to the fact that before the battle of Pharsalia Pompey had a happy dream in which he imagined that he was applauded by the people of Rome: cf. Book 7, line 13.

## 8. 331-346

*«Sicine Thessalicae mentem fregere ruinae?*  
*Una dies mundi damnavit fata? secundum*

<sup>28</sup> Cf. my *Studies In The Poetry Of Nicander* (Amsterdam 1987), page 75.

<sup>29</sup> Cf. Lewis And Short, *A Latin Dictionary*, s. v. *capto* II: «Figuratively, A. In gen., to strive after, long for, desire earnestly.»

<sup>30</sup> Cf. Lucan 4, line 316 ff.

<sup>31</sup> Note the poetic plural: cf. my *Studies In The Text Of Propertius*, page 142.

*Emathiam lis tanta datur? iacet omne cruenti  
 Volneris auxilium? solos tibi, Magne, reliquit  
 Parthorum fortuna pedes? quid transfuga mundi, 335  
 Terrarum totos tractus caelumque perosus,  
 Aversosque polos alienaque sidera quaeris,  
 Chaldaeos culture focos et barbara sacra,  
 Parthorum famulus? quid causa obtenditur armis  
 Libertatis amor? miserum quid decipis orbem, 340  
 Si servire potes? te, quem Romana regentem  
 Horruit auditu, quem captos ducere reges  
 Vidit ab Hyrcanis, Indoque a litore, silvis,  
 Deiectum fatis, humilem fractumque videbit  
 Rex tolletque animos Latium vaesanus in orbem 345  
 Se simul et Romam Pompeio supplice mensus?*

line 345 *rex tolletque* Housman: *extollet* MSS.

These lines are spoken by Lentulus. The reader will note that Housman proposed the alteration *rex tolletque* in line 345.

Textual alteration is, however, not necessary. The subject of the verb *videbit*, in line 344, is the Parthian king, i. e. Arsaces. At line 335 Lucan has employed the poetic plural<sup>32</sup>. Thus the words *Parthorum... pedes* mean «the feet of the Parthian» (i. e. Arsaces). Similarly at line 339 the words *Parthorum famulus* mean «the slave of the Parthian», i. e. the slave of Arsaces. In other words, Pompey is said to fall at the feet of Arsaces and to be his slave (*famulus*).

We should translate lines 341-345 as follows:

«Will the man who heard your name and trembled when you ruled Rome, who saw you lead kings captive from the Hyrcanians and from the Indian shore, see you cast down by fate in a forest (*silvis*<sup>33</sup>), humble and broken? And will he raise (*extolletque*) his mad spirit against the Roman world, measuring himself against Rome with Pompey as his suppliant (*Pompeio supplice*)?»

## 9. 345-350

*Pars rarium maior regimen clavumque secuta est 345  
 Tuta fuga, nautasque loci sortita peritos  
 Torpentem Tritonos adit inlaesa paludem.  
 Hanc, ut fama, deus, quem toto litore pontus  
 Audit ventosa perflantem marmora concha,  
 Hanc et Pallas amat,*

In this passage Lucan mentions Triton. I would like to point out that *audit*<sup>34</sup>, in line 349, need not perplex scholars, and means «obeys». Triton<sup>35</sup> blew his shell in order to calm the sea or to rouse it. We should translate lines 348-350 as follows:

«This lake, as legend tells, is dear to the god whom the sea together with the whole shore obeys (*audit*) as he blows strongly (*perflantem*) over the sea (*marmora*) with his windy shell.»

<sup>32</sup> For the poetic plural cf. my *Studies In The Text Of Propertius*, page 142.

<sup>33</sup> Pompey hid in the forests of Thessaly after his defeat in battle: cf. Lucan 8, 1 ff.

<sup>34</sup> Cf. Lewis And Short, *A Latin Dictionary*, s. v. *audio* II, c: «To hear, listen to, to obey, heed.»

<sup>35</sup> Cf. Lewis And Short, *op. cit.*, s. v. *Triton* (1).



## 9. 368-373

*His igitur depulsa locis eiectaque classis  
 Syrtibus haud ultra Garamantidas attigit undas,  
 Sed duce Pompeio Libyae melioris in oris* 370  
*Mansit. At inpatiens virtus haerere Catonis  
 Audet in ignotas agmen committere gentes  
 Armorum fidens et terra cingere Syrtim.*

Duff noted in his Loeb edition that «the Garamantes lived in an oasis of the Sahara, far distant from the sea.» I would like to suggest that *classis*<sup>36</sup>, a word which has perplexed the commentators, means, in line 368, «the army». We should translate as follows:

«Thus the army (*classis*), driven from its course and cast forth from the Syrtes, did not reach the Garamantian waters<sup>37</sup> beyond, but with Pompey as leader it remained on the shore of the better part of Libya.»

## 9. 500-510

*Arent ora siti. Conspecta est parva maligna* 500  
*Unda procul vena, quam vix e pulvere miles  
 Corripit patulum galeae confudit in orbem  
 Porrexitque duci. Squalebant pulvere fauces  
 Cunctorum, minimumque tenens dux ipse liquoris  
 Invidiosus erat. «Mene» inquit «degener unum* 505  
*Miles in hac turba vacuum virtute putasti?  
 Usque adeo mollis primisque caloribus impar  
 Sum visus? quanto poena tu dignior ista es,  
 Qui populo sitiente bibas!» Sic concitus ira  
 Excussit galeam, suffecitque omnibus unda.* 510

Lucan describes how Cato was offered water by a soldier in Africa. The passage seems unclear to scholars. However, perfect sense can be made of lines 508-510 if we translate as follows:

«How much more deserving you are of your suffering (*poena*<sup>38</sup>) since you would drink while the people are thirsty!» So in anger he (i.e. Cato) discarded (*excussit*<sup>39</sup>) the helmet and the water was enough for everybody.

## 9. 590-593

*somni parcissimus ipse est;* 590  
*Ultimus haustor aquae, quam, tandem fonte reperto,  
 Indiga cogatur laticis spectare iuventus,  
 Stat, dum lixa bibat.*

<sup>36</sup> Cf. Lewis And Short, *A Latin Dictionary*, s. v. *classis* I, B: «In milit. lang., the whole body of the citizens called to arms, an army.»

<sup>37</sup> The word *undas* refers to the water present in the oasis. For *unda* = «water» cf. Lewis And Short, *A Latin Dictionary*, s. v.

<sup>38</sup> Cf. Lewis And Short, *A Latin Dictionary*, s. v. *poena* II: «Transf., hardship, torment, suffering, pain, etc.»

<sup>39</sup> Cf. Lewis And Short, *A Latin Dictionary*, s. v. *excussio* II, A: «In gen., to shake out or off, force away... discard.»



line 592 *spectare* Housman: *certare*, *potare* MSS.

In these lines Cato's virtues are described. The reader will note that Housman printed the alteration *spectare* in line 592. Textual alteration is, however, not necessary, since perfect sense is provided by the mss reading *potare*. We should translate as follows:

«When at last a spring was found, which the men who needed water were forced to make him drink (*cogatur... potare*<sup>40</sup>), he stood still while the camp-followers drank.»

## 9. 980-986

*O sacer et magnus vatum labor! omnia fato* 980  
*Eripis et populis donas mortalibus aevum.*  
*Invidia sacrae, Caesar, ne tangere fama;*  
*Nam, si quid Latiis fas est promittere Musis,*  
*Quantum Zmyrnaei durabunt vatis honores,*  
*Venturi me teque legent; Pharsalia nostra* 985  
*Vivet, et a nullo tenebris damnabimur aevo.*

Lucan states here that poetry confers immortality. Scholars take *Caesar* in line 982 to refer to Caesar, but the context shows otherwise, in the light of line I, 33 ff. Lucan addresses Nero as Caesar<sup>41</sup> and tells Nero not to be stung by envy of his fame, since his poem will make both Lucan and Nero immortal. We should translate lines 983-986 as follows:

«For if it is permitted for the Latin muses to promise anything, then as long as the fame of Smyrna's poet (i. e. Homer) endures, posterity will read about me and you. My Pharsalia (*Pharsalia nostra*) will live on.»

## 10. 114-123

*Nec summis crustata domus sectisque nitebat*  
*Marmoribus, stabatque sibi non segnis achates* 115  
*Purpureusque lapis, totaque effusus in aula*  
*Calcabatur onyx; hebenus Meroitica vastos*  
*Non operit postes, sed stat pro robore vili,*  
*Auxilium non forma domus. Ebur atria vestit,*  
*Et suffecta manu foribus testudinis Indae.* 120  
*Terga sedent, crebro maculas distincta zmaragdo.*  
*Fulget gemma toris, et iaspide fulva supellex*  
*Stat mensas onerans, variaque triclinia veste*

line 117 *Meroitica* Salmasius: *Mareotica* MSS.

line 123 Inserted by Housman

These lines describe Cleopatra's palace. In line 117 Lucan mentions «ebony from Meroe<sup>42</sup>» (*hebenus Meroitica*). The reader will note that the reading *Meroitica*<sup>43</sup> was preserved for us by

<sup>40</sup> Cf. Lewis And Short, *A Latin Dictionary*, s. v. *potō* 1, 2: «Causative (late Lat.), to give to drink, to cause to drink.» For the employment of causative verbs in Lucan cf. my notes on 2. 699 ff. and 10. 321 ff.

<sup>41</sup> Cf. my note on I. 33 ff. where I have explained that Lucan calls Nero *Caesar* because he belonged to the Julio-Claudian family.

<sup>42</sup> For Meroe cf. Lewis And Short, *A Latin Dictionary*, s. v. «a large and celebrated island of the Nile, in Ethiopia». For Ethiopian ebony cf. Gow's note on Theocritus' *Idyll* 15, line 123.

<sup>43</sup> Cf. *Myrtia* 16, 2001, page 103.

Salmasius. It should be noted that Salmasius used manuscripts in order to correct the text of the *Greek Anthology*.

At line 123 a line has been inserted by Housman. Textual alteration is, however, not necessary. The transmitted text makes perfect sense and should be translated as follows:

«Jewels glittered on the couches and the furniture (*suppelex*<sup>44</sup>) was yellow with jasper.»

#### 10. 321-326

*Cuncta fremunt undis, ac multo murmure montis  
Spumeus invitis canescit fluctibus amnis.  
Hinc, Abaton quam nostra vocat veneranda vetustas,  
†Terra potens† primos sentit percussa tumultus,  
Et scopuli, placuit fluvii quos dicere venas, 325  
Quod manifesta novi primum dant signa. tumoris.*

This passage refers to the Nile. Scholars have been puzzled by the meaning of line 324. Textual alteration is, however, not necessary. We should translate as follows:

«Everything roars with waves and with much murmuring of rocks (*ac multo murmure montis*<sup>45</sup>). The foaming river (i. e. the Nile) hereupon (*hinc*) makes white (*canescit*<sup>46</sup>) with its unwilling waves the island which (*quam*<sup>47</sup>) our humble tradition calls *Abatos*. The powerful earth (*terra potens*) is smitten and feels the first uproar.»

#### 10. 534-546

*Molis in exiguae spatio stipantibus armis,  
Dum parat in vacuas Martem transferre carinas, 535  
Dux Latius tota subitus formidine belli  
Cingitur: hinc densae praetexunt litora classes,  
Hinc tergo insultant pedites. Via nulla salutis,  
Non fuga, non virtus; vix spes quoque mortis honestae.  
Non acie fusa nec magnae stragis acervis. 540  
Vincendus tunc Caesar erat sed sanguine nullo.  
Captus sorte loci pendet; dubiusque timeret.  
Optaretne mori, respexit in agmine denso  
Scaevam perpetuae meritum iam nomina fama  
Ad campos, Epidamne, tuos, ubi solus apertis 545  
Obsedit muris calcantem moenia Magnum.*

In this passage Lucan describes how a group of soldiers attacked Caesar in Egypt. Lucan states that Caesar was wondering whether to fear death or to pray for it, when he saw Scaeva in the ranks.

<sup>44</sup> Note the ellipse of the *verbum substantivum*: cf. my *Studies In The Text Of Propertius*, page 92.

<sup>45</sup> Note the use of the poetic singular: cf. my *Studies in The Text Of Propertius*, page 141.

<sup>46</sup> Similarly the verb *nigro* can mean either «to be black» or «to make black»: cf. Lewis And Short, *A Latin Dictionary*, s. v.

<sup>47</sup> The island of *Abatos* («untrodden») was so called because it was sacred.

Scaeva was very loyal to Caesar and had fought bravely for him: cf. 6, 144 ff. It should be noted that Lucan has employed a pun based on the fact that *scaeva*<sup>48</sup> means «omen». When Caesar saw Scaeva in the ranks he knew that it was a good omen for him. He was going to be saved by his loyal soldier and would not die in Egypt.

HEATHER WHITE

<sup>48</sup> Cf. Lewis And Short, *A Latin Dictionary*, s. v. *scaeva*: «a sign or token in the sky... *an omen.*» For the employment of a similar pun cf. my *Studies In The Text Of Propertius*, page 81. Lucan ends his poem with a reference to the fact that Caesar was saved by a loyal soldier.

In this way he aimed to please Nero, who was a member of the Julio-Claudian family and who was himself called Caesar. Lucan implies that loyalty to Caesar (= Nero) will confer glory as it has on Scaeva.