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TITI LUCRETI CARI
DE RERUM NATURA
LIBRI SEX

WITH A TRANSLATION AND NOTES

BY

H. A. J. MUNRO M.A.
FELLOW OF TRINITY COLLEGE CAMBRIDGE

VOLUME II

CAMBRIDGE
DEIGHTON BELL AND CO
LONDON BELL AND DALDY
1864
391242

Cambridge:

PRINTED BY C. J. CLAY, M.A.
AT THE UNIVERSITY PRESS.
TO BENJAMIN HALL KENNEDY D. D.

HEADMASTER OF SHREWSBURY SCHOOL

THESE VOLUMES ARE DEDICATED

BY HIS FORMER PUPIL THE EDITOR
My dear Dr Kennedy,

On the completion of a work which has cost both thought and labour I gladly dedicate it to you, to whom indirectly it owes so much. Many years have passed since the days when I was among your earliest pupils at Shrewsbury; but the memory of the benefits then received from your instructions is as fresh as ever. A succession of scholars year after year from that time to this will bear testimony to the advantages which they have derived from your zeal skill and varied knowledge; and over and above all from that something higher which gave to what was taught life and meaning and interest: denn es musz von Herzen gehen, was auf Herzen wirken will.

The present edition claims as you will see to do something both for the criticism and for the explanation of the poem. After the masterly work of Lachmann you will think perhaps that too much space has been allotted to the former; but that portion of the book is intended partly to give the reader in a condensed shape the results of his labours, partly to add to and correct them where circumstances or design rendered them incomplete. The scandalous negligence with which Havercamp and Wakefield executed what they professed to undertake has made their editions worse than useless, as the reader who trusts to them is only betrayed and led into error. What Lachmann performed is known
to all who take an interest in such studies: from my first introduction readers will learn what opinion I entertain of his merits; they will also find that all which I have added to what he has done is with one insignificant exception derived from the original sources to which they refer. The manuscripts there cited were examined by myself; the editions and manuscript notes were open before me all the time I was at work. The large amount of critical material thus amassed I have endeavoured to put into as concise and compressed a form as possible; though much of this material needs perhaps to be recorded only once and might be greatly abridged if it has ever to appear again in a new shape.

The length of the explanatory notes calls I fancy for less excuse. This very year three centuries have elapsed since Lambinus published the first edition of his Lucretius; and from that day to this nothing new and systematical, nothing that displays pains and research has been done for the elucidation of our author. Transcendant as are the merits of that illustrious scholar, what was suited to 1564 can hardly satisfy the wants of 1864. No defence then is needed for the extent of this division of my commentary: if it were done over again, more would probably have to be added than taken away. It will not be so easy perhaps to excuse the translation. This however is really a part of the explanatory notes; and if it had been left undone, they must have been enlarged in many directions. Our author too unless I am mistaken will admit of being thus treated better than most; and the fashion of literal translations seems to be gaining ground in this country as well as in Germany and France.

To the advice and friendly assistance of my brother fellow Mr King, our highest authority in that branch of art, is due the likeness of the poet which appears on the titlepage. With K. O. Mueller, Emil Braun and other judges he is convinced that the original on a black agate represents our Lucretius. The style of
art and the finely formed letters of the name point to the late republic. Almost unknown then in other respects, in this he has been more fortunate even than Virgil, whose so-called portraits are all I am told late conventional and unreal.

Sincerely Yours

THE EDITOR

TRINITY COLLEGE, OCTOBER 1864.
LUCRETIUS.

NOTES I

ON THE FORMATION OF THE TEXT

Irv Lucretius had come down to us with a text as uninjured as that of Virgil and a few other ancient writers, he could scarcely have been reckoned among the most difficult Latin poets. Certainly he would have been more easy to explain than Virgil for instance or Horace; for he tells what he has to tell simply and directly, and among his poetical merits is not included that of leaving his readers to guess which of many possible meanings was the one he intended to convey. Fortune however has not dealt so kindly with him. Not that the great mass of his poem is not in a sound and satisfactory state: in this respect he is better off than many others; but owing to the way in which it has been handed down, his text has suffered in some portions irreparable loss. It is now universally admitted that every existing copy of the poem has come from one original, which has itself long disappeared.

Of existing manuscripts a fuller account will presently be given; let it suffice for the moment to say that the two which Lachmann has mainly followed and which every future editor must follow, are now in the library of Leyden. One is a folio written in the ninth century, the other a quarto certainly not later than the tenth. Large fragments of one, if not of two others, of the same age as the quarto and very closely resembling it are also still preserved, partly in Copenhagen, partly in Vienna. These manuscripts and at least one more must have lain for centuries in the monasteries of France or Germany, where it is to be presumed they found some readers, though few if any traces of them are to be met with in the voluminous literature of the middle ages. My friend the librarian of our university with his usual readiness to impart the results of his great reading sent me some time ago a reference to Honorius of Autun in the bibliotheca maxima patrum xx p. 1001, who is there made to quote 11888 in this way, *Ex insensilibus me credas sensile digni*; but the context proves that he meant to say *ne*, not *me*. Did this writer who flourished in the first half of the twelfth century take the line from the poem itself? Priscian inst. IV 27 cites it with
nasci instead of gigni. It would not appear then to be borrowed from him, unless the editor of the bibliothesca has thought fit tacitly to substitute gigni from Lucretius. I have glanced through the not very voluminous works of this father, but find no other allusion to our poet; nor is he once quoted by John of Salisbury the greatest classical scholar of that age. Years ago on reading through the highly finished poem of Joseph of Exeter de belló Trojano, who lived in the same century, I noticed several expressions which at the time struck me as Lucretian; but on further consideration this appeared to be more than doubtful.

In Italy he was even more completely unknown. A catalogue which Murator. antiq. iii p. 820 assigns to the tenth century, proves that the famous library of Bobbio contained at that time *librum Lucretii*. But before the fifteenth no Italian poet or writer shows any knowledge of him whatever. In the year 1414 the celebrated Poggio Bracciolini went as apostolic secretary to the council of Constance and remained on this side the Alps in different countries, Switzerland, Germany, France and England, until 1420. During these years he procured from various monasteries many most important Latin works hitherto totally unknown in Italy: see Melus’s preface to his life of Ambrosius Traversarius p. xxxi, folio. Among these was a manuscript of Lucretius, obtained apparently from some German monastery either by him or his companion Bartholomew of Montepulciano in 1417 as his letters seem to indicate, and transmitted the same year to his intimate friend the Florentine Niccolò Niccoli, a most zealous scholar and patron of the revived classical studies. This manuscript which Poggio wrongly supposed to be only a part of the poem, has itself disappeared, but was the parent of every copy written during the 15th century, that is to say of every one now extant with the exception of those specified above; it must have very closely resembled the Leyden folio. *Et te, Lucreti, longo post tempore tandem Civibus et patriae, reddit habere suae* says Landinus in his poem in praise of Poggio. Niccoli having such a treasure in his hands was in no hurry to part with it. We find Poggio writing to him many years after to remind him that he had kept his Lucretius twelve years. Soon after it is ‘you have had Lucretius now for fourteen years; I want to read him, but cannot get him; do you wish to keep him another ten years?’ Then he tries what coaxing will do: ‘if you will send Lucretius, I shall be very much obliged; and promise not to keep the book more than a single month’. Much as Niccoli loved Poggio, he loved still more to have the sole possession of a newly discovered Latin poet, and I doubt whether Poggio saw his Lucretius at all events before his return from Rome to Florence in 1434. Niccoli died in 1437 and left behind him a manuscript written by his own hand and now in the Laurentian library, the truest representative of Poggio’s lost original, as is abundantly proved by the critical notes of the present edition. Between this date and that of the earliest printed editions a knowledge of the poem was diffused through Italy by many incorrect copies. Eight of these, including Niccoli’s, are preserved in the Laurentian library, all of which I have examined, two with care, as being of no small importance for the text; six are in the Vatican, all seen by me as long ago as the autumn of
1849. Of the copies in England I have had in my hands at least seven; one of these belonging to our Cambridge library has been open before me the whole time I was writing my critical notes. In the imperial library of Paris I have cast my eye over several unimportant copies. Those manuscripts which have been of any importance in forming the text will be more fully spoken of, after the printed editions have been discussed.

The editio princeps, of which only three copies are known, was printed about 1473 by Ferandus of Brescia. It is the only one of the early editions which I do not possess; I have had to trust therefore to the very unskillful collation of Gerard at the end of the Glasgow edition of Wakefield. As it was printed from a manuscript a good deal corrected, but yet inferior to such emended copies as the Cambridge ms. for instance or that which I call Flor. 31, it is of little importance in the history of the text; of far less than the two next editions, since they by accident came to be the foundation of the vulgate. The former of these was published by Paulus Fridenperger at Verona in 1486, "die vigesimo octavo septembri calen. octobris." It was printed from a ms. closely resembling the one written by Niccoli, as may be seen by the most cursory inspection of my critical notes. It is therefore very rude and inaccurate, but being less interpolated than the editio princeps or the majority of existing mss. it represents the archetype more faithfully than these do, though there is hardly a line without some monstrous blunder. The next edition was published in Venice "per thecordin串联e de ragazonibus de asula dictum bresanum" 4 September 1495. From some elegiac verses at the end one C. Lyceius would appear to be its editor, if editor he can be called; for it exactly reproduces for the most part the Verona edition even in the minutest points of its perverse punctuation. There are however throughout the poem not a few differences in the two editions some of little, others of greater importance; for example iv 125—191 (190) are wanting in the Verona, but not in the Venice. The reason why I dwell on this fact will appear presently.

In December 1500 Aldus published his first edition of our poem, the first systematic endeavour to make it intelligible throughout. The editor was Hieronymus Avancius of Verona, who dates his dedication "Kalendis Martii, M.D.", old style I presume, and really therefore 1500: an interval of twenty-two months between the two dates would not be easy to understand. Avancius is known by other works also, especially the Aldine edition of Catullus. A slight inspection will show that he took either the Verona or the Venice edition, upon which to form his text; a more careful examination will prove that it must have been the latter. Our critical notes will furnish many other instances; let me here only mention that in iii 904 he and Ven. have "torpedine" for "cuppedine," while Ver. reads "turpudine; 1011 he takes from Ven. its remarkable reading "eugenias," which Luchmann adopts and wrongly assigns to Marullus; Ver. follows the Leyden and all other known mss. in reading "esetos;" 1015 he and Ven. have the absurd reading "numola" for "luella," where Ver. has the equally unmeaning "biela." Ven. therefore is the "ante impressus" spoken of by Aldus. Avancius' preface shews that for
his day he was a good and well-read Latin scholar, and had studied Priscian Nonius and Macrobius for the illustration of his author. Aldus in his prefatory letter to Albertus Pius confirms this, and says that he knew Lucretius by heart, 'ut digitos unguesque sus'. Avancius in his preface asserts much the same; and the few critical remarks he there inserts, show that this was true at least to a certain extent. At the same time he admits with a seeming candour that owing to the immense difficulty of the work he has left much for others to do. Much indeed he has left undone; and it would have been a herculean task for one man fully to correct the desperately corrupt Venice edition, especially in those days when there were but few extraneous aids and the art of systematic criticism was yet in its infancy, two generations having yet to elapse, before it reached its full growth in the hands of the illustrious school of French critics. What he has done however is very great and entitles him to high praise, if it is indeed his own. But this shall be considered presently. The next edition is that of the well-known scholar Ioannes Baptista Pius, published 1511 'cal. Maii' in his native Bologna. Lucretius' text is embedded in an enormous commentary which displays amid much cumbrous learning no slight acquaintance with the Latin poets, several of which he edited before and after his Lucretius. He thus describes what he has done: 'contulimus non sine aerumnis vigiliisque diutinis codicem veneti Hermolai: et Pomponi romani: codicemque non omnino malum: qui servatur Mantuae in bibliotheca quadam suburbana: qui fuit viri non indocti gentis clarissimae Sycriorum. non defuit Philippi Beroaldi praecceptoris quondam mei: nunc collegae: impressum quidem: sed tamen perpense examinatum. Codri quoque grammatici Bononiensis: cuius copia mihi per Bartholomeum Blanchinum virum eloquentissimi facta est: Marullique poetae industria mira castigationum non defuit exemplar Severo Monaco Placentino grace latineque perdocto musarum athleta non gravatim offerente'. He makes no mention at all of the man to whom he was most indebted, Avancius; for his text is a reprint of the first Aldine, with however not a few changes of words or phrases, often for the better, often for the worse, either inserted in the text or proposed in the notes, and derived it may be presumed in many cases from one or other of the sources just mentioned. But strange to say when he makes a change in the text, the lemma of his note nearly always contains not this reading, but that of Avancius as if he had meant it to stand: thus 9 he rightly reads diffuso lumine; but his lemma has diffuso numine with Avancius, which the latter however corrects at the end of his Catullus: and he adds 'sunt qui legunt lumine'. 15 for capta he wrongly inserts in the text quodque; but his lemma has capta, and his note rightly explains the construction, and makes no mention of quodque. 34 his text properly has Reicit, his lemma Refficit after Avancius; 35 his text wrongly gives suspirans, the lemma suspiciens; and so throughout the poem. This very singular circumstance I explain in this way: he was living at Rome when his edition was printed and seems to have sent the text and commentary separately; for the bookseller prints at the end a long page of errors with this notice prefixed, 'Hieronymus Platonicius Bononiensis bibliopola ad lectorem. contuli Pii exemplar cum edito Lucretio: labeculasque pauculas notavi
INTRODUCTION

cet.' Pius' edition was reprinted by Ascencius in 1514 with not a few changes in text, some of them taken from the notes.

The next edition must be ever memorable in the history of Lucretius, that published by Philip Giunta "anno salutia m.d.xii mense martio'. Whether this means 1513 new style I cannot tell; but I know that he dates a Gellius and a Romualdi vita as published in January 1513, 'Leone pont. max. christianam R. P. moderante' and 'Leonis X anno primo'. Now Leo X only became pope in March of that year; so that here he must be speaking of 1514; and in Florence at all events this mode of dating seems to have been in common use. The editor was Petrus Candidus who, great and important as the corrections are which he has introduced, has yet used a copy of the first Aldine upon which to make them, though he has never mentioned the name of Avancius. It seems to have been the practice of those times to take at least whatever was printed without acknowledgment: thus Giunta regularly made booty of Aldus, Aldus of Giunta in turn. What is said in the present case is grounded on a close inspection of the two volumes. Candidus, where he does not designedly leave him, follows Avancius in the minutest points of spelling and punctuation. The latter for instance says in his preface that 'veteres imitatur repeturam, itemst, necessas' and the like: Candidus in his preface that 'in tam culto, tam nitido, tam undeunque castigato poeta' he will not admit archaisms like volgum, volnere; or nullast, haudquaquamst and the like. And so in his text while rejecting Avancius' palefactast, volnere etc, he keeps his frugiferentis rapaciss and a thousand such forms which have no authority in their favour, while those which he discards, have much. Lachmann always so hard upon Avancius says 'huius ineptissimam scribendi rationem Eichstadius studiose imitatus est', but has not a word of blame for Candidus.

But whence has the latter got his many and brilliant corrections? for few or none appear to come from himself. He says in his address to Thomas Sotherinus that what he did was to collate all the retuta exemplaria that were in Florence and to expunge what was condemned by the obel of Pontanus and Marullus, 'praestantissimorum aetate nostrae vatum'. He alludes of course to John Iovianus Pontanus and his friend and pupil Michael Marullus, after Politian among the first scholars and Latin poets of the most flourishing period of Florentine learning, the latter half of the fifteenth century: 'Marullo ed il Pontan' have the honour to be mentioned together by Ariosto in the Orlando xxxvii 8. But Candidus goes on afterwards to speak only of Marullus 'cuius in hoc opere censuram potissimum secuti sumus'; and in a note at the end he says that in changing the order of verses here and in most other places he has followed the arrangement of Marullus. To Marullus therefore everything which is peculiar to the Juntine has usually been assigned, whether in the way of praise, or of blame as by Victorius and by Joseph Scaliger who inherited among many other of his father's antipathies his dislike to Marullus. But Lachmann has gone much farther than this, and has given to him not only by oversight, as will be seen in notes 1, much that belongs to older authorities; but everything that first appeared in Avancius' edition as well, calling the latter 'fur im.
probus' and other opprobrious names. That he got much assistance from the labours of Marullus is certain; but by ascribing to the latter everything that is in the Juntine, in some respects more in others less credit is given to him than he deserves. As I can throw some light on this interesting question, I will examine it at some length here and in various parts of notes I.

The scholar poet and soldier, Michael Tarchaniota Marullus Constantinopolitanus, as he calls himself in the editions of his poems printed during his life, appears from this title and his epitaph in San Domenico at Ancona, where he and so many of his ancestors are buried, as well as from the epithet Bizantius given to him by his friend Petrus Crinitus, to have been born in Constantinople. As he can hardly have passed middle life when he perished in the river Cecina near Volterra April the 10th 1500, he must have been a mere child when on the capture of his native city he was brought to Italy, probably to Ancona. He must have received his training however in Florence, and he found a Maecenas in Lorenzo de' Medici. Though he never printed anything on Lucretius, his manuscript emendations appear to have been well known during his life, and a copy of the poet to have been found on him at his death: 'ex miseranda illa in mediis Cecinae undis Latinarum musarum factura cladeque insigni unus est Lucretius receptus' says Candidus in his preface; and his friend Petrus Crinitus in his de honesta disciplina xv 4, published in 1504, but mostly written it would seem before Marullus death, after well refuting an alteration of his which shall presently be referred to, adds 'quae ab eius quoque sectoribus recepta sunt pro verissimis'. This intense love of Lucretius he seems only to have conceived in the latter years of his life. Candidus, whose preface full of feeling shews that he greatly loved Marullus and deeply deplored his untimely end, strives to make the most of what he did: he says 'Lucretianae adeo veneris per omnem aetatem studiosus fuit, ut cet.' But this must be an exaggeration: the first edition of his poems, published without a date, containing only two books of epigrams, shews so far as I can see no trace of any acquaintance with Lucretius. Catullus is chiefly imitated in the elegiacs, and next to him Tibullus and Horace. Six pages from the beginning there is a poor poem of eight lines 'de poetis Latinis' [sic], in which he says that Tibullus Maro Terence Horace Catullus each in his kind are the only good Latin poets: *Hoc si quis inter caeteros ponet vates, Onoret quam honoret verius.* In December 1497, scarcely therefore more than two years before his death, he published at Florence a much enlarged edition. A third and fourth book of epigrams are added: in these too I find no trace of Lucretius. Then follow four books of hymni naturales. In these, especially such as are written in heroics, the strain is 'of a higher mood', and we meet with frequent imitations of Lucretius, even in the lyrics, as *Opibusque late pollens tuis* which recalls *Ipsa suis pollens opibus.* But in these heroics it is to be noticed that the rhythm is Virgilian, not in any respect Lucretian even where he closely follows the latter's language, as in the hymn to earth: *Ante repentina caeli quam territut haustu Vagiat aetheriam in lucem novus editus infans. Cum proiectus humi nudus*
INTRODUCTION

iacet, indignus, excors Auxilius, infirmusque pedum infirmusque palati. Then imitating at once and contradicting Lucretius ut accusst, Oui tantum in vita restet cet. he goes on Atque uno non tantum infelix, quod sua damna Non capitis et quantum superat perfere laborum. This the last poem published in his lifetime is full from beginning to end of Lucretian phraseology. In this edition too he inserts two new verses in the poem ‘de poetis Latinis’ spoken of above, Nature magni versibus Lucretii Lepore musaeo illitii, the best in the poem and recalling musaeo contingens cuncta lepore. Crinitus l. l. xxiii 7 quotes this poem and mentions a conversation he had with Marullus in which ‘factum est iudicium nuper a nostro Marullo de poetis Latinis egregie perfectum et prudente’, and Ovid and other poets are blamed; and then it is added ‘itaque legendi quidem sunt omnes inquit [Marullus]; sed hi maxime probandi pro suo quisque gener, Tibullus Horatius Catullus et in comedia Terentius. Vergilius vero et Lucretium ediscendos asserebat’. Let what has just been said be at once applied to a striking interpolation. After 1 15 the Juntine first inserted the v. Illecbrisque tuis omnis natura animantum, which long kept its place in the common editions. Lachmann of course attributes it to Marullus, as do most editors. Lambinus says of it ‘neque eum Nangerius neque Pontanus labuerunt. Marullus unus vir doctus ex auctoritate veteris cuinidam codicis, quemadmodum mihi religioso asseveravit Donatus Ianottus, nobis eum restituit. amicus quidam meus ingenio et doctrina praestantissimus putat esse ab ipso Marullo factum cet.’ What his authority is for that which he says of Pontanus I do not know, but Nangerius editor of the Aldine of 1515 properly omits the line, though he in general minutely copies the Juntine. Now this line is written by the hand of Angelo Politian in the margin of a manuscript which belonged to him and forms xxxv 29 of the Laurentian library. Politian died in September 1494, when Marullus could hardly yet have done much for Lucretius; and besides this as he had been long the deadly enemy of Politian, it is not likely the latter would have inserted in his manuscript one of his verses. I conclude therefore that it is Politian’s own; and as Candidus says in his preface that he collated all the ‘vetusta exemplaria’ in Florence, he could not have neglected this manuscript which was then in the famous conventual library of San Marco. I conclude therefore that Candidus’ taking it from the margin of Politian’s ms. is the right explanation of Ianottus’ assertion that Marullus got it from an ancient codex. It is quite possible indeed that Marullus copied it himself from this ms. which passed to San Marco immediately after Politian’s decease, and thus robbed him of his verse after death, as he had robbed him of his bride during life. Nangerius has in his first page another variation from the Juntine, but that a perverse one: in 17 he reads Adventusque tuo and joins it with what follows. This corruption I believe to proceed from Marullus; for his hymn to the sun contains a passage which evidently comes from Lucretius: Cum primum tepidi sub tempora versus iuxi Avra suum terris genitalem exsuscitavit auctum: Adventusque dei gemmantia prata colorat: At pecudum genus omnem viget, genus omne virorum Percolui teneras anni dulcedine mentes. I can shew in other cases that Marullus corrupted Lucretius, where he has not been followed
by Avancius or Candidus: vi 650—653 are quite correctly given by Avancius, and in his learned preface he says with reference to 652 Nec tota pars cet. ‘totus prima brevi, quia quoti redditoris est.’ Crinitus l. xv 4 quotes 650 651 rightly, and adds ‘qua in re grammaticorum nobis auctoritas patrocinatur, quando et centesimus et millesimus probe dicitur: partem multissimam inquit Nonius nove positum est a Lucretio pro minima, ne quis forte paulo incutitus atque audacius a veteribus decedat. quae a me vel ob eam rationem sunt adnotata, quomiam Marullus Bizantius actate nostra, vir aliqui diligens, paulo improbius delere haec et alia pro ingenio subdere tentavit; quae ab eius quoque sectatoribus recepta sunt pro verissimis’. Candidus gives these two verses rightly and says in note at end of Junt. ‘citatur Nonio locus’; he has got this clearly from Crinitus, who in the same chapter correctly quotes and illustrates 1 640 Quamde gravis cet. which the Italian mss. and editions had corrupted: this too Candidus took from him; for Marullus appears to have read Quam gravior Graecos iuter as does Pius in his notes, and Gryphius of Lyons. Again vi 332 Avancius rightly gives per vors viarium, Candidus perversely after Marullus per operta: see his note. But fifty instances like the last might be quoted. Candidus has also missed some of the best of Marullus’ conjectures: see for instance notes 1 to i 1013 where I have got from the margin of one of the Florentine mss. perhaps the most brilliant example of his critical acumen. Then again unless I greatly err I have shewn in my notes that Gifarius in preparing his edition had before him a copy of the Venice ed. of 1495, lent to him by the zealous scholar Sambucus, as he testifies both in his preface to Sambucus and in his address to the reader. In the former he says ‘exemplum Lucretii ad nos dedisti, non illud quidem calamo exaratum, sed ita vetustum et idoneum, ut vicem optimi manuscripti fuerit, siquidem in eo vidi omnium paene mendorum origines, quae magnam partem a Michaeli Marullo, cuius immutationes in eo descripserat erant omnes, primum parta, mox admiserunt Florentini cet.’ in the address he speaks of the ‘Sambuci liber quem ipsius Marulli manu adnotatum, magno pretio vir ille praestantisissim paravit’. Why then Lachmann p. 6 should write ‘neque enim facile Gifanio credere possum Marulli ipsius manu annotatum fuisses exemplar impressum quod se ab Ioanne Sambuco utendum accepsisse scribit’ I cannot comprehend. Gifarius was a dishonest plagiarist, but at the same time a most astute man. Why should he tell a gratuitous falsehood which Sambucus would at once detect? He was writing only two generations after Marullus’ death; and even if Sambucus gave his money for what was not the handwriting of Marullus, it was at least a genuine copy of his notes. But notes I furnish abundant proof of what I say: see for instance those to 1 806 ii 9 v 44 and especially iii 944: I could give fifty other examples, if it were necessary. It appears then that Avancius got from Marullus much which the Juntine does not record, and on the other hand that Candidus took from Avancius without acknowledgment much that Lachmann and others assign to Marullus. Candidus, as I have said above, formed his text on a copy of the first Aldine: in doing this he must have had before him another edition with the ms. notes of Marullus, perhaps the very one which he tells us was
found on him at his death. If now all that is common to the first Aldine and the Juntine comes from Marullus, as Lachmann maintains, surely Candidus must have been struck with this coincidence, and would have recorded it against Avancius, the editor of the great rival publisher. Yet Avancius did borrow largely, very largely from Marullus especially in the case of interpolated verses made by the latter. How is this to be explained? Evidently even before his death, Marullus' labours on Lucretius were known; and probably there was more than one copy of these, the one not always agreeing with the other. On this point compare notes 1 to i 551—628, where Candidus makes some verse transpositions of verses, on the authority of Marullus he says in his note at the end; but the learned annotator of one of the Laurentian ms. states that some put 551—564 after 576, and adds 'verum Marullo parum referre videtur quomodo legatur'. This annotator and Avancius Pius Candidus Gifanius can hardly all have had the same copy; perhaps all were different. Avancius then may have had his notes in the very copy of Ven. on which he formed his text; he may have hardly known to whom they belonged; and may have looked on them as public property which he might make use of without acknowledgment according to the practice of the time; for neither Pius nor Candidus acknowledges in his turn what he got from Avancius; nor does Nage- rius the editor of Ald. 2 say a syllable of Candidus whose edition he copied with few variations.

But Lachmann to iii 98 cites in proof of his charge that Avancius was a dishonest plagiarist three interpolated verses which doubtless were composed by Marullus and are corruptly given in Ald. 1. In notes 1 to iii 98 I have attempted to shew from Gifanius that Marullus probably wrote putarit, and that Avancius intended to read the same: Avancius was probably as good a Latin scholar as Marullus, if less versed in Lucretius. In the line inserted after iv 102 multae for multas may be an error of the printer or an oversight of Avancius. In that inserted after iv 532 there can be little doubt that he purposely wrote auta, imagining that oris was a plural. The correcting of texts was then in its infancy, and Avancius had so grievous a task before him in making sense out of the monstrously corrupted Venice edition, that much must in fairness be excused: we cannot tell what were the exact relations between him and Aldus and his printers. At the end of his Catullus published two years later he has taken occasion to give four pages of Lucretian criticism, in which he has proposed many excellent alterations of his former text, though I do not find that any editor before me has noticed these which are very important for his reputation: see notes 1 to iv 422 and many other passages. The inference then I draw from all this is that both Avancius and Marullus did much for Lucretius, Marullus doubtless more than Avancius; that much which is peculiar to the Juntine is not from Marullus, and much of what Marullus did, is not in the Juntine. Between them they vastly improved a grievously corrupt text; and though they introduced many perversities, we ought in simple justice to take into consideration only what is good. In my notes for obvious reasons, when Ald. 1 and Junt. agree in a reading, I mention both; when a reading is peculiar to Ald. 1, I assign it to Avancius by name;
NOTE

A brief summary of the text: 

The text discusses the improvement in the text 

and mentions the changes made by scholar Andrew 

and others. It also highlights the importance of the 

work and the acknowledgment of the contributions of earlier scholars. 

The text concludes by noting the significance of the work and the contributions of each scholar.
complished one tenth of what Lambinus succeeded in doing. Lachmann accuses him of strange levity and rashness. But it must be remembered that in a short life he got through an amazing amount of work in conformity with the wants of his age. He only gave two years and a half to his brilliant edition of the whole of Cicero; and probably did not spend many more months on his Lucretius than Lachmann spent years. Nor was it possible in that age even for a Lambinus to apprehend the true relation of the ms. of Lucretius to one another. His copious explanatory and illustrative commentary however calls for unqualified valedictory, and has remained down to the present day the great original storehouse, from which all have borrowed who have done anything of value for the elucidation of their author. Scaliger says 'Lambinus avoit fort peu de livres': if so, he made good use of them, as his reading is as vast as it is accurate, and its results are given in a style of unsurpassed clearness and beauty. His notes observe the mean between too much and too little: he himself calls them brief, while his thankless countrymen, thinking however more perhaps of his Horace than his Lucretius, have made ambit and lambiner classical terms to express what is diffuse and tedious. A second and much smaller edition with only a few pages of notes, but with many variations from the first, was published in 1565.

Scarceley could this first edition have issued from the press, when the well-known scholar and jurisconsult Obertus Gifianius of Buren began with systematical and unprincipled cunning to pillage it and convert it to his own purposes. His Lucretius was printed by Plantin of Antwerp in 1566 as stated at the end, though of two copies before me the title-page of one has on it 1566, the other 1565, which is the date of his own address to Sambucus, and of the two privilegia at the end; for the march 1564 of the first must be old style, as it is later than the February 1565 of the second. He brought nothing new to his task, except the ms. notes of Marullius in the old Venice ed. fully spoken of above; for the emendations and readings of Antonius Goldingamus homo Angius, which he speaks of in his preface, and the vetere libri and the like which occur throughout his book are mere blinds to conceal his thefts from Lambinus. The way in which he contrives at once to bestow empty praise on this scholar and yet to extenuate his merits and put him as a commentator of Lucretius on the same level with other learned men, Turensus for instance, is a marvel of astuteness. In the preface to his third ed. Lambinus states the truth with great terseness: 'omnia fere quae in eo Lucretio recta sunt, mea sunt; quae tamen iste ut silentio praetermittit aut maligne landat aut sibi impudenter arrogat'. Yet so great was the skill with which all this was done that he deceived many and was thought to be a worthy rival of Lambinus. Contrary to what many believe, the age loved brief notes; and his were brief, the other's copious. Even the great critic of that generation Joseph Scaliger, who well knew the character of Gifianus and accused him of gross deceit towards himself, says 'Gifianus est docte, son Lucreci est très-bon'. Lambinus however knew the truth, and his wrath was as signal as the provocation. In 1570 he brought out a third edition greatly improved and enlarged; much of the additional matter however consists in invectives against the aggressor. In a long preface
of great power and beauty of style he states his wrongs. There and throughout his commentary the whole Latin language, rich in that department, is ransacked for terms of scorn and contumely. The same charges are repeated in a thousand different shapes with curious copiousness and variety of expression. Gifianus with consistent cunning attempted no public reply to all this. Many years afterwards, when Lambinus had long been dead, a new edition of the other's book was brought out at Leyden in 1595, in which many additions are made to the brief notes, but not a word is said of the charges brought against him by Lambinus. He was rewarded for his reticence, and for a century or more opinion was divided as to whether he or Lambinus did more for Lucretius. In private he corresponded with the cankered and unhappy Muretus; the two exchanged futile charges of dishonesty against the dead critic, who was far too genuine a scholar to be capable of being a plagiarist. Lachmann so stern with Avancius has nothing to say of this much more flagitious case: 'qui quo iure' he observes 'aut Lambinum aut alios compilasse dictus estet non quaesivi'. Gifianus had no business whatever to edit a poet: he was without poetical taste and grossly ignorant of metre.

For a century after Lambinus nothing was done for Lucretius: the common editions followed either Lambinus or Gifianus. In 1658 the singular labours of Gassendi were given to the world. Deeply versed in the works of the fathers and the philosophy of all ages down to the latest discoveries of Descartes he devoted himself with the zeal of a disciple to the dogmas of Epicurus. The two first of his huge folios are given to this philosophy, and a large portion of them to the exposition of Lucretius. Much that is curious may be gathered from them, and I have perused them with attention; but to say the truth I have not found much to my purpose in them. The author was utterly devoid of the critical faculty, and all that is of value in him on this head is borrowed from Lambinus; as well as the most useful of his illustrations: his corrections of the text are without exception worthless. In the 17th century several distinguished scholars, Salmasius J. F. Gronovius Nic. Heinsius Isaac Vossius, turned their attention to Lucretius; but their labours were only desultory. Of the ms. notes by the two last which are in my possession I will speak afterwards. In 1662 Tanaquillus Faber or Tanneguy Lefèbvre published at Saumur a text of Lucretius followed by emendationes and notulae. He was a clever but vain man, who seemed to think such work rather beneath him; he takes care however to inform his reader that he spent but little time or pains on it, and had only Lambinus and Gifianus before him, though he owed nothing to either. The truth is that without Lambinus he could not have advanced a step: clever man that he is, he affords a good proof how grievously Latin scholarship had deteriorated in France during the century between him and Lambinus. Of Pareus Nardius Fayus nothing need be said.

Had Bentley in 1689 or 1690 succeeded in his efforts to obtain for the Bodleian Isaac Vossius' famous library, he might have anticipated what Lachmann did by a century and a half. As he was at that very time working hard at Lucretius, if he had once got into his hands the
two ms. now at Leyden, he would at a glance have seen their importance and would scarcely have failed to complete the edition which he was then meditating. The great knowledge of Epicurus' system which he displayed two years later in his Boyle lectures and his zeal for the recently published principia of Newton would have aided him in expounding the tenets of the poet. This however was not to be; but his marginal notes published in the Glasgow edition of Wakefield prove what he could have done, if he had gone on with his design. I cannot doubt that Lucretius would have suited him better than Horace, and have offered a fairer field for the exercise of his critical divination.

In 1695 there came from the Oxford press a Lucretius edited not by Bentley, but by Thomas Creech fellow of All Souls, a man of sound sense and good taste, but to judge from his book of somewhat arrogant and supercilious temper. The text is nearly always a reproduction of one or other of the editions of Lambinus: such criticism indeed he seems in his preface to look upon as beneath him. His notes are in most cases mere abridgements of those of Lambinus or copied from Faber, and his illustrations are usually borrowed from the former. All this he does as if it were a matter of course, not thinking it necessary either to avow or conceal his obligations. His interpretatio is his own: how far it is of assistance to a student must depend upon what he seeks for in it. His Lucretius however owing to the clearness and brevity of the notes has continued to be the popular one from that time to the present.

The worthy London bookseller Jacob Tonson published in 1712 a finely printed text with various readings at the end collected from many quarters with a good deal of trouble, some of value, most quite worthless. This I chiefly mention on account of what follows. In 1725 Sigebert Havercamp professor at Leyden gave to the world his variorum edition in two huge volumes. Though his reputation has never been great, my readers will hardly perhaps be prepared for what I am going to say. As Professor in Leyden he had the full use of the two Vossian ms. there, the main foundation of a genuine text: how did he use this advantage, which in profession he makes so much of? The chief feature of his edition is a vast and cumbrous apparatus of various readings, derived from about thirty-one sources professedly distinct. Of these thirty-one twenty-two are simply the various readings of the London edition just mentioned which Havercamp has taken and tumbled into his own without changing the notation. Most of these are of the most futile nature, taken from worthless editions which reprint or ignorantly depart from those of Giunta Aldus Lambinus or Gifanius, such as that of Pareus Gryphius Fayus Nardius and the French translator the Baron de Coutures: the more worthless the authority, the more fully it seems to be given. There are also some collations of the ms. of Vossius and that in the Bodleian which it did the London bookseller credit to get together. The nine remaining authorities are these: a certain Basil edition of 1531, its marginal readings, a collation of the Verona edition of 1487, also jottings in its margin from three unknown ms., a second collation of the Bodleian, and lastly the two all-important Leyden ms. The two last are the only authorities he has collated himself. How has he pr
formed this task! he has not noted one reading in six; the most important variations he usually omits; and the readings he gives are as often wrong as right. That which he has borrowed from others and tumbled in a lump into his edition is for the most part as worthless as the scribblings of a schoolboy. So incredibly careless is he, that the Vossian collations which he borrows from Tonson are or should be those of his Leyden mss.; see note 1 to v 471 for a glaring instance of a false reading which he slavishly copies from Tonson and ascribes to his Leyden quarto. Nay more the Bn of the London edition and his own X are one and the same Bodleian ms.; so that we have this ludicrous result, that the same mss. are cited side by side as independent authorities. His various readings are therefore not only cumbrously inane, but are a snare and delusion, and have led astray those who like Wakefield have trusted to them. Thus in his hands the two unrivalled Leyden mss. have been worse than useless. What he does himself is always worse done than what he borrows from others, poor as that generally is: he has collated none of the old editions except the Verona, and that was done for him, and better done than he would have done it for himself. Nor are his explanatory notes much better: he has heaped together in a crude mass those of the chief editors; but except in the case of Virgil and Horace and one or two others of the best known poets, indexes to which are in everybody's hands, he has not even supplied the references to Lambinus' learned notes who from the circumstances of his age could not himself furnish them; nay in one case he has given Lambinus' own words as those of Cicero. In his two bulky volumes there is not one week's genuine work beyond what scissors and paste could do: seldom has performance fallen so far short of profession and opportunity.

There is nothing to detain us between Havercamp and Wakefield who in 1796 and 1797 gave his three volumes to the world, rivaling the other's in magnitude. Yet the work, such as it is, is his own, and is not a mere slothful compilation from others. Gilbert Wakefield possessed one quality which a critic can ill dispense with, that of despising any amount of authority which did not rest on some real foundation, and refusing to admit that, because a reading had appeared in edition after edition for centuries, it might by that alone claim recognition. He therefore set about a new revision which was to be based on manuscript authority alone; but neither his knowledge nor his industry nor his ability nor his taste sufficed for such a work. He professed to collate five English mss., among them our Cambridge one, and most of the old editions. This task he executed with incredible carelessness. As he had the full use of the Cambridge ms., one might have expected that his collation of it would be done with some care; but it is quite untrustworthy. From this as well as the evidence of his own notes and the nature of the case I infer that his other collations are not more to be depended upon. Had this labour been faithfully performed, it would still have been of little use, as he had no notion of the true relation of these late mss. to one another. He looked on each as an independent authority and thought he could not do wrong, if the words he put in his text were found in one or other of them. Then he had to take from amp the readings of the Leyden mss., and therefore could gain no
INTRODUCTION

... their character. As he had no knowledge of the lan-
... to his text in long turgid notes of unmeaning verbiage;
... had never read the other parts of the poem; when
... he had forgotten what went before. Morbidly vain
... conscious of the immeasurable distance between Lam-
... he assails the most brilliant and certain emendations of
... scholar in a hideous jargon and in terms of abuse that
... long even for his own errors. Thus by some fatality or
... into the hands of a Gifanius Havercamp Wakefield
... of a Salmasius Gronovius Heinsius Bentley, the criti-
... remained for centuries where it had been left by
... and yet Wakefield did display occa-
... tive genius, and our notes will shew that not a few
... are due to him; but from the first to the last of his
... pages there is not a single explanation of the
... of his author for which a schoolboy would thank
... accurate and illogical was his mind. Yet owing to
... which he asserted his pretensions he was thought even
... done something great for his author: he received
... from Heyne and Jacobs, 'hominibus modestis et
... itate abhorrentibus'; and more than thirty years
... in preparing his compilation for the use of the
... him for his supreme authority. Even later than
... as Ph. Wagner often appeals to him in his notes:
... long in coming the avenger was to be.

... advig in a short academical program, afterwards
... puscula, exposed the futility of Wakefield's crip-
... timations of the right course to pursue. Stimu-
... more than one scholar followed up the attack. The
... ion of this kind was made by Jacob Bernays in
... the Rhenish museum of 1847. This able paper
... greater effect than it did, if it had not been so
... mann's more complete and systematical work.
... treat in so many departments of philology, sacred
... seems to have looked upon Latin poetry as his
... thus his greatest work was the main occupation
... of his life, from the autumn of 1845 to November
... had the full use for many months of the two
... n sagacity, guided and sharpened by long and
... at a glance their relations to each other and to
... they were derived, and made clear the arbitrary
... on texts had been constructed. His zeal war-
... truth after another revealed itself to him, so that
... by successive steps a clear insight into the condi-
... ft the hands of its author in the most essential
... a great scholar he seems to have kept few or
... Reso...
order to illustrate Lucretius through them and them by Lucretius, and
the Latin language by all. He had an almost unequalled power of
grasping a subject in its widest extent and filling up the minutest de-
tails. One mark of a great original critic, which eminently belongs to
Lachmann, is this: even when wrong, he puts into your hands the best
weapons for refuting himself, and by going astray makes the right path
easier for others to find. Another test is this, when his influence extends
far beyond his immediate author. Now hardly any work of merit has
appeared in Germany since Lachmann's Lucretius in any branch of
Latin literature without bearing on every page the impress of his ex-
ample. When he is better known in England, the same result will
follow here. Though his Latin style is eminently clear lively and ap-
propriate, yet from his aim never to throw away words, as well as from
a mental peculiarity of his, that he only cared to be understood by those
whom he thought worthy to understand him, he is often obscure and
oracular on a first reading. Had his commentary been twice the length
it is, it would have been easier to master. But when once fully appreh-
ended his words are not soon forgotten. His love for merit of all
kinds incites in him a zeal to do justice to all the old scholars who have
done anything for his author; while his honest scorn and hatred of
boastful ignorance and ignoble sloth compel him to denounce those whom
he convicts of these offences. In one instance, that of Forbiger, this
strenuousness passes into ferocity: most of his errors that scholar could hardly
avoid in the circumstances in which he was placed.

Old Hermann warns us, when we disagree with Lachmann, to think
twice lest we, not he, be in fault. His defects however must not be
passed over. While the most essential part of his work, the collation of
the two Leyden mss., has been performed with admirable skill and
industry, he has not been so happy in the use of secondary evidence,
that of the Italian mss. and the older editions. Much he has taken on
trust on insufficient evidence, and much that he had before him he has
not always accurately used. Some proofs of this have been given, more
will be seen below. But a still more serious defect must be told: he
meant his book to be a critical revision of the text, and left to others
the task of explaining and illustrating the meaning. So far good: but
as the text of an author in the condition of that of Lucretius cannot
be always rightly constructed without a sufficient knowledge of his
system and its literature, he has not unfrequently strangely blundered
and grossly corrupted the poet's words: for examples of this see 1 599—
634 II 522—529 1010 foll. v 513—516. His consummate knowledge
of the Latin language as well as of the manner of Lucretius in partic-
ular enables him often to emend his author with great success. As
he wishes too to produce, where it is possible, an intelligible text,
many of his corrections he must himself have looked upon as only
provisional. Yet his greatest admirers must concede that he has not
Madvig's 'curiosa felicitas' in emendation. He has however achieved
a work which will be a landmark for scholars as long as the Latin
language continues to be studied, a work, 

Jacob Bernays in 1852 edited a text of Lucretius for the Teubner
series. There can be little doubt that carried away by the strength of his admiration for Lachmann he has followed him too faithfully; yet he not unfrequently differs from him. Where he recalls the old reading he is generally right; where he deserts him for a conjecture of his own, he is often very successful. Had he prepared a more elaborate edition, as he appears to have once had thoughts of doing, there is no doubt that Lucretius would have owed him much. The impulse given by Lachmann to the study of our poet has called forth numerous papers either inserted in the German philological reviews or published by themselves. Some are of more, some of less importance: my notes will shew where I have been indebted to them. One English publication of eminent merit, as it criticises not the text of the poem, but its matter and poetical beauties, shall be mentioned elsewhere.

To return now to the manuscripts whose history was sketched above. Though I examined the two at Leyden for some days so long ago as the autumn of 1849, what will now be said of them is borrowed from Lachmann who had them in his hands for six months and during that time applied the whole force of his practised and penetrating intellect to unravelling all their difficulties and obscurities. Both, as already mentioned, belonged to the magnificent collection of Isaac Vossius. The older and better of the two is of the ninth century written in a clear and beautiful hand: I call it A. It has been corrected by two scribes at the time that the ms. was written, as Lachmann tells us. One of these is of great importance: in most essential points he agrees minutely with the ms. of Niccoli, the oldest of the Italian mss.; and doubtless therefore gives the reading of the archetype. It will be seen in notes 1 how often I make the united testimony of A and Niccoli to outweigh all the rest. The other Leyden ms. which I call B is of nearly equal importance: it is of quarto size closely written in double columns, apparently in the tenth century. It is probable that it and the ms. next to be mentioned were copied from some copy of the archetype, not like A from the archetype itself. Four portions of the poem are omitted in their place, but come together at the end in this order, ii 757—806 v 928—979 i 734—785 ii 253—304. Lachmann has demonstrated that these sections formed each an entire leaf of the lost archetype: 16 29 39 115 are the numbers of these leaves. It is manifest then that after A was copied, these leaves of the archetype had fallen out of their places and been put together without order at the end, before B, or the original of B, was copied from it. More will be said on this point presently. B has had several correctors, but all of the 15th century; one a very brilliant critic for his age, to whom are due many of the finest emendations in the poem, as will be seen in notes 1. This ms. was once in the great monastery of St. Bertin near St. Omer. Turnebus collated it in Paris and his collation as we saw was used with much effect by Lambinus: it afterwards came into the possession of Gerard John Vossius, Isaac's father. A large fragment of another ms. closely resembling B in everything double columns and all, except that it is said to be a small folio, not quarto in shape, is now at Copenhagen: it contains book i and ii down to 456, omitting however the same sections as B, viz. i 734—785 and ii 253—304, and doubtless
for the same reasons, because copied from the same ms. from which B was taken. It usually goes by the name of the Gottorpian fragment from the place where it once was. I have three collations of it, one published by Henrichsen in 1846, another in the handwriting of Nic. Heinsius, another in that of Isaac Vossius. Formerly it had a very high reputation: in truth it much resembles, but is more carelessly written than B, and is seldom of much use, except once or twice to confirm A against B. Strangely enough there are in the Vienna library fragments of a precisely similar ms. containing large portions of the later books, viz. ii 642 to iii 621 inclusive, omitting however in the proper place ii 757—806 exactly as B does; then vi 743 to the end; then follow, precisely as in B, the four omitted portions given above, proving this to be copied from the ms. from which B was taken. Naturally enough these Vienna fragments were assumed to belong to one and the same ms. as the Gottorpian; but Dr. Ed. Goebel, from whom I have borrowed this description of them, seems to prove in the Rhenish Mus. n. s. xii. p. 449 foll. that the two portions now bound together are of different sizes and belonged to different mss. However that may be, the former part seems to be the same ms. as the Gottorpian, and the other if not the same, is precisely the same in internal character; and in either case is of the same, that is of very little value. Probably therefore a more accurate collation would hardly repay the labour.

All other mss. known to exist were, as has been already said, copied mediately or immediately from Poggio's lost ms. which must have resembled A almost as closely as the Gottorpian resembles B. The most important are among the eight preserved at Florence in the Laurentian, numbered 25 26 27 28 29 30 31 32 of desk xxxv. 30 was written by Nicolò Niccoli himself, who had Poggio's ms. so long in his possession: this we are told in the learned Mæhus' preface to his life of Traversarius p. 1. As he was the first to publish so many of Niccoli's manuscript letters, he must have known his writing better than anybody else. There are many corrections in a much later hand, but Niccoli himself seems on the whole to have copied Poggio's ms. faithfully, and not to have made many changes. His ms. therefore, as will be seen in notes 1, is of great importance in deciding between A and B. It is unfortunate that Lachmann could make no use of it: I collated it with some care in the summer of 1851: the old Verona and Venice editions have a text closely resembling Niccoli's. 31 is next in importance to 30, but of a widely different character, having a text much more corrected than Niccoli's or even Ver. and Ven. It is clearly written and in excellent preservation, and much resembles in general character the manuscript in our public library which I had open before me all the time I was writing notes 1, and which is as well preserved and as distinctly written as the other. It excels the Cambridge on the whole, though the latter has many good corrections not in the other. These two therefore I have used as good examples of corrected mss. From whom come the many excellent emendations contained in these mss. is quite unknown. Lachmann used a not very complete collation of Flor. 31, and to it he attributes the corrections which it has for the most part in common with the Cambridge and doubtless some other mss. Having been told too by
INTRODUCTION

H. Keil from whom he got the collation that it was written by Antonius Marii filius, he fills his commentary from one end to the other with the name of this worthy Florentine notary. I can only say that I compared it with ten or more voluminous ms. written in magnificent style and signed by this man between 1420 and 1451 all closely resembling each other; and neither in general appearance nor in the form of particular letters nor in their abbreviations have they any resemblance to the ms. of Lucretius. This scribe’s name therefore I have expelled from my notes. Of the other Laurentian mss. 29 is to be noticed for the marginal annotations of Angelo Politian spoken of above and often referred to in notes 1: it twice over has this note ‘liber conventus Sancti Marci de Florentia ordinis Praedicatorum habitus a publicis sectoribus pro libris quos sibi ab eodem conventu commodaros Angelii Politianus amissi seu qui in morte Angeli Politiani amissi sunt’. 32 has some learned marginal remarks on the first book from which I have derived some facts about Marullus. The six mss. of the Vatican I collated as long ago as the autumn of 1849, but not with much care or skill; yet it will be seen from notes 1 that they have been of considerable service to me: their marks are as follows, 3275 and 3276 Vatic. 640 Urbin. 1136 and 1954 Othobon. and 1706 Regin., at the bottom of the first page of which are the words ‘Nicolai Heinseii’.

As further helps I have had Gfanius’ ed. of 1595 with ms. notes by Nis. Heinusius which I bought from H. G. Bohn many years ago: it will be seen that I have derived from it some valuable emendations not in Heinusius’ adversaria nor elsewhere so far as I know. It has also a complete collation of A all through, of B in the first four books, and of the Gottorpian fragment. It contains too a complete collation of the codex Modii, which Heinusius denotes by s: he says of it ‘variantes lectiones excerptae sunt ex libello edito Paris. an. 1565 quem Fr. Modii cum ms. suo contulit, ut ipse testatur fine lib. i inquienia: Collatus cum ms. mss. 26 Junii 1579 Coloniae:’ it was lent to Heinusius by Liraeus; Liraeus had it from Gruter, Gruter from Nansius, Nansius from Modius himself. Heinusius says ‘codex Modii non est idem cum B Vossiano, nam pag. 8 [1 227] ubi ex Modiano notatum ad luminam, Vossianus in’. Heinusius speaks I presume of the small 2nd ed. of Lambinus, as the one which Modius used; it has like others in luminam: if then Modius’ codex is B, either he or Heinusius has made a gross mistake. I have noticed several other instances, where s is made to differ from B; but in these cases Lambinus’ 2nd ed. has the reading which Heinusius gives to s, so that Heinusius may have here been misled by Modius’ negligence. It would seem then that s and B are the same: if they are two, then their agreement is very extraordinary, much closer than between B and the Gottorpian fragment.

I also possess a copy of Faber’s Lucretius with a poor collation of A and B and the Gottorp. as well as many other notes and illustrations in the writing of Isaac Vossius. Havercamp had a copy of the same notes, but has employed them with his usual carelessness. Notes 1 will show what important use I have made of them: they have enabled me to strip him of several of the most showy feathers with which he had decked himself either from negligence or worse. Spengel Christ Goebel

2—2
and some others have in various journals and publications made much ado about a codex Victorianus as they call it, once belonging to P. Victorinus, now in the Munich library, as if it were a rival, or nearly so, of A and B. From the readings cited I see clearly that it is a common Italian fifteenth century ms. neither better nor worse than twenty others, much resembling the Verona and Venice editions and of no importance whatever. It will be seen that by the materials which I have collected and just described I have in many important cases got nearer than has been done before to the readings of Poggio’s ms. which was a worthy rival of the Leyden two.

But Lachmann’s long experience and disciplined acuteness have enabled him to go beyond existing mss. and to tell us much of the lost original or archetype, as I call it after him, of all existing mss. Notes 1 will shew that many difficulties are cleared up by this knowledge. This archetype then, though it is not certain that even A was immediately taken from it, was written in thin capitals, like the mediocian of Virgil; the words were not separated, but in the middle of verses points were put at the end of clauses. Ancient mss. as a rule keep with singular care to the same number of lines in a page: ours had 26 lines in a page, excepting only those which concluded a book. But remember there was a heading or title at the beginning of each section; and each of these headings occupied a line. Lachmann brings many proofs of this being the number. When this ms. was copied, it was clearly much torn and mutilated. It was stated above that four portions, omitted in their place by B, come together at the end, and that these each formed a leaf of the archetype which had fallen out of its place and been put at the end. Each of these alone or with its headings consists of 52 lines. Then turn to note 1 to rv 299—347 (323—347 299—322) where this inversion is explained in the same way, by the accident that is of a loose leaf being turned the wrong way: see also note 1 to r 1068—1075 and 1094—1101, where the mutilation is accounted for in the same manner. Thus we obtain six certain landmarks in different parts of the poem. The archetype therefore consisted of 300 pages, or admitting, as seems to be an undoubted fact, that a whole leaf is lost between vi 839 and 840, of 302; of which the first and last were not written upon, as well as one for some reason or other between r 785, which ends one of the loose leaves at the end of B, and 1068 which, as shewn in note 1, begins a fresh leaf. Page 190 which followed the end of rv was left blank. I may also note that p. 137 and 191 contained an index of the headings of rv and v respectively, although the different titles come in their places in these books too, as well as in the others which have no such index prefixed. Having made for myself a list of these pages after the rules stated in various places by Lachmann, I have found it of great use; as the ends of lines throughout the book towards the bottom of the several right-hand pages had been specially exposed to mutilation in the damaged archetype. Verses also omitted in their proper places were apt in this as in other mss. to be put afterwards at the bottom of pages. Besides the injuries which it had received from accident or ill usage, our archetype must in many respects have been very carelessly written,
though A and B prove that it retained many valuable vestiges of great antiquity, especially in the spelling of words, and though there may have been few stages between it and the age of the author. There is one point, the nature of the hiatus after iv 126, as to which it is not easy to accept Lachmann's theory. That there is a hiatus there, is indisputable and the special questions connected with it are fully discussed in note 1 to that passage. As the accidental loss of a whole leaf would not suit his system of pages, he boldly declares that twenty-five verses and one heading have perished, that is one single page of our archetype. Now it is easy enough, as we have seen, to explain the accidental loss of a leaf, by which every subsequent copy must necessarily want the contents of that leaf: it is easy enough to conceive any one ms., A or B or Poggio's, passing over by mistake one whole page. But it is in the highest degree unlikely that different copies, A B and Poggio's, neither of which as Lachmann admits was copied from the other, should all pass over a single page of their original; or that this single page should be wholly illegible, while that which preceded and the reverse page of the same leaf should be entirely uninjured. It seems to me therefore much more natural to assume that our archetype or one of its predecessors accidentally omitted an uncertain number of verses; or rather that a whole leaf of the archetype had been lost, as after vi 839. Lachmann's system of pagination would then be set right in this way: only books iv and v have an *index capitum* prefixed filling one page: before this index in v Lachmann has shewn that the archetype had one blank page. Assume now that one page was similarly left blank before the index of iv and all will be right.

But we are able to advance even beyond the archetype: in many parts of the poem there are manifest undoubted interpolations, which must have been inserted by some reader who wished at one time to confirm what is said, at another to convict it of inconsistency and the like. Generally, not always, these passages are repetitions of genuine passages; sometimes they consist of several, sometimes of a single verse: i 44—49 and iii 806—818 are good and incontrovertible examples. But enough is said of these throughout our notes. Lachmann however still unsatisfied has not paused even here, but has gone up to the very times of the poet. No careful reader will refuse to admit that he has proved not a few passages, some of them among the finest in the poem, to have been subsequent additions made by the author, which he did not live to embody properly with the rest of his work. Lachmann has gone too far; and unless I err, I have shewn that not a few sections, thus marked by him, are properly connected with what precedes and follows. Yet it is certain that his theory applies to ii 165—183, and more than one long paragraph of iv v and vi. It has been shewn sufficiently in the notes to these passages that the most important of them have a close connexion in matter and manner with each other. Like Lachmann, I have marked them off by [ ]. All through the poem many single verses and passages of some length are designedly repeated by the poet, some of them again and again. It is probable that he would have removed many of them, if he had lived to revise his work: the exordium of iv for instance could hardly have been intended to remain.
Some readers may be surprised at the number of verses which have been transposed in the poem; but they should remember that every ancient writing which depends finally on one ms. is in a similar plight. When a scribe omitted by accident a verse, in order not to spoil the look of his book, he wrote it at once after the next verse, if he immediately discovered his error; if not, he omitted it altogether, or added it in some other place, often at the bottom of a page; he would then affix an a, b to mark the right order; the next scribe would not notice or would purposely omit these and so on; see Bentl. to Hor. ars 46. Every one of these errors has been committed again and again by the copyists of our poems. Most of these transpositions are certain and were made long ago by Laminus Marullus Avancius and others; many were first made by Lachmann. Some of these I have not followed: not a few I have first ventured on myself. But connected with this question I must draw attention to one point which seems of importance. You would expect as a rule single verses to be thus transposed; and this is the case in Lucretius' mss. as in those of other writers: sometimes too one or more verses are repeated after the misplaced v. which ought to follow it in its proper place as if to shew the reader whether it ought to be transferred: comp. iv 991 i.e. 999 of the mss. followed in them by 1000—1003, which are only the vss. which follow it in its right place repeated after it in its wrong place: see also v 370 (573) and what comes after. But besides such usual instances of transposition there are throughout the poem many small groups of verses, forming generally sentences complete in themselves, which have got quite out of their right place: comp. i 984—987 (998—1001), ii 652—657 (655—659 689) and iv 1227 1228 (1225 1226), three passages first transposed by me; also ii 1139—1142, 1168—1170, iii 686—690, iv 50—52, v 170 171, 1127 1128. Now that a scribe should so often transpose several consecutive verses always forming an entire and independent sentence by mere casual carelessness, is to me in the highest degree improbable. Again most of these passages read to me like possible additions not necessary to the context, though they improve it. I believe them then to be marginal additions by the poet, inserted on the same principle as the longer sections discussed above: these too the first editor, faithfully preserving everything in his copy, but not caring always to find the right place for what the author left ambiguous, has inserted out of their order. Add to these v 437—442 which the context could dispense with: these vss. are found out of place in Macrobius as in our mss. This increases the probability that they were out of their proper order from the first, two independent authorities Macrobius and our archetype quoting them in the same way. Perhaps these single vss. might be added to the list, i 1085 or 1086, iv 189, 205, vi 957, 1225, 1237, as they might all be dispensed with. Look too at iv 129—142, so strangely disordered in the mss.: 133—135 may be all marginal additions by the author afterwards wrongly placed by the editor. The ms. arrangement of iv 299—348 has been already accounted for. If all these passages are subtracted, there will then be left a not very unusual number of single verses transposed by the ordinary negligence of copyists. The numbers occasionally given on the left hand of the page denote of course the order of the lines in mss.
which Lachmann follows in his edition; where spurious vss. of the mss. are omitted from the text, he still allows them to count. For obvious reasons I have followed him in this, as he will be the future standard of comparison, and there is great advantage in a uniform numbering of the verses.

Since many special questions of orthography are noticed as they occur in the notes, I should have thought it unnecessary to say more in this place than that in essential points I follow Lachmann, if it were not for the apparent unwillingness of scholars in this country to accept even the smallest change in what they look upon as the usual or conventional rules of spelling. The notion of any uniform conventional spelling is quite a chimera: I never find two English editors following any uniform system; nay the same editor will often differ in different parts of the same book. But whence comes this 'conventional' system, so far as it does exist? from the meritorious and considering their position most successful endeavours of the Italian scholars in the fifteenth century to get rid of the frightful mass of barbarisms which the four or five preceding centuries had accumulated. They sought indeed to introduce rigorous uniformity in cases where variety was the rule of the ancients; and though these cases embraced only a few general heads, they yet comprised a great multiplicity of particular instances, because involving the terminations of cases, the assimilation of prepositions in compound verbs and the like. But where there was only one right course, they generally chose it; yet from the utter confusion into which the use of the aspirate had fallen, their own language having entirely lost it in sound, but at this time retained it in spelling; from the almost complete identity both in sound and writing of e and i, and the like, they never could tell whether humor or umor, humerus or umerus, spatium or sparium, species or sequies was correct; and consequently as a rule chose the wrong. Their general principles however were not accepted by the most thoughtful scholars in any age, so far at least as concerned the text of ancient authors, unless it be during a part of the present century; neither by an Avanicius in the 15th nor by a Lambinus or Scaliger in the 16th nor by a Gronovius in the 17th nor by a Bentley in the 18th. Yet this system gradually established itself, because it came to be used by scholars in their own writings, some of the barbarisms being gradually eliminated; new ones however being introduced, such as coelum coena moerco sylva castera for coelum cena moerco sylva cetera in order to derive them preposterously from Greek words.

Many attempts were made in various directions to change this state of things: the best and most systematic was that of Ph. Wagner in his orthographia Vergiliana published in 1841. With admirable industry he amassed all the evidence afforded by the mediecan and, so far as it was accessible to him, of the other ancient mss. of Virgil. As these, like other old mss. are as a rule very tenacious of the true spelling in those cases where there is only one right method, he performed this part of his work with eminent success, and still remains one of the best authorities on the subject. In those other cases however alluded to above, in which variety is the rule of the ancients and which include a
great multitude of particular instances, he has chosen to abandon the safe ground of evidence and experience and has made Virgil write what he decided on a priori principles he must have written. This seems to me the reason why his system was not more generally followed. Still less satisfactory was Madvig's spelling in his de finibus published in 1839: it was utterly unlike that of the mss. and yet in many points it was not what Cicero used; in still more you could not be sure whether it was what he used or not. Here too Lachmann bringing into play his extraordinary 'power of asking the right question', and joining with it a minute knowledge of the whole evidence upon the subject, saw at once what could be attained and what could not, and shaped his course accordingly. The Leyden mss. of Lucretius, imperfect in many respects, are on the whole admirable in their orthography, at least equal to any of the mss. of Virgil, confirming them in what is true and confirmed by them in turn: in some nice points, such as the frequent retention of the enclitic *et*, they far surpass them. With their aid he was able to confirm those improvements in spelling which Wagner had so well established in opposition to the system in common use. But in regard to the other class of words in which the usage of the ancients varied in different ages or even in the same age, he did not dogmatically determine what his author wrote and thus close the door to all future change; but knowing that certainty was not here attainable, he carefully sifted the evidence offered by his mss. and made the best approximation he could to what his author might have written, always taking the most ancient form for which his authorities supplied any testimony direct or indirect. Thus the question was not foreclosed; nor were we left to vague generalities, but a firm historical groundwork was gained upon which future improvements might be built, if better evidence hereafter offered itself. Lachmann then in this, as in so many other departments of philology, seems at once to have produced conviction in the minds of the majority of the most thoughtful scholars, in Germany I mean; for in our own country most seem to scout the question as unworthy of serious attention: a great mistake; for Latin orthography is a most interesting and valuable study to those who care to examine it, and touches in a thousand points the history grammar and pronunciation of the language. Let me give two examples of the effect at once produced by Lachmann. Otto Jahn in 1843 published his elaborate edition of Persius in which he adopted throughout the spelling then in common use, though he had so many excellent mss. to guide him to a better course: in 1851, the year after Lachmann's work came out, he published the text of his Juvenal and followed in it most minutely the principles of Lachmann; and fortunately he had a most excellent authority in the codex Pithecusaeus; so that the spelling is probably not very far removed from the author's own. In the years just preceding Lachmann Halm published several orations of Cicero with elaborate critical Latin notes; and yet, though his spelling was somewhat better than that of Jahn's Persius, it is still essentially 'conventional' and arbitrary: in the years following Lachmann he published a series of school editions of Cicero's orations with brief German notes, and yet in these the spelling was wholly modelled on the system
pursued by Lachmann. The same system too he has carried out in those volumes of the elaborate edition of Cicero edited by him and Beiter, which came out after Lachmann's Lucretius. Stimulated by the examples of Madvig Ritschl and Lachmann the rising generation of German scholars has pursued the critical study of Latin with eminent success; and nearly all of them follow in orthography the guidance of Lachmann. This system then may fairly I think be now regarded as the true 'conventional' system; for surely the school of Lachmann and Ritschl in the nineteenth century has a better right to dictate to us in the present day what shall be accepted as 'conventional' than the Poggios and Vallas of the fifteenth. Ribbeck in his Virgil shews himself a most devoted pupil of Lachmann, and generally he takes the right direction; though some defect of taste and judgment makes him not unfrequently misuse his glorious opportunities and push the matter to the verge of caricature.

In following Lachmann then I am sure that I have authority on my side; I believe that I have reason as well. In those cases indeed to which I have already alluded, where the universal testimony of inscriptions and of mss. beyond a certain age prove that there is only one right way and about which the best scholars are all now agreed, there cannot be any doubt what course should be taken: we must write querella loquella luella soltera solitenis solicitio Fupptier littera quattuor stipula lammina brachium; on the other hand miitia conecto conexus coniti conicus coniveo conubium belua baca sucus litus and the like; condicio solacium, setius artus (adj.) autumnus suboles: in many of them an important principle is involved: obeying the almost unanimous testimony of our own and other good mss. we cannot but give umerus umor and the like; also hiemps. I have heard it asked what then is the genitive of hiemps: to which the best reply perhaps would be what is the perfect of sumo or supine of emo. The Latins wrote hiemps, as they wrote emptum sumpsi sumptum and a hundred such forms, because they disliked m and s or t to come together without the intervention of a p sound; and our mss. all attest this: templo likewise is the only true form, which the Italians in the 15th century replaced by tento. Then mss. and inscriptions prove that d took an n before it, tandem quendam eundem and the like, with the sole exception of circumd in which the mss. both of Lucr. and Virgil always retain the m: and generally, though not invariably, n on the other hand remained before q: quemquam tamquam and so on. Then always quicque quicquam quicquid (indef.), but generally quidquid (relative); always peremo interemo etc. etc. Above all we must scout such barbarisms as coelum moestus sylva caetera nequicquam. In these points Wagner is as good a guide as Lachmann; but in regard to the cases in which ancient usage varied shall we follow the former who deserts the mss. for preconceived general rules, or Lachmann who here also is content to obey the best evidence he can get? I have unhesitatingly come over to the views of the latter: 'hypotheses non fingo' should be the rule in this as in other matters. As said above, all these uncertain spellings fall under a very few general heads. One of these is the assimilation or non-assimilation of prepositions: impero represents the etymology, impero the pronunciation of the word. From the
most ancient period of which we have any record, centuries before Cicero or Lucretius, a compromise was made between these opposing interests: words in common use soon began to change the consonant, those in less common use retained it longer. In the new corpus inscriptionum Latinarum, the most recent of which are as old as the age of Lucretius, most of them much older, imperator occurs 26 times, and is always spelt with m, proving that in a word, which must daily have been in everybody's mouth, etymology in remote times yielded as was natural to sound: imperium again occurs three, imperium six times, being doubtless in somewhat less common use. Now in Lucretius imperium impero or imperito occurs six times, and the mss. always spell it with m, and so Lucretius spelt it I have no doubt: indeed many of these common words the silver age I believe more frequently wrote with n, than did that of Cicero. Then Virgil uses imperium 40 times; and Ribbeck's capital mss. have m in every instance, except M which twice has imp., though one even of these two cases is doubtful: for Aen. viii 381 Fogginius prints imperius. Yet in defiance of all this evidence Wagner gives us imperium, surely without reason on any view of the case; for the foundation on which we must build is thus withdrawn from under our feet. To take another common instance, commuto occurs 9 times in the corpus inscr. and always with m; 12 times in Lucretius and always with m. Other words are more uncertain: we find in the mss. impius and inipius, immortalis and immortalis, consilgere and colligere, compleo and compleo; and so with other prepositions ab, ob, sub, ad: all tending to prove that usage was in most words uncertain.

Again we have exstot and extot, exceleo, excuseo, exulcro expireo expecto cet., s being generally omitted; and this agrees with Quintilian i 74 who implies that it was a learned affectation of some to write exspecto in order to distinguish ex and specto from ex and pecto; it agrees too with all other good evidence: the mss. of Virgil furnish precisely the same testimony as those of Lucretius; yet Wagner in all such cases writes exs: surely we should keep ex where the mss. keep it, exs where they have exs: and so with super or subtur, sunturis or sunturis, ab- or ap-, ob- or op-, sub- or sup-, suco- or susc- and the like: we find haud and haud, and sometimes aliut aliquot quiuquit and the like, sound and etymology carrying on an undecided battle in the mss. of Lucretius, as in inscriptions and elsewhere: adeque is sometimes but rarely found, sound having here as might be expected gained the victory: Wagner cannot be right in always forcing adeque on Virgil. Lucretius seems to have recognised only sed: he once has elasoe, and once praescripta: see notes 2 to vii 92, in such forms sound must have at an early period prevailed; and b d g gave way to p t e before s and t: lapsus for labes is the same principle as rex (rexet) resti (resi) written sometimes recti from revero: to judge from the best mss. labes and the like became again much more common in the silver age.

Another question involving a multitude of details is the use of -is or -is in the accus. plur. of participles and adjectives and substantives whose gen. plur. ends in ium, as well as of some other classes, doloris or dolores, maioris or maioris: here too Wagner involves himself in inextricable perplexities by his eclectic system, when his mss. were admirable
GUIDES, had he chosen to follow them. The ms. of Lucretius are no less admirable and probably represent very fairly the author's own usage: they offer -is five times out of six; and -es is somewhat more common in substantives in very general use, as ignes vires aures. Inscriptions quite bear out our ms.; and the sole relic of Latin yet disinterred from Herculanum contains this v. Utraque sollemnis iterum revoverat orbis. Pertz recently printed in the Berlin transactions the few remaining leaves of a ms. of Virgil, which he assigns to the age of Augustus and which may really be of the second or third century: we there find the acc. plur. of adjectives and participles ending 18 times in -is, 3 times in -es, pares felices amantes; of substantives we find sonoris, but 4 times vires, and artes messes crates classes aves, quite bearing out the testimony of our A and B. Varro de ling. Lat. viii 67 says quid potest similius esse quam gens mens dens! quem horum casus patricius et accusativus in multitudine sint dispersis; nam a primo fuit gentium et gentis, utroque ut sit i; ab secundo mentium et mentes, ut in priore solo sit i; ab tertio dentum et dentes, ut in neutro sit i: well our ms. six times have the acc. gentis, never gentes; dentes four times, never dentis; mentes five times, once only, 11 620, mentis. As for the nomin. plur. of such words, Varro l l. 66 says sine reprehensione vulgo alii dicunt in singulari hac ovi et avi, alii hac ove et ave. in multitudinis haes puppis restis et haes puppes restes: the fragment of Virgil just cited has the nomin. plur. patris and messis, though we saw it had messes in the accus.: in accordance then with these high authorities the ms. of Lucr. not unfrequently retain this nomin. in -is, which it would be monstrous to extirpate: I have always therefore kept it. We see from the corpus inacr. that -is -is -es were all in use: it is probable that Lucr. occasionally employed the termination -es, intermediate in sound between -is and -is; but, if so, his manuscripts have left few or no traces, and it would be most perverse to follow Avancius Wakesfield and others in thrusting it into his verses in season and out of season. His ms. have however left not a few traces expressed or implied of the ending -is: see n. to 111 97 occulte: these traces have of course been carefully preserved.

On another question, comprehending a multitude of particular instances, I have followed Lachmann and our ms. which here too are on the whole excellent guides: I speak of the vowel or consonant u followed by another u. The old Latins appear to have been unable to pronounce uu; and therefore the ancient o long kept its place after u; or for gu c or g was used: quom gum or cum, never quum; linquent linquint or lincunt, sequuntur, sequuntur or secuntur, equus (nom.) eucus or ecus; volgus dico dicam accom and so on. They appear to have begun soonest to tolerate uu in terminations, when both were vowels, unus tuus and the like. Now the ms. of Lucretius have retained in very many instances dico volnus volgo vivont cet.; equus (nom.) and ecus ecum, accum; relinquent relinquint or relincunt oftener than relinquunt, so secuntur secuntur secutus locuntur locutus; but with Lachmann I retain the uu, when the ms. offer it, in order not to get lost on a sea of conjectural uncertainty like Wagner and some others. The ms. of Lucretius are also very pertinacious in retaining the genuine old forms reicit eicit or eicit cet. and never offering reicit eicit and the like: Graii Grais, not Graii Graisi. But further details on
the most interesting points of the ancient orthography will be found in various parts of our notes. Again in those many cases where the sound was intermediate between \( e \) and \( o \) and the spelling therefore uncertain, such as the termination of participles and words like lubet or libet, dissipat or dissipat, quadrupes or quadripes and many others I have of course submitted to the guidance of our ms. as well as in the adoption of \( e \) or \( o \) in vertere or vortere and the like: \( e \) is naturally the more common, yet vori vorson divorsi vortur convorter vortes are all found. The ms. too I have always followed in reading reddunda gignundis dicundum cernundi faciundum agundis et. or the more usual agendum quaerendum et. Do I then claim in all these doubtful cases to reproduce the spelling of Lucretius or his first editor? Certainly not; but in most of these cases Lucretius and his contemporaries undoubtedly allowed themselves much latitude; and I have not intentionally permitted anything to remain which might not have been found in one or other ms. before the death of Virgil. By adhering tenaciously to the ms. where not demonstrably wrong one gains a firm resting-place from which to make further advances, if better evidence offer itself. However that may be, I cannot bring myself to accept the arbitrary and eclectic system of a Wagner, much less the hideous barbarisms of a Wakefield; nor on the other hand, after feasting on the generous cereals of a Lachmann and a Ritschl can I stomach the 'conventional' husks and acorns of the Italians of the 15th century. At the same time it will be seen that my spelling differs less from this system, than does that of Wagner in his standard text of 1841, or even his subsequent modification of that text for common use which Prof. Conington has adopted in his Virgil.

Most of the abbreviations and marks used in the notes are sufficiently explained above: A and B denote of course the two Leyden mss., Gott. the Gottorpian fragment, Nic. Nic. the Florentine ms. written by Nicolò Niccoli, Flor. 29, 31, 32 the mss. of the Laurentian library forming Nos. 29, 31, 32 of desk xxxv; Camb. our Cambridge ms.; Vat. or Vatic. the Vatican mss.; and Urb. or Urb. the number attached identify them more nearly. Brix. Ver. Ven. Ald. 1 Junt. Ald. 2 are the editions fully described above, where it has been explained when and why the names Avancius Candidus Marullus Naugierius are or are not used instead of that of or one or other of these editions. The ms. notes of Heinsius and Vossius, which are often cited, indicate of course the notes by those scholars which are in my private possession and have been described above. Lamb. Wak. Lach. Bern. Bentl. need no explanation after what has been said. The dots ... imply that one verse, a that more than one or an uncertain number are lost; such interpolations as it has been deemed advisable to retain in the text, are printed in small capitals; the letters syllables and words which are omitted in the ms. but can be restored with more or less certainty, are given in Italics. In quoting Ennius the last edition, that of Vahlen, has been used; for the fragments of the Roman scenic writers, except Ennius, that of Ribbeck; in citing Cicero the smaller sections are referred to as far the most convenient: for Terence Fleckesein; for Plautus Ritschl and Fleckesein in the plays they have published; in the others the old variorum ed. has been employed; in Pliny Sillig's sections
are always cited, as the older divisions are intolerably awkward. Notes 1 have been made as short as is consistent with perspicuity: unless the contrary is expressly stated or implied, the word or words which appear first in the note are those of our text; thus 'genitabilis. genitatis etc.' signifies that genitabilis is the right reading and is found in A and B and the other chief authorities, but genitatis is mentioned for the reasons given. Again '281 quam Lach. for quem, quod Junt.' means that Lachmann first gave the correct reading quam instead of quem which is the reading of A and B and other ms. as well as editions before the Juntine of 1512 which prints quod, the reading generally followed by the old editors. Of course if any one before Lachmann had read quam, he, not Lachmann, would have been cited for it. 'Ed.' means the present editor. Let it always be remembered that the corrupt reading, cited in a note, is that which appears in A and B, unless the contrary is expressly stated.

BOOK I

II genitabilis. genitatis has no authority, but it does not appear to be 'typographi Veronensis peccatum', as I found it in Vat. 1136 Othobon. 14 15: Nicolò Niccoli followed by all the Flor. mss. Camb, etc. has these verses in the right order. 14 Wak. proposes fere which is indeed rather the ms. reading. After 15 the v. Illecebrosique tuis omnis natura animantium is inserted in the Juntine and in most subsequent editions, not however by Naegerius in Aldine 2, as Lachmann incorrectly states. It has been generally assigned to Marullus, but as I found it in the margin of Flor. xxxv 29, for reasons given above p. 7 I attribute it to Angelo Politian. Nic. Nicc. and the Italians having changed in 16 quamque into cunque had rendered the sentence unintelligible without some addition. 34 Reicit B Gottorp. Reicit A Nic. Nicc. Camb. etc. devinctus. devinctus Lamb. and scholiast of Statius. 35 Nic. Nicc. rightly gives tereti for the corrupt teriti.

44—49 = 11 646—651. Is. Vossius in his ms. notes in my possession well observes that some one has inserted them here 'ut ostenderet Lucret. sibi adversari qui, cum Deos mortalia non curare affirmat [sic], Venereum tamen invocet'. Junt. omits them. Avancius in the text of Ald. I places them after 61 and has been followed by most editors before Lach.; but in his preface he well observes 'Unum affirmare omnem Omnium enim cum quinque sequuntibus ex prologo, cum abundent, demendos esse: hos aptius legas, cum de magna matre agit'. 50 Quod superest, vacuus auris animumque sagacem: so Bernays in Rhein. Mus. n.I v p. 559 from the interp. Verg. in Maii class. auct. t. vii p. 262. Quod superest ut vacus auris AB. Nic. Nicc. followed by all the Flor. Camb. and most ms. and all the old editions omitted ut and added sibi, Memmius, et te. Lamb. Memmiada. At the end of Junt. is proposed vacuus sibi quaeo Memmius auris Semotus curis. Lach. has rightly seen that our reading implies the loss of one or more verses in
which the poet passed from Venus to Memmius: he suggests animusque, age, Memmi, which would complete the sentence in a way.

66 tollere, tendere Lamb. ed. 3 Lach. from Nonius ‘teste nostris antiquiore’. But where our mss. give, as here, a faultless reading, it seems uncritical to prefer that of such a careless writer as Nonius: older and better authorities than he is continually misquote: Seneca in 57 has quoque for quone, Gallius in 304 aut for et, 306 Nonius has studenti for dispanaeas in, 11001 Lectantius fulgentia for tellatum. 88 fana. fana Bentl. and Lach. who says ‘fana non omnis necessario magna est’: fana may be right: see v 75; but fana deus seems to me more emphatic and the deus to be equivalent to an epithet. 70 effringere Priscian and also I find Flor. 29 and Vat. 1136 Othob. for consfringere, rightly no doubt. virtutem animi consfringere Nic. Nic. 85 Iphianassai A corr. Avanc. for Iphianassa. Iphianassae Nic. Nic. all Flor. Camb. all Vat. etc. 104 possunt Junt. for posseum. As A and the Italians have iam, B and Gott. me, I once thought the right reading might be a me fingere possum: see Cambridge Journal of philology i p. 42 and Lucr. iii 271. 111 timendumus Orelli eclog. in notes, Lach. for timendum. 121 edens. eidem Lach. without cause. 123 permaneat. permanent Ang. Politian in marg. of Flor. 29, Ver. Ven. Ald. 1 Junt. etc. followed by all before Lach. 130 tum Flor. 25 and 31 Camb. p. m. for tunc. 141 quernvis suferre Flor. 32 in margin, Nic. Heinsius in ms. notes, and Faber for quernvis efferre. Dion. Cat. distich. iii 6 has quernvis suferre laborem, perhaps taken from this. 153—158 Junt. and margin of Camb. have these vs. in right order, and et for ut in 157. Avancius et, and at end of his edition of Catull. 1503 has right order.

161—164 are rightly thus punctuated by Lach. I find however from his proof sheets that until the final revision he had with Wakef. put a stop after colucre and armenta, and none after casulo. Lamb. puts a colon after pecudes and alters tenerent to teneret. 185 si et nilo. a nikilo si Junt. Lamb. etc.: so 291 cum flumen. flumen cum Lamb.; 11 36 si in plebeia. si plebeia in Junt. and Lamb.: in all cases against mss. and the usage of Lucretius. A v. has been lost between 189 and 190 which in Camb. Phil. Journ. i p. 374 I have thus supplied Es quoniam crescent omnes et temporare certo. Lach. awkwardly ut par est semina certo Crescere, resque genues. crescendo Junt. Lamb. etc. 207 possunt Ald. 1 Junt. for possent: a change which will often have to be made: mss. like schoolboys are more apt to put possent for possunt than vice versa. 215 quicque Lamb. for quicquid.

230 large Bern. for longe. extentaque longe Lach. But externa, opposed to ingenuet must be right: see notes 2. 240 nexus Junt. for nexus. Lamb. ed. 1 and 2 nexus (nexus ed. 1 is a misprint) and indupedile; ed. 3 nexus...endosededeta. 257 pinguis Juu. Philargyrius to Virg. G. iii 124 for pinguiss, as Heyne there notices.

271 portus all Vat. Flor. 29 and 31 Camb. for corusc. punctum Ang. Politian in marg. of Flor. 29, and Junt. and apparently Nic. Nic. cautes Lach. which is very weak. 274 e serit, Marull.‘ says Gisianius; but Junt. has rightly serinit. 276 rentus Lach. for punctus. 281 quasi Lach. for quem. quod Junt. 289 ruig. aqua quidquid Ed. for ruil
qua quidquid: see Camb. Journ. of phil. 1 p. 375. ruitq. ita Lach.
Wagner in Philologus supp. 1 p. 366 in vain defend qua quidquid.
284 rapidis Lach. for rapiditi which Wak. absurdly retains. rapideque
rotantis Lamb. ed. 1 and 2, rapidoque rotantis ed. 3. 313: Isidor.
Orig. xx. 14 1 'Vomer...de quo Lucretius Uncus aratri Ferres occul-
decrescit vomer in arvis Sumitque per detrimenta fulgorem' (not 'nito-
rem'). It is odd if the last words are Isodore's own: is a line of this
kind lost, Sumitque ipsa sumum per detrimento nitorem? 321 spatium
Lach. for speciem...videndi. I formerly proposed spem omnem. 'lege
videndo' Bentl.

334 Bentl. says 'dele vers.'; and Lach. shews that sense and gram-
mar prove him to be right. Spengel in the Münch. Gel. Anx. and
others do not mend the matter by placing it after 345. 349 bent.
sent AB: 386 fiat. fiat AB: 372 adunt AB: this confusion of l and
i is perpetual. In the small Roman capital, of the Medicean of Virgil
for instance, in which some ancestor of our ms. must have been
written, these letters are often undistinguishable. 356 possess Ed. for
possent; by changing the punctuation of 357 I have made the sentence
quite plain. Madvig emend. Liviane n. 302 n. 'possem possim, possess
possit perpetuo errore permutantur', and p. 550 'possent. scribendum
possint, non aberratur fere, ut saepe dixi, nisi ubi una littera formae
distant; esse pro sit scriptum non reperias'. See 207; and below 593,
597 and 645, in all which places I have written possint for possent.
Whether with Junt. Lamb. Lach. etc. you punctuate Quod n. i. sint, q.
possent c. q. Transire h. u. f. r. v., or with Gif. Creech Wak. etc. Quod,
q. q. p. c. q. Transire, h. u. f. r. v., in either case you get hardly
grammar or sense: v 276 is different. in 357 B and Gott. for fieri
have valerent which appears to come from Ulla twice written and Fiere:
yet Bernays in 356 reads qua corpora quaque valerent for qua possent
367 vacui minus Junt. Lamb. etc. for vacui minus B and Gott.
vacuum Wak. Lach. etc. retain with A, the Ital. and Camb. ms.

364 concurre Gott. p. m. Flor. 30 corr. 31 for concursus. 369 quem-
gue. quengue Ald. 1 Junt. for quique. 404 ferai Nic. Nicc. Flor. 31
Camb. etc. for ferare. ferarum A corr. 411 de plano Flor. 31 for
depiano. 412 magnis A corr. Nic. Nicc. all the Ital. Camb. etc. for
magnes of A p. m. amnes B and Gott. and also same A corr.; whence
Bentl. and Bern. read largis haustos e. f. amnis, making 3 changes.
magnes N. Heins. in ms. notes.

435 434 rightly transposed by Lach.: centuries before him Flor.
32 in margin had this note, 'videtur proponere tantum de corpore,
dicendo Augmine vel etc.'; non enim conveniunt illa nisi corpori. cum
tamen de inani quoque intellectisse apparent, ex illo Sin intactile erit
etc. advertendum diligentius'. Then at bottom 'si legatur Nam quod-
cumque...Cui si tactus Augmine vel...Corporis...patebit sermo'. 442
possint Flor. 31 Camb. etc. for possunt.

451 nusquam. nunquam Ver. Ven. and eda before Lach. wrongly:
comp. Aen. v 852 clavumque....Nusquam amitiebat, and Conington
there. permiciiali Ed. for permitiali. Thus Ritschl in Plaut. Mostell.
3 pernicies (though in former plays he had left the a) referring to Koch exero. crit. in prisc. poet. Rom. p. 9 who produces abundant authority for this form. perniciali vulg. and Lach. 453 saxixi Lach. saxa est Wak. for saxixi. 454 Lach. has proved to be spurious, as a nomin. intactus cannot exist, and the datives are not consistent with the genitives of 453. Lamb. reads saxixi, color ignibu', liquor aquai: but Lucr. never uses a dat. in at. 465 Troianicus, 476 Troianis, 477 Graiungarum Lach. with A (477 Graiung. A): see Quintil. i 4 11 'sciat etiam Ciceroni placuisse, aiio Maiamque geminata i scribere'; and Priscian. inst. vii 19, who rightly says that in the oldest writings you find eius Pompeius Vulteius Gaius and the like; and often so in extant inscriptions. 467 fuerunt Gott. rightly for fuerit of AB. fuere Nic. Flor. 31 Camb. etc. 469 Tuceris Ed. for terris. per sest Lach. saeculis Bern. rebus Lamb. terris and legionibus Wak.

469 Lach. strangely reads caelum, p. s. domorum Cl. it, as if the air, like a stone wall, were a good instance of a very solid thing. All mss. have caeli and ut. ac Avanc. first for ad. 491 ferventia Junt. and Lamb. ed. 1 for ferventi. 492 tum Brix. Ver. Ven. for cum.

504 verum longe, ‘leg. longa verum’ Bentl. 517 inane quae rerum seems quite right. inane in rebi quest Lach. tectum Ald. 1 Junt. Lamb. ed. 1 and 2. verum Bern. for rerum. 520 vocaret is the old form of vocare: see F. Buecheler Rhein. Mus. n. f. xiii p. 583 etc. where he after Bergk and Fleckes in shows that vocuvus vocuis vocare vocatio were in use for vocare etc. 525 Distinctum, quoniam Lamb. most rightly for Distinctum quoniam which Lach. retains beginning the apodosis with sunt ergo in 526. Ald. 1 and Junt. seem to take distinctum for distinctum est and to understand the passage rightly. 527 pleno Ald. 1 and Junt. for poena, and inane for inani. 533 findi Flor. 31 Ver. Ven. for fundi. 542 que renata Lamb. for quaeranda.

551—628: Junt. puts 577—583 after 628, and 551—564 after 583. At the end of his edition Candidus says 'Marulli nos hoc loco ordinem, atque item alibi in plerisque, ubi immutatum quid offenderis, secutus esse'. The learned annotator of Flor. 32 says in the margin to 550 that some put 551—564 after 576, and adds 'verum Marullo parum referre videtur quomodo legatur', shewing again that there were different traditions about Marullus. Lamb. places only 577—583 after 628. All these transpositions are utterly wrong, though Candidus says of Marullus 'quem profecto, si ad amissim rem quanque examinabis, neutiquam (sic opinor) repudiaveris'. 555 ad auctum Ed. These words came at the end of page 23 of the archetype from which all Mss. are derived, and therefore were at the outside margin and, as has happened in so many cases, were torn away by some accident. Some one then filled up the verse with finis which occurs three times at the end of a line in the next thirty verses. Lach. keeps finis and for summum reads summa which he thus awkwardly explains, 'summa, hoc est universo vivendi actu, aestatis pervadere fines, per omne vitae spatium vadere'. summum...florem, Junt. Lamb. ed. 1 and 2. Creech etc. which Lach. proves could only mean 'pass through' not 'arrive at the flower'. summum...finem Flor. 30 ex corr. Ver. Ven. Lamb. ed. 3 Wak. etc. This is doubly wrong, as finis in Lucretius is always feminine. 566 possit Ed.
for possint, a corruption which constant and omnia almost inevitably caused. Lach. puts 566 after 588, where it is wholly out of place; Bentl. ejects it; Junct. reads fiunt and geruntur; Lamb. Creese etc.cumque geruntur: all corrupting the text and making Lucretius assert the absurd truisim that all things which do become soft can become soft.

578 quaque, quaedam Lamb. and Lach. without cause. quaque corpora rebus = corpora rerum sua cuique: comp. 599. 585 crescendi Ver. Ven. for crescentis. 588 constant Lach. for constant. 591 inmutabili' Lach. first for inmutabiles, inmutabile Flor. 31 Flor. 30 corr. Ald. 1 Junct. vulgo absurdly. 593 and 597 possint Ed. for possent; which const in 594 proves to be necessary: see 356 and note there. Here too possint easily becomes possent, though constat does not pass into constaret so readily.

599—634: this passage which is difficult, but not corrupt, has been sadly mutilated by all editors from Laminus to Lachmann and Bernays, who all in different ways force on Lucretius a succession of absurd and self-contradictory assertions. illorum for illorum in 611 is the sole change I have made, two or three slight and obvious errors of A B having been corrected in the later mss. or older editions. 599 for quoniam Lach. quinam, Bern. quod iam. 600 for illius Lach. and Bern. illius. Lamb. quoniam ext. quoiusque c. Cor. est aliquod. 611 Lach. illorem after Junct. Lamb. etc. 628 and 631 Lamb. followed by all subsequent editors perversely reads mi for si, multis for nullis; though Bentl. says 'si ex o. mss. multis ex o. mss.' 634 quae res Junct. rightly for qua res.


Haeoliae A corr. Aeoliae N. Heins. in ms. notes and Is. Vossius who says in ms. notes 'mss. habent Haeoliae vel Aeoliae. Puto olim sic dictam eam partem Italiam quam inhabitavit Locastes Aeoli filius qui ad fretum Siculum habitabat: vid: Diidorum lib. 5. [ch. 8] G. V.' Thus Preiger and Lachmann's doubt is solved. Haverc. and Wak. also adopt this reading of Gerard father of Is. Vossius. 724 vis ut vcomat Lamb ed. 3 for vis ut omniat ut vis evomat ed. 1 and 2 after Ald. 1 Junt. etc. 725 N. Heins. in ms. notes 'leg. sursum,' to avoid the repetition of sursum.

744 frugis AB Flor. 31 etc. not Nic. Nicc: so iv 577 and 992 vocis AB fruges Lach. and 1. l. voces: he says 'membranas' quamvis consentientes imitari ausus non sum hoc loco, ubi habent fruges, neque in iv 577 991 1000, ubi vocis; quamquam apud Nonium p. 149 16 e Varro docens scriptum est pocos, et Manili exemplaria in iii 446 habent lucis.' But Varro de ling. Lat. ix 76 observes 'frugi rectus est natura frux, at secundum consuetudinem dicimus ut haec avis, haec ovis, hic haec frugis. I have no doubt then that the accus. plur. frugis and vocis come from Lucr. as well as religiosis and the like; and that an abl. frugi was possible. 745 quiequam Ald. 1 and Junt. for qui. quire Flor. 2 Camb. Vat. 1136 Othob. which may be right. 752 in illis I have added; and these must I think be the actual words of the poet: see Camb. Journ. of phil. i p. 29. proresum Lach. who quite misunderstands the argument, rebus Nic. Nicc, and a l before Lach. 755 utque Ed. for ut qui: so vi 1007 ms. have utqui for utque. Lach. reads 755 utei for item, and here funditus utque. 758 habebis A corr. Nic. Nicc. etc. for habeas. habebas Lamb. vulgo wrongly. 759 veneno Wak. Lach. for vene. venena Flor. 31 Camb. vulgo: this l. ended p. 31 of the lost archetype; and therefore these four mutilated endings of verses were on the outer margin.

769-762, repeated without meaning. 774 animans Junt. first for animas. 775 quique in coetu Junt. for quisque in coetu. 777 atque cum vore Lamb. acutely for et quodam cum vore. 778 rebus oportet. rebus necesset Lach. Bern. without any necessity I think: if Ennius Attius Seneca Catullus Virgil in his elegies, Propertius Ovid and others can use the word, it is not too prosaic for Lucr. 780 eminet Naugierius first for deminuet. 784 785 hinc imbrem, ex iabi, et terra Ald. 1 and Junt. probably from Marullus for hinc ignem, ex igni, in terram; and the emendation though bold is peremptorily required. 789 pacto Ald. 1 and Junt. for facto.

806 ut Prisc. for et of mss: this change of a letter, as Bern. has seen, gives imbibus to the preceding sentence and completely restores the fine passage, which Lach. deplorably disfigures by transposing 806 and 807 and changing arbusta into ambusta, as if rain forsooth could like 'frost perform the effect of fire.' Lamb and Gif. ed. 1 et...vacillant, the vulgare. Gif. ed. 2 reads et...vacillant, without sense, and says 'q.v. Marull. et vulg. focillant, q. v. vacillant, male.' Now Ald. I has et tabes...focillant. Ver. Ven. read et tale...focillant, whence comes focillant. But Junt. gives, as Gif. does, et tabe...vacillant. 814 multa modis Lamb. for multimodis. 824 verbis Flor. 31 Camb. Vat. etc. for bellis: see Lach.

830 et. ut Lach.: in five other places he changes et, and in two gives a core-fetched interpretation, because he says Lucr. could not use et for etiam.
834 quom Lach. for quam. Lamb. reads Principium rerum quam and joins it with what precedes: he is followed by all before Lach. and may be right. 'quid quod ita ne dixit quidem usquam Lucretius, sed rerum principia 740 1047 ii 789' says Lach. Yes, because his primordia are plural; but in 707 he writes Et qui principium gignundis aera rebus Constituere of those who have one first-beginning of things. 835 e Ald. 1 and Junt for de. 839 840 aurique...aurum. As he immediately enumerates the other elements, Bentl. proposes aurareae...auram.

'quid hic aurum? oculos creo interpretum praestrinxit...Simplic. tamen [in Arist. phy. fol. 6 b] de Anaxag. ταύτα τα ὁμογενή όλων το άνω και τά χρώματα τα...' This and other passages seem to defend the text: yet comp. 853. 843 ulla parte idem Nic. Nicc. vulgo for ulla idem parte. ut idem ex parte Lach. because Lucr. he says only omits the preposition when a genitive is added. But in rebus seems equivalent to one: comp. Juven. vi 437 Adeque altera parte in truitina suspendit Homerum. 846 illi supra quos Ald. 1 Junt. marg. Flor. 32 for illi uira quod A, quo B Gott. illis iuxta quod Camb. Vat. 1954 Othob. viris iuxta quos Flor. 31. illis iuxta Ang. Politian in marg. Flor. 29. 852 effugiat B corr. Flor. 31 for officiat. 853 sanguen an esse marg. Flor. 32 and Lamb. for sanguis an os. sanguis was unknown to Lucr.: iv 1050 sanguis unde; vi 1203 sanguis expletis; see Lach. and add Sen. Med. 778 and Val. Flacc. iii 234 sanguis. Flor. 31 does not as Lach. says read sanguis an, an os. sanguen os aurum Lach. an awkward and improbable correction. 860: the verse lost here Lach. thus supplies, Et nervos alienigeris ex partibus esse; which must be very like what Lucr. wrote. 866 sanique. venisse Avae. Lamb. Lach. without necessity I think. Avancius formed his text by correcting Ven. and it as well as Ver. have sanique; hence perhaps venis. mistio Ald. after Ald. 1 Junt. Lamb. which have misto. mistiin Ang. Politian in marg. Flor. 29, which may be right. 873: here there is I believe a hiatus of two or more verses, which I formerly supplied thus, Ex alienigenis quas tellure exoruntur. Sic itidem quae ligna emitunt corpora, aluntur Ex oct: comp. especially 859—866 and notes 2. In 874 I have added his after lignis. I hardly understand Lach. who reads quae alienigenes orientur. See also Luc. Müller de re metrica p. 284, who seems to prove that a monosyll. diphthong is never elided before a short vowel. Junt. followed by Gif. Creech om. B or both 873 and 874. Lamb. followed by Wk. only 873; which seems absurd: he reads in 874 lignis exoruntur with Flor. Camb. etc.


933 animum. animos Lamb. Creech after Lactantius inst. i 16. Pius
says ‘modulatus animos leges’. But iv 7 animum Lamb. animos Crucc. 942 pacto N. Heins. in ms. notes and Lach. rightly for facto. 954 Necne sit Lamb. for nec sit. 957 vasteque Nic. Nic. corrupted into adusque; his followers adusque into vel adusque; or, as Ald. Junt. marg. Flor. 32, patefuit ad usque. 971 Id validis Lamb. first for Invalidis. Flor. 32 in margin explains invalidis as valde validis. 977 officiat Lamb. rightly and before him Gryphius Lyons 1534 and 1540 for officiat, after the constant usage of Lucr. 984—987 (998—1001) I have elsewhere proved should come in this place.

991 (987) confluxet Flor. 31 first for confluxit. 997 (993) nullast Politian in marg. Flor. 29 Ver. Ven. Heins. in ms. notes for nullas. 1000 (996) e supplied by Lach. is better than in of older editors. inferna is quite right: see Camb. Journ. of phil. i p. 33. Lach. wrongly follows Ald. 1 Junt. Lamb. etc. in reading aeterinaque and adds ‘rei convenienter, quamvis secus videatur Wakefieldo et Forbigero, qui quotiens philosophatur delirant’: an insult quite out of place here.

1008: a new paragraph should commence with this verse. 1009 inani Ald. 1 Junt. for inane. 1013 Madvig opusc. pr. p. 313 rightly supposes some verses lost here; and long before him Marullus did the same, as I find from the margin of Flor. 32: ‘credit Marullus deesse hic aliqua carmina, quae continenter transitum ab infinitate inanis ad infinitatem corporum; in his enim Nec mare nec tellus…procul dubio agit de infinitate corporum, cum supra [953] de utroque infinito se dicatur promiserit’. Lach. places the mark of hiatus after 1012, giving a most involved explanation of the passage. His arrangement moreover is scarcely grammatical, as pateat is thus answered in the apodosis by imperfects and pluperfects. Indeed the lacuna does not appear to me so great as it did either to Madvig or Lach. The poet has not only thrown already that the omne quod est, but also 988 (984)—1007, that the omne quod est spatium is infinite. He now, 1008 etc., shows that matter is infinite. I formerly prepared roughly to supply what is wanting thus, Sed spatium supra docuit sine fine vateres. Si finita igitur summae esset materiæ, Nec mare cet. 1023 The last four words are rightly supplied by Junt. from v 421; the ms. here repeat the last three of 1022. Avancius blunders sadly, doubtless from not understanding what he is taking from others. 1028 verum Faber and Bentl. from v 194 most rightly for rebus. 1033 summaeque Junt. for summaque. 1034 Floræat Flor. 31 Camb. etc. for floræant. 1041 viæi B corr. and vulgo for viae viaque Lach. But ratione viaque surely means ‘by method and system’; see Cic. de fin. i 29 ut ratione et viae procedat oratio. 1047 principiis Junt. for principium.

1061 Et simili. Lach. reads Adsimili and joins with it the preceding verse, putting a full stop at posta. I think him quite wrong: the simile is exactly the same as iv 418, where also Lach. makes unnecessary changes. 1068—1075: these 8 mutilated verses came at the beginning of p. 45 of the archetype; and the ends were therefore at the outer margin. B and Gott. omit them altogether, but append a cross and viii. Nic. Nic. gives them imperfect as in A. The later ms. Ald. 1 Junt. Lamb. complete them in various ways. I formerly suggested in 1068 error falsa probavit or error somnia finxit: 1069 perversa rem
rationes: 1070 quando omnia constant, or with Lach. ubi summa profundit. 1072 cram magis ob rem: 1073 repellit. 1073 Lach. reads atio for alia, and proposes means at end, and malle putari in 1073: he declines to prophesy in 1068 and 1069. 1071 Junct. most truly nunc omne si iam medium sit for denique omnino si iam. 1074: end is supplied in Ald. 1 and Junct. 1075 debet Wak. oportet older corr. 1076 aequus Junct. for aequis which Wak. absurdly defends. 1078 in added by Ald. 1 Junct. 1082 concilio Junct. for concilium, the $m$ coming from medi. concilium...vectae Lach. which seems less poetical. vinculae Bentl.

1085 1086 are transposed in Junct. followed by all before Lach.: there is certainly an awkwardness at present: perhaps one is a subsequent addition by the poet; see above p. 22. 1091 se ibi Wak. Lach. for sibi. 1094—1101: A has faithfully left a blank space for these eight lost verses. They came at the beginning of p. 46 of the lost archetype; the eight mutilated lines above having headed the page on the other side of the leaf. Lach. therefore most justly concludes that this part of the leaf in the original of our mss. was by some accident torn away. Both the old mss. collations of A and B which I possess mention this lacuna; N. Heinsius says 'in A octo versuum hiatus erat relictus'. The less careful Is. Vossius, though the manuscript was his own, merely says 'vide ms. in quo hiatus post haec verba'. Think now of Havercamp, a Professor in the University where A and B then were, never noting this fact, but inserting the miserable makeshift verse of the Junct. Terra det: at supra cirum tegere omnia caelum; stealing the critical note of the London bookseller's edition, and noting that this spurious verse was not in B, from which every reader must infer it was in A. I formerly made the following verses to show the general sense of those which are lost: Daedalae sufficiat rerum natura creatrice, Scilicet incerto diversi errore vagantes Argumenta ibi prorsum pungnantia fingunt. Quae tamen omnia sunt falsa ratione recepta. Nam quomiam docui sapientem sine fine modoque Immensusque patere in cunctas undique partis, Sic paritium rationes necessest suppedietur Infinita etiam vis undique materiae, Ne occ. 1105 penetratio Nic. Nicc. for tonetalio; rightly followed by all the old printed eds. (not by the mss.) before Lamb, who reads tonetalio: neither tonetalio nor tonetalio is Latin. 1108 abeat Ed. after Junct. for abeant wrongly adapted to the adjacent plural: comp. vii 286: omnis agrees with terra: comp. vi 605 sqq. Lach. in 1108 reads omnia, as also in 719 without authority.

1114 sei Ed. after Nic. Nicc. Flor. 31 Camb. etc. for sic: a verse is here lost which I feel sure was of this kind, Cetera iam poteris per te iste ipse videre, with which the preceding words parva perductus opulla must be joined. Lucr. says it is hard to master his principles, but when that is thoroughly done, then led on with little trouble you may learn the rest yourself. Comp. especially r 400—417, and see Camb. Journ. of phil. i p. 374. Lach. for sic reads scio and perductus for perductus, and then gets no satisfactory sense: Junct. reads non for nec in 1115: Lamb. perfunctus for perductus: Bern. sis, and perductus after Lach.
5 and 6 rightly transposed by Avancius. 9 nonne videre A B Gott. which Gif., followed tacitly by Lamb. ed. 3, has most properly retained. videre est was the common reading, which Lach. shews Lucr. could not have written, 'videtis Marull.' says Gif. But Junct. has videre est, Ald. 1 videtis, and this is mentioned as a var. loc. at end of Junct.; so also Lamb. ed. 1, but videre est ed. 2. 17 quoit Gif. cui Avanc. for qui. 18 mente. menti' Lach. without cause. 19 semotu' Lamb. in notes Gif. Bentl. for semota. 21 cumque. quemque Junct. Lamb. etc. perhaps rightly: or i cuique: but see notes 2. 27 fulget auroque. fulgenti Lach. But comp. v 1049 secreto animoque, where Lachmann's seirent perverts the meaning. fulgens, renidens Macrobr. Saturn. vi 2 Avanc. Junct. etc. fulgens renidet. P. Crinitius de hon. disc. xvii 6. 28 ei-tharue. citharoam Macrobr. saturn. vi 2, cithara, id. vi 4. 28 aurataque. ornataque Lach. arquaquaque Bern. tecta Lach. for templo, and so Macrobr. saturn vi 4, but vi 2 tempe, which comes perhaps from the preceding passage of Virgil. Yet the templo of the mss. of Lucr. may have a technical meaning. 36 Iacteris. Iactaris Lamb. ed. 2 and 3; but see notes 2. 40—46: this passage I think I have arranged much better than Lach. or Bern: 42 et ecum vi (etecuī Ed. for epīcūri: comp. tarītōr of mss. for parīter in 43. 43 Ornatasq. armīs statūsum pariterque Ed. for Ornataes armis illustres (illustres B Gott.) tariterque. Fervere cum visibus classem lateque videri, which is not found in our mss. but is quoted by Nonius p. 503 from Lucretius lib. II, is clearly in its right place after 46, not 43, where Lach. and others have put it. I have also put a stop after parītōr in 44. For statūsum corrupted into illustres comp. Lach. to iv 283, and istaustrum for statuum in Orelli's inscript. 1120. Because Lucr. v 1227 has Induperatorem classis super aqua verri Cum validis pariter legionibus atque elephantis, Lach. says 'apparéct hace ita legenda esse, Subsidius magnisque elephantis constabilitas, Ornatas armis, validas, pariterque animatas.' The apparat is anything but clear to me. Bern. reads hastatis for epīcūri, parīter for istaustrum. See Lach. on the way the two verses are written in A B. Nic. Nicc. omits them: later mss. Flor. 31. Camb. etc. treat them as a heading: the old eds. to Ald 1 and Pius inclusive have them variously corrupted. Junct. first omits them in text with this note at end, 'Subsidiiis magnis Epicuri constabilitates. Marullus carmen hoc expungit. Nam illud, ornatas armis statutas, stanteisque animatas, procul dubio subtituum est.' All subsequent eds. before Lach. omitted them, except Gif. who mixes up a portion of them with a part of the line from Nonius in this fashion, Fervere cum visibus classem lateque vagari, Ornatanque armis bellis simulacra cienem. Lamb. ed. 3 first gives the l. from Nonius in full. 46 pectus Lamb. for tempus: a necessary change. 53 Ald. 1 Junct. Lamb. etc. omne sit hoc rationis egestas, without cause. 56 sic, as in III 88 vi 36. ëta Senec. epist. 110, shewing what little reliance can be placed on such citations. Comp. i 66.
BOOK II

39

85 nam cum (quam) · cita Wak. for nam cita. cita superne Nic. Nico. concita saepe Flor. 31 Camb. 86 confixere Lamb. in notes for con-
flexere. confixere Nic. Nico. etc. cum fixere Lamb. ut Avanc. for
ut. ita uti Flo. 31 Camb. etc. 88 tergo ibus Is. Vossius in ms. notes
(not Preiger) most rightly for tergibus. 85 nulla Nic. Nicc. for multa.
ivit.Is. Vossius in ms. notes. 83 consultus ms. and so Avanc. Pius
Lamb. ed. 1 and 2 Wak. Creech. contusa Lamb. ed. 3. compusa
N. Heins. in ms. notes. 105 must be spurious: some reader, with
reference to the cetera of 104, wrote in the margin cetera: Paucula
qua porro magnum per inane vagantur, on the model of 109 Multi
qua . . . . .

This cetera then usurped the place of the words at the beginning of
106, one of which must have been a relative to the antecedent haec of
107, the other an adversative particle. I therefore long ago replaced
cetera by sed quaes. Lachmann's text is utterly without logical sequence:
he has no stop at horum, and a period at end of 105: nor have the older
erditions done better. 112 memoro rei Vat. 1706 Reg. ('olim Nicolai
Hensii') Avanc. vulg. for memoror rei. 118 protera pugnas: so lv.
'Ma-
rull. contra v. l. scripserat, haec' Gif.; but both Ald. 1 and Junt. have
mages ad hoc: see above p. 8. 137 Ipsaque proporro Turneb. adver.
v 27 Lach. for Ipsaque porro. Ipsaque quaes Camb. vulg. Istaqua quaes
Flor. 31.

153 quasi dum diverberat. quasi for quosii Pontanus, says Lamb.
iurum deferberat Lamb. ed. 2. quasi dum deferberat ed. 3, 'pessimo' says
Lach. · 'nam dum intellegendum est done.' But in my opinion, though
the subj. is quite right, Lamb. well defends the indic. which is also
tenable. 158 remoratur Ald. 1 Junt. for remoravit. 159 ipsa, suis e
partibus una, Unum Ed. for ipsa suis e partibus unum Unum. The
contrast with 153—156 shews this to be necessary: comp. also l 599
etc. The repetition of unum unum has here no force whatever. 160
conixa. conixa ms. conixa Ver. Ven. followed by Nauger. and vulgo,
not by Avanc. or Junt. It should be conixa.

165—183 Lach. has most justly marked off from the context, as
interrupting the argument, though indisputably written by Lucretius.
Some verses too have clearly been lost before 165. Bern. puts 167 before
165, and in 166 reads persectati, and supposes no lacuna. 168 numina
credunt Ed. for numinum reddi: the e of numine has absorbed the c, and
reddunt in ms. much resembles reddi. rentur Junt. and vulgo 'prorsus
egregie' says Lach. Wak. absurdly defends reddi. 169 has been much
tampered with in the vulg. eds. without any reason. 181 tanta stat
praedita Lach., as in the repetition v 199, for quamquam pradita. qua
esta praeedita Junt. and vulgo, which may be right. Wak. adopts
the interpolation of Nic. Nico. quamquam haec sunt praeedita, and gives a
ludicrous explanation of it.

which is hardly so near the ms. reading. 194 Quod genus e nostro.
Quod genus est Lach. justly blamed by Madvig Lat. gram. ed. 3 p. ix
for the way in which he deals with quod genus here and in other places.
NOTES I

quam Nic. Nicc. com A Lach. cum B. 197 ursimus. urginus A corr. Nic. Nicc. Camb. alte Flor. 31 for alta. 198 delecto Lach. for dextra. 199 revolus Naug. for roemert. 203 debent flammae quoque Ald. 1 Junt. for q. d. fl. 205 in se est deorum ducere Ald. 1 Junt. for inest deorum ducere. in se est Flor. 31 Camb. also. quantum est in se deorum ducere: this I found also in one Vat. ms. 210 caeli Bern. better than summa or aethelio of older editors: caeli I had myself restored from Cic. Arat. 297 summa caeli de vertice tranans.

214 abrupti. abruptis Maer. sat. vi 1 27. 218 ferme Flor. 31 Camb. for firme. 219 Incertisque loci spatii decellere Lach. for Incertisque locis spatii depellere: a brilliant emendation. Possibly Lucr. wrote Incertisque loci spatii: the corrupt locis causing the change to incerti. spatii se pellere, decedere, secedere of Avanc. Junt. Lamb. etc. have no meaning. 220 nonum. minimum 2 Vat. and ol ed. before Junt.

227 plagas B corr. and Lamb. for plag. plagis Nic. Nicc. followed by all before Lamb. without sense. 247 se before est added by Flor. 31 Camb. etc. 249 recta regione. recta added by Nic. Nicc. whom all before Lach. rightly followed: it was absorbed by the similar letters in região. nulla regione Lach. 249 Declinare quis est qui possit cerrere ses: this reading of all mss. and editions I now keep: the constr. is not harsher than others in Lucr.: see notes 2. de se Ed. in small ed. for esse, sensus Bern. praestet Lach. for possit.

253 semper added after exoritur by Nic. Nicc. Flor. 31 all editors before Lach. Camb. exacto added by Lach. before exoritur: obviously not right, as the new motion does not first begin when the other ceases. The reason of the omission was the semper of 251. 257 potestas Lach. for voluptas. a certain correction: comp. 260. Lamb. in vain transposes voluptas and voluntas of 258. Flor. 31 Camb. have voluptas in both places, but it can be right in neither. 264 equorum Brix. for quorum, not Nic. Nicc. Flor. 31 Camb. or Ver. Ven. 267 conquiri A corr. Gott. Nic. Nicc. vulg. for herciri of A p. m. B which Lach. keeps. Both must have been in the archetype. 268 conexa Gif. Lach. for conexa, as in 160. conexa is absurd, though in nearly all eds. before Lach. Lamb. says some mss. have conexa; but that I doubt. 275 perspicuum nobis AB for perspicuum nos: see Lach. for the strange frequency with which st is thus transposed in AB. 277 extra. extrina vulgo wrongly; prob. from the extrema of Nic. Nicc. 278 279 Pellat...rapi Avanc. rightly for Pallat...rapt. Pellit...cogit...rapt. Junt. and vulg. before Wak. Pallat A corr. Nic. Nicc. Flor. 31 Camb. all Vat.: Lach. wrongly gives Fallit to Marullus; for Junt. has Pelleit. 291 quasi Nic. Nicc. for quaei. hoc add. by Ed. id Lach.

294 fuit unquam Junt. for fultum quam. 301 vique valebunt. inque valebunt Ald. 1 Junt. vulg. 'vix latine' says Lach. 305 extra added by Ed. after quicquam est, in which it was absorbed: the sentence requires this: comp. v 361 and r 963, and Camb. Journ. of phil. i p. 375. Lach. adds scorsum at end of verse. nesci rursus in omnis Flor. 31 Camb. neque rursus in omne Ald. 1 Junt. vulg.

313 ipsa Gif. for ipsum. 314 surse Junt. for asurpe. 322 vel ut in Lach. rightly for veluti in of all mss. and eds.: mss. seem to have
BOOK II

780 uti in for ut in; above in 86 sit uti
102 veluti ingentem Macc. velut P y b rightly;
in P etc. ap. Ribbeck. uti is never found
536 and Lach. there. 325 ibi Ald. 1 Junt.
A, transmittunt B. 331 unde added by Nic.
694 constant B Nic. Nich. (I) Camb. vulg.: all 3 places constant Lach.; but I believe the
subj. to have come from the adjacent verbs.
and adibis must be right.

for praestere. Praeterea has here no sense.
I cannot understand. Praeterea and 347 Horum
347 quidvis Lach. for quodvis, as IV 126.
1 Junt. A Flor. 31 Camb. etc. Nun quiet Nic.
Gott. Linuit B corr. Ald. 1 Junt. vulgo,
Ed. for adsiduus. adsiduus Lach. which
361 contr. AB Gott. ulla Macrobr. I. I. B corr.'
says N. Heintz have noted, Camb. vulgo. 363
which Wak. unsuccessfully defends. Yet
Macrobr. s. v. 2 so reads: Macrobr. has also
365 in 345: yet none of these readings can
be right; but the care here is quite insolita.
365
Nic. Flor. 31 Camb. Vat. 369 Baus.
Flor. etc. Balatus B Flor. 31 Camb. etc. 372
376 paret mss. rightly. lavit Nonius Ald. 1
381 in notes he prefers pavit. 381 est tali Lach.
385 Bern. not so well: the t of tali was absorbed
Lamb.; but animi is out of place.

1 Bantl. for fiat. 387 ortus. ortu Lach.: comp.
411. 401 Oratio lenius decurrerit, si scribemus
29 ferri pertorquent' Lach. 413 Mobilibus Ang.
auld and Nauger. for nobilibus. 421 diri turpes-
que. fudi turpesque, qui olidi t, teti t, turpes
read. caeli turpesque Nic. Nich. and oldest eds.

for Schneiderm. Phil. III p. 538 for videntur which
and supplanted the feminine substantive. quae
31 Junt. quae mulcet cunque inequitque Avanc. with
end of his ed. of Catullus he bids us read quae mulcet
323 leviore Avanc for leviore. 427 una. unaque
added by Flor. 31 Camb. vulgo, quaeque Lach. unde
595 angeli, is right; the que at end of 427 belonging
33 A Nic. Nich. Flor. 31 Camb., and (as I learn
355) cod. Sangallens. schol. in Juvenalem; rightly, as the
564 possunt B Gott. vulg. Lach. 430 inulaque Lamb.
quae. vincique Nic. Nich. etc. 437 egredieant Flor. 31
3ene. 438 aux. Lach. seems to me wrong in chang-
439 que added by Junt. vulgo.

for ess, as our mss. elsewhere have e before l. 453
cets: it is quite out of place. Does it refer to poppy
seeds, or poppy juice? in the former case it is untrue; in the latter un-
meaning. Lach. retains it, and for quod reads quasi after M. Haupt.
455 procursus Junct. for percursus. 456—468: a passage variously
emended: the changes I have made are slight and I think not impro-
bable. 458 omnibus' Lamb. after Muretus for omnia: comp. iv 82
where I read Moenib' for Moenia. omnino sunt levibus Junct. per-
ceiving omnia to be wrong. 460 taxa Ed. for saxa which cannot be
right. sese Lach. 462 sic latum Ed. for sedatum. Lach. reads 461
venenumst for videnus, and 462 sed varum for sedatum, making two
changes. Venis esse datum Bern. strangely for Sensibus sedatum.
Sensibus esse datum Faber conjectures; but he thinks with Lamb. that
461—468 are spurious. 461 quod quisque Junct. vulgo for quodcumque,
wrongly joining this clause with the preceding. 465 habeto Ed. for debeb.
habebis' Lach.: but he thinks debet may be right and a verse be lost, and
this Bern. assumes. est minime mirabile habendum 3 Vad. Ald. 1 Junct.
' Marullus' says Gif. cuiquam Gif. 'Ita v. l.' i.e. Ver. Ven. he having
the latter before him with Marullus' ms. emendations. Brix. omits the
word. 466 fluvius est. fluviudum est Ver. Ven. followed by all ed.
before Lach. though the metre is thereby grossly violated. 467 Est =
levibus atque rutundi admixta doloris Corpora ms.: some of these words
it is plain have come from 466 and replaced the words of Lurc. Est, et
levibus sunt altiunde etc. Lach. But he adds 'quamquam sic quoque
mirationem facient illa doloris Corpora, quae sunt pungentia sensus et
laedentia': quite true. Bern. reads Est, et squalida sunt illis etc., and
squalida indeed seems necessary. I have therefore written Est, et
squalida multa creavit admixta doloris Corpora: doloris being of course
the accus. pln. 468 necessum Lach. for necessu. 471 Et quo Junct.
for Et quod. 471—477: by a better punctuation and by doubling one
letter I have rectified this passage: 473 I have placed a stop after
severemendi', and removed that which all former editors have put after
videndi, and 477 have written quom magis for quo magis. Lach. puts
476 before 474 and then leaves a most involved sentence. 474 dulcis,
dulcis Gif. not Lamb. Lamb. keeps dulcis ed. 1 and 2: he conjectures
cerbus and reads dulcis ed. 3. 477 possint. possunt Lamb. vulgo.

483 Nam quoniam cadem una cuiusvis in brevitate Ed. for Namque
in cadem etc. Namque in cadem unius etc. Lach. Namque in cadem una
quoquisquevis Lamb. See Camb. Journ. of phil. i p. 32. 499 probari
Ald. 1 Junct. for probare. 501: I believe a verse is here lost of this
nature Et quos ostendunt in solis luce colores. tacta Lach. after Ouden-
dorp Lucan x 491 for tecta. tincta Junct. Vulg. 502 ridenti Fr. Medices
for rident and 503 novo for nova. Aurora, p. ridenti imitata etc. Lach.: 
Lamb. and vulg. add et at end of 501. 503 Saecla. Pepla P. Burmann
Wak. 504 Et contemptus odor Flor. 31 Camb. Brix. Ven. vulg. for
Et contemptus odor. Et contemptus suodor Nic. Nicc. Ver.: hence I
infer the ms. of Poggio had sudor. 512 sed added by Lach. quin
Wak. 514 finitis Politian (!), Ald. 1 Junct. for infinitis. 515 iter
usque Lach. for hismisque. 517 Extima enim Ed. for Omnis enim.
for Inter utrasque of ms. here and in six other places, v 472 476 389
vi 362 1062, and iii 306 where I read Inter utrasque. He compares it
with such adverbs as *antea postea interea praeterea* etc. acutely and
plausibly: and yet it is passing strange that *ms.* should agree six or
seven times in precisely the same corruption, the more so that *inter
atque* would seem a more natural change for them to make: they
twice give the adverb *utrique* right, and we never find *inter eas*
for *interea* or the like: is it not possible that Lucr. really wrote
*interutrique*, whether as one or two words, on the analogy either of the
adverbs *alias alteras* or *of foras*? 521 *infesta* Lach. for *invesa,* and so
Lamb. in notes, *inesa* in text after Junt. *invesa* Flor. 31 (not Camb.)
Vat. 1954 Othob. old eds.

522—568: this passage I have fully discussed in Camb. Journ. of
phil. iv. p. 143 etc. where I have shewn that Lach. is quite wrong in
enclosing 522—528 in brackets, and beginning a new paragraph at 529,
and there reading *Protinus* for *Versibus:* he gives us the alternative,
which Bern. has adopted, of assuming one or more verses to have been
lost before *Versibus:* and indeed all editors before him from Ald. 1 and
Junt. downwards have inserted this line, *Quod quoniam docuit, nunc sua-
vel quia age paucis.* No stop is to be put at the end of 528, and 529 *osten-
dens* is to be read for *ostendam:* and then all difficulty vanishes. 533
minus Lamb. most rightly for *magis* which Wak. absurdly tries to ex-
plain. 535 *genera* Junt. for *genera.* 536 *Sicut* Bentl. for *Sicuts:* 11161
*ms.* have the same error. Lachmann’s note shews the strange tendency
of *ms.* to read *sicuts* for *sicut,* as above *velut* for *velut.* In the passage
he quotes from Plautus mil. 727, it now appears from Ritschl that the
Ambrosian palimpsest has rightly *sicut.* Cic. Arat. 131 on the other
hand the latest editors after all their *ms.* read *Sicuts cum spectant.* Cic.
de senect. 14, though the same editors read the verse of Ennius *Sic ut
forti suis,* 5 of their 6 *ms.* have *Sicuts.* 541 *lube* B corr. Flor. 31
Camb. for *subet.* 543 *nulla* added by Lach. *non sit in orbi* B corr., *non
sit in orbis* Nic. Nicc. Flor. 31 Camb. vulgo: perhaps rightly. 547 *su-
sum hoc quoque uiti* Ed. for the meaningless *sumant ocult:* comp. 541.
*si manticuler* Lach. strangely. Wak. tells us that Bentl. obelised the
words; and it is strange that all editors before Wak. even Junt. and
Lamb. left them unnoticed. Wak. *conj. sumant olere.* 553 *gubernia*
Lamb. for *caverna. carinae* Nic. Nicc. 555 *aplustra* Politian Junt. for
*Ven. for si infinita.*

568 *quod cumque* Lach. for *quaecumque.* Previous editors have
gone much astray. 569 (and 607) *Eximii* Aranc. for *Ex imis.* ‘Sic
*v. l. o.... Marull. ex. Virg. *lib. 5, ex imis, contra v. l.:’ the ‘vetereis libri
omnes’ are only the *Ven.* in which were Marullus’ *ms.* notes. *Ven.
has Eximis* which Gif. probably read *Eximiis.* Marullus perhaps re-
ferred to *Aen. 111 577 fundoque exspectat imo,* and divided the word.

601: Lach. with reason supposes a verse to be lost here, which he
thus supplies, *Magnificis divam ex ipsi penetralibus* *rectam Sedibus.*
Lamb. reads *Sublinem* for *sedibus.* 605 *molitri* Nic. Nicc. Flor. 31
Camb. etc. for *moliri.* 613 *orbem* Junt. first for *orbis.* 615 *sint* Lamb.
first for *sunt.* Lach. says nothing; but Ed. as well as N. Heins. in ma-
notes and Goebel in Rh. Mus. n. f. xv p. 414 found *inventi sunt* in *A.B.
sint inventi* Lach. I prefer the rhythm of the ms. order. 633 *metu...nu-
\textit{mini} divae Lach. at the suggestion of an 'amicus quidam' of Haverc. for metr. \ldots numine divae. 626 \textit{iter omne viarum} Turnebus Gif. Lamb. ed 2 and 3, vulg. for \textit{it omnia viarum}; a certain correction. \textit{it omnia viarum} Nic. Nice. some Vatic. and old eds. \textit{iter, omnia circum} Flor. 31 Camb. some Vatic. Junt. Lamb. ed. 1. 630 \textit{quod armis} a certain correction of Lach.; the sentence requiring the conjunction \textit{quod} or \textit{qua}, the sense \textit{armis, catarcas} of ms. is a mere blunder of the scribe who has taken it from 628: a form of error common in our ms. comp. \textsc{422 i 555 vi 15} etc. \textit{catenas of B} is again a mere miswriting of \textit{catercas}, though it has deceived many. 631 \textit{sanguinolenti} Bentl. for \textit{sanguine fleti}. \textit{sanguinis fleti} Nic. Nice. and old eds. \textit{sanguine lacti} Junt. Lamb. etc. 632 \textit{numine. momine} Lach. whom I followed in my small ed.; but see Ph. Wagner in Philologus supplement \textsc{r p. 400} Conington to Aen. ii 123 and Lachmann's own note; comp. also \textsc{iv 179}. 636 \textit{Armat et in numerum perneris chorae}; first omitted by Lamb. as manifestly made up out of 635 and 637. 653 (656) \textit{Constituit} Lach. for \textit{Constituet}, as movo1 follows. 657 (680): this verse, which was the last of p. 73 of the archetype, has been transferred hither by Lach. The scribe omitted it in its place and then wrote it at the bottom of the page. \textit{parcat} Lach. for \textit{parato}. \textit{paro} Flor. 31 Camb. etc. 658--660 (652--654) I have transferred hither. The \textit{itaque} of 601 manifestly refers to them; so that if they are to keep their place, then (what comes to much the same thing) 652--657 must be enclosed in brackets as a subsequent marginal addition of the poet's; see above, p. 22.

665 \textit{retinuense parentem} Flor. 31 (not Camb.) Vat. 1136 Othob. 1954 Othob. s.m. Ald. 1 Junt. for \textit{retinente parente}. 669 \textit{quamvis... unam} Lamb. for \textit{quamvis... una}. \textit{quamvis... unde} Nic. Nice. \textit{quamvis... omnem} Junt. 674 conduct Ed. for \textit{traduntur. celant} Lach. claudit Bern. 681 \textit{privas} Lach. for \textit{primis}; I have not changed another letter here; but have only amended the punctuation, by putting a full stop after \textit{odore}, and none after \textit{dona}. For position of \textit{igitur} comp. 678 and 659 \textit{itaque}, and notes 2 to \textsc{r 419}. Lach. reads in \textit{priva} \textit{plurium dona}, and there ends the sentence. In consequence of 657 (680) having been misplaced the older editors have made strange confusion here. 683 684 \textit{fucus}... \textit{Fucus} Lach. most properly for \textit{sucus}... \textit{Sucus}: 'nam \textit{fucus} color est.' 684 \textit{sorsum AB} only once. \textit{secerum et rerum} [Faber's text]. \textit{et rerum om. ms. vv. repetendum ut puto \textit{to sorsum G. V.'} ms. notes of Is. Vossius. Haverc. and through him Lach. misrepresent him. G. V. is of course his father Gerard, whose reading therefore is the same as Lachmann's. 685 \textit{privas} for \textit{primis} 'idem Vossius' says Lach. after Preiger or Haverc. who has 'egregie et hoc loco \textit{privas} habet Marganalis noster.' My ms. notes of Vossius are without it. 693 \textit{idem} Lamb. for \textit{idem}: 'quod est sane simplicissimum, sed videtur abhorrere ab usu Lucretii' says Lach. who reads awkwardly \textit{nulli} for \textit{nulla}, and \textit{idem}. But here and \textsc{v 349} Lucr. unquestionably used \textit{idem}, as did his contemporaries. 694 \textit{constant} Ed. with B Nic. Nice. \textit{(1)} Camb. Lamb. vulg. \textit{constant} Lach. with A corr.: see 337. 696 for \textit{rerum} 'f. verum G. V.' in Isaac's ms. notes; and so Lach. yet \textit{longe} of Flor. 31 Camb. etc. may be right, as the scribe might well write \textit{primordia rerum} mechanically from the mere fact of these words continually coming together. 716
BOOK II

inizus Lach. for int. inter B corr. Camb. intra Nic. Nicc. etc.: consentire is here transitive. in se Bern. which I dont understand. 719 Legibius his quaedam ratio distinguishat omnis ms. omnia Lach. after Junt. as in 1106 without authority: omnia I doubt not comes from Marullus, as he uses it in the same way in his hymn to earth at the end of a passage partly quoted p. 8 in which Lucr. is closely imitated: see also reading of Junt. in 749. hisse yadem r. d. omne Bern. But omnes is hardly thus used; therefore I read hisse ea rer. d. omnis. quaedam has no meaning. 721 ita quanque Junt. for ita cumque. 724 constant Ed. constant AB vulg. Lach.: see 337 and 694.

734 Nive aitum quemvis quae sunt inbuta colorem. coloris Nic. Nicc. vulgo for colore. Lamb. and Lach. deny that imbuta coloris is Latin; but in my small edition I observed that incocta ruboris is the common Latin construction; yet Virgil has said Tyris incocta rubores. Lach. reads Nive aitum quemvis, quo sunt imbuta color, oct. But the nominative quae is absolutely required here. imbuta Lamb. for inbuta. 741 sumina Flor. 31 Camb. etc. for sumina. 742 Dipexere Flor. 30 corr. Avanc. for Dipexere. As required Junt. Lamb. etc. 748 (743) transferred hither by Bentl. and Lach. 749 in omnis Flor. 31 Camb. Nauger. for et omnis. in omnis Junt. i.e. doubtless Marullus: see note to 719.


821 Omne genus Lach. for Omnigenus, as 759. Omnigenus Nic. Nicc. vulg. 829 austrum. ostrum Wak. conj. for aurum: the right punctuation I owe to Goebel quaest. Lucr. crit. p. 14, though Ald. 1 and Junt. have a full stop after aurum. aurea Purpura and 831 distracta for distractum Lach. without judgment. aurum which previous editors retain has no sense. usu Bern. for aurum. 831 dispergitur Lach. for disperditur. 841 notare Lach. for notaque.

845 ieiuna Flor. 31 Camb. etc. for et una. 846 proprium. proprius Lach. with Junt. but compare 855. 850 possis. potis es Lamb. Lach.: see notes 2. 853 contractans Lach., and some ms. of Priscian vi 91 for
contractas. contactos vulg. servare (superare Forbig.) et perdere Nonius p. 188. 854 Propter eandem rem Lach. most truly for Propter eandem. Proterea tandem Fl. 31 Camb. Proterea demum Lamb. absurdi. 860 Molli Lamb. after Turnebus for Mollia. 875 fluvii frondes Lamb. for fluvi in frondes. 882 in ignis Fl. 31 Camb. etc. for ignis.


I follow Bern. in placing this verse here, rather than Lach. who makes it follow 916 (915). 919 animalia sunt Lach. for animilibus: comp. 458 and iv 81. 920 at coetu Lach. for ab coetu. ab coetu Junt. concreta Politian in marg. Fl. 29. 921 neguent, neguent Gif. Bent. Lach.: but the optative is in place. 926 quo fugimus Wak. for quod fugimus which. Lach. in vain defends. The poet refers to 870 sqq., not to 866. Quod vicimus Ed. in small ed. 928 offerere terram, Intempestivus quam putor cepit A, coepit B. offerere Ital. Camb. etc. Intempestivos cum, but coepit Junt. Lamb. first stopped the passage right, and read cepit; but putor wrongly for putor.

392 Posses a non sensu Wak. for Posses ex non sensu, rather better perhaps than Posses ex of Lamb. Lach. etc. sensus mutabilitate Lamb. ed. 3 in note, Bern. for sensus mut. Lach. keeps sensus. 393 quod prodium est Ed. for quod proditum extra. quod prodium est Lach. quod proditum extra Bern.; but the oratio obliqua requires the subjunctive. 398 ipsam Fl. 31 Camb. Ald. 1 Junt. etc. for lesam. 940 ter- raque creatis. Wak. has properly retained this the reading of all ms. flammeaque creatis Ald. 1 Junt. vulg. before Wak. ethaque creatus Lach. But I do not know what aethra creata are, unless they be the same as terra creata, the various products of the earth. 941 convenientiss Lamb. for convenientiss which Lach. retains: the termination of 942 has caused the mistake. 943 animante in quaque cierunt Hugo Purmann in Jahn's Jahrb. f. Philol. B. 67 p. 673 for animantem quamque tuentur, animantium concerantur Lach. 941 Bern. reads omnicientes and 943 keeps the ms. reading: tuentur is quite foreign to the sense of the passage, else Lucr. would not avoid using omnicientes and tuentur together.

961 connecta Lamb. first for connecta which Wak. absurdly retains. possit Lach. for possint: as the verb cannot refer to sensus or anything but quaevis animantem in 944. 963 Praeterea. propter Lach. perversely: see notes 2. A new paragraph begins here.

975 de quibus factumst. Lamb. for de quibus auctumst. and 986 non ex ridentibus factus for non ex ridentibus auctus. Nonius p. 511 has de quibus auctus. Lamb. ed. 3 adds most truly. Primum Latine dici non potest auctus de re aut ex re aliqua, sed auctus re aliqua [speaking of course of the atoms of which a thing is made]. v 322 quodcumque alias ex se res auget aliqua, and the like have nothing to do with the question]. nam auctus casum septimum sine praepositione postulat.
allud est auctus re aliqua, alius factus de re aut ex re aliqua. nescit, fataetur se hospitem esse in lingua Latina; this he doubt-
used for Gisanius. Wav. more fearless than the angels keeps of auctum and thus comments, ‘editores aptum [most factum] ausi
libris omnibus religionem invecta unibus contra profanos emenda-
tionem Lucreti lubentissime frequentatam contextu emovere,
proprios peraudaciem odiosissimam atque perditissimam inferiore.
Δέον πράγματα δεῖται, ἢ ζῷοι καὶ θεοί.' Truly delira haec furiosaque
esse Et ridere potest non existimari factus. 995 delira Flor.
ib. etc. for det ira. 1001 reliatum. fulgentia Lactant. inst.
1002 mors res, ut Ald. 1 Junt. for mors ut res. 1004 con-
et effit ut Ed. for coniungit et efficat. coniungitur et fit Lach.
a full stop at ollis. Ald. I Junt. vulg. have ut for ita in 1003:
ditor before Wav. would tolerate the omission of ut; yet it is a
thing that our ms. so often omit ut after officere and fieri, if
asson is not the poet's own. 1010—1012 Lach. and Bern. with
ious editors have quite misunderstood this passage in which not
is to be changed: they all take quod to be the conjunction; it
is the relative. Lach. for summis unskilfully reads cunctis, and
1013 to commence a new paragraph wholly unconnected with
cedes: he encloses in [ ] 1013—1104. The truth is 1013—
C closely united with what precedes if rightly understood. Junt.
ed. 1 vulg. have parum for penes in 1010. Lamb. ed. 3 has a
shewing that his conception of the passage is no less con-
man Lachmann's. The small word quod has given rise to these
misapprehensions. 1015 1016 = i 820 821 with the exception
ficant for Constituunt: 1020 = 726 and v 438 (441). Lach. has
seen that they are here quite out of place: in the first book they
nerly said of the atoms, but here they interrupt the sense. 1020
ator has transferred hither without taking the trouble of
g vias and plagae to vias and plagae, which is first done in
and Junt. 1017 sunt Lach. for sint: he compares 458.
3 adhibuere veram B corr. Ver. Ven. for adhibueram. 1024 ven-
turc. and Lach. rightly for vehementer: so vemens which occurs
times: in fact those were the only forms known to Lucr. and all
of the best ages: see Lach. 1025 Accedere all mss. and old eds.;
form I have retained here and v 609 where A has Accedere, i.e. Accendere: see Vahlen's Varron, sat. Menipp. p. 95, and his
trag. rel. 114 and 281, where the best mss. of Ennius and
tain the same form accedo: it appears from Ribbeck that the
Virgil preserve in many similar words e for i, but his judgment
ning them seems often at fault. peremo interem vel legio intellegi
e only forms admitted in the best ages, as the concurrent testi-
f all good mss. proves. 1029 minuant mirari. mittant mira-
ch. which I adopted in the small ed. 1030 Suspicito Bern. for
io. Percipito Lach. which can hardly be right: indeed Principio
appropriate that I incline to think a verse is lost, such as this
di memoro, permulta exempla vidimus: Principio 'chief of all.'
in 1029 has Principio quod non m. m. o. Paulatin, coeli cet.
authority, though he appeals to veteres libri.' 1031 cohibet Lach.
for cohabita: he justly wonders no one before him saw this. quemque... 

cohobita previous editors. 1033 esset. extent Orelli Lach. adsint Junct. 

Lamb. etc.: the imperfect seems necessary; I therefore in 1034 read 

si nunc for si sunt: the si was written twice; hence the error. extent. 


for tactus. 

incrusta Junct. which gives the right sense. libero quo per-

volet ipsa B, volat A. liber quo pervoluit irre Lamb. 

1049 supra superbus Lach. rightly for superbus. superbus infraque 


1061 colurunt. cooleuerunt Lamb. for coeterum. Lach. inserts an ut before 


colurum B corr. Flor. 31. Camb. 1. Vat. 1061 coniecta of all mss. seems 

to me quite right: comp. 1108. coniecta Lach. which appears to be 

the right reading in the nearly identical passage v 429 where the mss. 

have convenita. Lach. objects to coniecta 'quasi Lucetius hic alter 

qua in quinto sicere potuerit': but there he has also conveniant, here 

coeterum, there sumps, here semper; for Lach. vainly alters sumps to 

semper: he also says of coniecta 'sententiam non explet nisi addita loci 

significations, ut paulo post Conicere in loca quaeque' cet. but in 284 

Fragmnia coniciens silvarum arbustaque tenui, we find it used absolutely. 

1062 exordia 1. Junct. for ex ordine, as in the 5th book. 

1070 et. ex Lach. but et is clearly right: ex makes the construction 

most awkward: then 1072 Visque eadem et natura Ald. 1. Junct. for Vis 

eadem natura. Quia eadem natura Lach. 1079 aliquoew siet Gronov. 

for aliquoew siet B, alocquoew A: the older editors have gone widely 

astray. 1080 indicem Memmi Gronov. for indice menta. 1081 Invenies 


1089 quod his generatio rebus abundans mss. est Lach. for his. 

hie... abundat Bern. hic generationis rebus abundans Ed. 1094 mss. giving 

vitam for vitam have caused Junct. Wakh. etc. to err strangely: simple as 

it is, Avan. first saw the truth. 1102 in added by Lactan. inst. iii 17 

Flor. 31. Ver. Ven. etc. 


Flor. 29 says 'in vetusto Apparere': was this the ms. of Poggio? in 716 

to infra he has in marg. 'P inter,' with dots added, is P Poggio? AB 

there have inte. 1115 aether added by Flor. 31. Camb. etc. aeraque aer 

Lach. but see notes 2. 1116 extremum... finem Lach. rightly for extre-

nunm... finem, as this is the only place where the mss. make finem masc. 


1120 hic Ed. for his, as in 1089. his rebus here has no more sense than there. 

1122 hilar... adauciu AB. hilari Venii. hilario more rightly Lamb. 

1126 dispessa Ed. for dispersa: comp. iii 988 dispessis membris. dispersa 

has here no sense: a full-grown man is more dispessus, but not more 

dispersus than a child. dispessa is the same as the res amplior et latior of 

1133. 1135 ab se Lach. for a se, Lucr. as a rule using ab before s: but 

I have my doubts here: see Lach. to vi 925: Lucr. may have varied his 

usage. 1136 diditur Ald. Junct. for diditur. 1138 queat Junct. for 


has first seen that these verses are to come after 1138: the thing admits 
of no question: though it has escaped all the editors and Lach. 1140
BOOK III

49

147) cibus added by Is. Vossius in ms. notes. Faber omits the verse. 

1153 opinor enim mortalia Junt. for opinor immortalia. 1165 

1166 Junt. reads Et cum 


BOOK III


11 libant Avanc. Nauger. (not Junt.) Gif. Lach. for 

15 coorta Orelli Lach. for coortam. 21 semperque Flor. 30 


or semper sine nubibus Ald. 1, because Ver., and Ven. on 

which it is founded, have in nubibus with 3 Vat. 22 rident Lach. for 

det. 26 ibi Gronov. Wak. for ubi. tibi Junt. 29 sic natura Avanc. 

33 aeterno Bentl. for alterno. 44 (46) first placed here by Bentl. 

8 eliciuntur Lamb. ed. 2 and 3, Gif. Lach. justly for eliciuntur: the 

words being perpetually confused, though eliciuntur is perhaps 

defensible here. Lach. is wrong however in saying that Lamb. ‘tan-

tem veritat concedes’ adopted eliciuntur from Gif. without acknow-

ledgment: in his first ed. he keeps eliciuntur in the text, but has the 

same note as in ed. 3: ‘existimant quidam legendum eliciuntur...et ita 

amicus meus putat legendum in oratione pro M. Caelio, nonne ipsam
domum metuet, nequam vocem eliciat, ubi vulgo legitur eliciat? cui pro-
omenom nune assentior, quamvis olim dissenserim' cet. Lamb. angry
though he was, was too true a scholar to treat Gif. as Gif. treated him.
Nor does what he here says of his friend Muretus call for the petty
malignity with which the latter speaks of him after his death in his var.
lect. pi 17. manet see Flor. 31 Camb. etc. for manare. 65 ferme.
66 videntur Lamb. for videtur, as semota is neut. plur. according to the
usage of Lucr.: but it is with much doubt and hesitation and is in
difference only to two such scholars as Lamb. and Lach. that I refuse to
allow to Lucr. the liberty which the purest writers seem to have
claimed, of making the partice, and verb refer only to the last of two or
more nominatives. 72 fratre Macrob. sat. vi 2 15. Junct. for fratre.
81 consciencs Nic. Nicc. etc. for conciscant. 84 fundo Lamb. excel-
lessly for suadet. fraude Lach. clade Bern. But fünde is nearer
the ductus litterarum than either of these readings, and makes far
better sense: comp. Virg. in notes 2. suadet is hardly tenable.
95 locatum Ald. I Junct. for vocatum. 98: before this verse one or
more have been lost. Ald. I thus supplies it, Quamvis multa quidem
sapiuntur turba putaret: Junct. and ed. in general before Lach. have
the same, but for putaret more correctly putarunt. Gif. has putarit,
and this note, 'Ita v. q. l. [vetus quidam liber], in al. putaret. al.
putarit.' It is not improbable the v. q. l. is the Ven. with Marullus' ms. notes:
it is very possible too that putaret in Ald. 1 is a misprint for putarit:
see what I say above p. 9 on the heavy charge brought against Avancius
by Lach. here. 108 aegret Lach. from 'grammaticus Vindobonensis
Eichenfeldii' who quotes the verse on account of the word aegret.
aegrum Ms. aegrit Lamb. ed. 3. 108 fit uti Lamb. for fit ubi. 'Itali
ed. Ver. Ven. Ald. I Pias Junct. Ald. 2: all of which I have now
before me except Nic. Nicc. and Flor. 31, and of these two I have a
collation of my own. 118 corpus sentire Lach. from a conj. of Wak.
for corpus inferire. harmoniam corpus reinere Ald. I Junct. 132 is
first rightly given by Is. Voss. in ms. notes, by simply reading alto for
altu of A.B. A corr. Nic. Nicc. and all late miss. read ab organico and
salto or saltu or sacrar: hence endless confusion. ab organico saltu...
Heliconis is the old vulgate.
145 sapit, id sibi Wak. for sipit sibi. sapit et sibi Nic. Nicc.
Flor. 31 Camb. vulg. 154 ita palloremque Nic. Nicc. etc. for itaque
d pallorem. itaque et pallorem Lamb. etc. 159 animi vi Ven. first for
anim. Lach. is wrong: Flor. 31 reads animai. Ver. om. vi with AB
170 tali Junct. most truly for leti. 172 terraeque petitus Segnis Ed.
for t. p. Suavis, because I can think of nothing better: suavis mani-
festly has no sense. Suppus Lach. But why suppus rather than
pronus? a man is generally wounded in front and then, as Lucr. says
rv 1049, he falls forwards not backwards. Suavus et Bern. after a friend
of Wak. Mr John Jones: but the copula et is never found in Lucr. out
of its place, and a single example must not be introduced by conjecture. Perhaps Suevit i.e. insequi: comp. v 36 aditus...audiet i.e. adire.

183 esti Wak. rightly for si. 198 spicarumque ms. Bern. has seen that in the letters nque the verb mueram lurks: in 236 ms. multamqueri for multa moveri. He reads cauri movere: but whence comes the spi: I have therefore written ipse eius movere. spiritus acer Lach. But the sentence requires a verb. The spicerium and the like of the older editors are absurd. coniectum Muretus for coniectum which Lamb. approves of in his notes and Lach. rightly adopts. 203 est added after quomiam by Ald. 1 Junct. It is added at the end of the verse by Flor. 31 Camb. 210 si for se Nic. Nic. Ver. Ven. not Flor. 31 or Camb. 224 Nil oculis. 'leg. nilo' Heins. in ms. notes. 227 rerum. rei Lach. I now think without reason.

234 cui non sit mixtus et aer. cui mixtus non sit aer Lach. who, as has been already said, will not tolerate et for etiam. 236 multa moveri A corr. Nic. Nic. and all before Lamb. for multamqueri: comp. 183. multa cieri Lamb. wrongly after Turnebus. 239 240 a most doubtful passage: 239 res Ed. after Bern. for mens, 240 it seems to me certain that guadam has come here from the guadam of 241, and as what the poet wrote must be uncertain, I have written et homo quaes for guadam quaes. Lach. 239 reads quem for mens, 240 guadam vis mentis, just retaining the word he ought not and making a most awkward construction. Bern. strangely reads in 240 quidam quod mantichatur. In Voec. in ms. notes 'legendum videtur qui dans quas mente volutes.'

239 I retain receptum with AB: comp. n. to 1125 Accedere: Virgil's and other old ms. retain many traces of this e, intermediate between the a of the simple verb and the later i. 244 e parvis et levibus est elementis Wak. in notes for e p. et l. ex elem. and justly: comp. vii 330: in his text he follows Camb. est p. et l. ex el. which may be right. et p. et l. ex l. Lach. e parvis aut l. ex el. Junct. Lamb. etc. 249 is first rightly given by Avanc. in the notes at the end of his Catullus 1502: AB have Concitatur tum sanguis viscera persentisvunt: Flor. 31 Camb. 3 Vat. give persentivunt: this unrhymedical order of the first words appears in the Junct. and in the text even of Lamb. ed. 1; in ed. 2 and 3 and notes of 1 he reads Tum quattur sanguis, tum: Nic. Nic. misled by persentivunt strangely gave Concitatur tum sanguis per sines viscera iini; and hence Ver. and Ven. vint for iunt; out of which Avanc. in Ald. 1 ingeniously devised Concitatur sanguis per venas, viscera vivunt Omn; but he afterwards learnt better. 254 ut added by Lamb. 257 retineres valemus A corr. Nic. Nic. all before Lach. most properly for retinemus valemus: he reads absurdly retinemus valentes, as if we could not be in life without being in health.

266 viscere B. viscere A and clearly Ms. of Poggio, as Nic. Nic. and all late ms. and early editors so read, even Junct. but not Avanc.: yet to Wak. viscere is 'sordidum et ineptum!' 288 stenim Faber in emend. and Lach. for etiam: a necessary change. Lach. rightly follows Benti. in joining in iur with Cum fervescit. 289 acrius Lamb. ed. 2 and 3 for acrius. 290 et. ea Lach. intolerant of et for etiam. 293 qui fit Ald. 1 Junct. for fit qui. 298 is placed by Lach. before 296 without cause. 303 nimis Flor. 31 Camb. Vat. 1954 Othob. for minus. 304 umbra B. um-
bram A Nicc. Nicc. Camb. which may be right: comp. Plaut. rud. 588
Quasi vinis Graccis Neptunus nobis suffudit mare. 305 pavoris Ald. 1
Junt. for vaporis. 306 Inter utrasque sitast Avanc. (sita est Junt.) for
Inter utrasque sitas. sitas of ms. must be sitast: the scribe has then
adapted utrasque to sitas. Interautrasque secus Lach. Interautrasque secut
Bern. 309 Naturas Junt. for Natura. 317 quot. quod AB, which
Lucr. may have written: see Lach. 319 videor Faber for video. firmare
Ver. Ven. etc. for formare. 321 nobis Lach. for noctis. dictis Ald. 1
Junt. Lamb. ed. 1 and 2. doctis Lamb. ed. 3.

332 sunt consorti...vita Junt. first for consorti sunt...vita. 333
though sound, is much corrupted by Junt. Lamb. vulg. 335 eas Lach.
for cos; as cos is contrary to the usage of Lucr. 340 repostas Avanc. for
reposto. repotis Junt. without sense, not repostis. 347 ut added by
Junt. 350 refutat. remutat Lamb. 358 is justly ejected by Creech in
notes and Bern. Lach. keeps it, but for Multaque reads Nulaque which
seems scarcely to be Latin. Lamb. condemns 357 which Creech well
defends.

361 Difficilest. Desiperest Lamb. ed. 2 and 3 Gif. Lach.: but see
notes 2. dicit Lamb. for ducat. 362 Lamb. most justly rejects: it is a
manifest gloss to explain the corrupt ducat. Lach. puts it after 363,
and gives a most unnatural explanation. 365 quia Lach. for qua.

372 privis, 378 and 380 priva Bentl. for primis and prima: 389
priva is in the ms. 374 animae elementa minora AB Nicc. Nicc. Brix.
Ver. Ven.: this I have retained. animai el. min. Flor. 31 Camb. Ald. 1
Junt. vulgo; but the elision is not tolerable. elementa minora animai
Nicc. Flor. 31 Camb. all Vat. all eds. bef. Lamb. 3, Gif. Wak. 383
aranei Ald. 1 Junt. for arani: see Lach. 391 ciendum Avanc. for ciendo.
392 and 393 first placed in their right order by Junt. 394 Et quam in
his intervallis Lach. acutely for Et quantis int. Et quam intervallis
tantis Ald. 1 Junt. vulgo. Et tantis intervallis Wak.

400 et discidit Vat. 3276 Ald. 1 Junt. for ediscidit. 403 circun
Flor. 31 Camb. corr. for cretum. 404 remotas B corr. Lach. for remot B,
remotus A. remotis vulg. 405 aetheraes. aeras Lach.: without any
just cause he alters this and many other passages of Virgil and others on
the assumption that aetherae cannot be joined with aerae. 411 Et.
Sed. Junt. Lamb. etc. wrongly. 412 and 415 are necessary to complete
the comparison between the ball and pupil of the eye and the anima and
animus. Lach. is therefore quite wrong in ejecting them. But in 415
aliqvis is corrupt. I have there transposed a single letter and written
aliquis, adding sit which could easily fall out before splendidas. 412
Lamb. ruins the sense by reading confet for non siet.

420 Digna tua...cura Lach. for Digna tua...vita. Perpetua...vita Bern.
with reference I presume to 13 perpetua semper dignissima vita: but surely
digna or dignissima would be required. Digna tuo...vate Creech: but vates
to Lucr. had only a bad meaning. 421 utrumque uni subiungas nomem
corun Lach. for v. uno s. nome e: the lost n of this v. having much the same
place as the lost c of the preceding: but perhaps Lucr. wrote utrumque
uno subiungas nomine corum, which is nearer the ms. reading and
agrees better with what next follows. 428 I retain the ms. reading.
BOOK III

Lach. writes *iam* for *nam*; but he thereby inverts the argument: comp. 203 sqq. Lucr. says ‘the soul is seen to be marvellously nimble: therefore it is formed of very minute seeds.’ Lachmann’s error is most manifest. 430 and 433 are ejected by Lach.: wrongly in my opinion. 430 movetur Junt. for *moventur*. 431 Quod genus in somnis. Here again Lach. wrongly cause reads *est* for *in*: comp. 1194. *alte Ex. vaporem* Lach. rightly for *alæ Ex. vapore*. 432 Exhalare: *Exalare*, v 483 Exaltantque, vi 478 alitus AB, followed by Lach. who does not however omit the aspirate, where only A or B omit it, as 417 v 253 vi 811 and iv 606 vi 221. ‘exala’: this form is better attested by ancient mss. than the common *exhalare* Halm Cic. phil. ii 30 ed. Mayor. This seems doubtful even in Cicero: his colleagues, Baiter Tusc. i 43 ii 22 and Jordan Verr. iii 28 retain *h*: of the capital mss. of Virgil only M seems ever to omit it. 433 hinc Bentl. for *haec*. genuntur Lamb. for *genuntur*. 438 in added by B corr. 441 quam Junt. for *cum*. 444 is cohbescit Lach. for *incohbescit*. *am cohbescit* Lamb. Gif. incohbescit Wak. usque liguescit Bern. *in quo habitet sit* Ed. in small ed.: *in quo* might be looked on as one word and the elision thus be defended; but see Luc. Mueller de re metr. p 284 and notes 2 to r 1091. 453 *lingua tabat mens* Lach. for *lingua mens*. *lingua madet mens* B corr. from 479. *lingua mensuque* Nic. Nicc. vulg. 458 fatiscit Nic. Nicc. Flor. 31 Camb. 474 475 Et quoniam mentem sanari corpus ut aegrum Et pariter mentem sanari corpus invani: an absurd interpolation: 474=510; 475 Ald. 1 Junt. replace by 511. Lamb. first expelled both. 476 quor. *cor* AB, which is the same thing: so 1194, iv 575 *com* = *quom* or *cum*; iv 116 *corum* AB, *corum* Lach. i.e. *quorum*. *cor hominum* Nic. Nicc. Flor. 31 Camb. 5 Vat. old eds. before Junt. which Wak. absurdly keeps. 482 *Cur ea sunt* Nic. Nicc. for *curba sunt*. 492 quia Nic. Nicc. Flor. 31 (not Camb.) old eds. for *qua*. 493 *spumat, quasi in* Lach. for *spumans in*, most acutely: former correctors and editors, even Lamb., had quite mistaken the meaning, and joined *agens animam* with *via morbi*: their various readings are not worth mentioning: Wak. is unusually perverse. 497 Eliciumtur Lamb. most properly for *Eliciumtur*: see 58 and iv 945. 533 rationi Ald. 1 Junt. for rationem. 525 refutatur Junt. for *refutatur*. 531 Scinditur atque animae hoc Ed. for *Scinditur atque animo hoc*: comp. 526. *Sc usque adeo haec Lach*. *Sc. aque animae haec Bern*. *Sc. atqui animo hoc* Junt. *Sc. atque animae* Lamb. vulg. 535 deducere Camb. Ver. Ven. for *duce*ers. 538 ante added by Nic. Nicc. Flor. 31 Camb. etc.

558 loco quae Lach. first for *locuque*. 551 *atque. aut* Lach.: but comp. v 965 glandes *atque arbita vel pirae lecta*. 553 Sed *tamen in parvo lingunturn tempore tabi* ms. ‘quidam doctus’ says Lamb. who condemns the verse ‘*linguuntur*’: ‘*linguntur*’ ms. puto legend: *secta etenim parvo linguentur tempore tabi*, nisi malis *linguuntur...tabi pro tabe, ut parti con tahi pro parte contage* vet. passim’ Is. Voss. in ms. notes. *Sed tamen* is of course quite right; I have written therefore with Creech in notes *Sed tamen in parvo linguuntur tempore tabe* (Aen. iii 28 P has *linguuntur* for *lic cuitur* and Lucr. iv 1243 Ver. Ven. have *linguuntur* for *linguuntur*). *linguuntur* Flor. 31 vulg. *in parvo linguentur tempore tabi* Lach. ‘ita Vergil
Alitibus linguere feris, et Ovid. leta poenaeque rectius: but the moment the body is dead, linguitur tabi, whether the tabes comes at once or years after; so that tamen in parvo tempore would have no meaning. 555 var esse Nic. Nicc. for vesse. 557 558 Lach. has no stop after adhaeret, and a comma after Denique: 558 begins a new paragraph; and I find from his proof-sheets that he altered the usual punctuation only in his final revise. 564 ipse oculus Flor. 31 (not Nic. Nicc. Camb. Briix. Ver. or Ven.) for oculus ipse. 566 per added by Nic. Nicc. etc. mixtum Nic. Nicc. (not Flor. 31) Camb. Briix. Ver. Ven. for mixt. 571 moveri Lamb. for movere, 'inscitissime' says Wak.: see notes 2 to vi 595. 573 animans erit Lamb. for animam serit. 574 so Faber for eos; a certain correction rightly admitted by Bentel and Cooch. Lach. strange to say he has neglected it and received instead Wakefield's violent alteration In se animam for Sese anima.


647 semel Lach. for simul. 657 658 micanti and cauda e Ed. with Lach. for minanti and caude: but Lach also reads serpentinum for serpentis, utrinque after Junt. for utrinque; and after all, his construction is very forced. 1. v. minantis Serpentis caudam procreo corpore, utrinque Lamb. 662 seque retro Nic. Nicc. for sequere retro. 663 dolores Lach. for dolore.

676 a leta Lach., longiter Lamb. Lach. from Charisius and Nonius, for ab 1. longius: yet the best mss. of Cic. sometimes have ab before l.; as ab ilio and the like. 665 Lamb. has most properly rejected as manifestly spurious: it is clearly a sarcastic gloss. Lach. retains it and for affluat reads arceat: an unlikely conjecture. 686—690 (690—694): Lach. was the first to transpose these mss.; and strange it is he should have been the first. 689 (693) morsus Lach. for morbus. 690 (694) oppressus, subit si e frigibus Bern. for oppressus subitis e frigibus. expressus, subsis e fr. Lach. 702 Disperitus enim Lach. for disperitium ergo. Disperitium enim Briix. Ald. 1 Lamb. 705 quamvis integra recens in Ald. 1 Junt. for quamvis est integra recens. 710 tum Briix. Ver. Ven. rightly for tunc. periti. periat Nic. Nicc. and later mss. and eds. before Junt.

718 Ut Ver. Ven. etc. for Et. 732 alguque Lamb. and so also Nonius
BOOK III

for algoque. 733 adfìne A p. m. (l) atfìne B. et fine A corr. Nic. Nico. Gif. first restored adfìne to text: the note in ed 3 of Lamb is amusing. Wak. returns to et fine. 734 contage. contagibìus Lach. 736 Cæn subuent is quite right. Quod s. a friend of Faber’s, both Faber and Bentil approving. Cui s. Bern. qua Ald. 1 Junt. for quæ. 738 quidum Bern. acutely for ut quicum: the origin of the corruption is plain. Lach. adopts from Lamb. ut iam, which he allows ‘a litteris nìmium recedere.’ 740 consensum Lach. for consensu.

743 rightly rejected by Lach. and before him by a ‘doctus quidam’ ap. Lamb. as a manifest sarcastic gloss, which interrupts sense and construction: Ven. Ald. 1, not Junt., read cervis for cervos. Lamb. dòlu’ vulgibus also. 747 totò B, quoque A and all other ms. and old eds. totò practului, quia non possum ullam artem agnosce in simili hoc trium versiculum exitu. ingenioque, seminioque, corpore quoque. non potest autem dubitari quin utaque scriptura fuerit in archetypo Lach. Lamb. also has totò; authority is clearly for quoque. 760 sin Ald. 1 Junt. for sic. 763 = 746: of course a gloss, with no connexion with the text. Bern. includes 764 in the gloss, in my opinion not rightly.

784 in alto. salso Lach. because salso is found in the repetition of this passage v 128. But as Lucr. like Virgil, so often varies in such points, I cannot bring myself to depart from the ms. 789 longiter Lamb. Lach. longius all ms. here and v 133: comp. 676. 790—793 are repeated v 134—137 without the ms. differing in a single letter. I flatter myself I have made the passage clear by a correct punctuation without the change of a word: 790 posset enim multo prius I enclose in brackets, and begin the apodeisis at soleret. Lach. here and in V reads Quid si posset enim & multo. Ald. 1 Junt. vulg. give Hoc si posset enim, multo. 800 mortalìe Junt. for mortalem. 805 suevas Junt. for salvus. 806—818 = v 351—363 word for word. They here interrupt the argument, and are of course one of the many glosses with which some reader has wished either to explain or refute the poet by quoting his own verses for or against him, as the case may be. But as that which follows in the fifth book, applies only to the heaven, not to the mind of which Lucr. is here speaking, he did not continue his quotation; but Ald. 1 and Junt. followed by all editors before Lach. add v 364—373, rudely altered to suit the present subject. This was probably done by Marullus, ‘at Michæel Marullis’ says Lach. justly indignant ‘illo [lectore] audacior nihil veritus est ceteris transferendis immannes ineptias inferre; quos versus cum omnes libris veteribus sine exceptione omnibus absens aut scirent aut certe deberent seire, plerisque sine admonitione susceperunt, Wakefieldus, cui Furbiger adsumens est “poeolas” (id est Marulli) miratur “consideratum severitatem diligiqué, per tam dilucidam ratiocinationem simpliciter mentem suam exponentis.” mihi Marulli male sedula simplicitas non sum exagitanda esse videtur: subiciam tamen eius versiculos, ut apparent quae Lambinis et Wakefieldis (ceteros nunc omitto) Lucretio dignissima visa fuerint. At neque, uti docui, solidus cum corpore mentis Ñatura est, quoniam admixture est in rebus inane, Nec tamen est ut inane, neque autem corpora desunt. Ex infinito, quae possint forte coorta Corruere bene mentis violento turbine molen, At utiam quamvis cladem importare periti, Nec porro natura loci speciumque profundi Deficit, expargt quo
possit vis animali Aut alia quavis possit vi pulsae perire, Haud igitur leti praecursa est ionua menti; 820 letalibus Lamb. for vitalibus. After 823 a verse is lost, which Lach. thus supplies, Multa tamen tangunt animam mala, multa periculo. Ald. 1 and Junt. insert after 820 the following, Siclicit a vera longa ratione remotumet; which Lamb. retained, but placed after 823. 824 morbist cum corporis aegrit A B. morbis Avanc. first: no Italus before him. aegret Gif. in notes rightly for aegrit. Nic. Nicc. decieved by morbist and thinking cum a conjunction, wrote cum corpus aegrotat, which led to endless confusion in later ms. and eds.: even Lamb. was misled, and Creech and others before Lach. neglected Gifanis Hint. 829 nigras. 'ec. piqras,' Heins. in ms. notes: Markland proposed the same, but without cause. 826 macerat Flor. 31 Ald. 1 Junt. for maceret: yet Wak. retains the solecism.


894 Jam iam Flor. 31 4 Vat. Lach. Amiam A Nic. Nicc. Vimiam B. At iam Ald. 1 Junt. vulg. At iam is perhaps right. 897 898 Lamb. has departed widely from the ms. without any cause, reading tibi foribus for florentibus, miser a miser for misero misere. 902 quod Nic. Nicc. for Quo. 904—908: to these verses Bern. has properly attached the mark of apostrophe.


935 Nam gratis anteacta fuit tibi vita priorque Ed. for N. gr. fuit
tibi vita anteacta priorque. N. gr. fuit haec t. v. a. pr. Lach. N. si grata f. t. v. a. p. Nauger. Nam gratis fluecit cet. Junt. Nam gratum f. t. v. cet. Nic. Nicc. Nam gratissime fuit Bern. 941 offensumz Lamb. for offensor. 942 male et B Flor. 31 etc. rightly. Mali et A Nic. Nicc. Camb. Wack. 943 finem facis Avanc. for finem facis. 945 placet Nic. Nicc. for placet. 948 perges Lamb. ed. 3 for perges. 950 nisi Junt. for si. 952 (955) placed here first by Lach. 955 (954) balatro certain critics in Turneb. advers. Nic. Heins. in ms. notes for baratter. barde Ald. 1 Junt. 958 imperfecta Flor. 31 Camb. etc. for imperfecta. 962 agecum gratus concecle Bern. for agendum magnum concecle. a. jam alis a. Ald. 1 Junt. vulg. dignis Lach. humanis Ed. in small ed. 966 deductur A Nic. Nicc. Flor. 31. Camb. 3 Vat. dedit B. decedit B corr. Lamb. 978 Atque ea nimium A B Flor. 31 Camb. 2 Vat. Priscian p. 554 most rightly. Nic. Nicc. has Atque animarum etiam: a strange error which is repeated in 2 Vat. Brix. Ver. Ven. Ald. 1 and 2, Junt.: the last three read Atqui. Avanc. however at the end of his Catullus rightly recalls Atque ea nimium: as do Lamb. vulg. but not Wack. 983 quique. sunque B Lamb. etc. wrongly. 985 quod Camb. Junt. etc. for quid. 988 dispensis Turneb. for dispensis: so Ed. in n. 1126: Comp. Ovid. met. iv 458, and Plaut. miles 1407. dispensis Lamb. ed. 3. 'leg. dis- tensis dispensis' Heins. in ms. notes. 994 cuppedine Lamb. rightly, as v 45 vi 25. curpzedne A B. turpzedne A corr. Nic. Nicc. Flor. 31 Camb. Junt. etc. torpzedne Ven. Ald. 1 Gif. who says 'Ita v. nostri et aliorum forque in q. v. cuppedine, quod inrepsisse puto ex aliis locis inf. lib. 5 et 6... contra Marull. ex hoc loco mutat inf. lib. 5 et 6 turpzedne pro cuppedine supposita.' Now the Junt. reads here, as I have said, turpzedne; v 45 and vi 25 cuppedinis. Again Ven: not Brix. or Ver. turpzedne here. This therefore is one of many proofs, some of which I have given elsewhere, that Gifanius had the old Venice edition with Marullus' ms. notes before him, and that this is the book belonging to Sambucus of which he speaks both in his preface to Sambucus himself and in his address to the reader: see above p. 8. It is also a proof that we are not to give to Marullus' all the new readings of the Juntine, whether good or bad. 1001 e summo iam vertice Avanc. for summo iam vertice. summo iam e vertice Flor. 31 Camb. a su. i. v. Junt. vulg. 1005 circum Cum reeduit. victum, Cum reedunt Lamb. without cause. 1009 con- generbe B corr. etc. for cogere. 1010 nulla Nic. Nicc. for villa. After 1011 I believe some verses are lost. Both the words of Servius to Aen. vi 596 and his context prove to me that he is speaking of Lucretius, not of Virgil as Bernays affirms in Rhein. Mus. n. f. v p. 584, when he says 'per rotam autem ostendit negotiatores qui semper tempestatibus tur- binibusque volvuntur.' It is quite possible his account is vague and in- accurate; and that Ixion would have to be mentioned rather before, than after 1011. I have appended the mark of a hiatus and made no change in the text. For egestas of all ms. and of Brix. and Ver. Ven. has the remarkable reading egemenz, adopted by Ald. 1 Junt. Lamb. vulg. Lach.: but it is of course a pure conjecture which Lach. wrongly gives to Marullus. 1013 Qui neque. Quid 3 neque Lach. Hac neque Junt. vulg. 1014 poenarum Nic. Nicc. for poenarum of A B: in ancient times there seems to have been a struggle between poena and the more

1031 superare Nic. Nicc. (not Flor. 31 or Camb.) for super irae Lach. encloses the v. in [ ], as wrongly retained by the first editor. 1032 equis. aquis Lamb. etc. wrongly. 1033 fudit Ald. 1 Junt. for fugit. 1034 Scipiaudes A B Lach. Scipiaudes Nic. Nicc. vulg. 1038 potius Flor. 31 Camb. Brix. for potius. 1040 memores. memorem Lamb. 1042 obit Flor. 31 for obitī. it Lach. it can scarcely be used in this unqualified way for mortuus est; nor is the evidence adduced by Lach. in his long and most learned note sufficient to shew that Lucer. could not have used the form obit before a consonant; but see notes 2. 1044 aetherius Lactantius Junt. aerius mss. 1050 potes tibi quid sit Lach. for potest tibi quod sit. potes quod sit tibi Nic. Nicc.: hence potes quid sit tibi Flor. 31 Camb. Brix. Ver. Ven. Avanc. vulg. potes quod sit tibi. Junt. Ald. 2 wrongly. 1052 animi incerto Lamb. for animo incerto.

1061 revertit added by Politian in marg. Flor. 29 Ald. 1 Junt. vulg. revertat Flor. 29 Flor. 31 Camb. 1063 praecepiplanter Nic. Nicc. for praecepiter. 'f. praecepiplanterque...instat' Heins. in ms. notes. 1068 1069. By a better punctuation I have I think made this disputed passage quite clear: 1069 ingratīs Lamb. rightly for ingratius: nothing else is to be changed; but at quem...haeret are to be enclosed in brackets. 1068 for quem Lach. quom: his note is most unsatisfactory and to me almost unintelligible; especially the words 'nam esse homo aut semper effugere potest aut nunquam, quoniam hoc totum figurate diciatur,' Seneca de tranquill. ii 14 clearly read quem: he explains Lucer. quite correctly. 1069 haeret et angit Junt. Lamb. vulg. For ingratius Ven. alone has initius; therefore Avanc. who founded his revision on it has initius adhaeret. 1088 fugit at. fugitat Madvig poet. Lat. carn. sel. 1845: but Seneca, as well as our mss., clearly read fugit at. 1073 Temporis aestern Ald. 1 Junt. first for Aeterni temporis. 1075 manenda Lamb. for manendo.


BOOK IV

7 animum. animos Lactant. inst. i 16: see i 932. 8 pango Flor. 31 Camb. 3 Vat. vulg. for pando: so i 933. 11 Nam. Aec Quintil. iii 1 4 Nonius Hieronym. 13 Contingunt. Inspirant or Aspergunt Quintil. 17 pacto Lach. for atacto: so i 942. a tactus Nic. Nicc. 1 Vat. Ver. Ven.
Ald. 1 Junt. Wak. att actu Flor. 31. 3 Vat. actu Camb. actu Lamb. ed. 3. facto Lamb. ed. 1 and 2 Gif. 32 dorepte B Lamb. durepte A Nic. Nicc. all before Lamb. 41 quaere. quoque Lach. 'discessus' he says 'non alter dari potest quam quomodo fugam dori Vergilius dixit, id est concedit'. But Virgil also says xii 367 fugam dant nubita, that is fugient; see too notes 1 for many more illustrations. discessum dederit therefore = dissererit.

42 effigies Lamb. rightly for effugias of A B. effigies Nic. Nicc. and all mss. and eda. between him and Lamb. 43 summo de corpore verum Lach. for summo de cortice corum. summo de corpore earum Lamb. vulg.; but comp. 31 and 64, and Lachmann's note. 44—47 (45—48) = iii 31—34, except 44 Sed quoniam for Et quoniam, 47 Quoque, posit for Quove, possint, are rightly ejected by Lach. as a gloss. In this place they are of course quite inadmissible. Junt. vulg. put them before 26; and thither, if retained, they must be transferred. To this Lach. offers the objection that while the first 24 lines are repeated word for word from the first book, in 25 we have ac perentis utilitatem for qua constet compa figura: this change he says was probably made because the words compa vigret; but had the poet really inserted 44—47 before 26, this alteration would not have been called for: see however what is said in notes 2. 49 49 (49 50) = 29 30 and seem to be repeated here without meaning because of the resemblance between what precedes and follows them there and what precedes and follows here. Junt. first omitted them. 50 (51) quae Nomius Flor. 31 Camb. etc. for qui. 52 (53) cuit Brix. Avanc. Ald. 2 for cuiet. cui et Nic. Nicc. tui et Flor. 31 Camb. cuit Ven. Ver. qued Junt. 53 (44) first transferred hither in Junt. 54 mitiunt Nic. Nicc. for mittuntur. 68 cedem Junt. for eorum. verum Ven. Avanc. 69 et formae Is. Voss. in ms. notes for et forma. et cum forma B corr. veterem et formam Camb. veterem et formam Vat. 1136 and 1954 Othob. Lamb. solitam et formae Avanc. Nauger. formaque suam Junt. conformem or consimilem conj. Lamb. conformem Heins. in ms. notes. 71 et sunt prima A B. 'quadratus habet in ante prima additum antiquissima, si non prima manu': so Ald. 1 Junt. and rightly. et quae sunt prima Lach. et sunt prima sub Flor. 31 Camb. 72 iascere ac larygi Lach. most acutely for iascere ac larygi. iascere ac larei Flor. 31 Camb. 2 Vat. Ald. 1 Junt. etc. 77 flustant Turnebus Lamb. ed. 3 for fluctus B. om. A Nicc. 2 Vat. Brix. Ver. hence circum, pendent, duras in various mss. and eds. 79 Scaena Lamb. first for Scaena A, Scaenali B. Scaenalem A corr. Nic. Nicc. all mss. and eds. between him and Lamb. patrum coetunque decorum Ed. for patrum matrumque decorum. patrum matrumque decorumque Nic. Nicc. all before Lamb. pulveram veriumque decorum Lach. clarum variumque decorum Bern. But comp. Aen. v 340, The ann. xiii 54 and Camb. Journ. of phil. i p. 373. Lucr. often has que in the third place: comp. 104, and see notes 2 to ii 1050. patrum and decorum seem to me pretty certain: for coetunque perhaps rather ornatumque or the like. 81 inclusa theatri Moenibu Ed. for inclusa (B, inclaustra A Nicc. Nicc.) theatri Moenia; a necessary and simple correction: Moenia has arisen from the neighbouring inclusa, haec, perfusa: so ii 458 omnia for omnisbi, ii 919 animabu' for animativa. inclusa theatri Moenia, the vulg. reading, has
no sense. *angusta theatri Meneias Lach.* which is contrary to the
truth. 91 *diffusa rebus A B. Lamb.* has rightly added e; and 92
he has also rightly given *intrinsicus* for *extrinsicus: so vi 1099 in-
trinsicus A for *extrinsicus.* 93 *coorte B, i.e. coortae; and so Lamb.
ed 3. *coorta A. qua contendant* A B most properly, *qua contendant*
Nic. Nic. and all mss. and eds. between him and Lach.: 91 *dif-
ertura e, 92 *extrinsic* torte, 94 *coorts* Lach. whose explanation is most
forced. 101 *Eximia imaginibus Ed. for Ex imaginibus:* the scribe
neglected to repeat the *ina. Excita imaginibus Lach.* *Esse in imaginibus*
Lach. for *corum, as in* 43. *corum Junt. 103 103 = 65 66. 104 *formae*
of phil. p. 43. I have since learnt that Hugo Purmann hit upon the
same correction before me. *dissimilique* was written merely to fill up the
verse. *formarum illius similique Lach. formarum consimilique Lach.
vulg.

116 *quorum II. Purmann Lucr. quaest. p. 27, corum Lach. for *corum*
corum...nulla ut posset Avanc. After 126 not a few vss. must have been
lost. N. Heins. in ms. notes says *quid aliud deest:* Haverc. suspected the
same. Lach. by an elaborate and acute calculation shows or endeavours
to show that one page of the archetype containing 25 lines and one heading,
*Esse item majorum* has been lost. That a page of the archetype ended
with 126 is certain; that another page commenced with 127, and that
this page was a left-hand or even-numbered page is no less certain, as
Lach. has demonstrated. It is also perhaps more probable that 25 lines
were here lost, than double that number or more, because the poet in 115
says, as Lach. points out, *percipe paucis.* But Lachmann's calculation,
taken in conjunction with his general theory of the mode in which A B
and the other mss. descended from the archetype, involves a great diffi-
culty which is discussed above p. 21. Lach. thus continues the sentence
of 126 *duobus [Atticus digitis]: Haverc. [Contractus digitis]. For*
duobus Ald. 1 Junt. have *movebis, Lamb. ciébis,* Is. Voss. in ms. notes
*revolvi.* Among the lost verses Lach. places this fragment, *qui fulmine*
claro Omnia pro somitus arcet, terram mare caditum: which I believe be-
longs to Ennius, not to Lucr. at all, as it has nothing of his style about it;
and Servius Aen. i 30 assigns it distinctly to the former, while the
words of Probus to Ecl. vi 31 are ambiguous.

129—142, strangely transposed in the mss. as may be seen by our
left-hand numbering, were first brought into order by the acuteness of
Lamb.: see above p. 22 for a possible explanation of this disorder. 138
(136) *motu, nam.* *motum in* Nic. Nic. the cause of great confusion in
later mss. and eds. before Junt. and Lamb.

143 *genantur Lamb. for genantur,* a necessary change here, though he
often introduces the word without cause. After 144 a verse has manifestly
been lost: it is curious that Junt. and Lamb. should have overlooked this.
*deest Percipe vel Esopedam, tum pancula quibus illud enim quod sub-
cicur pendet* Lach. 147 and 152 *vitrum Oppenriider for vestem:* a neces-
sary correction which it is strange neither Lamb. nor Lach. should have
made. Lamb. indeed sees the difficulty involved in *vestem,* Lach. does
BOOK IV


178 teratur Junct. most properly for feratur. 179 tendunt Lamb. or tendit. Lach. puts this verse after 175, reading tendat and monimic for nunmine with Junct., a change which I am not now inclined to ac-

rience in: see 659. 190 fulgere AB Nic. Nico. Flor. 31 Camb. 3 nat. fulgure 2 Vat. Brix. Ven. eds. before Lach. 198 201: in my small ed. I allowed by accident Lachmann’s punctuation to stand. Of course there should be a comma after si and after esse, the apodosis beginning Quid quae. 203 in small ed. I placed with Bern. after 188. cadum. 205 (195) Lach. first transferred to its right place. 206

luene. Nonne B corr. vulg. 211 diu AB Nic. Nicc.: the genuine form. 219 vulg. before Lach. 213 mundi. mundo Lach. but here, as 1060 and 418, he seems not to feel that Lucr. calls the reflected image a mundus: a quite natural notion. 219 mira. mitti Lach.; but Lucr. is here speaking not simply of the emission of images, but of their enormous velocity. I therefore keep mira, and suppose with Purmann John’s fahrbo. vol. 67 p. 676 and Goebel obs. Lucr. p. 25 that a verse is lost.

15 fluant Lamb. rightly, as vi 934, for fluant. This and the ten following verses, which are repeated in the sixth book, were undoubtedly end in the fourth by Gallius and Nonius. There is no question therefore that Lucr. or his editor placed them here; there is just as little question that they are much more appropriate in vi than here. 229 is rejected by Lach. here and in the sixth book. It must I think be retained in both places; for to say that we always perceive all things is a simple absurdity: we always have sensation, and may at any time, if we desire, exert the sense of sight smell hearing: again Perpetuo...et omnia semper would be an intolerable tautology.

240 didita Ald. 1 Junct. for dedita. 245 curat. cogit Lach., because, with curat, internescere would stand he says for an accusative, and in that case Lucr. would make it govern another accusative, though he allows that Ennius does not observe such a law, as in audere repressit: a somewhat far-fetched distinction: see notes 2. 246 protrudit Lamb. for procutit: so 280. procutit Flor. 31 Camb. etc. Flor. 29 reads with Nic. procutit: Politian in marg. has protrutit; in 187 he wrote rt over the c of eunditur. 250 and 251, 260 and 261: Ald. 1 Junct. first have these verses in their right order. 260 (261) privam Gif. for primam: ‘ex v. c.’ he says.

270 semota Ald. 1 Junct. for remota: so 288. remmota B, which may be right. 271 and 278 quae vere transpictuntur. Lach. possessed by his theory of quod genus (see 2 194) without any authority reads sent, bene for vere, and ruins the argument in my opinion: see notes 2. 275 cum cernitur. cum Nic. Nicc. Flor. 31 Camb. etc. which has caused much confusion in the eds. before Lach. 277 pertoges Lamb. first for pertoget: (so pertoget AB in 249); but there pertoges Nic. Nic. pertoges Nic. Nicc. and so all before Lamb. 283 ubi speculum Junct. for ubi in speculum. 284 in idem Ed. for in eum: id was absorbed by in, and em
was then changed to *cum:* in was lost after *id* in *iv. 1037.* *iterum* Lach. 290 *Illio quor reddunt* Ed. for *Illis quae reddunt.* Lach puts this verse after 270, where it is quite out of place: from 107 it is manifest that the images, not the real things, ‘reddunt speculorum ex aequore visum,’ Lamb, and Creech think 289—291 spurious: Wak. as usual sees no difficulty in the ms. reading and boldly calls in the Pythagoreans to the rescue. 299—347 (323—347 299—322) were first placed in their proper order by Lamb, after B corr. This is one of the main passages which enabled Lach so acutely to determine the number of lines in a page of the lost archetype of all our mss. These 49 verses + three headings amount to fifty-two or twice twenty-six; that is to say the original ms. had twenty-six lines in a page, and by some chance one leaf, the 68th, had its pages inverted; hence the transposition: see introduction p. 20. The marg. of Flor. 29 gives in the writing of Politian apparently the same order as the Junt. viz. 298 323—325 329—332 344 332 336—341 352—363 342—347 364 of the ms. order, or that on the left of my edition: did Junt. get this arrangement from Politian? 300 (324) *Fiet ut ante* Lach. for *Fiet ut ante.* *Fiet ut... hic idem* Ald. 1 Junt. 303 (327) *sexve* Junt. for *sec.* *aut* Junt. for *sex.* *sex* Lach. 304 (323) *latebunt* Ald. 1 Junt. for *latebit.* 310 (334) *Ine* Lach. for *convertit* : so 295 and 317 (341). *retroversum* B A corr. for *retroversum* has caused much confusion in old eds. 318 (342) *porro pariter* A Nic. Nic. Flor. 31 Camb. etc. *pariter porro* B, 331 (345) *nequeant* *nequeant* A Nic. Nic. wrongly. 342 (317) *illus* Flor. 31 Camb. Ver. Ven. for *illusius.* 345 346 (320 321) *aer* Bern. for *Aer.* *Aer* Lach. *Aer* Continuo r. s. adaperta s. Flor. 31 Camb. vulg. without meaning. 351 *que* B corr. Flor. 31 Camb. for *quae.* 352 *coniesta* Ald. 1 Junt. for *contecta.* *movere* Bentl. rightly for *movere.* 357 *aces* B corr. Nic. Nic. for *ates.* *perlabilit* Lamb. ed. 3 first for *derablitor* ; from whom Gif. ed. 2 took it without acknowledgment. *derivabitur* Nic. Nic. etc. *delabitur* Avanc. *illa* Lach. *adlabitur* Junt. *adlabitur* Lamb. ed. 1 and 2. *arlabitur* Gif. ed. 1. 361 *tornum* Flor. 31 2 Vat. Brix. for *tornum.* *tornum* Camb. *terranum* Ed. for *tuantur.* *tuantur* Lach. but *ad tornum* has no sense or construction with *tuantur* or *tuamur,* as Lamb. saw, who *reads tornata ut for ad* *tornum,* a violent change. 378 *abluit* Brix. (l) Ver. Ven. for *adluit.* 395 *videtur* Lach. for *videtur,* as plur. ex follows. In small ed. I thought that after 397 a verse was lost of this nature, *Fallere saepum simulati ratione videmus,* but see notes 2. Lach. reads *Exstant usque* for *Exstantique.* 406 *tibi tum* Nauger. first for *ubi tum.* 414 *conectus* Lamb. for *conectus* : see iii 198. 418 A has properly *ut* before *videare:* 419 *Corpora* AB has no sense: I have therefore written *Cetera mirando* for *Corpora mirande:* a very slight alteration. Flor. 31 has *mirando; Nic.* Nic. Camb. etc. *miranda.* Lach. seems to have misapprehended the matter, as in 213 and r 1061: he reads *Ut prope miracle* for *Corpora mirande,* *caeli* for *caelo,* and transposes the two verses. But I have obeyed him in reading *dispicere* for *despicere,* as ms. authority is of little weight on such a point: comp. 421 *displicatus* AB Nic. Nic. for *deesp.* Virgil’s mss. both in Aen. r 224 and georg. II 187 are nearly all in favour of *despicere.* Ph. Wagner philologus xv p. 352 quotes on
the side of despicere Quintil. inst. vi proem. 4 'nullam terras despicere providentiam;' but on referring to Zumpt ed. Spald. suppl. annot. I find that the best ms. Ambros. 1 and Turic. p. m. have nulla in terras despicere, another terras desipiere: this passage therefore will not refute Lachmann's position that desipere nubila or desipere in nubila is 'to look upon the clouds,' desipere nubila 'to despise the clouds.' comp. for the former sense III 26 quin omnia disipiciantur; IV 421 in rapidas annis despeximus undas; for the latter II 9 Desipere unde quaes aliciae. AB on the whole support this distinction. But see Prof. Conington to Virgil l. l.: he keeps desipere. Lamb. reads videre et Corpora mirando s. t. a. c. but in ed. 3 he obelises et and the following verse. 421 despeximus Flor. 31 Camb. Ver. Ven. vulg. rightly for despeximus. 437 fructis Flor. 31 for factas. undas Lach. for undas. undis vulg. 440 liquorem Lach. for liquore. 446 ac vera ratione Is. Voss. in ms. notes for aque ratione: the scribe wrote ra only once: 'quidam codices' says Creceh: that is he had heard indirectly of Vossius' correction. 448 fit uti Junt. for fit ut. 456 videmur Ald. 1 Junt. for videntur. 460 aquae B corr. Flor. 31 Camb. for montia. 462 mirando Flor. 31 Vat. 1136 Othob. for mirando. mirandi Lach. here as 419. 467 aegerius est: later ms. and old eds. also Ald. 1 Junt. Lamb. etc. egregius, absurdly. 468 addit A Nic. Herc. Camb. 2 Vat. Junt. Creech rightly. addit B Flor. 31 3 Vat. Ald. 1 Lamb. Wk. without meaning.


526 vocem om. AB Nic. Nic.: rightly inserted by Lach. before quoque enim: Flor. 31 Camb. vulg. place it after. 528 Praetera radit A and Gallius x 26 1 Vat. Avanc. rightly. Praetera radit B. Praeter radit Nic. 1 Vat. Ver. Ven. whence Praeter radit enim Flor. 31 Camb. 3 Vat. Brix. Naugus vulg. Praeter anim radit Junt. 532 expleti Lach. for expletis, thus simply healing a desperate passage. raditur B Politian in marg. Flor. 29: (creditur in text). reduxit A Nic. Nic.; hence reducitur Flor. 31 Camb. vulg. and to give a meaning to the passage, Junt. adds a verse Rauca viis, et iter laedit, qua vox it in auris; Avanc. taking oris as a plur. thus Rauca suis, et iter reddit qui vox it in auris. 542 543 (551 552) rightly placed here by Lamb. first. 543 (552) leo letiore AB. levis leavre Ald. 1 Junt. leuor leavre Lamb. 545 (543) murmura Brx. Ald. 1 Junt. for murmura. 546 (544) Et rebot rauca regio cita barbara Lach. for Et reverat rauca regio retro cita barbara: the older readings are mostly too absurd to be mentioned. Bercynthia barbara Is. Voss. in ms. notes and in Catullus: Bercynthia cornea Bentl. 547 (545) Et valadis cynici torrentibus ex Heliconis Is. Voss. in ms. notes for Et valadis{nec}tis tor{ti}tis ex Heliconis of A.: the middle words of this line, as of the preceding, were mutilated by some accident. Et cynici torrentibus convallibus Lach. {nec}tis B A corr. nec tortis Nic.
Nicc. etc. Hence a vast variety of strange readings, such as *Et gelidis cycni nocte oris* of Bern.

551 (549) *verborum* Lamb. for *nercerum*. 553 *'lego una, unaque vox perveniat. B’ Bentl. for *illa*. 560 *illam. illa* Ald. 1 Junt. *hitum* Lamb. without cause. 563 *verbum. pedlum* Nic. Nicc. and all later mss. and early eds.; hence *editum* Ald. 2 Junt. vulg.: *pedlum* came from the *pedita* of 562 catching the copist’s eye. 567 *verbi* Lach. for *verbis*: a necessary change. 568 *auris incidit. ‘auris accidit. sic repuesi, a Plauto et ceteris Latini sermonis anctoribus adominus’ Lamb. and Lach. thinks he is probably right, as Lucr. himself v 608 uses the same construction. 570 *locis* B corr. for *lopis. lapis* Nic. Nicc. Lach. as I now think without sufficient reason separates *solidus calida* from *locis*. 577 *voces: see n. to 744 frugis. voces* Lach. vulg. 578 *ipsi. ipsis* 1 Vat. Ver. Ven.: hence Ald. 1 Junt. vulg. before Wak. wrongly. 579 *docta referri* Lach. for *dicta referri. dicta referre* Junt. vulg. *dicta referre* Bentl. 587 *velamina* Nic. Nicc. Flor. 31 Camb. vulg. for *ullamina. vallamina* Heins. in ms. notes. Is. Voss. in ms. notes, Wak. 590 *Cetera Flor. 31 Camb. for Petere. 594 *nimi auricularum. nimi’ mirucorum* Lach. after Bentl.: this is now the third time he has introduced into his text the form *mirandum*, which is not once found in the ms. of Lucr.: whence got the scribes such a hatred of the word?


615 *Nec* Junt. Bentl. Lach. rightly for *Hoc. qui. quis* of Junt. as Lach. says is not necessary. *Hace quis Avanc. Lamb. Creech etc. without sense. 616 *plus operaee Lach. for plus operae: better than plus operae or plus operai or plusque operai of others. 619 *ae siccore coepit. ex siccoraque coepit* Avanc. in Ald. 1 Lamb etc. ; but at end of his Catnulis Avanc. recalls this and says ‘ae siccore coepit per diacresin.’ 621 *perplexa. in Faern. neque per perplexa neque per perplexa, sed per flexa* Lamb., rightly perhaps; for Lucr. elsewhere applies *perplexa* only to the entangled atoms, never to the passages of things; yet Virgil has *perplexum iter omne revolvens. 622 manantias Junt. first for manantes. 624 *sudantia. sidentia* Lach. an elegant, but not I think necessary, change. 627 *fine. in fine* Lamb. etc. wrongly. 631 *possis Flor. 31 Camb. (not Nic. Nicc.) Ver. Ven. for possesse. 632 *umidulum Lach. for umidum. humectum Ald. 1 Junt. vulg.*

633 *ciui suavis et almus Ed. for cibus ut videamus: see Camb. Journ. of phil. i p. 41: for almus perhaps aptus with Lach. cibus unicus aptus Lach.; but unicus is not at all appropriate. 636 in added by Nonius p. 95, and est at end of verse rightly om. by the same. 637 *ali
BOOK IV

Lach. for aliis. 638 E esse ita quit serpent Ed. for Est itaque ut serpent. Est aliquae ut serpens Lach. Est utique ut s. Junct. Lamb. ed. 3. Saepe etenim s. ed. 1 and 2. 642 Ut quibus id Lamb. ed. 2 and 3 for Id qui-
bus ut. 648 et. ex Junct. Lamb. ed. 1 and 2 Lach. constant variantes figura Lach. for constant variantique figura. distant variantique figura Lamb. ed. 3. 668 ut added by Flor. 31 Camb. only. Ut Lach. for Fit. 671 672 Lach. places after 662. Bernays supposes some verses to have been lost before them. I followed him in my small ed. but now believe there is no hiatus: see notes 2.

680 Voluturique Ald. 1 for Voluturique. Vulturique Junct. 681 permissa I. F. Gronovius for promissa. promissa v. [not A or B] i.e. permissa i.e. immissa, concitata' Is. Voss. in ms. notes. 682 Dicit. Dicis Lach. without cause. 698 creatum Junct. first for creatam. 699 quam voc. voc Lamb. etc. perversely. 712 rabidi Wak. for rapidi.

727 brattea AB, not bractea: so ms. of Virg. Aen. vi 209. 730 per rara Ald. 1 Junct for per rara. 735 Omne genus Junct. for Omni-
genus. Ominigenum Nic. Nicc. and all before Junct. 736 sunt Ald. 1 Junct. for sunt A, sunt B A corr. 740 anima AB, animai Nic. Nicc. and all before Gif. animalis Lamb. ed. 3 vulg. Lach. animantis Gif. most properly, as Lucr. does not use the substantive animal in the singular, except v 823, where omne animal is equivalent to omnim animalia: see notes 2 there. 741 ubi equi atque hominis casu. ubi equi casu atque hominis Lach. who denies that the last syll. of an iambus is ever elided in Lucr. 752 docui quoniam. quoniam docui Lamb. ed. 2 and 3 etc. and Lach. leonem Lach. for leonum. leones Ald. 1 Junct. vulg. 755 leonem et cetera Lach. for leonum cetera: et was already added by Ald. 1 and Junct.: Lamb. Creech Wak. all blunder sadly here. 761 Relicta vita Bern. for Reddita vita, and before him Is. Voss. in ms. notes. 'Relicta vita, malim tamen Reddita media producta ut Salmisius.'

783 si terrast cordi Ed. for si terram cordist. The frequency with which our ms. thus transpose this st is very remarkable: see Lach. to II 275 who cites ten instances: so 799, the repetition of 774, has Tanta mobilisst. si terra est, si cordi Junct. 791 repetunt. referunt Lach. 795 Cum sentimus id, et cum Ed. for Consentimus id est cum: a slight and necessary alteration. Lamb. and Lach. in vain declare the verse to be out of place: the latter puts it, thus altered Quod sentimus, id est 1 cct. before 783, where it sadly involves the construction. 798 sint Flor. 31 Camb. for sin B, in A Nic. Nicc. locis Flor. 31 and Candidus at end of Junct. for locos. 799 800 801 = 774 771 772: an evident gloss here. Lamb. retains the first and rejects the two last; while he wrongly obelises the whole three in their former place, where they cannot be dispensed with. 802 nisi quae contendit. nisi se contendit Lamb. prompted he says by 809, and Lach.: but see notes 2. 804 nisi si quae ad se ispec Lach. for nisi que ex se ispe. nisi sic see ispec Lamb. 805 futurum Junct. for futuram. 808 = 804. 815 Praeterquam Avanc. for Praeterea quam. 818 non Brix. for nos. 820 vir uti B corr. Flor. 31 Camb. for virtuti. vir tun Nic. Nicc. vir tum Lamb. etc. 823 (826) brought here by B corr. Ald. 1 Junct.

823 (823) awessis Ed. for inesse: p. 171 of the archetype, the termin-
ations of the lines therefore being towards the outer margin, ended with
827. By some chance then, the last letter of this line, and the three last, aus, of 826 were lost; acceissi was then changed to inesse, quae to via. vitium cementer rebus necesset Lach.; a violent alteration. inesto Ald. 1 Junt. Gronov. avenus Te fugere Bern. 824 errorem vitareque B corrv. Av. for errore multaque. errore multas quae premeditor Flur. 31 Camb. 1 Vat. corruptly for e. e. premedetuer (premedetuentur A): this has led to further corruptions in Junt. Lamb. etc. 826 (825) posseuus Lach. for posseuus, as the usage of Lucr. requires. queaeaque Lach. for via; sec. above to 823; the vulg. vixini has no sense. 830 ex added by Lach. a Ald. 1 Junt. vulg. 836 nata. natum Lach. as in 850; but as nata gives a good sense, I have retained it; it seems to me more elegant than the other.

862 quae quia Lach. for quia. et quia Vat. 3276 Brix. hace quia Wak. his, quia Ald. 1 Junt., is, quae Lamb. wrongly. 863 foll. by a better stopping I have made the passage quite clear: the apodosis of the sentence begins with His igitur. Lach. inserts 863 and 864. Comp. 203.


962 quo...devinctus, quo...defunctus Ald. 1 Junt. quò...devinctus Lmb. without reason. 964 in ea. in qua Junt. vulg. wrongly. 965 deger. cenare Lamb. etc. 982 concessum Junt. for consensus. 983 Scenaque Brix. (!) Ald. 1 Junt. for Scenaeque. 984 voluptas Lach. for lactans. 993 de palmam summan Lamb. for palmam. palmam A corr. ic. Nice. all before Lamb. 990 sepe quietae which miss. add at end has course come from 991 (999) and supplanted the words of Lucr. colli-
gere aestum Lach. offers: velle volare might also do. 991 (999) was brought there by Ald. 1 Junt. 992 (991) vocis: see n. to i 744 frugia. voces Lach. vulg. 996 (995) fugae Ald. 1 Junt. first for fugae. 997 (996) reductus erroribus Lamb. after Turnebus for reductus terroribus. 1000—


1058 nomen. nomen Lach. most unpoetically; Creech more elegantly, but without necessity, numen; see Camb. Journ. of phil. I p. 35. Lach. also in the next verse wrongly puts a stop at illae. illae A corr. for illae A, illa B. illae Nic. Nicc. 1 Vat. illa et Flor. 31 Camb. 3 Vat. 1058 frigida, servida Junt. (not Nauger.) Creech. 1061 asses Lach. for ames: most justly, unless you read amas. 1065 conlectum. collectum Junt. for coniectum. congestum Avanc. at end of Catullus.


1121 viros. vires Junt. first for utris. 1123 Babyloniae Pius in notes for Babylonia. vadimoniam Junt. vulg. before Lach. 1124 vulcillas Junt. first for vigillans. vulcillas Avanc. 1125 Huic lenta Ed. for Unguenta: see Camb. Journ. of phil. IV p. 287: the reading is of course quite uncertain: indeed unguenta may have come from Lanquent of 1124 and have expelled a totally different word. Argentum Lach. 1129 fract B corr. Ald. 1 Junt. for flunt. 1130 atque alidensia chiaque ms. alidensia Ciaque Lach. very ingeniously; but yet alidensia is not even a known Greek word. ac Meltensia Ciaque Lamb. after ‘Adrianus Tu.’
bus, seu potius Gul. Pellisserius, Episc. Montepessul. Cia: so Cia. nat. deor. i 118 Prodicus Cius Victorius: chius or chius mss. 1131 ius. A corr. Nic. Nic. for lvidi. lychini Lach.: but see notes 1; and v 25, from which it appears that Lucr. wrote lychini or lychini or lichini.


1210 (1209) vim vicit Salmiasi for vi muleit: a certain correction which Wak. and Lach. justly adopt: the older readings are not worth mentioning; Lamb. in vain tries to extricate himself: it appears from 500 instances that in our archetype, as in other mss. written in squa capitals, l and i were often undistinguishable. 1220 multa modis Lamb. ed. 2 and 3 for multimodi; and, although the Junt. has multimodis: the text, it would appear from his note at the end, that Candidus intended to print multa modis. 1222 ab Lach. for a. 1225 (1227 1228) I have transferred hither, the sense requiring the change 1227 de added by Flor. 31 Junt. a Avanc. magis minus Lamb. followed by all before Lamb. 1230 guodcumque Flor. 31 Camb. Ver. Vul. for quocumque. 1234 pater a gnatis Brix. 1 Ald. 1 Junt. for praeagnatis.

1243 cedit Ald. 1 Junt. for credit. 1244 his Lach. for hic. 1250 post sunt Lamb. first for possunt; though Lucr. probably wrote pos: comp. 1186 poscaenia. 1259 Crassine Ed. for Crassique; as furt conveniant does not seem Latin any more than iii 868 differre fuit, and que is quite superfluous. conveniant Ald. 1 Junt. for conveniant. 1261 alii Ver. Ven. for alii. 1268 Nec Ald. 1 Junt. for Ne. A Camb. 1270 retractat B. retractet A and all other mss. and c before Lach. 1281 modii Junt. first for moris. 1282 te secum for secum, secum nos Lach. vir secum Flor. 31 Camb. vulg. 'Ital magis quam Latine' says Lach.
BOOK V

2 maiestate hisque repertis Lamb. for maiestatis atque repertis: he proposes also maiestate atque r. maiestatisque repertis Nic. Nicc. and all before Lamb. 12 locovit Nic. Nicc. for vocavit. 29 foll. Ald. 1 Junt. and all succeeding eds. invert 30 and 31; I transpose 29 and 30; again Ald. 1 Junt. and all before Lach. insert between nobis and Symphalma the words unisque timendae Unguisb Arcadiae volucres. Lach. weakly reads et aves for nobis. I have no doubt a verse has fallen out before 29 (30), beginning with Quid: such for instance as this Quid volucres pennis aeratis invia stagna. 31 Thraciae Ed. for Thracia. Thracam Lach. Thracen Ald. 1 Junt.: see Camb. Journ. of phil. r. p. 44. 34 stirpem Naugu. (stipem Junt.) for stirpes. 35 Atlanteum Gif. (Atlanteum Lamb. and Turneb. first) for Atlanteum. Oceanum proper Nic. Nicc. strangely, though he has been followed by many, pelagique Lamb. for pelagicus. severa. sonora Nic. Nicc. (not Flor. 31 or Camb.) Brix. Ver. Ven. Ald. 1 Junt. Naugu. Lach.: but to me it seems much weaker than severa. 38 Sei Lach. Si Nic. Nicc. for Sed. 44 turnst Lach. for sunt. tunc Lamb. Gif. ed. 1. Lamb. ed. 3 remarks 'hunc locum Zoilus...secutus est tacitus et dissimulans, tamquam integram in aliis libris repertum et non a me emendatum': Gif. then ed. 3 reads pericula est, and says 'sic scripsi in a.v. sunt. Marull. et vulg. tunc': now when Lamb. had so pointedly drawn attention to it, Gif. must have been a most impudent liar, if he did not find tunc in Marullus' ms. notes: Junt. reads sunt. 51 numero divum. divum numero Lactantius. 53 Immortalibus Flor. 31, Immortalibus B Camb. iam mortalibus A Nic. Nicc. etc.: comp. in 775. de Lamb. for e.


152 quod Junt. first for quod si. 154 pro corpore Lamb. for de corpore. tenevsi si corpus deorum Lach. a violent change, as four words are altered. tenues cec corpora corum Ed. in small ed. 162 ullo vi ex album de Lamb. Crecch etc. most gratuitously. 163 summa. summam Lamb. etc. 170 171 (175 176) rightly brought here by Lach. Lamb. put them before 176 (174). 170 at Lach. for An: a necessary change, 182 divius hominum unde est Ed. for hominum divis unde est. hominum dis unde est Wack. Lach. est om. Ald. 1 Junt. Lamb. etc. divisum dicit Nic. Nicc. Ver. Ven. 185 seco Brix. for se. 186 specimen Fius in notes for speciem. 187 multa modis Lamb. ed. 1 and 2 rightly for multimodis; but ed. 3 again multimodis: see 422. 191 possent for possit Lach. rightly, as 426. 193 meatus Flor. 31 for maestus.

195 si added by Ald. 1 Junt. 201 audei partem Ed. for avidum partem. aude Bern. aliquam Lach. 'Marull. ullam pessime' Gif.: but
Junt. as Ald.1 has avidam. 227 restet transire Lac. and Nic. Nicc. for re et transire, that curiously frequent blunder of AB: see iv. 783. 239 eodem omnis Gif. rightly for eadem omnis, and before him the Paris ed. of Pius. tota eadem Lamb. 241 nativo ac mortalis Lach. for nativum mortalis: not Nangerius who has nativo mortalis. nativo et mortalis Avan. in notes at end of his Catullus, and vulg. 245 item Bentl. for idem.


282 recenti B corr. Flor. 31 Camb. for regenti. 291 Et Ald. 1 Junt. for Ut. 295 lychni Ed. for lychini. lychini A corr. Nic. Nicc. Macrobr. Lucr. seems to have known only the trisyllabic form, whether he wrote lychini or luchini or lichini; or even one of the still older forms lucini or licini. Ritschl in Rhein. Mus. n. f. x. p. 447—451 shews that Enn. ann. 328 wrote lucinorum lumina bis sex; Lucilius lucinosque; so dracuna, mina (μα), tecina (τέχνη), ovinus or ovinus (κυνος), and other like forms all arising from the dis-like of the old Latin to certain combinations of consonants: comp. Aesopipius Alcumen Hercules and many such like. Lucr. or his editor may have written χ, as it was introduced for Greek words just before his death: the aspirated χ was in common use some 40 years earlier, as Ritschl proves. 296 caligne, fuligine Bentl. and Wak. from a sheer misunderstanding of Lucr. 297 properant Ald. 1 Junt. for properant. 301 celeri catatur Madvig and Lach. for celeri celeratur. toleratur Nic. Nicc. Ver. Ven. vulg. 302 putandum Lach. for putandum: see i 111.

312 Aerogae proporro solidumque senescere ferrum Ed. for Quaeere proporro sibicumque senescere credas: see Camb. Journ. of phil. i p. 573 and iv p. 142. Aerogae and solidumque are simple enough corrections. credas in this, the 12th line from the end of p. 204 of the archetype, has come from credas, in the 12th line from the end of p. 205, and has supplanted Lucretius' word ferrum. All older corrections of this verse are strangely improbable: Quae fore proporro vetitumque senescere credas Lach. Cedere proporro subitoque senescere casu Junt. Lamb. ed. 1 and 2 Creche. Lamb. ed. 3 obelises this and adds the ms. verse. Is. Voss. (not Abr. Preiger) in ms. notes has Quae ruere proporro ibi conque senescere credas. [Quare proporro sibi cumque senescere credas] Bern. Gif. and Wak. find no difficulty in the ms. reading. 318 omnem Junt. for omne. 319 si om. Nic. Nicc. and all later ms.; hence much confusion in eds. before Lach. Havercamp not deigning to record that AB both had si. omne... terrai Avan. terram, quod Junt. vulg. 331 Naturae mundi Ald. 1, Natura est Junt. for Natura mundatis; this common blunder of our ms. Wak. here keeps. 339 perisse Flor. 31 for perisse. 342 atqua oppida Flor. 31 Camb. for at oppida. ac Nic. Nicc. 2 Vat. Brix. Ver. Ven. Wak. 349 istem Pius in notes, Lamb. for idem which Lach. keeps; see ii 693. Lach. was the first to join inter nos with what follows.
BOOK V


425 Omne genus Lach. for Omnigenus. Omnigenus A corr. vulg. 429 connecta Lach. for conventa. T. e. quae ubi convenere Lamb. ed. 1. T. ea c. quae ut convenere ed. 2 and 3, followed by Creech, etc. 430 sunt Flor. 31 Camb. for sunt. saepe. semper, as 11062, Lach. without sufficient cause.


459 Ignifer. Signifer Ver. Ven. Ald. 1 Junt. Lamb. etc. on no ms. authority, though Lamb. falsely says all ms. have it. 460 463 vidensus .. Exhalantium. videntur .. Exsalar Lach.: a change which only impairs the beauty of the passage. 468 flexit Lach. for saeptis: saeptis has come from 470. 471 secuta. ‘secuta et Y’ (i.e. our A) says Havercamp. This is quite false: though he had A and B before him, he has chosen to copy out this, as well as three fourths of his worthless various readings, from the bookseller Tonson’s London ed. of 1712, which gives ‘collationes trium ms. codicium Vossii a Rno. Viro Rno. Cannon S. T. P.: faxa’; this collabor says ‘secuta, & V. I.’ Havercamp copies even the Canus and the & into his ed. This is but one of a thousand instances of his unprincipled sloth. 472 476 Interutroque Lach. as before for Interutroque. 474 fuerunt. fuerunt Avanc. and strange to say Lach, who made it the vulg. before Lach. 483 salis suffudit A corr. Lamb. for salis effudit Nicc. Nicc. Flor. 31 Camb. etc. Wak. 485 extreme ad limina in artum Ed. for extrema ad limina partem: the scribe neglected to write ina twice, and to fill up the verse wrote partem for roman. extrema a liminis parte Lach. who connects this verse with the next. extrema ad limina apertum Lamb. e. a. l. raptem Bentl. radiis for radii Nic. Nicc. Camb. lumina Nic. Nicc. Flor. 31 Camb. etc. 491 Densebant Lamb. Lach. for Densebant and, rightly, as our mss. in all other places make it of the 2nd conjuration; see Wagn. to Verg. geor. 1 248. 503 Commiscet Nauger. first for Commiscit. hoc. hic Bentl. and Lach. which I do not think at all necessary. 507 Pontos,
mare Lach. for ponto mare. Ponti mare Lamb. ed. 3. tantum mare ed. 1 and 2. 513—516 Lach. quite misapprehends and sadly mutilates this passage: 513 he reads deorum for codem, 515 Hinc for Aut; and places 514 after 516: not one of these changes but mars the sense. 515 Aut. Ast Nauger. vulg. wrongly. qui Nauger. rightly for quis. 518 lucida Flor. 31 Ver. Ven. for lucia. 521 immannia Creech in notes for summania; the ms. reading is strange. se inumania Avanc. in notes at end of Catullus. Lamb. 524 euntis. aventus Lach. 530 omne B corr. Ald. 1 Junt. for omnum. 531 sit in hoc quoque causa Ed. for uit et haece quoque causa. siet haece Lach.; but haece has no force and has come from the neighbouring cause. siet hic Bern. 532 veveat Gif. for vegeat. 533 progredientis Lamb. for progredientes; est for licet is not Lactanian.

536 super. subter Flor. 31 Junt. for super. 538 vivit. crevit Lach. sidit Lamb. ed. 2 and 3 'ex antiquae scripturae quae repetitur in codice Bertin. vestigis' and Heins. notes that s, i.e. the ms. of Modius has sidit, unless I mistake his meaning; but Modius made his collation with the small 2nd ed. of the Lamb. so that it is probably a mere oversight; for B has simply vivit. 545 quid quoque obeat res Ed. for quid quoque quaeat res: Lach. to 222 gives more than 40 instances in which AB change b to v: when obeat became oveat, the further corruption to queat was inevitable with capitals. avet Lach. what I. F. Gronovius and Is. Voss. in notes. quoi quae adiacet res Lamb. 555 uniter aupta Junt. first for uniter aucta: 558 uniter apta for uniter aupta B corr. Flor. 31 Camb. etc. as 537. 559 perrnici Brix. Ald. 1 Junt. for perrnica. perrnica altolere Flor. 31: a mere conj. 560 Quid Lamb. in errata to ed. 3. Faber in his emend. for Quis. animi Lach. for animae; as 563. 563 Coniunctus Flor. 31 Camb. for Coniuncta.

567 Adicere (Adicere) Lamb. for Adicere: a confusion of which we have had so many examples. 568 Nil illa his intervallis Bern. for Nihil nisi intervallis. Nil ea in his int. Lach. Illa ipsa intervalla nihil Lamb. Nihilque nisi ex int. Flor. 31 Camb. 3 Vat. librant Junt. for librants. limant Lamb. ed. 1 and 2. librant ed. 3. 570 (573) brought here by Ald. 1 Junt. 571 (570) loca mulcent Lach. for loca fulgent. loca tingunt Lamb. 572 (571) ilmenque Lamb. ed. 2 in notes and ed. 3 after Turnebus for ilmenque. 574=571 (570). 581 minuui filum Bentl. for mi filum. minimum filum Nic. Nicc. vulg. 584 Quantaque quantast hinc Eichstädt for Quanto quoque quantast hinc, and in the repetition 596 Quanta quoque est tanta hinc: 'qua emendationes' says Lach. 'efficit ut hic somel valde laundandus sit.' Quantaque sit, nobis tanta hinc Ald. 1 Junt. Quanta haec cumque fiant, tanta hinc Lamb. 586 ignes added by Ald. 1 Junt.: the ignes of 585 caused its omission. horum Flor. 31 Camb. flamnae Lach. who says that ignes is an unmeaning repetition; but similar repetitions are very common in Lucr. 587 est added by Flor. 31 Camb. etc. 588 videtur A Nic. Nicc. Flor. 31 Camb. etc. and Lamb. ed. 1. videntur B Lamb. ed. 2 and 3, perhaps rightly. 589 absent Lamb. for abieit: a necessary change. cum longius absint Lamb. 590 591 (594 595) first brought here by Ald. 1 Junt. 596=584.

BOOK V


614 simplex et certa Ed. for simplex recta. simplex nec certa Lamb. simplex ut recta Flor. 31 Camb. 3 Vat. ae recta. et recta others. simplex rollato Lach. reclusa Bern. 617 Canceri se ut Lach. for Canceris ut. 632 etemim Lach. for etiam. 648 illa Flor. 31 Camb. for ille. 651 sol ultima Camb. Vat. 1136 and 1954 Othob. for sollicita ini caeli. sol extima Flor. 31 Ald. 1 Junt. etc. Politian in mag. Flor. 29 has both ultima and extima.


689—693: Lach. has quite causelessly altered this passage in many points: 690 for metas he reads metans, 692 and 693 he inverts, 693 for oblique he reads obliqui, joining it with orbis: he will not have serpens, lustrans in apposition any more than 524 unius, pascentis; or vi 1141 reiciens, ortus, and 1260 languens, conveniens; though suchlike constructions are common in Lucr. and in Ciceron in his Aratea which Lucr. often imitates. 692 concludit Lach. for concludit. contundit Brix. vulg. 704: it seems to me manifest that the poet alludes to 660—665, and that a verse is lost such as this, Qui faciunt solis nova semper lumina signi: probably its resemblance to 703 caused its omission. Lach. strangely supposes the sentence complete and joins 704 with 703, as if anybody could ever deny that the sun rose in a certain quarter. 704 which by itself has no meaning was placed after 714 by Naugier. followed by all before Lach.

Notes I

-perit Ald. 1 Junt. for periti. -eris, present. 1 Vari. 753 solis Lamb. first for passis. -eris Ald. 1 Junt. 761 seris Ald. 1 Junt. for periti. 788 fique. fui Lect. 771, 774.


839 Andreanum, loco etique sic 1 ustrumque utrique rematum Lach. most acutely for Andreanum hic ustrum 1 ustrumque utrique rematum. Andreanum hic ustrum sic 1 ustrumque utrique rematum is given by Candidus at end of Junt. and utrique is in Brix. 841 Mutua Nauger, for Mutua 844 cert usus Lamb. for coet usus. 831. 852 remisit, remissa Lach. 853 coniungi posuit, habere. coniungi posseu arcere Lach. a most awkward phrase. as the wish of the female is not important. 854 Mutua qui mutuat Bentl. for Mutua qui mutuat. Mutuo quis nectat Ald. 1 Junt. nectat Nauger. Lamb. Mutuuo insimul Lach.

925 At Lach. for Et; and the change seems necessary. 934 molivier Brix. Junt. for mollier. 944 dura Vat. 3276 Nauger. for dira; a certain correction. dia Avanc. 947 Claru’ citat late Forbig for Claricitat a te. Clarior acutat Flor. 31 2 Vat. Ald. 1 Junt. Lamb. ed. 1 and 2. Claricitat late Lamb. ed. 3 after Sim. Bosius. Clarior invitat Politian in marg. Flor. 29. Claricitat late Lach. who sneers at Forbig: but in the first place clarigito or clarigo could not have the sense he assigns to it, and secondly clarigito is not and cannot be a Latin word, as is shewn by Ritschl in his proem. Bonn. for winter of 54-55, p. x: ‘Lex est linguae, ut e verbis derivativis quae una syllaba auctoria sunt primitivis, non unquam nova derivatione verba iterativa fiant. . . . Muto magis cavendum ne novo clarigitere forrnae commento interpolentur, quod Lucretii versui v 947 Lacmannus adhibuit. Quod ne per se quidem, etiam si grammatica ratio non adversaretur, placere posset: tam non modo mira iuris publici ad communem usum translatio esset, verum etiam a propria vi clarigationinis securis detorta: ut qua non res quaelibet quilibet modo repetantur simpliciter, sed raptae vel per vim retentae atque debita solennitatem posse ducantur. He refers to Plin. nat. hist. xxiii 5, and proposes himself Largus’ citat: but claris’ seems to me quite tenable. 948 nota vagi silvestria Lach. for n. vagis s. nocticvagi Nauger. (not Junt.) and vulg. not vagi Bentl. 949 quibus excibant AB Vat. 1706 Reg. (‘Nic. Heinsii’). quibus e scibant Lach. first after them. aestibant Nic. Excibant Camb. excibat Flor. 31 vulg. usor’ Bentl. Lach. for usuro. 968 (975) first brought to this place by Nauger. not Avanc. who like Junt. places it after 961. 970 (969) subu’ sic silvestria Ed. for subus silvestria; sic could easily fall out in this position. subus Camb. Ver. Ven. vulg.; but Lacer. uses subus in vi 974 977: Luc. Mueller de re metr. p. 350 defends subus, from Varro Eumen. 22 An colubrae an volcas de Albuci subus Athenis. Lach. deals with this passage in a most arbitrary way: he splits 970 (969) into two verses, supposes the end of one and the beginning of the other to be lost and inserts 968 (975) between them: thus S. p. s. [ardoricum leonum] M. s. e. m. p. c. [Inde cavis temere abicta] s. m.: a more unconvincing note than his I never read, or more sophistical objections to the present text. 971 (970) Nuda dabant Lamb. ed. 3 first for Nudabant which Wak indignantly restores, making these simple sons of earth unclothe their naked limbs and rival the famed exploit of Prince Vartigern’s grandsire. 984 Ejectique Flor. 31. Camb. etc. for Electique B. Et erectique A Nic. Nic. 976 rosa Flor. 31 Brix. for roten. 985 validique. validissime Lach. but comp. 987 hospitibus saevis in plur. 989 labentis Muretus Lamb. Lach. for lamentos. 993 vivo Flor. 31 Camb. etc. for vino. 995 ulcera Flor. 31 Camb. for vicera. vicerat. ulcera A corr. Nic. Nic. Ver. Ven. 997 Donique Is Voss. in ms. notes, Lach. for Donique. Doniquom Heins. in ms. notes. Donec Junt. Donicum Lamb. 1001 ligebant Lach. for idebant. ledebant A corr. Camb. Ver. Ven. leidebant vulg. 1002 Hic Lach. for Nic. Sed Lamb. The rest of this verse is quite carelessly altered by Junt. and Lamb. 1003 ponebat Ald. 1 Junt. for potebas. possedbat Flor. 31 Camb. 1006 rightly perhaps ejected by Lach. as spurious: the gen. navigii was unknown to Lacer.: yet sometimes I think Lacer. may have written Improba naueleri ratio cum caeca tacebat; the
ri of naucleri was absorbed in ratio; and then the corruption was easy. 1008 dabat Flor. 31 Camb. for daeunt B, deant A. dedant Nic. Nic. Ver. Ven. 1009 Illi imprudentes Ald. 1 Junt. for Illi prudentes. 1010 nupris nunc dant sollertiu’ sponsi Ed. in small edition for nundant sollerti- iusi, where a foot is wanting: any emendation must be quite uncertain here; but with sollertius pœsi for sollertius iusi, vi 749 piso AB for ipso might be compared, and perhaps iii 198. nunc se nundant sollerti- iusi ipsi Lach.: this can hardly be right. nunc dant aliis sollertius ipsi Junt. and vulg.: this I now retain, as more than one friend in whose judgment and knowledge I place much confidence, declare it to be right. ‘ipsi nocet sententiae’ says Lach. and so I still think; but am now inclined to believe it may be an inaccuracy of the poet himself, not of his copyists. The use of ipse for or together with sponte and the like, to denote what one does of his own free choice, not forced by another, which Prof. Conington speaks of to Virg. ecl. iv 21 and Wagner quaeas. Verg. xviii. m. illustrates, is familiar enough and is found in Lucruti as II 1090 natura videtur Libera continuo dominis privata superbis Ipsa sua per se sponte omnia dis agere expers; 1157 nitidas fruges vine- taque laeta Sponte sua primum mortalibus ipso creavit, Ipsa dedit dulcis fœus et pabula laeta; iv 131 Sunt etiam quae sponte sua gignuntur et ipse Constituuntur in hoc caelo; but any sense the word could bear in our present passage appears to me essentially different: these sons of earth, though they took the poison imprudentes, unwittingly, took it just as much sponte, liberi, non coaceti, as men now-a-days give it to others. Again the absence of any word in the second clause to answer to Illi in the first is very harsh, to say the least; and it is perhaps only because aliis has so long had a place in the common eds. that it seems more natural than another reading. But the poet may have imprudentes confounded the notion of doing a thing without knowing the consequences with that of doing it because compelled by another to do it.


1032 monstrant Junt. for monstrat. Flor 30 has the mark of n over the e, but whether from the hand of Nic. Nic. I could not tell. 1033 vim Brix. (?) Ver. Ven. Avanc. for vis. vi... sua Flor. 31 Junt. vis... suas Luc. Muller de re metr. p. 382, perhaps rightly: comp. ii 586 iii 265. quod. quam Avanc. Lamb. in all 3 eds. Creech etc.: Lamb. says
in his notes that he had once thought of quiud, but much preferred quam: quoad = quoad. 1035 infestus Flor. 31 Junt. Nauger. Wák. Lach. for infestus. infensus Avanc. Lamb.: but infestus is a Lucretian word; infensus not. 1038 Vis etiam cum Junt. for Vis etiam cum B, Vis etiam cum A Nic. Nicc. etc. Vis quoque etiam cum Flor. 31. Vis etiam etiam cum Avanc. Vis iam etiam cum A Nicc. Vis iam cum ipsis Nauger. Lamb. ed. 1 and 2. Vis dum etiam cum ed. 3. 1039 porro Ald. 1 Junt. for proporro. 1040 pinnis B. pennis A Nonius Nicc. (vi 834 pinnarum A, pennarum B). 1048 Utilitas et Avanc. Junt. for Utilitas et. Ald. 1 has the misprint Utilitas etiam, but Avanc. corrects it at end of his Catullus. Lach. takes no notice of this and similar corrections, though his own Catullus shews that he knew the edition of Avanc. 1049 Quid vellet facere ut sciret animoque vidaret. Avanc. followed by Lamb. Lach. etc. but not by Junt. or Nauger, has corrupted the sense by reading Quid vellet, facere ut sciret animoque vidaret: on comparing what precedes and follows, it is manifest that the construction must be the same as 183 Quid vellet facere ut sciret: first he, like the gods there, had to know what he wanted himself; then item 1050 to make others to know. sciret is like fulget in ii 27. 1053 Quid sit opus facto, facilest Lach. for facile sī. faciles neque enim Flor. 31 Camb. Ald. 1 Junt. Lamb. ed. 1 and 2; but ed. 3 Quid facto esset opus; neque enim faciles: a violent change; but his knowledge of Latin taught him that in the old reading sī and the position of neque enim were quite indefensible. 1058 varia res Bentl. for varias res: the attraction of res has caused the error: 1090 alia re ms. for alia res. 1062 licet id rebus Lach. after Git in note for licet in rebus. id licet e rebus Lamb. 1063 magna. inmane Lach. without cause. 1064 fre- ment Ald. 1 Junt. for premunt. tremunt Nonius. 1065 alio Flor. 31 Camb. etc. for alia. rabie restricta Lach. for rabie stricta. rabies distribu- ta Flor. 31 Camb. 2 Vat. rabies distributione Lach. rabies distrtacta 2 Vat. Nauger. minatur Nauger. first for minatur. 1087 Et Lach. for At which even Lamb. retains. 1068 lactant Nauger. for lactant. petentes Flor. 31 Ver. Ven. etc. for potentes. patente Is. Voss. in ms. notes. 1069 teneros imitantur. veros imitantur Faber in notes. teneros minitantur Lach.: but they refine too much I think, nor do I see any real difference in sense between imitantur and minitantur. 1071 deserti bauhant Nonius Nicc. for desertibus abundant, i.e. deserti b.abantur, A B; so vi 1241 Poenibus at B, Poenibus et A Nicc. etc. for Poenibus. 1076 patulis ubi varius Lach. for patulis sub varius; this slight change I adopt, but with hesitation for other reasons and also on account of the apparent imitation of Virgil georg. iii 85 Collectumque fremens voluit sub varius ignem: ‘turpe et obscenum loquendi genus’ really comes to nothing: Aen. xi 736 At non in Venerem seques nocturnaque bella; geor. iii 98 siguando ad proelia ventum est, and the like are quite as coarse. 1080 salso. salsis Lamb. tacitly. 1082 prae- daque Avanc. rightly for praedataque. praedaeque A corr. Nicc. Nicc. vulg. 1084 ut Nauger. for et. Ald. 1 Junt. omit the word. 1088 Muta Flor. 31 Ald. 1 Junt. for Mutta. 1090 res Nicc. Nicc. for re: comp. n. to 1058.

1094 initia Lach. for insita. incita Junt. vulg. 1095 vapore Lach. for vaporis. vapores vulg. warc Nonius. 1096 Et Junt. for U-
1099 Et miscat Ald. 1 Junt. for Enimis cat which Lamb. in errato to ed. 3 wrongly restores. 1102 coquerer. quoq; vere A, coq. vere B, quoqueret Nic. Nicc. and so Lach. 1105 hi victum Nauner. for invictum. et victum Ald. 1 Junt. 1106 rebu’ benigni Lach. for rebus et igni. 1110 Et pecus atque agros Lach. for Et pecudes atque agros: comp. 1291 where for pecus B has pecudes. Et pecudes et agros Flor. 31 Camb. vulg. disserere atque dedere Ald. 1 Junt. for dissereratque debere. dividem ut quisquis haberet Camb. 1112 viresque vigentes Faber in notes for viresque vigeant. viresque vigorque Lach.: vigeant he says has come from 1107: clearly virese vigeant could only mean ‘their strength was then in its vigour’: a meaning here quite out of place. 1116 certis Flor. 31 Camb. Brix. Ver. Ven. for certi. 1120 is much corrupted by Lamb. 1124 Certantes iter Ald. 1 Junt. for Certantesque iter: iter Flor. 31 Brix. before them. 1127 1128 (1131 1132) I have brought to this place: Lach. puts them after 1135. 1128 (1132) alitis Lamb. most rightly for altis. 1131 (1129) sine Flor. 31 Camb. 3 Vat. for sile.


1177 Et tomen omnino. Et manet omnino Lamb. most perversely. 1178 illa vi Brix. Ald. 1 Junt. for illa vi. illa (ulla) Ver. Ven. 1189 novx. lux Lach.: but the repetition nowise offends me. sol Lamb. 1190 severa. serena Lach. which Lamb. also prefers: the change of course is very slight; but I confess severa is to my taste the more poetical. 1192 sol. ros Lamb. 1198 utlæst velatum. utla velatumst all mss. and eds. before Ald. 1. 1203 pacata Junt. for placata: a quite necessary correction which Nauner rejects, but Lamb. ed. 2 and 3 properly adopts. 1207 in pectora. in pectore Ald. 1 Junt. followed by Nauner. Lamb. Creech etc. most absurdly. 1214 Sollicitus Bentl. for Et taciti: he refers to 1343 and vi 1038. Et tantii 1 Vat. Ald. 1 Lamb. 1220 Fulminis Ald. 1 Junt. first for Fulmini. Fulmine Nic. Nicc. Fulmine terribili Flor. 31. 1224 Nequid Lach. for Nequid: a necessary change, if it is joined with admission. 1225 adulatum Lach. for adactatum. adactum Ald. 1 Junt. Lamb. etc. 1226 Summa Flor. 31 Ald. 1 Junt. for Summe. 1229 adit ae prce Flor. 31 Camb. etc. for adite prce. 1230 enclosed by Lach. in [ ]. 1237 dubiaeque. dubiaeque Bentl. without cause: see notes 2.

1241 superest ase atque aurum Ald. 1 Junt. for superest ase aurum. 1244 caeli fulmine misso B A corr. Nic. Nicc. all later mss. and eds. caelo A p. m. alone: caeli is quite right: see i 439. caeli Lach. who says ‘neque dixit alibi Lucretius fulmen caeli, sed plagam caeli supra 1095’: but why his once using plagam caeli, should prevent him from twice using fulmen caeli, my mind cannot comprehend. 1252 Quisquis. Quesquis AB; and so the lex Rubria 26: Lucr. may therefore have written quisquis here, though elsewhere his mss. have quisquis for the relative; quisquis in the sense of quique, rightly according to the rule explained in notes 1 to i 23 quiquam. 1253 alitis A Nic. Nicc. Flor. 31 Camb. Brix. Ver. Ven. Junt. altas B A corr. Avanc. Lamb. 1254
Ab Junct. first for A, rightly. 1258 in terrae splendere Lach. first for in terras. in terris Lamb. 1259 capti Flor. 31 Ver. Ven. for capiti. 1266 darent silvaeque ut caedere possent Lach. for parent silvaeque et cedere possint. 1287 dolare et levia radere Junct. (Ald. 1 has ac for et) for dolare ver levere ac radere: which seems the simplest change. domo, levare ac radere Lach. levare dolare et radere Lamb. Lach. also suggests dolare score ac oder dolare aequare ac. 1272 poterat Lamb. and Lach. for poterunt: this I have received with some hesitation. 1273 Tum Lach. for Nam. see added by Flor. 31 Camb. etc. 1278 e added by Brix.

1285 flamma atque B corr. Flor. 31 Camb. 4 Vat. for flammatque ignes. flammae atque Nauger. Lamb. etc. 1294 obprobrium. obscurum all the ms. of Macrobi. sat. vi i 63, collated by Ianus; a curious variation. Lach. who depended on an old edition of Macrobius, is mistaken in supposing that obscurum is not the ms. reading. 1297 armatum. repertum Lamb. etc. and 1301 inventum Junct. Lamb. etc. for armatum: both most needless changes. 1300 biugen Faber for biugo: biugo makes the construction extremely harsh, and, as Faber says, has come from 1299. 1302 taetras (tetras) Lach. for tetr: rightly, see 1339.

1310 partim. Parthi Camb. 2 Vat.: a reading adopted by Lamb. Creech Wak. vulg. before Lach. 1311 doctoribus. doctoribus Ver. Ven. Ald. 1 Junct. Nauger. Lamb. etc. 1315 = II 632, except undique for minime, seems clearly spurious and unmeaning. 1319 petebant Vat. 640 Urb. Junct. for patebant. 1320 deripiebant A Lach. diripiebant B Nic. Nic. Flor. 31 Camb. all before Lach. 1323 suos. sues Ver. Ven. Avanc. Lamb. etc. 1325 fronte Lach. for mente which has no meaning. ad terramque minantique mentem Lamb. tacitly, Gif. Creech etc. and this Marullus or Candidus doubtless meant to read. 1327 1328: Junct. Lach. and Ed. in small ed. omit the second; Lamb. ed. 1 obsoles the first, ed. 2 and 3 both: but see notes 2. 1330 dentis adauctus Junct. for dentis adauctus B, dentibus adauctus A Nic. Nic. Camb. dentibus ictus Politian in marg. Flor. 29. 1340 juta B corr. Lach. for jucta most rightly. 1341—1346 Lach. justly ejects the last three of these verses as the work of an interpolator; but it is no less certain that the first three are likewise spurious. Si fuit ut facerent is obviously a comment on Sed fecer id non tam cet. Lach. to make sense and grammar is compelled to read Sic fuit with Ald. 1 Junct. Lamb. for Si fuit, and to transpose 1342 and 1343: see Camb. Journ. of phil. iv p. 288: 1345 = 528.

1351 tela paratur. tela parantur Lamb. perversely. 1368 terram Lach. for terra. 1388 1389 = 1454 1455, and are here quite out of place. 1391 tum hae sunt omnia ‘ut quidam legunt’ says Lamb. for tum sunt omnia: comp. 1404. tum sunt carmina Lach. otea Faber. 1397 loca Flor. 31 Ald. 1 Junct. for loca. 1400 monebat Flor. 31 Junct. for movebat. 1405 solutae somni Lamb. Lach. for solutae somnis: the change seems necessary. secutus sum codicem Vaticanum says Lamb. All the ms. at present in the Vatican have, I believe, somno: but again and again Lamb. speaks in the same vague way of Vatican and other ms. 1409 servare recens Ed. for servare genus: servare first absorbed the re; then cens became genus. somnis Lach. Certainly genus is quite unmeaning. numeris Nic. Nic. as well as Flor. 31. Ver. Ven. Avanc.
in Ald. 1; but at end of his Catullus he bids us read numerum. 1410 Maiorem Flor. 31 Camb. for Maiore. dulcedini Lamb. rightly for dulcedine. 1418 ferinae Junt. for ferina. vestis contenta ferinae Lamb. ed. 2 and 3. 1419 tunc Brix. Ald. 1 Junt. for nunc. 1431 in added by Flor. 31 Camb. Ald. 1 Junt.

1436 magnum versatile. magnum ac versatile Ed. in small ed.; and ac may have fallen out after m: et is added by Ald. 1 Junt. Lamb. vulg. versatile Lach. 1442 Iam Lach. for Tum. proper odores all mss. which Wak. absurdly defends. puppibus (pupib,) et res Lach. puppibus is unquestionably right; but res appears strange without any epithet. I have written therefore puppibus; urbes. Tum mare velut volubilis florebat navibus pandis Junt. Lamb. etc. probably after Servius. 1451 polire Flor. 31 Vat. 640 Urbin. and 1954 Othob. Ald. 1 Junt. Lamb. Lach. for polito. 1455 erigit. eruit Junt. Lamb. etc. wrongly. 1456 clarescere et ordine debet Ed. for clarescere corde videbant; one e was absorbed by the other; then tordine debet passed into corde videbant. clarescere conveniebat Lach. who joins Artibus with venere.

BOOK VI


44 et added by Flor. 31 Camb. Brix. 46 resolvet Goebel obs. Lucre. p. 18 for dissolvi: comp. v 773 Qua fieri quiquid possit ratione resolvi: a friend suggests that iv 500 dissolvere causam may support dissolvi
here. fiunt, fateare necesset Pleraque dissoluii Lach. most unsuitably, as
if only pleraque, not omnia, were to be dissolved. fiunt possuntique, n.
I. dissoluii Bern. to which the same objection applies. Lamb. seeing this
difficulty, in ed. 2 and 3 gives fiunt fieruntque, necesses esse ea dissoluii.
47—49 an exceedingly corrupt passage; yet I fancy that I have emended
it without much violence: in 47 I have changed nothing; after it there is
manifestly a hiatus of several verses, the general sense of which I have
attempted to give in my translation. The ms. reading of 48 and 49 is
as follows, Ventorum existant placenter omnia rursum Que fuerint sint
placato conversa favore: with existant for ex ira uti, comp. lv 820 virtuti
for vir uti. omnia for omina is an almost unfalling blunder of ms.
furore is from Lamb. ed. 2 and 3, and Auratus for favore. The older
emendations in Ald. 1 Junct. Lamb. etc. are so devoid of all probability
that I will not cite them: Lamb. indeed believes the lines not to be
Lucenetii; nor is Lachmann’s text much happier: instiutus consendere
currem. Ventorum et certant plangentia flamina rursum, Quae fuerint,
placato conversa furor. then at 50 he begins a new paragraph, and
52 for Et faciunt gives Haec faciunt, though Lactantius twice over has
the ms. reading. Bern. supposes a lacuna both before and after 48 which
he thus leaves, Ventorum existant, placenter omnia rursum: 52 Junct.
Lamb. etc. for Et faciunt have Efficiunt. 56 57 = 90 91 = 1 153 154:
here in the 6th book Lach. rejects them in the first, retains them in the
second place: to me it is manifest that in both places they come from
the annotator who thought they were in point and consequently jotted
them down in the margin in his usual fashion. 68 longueque Nic. Nic.
for longique. remittis Flor. 31 Camb. Brix. for remitti. 71 oberrunt
Wak. for oererrunt. aderrunt Ald. 1 Junct. Lamb. etc. 72 ex ira Ald. 1
Junct. first for exira. 73 quietos Junct. first for quietus. 74 fluercus Flor.
l 31 Ald. 1 Junct. for sfluercus. 76 furuntur Brix. Ald. 1 Junct. for fuerunt.
ferunt Ver. Ven. 82 sunt ornanda. sunt tornanda Flor. 31 Politian in
marg. Flor. 29. 83 est ratio caud (caelis Brix.) specieisque tenenda Brix.
Avanc. Lamb. ed. 1 and 2 for est ratio caelisque tenenda: the scribe
omitted specie because of the following quaeque. est ratio fulgendi visque
omnium Lach. which seems to me most improbable. est ratio superum
multique Flor. 31 Camb. 2 Vat. Lamb. ed. 3. 85—89 Lach. encloses in
|| 90 91 = 56 57 = 1 153 154: see above. Lach. admits them here.
And candida calcis Lamb. and Turnebus for ac candida callis: a certain
emendation.

Ven. 103 lapides Flor. 31 Ver. Ven. for pepides. signa Flor. 31 Camb.
cadere avi B, Nam cadere aut A. corr. (says Lach. but p. m. also) Nic.
Nic. aut is unquestionably right: comp. 1198 avi mss. for aut. Lach.
wishes to confine Luctl in too strait a waistcoat. Nam cadere abrupto
Avanc. Nam aut cadere abrupto Lamb. ab bruto Lach. 110 malos
112 comites added by Flor. 31 Camb. etc. 114 us Junct. for que. 115
planquentique Junct. first for planquentique. 116 ut added by Flor. 31 Vat.
Faber for corpore tractim. 'f corpora tacent' Heins. in ma. notes. corpore tractum Nic. Nic. Flor. 31 Camb. all Vat. etc. corpore tractum Junt. 120 exereunt Vat. 1706 Reg. for exerim: also Heins. in ma. notes has 'exerim s' i.e. the ma. of Modius who must therefore have read in it exerim, as the ed. Paris. 1655 has exerti, as well as Lamb. ed. 1 and 3. Is. Voss. too and Creech prefer exerimt exerit Flor. 31 Camb. 3 Vat. Ald. 1 Junt. Lamb. exerint Brix. Ver. Ven.

124 concollecta AB. collecta Nic. Nic. Brix. collecta A. corr. Camb. 128 comminuit. commovit Flor. 31 Camb. Brix. Ver. Ven. vulg. before Lach. 129 scissa Bern. for missa. fissa Lach.: it is clearly the nubes, not the procella, which is here spoken of; though all editors before Lach. retain missa, which Isidore too orig. xiii 8 must have read: the corruption therefore must be old. 130 parva Saepe ita dat magnum sonitum Is. Voss. in ma. notes Wak. for parva Saepe ita dat parvum sonitum: Wak. appositely quotes from Isidore cum vesicula quamvis parva magnam tamen sonitum dieplosa emitat: this seems to me the simplest correction; as parvum could easily come from the preceding parva. It is certain too that Lucr. can use the indicative after cum, when it signifies as here when at the same time: comp. Virg. ecl. iii 16 Quid domini faciant, audent cum talia fuerat; and see notes 2 to 1 506. pariter Junt. Lamb. etc. for parvum. Saepe det haurt parvum Lach. Noen sa det p. Bern.


219 *quae* added by Lamb. *quod sic* Flor. 31 Camb. etc. 220 ictus et Flor. 31 Ald. 1 Junt. vulg. for *ictus et. ictus loca* Lach. as if ictus could not mean the effect of the stroke. 221 auras Junt. for *auris.* 223 saepe Is. Voss. in ms. notes for *se. per se* Flor. 31 vulg. without sense. 226 mobilibusque Ald. 1 Junt. for *montibusque.* 228 Lach. wishing to support his unjustifiable alteration of 1489, a precisely parallel passage, without any just reason makes one verse out of these two by omitting per *s. d. C. ut ac v.* 231 *Curat item. Curat ut* Lach.: but surely there is sufficient authority for omitting ut after curat. 234 et insinuatus Lach. for *ut insinuatus.* ut *insinuatur* Nic. Nicc. Flor. 31 Camb. vulg.: but ut for *ubi* is not Lcretian. 237 *pellens* Ed. for *tellens. tellens* A corr. Nic. Nicc. etc. *pollens* Lamb. vulg. Lach. cellens Wak. 241 *tigna* Lamb. first (not Flor. 31) for *igna. igna* Nic. Nicc. later ms. and eds. before Lamb. 242 demoliri Ald. 1 Junt. for *commotiri:* prepositions seem often to be confounded in our ms. *cremare* Ed. for *cire* which has no meaning: the last letters, which were on the outside margin of this the 259th page of the archetype, were lost. *lamenta Lach. for monimenta:* a violent change which destroys the whole force of the passage. 245 *te* added by Flor. 31 Camb.


469 et sensus Avanc. for et sensum: Junt. and Naugier have both ad sensum. 473 Quod magis Ald. 1 Junt. for Quod. magis. 474 consurgere monime Flor. 31 Camb. Vat. 1136 and 1954. Othob. for consurgerem homine. 475 consanguineos Is. Voss. in ms. notes for consanguineos sc. cum sanguine ob eumoribus Nic. Nic. cum sanguine obest Flor. 31 Camb. 4 Vat. Lamb. ollis Lach. for omnis. Avanc. at end of Catullus says ‘non percipio illum mancum versus Nam ratio cum sanguine ab humoribus omnibus’ which he found in Ven. 483 hec Vat. 3276 Avanc. for hunc. hinc Flor. 31 Camb. 2 Vat. hunc coetum Junt. Lamb. vulg. illa Flor. 31 Camb. Vat. 640 Urbin. for illi A, ille B. 488 per added by Junt. 490 Tam magnis nimis Lach. for Tam magnis montibus. Tam magnae molis Bern. which may be right. Tam magnos montes Lach. 1 Junt. vulg. 491 Coperiant Lach. rightly for Coperiant. 492 conule Ald. 1 Junt. first for cavias.


527 sorsum...sorsunque Koch in Rhein. mus. n. f. viii p. 640 most truly for sursum...sorsunque... cursu...cursuque Lach. 531 cuntis B corr. Avanc. for a vatinis. a vatinis A corr. aquantis Flor. 31 Junt. 533 sunt Ald. 1 Junt. first for sunt. 536 terrum Flor. 31 Camb. etc. for terras. 537 supera Avanc. for super. supera et Lamb. etc. ventosis Wak. for ventis, ‘egregie’ says Lach. justly. 541 summersaque sox flor. 31 Camb. 3 Vat. vulg. for summersosca. ‘summerse capte i.e. capite. sic. Ean. capitis mutantes pinus’ Is. Voss. in ms. notes. 542 similem Junt. first for simile. esse sui Ald. 1 Junt. for esse vi. 543 plavi Lach. for plavius. 550 exulant, scernus quincunque viae Ed. for exulantur despus cunque viam. Lach. rightly saw that vim meant viae: so 465 and 511 the ms. have minore for maior; but the rest of his reading et ubi lapid cunque seems to me to pervert the meaning, as Lucr. is giving two distinct instances of great results from small causes; and it would be a really monstrous exaggeration to say that houses shake in the way a carriage does, when the wheels are struck up by a stone on the road. The reading of course must be uncertain: I thought of cunque, but though Lucr. ii 114 has cum sola lumina cunque, I never met with the two words in juxta-position; and qui might easily be absorbed in guomque. ubi cursum cunque equm vi flor. 31 Camb. and 3 Vat.; but Camb. in text and Vat. 1136 Othob. in marg. have also the
Note: The text is a Latin transcription and contains a mixture of manuscripts and printed materials. The content is not easily readable due to the style of writing and the presence of abbreviations. The document appears to be a scholarly note or annotation, possibly from a manuscript or a printed book.
BOOK VI

690 Fert itaque Heins. in ms. notes, and Lach. for Fert itque. Fecitque
3 Vat. for resolvent: a fine correction. 697: see Camb. Journ. of phil.
1 p. 49, where I said that at least one verse is here lost: in the smaller
ed. I proposed a verse such as this, Fluctibus adnixtam vim venti; in-
trarque ab isto: which will serve to show the general meaning. Lach.
violently reads penitus percocta in apertum for penitus re cogit aperto.
for verticeni. Turneb. also proposes and seems to prefer vertigini which
Lamb. ed. 3 adopts from him. vertice item Ald. 1 Junt. 702 quod.
quas Junt. Lamb. etc. wrongly: see Lach. iii 94.
705 iacere Flor. 31 Camb. Drix. for inecet. 708 nam neque Flor.
31 Camb. for namque. 710 Verum Ald. 1 Junt. for Ulrum. contiguit
ei (eii) Is. Voss. in ms. notes for contioeto A, contioite B, contioites Nic.
2 Vat.: a certain correction. concio dicit Flor. 31 2 Vat. Ald. 1
719 stabra Flor. 31 Camb. Ver. Ven. for stabro. 727 anii Junt. for
Camb. Ald. 1 Junt. vulg. before Lach. 730 quod Junt. rightly for quo,
as tunc follows; but as Junt. writes it copiously, no one before
Lach. adopted it. 736 descendere Lamb. for decedere.
740 quod. quo Lach.: I now think him wrong. quod... nomen id
Flor. 31 Ald. 1 Junt. vulg. before Wak. nomen aornis Gervas. Tilio-
beriensis: see Lach. 743 Remigii Junt., Remigii obitum Lamb. for Re-
mingio obitum. 746 substratus Brix. Avanc. Nauier., subiratus (substratus)
Lach. inserts est before si forte; but the passage he quotes in support is
not more in point than the one he cites in favour of ant sex in iv 303
(327), the metre there ruling the order of the words. 747 Is B. His A.
otes, Bentl. for ceri suipre: the readings of older editors are too absurd
to mention. montes B, montis A Nic. Nice. which is probably what
Lacer. wrote. For montes... aucti Heins. suggests oleentes... agra. 749
Est et. Est ut Lach. intolerant of et for etiam. 755 ope sufficit Ed. for
opus efficat: a transposition of only two letters: comp. iii 375. vi ibus
efficit Lach.: a harsh and inadmissible elision: see L Mueller de re
759 si sunt divis maactata. si fit divis maactata' Lach.: an awkward and
uncalled-for change: see iv 934. fit seems hardly Latin, the structure of
the sentence calling for a subjunctive. 761 effiant causis Lach. for e
siat causis: perhaps ecjunt. e causis iunt Flor. 31 Camb. 3 Vat. vulg.
rightly perhaps. 762 ne forte his Ed. for ne potius. ne potis A corr.
Nic. Nice.: perhaps is should be retained. puteis Turneb. Puteis Lach.
i.e. Putolanis: a quite unexampled form, and not I think suited to the
context. ne potius Flor. 31 Camb. 2 Vat. etc.: hence Lamb. ne his
Orci potius. ne posta hisis Wak. 763 post hinc. posta, hinc Junt.
Lamb. etc. 764 inferne Lamb. for inferna. 765 nam de re misc ipsa
B. de re om. A: hence omitted or transposed in later ms. namque
ipsa de re vulg.
771 cibo quas sunt Wak. first for cibo equae sunt. homini quae sunt
Lamb, etc. 777 avus (auris) Ald. 1 Junct. for aurus. 778 aspera tactu Ed. for aspera tacta: iscore, adiectus are specially said of smell, as ut 846 iv 673: comp. also ii 1047. Bentl. defends tactu, perhaps rightly. aspera adiectus Lach.; but adiecta implies a violent thrust or effort, as of a weapon, a tooth. odore Lamb. ed. 2 and 3. 780 tristia Flor. 31 Camb. Ver. Ven. for tristitia.


818 et. ca Lach. ever intolerant of et for etiam. aitibus Flor. 31 Camb. for malibus. 829 fit. sit Junct. Lamb. vulg.: a solemnism. 832 hic Lach. for hinc, linguatur Flor. 31 Camb. Ver. Ven. for linguatur. 840: clearly something is wanting to connect this verse with what precedes. Lach. has proved that a new leaf, the 142nd, of the archetype began here: in all probability then one leaf had dropped out in this place. Lach. inserts four fragments, Non ensi si lingua centum sint oraque centum Aerea vix. Mensibus' frigus. Cameracque caninis. Ne obliet. The first certainly appears Lucratian: where it came in the poem, cannot be said; the rest are very doubtful. 840 Que is prefixed to Frigidior in A, uae (i.e. quae) in B, Cur by Nic. Nic. 841 Rarescit Lamb, for Arescit. semina Flor. 31 Camb. for sem. si quae Avanc. at end of Catullus for sigua which he kept in Ald. 1 as did all editors before Lach. 842 habeb, propere Nic. Nic. Camb. Ver. Ven. vulg. for habeb proprio B Flor. 31, propriae A. proprii Bern. whom I followed in small ed. forgetting that Nic. Nic., i.e. Poggio's ms. in all likelihood, had proprio. 846 ut coeundo Lamb. for in coeundo. in quo cundo Nic. Nic.

BOOK VI

Junt. for undis. 865 penitus Lach. for sonitus. subitus Ald. 1 Junt. vulg. 868 aqüæ Lach. after Bede for latæcis; Lamb. too notices it in notes. vaporem Lamb. for vaporem: a necessary change, though Bede also has vaporem. 870 gliscente Wack. for miscente, "eleganter et vere" says Lach. 877 Dimittat Camb. for Demittat. 878 nodosque Vat. 3276 (not Flor. 31) Ald. 1 Candidus at end of Junt. for nobosque. novosque A corr. venasque Flor. 31 Camb. 3 Vat. Junt.


937 clare Flor. 31 Camb. for clare. 941 mixtum corpus Brix. (not Flor. 31) for corpus mixtum. 942 superne Lach. for superna. 954 Galli Lach. for caeli. coli Nic. Nic. colli Brix. Ver. Ven. Avanc. Naug. Wack. corpus Junt. Lamb. ed. 1 and 2. corrii Flor. 31 Camb. 3 Vat. Lamb. ed. 3. 955 (956) tempestates... coortae Avanc. followed by Naug. Lamb. etc. rightly for tempestatem... coorta. tempestatem in... coortæ Lach. 956 (957) iure B Vienna frag. A corr. Flor. 31 Camb. all Vat. in re Nic. Nic. which is the same thing. iurae A. p. m. caused by remotæ, not as Lach. says because the archetype had both iure and iura which he reads and I read in my small ed. 957 (958) I have placed here; rightly as all will allow who compare 1098 sqq.: see Camb. Journ. of phil. 3 p. 41. Lach. most awkwardly puts it after 947. Bern. retains it in its place and reads Est tempestatem... coortas... remotæ: but remotæ clearly belongs to tempestatæ. 958 raro corpore nezv Lach. for raro corpore nezv.

962 sol Flor. 31 Camb. etc. for quo. 964 que added by Flor. 31 Ald. 1 Junt. extractus ninguis Avanc. at end of Catull. alte Extractus ningues Naug. 965 liguefi. liquescit Vat. 640 Urb. Ver. Ven. Ald. 1 Junt. Lamb. 'liquescit s.' Heins. in ms. notes: but on this cod. Modii see introduction p. 19. 971 972 ambrosiae quasi vero et nectarii tinctus: Qua... amarius' frondeat esca Lach. for ambrosias quasi vero et nectarii tinctus Qua... marius frondes ac esset A, extet B Ven. fragm. Nic. Nic.; amarius Flor. 31 Camb. 2 Vat.: this brilliant emendation


BOOK VI


1186 spiritus Macrob. Flor. 31 Camb. for spiritum. 1187 umor. humor ms. of Macrob. vii 2 11 for unum. 1189 rucoes ms. of Macr. l. l. Avanc. for ruoae. tassi Junt. for tussae. tussis ms. of Macr. 1195 in ore trucei Ed. for inoretracit B Vienm. frag. inorretiacet A. inhorretiacet Nicc. Nicc.: the -et is the common corruption of the old termination -it; comp. 16 coget for coget and 1199; so i 84 ms. Triviat, ii 636 Armat et. victam Lamb. for rectum. Duratusque horret victus Vat. 3276. inhorrescens victam Lamb. after Rutgiersus. inhorretbat victam Lamb. in ore iacens iictu Nonius. tena tumebat Heins. in ms. notes and Lach. for tenta mebat. testa mebat Nicc. Nicc. tenta mebat Flor. 31 Camb. 2 Vat. tenta manebat Nonius B corr. Vat. 3276: see Camb. Journ. of phil. i p. 374. 1196 rigidi Lach. for rigida. post artus. post strati Lamb. prostrati Junt. 1199 ibei Ed. for ut est: ibei became first iuet, then ut est: see n. to 1195. riae Lach. without force. 1200 Uceribus Lamb. after Thucydides for Viceribus: i and l confused as in 500 other places: so 1271 Viceribus. Viceribus A corr. Nicc. Nicc. vulg. here as there. Wak. in both places argues for visceribus: but A and B 1166 had Et sinum vicerea; 1148 Sanguine et vicerebus; v 995 super vicera tetra, viscera A corr.; iv 1068 Vicus enim, Uclos A corr.: thus in every place where the word occurs in Lucr., our sole original authority substituted i for l: this may serve to shew on what sandy foundations Wak.
builds, when he maintains *iacere conictum unorem against conictum, or lacerum in fraudem against iacerum, and a hundred suchlike cases. 1205 qui Lamb. for cul. 1212 his Brix. Junt. for iis. is Flor. 31 Camb. *inceserat Lamb. for *incisserat. 1217 exciret Lach., excirt Brix. for exciret. 1219 solibus. sedibus Macrob. vi 2 14, Brix. Junt. 1220 nec tristia Macr. 1.1., Brix. Avanc. for *nectia. *nee for tia Flor. 31 Camb. 2 Vat. Junt. nec nociu Lamb. nec nocius Is. Voss. in ms. notes, Heins. in ms. notes who also proposes nec inerti. 1221 Exeebate Lach. for *Exeebant A, *Exeebant B, Exeebant Nic. Nicc. 1225 in my small ed. I placed before 1235: I still think that the poet’s words would thereby be rendered more consecutive; but I now see that 1235 should not be severed from 1234, Lucr. having misapprehended a sentence of Thucydides: I have therefore left 1225 in its place, as an imperfect fragment, all this last part of the poem being manifestly in a very unfinished condition.

1234 amittetab B rightly. amittetab A. *mittebat Nic. Nicc. whence much error. 1235 apiscit Flor. 31 Camb. Brix. for *apiscit. 1237 (1245) placed here by Bentl. after Thucyd.: Junt. Lamb. etc. put it after 1242 (1241). 1239 (1238) visere Flor. 31 Camb. for visere. 1241 (1240) Poenibat Turrneb. ap. Lamb. for Poenibus at (i.e. Poenib. at) B, Poenibus et A Nic. Nicc. etc.: comp. v 1071. 1242 (1241) incuria Flor. 31, in curia Brix, Ver. Ven. for incure. 1247 one or more verses are evidently lost here, or the passage was left in an unfinished state. 1249 in lectum Junt. for inectum. 1250 morbus Flor. 31 Camb, for morbo.

LUCRETIUS.

NOTES II,

EXPLAINING AND ILLUSTRATING THE POEM

JEROME in his additions to the Eusebian chronicle has these words
Titus Lucretius poeta nascitur qui postea amatorio poculo in furorem
versus, cum aliquot libros per intervalla insaniae conscribisset, quos
postea Cicero emendavit, propria se manu interfecit anno aetatis XLIV.
Donatus in his life of Virgil writes thus according to Reifferscheid
Suetonii reliq. p. 55, initia aetatis Cremonae egit [Vergilius] usque ad
virilem togam, quam XV anno natali suo acceptit idem illis consulibus
iterum duobus quibus erat natus, evenitque ut eo ipso die Lucretius poeta
decederet. If this be true, Lucretius died about the ide of October
U. C. 699 in the second consulship of Pompey and Crassus. His birth
then would fall to the year 655. But the passage of Jerome is assigned
to ol. 171 2 by Scaliger and most of the older authorities as well as by
Mai alone in his edition of the chronicle, script. vet. coll. viii p. 365,
gives it to the year 655: on what authority I mere conjecture, I fear, in
order to adapt it to the account of Donatus, though in his preface he says
that this part of the chronicle has been entirely changed by the help of
many Vatican mss. However that may be, whether Jerome or his
抄ists are in fault, 655 must I think be right; for no one who has
read what so many scholars have written on the question, Joseph
Scaliger, Ritschl parergon p. 609—638, Mommsen l. l. p. 669—693,
Reifferscheid l. l. p. 363—425, and others, will doubt that Jerome's
additions are servilely copied from the lost portion of Suetonius de viris
illustribus, nor feel much less confidence that Donatus' account comes
also from the same source. These are the sole circumstances recorded of
his life; nor is anything whatever known about his family: indeed the
only other instance I have been able to find of the cognomen C
attached to the name of Lucretius is a very doubtful one occurring in Mommsen's inscr. reg. Neapol. Lat. 1553 'Beneventi in aedibus archiepiscopi.' As Suetonius took great pains in searching out the best original authorities for all his statements, the facts mentioned above, even if somewhat coloured, must be accepted as true in the main, as Lachmann observes p. 63; the more so that in February of the year 700 Cicero writes to his brother Quintus ii 11 the well-known sentence *Lucretii poenata ut scribis ita sunt* etc. This is the only occasion on which he ever mentions the poet's name, and it proves that four months after the death of Lucretius he and his brother Quintus had read the poem which, as we saw in the introduction to notes i, could not have been published in the author's lifetime. Now this seems too short a time for the Ciceros to have read and to be writing about the work, if neither of them had had anything to do with preparing it for publication. But to which of the two brothers does Jerome allude? in Latin or English when Cicero or Caesar is mentioned, if there is nothing else to determine who is spoken of, the orator or the dictator is naturally implied; and Jerome in a dozen of his additions to the Eusebian chronicle thus denotes Marcus. But both Lachmann and Bernays decide that Quintus must be meant: 'in re nota' says the former 'nihil opus fuit ut Ciceronis praenomen poneret, cum nemo ignoraret Quintum intellegendum esse.' But why it should be a *res nota* to Jerome and his contemporaries or even to Suetonius I cannot see. Had Jerome found Quintus in his original, he must have added it, nor would Suetonius himself have omitted to express it. Nor can I perceive the least internal probability in favour of Quintus; who in those very months must have been thinking more of the art of war than the art of poetry; for in the summer of 700 he was fighting as Caesar's legate in Gaul and Britain. And why should not Marcus be the editor? he does not appear to have been very actively employed during those months; and moreover he was one of those busy men who always find time for any fresh work they are called upon to do. It may have been a dying request of the poet's; for it is more than likely from what he says of Memmius that he would look on Cicero with admiration and esteem him as the saviour of his country. Cicero's virtues and abilities were just of the sort to excite the love and wonder of a retired student, who is more apt in practice to overrate than undervalue those who are engaged in active life, whatever his speculative sentiments may be. And here we are not left solely to conjecture: the many imitations we find in Lucretius of the few hundred extant lines of Cicero's Aratea prove, little as it might have been expected, that he looked upon this translation as one of his poetical models. Cicero, though he set small store on Epicurus and his system, was on terms of intimate friendship with the leading
INTRODUCTION

epicureans both Greek and Roman: to one of them, Philodemos as it now appears from the Herculanean fragments recently published, we know he was greatly indebted in his de natura deorum. And if Lucretius were quite unknown to him, a word from Atticus or even from Memmius would have made him undertake what would seem so slight a task to a man of his laborious and energetic habits. The poem must have been given to the world exactly as it was left by the author, with nothing added or taken from it to all appearance. If Cicero then was editor, he probably put it into the hands of some of his own amanuenses or entrusted it to the large copying establishment of Atticus; and he may have spent only a few hours in looking over it or hearing it read to him: his name rather than his time was probably wanted by the friends of Lucretius. All this would of course be the idolatry guess-work, if it were not for the express statement of Jerome, that is of Suetonius, that he was editor; a statement which is in some measure confirmed by the younger Pliny epist. iii 15 who thus writes to his friend Priscus, Petis ut libellos tuos in secessu legam examinaveritque an editiove eisdem digni, adehieas preces, adelesas exemplum; rogas stiam ut aliquid subscripsi temporis studiis meis subtraham, impertiam tuam: adicias M. Tullium mira benignitate poetarum ingenia forisse. The exemplum in question may well have been the poem of Lucretius. Professor Sellar Roman poets of the republic p. 203 though not inclined to admit the editorship of Cicero, yet argues that Jerome must be speaking of Marcus.

However this may be, it is certain enough that the poem was given to the world early in the year 700, and in the unfinished state in which it was left by the author: indeed I hardly like to say how strong my suspicions, even my convictions are, that many of the most manifest blunders in the poem as we now have it, appeared in the very first edition of it whether from design or inadvertency. It is not easy in any other way to explain the agreement of Macrobius and Nonius with the archetype of all existing manuscripts in many indisputable corruptions. The story of his madness has been examined by Prof. Sellar l 1. p. 200. Whether there is any truth in it or not, it cannot be doubted that it was already current in Suetonius' time; yet few will deny 'that it would be strange if so remarkable a poem had been written in the lucid intervals of insanity.' This poem was designed to be a complete exposition of the physical system of Epicurus, not for the sake of the system itself, but in order to free the minds of men from the two greatest of all ills, fear of death and fear of the gods, by explaining to them the true nature of things. So far he followed in the steps of his master who with the same end in view composed among many other works one entitled περὶ φῶς ὑστατος in 37 books, of which some wretchedly scanty and incomplete fragments have been published.
in the Herculanean volumes. How much Lucretius was indebted to this larger work may be gathered from the letters of Epicurus preserved in the tenth book of Diogenes Laertius which give a brief epitome of his system and have been so largely used in this commentary. The poet's veneration for his teacher would constrain him to borrow from him his matter; his manner and style are altogether different. To Lucretius the truth of his philosophy was all-important: to this the graces of his poetry were made altogether subordinate. To us on the other hand the truth or falsehood of his system is of exceedingly little concern except in so far as it is thereby rendered a better or worse vehicle for conveying the beauties of his language and the graces of his poetical conceptions.

Is then the epicurean system well or ill adapted to these purposes? As a poet can scarcely be the inventor of a new system of philosophy, Lucretius could hardly help adopting some one of those which were then in vogue; if not the epicurean, then the academical or peripatetical or stoical. To construct a poem out of either of the first two with its barren logomachies, wire-drawn distinctions without a difference, would have truly been to twist a rope out of sand; of course I am speaking of these two systems as they were in the days of Cicero and Lucretius. Well then the stoical! I unhesitatingly assert that for all purposes of poetry both its physical and ethical doctrines are incomparably inferior to those of Epicurus. Read the de natura deorum; compare their one wretched world, their monotonous fire, their rotund and rotatory god, their method of destroying and creating anew their world, with the system of nature unfolded by Lucretius, grand and majestical at least in its general outline. Then look at their sterile wisdom and still more barren virtue with their repudiation of all that constitutes the soul of poetry. Lucretius on the other hand can preach up virtue and temperance and wisdom and sober reason with as loud a voice as any of your stoics; and then what inexhaustible resources does he leave himself in his alma Venus and duæ vitæ dia vuluptas! Are examples wanted? then contrast the varied grace and exuberant beauty of Virgil, when he is pleased to assume the garb of an epicurean, with the leaden dulness and tedious obscurity of the stoic Manilius; or compare the rich humour and winning ways and ease of a Horace with the hardness and thinness and forced wit of a Persius. All this it may be said is in the men, not their systems. Yes, but the proper choice of a subject is half the battle. And yet the picturesque English historian speaks of the epicurean as the meanest and silliest of all systems; and one German critic after another sees fit to denounce it as beneath contempt. In this as in many other points the poet has received more justice at the hands of his latest English critic. Lessing in his essay to prove that Pope because a poet could not be a metaphysician says 'if I am asked whether I know
INTRODUCTION

Lucretius, whether I know that his poetry contains the system of Epicurus, I would confidently answer, Lucretius and the like are versemakers not poets; and again ‘the poet speaks with Epicurus, when he would extol pleasure, and with the porch, when he would praise virtue.’ But this is what Lucretius can and does do; virtue at all events he can praise on the broad grounds accepted by the general feeling of the world, if he is unable to adopt the narrow and intolerant views of his adversaries.

Lucretius possessed indeed in as high a degree as any Latin poet two qualities which a poet can ill dispense with, the power of vividly conceiving and of expressing his conceptions in words. This has enabled him to master the great outlines of the epicurean universe of things, and by a succession of striking images and comparisons drawn from the world of things which was going on before the eyes of him and his readers to impress this same outline on their minds. The two first books appear to be quite finished and to have received almost the last touches of the author with the exception perhaps of a few lines in the first and certain portions of the second, pointed out in their several places. The greater part of these books is devoted to a very complete and systematical account of the natures and properties which belong to the two great constituents of the universe, atoms and void. Given to him this universe in working order there is much that is striking, much even that may be true, much at all events that Newton accepted, in this description. We of course care, not for its scientific value or truth, but for its poetical grandeur and efficacy upon our imaginations; and in these respects we are most amply satisfied. The least interesting portions of these books are perhaps the episodes in which the rival systems of Heraclitus, Empedocles and Anaxagoras are examined and refuted. They are closely connected with the general subject and the poet is much in earnest, but, as was indeed to be expected and as is pointed out in the proper place, he could only criticise them from his own point of view and starting from his own principles. The third book is likewise highly finished; and in no portion of his work does he more fully display his power of sustained and systematical reasoning. Here too, if his premises are granted, his arguments are striking and effective, and carried through with the energy of a fanatical conviction. The poetry and pathos and earnest satire of the last 260 verses are of a very high order. The fourth book is in a much less complete condition than those which precede. Yet in the first part of it, in which the epicurean theory of images is expanded, he wrestles with its gigantic difficulties and often overcomes them with singular power and controversial address. And in truth the most obvious objections to this doctrine of images apply almost as strongly to the Newtonian theory of the emission of light which in spite of them so long maintained its ground. The later sections of the
book, which explain the operations of the other senses, the way in which the mind and the will are excited, the theories of food walking sleep and the like, are more sketchy and unfinished, though they often shew acute observation. The concluding two hundred verses are very peculiar and display a satirical vein as powerful and much more subtle than that of Juvenal. The fifth book is also unequal: some few lines, pointed out in their place, are almost unworthy of the poet and seem to have been written down to fill up a gap until he found time to change them for better. The portions too in which he describes the movements of the sun and moon and stars will not afford any great gratification. But more than half the book, namely 416—508 and 771 to the end, are in his noblest manner. Nothing in Latin poetry surpasses, if it even equals these verses, in grandeur sublimity and varied beauty: occasionally too some fine touches of earnest satire are met with: in these passages, as well as in those mentioned above, he nobly maintains the reputation claimed for his countrymen in that style of writing. The sixth book is unequal like the fifth: the beginning as far as 95 is very unsatisfactory and confused, as has been pointed out in the notes. Then follow some hundred verses in which the nature and working of thunder and lightning, the formation of clouds rain and the like are described. This portion is most carefully elaborated. There is not much room for the highest virtues of poetry; but still great qualities are here brought into play, quickness of observation and power of describing what is observed, vivacity of narrative, fine perception of analogy and much ingenuity of speculation: the language is simple terse direct telling. Most of these merits are displayed in greater or less measure even in the flattest and most prosaic portions of the poem; but the verses here spoken of are not of this number. Quite recently I was glad to find the opinion I had long entertained of this section of the poem confirmed by the greatest of German critics in Riemer's Mittheilungen ueber Goethe ii p. 645; and this is not the only place in which Goethe expresses the most unbounded admiration for our poet. What follows is not so satisfactory: Lucretius has to include a great variety of questions in a very limited space. These seem to be selected sometimes at hap-hazard: nearly 200 lines are given to the magnet, good and lively verses enough and very ingenious, but out of all proportion to the subject-matter. The description of the plague of Athens concludes the book: it is manifestly unfinished; and though it contains much noble poetry, it suffers from the unavoidable comparison with the austere beauty and simple grandeur of its original, which the poet has not always understood and from which he has sometimes departed without good cause. He has shown himself here both too much and too little of a physician: he is too technical for the poet, too inaccurate for the philosopher.
In style and language Lucrétius has manifestly adopted a somewhat
archaic tone, differing more or less from that of his extant contemporaries.
This has been occasioned mainly by his admiration for Ennius and
Naevius and the old tragic poets Pacuvius and Attius: their extant frag-
ments prove how carefully he had studied them. In Greek literature
too his tastes seem to have carried him to the older and more illustrious
writers. In this as in so many other respects he seems to have stood
quite aloof from the prevailing fashions of his day; for the great mass of
contemporary poets, among them even Catullus at all events in his
heroic and elegiac poems, chose to form their style after Euphorion of
Chalcis and the affected Alexandrine school of poets, Callimachus and
the rest, whose influence extended far into the Augustan age, though
they wrote in what was to themselves really a dead language. It is
swung probably in great measure to his admiration for Lucrétius that
Virgil and thereby Latin poetry were saved from falling even more than
they did under this baneful influence. Epicurus of course Lucrétius
would study for other purposes than those of style, in which he would
have found him but a sorry master; but the Greek writers still wholly
or partly extant, whom, to judge by his imitations of them, he most
loved and admired, were Homer Euripides Empedocles Thucydides and
Hippocrates. Doubtless too he had carefully studied the old philoso-
phers Democritus Anaxagoras and Heraclitus, but mainly for their phi-
losophy. Plato he would seem to have known something of from more
than one passage of his poem. His illustrious contemporary Cicero had
like him an intense esteem for Ennius, a profound contempt for the ‘can-
tores Euphorionis’ who presumed to despise Ennius. Many years before
Lucrétius wrote his poem Cicero in boyhood had translated the works
of Aratus. This translation of which large fragments are preserved
shews much spirit and vivacity of language, though its poetical merits
cannot be mentioned beside those of Lucrétius. Yet the latter strangely
enough, moved it may be by his general admiration for the man, had
made this youthful production one of his models of style, as may be de-
monstrated, not by one or two, but by twenty manifest imitations of the
few hundred lines still existing. In poetical diction and metrical skill
Lucrétius has surpassed not only this boyish essay, but doubtless their
common master Ennius as well; for the first inventor is naturally left
behind by his followers. Yet Lucrétius undoubtedly wished it to be
known that the latter was his master and model in Latin poetry. Free
from all jealousy and empty pretension, and in this as in so many other
respects unlike his teacher Epicurus, he took every opportunity of ac-
knowledging his obligations to those to whom he felt indebted: first and
foremost to Epicurus who shewed the path which leads to truth and
reason without which all other gifts were vain, and after him to Demo-
critus and the other early Greek philosophers. Empedocles receives his homage partly as one of these, but mainly because he gave him the best model of a philosophical poem. Ennius is extolled at the beginning of his work as his master in Latin verse. Lucretius thus to all appearance stood aloof from the swarm of contemporary poets and left them to quarrel and fight among themselves, as even the best of them seem to have been ready to do. The Augustan poets of the first rank afford a rare and most pleasing example of brotherly harmony and good feeling; but if Catullus and Calvus had not died in early manhood, there are many indications that they and their school would have come into painful collision with Virgil and Horace and their partisans. Lucretius we cannot picture to ourselves as joining in the lampoons on Caesar, much as to all appearance he disapproved of his policy.

Notwithstanding the antique tinge which for poetical ends he has given to his poem, the best judges have always looked upon it as one of the purest models of the Latin idiom in the age of its greatest perfection. Fifty vouchers might be cited for this; but the following will suffice: the prince of critics declares emphatically in the scaligerana that there is no better writer than Lucretius of the Latin language. Lamminus and Lachmann have certainly not been surpassed in modern times as Latin scholars and Latin writers, and both moreover studied Lucretius with unwearied diligence: the former who edited Plantus Cicero and Horace as well as Lucretius pronounced him to be ‘omnia poetarum Latinorum qui hodie extant et qui ad nostram aetatem pervenerunt elegantissimus et purissimus idemque gravissimus atque ornatissimus’; and in another place he tells Charles IX that the style of Cicero or Caesar is not purer than this poet’s: the latter is never weary of extolling his ‘sermonis castitas’, his ‘lactea ubertas’ and the like. And in truth whoever has been once imbued with the Latin of Plautus Terence Cicero Caesar and Lucretius, cannot but feel what painful inroads Greek and often debased Alexandrine Greek had made into the language even of the Augustan writers, and what irreparable mischief it had occasioned in the times of Quintilian and Tacitus to thought as well as to idiom. It is in the style and structure of his language that this purity is observable: in single words he has by no means obeyed the emphatic adjuration of his great contemporary to shun like a rock a new and unusual term; but has taken a poet’s privilege, most valuable in his case, to coin hundreds of new words which have been pointed out where they occur and to introduce not a few from the Greek. And here will be the place to make some remarks on the poet’s own complaint of the poverty of his native tongue. We may first assert as an indisputable fact that in his day the living Latin for all the higher forms of composition both prose and verse was a far nobler language than the living
Greek. Let not what is said be misunderstood. During the long period of Grecian preeminence and literary glory, from Homer to Demosthenes, all the manifold forms of poetry and prose which were invented one after the other, were brought to such an exquisite perfection, that their beauty of form and grace of language were never afterwards rivalled by Latins or any other people. But hardly had Demosthenes and Aristotle ceased to live, when that Attic which had been gradually formed into such a noble instrument of thought in the hands of Aristophanes Euripides Plato and the orators and had come to supersede for general use all the other dialects, became at the same time the language of the civilised world and was stricken with a mortal decay. It seems to have been too subtle and delicate for any but its wonderful creators. Nay the style and rhythm even of Menander who was born in Athens years before the date just given shew a sad falling off, if he be compared with Aristophanes. The Alexandrine poets who imitated earlier styles, and even the graceful Theocritus repeat parrot-like forms which they do not understand, because their meaning had been lost for centuries. If what is said of a Menander and Theocritus be thought presumptuous, there is no question that it is true of prose writers. Epicurus who was born in the same year as the former writes a harsh jargon that does not deserve to be called a style; and others, of whose writings anything is left entire or in fragments, historians and philosophers alike, Polybius Chrysippus Philodemus, are little if at all better. When Cicero deigns to translate any of their sentences, see what grace and life he instils into their clumsily expressed thoughts! how satisfying to the ear and taste are the periods of Livy when he is putting into Latin the heavy and smooth clauses of Polybius! This may explain what Cicero means, when at one time he gives to Greek the preference over Latin, at another to Latin over Greek; in reading Sophocles or Plato he would acknowledge their unrivalled excellence; in translating Panactius or Philodemus he would feel his own immeasurable superiority.

In three places Lucretius complains of the poverty of his native tongue: 1136 he says in general terms that he is aware how difficult it is to express in Latin verses the abstruse discoveries of the Greeks. But could a Greek poet express them in Greek verses? could a Homer or even an Euripides expound the theories of Aristotle or Chrysippus or Epicurus more clearly than Lucretius? Surely not; in the second book he has translated some anapæsts of Euripides that consummate master of matured Attic, and there is no thought in them which he cannot express literally. Certainly in difficult questions Empedocles is more helpless than Lucretius, though he had an epic diction to imitate which had existed for centuries. The second passage is 1830 foll. where he observes that the poverty of his native speech does not permit him to
express in Latin Anaxagoras' homeoeomoria, but the meaning he can
expound easily enough. And easily and lucidly enough he does explain
it: the less he or any other poet Latin or Greek or English has to do
with the word itself the better: it is not more poetical than entele-
chial or homoeousia or the τὸ νῦν ἡμῖν εἶδος itself. The third passage is
in 218 foll. where he says that he would fain explain at greater length
the way in which the different substances which compose the soul are
mixed and work together, but the poverty of his native speech comp-
els him to be brief. Whether he is brief or not, he explains an intricate
question as clearly as any Greek writer in prose or verse would be
likely to do. One might more justly object to Lucretius that he has too
much instead of too little technical language for a poet. Whatever
Greek writer Cicero wishes to explain, he can find adequate Latin terms
to express the Greek, even if they are those of Plato or Aristotle: is it
a new sense given to a word in common use? he can always meet λόγος
or εἴδος, with ratio or species; is it a newly coined word? his qualitas is
quite as good as Plato's ποιότης. Nay from the force of circumstances
species qualitas quantitas have had a much longer life and a far more
extended application than εἴδος, ποιότης and ποιότης. Had Cicero chosen
to apply the prolific energy of his intellect to the task, he might have
invented and wedded to beautiful language as copious a terminology as
was afterwards devised by the united efforts of Tertullian and the other
fathers, Aquinas and the other schoolmen; from which the most culti-
vated modern languages derive the chief portion of that wealth in scien-
tific terms which enables them to claim in that respect a superiority over
Latin. But the language of Latin poetry would assuredly not have
been improved thereby. Ulphilas no doubt found his Gothic, Alfred
his English, when those idioms were in their prime, quite as poor in
their scientific terminology compared with the degenerate Latin of their
times, as Lucretius found his Latin compared with Greek. That however
he, like Cicero, sometimes entertained a more favourable opinion of his
language and his art would appear from such expressions as the twice
recurring quod obscura de te tam lucida pango Carmina, museo con-
tingens euncta lepore.

The Lucretian hexameter occupies an important place in the history
of Latin poetry, coming as it does between that of Ennius who invented
and that of Virgil who brought this metre to perfection. What Ennius
did in this matter is a curious study: he not only was the first to intro-
duce this new and strange form of verse into the language on which it
was to continue to exercise so great an influence ever after; but he laid
down for it laws of prosody differing in many essential points from those
observed by himself in his tragedies as well as by all the other tragic
and comic poets of his own and the following age. These laws, trans-
mitted from one generation to another, taught as a necessary part of a liberal education and enforced on the writers of elegiac and lyrical as well as of heroic verse, had no doubt a large share in fixing for many centuries the outward form and inner nature of the language, the tendency of which, as of its cognate dialects Oscan Umbrian and the like, was towards rapid change; though perhaps in the end they caused it to come down with a heavier crash, when at last the gulf between it and the debased and degraded speech of the people became too immense. The history of Attic and vulgar Greek is very similar. Complete however as Ennius’ system of quantity was, quite as complete as that of Virgil, his rhythm from the nature of the case was somewhat rude and uncouth: he attempted to imitate the Greek structure of verse in points where there appeared to be a natural incompatibility between it and the Latin. There is not evidence to show by what steps this rhythm was gradually improved, until at length in the hands of Virgil it attained that elaborate and complicated yet exquisite perfection, which is utterly different from the Homeric movement, and yet appears as well adapted to the Latin forms of speech as the other is to the Ionic. We have however sufficient proof that Lucretius gave to the form of his verse as well as to his language an antique colouring, as if he wished in this respect too to break with his contemporaries and approach to the manner of Ennius. He is however a far more finished master of versification than Ennius, and his most striking violations of the laws of construction habitually observed by his contemporaries or immediate predecessors often produce very fine and harmonious effects. That he is more archaic in these respects than his age may be proved not only by a comparison between him and Catullus, but by taking note of the laws of metre observed by Cicero in his youthful hexameters, which he must therefore have learnt from his teachers. Let us examine briefly some of the leading differences between the verse of Lucretius and that of Virgil and certain other authors. In the Latin and Greek hexameter alike the rhythm mainly depends on the caesura. The due observance of this caesura together with a manifold variety in the flow of the verse forms the great charm both of the Greek and the Latin heroic; and examples of its violation are exceedingly rare in Homer Lucretius and Virgil alike. But other rules observed with equal care by Virgil and Catullus are repeatedly and intentionally neglected by Lucretius. Thus we find in him hundreds of instances in which the first two feet are marked off from the rest of the verse in the following unusual modes taken at random from his six books: with two dactyIs at the beginning Religionibus stque minis, Omnia denique sancta, Suscipiendoque curavit, Quippe potentia cun, Vertece Palladis ad templum; with a spondee and dactyl Ergo vicit vis, At primordia gignundis, Praeactermitteret humanis, Aut ex-
trinsecus ut: more rarely a dactyl and spondee or two spondees, but then a monosyllable must follow, Siue voluptas est, Non temere ut a vi; In-
mortali sunt, Nam cum multo sunt, Vis est, quorum nos: once indeed
with great boldness, but with singularly happy effect, in 527 Et mem-
bratim vitalem deperdere sensum. Instances of such rhythms in Virgil
may be counted on the fingers: he has Scilicet omnibus est labor imple-
dendus, Armentarius Afer, Sed tu desine velle, Spargens umida nola,
probably all in imitation of Lucretius; and Per conubia nostra afer
Catullus Sed conubia laeta, with him too a mere exceptional rhythm for
a peculiar effect. In Cicero’s early work the Aratae similar instances
are found Verum tempora sunt, Inclinatior atque; but they are rarer
than in Lucretius: in the 80 or 90 verses still remaining of his poem de
consulatu suo written about five years before the death of our poet
there is not a single example. In the middle of the verse too Lucretius
has many favourite movements, most of which are not unexampled in
Virgil Catullus or Cicero but are much less common, such as Quid
nequeat finita potestas, Detulit ex Helicone perenni, Annibus inventis
aperto, Finita variare figurarum ratione, Omne genus perfusa coloribus,
Pocula cerebra unguentu, and a hundred such. Cicero has some pretty
verses in his prognostica which suggest the manner of Lucretius Ves
guque signa videtis, aquis dulcis alumnæ, Cum clamore paratis inannis
fandere voces, Absurdque sono fontis et stagna ciitis... vocibus instat,
Vocibus instat et adsiduos incit ore querrellas: the latter passage Lucretius
v 298 has manifestly imitated. In the fifth and sixth feet of the verse
too so important for the rhythm the manner of Lucretius is much more
like that of Ennius and, in some points, of the Greeks, than that of
Virgil or Catullus or even Cicero: he delights to close the verse with
such words as principiorum materia simplicitate, or vis animi, saecla
animantium, mente animoque, and does not even avoid such harsh elisions
as quandoquidem extat, perpetuo aevi, praetera usquam. Now in Virgil
such endings as quadrupedantum ancipitemque, and in Catullus such a
one as egredientem are exceedingly uncommon. But these poets make
one striking exception in favour of Greek words and delight to close a
verse with hymenaeus Deliopa Thersilochumque and the like: a concessi-
on to Greek rhythm and a prettiness which Lucretius would not care
for. As for the other rhythms just mentioned, Virgil says magnam cui
mentem animumque et simul hoc animo hauri in acknowledgment
doubtless of his obligations to Lucretius: they produce a striking effect
in the Æneid from their extreme rarity. Lucretius again does not
decline spondaic endings as naturalis, aeternumque, et mortalis, sint in
motu; once even inventi sint; but these are much rarer than such end-
ings as principiorum, and it is worthy of note that he abstains from them
altogether in the sixth book. On the contrary Catullus and Virgil use
INTRODUCTION

them much more frequently than quadrupedantum egregiorem and the like: Catullus luxuriates in movements like these Nereides admirantes, ac moenia Larissaev, fluctus salis adhucelab, and Virgil and Ovid both affect such terminations to a line as locis incrementum, Phrygia agmina circumspexit; but more in Greek than in Latin words. This however is no concession to ancient practice, but a mere modern prettiness introduced by the school of Alexandrine imitators mentioned above: see Cicero ad Att. vii 2 1 ita belle nobis Flavit ab Epiro lenissimus orchesmites. hunc όροσβάλτατον si cui voles τῶν νευρίτων προ τούς νευρίτος. Was it scorn of such affectation that made Lucretius altogether avoid such όροσβάλτατον in his last book? Other forms of spondaic endings, borrowed from the Greek and mostly applied to Greek words, are common in Catullus Virgil and Ovid. They need not be mentioned here, as they generally carry with them an air of affectation, quite alien to the nature of Lucretius. He never puts more than two spondees together at the end of the line, while the other three do not reject such rhythms as Nereidum matre et Neptuno Aegaeo after the manner of the Greeks. Lucretius does not avoid sometimes very harsh and prosaic endings such as constare: id ita esse. When Virgil has such terminations of a verse as procumbit humi boe, it is done for effect; Lucretius employs them sometimes for a purpose, oftener without any. He is especially fond of elisions after the fourth foot like these, perdelirum esse videtur, permutato ordine solo, minus oblato acrier ictu, nisi concilio ante caeco: in elisions generally he is sometimes less, sometimes more violent than Virgil. One other point is worth noticing: Lucretius loves to have the fourth foot wholly contained in one word and ending with that word: in the first 43 verses of his poem, a highly elaborated passage, more than half the number have movements like these, quae terras frugiferentis, not terras quae; exortum lumina solis, tibi suavis daedala tellus, not suavis tibi; tibi rident aequora ponti, diffuso lumine caelum, genialis aura faconi and so on. This produces a grand and stately, but somewhat monotonous effect. Catullus however carries it as far or even farther than Lucretius. Virgil, though he often uses this flow and with much effect, avoids it as a rule: he says Troiae qui primus, not qui Troiae; laborem caelo quae ducitis annum, not quae caelo, as Lucretius would have done. It must not be questioned that in the construction of single verses and still more in the rhythmical movement which he impresses on a whole passage Lucretius is a far less careful and skilled artist than Virgil. The effect which his grandest passages produce is owing more to the vigour and originality of the thought and the force and freshness of the expression than to studied polish and elaboration. Yet for all that he is perhaps a writer of Latin heroic verse to be placed next to Virgil: Catullus in his hexameters
does not shew on the whole more skill and finished workmanship, and his rhythm has a far less majestic march. Ovid in his hexameter poem with all his ease and fluency does not make any advance upon, but rather falls behind Virgil: his heroic wants body and flavour, variety even. How inferior is he to Lucretius in those passages, in which he seems to be competing with him! As for the slavish pack of imitators who followed in the track of Virgil or Ovid, it were a shame even to discuss their claims to superiority.

One of the most marked peculiarities of the old Latin writers is their extreme fondness for alliteration, assonance, repetition of the same or similar words syllables and sounds, often brought together and combined in the most complex fashion. In Latin, as in some other languages, this usage was clearly transmitted from most ancient times, and is not the invention of any one writer. Ennius and the serious writers use it to produce a poetical effect; Plautus and the comic poets employ it for comic purposes: the following from the captivi, Quanta pernix postis venet, quanta labes larido, Quanta sumini aspsumedo, quanta callo calamitas, Quanta lanias lassitudo, quanta porcinariis, will furnish a good example. Cicero does not despise such artifacts even in prose; but none scatters them about more prodigally than Lucretius both singly and in manifold combination: they are to be counted in his poem by hundreds, nay thousands, and many are noted in different parts of our commentary. His alliterations comprise almost every letter of the alphabet: the more effective letters such as \( m \) \( n \) \( p \) \( v \) pronounced \( w \) are often used with striking effect. The last sometimes expresses pity as its sound well fits it to do; Viva videns vivo sepulchri viscera busto: comp. Virgil's Ne patriae validas in viscera vertite vires; and Cicero's vivus, ut aitunc, est et videns cum victus ac vestitae suo publicatus: or force or violence, because the words indicating such effects begin many of them with the letter: vivida vis pervicit, venti vis verberat, ventorum validis viribus, Vel violenta viri vis, quid volneta vellent: comp. Virgil's Fit via vi, Livy's vi viam faciunt, Ennius' vidi Priamo vi vitam evitari; for effects of living shunning and the like are expressed by it in Lucretius also. Often various letters are used in combination: the following is a good instance of \( m \) \( p \) and \( v \): parare Non potuit, podibus qui pot tum per vada possent Transire et magnos manibus divellere montis Multaque vivendo vitalia vincere saeclae: comp. Ennius' Marsa manus, Paetigna coho, Vestina virum vis. Such combinations are common in Virgil; but occur by hundreds in Lucretius. Then he delights in bringing together words compounded of the same preposition by themselves or in union with other sorts of alliteration or assonance: officium...officere atque obstare, seunni sequi gregari, disturbans dissolvensque, retroque repulsa reverti, condensu conciliato, Excos et exanguis, pertusum congesta quasi in vas Commoda perfluxere atque
INTRODUCTION

ingratia interius: comp. Virgil’s Insomnem infando indicio and the like. Then he loves to bring together the same or like-sounding words or examples of oxymoron in conjunction with other alliterations and assonances or by themselves: omnes omnia, omnibus omnino; again and again Multa modis multis multarum rerum; pueri cirum puerum; Nil sint ad summam summam totius omnem, Tactus enim tactus; aurea dicta, Aurea; sonitu sonanti, pensit penetrasce, funditus fundamenti; casta inceste, Innumerabilem enim numerum, Innumero numero, Immortalia mortali cct. cct. Virgil’s fondness for similar artifices is probably in great measure derived from Lucretius. After Virgil’s time they appear to be less frequent in Latin literature; people probably got tired of them, as has happened in other literatures. This love of assonance in all its shapes our poet indulges to such an extent, that his ear and taste appear not infrequently to have become blunted by satiety; often within the compass of two or three lines he will use some of his favourite words, such as res ratio or corpora, three or four or five times, without there being any point or force whatever in their repetition. The most glaring examples are pointed out in their places. Many other modes of producing effect might be noted in Lucretius, such as his habit of putting together substantives without any copula: Prata lacus rivos segetes; Ossa crurum venae color usior viscera nervi: but let the examples given suffice.

In his alliterations and assonances as well as in the rhythmical movements of his verse and the style and colour generally which he imparts to his poem Lucretius seeks rather for the most direct and obvious means of producing effect, than for the more subtle and recondite arts of Virgil. His ornament therefore is apt sometimes to be in excess, sometimes to be deficient; yet even the plainest and most prosaic parts of his poem shew a sincerity of thought, a force of reasoning and a racy idiomatic flavour of style which render them less dull and uninteresting than the flatter portions of many more carefully elaborated works.

Standing as Lucretius did entirely aloof from what would most excite the sympathies of his contemporaries, there is not much evidence to shew what reception his poem met with from the great mass of his countrymen. It sufficiently appears however that he and Catullus were justly esteemed the two greatest poets of their age. Yet there can be no doubt that his work came into the world at a time very unfavourable for the fame of its author. He would take no part in the great movement then in active progress which ended in producing the works of Virgil, Horace and Ovid and fixed once and for ever the Roman standard of poetical taste. The splendour of their reputation threw into the shade that of their greatest predecessors, Ennius Lucretius Catullus: they obtained the unanimous suffrages of the best critics of the empire, at the head of whom stood Quintilian. The reaction in favour of the
older literature seems to have been headed by unskilful and too zealous leaders and thus to have exposed itself to the shafts of satire. The effect which Dryden and Pope produced for some generations on English poetry gives but a faint notion of the sovereignty exercised by the Augustan poets. And yet Lucretius had no slight influence on the poetry of succeeding ages, although the first mention of his verses according to the interpretation usually given is anything but complimentary. I allude of course to a sentence of Cicero written a few months after the poet's death and probably at the very time when his poem was first published. At the end of a short letter to his brother Quintus, ii 11, written early in 700, occurs this sentence as it is given in all mss. *Lucretii poenata ut scribis ita sunt multis luminibus ingenii multae tamen artis.* Nearly all editors are now agreed in writing *ita sunt, non multis* et c.; but sense alone must determine the right reading: to put *non* before *multae tamen artis* is quite as easy an emendation. What then is Cicero's meaning? we have not the criticism of Quintus which called forth the remark to enlighten us. At this period when the *vexerepos,* as Cicero calls them, were striving to bring the Alexandrine style into fashion, there seems to have been almost a formal antithesis between the rude genius of Ennius and the modern art. It is not then impossible that Quintus may so have expressed himself on this head, that Cicero may mean to answer 'yes you are quite right in saying that Lucretius has not only much of the native genius of Ennius, but also much of that art which to judge by most of the poets of the day might seem incompatible with it.' Thus the mss. would be right and Cicero's judgment would satisfy us. Again to write either *multae tamen etiam artis* or *multae etiam artis* is hardly, if at all a greater change than to insert *non.* Lachmann however has no doubt that *non* must come before *multis:* he says Cicero could not deny to Lucretius art: 'quod in Marco sane mirandum esset, quique qui eum artis qua Lucretius pollet ne minimam quidem partem in carminibus suis adscet usurp esset contra idem cur paucu ingenii lumina in Lucretii carmine animadvertit, non potest obscurum esse: nam ei Ennius et Attius ea re ingeniosi videbantur, quod oblectando docerent et animis movendis corrigerent mores.' But every one feels that *ingenii lumina* means here precisely what we mean by genius; what Ovid means when he says of Ennius *Ennii ingenio maximus, arte rudis,* of Callimachus *Quamvis ingenio non valet, arte valet,* of himself broken by calamity *Nec tamen ingenium nobis respondet, ut ante ... Impetus ille sacror qui vatum pectora nutrit, Qui prius in nobis esse solabant, abst;* what Horace means by *ingeni benigna vena,* what Juvenal means when he says of Demosthenes and Cicero *utrumque Largus et exundans leto dedit ingenii fonts.* As it would not be well then in Cicero to deny Lucretius *ingenium,* if we must have a *non,* I should prefer to see it before *multae,*
Why Cicero should deny him art, may be explained in more ways than one: he had a genuine love of Ennius and is indignant that the ‘cantores Euphorionis’ should presume to despise him: he and Lucretius agreed on taking him for their great poetical model. At the same time his own Aratea must have been written thirty years or more before this letter, and he may well have been so far converted by the almost unanimous tendency of the poets of the day towards that style of diction and verse which was gradually leading up to the works of Virgil and Horace, as to deny Ennius and Lucretius much art. What remains of their poetry, proves that both Augustus and Mæcenas had formed their style rather in the school of Catullus and Calvus than of Virgil and Horace; yet doubtless they would have rated the art of the latter more highly than that of the former. Or Quintus may have dwelt on Lucretius’ philosophical qualities; and Cicero who is continually jeering at Epicurus for his want of art and scientific discipline, may possibly include Lucretius in the same condemnation. However that may be, if Cicero did deny him ingenium, then did the great Roman orator display less taste than the orator and philosopher of Arles Favonius two centuries later when, as Gallius 121 records, he spoke of Lucretius as poëae ingenio et facundia præcelentissìmì.

Catullus, though the poem was published so short a time before his death, must have known it, as he has imitated it in more than one place. When it was given to the world, Virgil was fifteen years of age. At such an age therefore the style and manner of Lucretius were able to impress themselves fully on the younger poet’s susceptible mind; and perhaps the highest eulogy which has ever been passed on the former is that constant imitation of his language and thought which pervades Virgil’s works from one end to the other. Horace too and Ovid had carefully studied him: this commentary will in some degree shew what they as well as Manilius owe to him, though this last disciple is not worth much. Lucretius thus exercised indirectly no slight influence on the whole future career of Latin poetry. To pass to modern times, the Italian scholars of the fifteenth century, full of enthusiasm for everything classical, yet admired no Latin poet more than Lucretius, Virgil alone excepted. The illustrious French scholars of the sixteenth century, Lambinus Turnebus Scaliger, pronounced him one of the greatest, if not the greatest of Roman poets. In more recent times he has been less praised and read. The critics of Germany have in general shewn little sympathy for him: full of their heraclitean fire they will not tolerate anything epicurean. Goethe alone is a brilliant exception: his sympathy and admiration for Lucretius never failed. In this country the most recent account of the philosophy and poetry of Lucretius is at the same time the fullest and most favourable and by far the best:
I speak of that given by Professor Sellar in the Roman poets of the republic.

BOOK I

1—43: the poet calls upon Venus, as mother of the Romans, author of their being to all living creatures and sole mistress of the nature of things, to help him in writing on that theme; but first to constrain her lover Mars the lord of war to grant peace to the Romans in order that he himself might have ease of mind to write, and his friend Memmius leisure to read what he wrote.

1 Aen. genetrix: her peculiar relation to the children of Aeneas is placed in vivid contrast with that which she bears to the whole of animate and inanimate nature. Lucr. may have had in his mind Eunius ann. 53 Venus et genetrix patris nostri. Ovid without doubt alludes to Lucr. both in trist. ii 261 Sumpsit, Aeneadum genetrix ubi prima: requiret, Aeneadum genetrix unde sit alma Venus, and fasti iv 90 foll. where the whole of our passage is brought under contribution. genetrix AB rightly: so all the best mss. of Virgil and others, and certainly most inscriptions of the best ages: some of those which have genetrix are now declared spurious: some I doubt not have been wrongly copied. Lamb. compares meretrix meritus with genetrix genitus: Lach. adds genericus and obstetric insitor, and attributes the $e$ to the following long $i$. It may be said that meretrix is from a verb of the 2nd conj. and that mereto is repeatedly found in old inscriptions: that meritus therefore, not meretrix, has changed its vowel; that obstetric too is intermediate between stator and insitor: comp. recépit accédere and the like. This is true; but authority calls imperiously for genetrix, and genetor may once have been in use: see the index of the new corpus inscr. Lat. vol. i for numerous cases of $e$ for $i$ in the old language.

2 Alma, an epithet he applies elsewhere to water, the earth, a nurse, pleasure, Pallas; but here it has manifestly a peculiar force with reference to all that follows in this fine address in which no word is thrown away. alma Venus was not only familiar to poets, but seems to have passed into the language of the people. I find on the basis Capitolina reg. xii an almac Veneris sicus; and the cosmographia Aethic p. 716 ed. A. Gronovius says of the island between Portus and Ostia ita autem vernali tempore rosa vel ceteris floribus adimpletur ut prae miniatet sui odoris et floris insula ipsa liberam almac Veneris numeretur. Macrob. sat. iii 8 Laevinus etiam sic ait Venerem igitur
alumnum adorans, sive femina sive mas est, ita uti alma Noctiluca est. Plautus rudens 694 has Venus alma; Appul. metam. iv 30 the goddess in wrath says of herself Eu rurum naturae priscu parens, ex clementorun origo initialis, en orbis totius alma Venus. Empeodocles termed her ξειδωρος; see Plutarch amat. p. 756 ε.

23 and 6—9: thus early the poet calls attention to the three great divisions of the world, to which he as well as other writers before and after him so constantly revert that the thing passed into a common proverb: mare terra caelum di vostram fidein, says Plaut. trin. 1070; ut nulli pars caelo mari terra, ut poetice loquar, praedermissem sit, says Cic. de fin. v 9. Ovid fasti iv 93 thus imitates Lucr. Iuraque dat caelo terrae natalibus undis Perque suos initus concoit omnem genus. But Bentl. points out that Lucr. has himself imitated Eurip. Hipp. 449 φανερα δ' αν αιδηρ' εστι δ' εν θυλασι κλυδων Κυπρις, παντα δι ικ ταιηη τε φοι, and 1261 Ποταμαι δε ειτ γαειν εικοχθων θ' Αλμερον ειτ ποινων. Δηλα δ' Έρως, ὁ μανομενι κραδια πανος εφωρμαγη Χρυσοφανης, φως υφοθεινων σκυλων Πελαγιων θ' οσα τε γα τρεφει, Ταν άλοσ αιθουμενα δικεται, "Ανδρας τε συμπαντων δε Βασιλειδα τιμαι, Κυπρι, Των δε μονα φανεσσε: the last clause is parallel with 21 Quae quoniam etc. But both Eurip. and Lucr. seem indebted to the Homeric hymn iv 1 Αφροδιτης Κυπριαδ' ητε θεοιν ειτ γαλκων ίμερον δροει Και ι οδαιοσαστο φαλη καταθητων ανδρώσων Ολονον τε διπέτεας και θηρια παντα 'Ημεν ου' ήμερος πολλα τρεβει νιο δια ποινων: the orphic hymn iv 4 follows in the same track, Παντα γαρ εκ σεβεν εστιν υπεξεισω δε τε κοσμων και εραταις πριατων μοριων, γενεσίς δε τα παντα."Οσα τι' εν αμφω αστι και εν γαι τολυσατω 'Εν ποινων τε βοσθι. 2 caeli lab. sigmata: Aen. iii 515 Sidera...tacito labentia caelo. labentia well describes the smooth easy motion 'ohne Hast doch ohne Rast'; so iv 444 sigma videtarur Labier adversum nimbo. Cic. Arat. fragm. 3 said before Lucr. Cetera labuntur celeri caedentia motu. Lucr. had attentively studied this translation, as we have said above and shall often have occasion to repeat. 3 terras; Lucr. when speaking of the earth as an extended surface or a solid mass uses the plur. of the accus. and abl. oftener than the sing., the gen. not unfrequently, the nomin. and dat. only once each I think, ii 1109 and v 630. frugiferentias appears to be a άπαξ λεγόμενον. 4 Concelebras rightly explained by Wak. 'uno tempore frequentas, permeas': its first meaning seems to be that of a multitude filling, crowding a place, as ii 344 variae volucres laetantia quae loca aquarum Concelebrand...Et quae percolgant nemora ania percolitantes, where Concelebrant and percolgant might clearly change places: comp. also Cic. de imp. On. Pomp. 61 At can quoque rem populus Romanus non modo vidit, sed omnium ciam studio risendum et concelebrandum putavit: the goddess therefore fills at once with her presence, pervolgat, earth and sea, and thus per-
forms the part of a multitude; this sense is therefore more poetical than and also implies that of peopling. 5 lumina solis: in the nom. and ace. the plur. is much oftener used than the sing. by Lucr. to express the φῶς ὀχλοι. 6 te...Adventumque tum: comp. 12 te...tempore initum; this form of expression is singularly stately. 7 daedala well explained in Paulinus exc. ex Festo p. 68 (52): daedalam a varietate rerum artificiorumque dictam esse apud Lucretium terram, apud Ennius Minercom, apud Virgilium Cicer, facile est intelligere, cum Graece δαίδαλος significavit variare. Lucr. applies it also to nature and to the tongue, followed by a gen.; and in a pass. sense to poems and to statues. 8 summittitì a favourite word of Lucr. in this signification. 9 rident here, as p. 559 rident placidi pellicia ponti and vi 1005 ridentibus undis, has simply the sense of niset diffuso lumine in 9, and rident in iii 22: there seems to be no allusion to that plashing ringing ripple so often seen on Greek and Italian seas in spring which Aeschylus expresses by γέλονται, and Aristot. probl. xxi 1 and 24 by εὑρεγόνται: that is rather the o- chinni and cachinnat of Catullus and Attius. 9 Placentumque: vi 48 Ventorum ex ira ut placetur; so Virg. tenuida sepulcrum placat et placataque venti Dant maria, the opposite of Horace’s iratum mare. 10 Nam etc. a poet’s logic: he assumes the sunshine and the spring to follow on the advent of Venus, because when they do come, all living things turn to thoughts of love: It ver et Venus et veris praeventus ante Pennatus graditum zephyrus. species verna dixi i.e. species veris: comp. 119 Per gentis Italas hominem, and n. there; and iv 733 Cerberaeque cumque facies: it means that aspect of day which belongs to spring. 11 reserata: the sera being removed from the door of its prison. Ovid fasti ii 453 et sex reserata diebus Carceris Aetoli Ianua laesa patet. genitabilis used this once by Lucr. and with the active sense in which genitalis is so often employed by him. Varro de ling. Lat. v 17 Aetheris et terrae genitabile quaerere tempus, which is rightly given to Lucilius though the ms. assign it to Lucr.: the word is also used actively by Avienus and Arnobius. vi 805 maestabilis is qui mactat: so Virg. penetrabile telum et frigus; Ovid penetrabile telum et fulmen=quod penetrat, in which sense Lucr. more than once has penetratis; in Horace dissociabilis=qui dissociat, in Plaut. impetrabilis =qui impetrat, in Plaut. and Tacitus exitabilis=exitialis; in Terence placabilis est twice=aptius ad placandum, in Persius reparabilis=qui reparat, in Ovid reconsabiltis=qui resonat: comp. in Horace illacimabilim Plutona with illacrimabiles urgentur. terribilis=qui terret, horribilis =qui horretur. With gen. aura fav. comp. Catul. lxiv 282 aura tepida secunda favoni, and Pliny nat. hist. xvi 93 Hic est genitalis spiritus mundi a favendo dictus, ut quidam existinabere. 12 primam: Virg. geor. ii 328 and Ov. fasti iv 99 and Chaucer at beg. of Canterbury tales
make the birds first feel the coming of spring: ‘So priketh hem nature in hir corages’. 13 perculsae is literally ‘knocked down, struck to the ground’: see Forcellinus and Bentl. to Hor. epod. xi 2: hence often ‘stunned, smitten through all the frame’ by a strong passion, as here by love, 261 by a strong natural craving: comp. Plaut. trin. 242 Nam qui amat, quod amat, quom. ex templo eius saviis perculsus est, where perculsus is restored from the Ambrosian, the other mss. having perculsum, with which it is so often confused.

14 ferae pecudes for ferae seems very doubtful: pecudes to be sure is often used by the poets for animals generally, by Lucr. and others for shoals of fish; yet I find in no classical writer ferae pecudes for ferae; but again and again in Lucr. and others pecudes and ferae in formal contrast. Wnk. misquotes Martial, and besides him only quotes or misquotes mere barbarians in language Hilary and Tertullian to support ferae pec. Forbiger refers to Varro de re rust. ii 1 5 and Colum. x 1, passages which make strongly against him: by pecudes ferae Varro means tame animals or pecudes found in a wild state, viz. sheep goats swine balls asses horses; Columella goats deer boars, which though wild may yet be kept in herds on an estate. Again ferae is awkward, as tame beasts are as much moved as wild. Ovid fasti iv, where he is imitating Lucr. speaks of tame brutes only; Virg. geor. iii 242 foll. of both tame and wild, and it is of mares he says flumina tranant. Can ferae pec. mean brutes made headstrong by passion? comp. Cat. lxi 56 Tu fero inveni in manus Floridam ipse puellulam Dedis: otherwise fere seems highly prob. ‘generally’, ‘without exception’: so ii 370 Ad suam quisque fere decurrent ubera lactis; and 218 incerto tempore fere ‘at quite an uncertain time’, and iii 65 Turpis enim fere contemptus ‘without exception’; v 242 Haec eadem fere mortalia cernimus esse. Comp. Virg. aug. iii 135 Ianque fere sicco subductae litore puppes, where I do not understand the doubts of editors. per pob. laeta: here again, as throughout this address, the epithet is at once poetical and idiomatic: pob. laet. occurs 6 or 7 times with armenta, arbustia, vineta: thus Virg. laetas segetes and the like. But it was also a word of the people: see Cato and Varro in Forcell. and comp. Cie. de orat. iii 155 laetas segetes etiam rustici dicunt; and orator 81 where he says the same. Manil. iii 654 imitates Lucr. Tum pecudum volucrumque genus per pabula laeta In venerum partumque ruunt.

15 ina capta...Te sequitur...quou quamque ind. per. = ina quaque capta ...Te s. quo: such constructions are not uncommon in Lucr. 170 Inde essetit atque oras in luminis exit Materies ubi inest cuiusque = inique inas...inde ubi eis mat. inest: Or. ars am. iii 135 quod quamque doctis Eligat is regular: see Mayor Cie. phil. ii 119. Not unlike is v 1110 divisere atque dedore Pro facie cuiusque = cuique pro facie eius: like in
principio are i 152 Quod multa in terris fieri cadoque suntur Quorum operum causas nulla rationes videere Possunt; 695 Unde hic cognitum est ipsi quem nominat ignem; iii 133 et in illam Transtulerunt, proprio quae tum res nomine egoet; vi 313 ex illa quae tum res excipiit ictum: with these comp. Hor. sat. i 4 2 Atque ali quorum conoeadia prisc a virorum est; 10 16 Ili, scripta quibus conoeadia prisc a viris est: again iv 560 neque illam Internescereverborum sententia quae sit; ii 1143 Iure igitur per evenit, cum rara facta fluendo Sunt et cum externis succumbunt omn e plagias omnis perent cum etc. iii 836 In dubioque fure utrorum ad regna cadendum Omnibus humanis esset = In d. fure humani utrorum etc. v 853 habere cet. = habere utrumque Mutua qui cet. vi 266 Nec tanto possent venientes opprimere imbre...Si non extractis forae alter ubera aether: i.e. venientes [nubes] cet.: 503 Consipuent [i.e. nubila]...Cum supera magnas mare venti nubila portant. iii 620 ita modis partitatis artibus esse, Membrorum ut numquam existat praeposterus ordine also I think = esse membra, ut etc. iii 91 neque habere ubi corpora prima Consistunt = habere corpora ubi: quite similar is Ov. trist. iii 5 53, causelessly tempered with by editors, Spes igitur superest facturum ut molliat ipsa...poenam = facturum ipsum ut molliat. iv 387 Qua vehimur navi furtur is more usual and like Liv. i 1 3 ei in quem primum operis sunt locum, Troia vocatur: a constr. not uncommon in the best authors: comp. also iv 397 Exstantisque procul cet. and n. there.

17 Denique not in the sense it usually bears in Lucr. as a synonyme of praeterea, porro ‘again’ ‘once more’, introducing a new argument: here it places the sentence in apposition with what precedes, summing up and serving as a climax to what has been said: yes, in short, to sum up all, you inspire love throughout the world and every portion of the world. Comp. Ov. heroid. i 21 Denique quisquis erat castris iugulatus Achiviis; 4 84 Denique nostra iuvat lumina quidquid agis. Terence is fond of this use: comp. cun. 40 denique Nullum est iam dictum quod non sit dictum prius; heaut. 69 denique Nullum remittis tempus neque te respiciis, where Cicero de fin. i 3 inadvertently joins denique with what precedes. But in Lucr. himself i 464 Denique Tyndaridem cet. and 471 Denique materies si rerum cet. the word has much the same force, introducing merely a confirmation of what precedes. Cicero and the best writers often use it with this force in the same sentence with what it sums up, as in the clause four times repeated by Lucr. finita potestas denique cuique Quamam sit ratione: here denique does not, as it so often does, merely add an item in the enumeration, but defines more fully what precedes. The word means here much what adeo does in Virgil’s imitation, geor. iii 242. —rapaeis is well explained by Ovid met. viii 550 nec te committere rapacibus undis: Ferre trabes solidas oblique volvcre magni Murmure soaza solent. vidi contermina ripae Cum gregi-
bus stabula alta trahi: Virgil also applies it to rivers, Seneca to a torrent, Ennius (?) 303 to a sea-current. 18 Virg. georg. η 209 Antiquasque domos avium. 19 incitatis more usually applied to fear or some other bad passion; but 924 to love as here: comp. too Hor. epist. ι 14 22 Incitavit urbis desiderium; though there perhaps it is satirical. 20 generatim 'kind by kind': of adverbs in -tim or -sim generally with this force there are from twenty to thirty in Lucr. Bopp vergl. gram. ι 243 points out that they are adverbial accusatives of lost abstract substantives: tractim 'with drawing', cursim 'with running', caesim 'with cutting', confertim 'with massing together': see too Corrissen Lat. Formenl. p. 281 foll. who enumerates more than 200 of them. vowel found in Lucr. only in the contracted form, and used by him some forty times in this sense of races, generations of living creatures, men, wild beasts, even inanimate things, as ι 1113: a sense too peculiar to him with the exception of a few imitators: he has it perhaps only once, in 1090, or at most 3 times, see ι 202 and ι 948, in its ordinary meaning: and those 3 cases may be looked upon as almost the same phrase. propagent a very expressive metaphor recurring not unfrequently. 21 rer. nat.: see n. to 25. 22 23 quicquam so A B always with nearly all the best mss. and incipitations: also quicque and quiqquad in the sense of quiqque; but quidquid as a relative: see Lach. to v 264. dies: can Lucr. by this word mean either 'bright' or 'open' according to all its analogies in Latin Greek and as we are told Sanscrit? he uses the word only twice after this, ι 172 dia voluptas and v 1387 pastorum ...idia dia: in the former place the meaning 'bright' would be suitable; in the latter that of 'in the open air': comp. Varro de ling. Lat. v 66, Hoc idem magis ostendit antiquius Iovis nomen: nam olim Diowis et Dispiter dictus, id est dies pater. a quo dei dicti qui inde, et dies et divum. unde sub dico dius Fidius, and so on: also v 34 he quotes from Pacuvius (?) Caelitem camilla, expectata adeonis, salute hospita, and after explaining camillus and camilla continues 'Hinc casmillus nominatur Samothrace mysteriis dius quidam administris dis magnis: then too surely the name of the mysterious dea dia, who had her attendant casmilla, whether she were Tellus, Ceres, Ops, Flora, Fauna or Diana, or all or none, had some connexion with the bright open air; so also that of Diana. Virgil uses the word only once, xi 657 dia Camilla, who 443 is also Casmilla and consecrated to Diana. While correcting these notes, I find a passage in Max Mueller's science of language, 2nd series, p. 453, which shews that Sanscrit scholars find a similar uncertainty: 'we get the Sanskrit deva, originally bright, afterwards god. It is curious that this, the etymological meaning of deva, is passed over in the dict. of Boehltingk and Roth. It is clearly passed over intentionally and in order to show that in all the passages where deva occurs in the Veda it may be translated by god or divine. That it may be so translated
would be difficult to dispute; but that there are many passages where the original meaning of bright is more appropriate, can easily be established. *luminis orae*, a favourite phrase by which he seems to denote the line or border which divides light from darkness, being from non-being; for he almost always uses orae in its proper sense, that of an edge or coast or limiting line. The phrase is found twice in the annals of Ennius, and twice in Virgil. 24 scribebant versibus are of course datives; comp. georg. i 3 habendo pecori and the note on it in terminalia p. 3; see also Madvig emend. Liv. to ix 9 where he properly reads *vilia host capita unendas sponsoni feramus*. ‘Dative gerundive in consilio significando admodum libere Livius utitur, ut i 24 me gerendo bello duce creaverit, ii 5 his avertendis terroribus in triduum feriae indicias, ix 26 14 dictatorem deligere exercendis quanestionibus, et id genus alia’: comp. too iv 43 10 non ducem scribendo exercitui esse.

25 de rerum natura: this title he doubtless gave to his poem in imitation of Epicurus’ great work *phiæae* in 37 books, of which some miserable and ill-deciphered fragments are published in the volum. Herculanensis. The same title was given by Empedocles to his chief poem in 3 books, which must in some degree have served Lucr. for a model. What he means by *rerum natura* will sufficiently appear in the course of the poem: they are two of four words, *corpus* and *ratio* being the other two, which occur with such curious frequency. Perhaps every one of the many meanings which *natura* has in Cicero or *nature* in English is found in Lucr. Sometimes it is an active force or agency, sometimes an inert mass; sometimes an abstract term; sometimes, as i 419, it seems synonymous with the *omne*. *Rosa* has with him many abstract meanings; but as a physical term it always signifies composite things in being in contradistinction to the *primordia* or *corpora prima* out of which things are made: i 420, 449, 504 are apparent rather than real exceptions: *natura rerum* is therefore coextensive with the *summa rerum*, comprehending the infinity of worlds in being throughout the *omne*, and denoting sometimes this *summa* itself, sometimes that universally pervading agency by which the *summa* goes on. If *natura rerum* sometimes seems like the *summa rerum* to be the same as the *omne*, it arises perhaps from Lucretius, like all other philosophers, until perhaps the age of Newton, thinking all infinitely great things and all infinitely small things to be respectively equal; the occasion as we shall see of so many paralogisms. iv 385 *naturam noscere rerum = causas cognoscere rerum, natura* often meaning the inner nature and essence of things, *pangere* figure, unde plantae *pangi* dicuntur, cum in terram demittuntur; inde etiam versus *pangi vel figi* in cera dicuntur’ Paul. ex Fest. p. 212: comp. Colum. x 251 *ceu littera...Pangitur in cera docti mureone magistrī*. 26 *Memmiadæ* a hybrid word formed on the analogy of, though more regularly than *Scipiaæ* which Lucr. Virgil and Horace
have all borrowed from Lucilius, unless Ennius employed it before him.

27 Od. 8 725 Παρθενίς ἄρετός μεν κακομένον ἐν Δαφνίσι.

29 moenera: this antique form Lucr. uses three times, as well as moerorum twice, and poeniceus and poenibat: see also n. to ll 830 poeniceus. militiae: Lucr employs this old form of the gen. very often in the case of substantives, more rarely in that of adjectives: a dat. in -ai is quite unknown to him. 34 Reiicit or reiciit, never reiect; and so of the other compounds of iacio: these are the only spellings known in the best ages. act. dev. vuln. am.: Virg. Aen. viii 394 varies the phrase: uterque fatur devinctus amore. vulnus and cognate metaphors are frequently applied to love in bk. iv. 35 ter. cer. rep. Cic. Arat. frag. viii before him has tereti cervice reflexum of Draco's head: Aen. viii 633 tereti cervice reflexum of the she-wolf. Ov. met. x 558 of Venus Inque sinu iunonis posita cervice reclinis. teres is defined by Festus 'in longitudine rotundatum', and Servius more than once gives a similar explanation. Right, if a cylinder or pole be in question: so teretes trunci and teres oliva in Virgil. It is connected with tero and similar Greek words, and seems to denote that the thing with which it is joined is of the proper shape, neither too thick nor too thin. Thus a teres cervix is a neck that has the true outline of beauty, neither lean nor fleshy, neither too long nor too short. So brachiolium teres in Catullus, teretes aurae and teres puer in Horace. Appul. florid. ii 15 p. 51 says of a beautiful statue cervix navi plena, malae uberes, genae teretes, where the epithets are pretty nearly synonymous: comp. too iv 58 the teretis tunicas and v 803 Folliculos teretis of the cicada, i.e. coats of equal and regular thinness and fineness all over. Hence metaphorically aures teretes in Lucr. and Cic. oratio teres in Cic. orae teres in Persius, teres atque rotundus in Horace. 36 Pascit, uides, inhiatus: the simple directness of these terms has a singular grace: comp. Tasso Ger. lib. xvi 19 E i famelici sguardi avidamente In la pascerudo. Spenser is full of imitations, such as this Long fed his greedy eyes with the faire sight. pascere oculos is a common phrase: comp. the vox Vitellii in Tac. hist. iii 39 and Suetonius. inhiatus in: the verb generally takes a dat. or acc. Esdras i 4 31 The king gaped and gazed upon her with open mouth. 37 more emphatic than the pendet ab ore of Virgil and Ovid: Petron. sat. 127 ex cuius oculo pendet.

38 corpore sancto seems clearly to refer both to recubantem and circumfusa. 39 circumfusa. comp. Ov. met. iv 360 Et nunc haec iuveni, sanc circumfunditur illae, and iv 585 colloque parentis Circumfusa sui: in both which places it governs a dat. Comp. 87 the accus. virgineos circumdata comptus with vi 1036 the dat. rebus circumdati adpositisque, which is the prose constr. as Cic. in Catil. iii 2 Tectis ac moenibus sub- laces prope iam ignes circumdatosque. Virg. Aen. viii 406 has Co:
gis infusus gremio of the husband in the arms of Venus. loquellas, also querolla, and prob. luella: see Lach. to iii 1015, who says the l is doubled after the long vowel, when a short one precedes it: so also medella etc.; but suadela tuadela and the like, when a long vowel precedes the long vowel: a canon fully borne out by inscriptions and the best mss. 40 plac.
pac.: vi 73 placida cum pace: placida pace is twice found in the Aeneid. incluta: Plautus Pers. 251 has tuci incluto. 41 agere hoc: here and iv 969 Nos agere hoc autem et naturam quaerere rerum Lucr. alludes to the famous sacrificial formula hoc age, so often adopted by Latin writers: it seems to have struck Plutarch as a foreigner: he more than once explains the OK ΑΤΕ, as in Coriol. p. 225, προσέχειν τοῖς ιεροῖς καὶ μηδὲν ἐργον ἐμπολάν μεταξὺ μηδὲ θρεῖαν ἀσκολία. Lucr. could not, sweet as it was to see from shore one’s neighbour struggling with the sea, imitate the more than epicurean indifference of Sulla: see Sen. de cem. i 12 2 Exertttro sentent. hoc agamus’ inguit ‘P. C. seditionis pauciulit muis occiduntur’. 43 desse ‘to fail it from cowardice’: comp. Cic. in Catil. i 3 Non deest reipublicae consilium neque auctoritas huius ordinis: nos, nos, dico operte, consules desumus; pro Sest. 101 Propygnatores autem reipublicae qui esse voluerunt, si leviores sunt, desciscunt; si tindiiores, desunt; epist. ad Att. xiiii 14 3 Casurus in aliquam vituperationem, quod reipublicae defuerim tam gravi tempore. desse, and 711 derrass with one e: see Vel. Longus ap. Lach.: but in 861 deerrrunt.

41—43: it seems to me that Lucr. was writing these lines about 693 or four years before his death, when Caesar was consul and had formed his coalition with Pompey. Memmius was then praetor designatus, in fierce opposition to Caesar and at that time on the side of the senate with Cicero and doubtless Lucertius. There was almost a reign of terror; see Livy epit. 103 Leges agrariae a Caelere consule cum magna contentione, invito senatu et altero consule M. Bibulo, latae sunt. Hear what Cic. says, writing to his brother in that year, i 2 15 Republicanum funditus amissimus...si qui anteae aut alieniores fuerant aut Languiiores, non horum regum odio se cum bonis coniungunt...praetores habemus amiciissimos et accorrimos cives, Domitium Nigidium Memmiurn Lentulum; bonos etiam alios, hos singulares. It could scarcely have been later than 696, as in the spring of 697 Memmius went as praetor to Bithynia, with Catullus in his train: see Schwab. Catull. i p. 158 foll. He certainly did not return to Rome before 698, and the year following Lucr. died.

Gaius Memmius, son of Lucius, of the Galerian tribe had, like the rest of his family, no cognomen; although he has very generally received one from the editors of Cicero having chosen to alter the correct reading of ms. in Cic. ep. ad fam. xiii 19 2 C. Muenzeus Gemellus to C. Memmius Gem.: see Mommsen Roem. Muenzw. p. 597. He would appear to have been a hard selfish unprincipled man to judge from history and the
character given him by Catullus in his 10th and 28th poems, which form a curious comment on the 'worth and sweet friendship' which Lucr. found in him, deceived, as men of his temperament so often are, by the specious qualities of a worldly man. But he was already dead when Memmius so flagrantly disgraced himself in the matter of the consulship, and went into exile, abandoned by Caesar to whose party he had impudently gone over. His country found that 'the general weal' could easily enough dispense with his services. His contempt for Latin letters which Cicero mentions would also seem to fit him but little for patron to so genuine a Latin poet. Did Lucr. address Memmius as a believer in Epicurus? or did he rather seek to convert him to that creed? If so, his teaching was sadly thrown away: he called on Memmius to look on Epicurus as a god: it appears from a curious letter, ad fam. xiii 1, written from Athens by Cicero to Memmius who had just gone to Mytilene, that the latter had obtained from the Areopagus a piece of ground on which stood some ruins of Epicurus' house, and that he wished to pull these down in order to build for himself. Though he had now abandoned the design of building, he churlishly refused to give up the property to Patro, at that time head of the school. Patro and his sect looked on these ruins as a holy place; and Cicero out of love for him and his predecessor Phaedrus and above all Atticus, begs Memmius, as the ground is now of no use to him, to let them have it. All through the letter he expresses himself, and assumes that Memmius feels, the greatest contempt for epicurean tenets; but he says he loves Atticus as a brother, 'cum quo sit [Atticus] ex istis [epicureis]; est enim omni liberali doctina politissimus; sed vale ditigit Patrone, valde Phaedrum amavit'. And surely Lucr. too had exceedingly esteemed Patro, exceedingly loved Phaedrus: Id cinerem aut manis credis curare sepultos.

Most readers of this opening address, like the one who of old placed in the margin of the ms. the six lines from the 2nd book, must have been struck by its curious contrast with the poet's philosophical principles. Bayle in his article on Lucr. n. I says it is most reasonable to call it a 'jeu d'esprit'. Lucr. seeing that all poets invoked the muses at the beginning of a great work, did not wish to be without a like ornament and chose Venus as the divinity most suitable to a natural philosopher: in the same way he invokes Calliope vi 94. There is some plausibility in this: Calliope we at once feel to be an ordinary personification of the epic muse; and had Lucretius' address to Venus had no more depth of feeling in it than that to Calliope, or other poets' invocations of the muses, we should have accepted her as a simple impersonation of the active energy of nature. But the intense earnestness of the language, the words plain and simple in themselves, yet instinct with life and passion, make us feel that there is more than this. If the poet began
with such an intention, his headstrong muse has got the better of his philosophy, and constrained him to follow her guidance. This perhaps is his best defence, if defence be needed: νονθετέται μὲν οὐκ ὁ τῶν πολλῶν ὡς παρακινών ἐνθουσιάζων ὃς λέηπε τοὺς πολλοὺς. Montaigne, essais iii 5, has well perceived the characteristic features of this passage. He quotes the latter part of it and then compares it with a fine passage of the Aeneid, viii 387 foll.; and thus concludes ‘Quand je ruminez ce recit, pascit, inhians, mollis, fovet, medullas, labefacta, pendet, percurrit, et cette noble circumfusa mère du gentil infusus, j’ay desdain de ces menues pointes et allusions verbales qui nasquirent depuis’. How tame even Spenser’s elegant paraphrase and Dryden’s translation are by the side of the original. Lamb cites with approbation P. Victorius who argues from Plut. adv. Col. and Cic. de nat. deor. i 45, that Epic did not forbid sacrifice and prayer to the gods; ‘habet enim’ says Velleius ‘vesperationem instam quidquid excellit’; but he adds that Lucr. prays here not as a philosopher, but as a poet.

Many motives doubtless were acting at once on the poet’s mind. Venus was symbol of the all-pervading living force of nature; she was legendary mother of the Romans: Mars ruled the first, she the second month of spring and the year. Mars indeed in the old Italian mythology was the youthful and beneficent god of plenty, father of the Latin races: ‘cum hodieque’ says Macrob. sat. i 12 8 ‘in sacris Martem patrem, Venerem genetricem vocemus’. Why then does Lucr. desert the true old conception of this god, one seemingly well-suited to his purpose, and adopt the Greek legend? From the time of Ennius at least the Roman poets good and bad alike borrowed the setting of their poetry from Greece: the fauns and casmeneae had yielded for ever before the muses of Hecaron. Mars had, now become an Ares, the destroying lord of war. Again though Empedocles’ poem on nature was much shorter than that of Lucr. and doubtless in many respects inferior, yet to some extent it was to the latter what the Iliad and Odyssey were to Virgil, his technical model. Among the recently discovered fragments of Empedocles there is an address to Calliope which Lucr. prob. had in his mind when he penned vii 94. Empedocles’ two great principles of love and strife by whose alternate victory and defeat he personified the ceaseless round of nature had evidently a great influence on Lucr. Comp. now the passages quoted by Sturz Emped. 240 sqq. Eustathius there tells us that Empedocles made the union of Ares and Aphrodite the symbol of his love, their release by Hephaestus the symbol of his hate: Heraclides in his allegories declares that Homer, in naming strife Ares and love Aphrodite, confirmed the τὰ Σικελικὰ δόγματα or doctrine of Empedocles.

Long as this discussion is, I will call attention to another point: observe 26 Memmiades nostro quem tu, dea, oct. and compare the coins of
the Memmii in Cohen’s médailles consul. and esp. Mommsen’s Roem. Muenrz. p. 597: it will be seen that Venus crowned by Cupid appears on the coins of this Memmius and apparently his elder brother Lucius. You come to the flatterers of the Julii before you find so large a proportion of the coins of any family with Venus on them. We know from Virgil, who is said to have taken it from the Punic war of Naevius, that the Memmii claimed descent from the Trojan Mnestheus. In Aen. xii Mnestheus is called Assaraci genus. The Memmii may have claimed Venus for ancestress, though Virgil reserved that honour for the Julii. At all events Venus must have been held in peculiar honour by them; and Lucr. may have wished to gratify his patron, by making her his own patron lady. Cohen says p. 112 ‘Hercules and Venus were the objects of the peculiar veneration of Sulla; therefore we see the head of Venus on nos. 49 and 50, and that of Venus on 51’. Now Cohen mentions two other coins of the Memmii which have a head of Hercules; and Mommsen p. 642 describes two struck by the son of our Memmius, one with a head of Ceres, in honour of his father; the other in honour of a remoter ancestor, with a Ceres and the legend MEMMIUS· AED· CERIALIA· PREMIUS· FECIT. As the opening of book v Ceres is spoken of and a long enumeration made of the deeds of Hercules, which are shewn to be far inferior to those of Epicurus. In the beg. of vi the discovery of corn is recorded, but declared far inferior to that of philosophy by Epicurus. Did Lucr. mean to say ‘You pride yourself, Memmius, on your family connexion with Hercules and Ceres; but let me tell you you had better learn to be proud of the philosopher’? Many of these motives may have weighed with Lucr. and his poetical instinct carried him beyond his first intention. Let me here refer to Prof. Sellars’s Roman poets of the republic p. 276 foll.

50—61 he calls on Memmius to attend, while he explains the nature of the first elements of things. 50 Lach. has rightly seen, as I have said in notes 1, that the interpolated verses have thrust out the protasis of this sentence, in which Memmius must have been addressed; unless the Verona interpr. Verg. misquotes and refers to IV 912 tenuis aures animumque sagacem; which is not probable: the omission of part of the v. in A B suggests a still greater disturbance. Quod superest a favourite expression of Lucr. for ‘to proceed to what remains’ ‘moreover’; and often put in the middle of a sentence at the beg. of the apodosis, as here: compare II 39, 491, vi 1000 etc.: see also II 546 and IV 205, where it is in another part of the sentence: perhaps Aen. ix 157 is likewise a case in point. vacuas aures is well illustrated by Quintil. inst. x 1 32 Neque illa Sallustiana brevis quae nihil apud aurem vacuas atque eruditas potest esse perfectius, apud occupatum variis cogitationibus judicem et saepius ineruditum captanda nobis est. sagacem a favour.
epithet in Lucr. of animus and mens: the metaph. is from the scent of
dogs, and is well illustrated in Forcell. where however de nat. deor.
should be de divin. 51 Sen. a curis: wisdom and happiness being
unattainable without ἀραπατία or perfect exemption from care and
trouble. verum ad rationem = Epicuri philosophiam: comp. v 9 cibae
rationem inventam quam quaee Nunc appellatur sapientia. ratio is as
common in Lucr. as it is in Cicero. and has perhaps as many meanings:
notice the word here and 54 and 58. the sense in each case different:
and comp. 128—130 ratio...qua pandit ratione...ratione sagaci within three
lines. 11 1023 Nunc animum nobis adhibe veram ad rationem. 52
comp. Ciris 46 Accipe dona meo multum vigilata labore, in which there
is also a reference to 142 noctes vigilare serenas. disposta, as in 420
pergam disponere carmina: it has the same sense as digere. 54 de
sum. cae. rat. as below 127 superis de rebus habenda Nobis est ratio.
55 incipitum rather attempt than simply begin; so iv 29 Nunc agere in-
cipium: see Prof. Conington to Aen. 11 13, who refers to Henry: the
two meanings however easily pass into one another: vi 432 Rumpere
quam cepit rubem; and so incipitum. cœptum.
55 foll. rerum primordia or primordia alone is here declared by Lucr.
to be his proper and distinctive term for the atoms or first elements of
things. Once, iv 28, he oddly resolves it into ordin prīma; sometimes
he has instead of it cunctarum exordia rerum. In the gen. dat. and abl.
where these words do not suit his verse, he uses principiorum and princi-
pitum, in the plur. only: 707 prīcipium applies to those philosophers
who had only one first-beginning. prīcipia he never employs, thus
shewing that primordia is his proper and distinctive term, and the other
a mere substitute, which he need not therefore here mention: 11 313
primorūm is used for prīcipiorūm. 'First-beginnings' seems to me to
give the peculiar force of the term better than any other word I can hit
upon: ἄρχαι, τῶν ὄντων ἄρχαι and the like are the equivalents in Epi-
curus and others. He goes on to enumerate several synonyms: materi-
es i. q. ἄγορα, corpora genitalia or prīma; corpora alone or corpora verum
is more common and used at least as often as primordia; corporula too
is not uncommon: semina rerum which he mentions here or semina
alone is frequent enough. σώματα, ὀμοια σώματα and the like in Epi-
curus. Lucr. has no equivalent for αἱ ὀμοιας or ὀμοια σώματα. Cicero
uses corporula, atomi, id est individua corporula, and individuum as a
subst. to express the atoms of Epicurus or Democritus. Lucr. does not here
mention elementa which is not rarely found in his poem and answers to
one of the commonest Greek words στᾶσις. ὥξεως, bulks or magnitudes,
often occurs in Epicurus Sextus and others. None of the above terms
is employed by Lucr. in the sing. to denote one atom except corpus once
or twice: in fact he rarely needs the singular: figuræ or shapes is not
unfrequent with him for his atoms, corresponding in this sense to the ἀνέω and ἑίνα of Democritus who also has φέως and the strange δέν.

56 57 Unde = ex quibus, Quove = et in quae. Unde, Quove, Quae all refer to primordia. Quove: III 34 Quove; but in the spurious repetition iv 47 Quove. v 71 184 and 776 Quove: 168 and 176 are not in point, as ve has there its proper force. vi 29 Quideae: II 64 Quaque: v 185 Quilque. In the above cases the ve seems = que: comp. Wagn. quaeae. Virg. xxxvi 5, where it appears that Virgil’s usage is much the same. One might suppose that this use began from a wish not to confound the relative with quisque: thus III 34 Quoque modo possint res ex his quaeque creavi would have been ambiguous. As quisque, not quidque, is the neut. of quisque, there would be no objection to quidque which is found in v 185; yet in II 64 A B Gott. etc. have also Quaeque; and IV 634 and VI 533 quareve = quareque, which would not be ambiguous. 57 eadem is of course fem. perempta being symon. with res peremptas. Lucr. has no objection to change to the neut.: 157 res quaeque, 168 quaque neut.: this of course has no bearing on Wakefield’s absurd argument that 190 Crescentes = res crescentes. Lucr. like the older writers generally, does not seem to have felt the ambiguity of perempta in the neut. coming next to natura: comp. v 1414 1416 and 1417. 58 gen. corp. rebus seems = cor. quae sunt gen. rebus: see Pref. Conington to Aen. II 566, who there quotes Aen. x 135 Aut collo decus aut capiti, and 203 Ipsa caput populi; and Madvig Lat. Gr. 241, 3, where Tac. hist. i 89 longo bello materia is not unlike this passage of Lucr. who thrice has caput with a dat. for a river-head: see Lach. to vi 729. 60 sustemus and other parts of the verb are dissyll. or trisyll. indifferently in Lucr. 61 primis seems in appos. with illis: illis, ut primis: comp. Virg. ecl. vi 33 ut his exordia primis Omnia.

This paragraph, 50—61, is in many respects the least satisfactory in the 1st book. It has no connexion with what precedes: but that, as we have seen may be owing to the accidental loss of some verses: it has no proper connexion with what follows; for the poet passes on to Epicurus, almost as abruptly as he left Venus for Memmius. Next let us test the passage itself: he tells Memmius what he is going to sing of: first of heaven and the gods. That occupies only a portion of books 5 and 6. Then in the rest of the paragraph he says he will explain the nature of his first-beginnings. That explanation fills a part of books 1 and 2. Thus he puts what is to come in the last two books before what comes in the first two; and he says not a word of the matters discussed in the rest of these four books and in the whole of the 3rd and 4th. Then the language of 56—61 seems clumsy disjointed and ill-arranged. If now we turn to 127—135, we see that he first repeats in other wor
what he had said in 54 more briefly; then 129 adds *qua vi quaeque gerantur In terris*, which may be said to form the subject of the rest of books 5 and 6; and then 130 foll. he proceeds, *tum cum primis* must we discuss the nature of the soul and mind, and the theory of images; which topics occupy precisely the 3rd and 4th books: which in the former summary were wholly omitted. But here on the other hand he says nothing of his first-beginnings, which in the former passages were dwelt upon almost exclusively; and yet the course of his poem almost directly after turns to this very question which is then fully and systematically discussed. On the whole one is tempted to surmise that nothing has been lost before 50; but, what comes to the same thing, that the passage was left imperfect by the poet and not properly connected with what precedes and follows. What connexion there is is both very abrupt and very constrained and artificial.

62—79: human life lay prostrate beneath religion, until a man of Greece rose up, explained the true system of the universe, and trampled on religion in turn. 62 *ante oculos* plain for all to see: often used by Lucr. in cognate meanings, as 342 and 984 (998) for what is visible to sense. 63 *religione*, with one t: so the best mss. of other authors also: *relig.* only once in AB. 65 *super* often in Lucr. has the sense of *insuper* or *praeterea*, never I think that of *desuper*: the former may be its meaning here; though that would be weak; I take it therefore as in 39 *circumfusa super* ‘being above him’, and Aen. ix 168 *Haec super e vallo prospectant Tros*, ‘the Trojans being above look forth etc.’ so here ‘standing over mortals being herself above’. I doubt whether in Virgil it ever bears the sense of *desuper*: in Aen. v 697 I take it to mean *insuper*: yet there is no question that *superne*, a favourite word with Lucr., sometimes has the force of *desuper*; and the two meanings are often not easy to discriminate. 66 *Graius homo*, as Enn. ann. 183; and Virg. Aen. x 720 who imitates probably both Ennius and Lucr.: Ennius twice uses in the same way *Romanus homo. contra* at the end of this and the next verse are of course in intentional apposition, as are *primus* and *primum*. 68 *fama deum*: see notes 1: so Livy x 24 17 *ad famam populi Romani pertinere*. Heyne and Prof. Conington seem to me rightly to explain in the same way Aen. iv 218 *famanque foemnus inanem*: thus Epicurus proved the *fama deum* to be *inanis*, full of sound signifying nothing. Indeed an epithet to *fama* would to my mind impair, not increase the force of the expression. 70 *Inritat perf.*: so vi 587 *Disturbat urbes*, and y 396 *superat et* which seems a certain conj. of Lach.: in each case the -at is followed by a vowel; but on this point see n. to iii 1042 *obit*. 70 *arta* always; so *autumnus*, but *auctus* and the like: comp. *quintus*, *Quintus*, but *Quintius*: in the list of *προτέρων* in Wescher and Foucart’s inscript. rec. à
BOOK I

112

118 we find the praenomen Kōnōs more than once, but l. 112 Κόνος of Flamininus: yet in the new corp. inscr. Lat. 1008 is once found; and Plaut. trin. 524 A has quineto: but this seems to have been quite obsolete in the time of Lucr.: comp. a sartus, setiis, in Plautus still sectius. 71 cupiret: Enn. Dea parire solet; 384 si vivimur sice morimur; Ov. met. xiv 215 ne moriri.

vix is of course the subject of Processit and peragravit. stammin.

vici a noble expression which frequently recurs, to denote the of ether that forms the outer circuit of the world: its nature iscribed in the fine passage vi 457—470, ending with Omnia sic complexus oetera scacpeit, imitated in paradise lost iii 721 The rest of walls this universe: the use of ‘universe’ is of course quite than. It may be a question whether mundi in this phrase the whole world, or is a synonyme, as it so often is, of caelum or it certainly appears to have the latter meaning in vi 123, where will express the avidus complexus of ether: the former seems
tical and is confirmed by the imitation in Manilius i 151 Flam-

vello naturas moenia fecit, where naturae clearly denotes the world: this constant imitator of and carper at Lucr. has also 486

mundi in a passage where he is trying with his usual heaviness to Epicurus and him. 74 an emphatic oxymoron: he passed this world and traversed in thought the immeasurable universe:

fin. ii 102 must surely have been thinking of this passage when

who non erant eius qui innumerabilis mundos infinitasque re-

verum nulla est ora, nulla extremitas, mente peragravisset: see :

and Hor. od. i 28 5 animoque rotundum Percurriisse polum

o. mente animoque a mere poetical tautology: iii 84 animum

quum scæpe vocamus; and all through that book they are

nes: he more than once too uses mens animi, as does Catullus

us: Virgil was probably thinking of these words and this rhythm

vi 11 magnum cui mentem animumque; though the expression

in prose, as Cic. de leg. i 59 animo ac mente conceperit, and

m. 29 and Caes. de bell. Gall. i 39. 75 Lamb. seems right

ring referit victor with Aen. iv 93 laudem et spoila ampla

where referis however is simply ‘carry home’, as Plaut. Poen.
domum haec ab aede Veneris refero vasa. At the same time it

- the common and cognate meaning of a messenger or the like

back a report: see Madv. Cic. de fin. p. 311, who says Livy

for narrare: but Virgil did so surely before him: the two

have tried to combine. The end of this and the whole of the

verses are repeated again in this book and in the 5th and 6th.

en. haer. the metaphor is of course from a stone pillar fixed in
the ground as a boundary between two properties: II 1087 vitae depectus terminus alte; Am. iv 614 hic terminus haeret: not unlike are Attius 481 Veter fatorum terminus sic inuherat, and Hor. carm. sacc. 26 stabiliquus rerum Terminus. 78 pedibus subjici: Virg. georg. ii 490 Felix qui potuit rerum cognoscere causas Atque metus omnis et inexorabile fatum Subiecit pedibus strepitumque Acherontis avari evidently alludes to this and some other passages, III 37 Et metus ille foras praeccep Acherontis agendum, 1072 Naturam primum studet cognoscere rerum, and v 1185 quibus id fieret cognoscere causis. Many even suppose the Felix qui is Luc. himself: perhaps Virgil alludes to some ideal philosopher, such as Eurip. fragm. inc. 101 Dind. paints Ολβαος δοτις της ἱστορίας Εὑρικ μάθητων κ.τ.λ. Lucretius and the magni docta dicta Syronis would have prompted Virgil to think rather of Epicurus than of Luc. himself; and Virgil’s words point more to a philosophical teacher than a poet.

80—101: think it not sinful thus to spurn religion: nay rather it is religion who is the mother of unholy deeds; such as the sacrifice of Iphigenia by her own father. 80 Illud in his rebus, a prosaic, but very favourite phrase of Luc. to denote some special point in the general question. 82 indugredi; also induspedire and indusperator are often used by him; indeptus and iacere indu for iicare once each; as well as indu manus and endo mari: in imitation I presume of Ennius: in the remains of the latter indu governs the abl. endo the acc. The forms appear to be epic, not occurring in the fragments of Ennius’ or other tragedies: induadire is the sole vestige of it in Plautus: see Ritschl trim. p. cxxiii. quod contra: quod is used absolutely, as 623 Quod quoniam ratio reclamavit, where see note: comp. Cic. de fin. v 76 Quod item fratri puto; where Madvig compares de senectute 85 Quod contra decuit ab illo meum, and two other passages already quoted by Lamb. and Faber. illa emphatic in a bad sense, as iv 181 and 910 ille grumum clamor: II 362 Fluminaque illa in a good sense. 84 quo pacto, as 912. 86 prima vir. a harsh expression, like Ov. am. 1 9 37 Summa duceum Afrides, inclosed in brackets by Luc. Mueller: Statius perhaps imitates Lucr. in silv. iii 3 197 tibi cuncta tuorum Parebunt, and v 1 79 qui cuncta suorum Novit, and is even harsher. τὰ παρὰ followed by a masc. gen. is common enough in Greek. 87 infusa a flock of wool knotted regularly along a vitta or riband, fastened by this riband round the head and hanging down pari parte over each side of the head: worn by priests and victims, as often seen on works of art: comp. Rich’s companion s.v.; also georg. iii 487, and Ov. ex Ponto iii 2 74 Ambiat ut fulvas infusa longa comas, Dumque parat sacrum, dum velat tempora vitta, of Iphigenia about to sacrifice Orestes and Pylades: she wears in Lucr. the infusa of a victim instead of the vittae of a bride, which would have better become the virgineos compus. The constr. of circ. comp. is like
38: see n. there. *comptus*, that is *compta coma*, used by Afranius also according to Festus. 88 the constr. is *Et utr. mal., pari parte: pari parte* being almost an adv. in the sense of *pariter: v. 674* *Et pariter vollem mulis demittere barbarum*: Lucr. never cares to avoid such ambiguities. 92 *genibus summ.* lit. *let down by her knees*: comp. Ov. *met. iv* 340 *flexumque genu submitit: and vii 191 in dura summisso poplite terras*: Valer. Max. vi 84 *ut se tremibus suis Pindari genibus summiteret*, the constr. is quite different; though it is just possible that *genibus* in Lucr. may be the knees of others. 92 *petebat* more graphic than the perf. 93 *in tali tem.: Lucr.* is fond of this use of *in*: 26 *tempore in omni, 98 tempore in ipso, 234 in eo spatio*: and so throughout: it is not uncommon in older and later writers, even Cicero. 94 *Lamb. compares Eurip. Iph. A. 1222 πρότης στε ἐκάλεσα πατέρα καὶ συ παῖδι ἵματι, which Lucr. imitates, and not, as Blomfield thinks, Aesch. Agam. 214 (220). 95 *tremibus A B*: see Lach.: and so mss. of Virg. Aen. x 522, and Α of Kempf Valer. Max. vi 8 4.

95—100 a highly elaborated passage: in the first part a studied ambiguity in the terms which are common to marriage and sacrifice; in the last a studied contrast between the youth and innocence of the victim and her cruel fate. *sublata* like λαφεῖν ἄφρον in Aesch. Agam. 220; alluding at the same time to the ceremony of taking the bride by violence from the arms of her mother. *virum* the general term to indicate at once the *ministrari* and the *viri* who executed this formal rape. *tremib.* expressing at once the trembling of the victim, and the fluttering anxiety of the bride. *deducta*, said of the victim, is also the proper term for escorting the bride to her husband, *mihi deductae saxo omne praetulit*. In a very old elegiac epitaph found at Beneventum, forming 1220 of the new corpus inscr. Lat. and 1623 of Mommsen’s inscr. Neapol., a deceased wife says *Nunc data sum Diti longum manusura per accum, Deducta et fatali igne et aqua Stygia. 96 soli. more sacr. the sacrifice of the sheep etc. in the most solemn form of marriage. 97 *claro hym.* of which we have so brilliant a specimen in Catull. lxxi. *comitari* pass. also in Ov. and Pliny; see Forc. 98 *99* the position of the words is very artificial: *inceste*, denoting the pollution of blood, is separated from *consideret* in order to contrast better with *casta* and *sub. tem.* when all occasion in pollution should be far away: *maesta* disjoined from *hostia* and put between *macatu* and *parentis* gains great additional force: then *nsecte mac. par.;* the father who should give away the bride, is he who murders her; then too the place in the verse of *hostia* and *maesta* seems intended to be parallel with that of *Exitus* and *felix faustusque* in the fol.: *casta inceste see n. to iv 1054 innumero numero. 99 *macatu* seems a *ἀναξ λεγόμενον*. 100 *Exitus* the setting sail from Aulis: comp. iv 398. 101 *Tantum...malorum* is found in the Ciris 455, cited b
Wak. as well as in v 227 Cui tantum cet. What did Lucr. think of the fate of his own countrymen the Decii? In the above passage I find no trace of imitation of the Agamemnon, unless the very doubtful one of λαβεῖν ἄφρον in 95; but clear indications here as elsewhere that Lucr. had carefully studied Euripides: 94 we saw is almost a translation of a line of Iph. Aul. Again with 98 99 comp. 1178 f. of that play, ἀπελεύθ᾽ οὐ, ὃ τέκνον, ὃ φυτεύσας πατήρ Αὔγους κτανόν, οὐκ ἄλλος οὐ ἄλλη χερί, and 1315 ὃ δυναίλαν ἐγώ...φοινοῦμαι διελλυμαι Σφαγάσιν ἀνοικός ἀνοικόν πατρός: and with 101 comp. 1334 μεγάλα πάθεα κ.τ.λ. where Helen takes the place of religion. Again one of the most striking things in this description is the allusion to the rites of marriage; now just after the passage last quoted Achilles, to whom Iphigenia was betrothed, enters on the scene and offers to rescue his bride from death.

102—135 'you will yourself at times fall away from me, frightened by vain tales of eternal punishment, which men adopt from ignorance of the soul; about the nature of which there are many false theories: one is that of transmigration adopted by poet Ennius; his hell being peopled only by phantoms of the living. I must therefore in addition to what I have already promised explain the true nature of the soul, as well as of those idols which frighten us in sickness or sleep'. Tutem or tutinet a rare word, found also iv 915 and in Ter. heaut. the double suffix is curious; but Lucr. uses also tute ipse. vatum the oldest name for poets, as we are told by Varro and Enn. ann. 222, afterwards, as is well shewn by Luc. Mueller de re metr. p. 65 f. fell into complete contempt and was discarded for poeta: this latter name is given to themselves by Naevius Ennius Pacuvius; to Homer by Ennius, and is used in a good sense by Cicero Lucr. and Catullus. By Virgil and succeeding writers vates was again brought into honour and was used for an inspired bard, something higher than poeta, as Virg. ecl. ix 34: the same again brought into fashion the antiquated and despised comenae or casmenae, even confounding them with their rivals and conquerors the muses. With Lucr. here and 109 it is a term of contempt to denote apparently singers of old prophecies and denouncers of coming ills, like the Marcus of the 2nd Punic war cited by Livy and Macrobius: comp. Horace's annua volumina vatum: the epicurean Velleius in Cic. de nat. deor. 1 55 contemptuously joins haruspices augures harioli vates coniactores. 103 terriloquis: lexicons give no other instance of the use of this word: Virg. Aen. v 524 has territici cecinerunt carmina vates. The poet's mistrust of Memmius here and in 332 is curious and would seem to confirm what has been said of the small respect which the latter shewed to Epicurus and epicureans. 104 finges somnia: Virg. ecl. viii 108 ipsis sibi somnia fingunt. 105 vertere = evertere in Virg. Aen. i 20 ii 652 x 88; also in Horace Ovid and perhaps
Cicero, as shown by Forc. 106 turbare: Wak. compares Aen. xi 400 omnia magno Ne cessa turbare metu. 107 certam finem. finis is always fem. in Lcr.; the mss. ii 1116 have extremum finem which Lach. rightly alters. 109 Relig. often used by Lcr. in the plur. for religious fears or scruples: he twice has religionum nodis exsolvere, shewing that he felt religio to be connected with religare, as does Cic. de domo 105 nisi etiam multiebris religionibus te implicuisse, though elsewhere he wrongly derives it from relegere. 110 restandi common enough in the poets for residendi: see Forc. 111 Lach. here and v 303 adds est omitted in mss. because, he says, it cannot be omitted after the gerund, unless an infinit. esse or a compound of esse follow. I have followed him in both places, but with hesitation, as Serv. to Aen. xi 230 quotes our verse without est. Lamb. cites 5 other instances from Lcr. of this gerundial constr.: add v 44 pericula tumet ingratis insinuandum, and comp. Serv. i. l. where pacem petendum is read on his authority and that of other grammarians against the best mss.

113 two theories of the origin of the soul; the true one that it is born with the body, the false that it enters the body at the body's birth: 114—116 three theories of the soul after death, first the true one that when severed from the body, it dies with it; secondly the false one that it enters Orcus; thirdly the equally false one that it migrates into some other living creature: Ennius believed in the Pythagorean transmigration of souls, and therefore in the 2nd and false theory of the soul's origin and the 3rd and false one of its migration after death; ann. 10 Ova paria solet genu' pinnis condecoratum, Non animam; et post inde venit divinitu' pullis Ipse anima. 115 lacunas may mean pools of water, as v 794, vi 552; or merely hollows, chasms, as apparently vi 538, and Cic. Arat. 427 Insula discessit disiectaque saeva revellens Percutit et cæcas iustravit luc lacunas. 116 pecudes alias seems clearly a Grecism, like Herod. i 216 θύωνι μι και ἄλλα πρόβατα ἄμα αὐτοί, and Empedocles 141 Karsten ἀνθρωποί τε και ἄλλων άθλως θηρών. Aen. vi 411 alias animas...De turbat...simul accipit Aenean. insinuat a very favourite word of Lcr. with many constructions: either active as here with two accus. one transit. the other governed by the in (comp. haec animum advertere); or with one accus.; or neut. with an accus. gov. of the is, or neut. with per: oft. too passive; once, iv 1030, followed by an accus.; elsewhere by a dat as 113, or a prep. per or in. 117 qui primus etc. that is, who first brought to Latium the muses of Helicon and introduced Greek metres and Greek principles of art: comp. ann. 221 scripsere alii rem Vorsibu' quos olim Faunaei vatesque canebant; Cum neque musarum scopulos quiesquam superaratur Nec dicti studiosus erat: the mus. scop. being the rocks of Helicon. To this Porcius Licin. refers ap. Gell. xvii 21 45 Poenico bello secundo musa pinnato gradu
Intuít se bellicosam in Romuli gentem feram. 119 gentis It. hom. seems simply to mean those races of men which are Italian, not unlike iv 733 Cereberasque canum f¯acies; but see n. to 474; and comp. 10 species verum dies. clueret a favourite archaism of Lucr. = sometimes audie, sometimes simply sum. Ennius ann. 4, if the reading of Vahlen is right, speaks even more proudly, Latos per populos terrasque poemata nostra Clara cluebunt: but this reading is more than doubtful. 120 foll.; but though he holds this opinion, he yet moreover believes in Acheron, teaching however that only bloodless idols of the dead dwell there; one of which appeared to him in the shape of Homer. 120 Etsi pract. tam. is somewhat prosaic. Achér. templum occurs also iii 25, and is found in Emm. trag. 107 Achéreus templum alta Or. Lucr. is very fond of the expression caedi templum with various epithets; he has also caelestia and mundi templum: it is not uncommon in Ennius and others: the phrase seems evidently adopted from the augural division of the heaven into templum: hence it conveyed a stately solemn notion; and is applied to Acheron; Plautus miles 413 has in locis Neptuniis templique turbulentis: v 103 humanum in pectus templaque mentis; v 624 linguai templam, where see note.

122 body and soul do not hold together and reach this Acheron, but only pale idols. permaneunt seems especially said of the soul or body continuing after death, like διαμένων: comp. Sext. Emp. adv. math. ix 72 καὶ καθ αὐτὸς ἐκ διαμένονιν [αὶ ψυχαὶ], καὶ οὐχ ὡς ἔλεγεν ὁ Ἐπίκουρος κ.π.λ. and 74 εἰ ὦν διαμένονιν αἱ ψυχαὶ. Cic. Tusc. disp. i 108 cera circumlito condunt ut quam maxime permaneant diuturna corpora: of the soul more than once, as ib. 36 permanere animos arbitramur consensus nationum omnium; quia in sede maneant cet.: below he quotes a passage from an old tragedian, probably Ennius, to which possibly Lucr. may here refer, Unde animae exsiliatur obscura umbra, aperto ex ostio Altas Achéreus, falsa sanguine, mortuorum imagines, as it is read in Baiter and Halm’s ed. It may be said that with Ennius the soul did not dissolve: that is so; but it went into another body and entirely changed its condition; and Ennius no doubt thought of the dissolution of the old body and soul as complete. With Quo perman. i. e. usque ad Acher. templam, Lach. compares several passages: Ovid ars ii 120 Solus ad extremos permanet ille rogos is perhaps the most in point. 123 Virg. has at least four imitations of this v.: georg. i 477 repeats the very words. 124 Ennius ann. 6 Vixus Homerus adesse poeta is a fragm. of this vision: Cicero more than once infers from these words that it was a dream, not a real vision. 125 the tears were doubtless in regret for life: Aem. ii 271 Hector seems to weep for his own wounds and the fall of Troy. 126 expander = v 54 rerum naturam pandere: it is a rare word. 127 alludes of course to 54, where I have spoken.
of this passage. 130 tum cum primis cet. that we may know the real 

ture of the soul; unde, out of what elements, viz. bodily; and so not 

be misled like Ennius and others, or dread eternal punishment. tum 

cum: tunc cum A B; also in 710, vi 250 both have tunc before a con- 

sonant, but nowhere else. Lach. therefore, as Flor. 31 Camb. before 

him, properly reads tum after the usage of older writers: see also Wagner 

quest. Virg. xxv 5: it speaks well for our mss. that they err so rarely: 

tunc before a consonant must have become common in the silver age. 

132 Et quae res etc. as explained in the 4th book: res is the imagines or 

simulacra, 'images or idols', ειδωλα, which are shed from all things, not 

the bloodless phantoms, which Ennius feigns to issue out of Acheron ; 

and which terrify us when sick or asleep. The constr. of this verse 

misunderstood by Creech is shewn by iv 33, which is the best comment on 

it. Atque cadem (simulacra) nobis vigilantibus obvia mentes Terrificant 

etque in somnis, cum saepè figuræ Contuimur miris simulacraque lucem 

sorceratæm; it thus appears that vigilantibus and morb. adj. are here in 

opposition. The emphatic repetition of these horrid visions seen in 
sickness might seem to confirm what is related of the poet being subject 

to fits of delirium, or disordering sickness of some sort. 133 som. sep.: 

v 975 somnoque sepultus; and used by Ennius before and Virgil after 

him. 135 repeated iv 734, but there quorum begins the verse. Virg. 

Aen. x 641 has morte obita and v 31 tellus...gremio complectitur osum: 

Cicero also uses morte obita. As he treats of the soul and these images 
it such elaborate length in iii and iv, it might seem that the motives he 

here assigns are too narrow; but the fact is that like a true disciple of 

Empiricus he wishes to persuade his reader or himself that he discusses 

these questions not for their scientific interest, but to free man from 

rain fears of the gods and death, and to produce that tranquillity of 

mind, without which happiness is not possible: he reiterates the same 

unt below, 146—158.

136—145: 'the task is difficult; but love of you and your worth 
courages me to labour to make these questions clear'. 136 Ne me animi 

nullit is found also 922 and v 97; Ter. sem. 274 ut falsus animi est: 

his use of animi is common after many verbs and adjectives: pendere 

animi is in Cicero; Plautus trin. 454 has Satin tu es sanus mentis aut 

animi tui, shewing the idiom is not confined to animi. Madvig emend. 

Liv. p. 136 says 'neque Cicero neque Livius neque quiquam post comicos 

et Lucrum (apud quem est animi nullit) genitivum illum adinexit nisi 

is verbis, quae dubitationem et sollicitudinem significant'. 138 

Multa...agendum the same constr. as 111 poenas tim. 139 on this 

and similar passages see what has been said above p. 100. 141 ani- 

matione, with reference probably to the great importance Epicius attached 
to the cultivation of suitable friendships. Observe that Luc. speaks only

146—158: this terror and darkness of mind must be dispelled by the knowledge of nature; whose first principle is *nothing can be produced from nothing by divine power*; from this truth all the rest will follow. 146 147 148: these verses are repeated in the 2nd 3rd and 6th books, and form in fact the keystone of epieicuranus physics: the knowledge of nature is desirable not for itself, but in order to overthrow ignorance and superstition: Epic. says himself in his 10th *κυρία ὄντα* ap. Diog. Laert. x 142 εἰ *μνήμης ἢ* αἱ *περὶ τῶν μετευκόον νυσσίας* γνάχαλον καὶ *αἱ περὶ χαλάκου μὴνοτε πρὸς ἡμᾶς ἔστιν*...οὐκ ἃν προσεδιήθη αὐτὸ Φιλοσοφίας: Cic. de fin. i 64 the epicurean Torquatus says *Sic e. physicis et fortitudo sumitur contra mortis timorem et constantia contra metum religiosis et sedatio animi omnium rerum occultarum ignoratione sublatas*. 147 though connected by the disjunctive *neque, luc. tela* are the *radii solis*. 148 *species* the outward form and aspect = 950 *Naturam rerum quia constet compta figura*. *ratio* is the inner law and principle after which nature develops itself. 149 *cuius i.e. naturae*: it is monosyll. also in Lucilius, as is *eius* in Cic. *Arat. fragm. xiv*: *Atque eius ipse manet. exordia sumet*: v 331 *neque pridem exordia cepit*. Cicero has *exordium ducat*: the metaphor is doubtless from beginning a web: see *Frac. s.v. ordior* and *exordior*. 150 so Diog. Laert. ix 44 of Democritus, *μηνίν ἐκ τοῦ μὴ ἀντίς γίνεσθαι*. Aristotle again and again declares this to be common to all physiologists. Lucer. adds to the definition *divinitus* and just below *divino numine*, because this is the fruitful source of religious fears. *nilo*: *nil* is always a monosyll. in Lucer. *nilum* and *nilo* are always dissyll. as is proved by this, that in most cases they must be, in all cases they may be of this quantity; and in no case must be dissyll. and trisyll. respectively. After the usual fashion of ms. A and B with hardly an exception write *nihil, nihilum, nihilo*: see Lachmann's precise note, who shews that Virgil in reality uses *nihil* only twice as a dissyll. 151 *continet* perhaps the metaph. is from a master keeping in his pupils. 153 *Quor. operum*: see n. to 15. 156 (157) *quod sequimur* Bentil. explains by τοῦ ἐγραφευμον, τοῦ ἀποροφευμον, as vi 808 *ubi argenti venas aurique sequuntur*: it has much the same force v 529 *plurisque sequor disponere causas*. 157 158 (158 155) et—et— explain *quod sequimur*: "ese two verses therefore merely state in other words *Nullam rem s*
BOOK I

133

igitur divinitus. 158 (155) quaque is neut.; comp. 57. opera sine
n is said perhaps with reference to Attius 159 Nam non facile sine
n opera humana propria sunt bona.

159—214: * if things could come from nothing, any animal might
orn any where, any fruit grow on any tree. But that every
grows from a definite seed is proved in many ways: flowers corns
ome at stated seasons; again animals and plants require time to
up; the products of the earth want rain at stated times, animals
men are of a definite size, and never grow to a gigantic bulk:
the fruits of the earth require cultivation, and do not improve
taneously'. From the nature of the case this is rather a full state-
of what he means by nothing coming from nothing than a proof:
theory of fixed unchangeable seeds of things or atoms he subsequently
smates with mastery clearness and power: some of his arguments
Newton seems not to have disdained to borrow. 159 almost a
l. of what Epic. himself says in his letter to Herod. Diog. Enl. x
quoted by Lamb. and others, οὐδέν γίνεται ἐκ τοῦ μη /nav τῶν γὰρ
ωτῶν ἡμεῖς ἀνάθληται γα νομονομον. 161 more: Forec.
several instances of this abl. from Ovid and others; add to his ex-
ces Ovid ars am. iii 94, Ibis 196 (200): Ovid seems licentious in this
: he has caeleste bimini or other such ablatives. primum fol-
d by no deinde or other particle: vi 1068 Saxa vides primum cet.
form of expression is common enough in Cicero and others: Ter.
r. 211 primum iam de amore hoc comperit: Me infensus servat cet.
. georg. iii 384 primum aspera silva cet. 162 is squamigerum
sing. or gen. plur.? for the former you have mortale, humanum
and the like; but Lucr. also says hominem genus, etc. and else-
he uses the word only as a subst., squamigerum pecudes occurring.
Lamb. marks it as a gen.: v 1156 divom genus humanumque
how indifferently he used both constructions. iii 73 the gen. con-
ineum seems a harsher contraction than squamigerum; or iv 586
agricolium, or Aeneas: see also n. to v 727 Chaldaenum.
163
c. al. pec. may be looked upon as one clause in appos. with gen. om.
166 Virg. georg. ii 109 Nee vero terrae ferre omnes omnia pos-
: the expression is prob. almost proverbial, like non omnia possimus
167 Quippe is here joined with 168 Qui: ubi—eique being
a separate clause: so 243 Quippe belons to quorum: ubi—corpore
a separate clause; but 182 Quippe ubi are of course connected.
corp. see n. to 58. 169 At nunc, very common in Lucr. when he
ssing from what is not to what is true; also 221 quod nunc,
Nunc igitur; 110 and vi 570 Nunc, alone. 170 171 for constr.
o. to 15. inde ubi=ex eo, in quo. 171 materies and corpora
a are of course synon.; see n. to 58 foll. 172 common as quare
is in Lucr., this is the only instance of *hac re = hanc ob rem*: Cic. epist. ad fam. xiii 46 *ea re*. 173 *secrēta* means of course distinct and peculiar to each.

174 Cic. Tusc. disp. v 37 says *neque est ullam quod non ita vīget... ut aut flores aut fruges fundat aut bacas*: the flores aut fruges fundat answers precisely to *rosam—frumenta—fundī*; but then for *vītes* you would expect *vīsus* to complete the parallel; so that *vītes fundī* seems to be said with a change of meaning and to =fāundere se, i.e. fetus: comp. 351 *Crescant arnēta et fetus in tempore fundant*. 178 *tempestātes* from the context implies the due seasons, as Lamb. rightly interprets; for *adsunt* can hardly mean, as Wak. explains it, ‘are propitious’: a god *adest* stands by and by that very act is propitious; and the same of *præcess*; but that does not apply to *tempestātes*. 181 *at. el. par. an.* Virg. was prob. thinking of this expression and rhythm when he said *georg. iii 149 atque alienis mensibus aëtas.* 183 *concilio* is one of his regular technical words for the uniting of the atoms to form a *res*: the verb is used in the same way. For the double abl. comp. Madv. Lat. gram. 278 *a*: he quotes one clause of Cic. Brut. 315 with 3 abl. *meo iudicio tota Asia illis temporibus desistissimus*: the words there, as here, admitting no ambiguity: 1021, repeated v 419, has also three, *neque concilio primordia verum Ordine se suo quaeque sagaci mente locunt*: comp. v 218 *Ponderibus propriis incerto tempore ferme Incertisque loci spatiiis decellere*: v 296 *multa caligine taedae Consimili proportant ratione ordine ministro Suppedulare*. 184 *porro* a very favourite word of Lucr., with all the senses primary and secondary of our ‘further’. 185 *ad after or upon*: vi 316 *ad ictum*: Cic. Verr. iv 32 *quo solitus esset ut ad hospitium advenerit*: Sen., de benef. iv 6 6 *nunc ad surgentem iam aetatem...pubertas*. 186 *infinitībī parvis*: comp. Cic. orator 161 *quod iam subrustiunciam videtur, olim autem politius, eorum valorum, quorum eaedem erant postremae, duae litterae quae sunt in optumum, postremam litteram detræhebant, nisi vocātis inequebatur*: ita non erat ea offensio in versibus quam nunc fugiunt poetae novi, ita enim loquebamus qui est omnibus princeps non omnibus princeps et vita illa digna* locoque non dignus. This suppression of *s* is common in Lucr. and is not avoided by Cicero himself in his verses: in all the other poets Ennius Lucilius etc. it is of course very frequent. Prob. Cic. includes Catullus among the *poetae novi*; though he has one instance of the licence in the last v. of his poems, *tu dabi* *supplicium*: our ms. with one doubtful exception always write the *s*: Lamb. first suppressed it: it is not at all certain that the ancients did not write it; and perhaps Cicero means *loquebamus* to contrast with *scribebamus*. Lucretius’ frequent employment of this archaism, after it had been generally dropt, may be one of the reasons which made Cicero deny him *era*, if he indeed did deny it;
BOOK I

187 probably he meant the rhythm to be an echo of the sense. arbusa: as arbores cannot come into the verse, Lucr. always uses for it arbusa in the nom. and acc.: but as arboribus is suitable enough and often used, in the only instance of arbusitis v 1378 the word has apparently its ordinary meaning of plantations of trees. 188 quando in the sense of quoniam or quandoquidem and always governing an indic. is common in Lucr. and the older writers: Madv. de fin. p. 649 allows it also in Cicero: it occurs below in 206. 191 grandescere used twice again by Lucr. and by Cic. Arat. prognost. fragm. 5.

192 Huc accedit uti, a prosaic but very common phrase in Lucr.: also s. ac. item quod. 197 he several times repeats this comparison of the elements of words with the elements of things, led to it doubtless by the common name. It is a favourite and natural artifice of his to give colour to his arguments on abstruse matters by illustrations from things visible or intelligible to all: to this we shall often have occasion to draw attention. 200 per vada: the deep sea being but a ford to them. 202 perhaps one of the 3 cases where saecula in Lucr. has its ordinary sense; the other two being III 948 and 1090: see n. to 20 saecula: so that vit. saecula here means the number of years over which a life, probably a human life, extends: comp. Virgil’s imitation in georg. ii 295 Multi virum volvens durando saecula vincit; and Aen. xi 160 vivendo vici mea fata: in all these cases the alliteration has influenced the phrase. 207 Aeris...auras and aeriae aurae are very favourite pleonasms for aer in Lucr. teneras: ii 146 Aera per tenerum: the air has the same epithet in Ennius Virgil and Ovid: it implies what is soft yielding elastic: comp. Ov. trist. iii 8 7 tenera nostris cedente volatibus aura and Cic. de or. iii 176 nihil est enim tam tenerum neque tam flexible neque quod tam facile sequatur quocumque duces, quam oratio, where it has the same force; as also orator 52: de nat. deor. ii 65 he translates by aestera, Qui tenero terram circumiectu amplectitur the αἰθήρα, καὶ γῆν πύρξ ἥχον ὅραις ἐν ἀγάλαις of Euripides. 209 manibus is of course the abl. instr. by manual labour,=II 1165 manuum labores. mel. red. fet. comp. Cic. de orat. ii 131 quo meliores fetus possit et grandiores edere (ager): reddere is regularly used in this sense. fetus with one exception always in Lucr. means the produce of the earth or rees. 210 videlicet has here the construction of videre licet: so II l 69 Scilicet esse globosa: Forc. will give other instances from other authors s. vv.: on the other hand Lucr. ii 809 Scire licet...putandum est, gives scire licet the constr. of scilicet. 211 212 repeated with slight change v 210 211. cimus only occurs in these two places, ciera being the com. form: iii 303 percit; vi 410 concit. 213 214 if there were no first-beginnings, things might be much worse or much better quite independently of our control.
215—294: nothing can be reduced to nothing: things dissolve only into their first-beginnings: if this were not so, a thing might pass away in a moment without any force: again how could all things, animate and inanimate, be replenished? if nothing were imperishable, infinite time past must have reduced all things to nothing: a mere touch would destroy all things alike: rains pass away; but the earth which receives them sends forth her produce; and from it all animals are nourished: nothing therefore is utterly destroyed.

216 Epic. after what is quoted to 159, continues καὶ ε ἔθειρε δὲ τὸ ἀφανίζομενον εἰς τὸ μή ὅπως ἀντὶ ἀνάλωσιν τὰ πρᾶγματα, οὐκ ἄρτι τὸν εἰς ἀ πιντερ. dissolvat: as in 3 places, ἦν 706 ν 446, this word must be of 4 syllables from the necessity of the metre, Lucr. never ending a verse with 3 sponees, I have followed Lach. in always so regarding it in those places also where it might be a trisyll. as here for instance; though it is of course a doubtful point. interretat and 226 peremit: A and B, as all good ms. of all good authors, invariably thus spell these words.

217 Nam, 219 enim: Lucr. does not at all avoid thus using nam, enim; nam, nam; enim, enim, and the like in consecutive sentences, as the Greeks use yap: occasionally we find them in three successive clauses: Π 749 enim, 751 enim, 753 Nam; Π 754 enim, 756 enim, 757 enim; Υ 7 Nam, 13 enim, 14 Namque. 221 Quod nunc: see n. to 169 and also to 623. aet. const. sem.: Madv. Cic. de fin. p. 517 says that Cic. never has the simple abl. after consto but always ex: in Lucr. the former is very frequent; more so than the latter: he also employs both constructions with consisto.

222 Donec vis obiit—exactly 246 dum. Vis obiet: donec and donique (the words are not found in Cicero) always, unless I am mistaken, in Lucr. take a past indic. with the exception of 4 997 Donec ... redeant; and this is the usual constr. at least in the older writers. 224 visi here has the force of esse, which φαίνεσθαι so often has in Greek: 262 it has its usual sense of to seem, and 270 it is a simple passive of video: Lucr. uses homonymes in this way again and again without its appearing to strike him that there can be any ambiguity: we find for instance in the same or in contiguous vas. corpora in its ordinary sense and in that of atoms; as Π 714 multaque caecis Corporibus fugiunt e corpore: res and ratio are likewise found with quite different meanings.

227 lumina vitae occurs again more than once; it is also used by Virgil. 228 Rudiment always has this quantity in Lucr. and generally this spelling in A B: the same is true of recedere which occurs thrice, redudcere occurring four times; the perf. repuli repperi rebuti are of course necessarily long.

230 ingenuei is almost sui: comp. vi 613 Addo suos fontis of the sea: Plaut. miles 632 unites sua sibi ingenues indoles, i.e. nativa. externa is the opposite of this, 'which come from without', adventicia: comp. Cic. de nat. deor. Π 26 Nec enim ille externius et ad-
certius habendus est tepor, sed ex intimis maris partibus agitaciones excitat
It would agree better with what precedes and follows, as well as with ingenui and externa, and 590 Unde mare immensus... fontes... renoent, if marei could be read: 'are supplied to the sea'. Creech indeed, and even Bentl. and Bern. take the acc. mare in this sense: but surely Lucr. and every good writer admit an acc after supp. only of the thing which is given; never of the thing to which it is given. It would be a smaller departure from the mss. to read marei ingenui and longo; and 741 equi atque makes the elision possible: the position of longo would then be emphatic, 'throughout its whole extent'. 231 aeth. sid. pas.: comp. v 524, which mentions this as one of several possible cases; though it seems rather stochial than epicurean: comp. too Virg. Aen. 3 508 polus dum sidera pasce.

233 consumpe: sumpe seems to occur in Naevius triphallus, fragm. comic. 97: Lucr. iii 650 has abstraxe, v 1159 proraxez; Virgil traxe, Horace surrexe, Catullus promisse; many others, dixi and the like, are found in Plautus: cognosse remossae cresce in Lucr. are simpler contractions like naso: i 987 confluere: comp. viciet extinxem in Virgil, crepscens in Horace; the abundance of such forms in Plautus and the general use of fuso aequis shew that they belonged to the language of common life. dixi is found even in Cicero: see Madv. de fin. p. 153. diesse, a poetical tautology: see n. to 557: the argument too of this v. is there more fully enforced. 235 haec rerum summa i.e. the whole mundus: after his wont he has just enumerated what goes on in the three portions, earth sea heaven: on rerum summa see n. to 1008. 240 indupe
dita of course agrees with materies: comp. 244. Lamb. here errs as well as Wak. 241 Madv. Cic. de fin. p. 285 says that satis est caus is leit=letum satis efficere, and that the gen. leti makes a difference: in the passage of Cicero he and Baiter in his new ed. read satis est tibi in praesidi praeasidium. Yet in several passages sat is seems to have the force of an adjective: auctor ad Heren. at beg. vix satis otium studio appetitare possumus, where Madvig would read otii; ad Att. xii 50 vi consilium quadam de re haberem, where Lamb. reads consilii. He also refers to Ovid met. iii 149 Fortunamque dies habuit satis ext Virg. Aen. xi 356 sat funera fusi Vidianus. Comp. also Aen. vii 40 Se satis ambobus...venire. 245 constant = sunt, as so often in Luc. 249 corp. mat. another term for his first-beginnings. 250 permane: the rains perish as rains; yet 262 haud penitus perent; but appear in other shapes. Comp. Virg. georg. ii 325 Tum pater omnibus...ficundis imbribus aether Coniugis in premun lactae descendit et Magnus olit magni commixtus corpore fetus: see notes to parallel v 991 foll. and v 318 foll. From the Vedas to the perversigillum de poetas et philosophi love to celebrate this union of ether a
earth, ether as the father descending in showers into the lap of mother earth. The notion naturally had birth in warm climates, such as India, where the excessive heat at stated periods seemed to bring the ether in abundant rains which at once quickened all things: hence the Agni of the Rig-Veda cooperating with the mighty parents heaven and earth to shed abundant showers. This notion too has induced Lucr. here and elsewhere, where he speaks of aetheriae nubes and the like, to forget or suppress for a moment his calm cloudless unsullied ether, and confound it with this upper generator of heat and rain: the semper innubilus aether of iii seems in vi omnis in imbrem vertit.

252 nitidae fruges occurs five times: it seems to imply crops well-kept and so flourishing and good-looking: Cíc. Verr. iii 47 says Quos ego campos antea collocies nitidissimos viridissimos vidissem, hos ita vastatos nunc ac desertos videbam, ut; Virg. georg. i 153 interque nitentia cultura. fruges in Lucr. signifies grain-crops alone or includes only leguminous products in contradistinction to fruits of trees etc. 253 Wakefield well observes that Virg. ecl. x 54 Arboribus: crescent illae, crescit amor, imitates the language and rhythm of this verse, while the sense is quite different. Comp. also with ii 2, georg. i 158 magnum alterius frustra spectabis acervum; with ii 32 and v 1395, georg. ii 310 Praesertim si tempestas; with ii 408 et mala tactu, georg. iii 416 aut mala tactu; with iii 232 Tenus enim quaedam...aura and the various uses of perlabitur in Lucr., Aen. vii 646 Ad nos vix tenuis famae perlabitur aura; with iv 1065, georg. i 114 Consectum umorem; vi 458 with geor. iii 478 coorta est Tempestas; in each case the words are the same, the meaning is altogether dissimilar. Comp. also Aen. xii 906 vacuam per inane said of the air; though Lucr. once, ii 116, uses per inane himself in the same way. Such instances shew how strongly this poem must have impressed itself on Virgil’s mind. 256 canere = cantu resonare. Forc. and his followers cite but one instance at all similar, from the Aetna 295: comp. however Virg. georg. ii 328 resonant avibus virgulta canoris. 257 pingui used as a subst. by Virg. geor. iii 124 denso pingui; as well as catal. vii 4 Scholasticorum natio madens pingui: it often occurs in Pliny nat. hist. 258 Corp. dep.: Bentl. says ‘seil. cum parturient’: can he mean that corpora are the young of the cattle; as he reads in 257 fetae? of course Lucr. means merely what Virg. Aen. vii 108 does, Corpora sub ramis deponunt, or Hor. od. ii 7 18 fessum militia lotus Depon. can lac. um.: the two epithets are quite regular, as lac. um. = simply lac or lactis umor, and condens is an epith. ornans, as in γιλα λεκάνω: comp. i 945 and iv 20 suaviloquenti Carmine Pierio...Et quasi musaeo dulci...melis; v 1194 O genus infelix humanum; vi 387 fulgentia coelestia templo; and see Wagner to Aen. vii 24, where among other instances from Virgil he cites toris genialibus altis, corpus exangue
Hectoreum, sinesque crepantis Carbaseou: Lucr. is certainly not harsher than Virgil: comp. too π 342 nauseae nautes Squanigerum pecudes; and see n. to v 13 divina antiqua reperta, where the instances are somewhat different. Lucr. is fond of this periphrastic use of umor: he has umor aquae, aquae, aquarum, sudoris, some of them repeatedly. 260 Artilbus: this form is retained by our mss. in four other places: once only, v 1077, we find artibus: this is one out of many instances of their value in points of spelling: doubtless the was retained longer in this than in other words, to distinguish it from the dat. and abl. of ars. 261 percula: see n. to 13. 262 videntur (perire). 263 alid Lucr. uses not unfrequently; ali the dat. sing. more than once, but alis never. 263 Lucr. is fond of this doctrine that the death of one thing is the birth of another and that the uniformity of nature is thereby maintained. We shall have to say more at π 70 of this theory as applied to the universe of things: as here applied to this world of ours it is hardly perhaps consistent with what is said 556, that the process of destruction is much quicker than that of construction. Elsewhere too he argues at great length and with much earnestness that this world is of quite recent formation, and again that it not only can but must and will be destroyed in a moment of time. What becomes then of this unvarying equality, at least thus unconditionally applied, nec ullam Rem gigni cet? Lucr. doubtless had running in his thoughts the old dogma of the physici, more than once asserted by Aristotle, as metaph. π 2 p. 994 b 5 ἡ θε-τέρων ϑεότηθα ϑεάτω τοί γένεσιν.

265—268: doubt not what I say of first-beginnings, because they are not seen: many things in being you know by their effects, yet cannot see: winds work mischief in sky, on earth and sea; yet are not seen: they act by pressure just like rivers which are seen: smells heat cold sounds are not seen; yet have all body since they are in contact with sense: moisture leaves clothes without being seen: metals stones wear away; things grow, and decay, as rocks from sea-brine; yet the process of growth and decay is unseen in all'. 265 Nunc age, a not unfrequent formula in Lucr. by which he bids his reader to give heed, when he is passing to a new question: it is used more than once in the same way by Virgil, and often by Manilius: Cicero has age nunc: comp. too Empedocles 248 Karsten Νῦν ὁ ἄγε ῥῶσ...τῶν δὲ κλὺς and 182 El ὁ ἄγε, νῦν τοι ἐγὼ λέει, and 101 Ἀλλ' ἄγε μήθων κλῖθα, and 124. 267 coae. diff. a periphrasis for diffic.-

270 videri = cerni: a sense very common in Lucr., not very unusual in Cicero; as de off. π 38 ibi cum palmam eius omni ad palmam converterat, a nullo videbatur, ipse autem omnia videbat; idem rursus videbatur, cum in locum omnium inverterat: ib. π 14 he translates the ἐπογγίσ. κ. τ. Λ. of Plato by si oculis cernoretur; de fin. π 52 by si vide- retur. 271 portus: the wind beats against the ports and prevents all
ingress to ships. 272 vuit used 289 and 292 in same sense. Virg. georg. in 197 has arida segetis Nubila. 274 montis supremos is found in Virg. georg. iv 460. 275 Silvestris: 305 fluetisfrago: Lucr. seems the only classic who uses these words, which are both active. Virgil is already much more niggardly than Lucr. in his use of such compounds: the tendency of the language was more and more to limit them, until barbarous writers like Tertullian forced it back in the contrary direction: comp. Quintil. inst. i 6 65—70 who states the limits within which it was allowable to form compounds in Latin: he naturally finds Pacuvius' repandirostrum incursivercicum harsh; often pedantic in his preference of Greek, he may yet justly say 'cum suprae xera mirati sumus, incurvivercicum vix a risu defendimus'. 275 perf. Cum freem. suae. murn. a striking tautology; unless indeed, as I sometimes think, the pontus of mss. can be defended, soevit—pontus being a clause apart and finishing the comparison in a way so often followed by Virgil; as geor. i 334 Nunc nemora ingenti vento, nunc litora plangunt, which may indeed be a reminiscence of Lucr. cum fremito or fremitu, murnure or cum murnure, all equally Latin: iv 539 cum summum clamore profusum; but vii 147 magno clamore trucidet; 1284 ingenti clamore locabant: Ens. ann. 477 Cum magno strepitu Volcanum venti: vegebat; Plant. Amphitr. 244 maximo Cum clamore involuant. 277 nimium = ne mirum = non mirum: Donat. to Ter. eun. 508 'solve nimurum [a proof by the way that he wrote it as one word] et fac non est mirum...nam ni ne significat et ne non. ni pro ne Vergilius, laet. discrimine parvo Ni teneant [and Lucr. he might have added: see n. to vi 734]. ne pro non Plantus, ne vult inquit pro non vult'. Lucr. is peculiarly fond of this word: he generally employs it in drawing what he thinks a certain conclusion from what precedes. corp. caeca, as 295: sometimes he applies the phrase to his invisible first-beginnings; as 328 Cororibus caecis, 1110 primordia caecia. 278 denique often thus added to the last item in an enumeration without giving it any prominence over the others; as 435 Augmine vel grandi vel parvo denique, i 1081 sic montivagum...Sic hominum...sic denique mutas Squamigerum ect. iv 783 Si mare, si terrat cordis, si denique caelest; v 434 Nec mare nec caelum nec denique terra neque aer. 279 Verrant, a favourite metaphor which he uses five times. 280 Nec rat. alia...Et cum: ii 414 Neu simili...cum...Et cum; 418 Neve...simili constare...qui...Et qui; iv 544 Nec simili...Cum...Et validis...Cum; v 1073 non differre...ubi...Et...Et cum; 1081 alias...voce:...Et quom; iv 1092 Nec minus ille...et ille: in most of these cases the et of comparison is followed by c or qu or a vowel: see Haupt obs. crit. p. 36, who shews that Lucr. like Virg. never has ac before c or qu with one exception vi 440 simul ac gravidam, as simul ut was not used by him: simul ac foll. by c is the sole exception to the rule in Catullus and Ovid: it is observed too by
Propertius and perhaps others. For this use of *et* in Cicero see Madv. de fin. p. 177. 281 foll.: there are three similes in the Iliad, Δ 452, Ε 87, Λ 492, each of which, especially the two last, Lucr. may have here have had in his mind: ποταμὸς πλήθωσεν οὐκώς Χεμάρρας ὅστ᾽ ὥσα ῥέων ἐκέ-δασεν γεφύρας. Τῶν δ᾽ οὖν ἂρ τε γεφύραι ἔργον ἔθανον, οὐτ᾽ ἀφ’ ἔργα οὐχὶ ἀλλ’ ἐτηθέν ἔργηλεν Ἐλβόντ᾽ ἐκείνης, ὅτ᾽ ἐπιβράσα Ἰδῶς ὀμβρός, and πλῆθος ποταμὸς πεδίων κάπεμον Χεμάρρους κατ᾽ ὀρεσφύν ὀπαξόμε-νος Δίως ὀμβρός. Πολλὰς δὲ δρῶι ἀκαλάς, πολλὰς δὲ τε πεύκα Ἑσφέρεται. Virg. Aen. xii 523 ubi decursu rapidō de montibus altis cet. was thinking of 283; and so was Spenser faerie queene π 11 18 Like a great waterfall that tobling low From the high mountains etc. 281 Lamb. joins follis with aquae, but I incline to think the usage of Lucr. requires it to agree rather with natura; as π 232 corpus aquae naturaque tenesis Aereis; ν 148 Tenesis enim natura deum; π 646 Omnis enim divum natura, where see note. natura aquae = simply aqua; so natura animi, deum, and the like again and again. 284 coniciens is used in its first meaning also ν 731 Nubila coniciunt in; so coictus the particip. more than once. 287 Molibus are of course the piers of the bridges; and grandis aqva in 289 are the stones of these and the other parts of the bridges swept away by the flood. 287 validis cum viribus occurs in Enn. ann. 301: Virg. Aen. ν 368 has vastis cum viribus; Cic. Arat. 146 finement sequinis cum viribus annem which Lucr. may have had in mind: 195 Cicero writes validis viribus austrum without cum. ν 73 placida cum pace quietos, 279 ipse sua cum Mobilitate calscit are like in principle; and ν 1233 maesto cum corde iacent. Cicero in his Aratae quite revels in this use of cum: in the few hundred lines which remain I have counted 23 instances more or less similar to those quoted. 288 dat stregon: see n. to iv 41. sub undis...volvit is found in Aen. i 100. 289 aqua which is used above three times in this simile, is here in contrast to venti quoque of next verse. Lamb. Bentl. and Wagner lect. Verg. in Philologus suppl. π 368 in vain defend the ms. reading qua quidquid; Bentl. compares Ovid met. viii 342 spargitque canes ut quisque ruenti thnati; but there quisque is each of the particular dogs mentioned: here quidquid, not quieque or its synonyme quieque, would be required; again 291 pro- simbit is used of the wind in same sense ν 558. 293 Virg. Aen. ν 567 has torto vertice torrentes, and Lucr. is purposely using terms common to rivers and winds. vertice torto and rotant in turbine seem to be the same thing; and the tautology is like that in 275. 296 moribus: Virg. georg. i 51 Ventos et variurn calci praedicere morem; which Pliny nat. hist. xviii 206 thus expresses quippe Vergilio iubente praedisci ventos et omnia ac siderum mores. 297 aperto the opposite to caecus. 300 taimur: also tuantur tuère are found in Lucr. for tuantur
The text is not clearly legible, but it appears to be a discussion on Latin grammar and usage. The page number is 307, and it seems to be discussing the usage of words such as "sedem" and "invidia." The text mentions Virgil's works, particularly the Aeneid and the Georgics, and discusses the verb "esse" and its usage in the era of Virgil and later poets. The text also references the works of Servius and others and discusses the evolution of Latin grammar. The page contains a number of Latin phrases and terms, such as "invidia," "sedem," and "lesvum." The text seems to be a part of a larger work on the history of the Latin language.
press better the poet’s meaning. 324 Cic. de nat. deor. II 142 acies ipsa qua cernimus, qua pupila vocatur. contenta is well explained by IV 802 and 809. 325 is rightly joined by Lamb. with what follows: Lach. and Ed. in small ed. wrongly connected it with what precedes. 326 mare qua e inpendent: comp. Ter. Phorm. 180 tanta te inpendent mala; Lucilius qua e ree me inpendet, where Festus p. 161 9 says me is for mihi. IV 568 non auris incidit ipsas; where see note: so v 608 accidere has an accus. 326 vesco denotes the small fine particles of spray; and a similar sense would suit every passage where the word occurs; as vesco frondes, vescum papaver in Virgil; see Conington to georg. III 175; and Ovid fasti III 446 vescaque parva vocant, a decisive authority. But Gellius XVI 5 6 perplexes the matter by deriving vesus from ve and esca, and makes it signify in Lucr. ‘eating much’, in Lucilius ‘eating little’: then too it would be active here, passive in Virgil, if with him it meant ‘edible’. Probably more similarity of sound had in Gellius’ time confused the meaning of the word; and it is curious that the passages in Virgil and Lucr. and perhaps some others favour this ambiguity: Philargyrius too to georg. III 175 says ‘Lucretius certe pro edace posuit’; but Pliny nat. hist. VII 81 is as decisive for ‘little’ as Ovid: corpore vesco, sed eximius viribus; and Ovid and Pliny of course far outweigh Gellius and Philargyrius. 327 possis = precisely potent of 324: it is, as often, merely potential; so 808 possint, II 763 possis, 850 Quoad licet ac possis; where I now see Lach. to be wrong in reading potis es; so II 989 queant, v 210 si non cimus, . nequeant; 768 si fulget, . Cur nequeant; II 922 Silicet ut nequeant, where Lach. after BentL. reads nequeunt. 328 Corp. cacc. see n. to 277. gerit res: the metaphor is taken from the government of a state: res geruntur, gerit res and the like occur frequently in Lucr. always more or less with the same force: comp. Cic. de nat. deor. II 82 where the stotic Balbus says nos cum dicimus natura constare administrarique mundum.

329—369: but there is void as well as body in things; else there could be no motion, no birth, no growth: the hardest things can be penetrated; and therefore have void in them; again things of equal size are not all of equal weight, only because one contains more or less void than another. 329 the whole universe of things is not solid dense body; there is also void in things. corporea natura = corpore, as animi natura, mundi natura etc. = animus, mundus etc. stipata a favourite word to express what is close packed, pressed, rammed together: Wack. well compares ναυμιάλοθα used in the same sense by Aristot. phys. IV 9 near beg. 330 in rebus things in being, things formed, in contradistinction to the atoms: see n. to 419: Persius’ parody I 1 o quantum est in rebus inane shews Lucretius’ expression was in vulgar use: comp. also Pers. III 83 gigni De nihil o nihil, in nihilum nil posse reverti.
inane his most general term for void, used as a subst.; the τὸ κενὸν of the Greeks: he also uses vacuum, vacuam inane, inane vacansque and the like: spatium, omne quod est spatium, vacuum spatium, locus, locus ac spatium and the like express space in its extension, wherein things are and through which atoms move = χώρα, τόπος; it is intatil or monot intuctum; ἀειφός φῶς, as it is defined by Epicurus. 331 Quod cog-
novsit = a nomin. subst. as shewn by Nc sinet: this use of the infin. is common in Lucr. as iii 67, 354, 731, iv 765, 836 foll. 843 foll. v 979, 1118, 1250, 1297 foll. 1379, 1406, 1407, vi 380, 415, 416. Lucr. also uses the infin. for an accus. subst.: see n. to 418. 332 quaerere, as ii 9 viam palantia quaerere vias; and our ‘to be to seek’. 333 summa
rerum, properly the whole sum, universe of things in being, while hae rerum summa is this our single world, as explained in n. to 235; but comp. what I say at 1008 on rer. sum. where I attempt to account for the occasional ambiguity of this term: it is most important in Lucr. always to bear in mind what res means in such connexion. 336 offi-
cium, Officere: one of his favourite plays on words, united with alliteration
obstare . . . omni . . . Omnibus; on which comp. what is said above p. 106: the words are simple homonyms, as in Cie. pro Sex. Rosc. 112
cur mihi te offers ac meis commodis officio simulato officis et obstas. 340 subl. caeli: see n. to 315. sublima: Enn. trag. 5 seems to have
sublimas, and Attius sublimo and sublima; Forc. quotes sublima nebula
from Sallust frag.: Lucr. uses more than once the adv. sublime, but never the adj. sublimis: he has also hilaro, but not the other form of
that adj. 341 mul. mod. mul. a favourite formula of his for the rea-
sions mentioned in n. to 336. 343 sollicito, an epithet he thrice gives
to motus: Virgil applies it to mare, Ovid to ratis. Lucr. uses the verb
more than once in similar senses. priv. car. seems very tautological:
comp. 275 and 293. 345 and he assumes the inherent motion of his
atoms as the first requisite for the production of things. 346 solidus
is his technical word for what is perfectly solid and impenetrable, that
is his first-beginnings; in this sense no res can be solidus; only appar-
ently so: all res or things in being are rare, that is have a mixture of
void in them. 349 flent: Virg. georg. i 480 inlacratim templis eb: for
which Seneca Thyestes 702 has flevit in templis eb: but in Lucr. of
course there is no secondary implying of real weeping. 352 totas
agrees with arbores implied in arbusta which, as is observed to 187, he
always uses for the former; quite similar is vi 188 Quam sint lata magis
quam sursum extracta, referring to nubibus; and on the other hand 215
cas, though 214 nubila caeli is the immediate antecedent, not nubes:
757 quadripedes . . . ut si sint maeta: for which Lach. unskilfully reads
fit maeta: and not unlike is iv 933 aeris auris . . . eius, where see
note. 355 rigidum seems to personify cold as if it were stiff like
frost. 356 qua: III 498 Qua quasi consuerunt; Virg. geor. I 90 vias et, Spiramenta, qua; Aen. V 590 Mille viis, qua. 355 aiais aiais... res rebus: he seeks by the collocation of the words to increase the force of the antithesis: comp. 816 variis variae res rebus; 876 omnibus omnis Res...rebus; II 1166 tempora temporibus praesentia confert Praeteritis, and vi 1085 Ut exso conveniant plenis hac illius illa Huiusque. 360 glomeri; but glomerata glomerata glomeramen; and Horace Ut vinosa glomus: Lach. in a note exhausting the subject gives many other instances of varying quantity; thus Lucr. etc. cōtūrnīces, Ovid and Juvenal cōtūrnīces; Lucr. etc. viētūs, Hor. viētīs; Lucr. vacillo and vacillo. 363 inanis is of course the gen. of inane, as 355: comp. 517 inane reum which most editors causely alter: nātura inanis therefore is like nātura animi, aquæ etc. 367 Dedicat used by Lucr. three times and always in this sense: comp. indicare: it is synon. with declarat in 365: Attius 78 te esse Alcmæonis fratrem facitis dedicat. With these vv. comp. what Theophr. περί αἰσθήσεων 61 says of Democritus, βαριά μὲν οὖν καὶ κοψφόν τῷ μεγάθει διαφανείς Δομάσκρετον [in his ōμυκτα or animus], οὐ μὴν ἄλλο ἐν γε τοῖς μικτοῖς κοψφότερον ὃν ἄνω τὸ πλεόν ἐχων κενόν, βαρέτερον δὲ τὸ ἔλαστον, and comp. the de caelo IV 2. 368 Est emphatic, ‘exists.’ 370—397: some falsely maintain that motion may take place thus: a fish for example advances, because the water it displaces goes into the space which it leaves. But without void how can water begin to give place, that the fish may begin to advance? Again two bodies in contact start asunder: there must be void between the two at all events until the air has filled this space: if you say the air condenses when the bodies are together, I assert that air cannot so condense; and if it could, it could not thus contract without void. 370 it is not easy to say whether illeut is nom. to possit or accus. after praecurrere: whichever it be, the other is understood. praecurrere: the metaphor. is obvious: to run before a thing, and so meet it by anticipation. 381 priv. corp. a constr. of which we have had above two instances, 111 and 138, and shall have many more. 383 init. movendi: initium motus occurs twice again, II 269 III 271. 384 de is explained ‘after’: perhaps it expresses ‘at once from a state of’: Faber quotes Plant. most. 697 Non bonus somnus de prandio and Aen. II 662 Ianque aderit multo Priami de sanguine Pyrrhus: comp. also the phrase diem de die differre, and Cic. ad Att. xii 3 1 velim scire hodie etiam de auctione, et (aut) quo die venias. 385 cita=cito: comp. Plant. Amph. 1115 Citus e cumīs ciliti: for other instances see Freund lex. s. v. 2. 386 possidai is this a διὰς λγμαν; Lexicons give no other genuine instance of its use. 389 prim. quem. i.e. each part successively one after the other: comp. Cic. de nat. deor. I 77 primum igitur quicque consideremus, quale sit: and de invent. I 33 ut et prima quaque pars, ut exposita est in pa
NOTES II

sic ordine transigatur et omnibus explicatis peroratum sit... et ad primum quemque partum primum accessit et omnibus absolutie finem dicendi fieri; and so v 291 primum iactum fulgoris quemque perire: also 264 primum quicquid aquai, 281 primum quicquid fulgoris, 304 primum quicquid pluvarum, Lucvetius loving the archaism quicquid for quicque, as has been said above.

393 id fieri, i.e. that the space left between the bodies continues to be filled with air without any void, because the air which so fills it was condensed between the bodies when they were close together: the subj. of course shewing it was the erroneous judgment of the thinker, as was qui sit linquant in 373. 392 condensae and 305 denser: Lucer appears only to know the 2nd conjug.: see notes 1 to v 191. 396 si iam possent: see n. to 968. 397 trahere neut.

as vi 1190 neci trahere; but if the law there laid down by Lach. be true, as it would appear to be, the cases are not like; and in se trahere rather resembles 787 inter se mutare: see n. there. part. cond. in un. repeated in 534 ipsum se possit per artes Introsus trahere et partis conduci in unum: 650 conduciis partibus.

398 417: much more might I say; but a keen intellect can now by itself put ane the question farther: if however you demur, I have such store of arguments in reserve, that our life will come to an end sooner than they. 399 Virg. ecl. ix 56 Causando nostros in longum docem amores. 400 possunt: comp. Virg. georg. i 176 Possum multa tum utrum praecepta refere. 401 comodare is twice used in vi in its literal sense 402 sayaci: see n. to 50: the metaph. is kept up in sedepit which furnish the scnt; and the expressions naturally lead to the andile comp. sayrac, nasum of Plautus, rare sayaci of Ennius. 404 monticagnus agrees with fieri, as shewn by n 597 and 1081. 405 quod t I find no other instance of the word in this sense; but Cic. de off. i 103 and Sall. Cat. 15 use it in the plur. 406 inst. vestigia: no Virgil insode viam, insidere viam; and Plant. capt. 794 onmis itineris constant aut: the constr. is common enough; for the quantity of insti. comp vi 309 desiderant, vi 115 considerant: he uses also desiderant, existant, transtulunt, dulidierunt, excierunt, occiderunt, deciderunt, incidant, posderunt; vi 1 109, v 474 and elsewhere furcunt which, like Virgilul talerunt, shew that the quantity does not arise from the mere necessity of the metre. 409 insistere: for syntax see n. to 116 v 73 the constr. is the same. 410 pigrarisis: this rare verb occurs in the fragments of Attius. 411 de plano, e plano, ex aqua locus are opposed to pro tribunali or ex loco superiore: Cicero several times uses ex aqua loco in this sense; and comp. Sueton. 111 33 indicare aut e plano aut e quibusque tribunali... admodum: Brissiusinus de verb. signif. s.v. planes cites Paul. repep. sect. v 14 14 contentum in mannum pro tribunali vel et de plann nudiri possunt: it implies therefore
an off-hand decision given anywhere in a simple case, in contradistinction to a more formal and deliberate judgment from the bench. Lucr. means to say that he needs no time for consideration; so sure is he of his case. There appears to be no authority for de plano in the sense of plane.

412 e font. de pect. in one sentence: comp. iv 694 Ex alto quia vis e mittitur ex re; vi 1012 ex elementis...e ferro; ii 447 In quo iam gener in primis; iv 97; vi 721. Aen. vi 404 Ad. genitorem...descendit ad umb ras. 413 meo diti de pect. this use of the poss. pron. with an adj. seems an imitation of Ennius' antique manner, often imitated by Virgil, ut tuo cum flumine sancto for instance: see n. to iv 394 suo corpore claro. Comp. Hor. epist. ii 2 120 Vemens et liquidus purpurea simillimus amnii Furtet opes Latiumque beabit dicite lingua; Hor. applying dives to the lingua, which is supplied by the pectus; the heart being the seat of the intellect according to Lucr. and most ancient philosophers: v 1 pollenti pectore carmen Condere. Wak. quotes Cic. de consul. suo 74 Fuderunt daturas secundii pectoris artis. diti: on the other hand v 1113 Divitioris: he nowhere else uses either form. 414 tarda surely agrees with sectorius. 415 vit. cl.: this metaphor he twice repeats, iii 396 magis est animus vitai clausurae coeruleae; vi 1153 vitai clausura lababant: comp. too Cicero's words cum ego clausura nobilitatis refregiissem. The words imply those bars and defences which have to be forced and broken open before body and soul can be severed and life destroyed.

416—448: all nature then consists of body, and void in which body moves: deny the existence of body, you take away the foundation on which rests all reasoning about abstruse things: without void no motion is possible as I have just shewn. There is no third nature distinct from these two: if a thing can touch or be touched, it is of the class of body; if it cannot, of void: neither sense nor reason can grasp any third class. 418 repet. pertexere: vi 936 repetam commemorare the same constr. In both cases the inf. is for the accus. He uses the inf. for a subst. in the nomin. often: see n. to 331: sometimes for the accus. as iv 245 internoverere curat; vi 1186 perfugium sibi habebant omnia divis Tradere; vi 68 remittis Dis indigna putare; 1227 quod ali dederat vitalis aeris auras Volvere in ore licere et caeli templum tueri, where a second infin. depends on the first used as an accus. subst.: repet. then has precisely the force it has Ovid met. iii 151 Propositum repetamus opus, and ars iii 747 Sed repetamus opus: the metaphor in pertexere is obvious: vi 42 inceptum pergant pertexere dictis. 419 igitur is more than once put by Lucr. in the apodosis and has misled editors: iv 199—203 si, quae...Quid quae sunt igitur; 862—865 quae quia sunt...His igitur rebus varescit: in both which passages Lach. has gone wrong; as the older editors have in the present one: comp. also iv 513—520 Denique ut...Sic igitur ratio; a:
v 260 Ergo. Sometimes too Lucr. places igitur late in the sentence

10—2
430—480 doubtless he dwells at such length and with such emphasis on this argument, because the stoics taught that all states qualities virtues etc. were body: take among many passages what Chrysippus says in Plut. de repugn. stoic. 43 p. 1053 F' οὐδὲν ἄλλο ταύτα ἐξει πλῆθος άνάρων, φαρμακομείον τούτων γὰρ συνέχεται τὰ σώματα: καὶ τοῦ πολλοῦ ἐκατοντοῦ εἶναι τῶν ἔξεστι συνεχομένων αὐτῶν ὁ συνέχων ἀνήρ ἐστιν, δὲ σκληρύντη ὡς εὖ σιδήρῳ κ.τ.λ. und Sen. epist. 117 7 quod accidit alicui, utrum extra id cui accidit est, an in eo cui accidit? si in eo est cui accidit, tam corpus est quam illud cui accidit. nihil enim accidere sine tactu potest: quod tangit, corpus est. si extra est, posteaquam acciderat, recessit. quod recessit, motum habet. quod motum habet, corpus est. 432 tert. numero: this redundant use of numero is sufficiently illustrated by Forc. s.v. 433 deebit: this verb Lucr. is peculiarly fond of: it denotes with him that which follows as a natural or, as here, a necessary consequence. 434 (435) Augmine, a word often used by Lucr. and by him and by his constant imitator Arnobius: so ντι 614 dividmen: momen too seems peculiar to him and his imitators, for momentum; he also uses fragmenta more than once: glomeratmen, cinctamen, cinctamen, cinctamen, are other words which he alone of classical writers employs. sum sit i.e. dummomo sit. 436 Corp. num.: the lexicoms sive from Cicero and Caesar numerus vini, frumenti, olei and the like: Cic. pro Cluent. 87 joins numerus and summa, as here: cum ipsa pecuni...numero ac summa sua...ostendat. sequetur: is the metaphor from an army or a crowd, or simply from a sum of figures? 437 intactulis, another ἀπεξ λέξις, by which he translates ἀπαφάξis of Epicurus. 438 meatus, a favourite word of Lucr. in its proper sense of passing to and fro. 439 nec in. a striking pleonasm often repeated; just below he has inane vacansque: 523 we find even spatium vacuum inane. 440 faciet quid used of course in the technical sense of the Greek ποιήσῃ τι: fungi peculiari Lucr. both in the technical sense as here and 443, and in the common sense as ντι 168, 734, ντι 358, of πάχων. 441 ipsum on its pari in contrast to aliis agentibus. 442 erit ut possint = simply poterunt: a very common paraphrase in Lucr.: so 620 N’il erit ut distat = il distabit: ντι 715 haut erit ut possint: I find also non est ut possis, est ut possit, est quoque uti possit, est ut persipiatur, est ut videatur: non erat ut fieri posset; ντι 715 Est eum quare possit: fit ut, fit uti are still more common: he even ventures to say ντι 727 fit uti fitat and 729 fit uti sint. 443 Epic. in Diog. Laer. ντι 67 το κανόν ὀντα ποίησαι ὀντα πα- θών διναται, ἀλλα κίνησιν μόνον δι’ ἐαυτοῦ τοὺς σώμας πορεύεται. 445 —450 comp. Epic. to Herod. in Diog. Laer. ντι 40 παρὰ δι’ αὐτὰ αὐθεν ἐπιρροήθην διναται ὀντα περιληπτοὺς ὀντα αναλόγους τοὺς περιληπτοῖς, τα καθ’ ἀλλα φύσεις λαμβανόμενα καὶ μη ὡς τα τοῦτων συμπτώματ
NOTES II

συμβεβηκότα λεγόμενα: the τὰ κ. Β. φῶς. λαμ. = omnis ut est per in natura of 419; φύσεις being applied to body and void alike by the school of Democritus and Epicurus. 447 448 might be all expressed by οὖν' αἰσθήσεις οὐτε νοτον. 448 apisci: so vi 1235 apisci contagis, and vii 308 terram radicibus opti.

449—482: all other things are either inseparable properties or accidents of matter or void: time also exists not by itself: from the things that go on follows the feeling of past present and future: the actions done at the siege of Troy for instance did not exist by themselves, but were mere accidents of the men there or the places there: without body and space nothing which there happened could have happened. 449 if quaece. cluent = sunt, after the common usage of Lucr., then oetera is understood, all except body and void; but perhaps it here means ‘are said to be’, cluent (esse), by which he would chiefly refer to the stoics, who so greatly extended the notion of body and void. coniuncta and eventa appear to have been devised by Lucr. himself to distinguish the two kinds of συμβεβηκότα or accidents, the καθ' αίτιά or per se, and those not so: the editors after Lamb. quote a passage of Porphyry and decide that coniuncta = συμβεβηκότα, eventa = συμπτωματα. The truth is that in the passage quoted above from Epicurus, as well as in 67 and 68 of the same letter συμβ. and συμτ. are synonyms, denoting either kind of accident; just as Aristotle uses perpetually συμβεβηκός both for his καθ' αίτια συμβ. and for the μη καθ' αίτια: see last chap. of metaph. v.; and Cicero in the passage cited to 419 uses quaeque his accident for both kinds. Plut. de plac. phil. i 3 puts into Epicurus’ mouth the words συμβεβηκέναι τοίς σώμασιν τρία ταύτα σχήμα μέγεθος βάρος: I might cite many passages from Sextus of the quite indifferent use of the two terms: compare adv. math. x 221 which bears directly on what follows, τοῖς ὑπὸ τῶν συμβεβηκόντων τὰ μὲν ἐστὶν ἀχώριστα τῶν ὡς συμβεβηκέν, τα δὲ χωρίζονται τοῖς πέρικεν. ἀχώριστα μὲν ὑπὸ τῶν ὡς συμβεβη- κέν ὡσπερ ἡ ἀντιπαρὰ μὲν τοῦ σώματος, ἐξὶς δὲ τοῦ κενοῦ. [454 might have been forged from this clause]...οὐκ ἄχωριστα δὲ ἐστὶ τῶν ὡς συμ- βεβηκέν καθάπερ ἡ κύριος καὶ ἡ μονή. 452 sequo gregari: 651 disque supratia: so inque necentes, inque peditut, inque pediti etc. inque tuerti, inque gravescunt, inque gredi; conque globata, conque gregantur, conque mutrescent, perque forare, proque voluta, praeterque meantum, praeter creditor ire, rarque facit, inter enim iectat, inter enim fugit, inter quasi rupta, inter enim saepit, inter quasi rumpere; perque plicas: inter enim currunt: even inter quecumque pretantur, and facit are; though he does not rival Ennius’ core comminuati brum.

459 foll. here too Lucr. is combating Chrysippus and the porch who taught that time was not only ἀσώματος, but also like void καθ' αίτια τι νοσούμενον πράγμα: see Sextus 1.1. 218: in this perhaps more con-
sistent than Epicurus and Lucr. whose theory is somewhat dark; this, on this most knotty question one may agree rather with St. August. nemo ex me quaerat quid sit tempus, scio: si quaerentis explicare vi nescio. With these vv. should be comp. Epic. in Diog. Laert. x 72. the fuller passage of Sextus l. 1. 219 'Επίκουρος δὲ...τὸν χρόνον σύμπιτω, τοιούτων εἶναι λέγει παρεπόμενον ἡμέρας τέ καὶ νυκτί καὶ ὅρας καὶ πάθει καὶ ἀπαθείας καὶ κυνηγεῖ καὶ μοναίς. πάντα γὰρ ταῦτα συμπτωμάτα στοι τινα συμβεβηκότα. Time therefore is an accident of accidents: Lucr. treats the question with reference to the accidents of body and void last mentioned by Sextus, viz. states of motion and states of rest. 481 porro is the connecting particle, deinde belongs to sequatur. 464 and 471 Denique: see n. to 17. 465 466 dicunt and cogant plainly refer to Chrysippus and the stoics who as we saw taught that accidents were bodily entities, time an immaterial entity: they doubtless therefore used the homonyms esse, esse to prove that as for instance the rape of Helen was, therefore the rape exists of itself, and the like. 466 haec the rape of Helen and the conquest of Troy. 469 as usual, to make his argument more vivid, he has taken a special case intelligible to all, the conquest of Troy; this illustration he continues: Teuceris therefore takes the place of the generic Corpis of 482, regionibus de loci: notice too the quodcumque erit actum of a special past event, not agetur. 471 he seems here to pass from time, the accident of accidents, to the more general question of 449, that of accidents generally. 473 conflatatus keeping up the metaphor of a fire blown into flame. 474 Alex. Phrygio sub pec.: 11 501 Thessalico concharum tacta colore; v 24 Nemeaeus magnus haec Ilium Ille leonis. Wak. compares Aen. viii 526 Tyrrhenusque tubae clangor: see there Gossrau: perhaps 119 gentis Italas hominem may be compared; but see n. there. 474 gliscens still the same metaphor. 475 Clara seems a play on the two meanings of famous in story, and bright in reference to the flames of war: comp. 639 Clarus ob obsecuram linguam. 476 durateus, the ηπνων κόμως Δωρατέων τῶν Ἐπειδὴ ἐποίησεν σὺν Ἀδηνη, made more famous by the ‘timber’ horse of bronze in the acropolis, out of which peeped Menestheus Teucer and the sons of Theseus, whence Virg. Aen. ii 262 probably got his Acamas. Troianis is of course governed by clam: Lamb. Creech Wak. and others have strangely blundered here. partu: Aesch. Agam. 791 Ἀργηίων δάκος 'Ηπνων νεωσίς. 477 equos our mss. this once: ecus or ecum three times: equus once, which Lucr. would scarcely have written, but well equus. 479 constare and esse are here perfectly synon. 480 cluere = esse. 481 Sed magis [ita esse et ita cluere] ut. 482 see n. to 469.

483—503: the first-beginnings are perfectly solid and indestructible: sense suggests no notion of this solidity: reason can alone prov
NOTES II

484 translated from Epic. in Diog. Laert. x 40 τῶν σωμάτων τὰ μὲν

υπάρχοντας, τὰ δ’ ἐξ ὧν αἱ συγκράσεις ἔφευγον. 483 corpora in its

of a general sense, as 420 nam corpora sunt et inane; and as already

out, he always uses the term quite indifferently for either corpora

prima or res. 484 concilio constant: see n. to 221: Lucr. has either

the simple abl. after constare in this sense, or adds ex or de: though

Cicero appears never to omit the prepos. ex. 485 Sed means, though

other corpora may, these may not. 486 Stinguere seems peculiar to

Lucr. who uses it several times, and his frequent model Cicero in his Ares-

tea: it seems synon. with extinguere and is used elsewhere by Lucr. for

quenching fire or thirst. demum: however long the contest, they in the

end prevail; ἀτομα καὶ ἀμετάβλητα, says Epicurus himself 1.1. 489:

so vi 228 Transit enim validum fulmen per secta domorum, Clamor ut

ae voces; caeli fulmine occurris 1 1244. 492 labef. implies the break-

ing up of the whole inner structure of a thing by some greater force,

esp. heat as here: iv 697 igni contabacta; Δεν. viii 390 Intravit calor

et labefacta per ossa ecurrit. rigor: Virg. georg. i 143 Tum ferri

rigor; Manil. ii 780 ferrique rigor. 493 glacias, a bold but expressive

metaphor to which I know no parallel. 494 penetrare: Virg. georg.

i 93 penetrabile frigus. 496 lymph. rore: 771 roremque liquoris;

777 cum rore; iv 438 rorem salis. 489 ades: Cic. pro Sulla 33

adestote omnes animis qui adestis corporibus.

503-550: where void is, body is not: these first bodies therefore

are solid and without void: things in being, all contain pure void enclo-

ced by pure body: these first bodies then may continue, when the

things are broken up: and void we have shewn must exist; it alternates

then with body: these first bodies cannot be crushed split or broken up

from within; they are therefore eternal: without this eternal matter all

things would have come from nothing, and would have been reduced to

nothing: first-beginnings therefore are of solid singleness. 506 sibi

appears to be added merely to increase the force of per se and puram as

in English we say ‘in and for itself,’ ‘for and by itself;’ this being a

cardinal point in Epicurus’ philosophy, the absolute distinctness of the

atoms and void which alternate in everything in being, he puts the

statement of this doctrine in a variety of shapes. The necessary result

is the absolute hardness and impenetrability of his first-beginnings; and

it is the absence of this perfect fulness and solidity in the elements of

rival philosophers that he again and again most strongly inveighs

against. 509 qua, ea: Caes. de bello civ. i 64 3 ea transire flumen,

traductus esset equitatus. 511 genitus in rebus, to express more

that in rebus alone expresses. 515 solidum in its technical

term impenetrability: see n. to 1018 magnum, and iv 63

es in the sense of conceding occurs not unfrequently in
Lucr. as soon after 658 and 743. 517 as inane is so oft. a subst. in Lucr., surely in. ver. for ‘the void of things in being’ is not harsher than 363 natura inanis (gen.) and 365 plus esse . . . inanis. 521 and 526 corp. certa: certus in Lucr. Cicero and the best writers sometimes approaches in meaning quidam, and our and the French certain; or rather plus quidam: corp. certa here—precisely 675 certissima corpora 10 e, comp. also 812 alimur nos Certis ab rebus, certis aliae atque 15 pip.; and vi 783 Arboribus certis. 523 the omne or omne quod ets of spatium or omne quod est spatium and corpora in its use, as shown at length later in this book: Wak. and others by the comma after spatium utterly pervert the argument. The 15 of this paragraph is rather an attempt to state clearly and fully as means by his assumption that his atoms are impenetrably solid imperishable; the demonstration of this will come in the succeeding 20 lines. 525 naviter: so Cic. ad fam. vi 12 3 eum bene et naviter operet esse impudentem. omne or omne quod est is of course nomin. to extat. 529: so vii 539 penitus penetrari. retexti: so 243 contextum for their structure: one cannot tell whether retexti is gov. of possunt or quernut: Lachmann’s punctuation assumes the latter. 530 temptata labare: 537 temptata labacit; vii 967 dolore Tempstari; vi 345 cum res tantis morbis tantisque periclis Tempstarentur: temptare is a proper term for being assailed by disease. 531 supra paulo: if he refer to 485 foll. that seems merely a part of the present argument: perhaps he alludes to 169—204. 532 conli.i ..frangi=dissolvi extrinsecus icta: fidi sec.—penetrata retexti: 534 535 are exs. of 530. 533 nec findi in bina secando, the expression which comes nearest to the technical Greek name ἀτομα or ἀτομος, a literal rendering of which Lucr. with poetical tact always avoids. 534 manabile, a word formed by him to express what 494 he called penetrare: manare is a favourite word of his in similar senses. 536 Lucr. always says quo magis or quanto magis or, as once vi 460, quam quoque magis,—tam magis: never quam m., tam m. 534 supra: 149 foll. 547 reparandis: this verb is often used by him in this poetical sense, to produce anew. With the above mention may well be compared the words of Epicurus himself l. l. 41 ταύτα δ’ ἐστιν ἀτομα καὶ ἀμετάβλητα, εἰπερ μὴ μέλλει τάτα εἰς τὸ μὴ δι’ φαινόμενων, ἀλλ’ ἀμελούμενα τοιῷ ἀλλιώτητι τῶν συγκρότων, τόσον τῶν φώσων οὕτα καὶ οὐκ ἔχοντα ἐκτὸς ἡ ὑπός διαλυθησαί: Plut. de plac. phil. i 3 p. 877 D gives a good definition of the atoms: Newton too would seem to have had Lucr. in mind when near the end of his optics, ed. Horsley iv 260, he wrote ‘it seems probable to me that God in the beginning formed matter in solid massy hard impenetrable moveable particles, of such sizes and figures and with such other proper and in such proportion to space, as most conducted to the end for wh
he formed them; and that these primitive particles being solids are incomparably harder than any porous bodies compounded of them, even so very hard as never to wear or break in pieces.' Farther on he speaks of 'particles of matter of several sizes and figures and in several proportions to space, and perhaps of different densities and forces.' His particles agree in every point with those of Lucre. except in the concluding words. It appears from a most interesting discussion in Edleston's correspondence of Newton and Cotes p. 75 foll. that Cotes objected to one of the corollaries of his principia, unless he altered the last clause just quoted from his optics. Upon which Newton thanks him for explaining his objection and adds a fourth corollary, Si omnes omnium corporum particulæ solidae sint eiusdem densitatis neque abeque poris rarefieri possint, vacuum datur, thus coming to a complete agreement with Lucre.

551—576: if these first bodies did not set a limit to the division of things, nothing could come into being; for as things are destroyed more quickly than renewed, infinite time to come could not restore what infinite time past had gone on breaking up: again with solid first bodies the existence of soft things can be explained by help of void: with soft first bodies the existence of hard things cannot be understood. 553 redacta used absolutely without in or ad or some other prepos. is very rare: comp. Ter. heaut. 945 eius aërium...retundam, redigam, ut quo se vertat nesciat. 555 perv. ad auct.: comp. ii 1121 Hic natura suis refrenat viribus auctum and v 846. perv. ad or in 'to arrive at': so Cicero pervadere in Italian, in aures and the like; but pervadere animos 'to pervade the minds'; and so Varro de ling. Lat. vii 14, cited by Lach. quotes Attius (Accius) Pervade polum cet. and explains quare quod est pervade polum valet vade per polum. 557 foll. an acute argument which may perhaps help to confute another of his theories in ii. Comp. also the passage quoted from Newton in the next section. 557 the constr. is nowise clear: the simplest seems to be to suppose the clause a double one, quod longa dies aetas, [hoc est] infinita aetas ant. temp.: comp. 233 Infinita aetas consumpsa anteacta diesque; from which Faber conjectures here longa dies et: comp. too Enn. ann. 401 longinquus dies quod fecerit aetas. 560 relicuo: this word, spelt sometimes reliquus, is always 4 syll. in Lucre and the older writers, who refused to unite the last two syll.: the first is only lengthened by metrical necessity, as it is short in metres which admit that quantity, and was never lengthened after it became a trisyll. Many, Virgil Horace etc., avoid the word: see Lach. p. 305: if Manil. ii 734 be not admitted, Persius Silius Statius Juvenal first used it as a trisyll.: comp. v 679 Conseque, the principle of which is the same. 564 comp. v 847 Nec poterue cupitum aetatis tangere florem. 566 cum constant: yet ii 469 Scilicet esse globosa tamen, cum squalida constent; which is the ordinary usage. Lamb. an excel-
lent judge says ‘ne quis semiductus putet reponendum cum content; illo enim modo potius loquebantur antiqui’: the potius clearly goes too far: yet Lucr. can use the indic. when, as here, you can translate ‘when or while at the same time’: comp. ii 690 Cum tamen… necesse est; and see notes 1 to vi 130, which is essentially similar; comp. too vi 140 cum tamen alta Arbusta… haurit, where Lamb. again remarks ‘cum iuxit cum indicativo, quod M. Tullio et bonis scriptoribus usitatum est, tamen secus existimet vulgus’: the tamen would seem to make a difference. possit reddi=possit ratio reddi; answering precisely to 572 Non poterit ratio reddi: comp. ii 179 and v 197 aliisque ex rebus reddere multis with iii 258 quo pacto… vigeat rationem reddere and iv 572 rationem reddere possis…quo pacto. 571 silices denotes the hard blocks of volcanic basalt with which they paved their streets and roads: vi 683 of Alcman silicem suffulta cavernis. 572 funditus…fundamenti, like penitus penetrari, apparet aperte and the like. In illustration of 565—576 hear what Newton says in his optics p. 251 ‘all bodies seem to be composed of hard particles: for otherwise fluids would not congeal…Even the rays of light seem to be hard bodies…and therefore hardness may be reckoned the property of all uncompound matter…Now if compound bodies are so very hard as we find some of them to be, and yet are very porous and consist of parts which are only laid together, the simple particles which are void of pores and were never yet divided must be much harder. For such hard particles being heaped together can scarce touch one another in more than a few points, and therefore must be separable by much less force than is requisite to break a solid particle whose parts touch in all the space between them without any pores or interstices to weaken their cohesion.’

577—598: again we do see things in being: they must have had first-beginnings: could then these first-beginnings, if soft, have withstood the blows of infinite time? the persistency too of specific marks in living creatures seems to prove an unchangeable matter at bottom. 578 quaeque: see notes 1. 579 superare=superesse, as 672 and 790 repeated ii 751: in each case in the infin.: Virg. ecl. ix 27 superet modo Mantua nobis; Aen. iii 339 superaines? 580 cluent again=sint. 582 Discrepat…potuisse: I know no other instance of this constr.: the infin. clause probably is the subject to Discr.: comp. n. to 331. 586 fud. nat.: a favourite expression: so ii 254 futi foederated; also foedere alone: so in Virgil foedere and foedere; and Manil. ii 301, 340, 359, 379. 587 sanctum an almost unexampled form: the instances quoted from Cicer. seem all to be changed to sanctus in the latest editions. 598 quin content: Lucr. with the older writers always thus uses quin with a subj. when not followed by etiam or, as ii 799, ipso: see look. 589 variae, a favourite epithet of volucre, meaning of cours
ferent species: comp. v 825 volucres variantibus formis: so variae pecudes, gentes, arbores, varii sonitus, colores, odores, mundi, conexus, varia tempora, etc. 593 revicta = simply victa: v 409 revictae = perhaps vicissim victae. 594 foll. repeated from 75 foll. Hear again what Newton l. l. p. 260 says to illustrate this and the preceding section 557—564, ‘while the particles continue entire, they may compose bodies of one and the same nature and texture in all ages; but should they wear away or break in pieces, the nature of things depending on them would be changed. Water and earth composed of old worn particles and fragments of particles would not be of the same nature and texture now with water and earth composed of entire particles in the beginning. And therefore that nature may be lasting, the changes of corporeal things are to be placed only in the various separations and new associations and motions of these permanent particles, compound bodies being apt to break not in the midst of solid particles, but where those particles are laid together and only touch in a few points.’

599—634: these first-beginnings have parts, but their parts are so small as not to admit of existence separate from the atom: the atom therefore has not been formed from a union of these parts, but they have existed in it unchangeably from eternity: such parts then are but one more proof that the first-beginnings are of everlasting singleness: again without such ultimate least things, the smallest and largest thing will alike consist of infinite parts, and thus will be equal: again if nature went in division beyond the atom, such least things as these parts of the atom could not have the qualities which birth-giving matter must have, weight motion power of striking and clashing and combining.—A passage necessarily obscure, because dealing with one of those questions which utterly elude the grasp of human reason. Epicurus building up his dogmatic system and hating all scepticism on first principles, determined that his atoms should have size shape weight, in his own words μέγεθος σχήμα βάρος, and therefore extension. But if extension, then parts; and how can that which has parts be indivisible? This is the question which Lucr. here answers. That the atoms of Epicurus though extremely small were finite and had parts, abundant proof was given in Camb. journal of phil. l p. 28 foll. and 252 foll. Comp. Stob. ecl. i 10 14 εὑρητεὶ δὲ ἄτομος, οἷς τι ἐστὶν ἐλαχύστη ἀλλ’ ὅτι οὐ δύναται τμῆθηναι, ἀπαθῆνσι υἱα καὶ ἀμέτοχος κατοι. Simplic. to Arist. phys. p. 216 a, a few lines from end, though he varies in his testimony about Democritus, says of Epicurus ἄμαρτ ἔναν ὤν ἕγγειται, ἄτομα δὲ αὐτὰ διὰ τὴν ἀπάθειαν οὐνὶ φορεῖ: see the journal l. l. for proof that Democritus and Leucippus held the same doctrine which they probably derived from the pythagoreans. Doubtless the epicureans long waged bitter war with the peripatetics who held the infinite divisibility of things: see
Alex. Aphrodot. to Arist. met. p. 745 4 Bon. πολλάς γὰρ εὐθύνας δέδοκεν ἡ τὰ ἄτομα μεγάλης εἰσάγονσα δόχα. Lucr. therefore seeks to maintain at the same time that cardinal point in the epicurean physics that atoms are impenetrable and indestructible, and yet possessed of weight shape and extension, and to shew how particles thus endowed are incapable of further division: atoms have parts, but these parts are minima, the ἐλάχιστα of Epicurus, not able to exist alone, abiding therefore in the atom from all eternity in unchangeable juxta-position.

599 extr. quodque cac. Corp. ill. = extremum cacumen, sumn cuiusque, corporibus illis, since cuiusque could not be joined with Corporis illius: it resembles therefore 578 quaeque...corpora rebus; and seems to me to involve just the same principle as the use of suus quisque illustrated by Madvig de fin. p. 699 and Lach. to π 371: thus Cic. de fin. v 46 says cuiusque partis naturae...suavique via sit, the first cuiusque making it not possible for him to say sua cuiusque vis. 600 Corporis etc. is of course the atom: corpora or corpora prima we have already found to be among his commonest terms for his atoms: 483 Corpora sunt porro partim primordia rerum; and so Stobaeus l. l. and Plut. de plac. phil. i 3 p. 877 D say that Epicurus defined τὰς ἄρχες τῶν ὄντων σώματα λόγῳ θεωρητά κ.τ.λ.: corpus is thus used in the sing. in 606 naturam corporis, and π 484 cuiusvis in brevitate Corporis, and 490 totius corporis eius: though our present passage has been grievously misunderstood, the words added would seem to preclude any doubt, as well as the tenour of the whole passage: illius qu. n. c. s. Iam nequeunt he says; and so π 312 Omnias enim longe nostris ab sensibus infra Primorum natura iacet; quapropter ubi ipsa Cernere iam nequeas: the iam implying that when you arrive at the atom, it is already far below the ken of sense. With this passage must be compared 749 foll. where he is blaming those who refuse to admit a limit to the division of things, Cum videamus id extremum cuiusque cacumen Esse quod ad sensus nostros minimum esse videatur, Conicere ut possis ex hoc, quae cernere non quis Extremum quod habet minimum consistere in illis: then with this passage and the other must be compared Epicurus’ own words in Diog. Laert. x 58 τὸ τὸ ἐλάχιστον τὸ ἐν αἰσθήσει δει κατανόειν ὅτι οὕτω τοιούτων ἐστιν ὅπως τὰ μεταβάσεις ἕχοι οὕτω τῶν ἀνόμοιον, ἀλλ’ ἕχων μὲν τινα κωμότητα τῶν μεταβάσεως διάλεγον δι’ ἄρην ἃν ἔχων...τατηρ τὴν ἁναλογία νομοστόν καὶ τὸ ἐν τῷ ἀτόμῳ ἐλάχιστον ἔχομεν διάφορον γὰρ ἐκάνον δὴν ὅσι διαφέρει τῳ γενα τὴν αἰσθήσας ἐννοιομένον, ἁναλογία δι’ τὴν αὐτὴν κερατίας ἐκείνην καὶ ὡσι μέγεθος ἕχει ἢ ἄτομος κατὰ τὴν ἐνταθά ἁναλογίαν καταγράφομεν, μεταξὺ τῶν μόνων, μακρὸν ἐκβάλλοντες. Epicurus and Lucr. are each comparing the ἐλάχιστον or minimum of an atom with the ἐλάχιστον or minimum in a visible thing. What is the cacumen of Lucr. in 599 and 749? Epicurus wrote περὶ τῆς ἐν τῷ ἀτόμῳ γονίας, where he double-
treated of the present question: if then a visible thing has an angular form, the ρό ἐν αὐτῇ ἀξίωσιν ἀξίωσιν or cacumen seems to be the apex of the angle, which before it vanishes, appears to sense to be without parts and the least conceivable, and not to belong to what is on one side more than to what is on its other side: if again the form be spherical, the cacumen would seem to be the outermost surface edge at any point, and so with other shapes. The same analogy Epicurus and Lucr. hold to exist in the extremely small, but yet extended atom: there seemed to them no reason why a cacumen or minima pars should part off to one side more than the other, and therefore it would remain in the atom in eternal equipoise. Epicurus in his intricate prose might have dwelt on this more fully than Lucr. could do in his verse: the poet therefore seems tacitly to assume it and to pass in medias res; and he was right in so doing. In the visible thing however the cacumen seems to be a minimum, in the atom it is a minimum, so small that nothing can be smaller and exist. From II 483 foll. it would appear that three of these minimae partes or cacumina were the fewest that could exist in an atom. 601 id, the cacumen of course: it has no parts, but is itself one of the parts of the atom, having no conceivable existence apart from the atom. 602 minima: in Lucr. this word, when it has a physical meaning, appears always to be, like Epicurus' ἀξίωσιν, a technical term for the smallest thing that can exist, or the smallest effect that can be produced; and in this sense occurs ten or eleven times in the poem: so Cic. de fin. i 20 ne illud quidem physici credere aliquid esset minimum, and v 78 ea nos mala dicimus, sed exigua et paene minima. 604 altrius, of the atom. ipsum is emphatic, 'in its very essence.' 605 ex ordine, having each so existed without possible shifting of position. 608 unde seems to have in eo i.e. in corpore, in the atom, for its antecedent. 609 Sunt igitur: parts of this sort are only a further proof that the atom is single and impenetrable. 611 not like res, formed from a union of such parts, but of everlasting singleness, because its parts cannot exist out of the atom. 612 Sed magis = potius: so II 97, 428, 814, 869, 1086, III 819, 982; Virg. ecl. i 11 Non equidem invideo, miror magis: Faber compares Catul. lxviii 30 Id, Mani, non est turpe, magis miserumst. 613 iam, as 601, when you get to the atom, division stops. In illustration of the above argument of Lucr. I cannot refrain from quoting out of many the following sentences of a great philosopher, Henry More: immortality of the soul, preface 3 'I have taken the boldness to assert that matter consists of parts indiscernible, understanding by indiscernible parts particles that have indeed real extension, but so little that they cannot have less and be anything at all, and therefore cannot be actually divided:...the parts that constitute an indiscernible particle are real, but divisible only intellectually, it being of
the very essence of whatever is, to have parts or extension in some measure or other; for to take away all extension is to reduce a thing only to a mathematical point, which is nothing else but pure negation or nonentity.' Ibid. i 65 'it is plain that one and the same thing, though intellectually divisible, may yet be really indiscernible. And indeed it is not only possible, but it seems necessary that this should be true.' The mystery is as great today as it was in the age of Lucr. One of the latest and best teachers Birks, on matter and ether III 31, defines atoms as the dual particles of matter and ether combined inseparably which constitute the first or ultimate elements of all ponderable substance: these by their dynamical action produce the effects of Epicurus' statical atoms.

615 and 621 parvissima used apparently, because minimum is wanted to denote an absolute least thing: the word recurs III 199 and is quoted by Nonius from Varro: with this and what follows comp. Epicurus himself in Diog. Lær. x 43 oúde γάρ, φησίν ενδοτέρω, εἰς ἄτομαν ἡ τομή γεγοναί, ἕωσθεν αἱ ποιώττες μεταβάλλονται, εἰ μὴ μέλλει τις καὶ τοῖς μεγάλοις ἄλλως εἰς ἄτομαν αὐτὰς ἐκβάλλειν. 617 pars seems = dimidia pars, understood from the context. 618 praefinet: prae seems to express the getting before and so stopping; comp. praecelulo and the like. 619 rerum summam is almost a play on words: it means the universe of things in being, and at the same time the largest thing conceivable in opposition to minimum: probably Lucretius hardly felt the ambiguity, as the phrase is one. escit is quoted by Gellius xx i 25, nec escit for non erit and escunt by Cicero, from the xii tables: Enn. ann. 486 and Attius 266 have superescit. 620 Nil erit ut dist. = nil distabit: comp. n. to 442. 622 each will alike have infinite parts, and by the old paralogism would be equal, because all infinites are equal: precisely thus the Indian atomist, Kanadi, declared there would be no difference in size between a mustard seed and a mountain, a gnat and an elephant, each alike containing an infinity of particles: see Daubeney's atomic theory p. 8: Henry More too l. l. argues 'thus a grain of mustard seed would be as well infinitely extended as the whole matter of the universe, and a thousandth part of that grain as well as the grain itself.' Bentley in his Boyle lectures brandishes this weapon in the faces of the epicureans as Lucr. does against the peripatetics. Newton in his 2nd letter to him admirably refutes the fallacy, giving at the same time its clearest exposition. As we shall again encounter this fallacy in Lucr. I will cite a few lines: 'I conceive the paralogism lies in the position that all infinites are equal. The generality of mankind consider infinites no other ways than indefinitely: and in this sense they say all infinites are equal; though they would speak more truly if they should say they are neither equal nor unequal, nor have any certain difference or pro-
portion one to another. In this sense therefore no conclusions can be
drawn from them about the equality proportions or differences of things,
and they that attempt to do it usually fall into paralogisms. So when
men argue against the infinite divisibility of magnitude by saying that
if an inch may be divided into an infinite number of parts, the sum of
those parts must be a foot; and therefore since all infinites are equal,
those sums must be equal, that is, an inch equal to a foot; the falseness
of the conclusion shews an error in the premises: and the error lies in
the position that all infinites are equal. 623 Quod quoniam: comp. 221
Quod nunc...qua; and Cic. de fin. 1 67 quod quia nullo modo...iuncti-
tatem vitae tenere possimus...idecirco et hoc ipsum efficitur et. But in
all those cases is quod the relative or the conjunction, and if the former,
how does it differ thus used from the latter? from quod si for instance, if
this again be not the relative? Id quoque in 655 is quite different: it=
again too: see n. to 82 quod contra. 625 ea, the minimae partes,
iam, as 601 and 613, when you are come to them. 626 quae, the
same minima. 627 Ilo quoque, those atoms too, of which the minima
are parts. 627 esse...sitendum: on the omission of est comp. n. to
111. 628 if nature had gone in division beyond the atom, even to
these absolutely least parts of the atom. 631 part. aucta = 625 prae-
dita part.: so III 626 Quinque...sensibus auctam, imitated by Catullus
lxiv 165 quae nullis sensibus auctae: v 723 quae cumque est ignibus
aucta. 632 habere belongs of course to posse...as well as debet. ea
qua, all which properties the atoms have: they possess size shape weight,
which enable them, as we shall see, to move, to clash, and join together;
none of which functions those minimae partes destitute of all qualities, if
existing alone could perform. 633 conexus, conecto, conixus, conivere,
conubium in our mss. and all good mss. are always spelt with one n:
there is no authority whatever for nn.

635—644: to maintain therefore with Heraclitus and his followers
that fire is the element of all things is absurd.—Lucr. having now estab-
lished his two great principles of an unchangeable matter and a void,
before he proceeds at 921 to explain by them the nature of things, first
in order to make their truth still more manifest, examines the elements
of Heraclitus Empedocles Anaxagoras and other philosophers and shews
their utter insufficiency. Of all these men he speaks with admiration
or tolerance, except Heraclitus whom he assails with a certain passion
and violence. Now that the star of the old Ephesian seems again in
the ascendant, such an attack will not meet with much sympathy; the
motive however is plain enough: in him he is combating the stoics, the
bitter enemies of Epicurus, Heraclitus standing in the same relation to
them that Democritus stands to Epicurus. This will appear from the
fact that it is only from 690 to 704 that he addresses himself to Hera-
BOOK I

clitus; from 645 to 689 it is always 'they': faciant, cernunt, amittunt etc. Indeed 643 644 seem to shew, as we might expect, that he was not insensible to that style and those sayings which sound so grandly even now in the few fragments that have survived. One in the position of Lucr. could only see and criticise a rival philosopher from his own point of view: even Aristotle is taxed with thus dealing with Heraclitus. The ἐνδιακων φίλομον, the πάντα καλακών καταφέκτων, the ignis sincerus et sine ulius materiae permissione, ut putat Heraclitus, would seem to Lucr. a mere outrage on nature and reason; and therefore he will have the heraclitean and stoical fire to be his own fire. 635 Quapropter has clear reference to what just precedes: simple fire as an element cannot have the properties which birth-giving matter must have, conexus, pondera etc.: this word alone would refute the monstrous corruptions, ni and multis, which Lamb. and all subsequent editors introduce in 628 and 631. 638 dux has the double meaning of leader in war, and chief of a sect: Hor. epist. i 1 13 quo me ducet, quo lare tuter: Quintil. inst. v 13 59 inter duo diversarum sectarum velut duces non mediocri contentiones quaeritum. 639 Clarus: a play on its double meaning, as 475 Clara accendisset. Claris ob observum see: p. 107: for constr. comp. Hor. epist. ii 2 32 Clarus ob id factum. o σκορευόμενος appears first in the de mundo 5 p. 396 b 20 attached to his name. Cic. de fin. ii 15 Heraclitus cognomento qui σκορευόμενον perhibetur, quia de natura nimis obscure memoravit; Sen. epist. 12 7 Heraclitus cui cognomen fecit orationem obscureseccitas. 639 inanimis, i.e. Graioes. 640 Quamde: Festus a. v. quotes this passage and two from Ennius: ann. 29 and 139. 641 Stolidi: 1068 Sed vanus stolidis: in both cases with reference to the maintainers of stoical doctrines: he retorts upon them their own term of reproach. 642 Inv. ver.: Ter. heaut. 372 has inversa verba, where the meaning is as uncertain as here: Quintil. inst. viii 6 44 ἀληθοποια, quam inversionem interpre tantur, aliud verbo aliud sensu ostendit, etiam interim contrarium; and this sense admirably suits the extant fragments of Heraclitus. Cic. de orat. ii 261 uses immutata oratio with this meaning, inversio verborum with that of our irony. The expression might apply equally well to words in a forced and unnatural position, and therefore obscure. 644 Jucund sonore seems a very bold metaphor.

645—689: how could simple fire produce such a variety of things? it is of no use to condense or rarefy fire, if it always remains fire: nay they deny void without which even this condensing and rarefying is impossible. But if they say the fire is extinguished in the process, they make things come from nothing. The truth is there are certain first bodies which are not like fire nor any thing in being, but which produce fire and all other things alike by their varied shapes motions arrangements collisions. 645 foll. Heracl. frag. 41 Schl. πυρὸς ἀνεμείβεται
πάντα καὶ πᾶρ ἄνώτων, ὅστερ χρυσῶν χρήματα καὶ χρημάτων χρυσὸς: and Themistius ἐκ. Schleierm. p. 95 says in exact conformity with Lucr. Ἡράκλειτος τὸ πᾶρ οὖσα μόνον στοιχεῖον καὶ ἐκ τούτου γεγονέναι τὸ πᾶν: the latest expositor however Brandis Gesch. d. Entwickl. d. Gr. Phil. p. 67 says that this fire or warm exhalation of Heraclitus is that for which all things are exchanged, as wares for gold; but it changes itself as little into the things, as gold changes into these wares; and that later interpreters misapprehended him. However that be, Lucr. is here speaking of his followers, espec. the stoics, as remarked above. 648 rarefieri and rarefacere; always in Lucr. has ε: so vocēvit putrefactus exerygerfas, all more than once: conserveascit; patēficit and patēfiet once, but oftener patēf.; so calēficit, cincfactus; liquefacit, but liquefacta: so labēfactus etc. labēfactus, tepēfas, timēfactus, conlabēfactus, conlabēfiant: facti are is uncertain: videlicet always of course, though it is of the same nature; for the rare, are, cine, etc. = a neut. infin. generally of the 2nd conj.; the ε was therefore originally long, the Latins having had a strong tendency to shorten final syllabae. 649 super = insuper; as iii 672, 901, v 763, vi 514: this sense is found in Virgil: Aen. i 29, ii 71, vii 462, and I think v 697 Imenturque super puppes, and in Ovid, as met. xii 206 Annuaret dederatque super, ne. 653 variantia found also iii 318 seems to occur only in Lucr. and to be used for varietas for metrical reasons: thus agror for agriutudo, maximitas for magnitudo, pestilites for pestilenlia, dispositura for disposio, differitas for differentia, refutatus for refutatio, emissus for emisso, commutatus for commutatio, opinatus for opinatio, formatura for conformatio, are confined to him, or to him and his constant imitator Arnobius: satias for satietas is more general, and impeto for impetu; but Lucr. has also impostis and impetibus. 655 Id quoque: see n. to 623. I know no other instance of id quoque in this sense, 'here too', ‘again’: Plaut. miles 1158 id nos ad te... venimus the meaning is different. Quod genus which is common in Lucr. appears to be not dissimilar. faciant 'assume': so iii 878 facit esse sui quidam super, and iv 825; also ii 485 fac enim, a common use. 655 fugitans with an inf, so iv 324 (299) fugitans vitantque tuori, and vi 1239. 659 viae belongs to Ardua also. 662 raptim, like other adverbs in tim, is a favourite of Lucr. occurring at least 5 times. 665 potesse is found it 225 and 1010: he also has potis est, potissit, and potes more than once. 666 mutareque: this annexing que to ε, which Virgil and Ovid appear wholly to avoid, is exceedingly common in Lucr. As Virgil and Ovid do not object to two or even three consecutive ε's, as in servèrè tremere and the like, why did they wholly shun esseque esseque or esseque? The whole history of the language proves that ε was shorter than a or i; perhaps therefore the accent being thrown upon this ε by the enclitic made the
contrast between its shortness and its accentuation appear harsh: yet Cicero does not object to the junction. 667 reparcent = simply par-
cent, as 593 revicta = victa: Plaut. truc. π 4 25 reparcis savisi = vicis-
sim parcis. 670 671 are thrice repeated in the poem, Lucr. intending thereby to lay stress on the doctrine involved: see the passage from Epi-
curus cited after 689. 670 quodemunque = si quod or quodie aliquid: then hoc has reference to the whole of this clause, this passing out of the
fixed limits which held the thing in: it involves therefore the same
doctrine as 76 so often repeated, finita potestas denique cuique Quanam
ut ratione atque alte terminus haerent: things have certain bounds
within which they may range and continue what they are; when this
limit is passed they die and pass into another condition. The expression
much resembles that of Epicarmus quoted by Diog. Laer. ππ 11 δὲ
μεταλλάσσει κατὰ φύσιν κούτοκ ἐν ταύτῃ μένει, "Ετέραν εἰσὶν καὶ τῶν ἰδίων τῶν
παρεξετακότοις, though the thought is different. 672 aliquit, quicquid,
aliud are not unfrequently met with in our mss.: in A oftener than
B, once or twice in both: the t has naturally been retained where no
ambiguity is occasioned, such as by at, quot for ad, quod.

675 Nunc igitur: see n. to 169. certes. corp. qu.: see n. to 521.
677 abitu aut aditu: comp. 457 where the contrary is asserted of mere
contenta. 680 dec. ab. = abitu of 677; alia adiuv. = aditu: comp. 800
demptis parvis = abitu = aditu; parvis tribuitis = aditu. 683 omnimodis often
used by Lucr. as an adv. = omnibus modis; multimodis too is used by
heri = multis modis: Cic. orator 153 saepe brevitate causa contrahebent
ut ita dicentur multi' modis, vas' argentis cet.; so that omnimodis seems
formed by Lucr. on a false analogy: there is no adj. omnimodum or multi-
modum, any more than omnis genetivus: omnigenum in Virgil is for omni-
genitum: Lucr. uses omne genus like id genus, quod genus. 684 quaedam
corp. = certes. cor. qu. of 675 = corpora certa of 521: the atoms of course.
685 comp. 632—634. ordo postitura figurae: these words repeated ππ 1021
tome from Democritus: see Arist. metaph. viii 2 p. 1042 b 11 Δημοκρίτῳ
μὲν ὁν τρεῖς διαφοράς ἔκινεν ὁμοίως εἶναι τὸ μὲν γὰρ ὅποκέμενον σώμα τῆς
τῆς καὶ ταύτῃ, διαφέρειν δὲ ἡ μικροφὸ ἐστὶ σχῆμα, ἡ τριστὸ ἐστὶ θέσις,
ἡ διαμεζὴ ἐστὶ τάξις. 686 mutatoque cet. i.e. quaere quot. ord. cet.: see n.
to 718. 687 igni simil. iv 363 paulum simulata. Forc. cites Aen. ππ
449 and Cic. ad Att. ix 8 for the same sense. 688 rei gen. and dat. in
Lucr. either two long syll. or one: rei is not found: so rei: also reiē not
reēi. 689 adiectu: iv 673 navis adiectus adoris Tangat; ν 566 ignes
lumina possunt adicere: the ad implies the reaching the object aimed
at. With the whole argument of 665—689 should be compared Epici-
curus himself in Diog. Laer. x 54, τὰς ἀτόμους νομισμάτων μηδεμίαν ποιό-
την τῶν φαινόμενων προσφέρεσθαι πλὴν σχῆματος καὶ βάρους καὶ μεγέ-
θους καὶ ὃσα ἐξ ἀνάγκης σχῆματι συμφωνῇ ἐστὶ ποιήσῃ γὰρ πίσα μετα-
πάντα καὶ πῦρ ἀπάντων, ὡς περὶ χρυσοῦ χρήματα καὶ χρηστεῖα
and Themistius ap. Schleierm. p. 95 says in exact conform-

Ἡρόδων τὸ πῦρ οίτε μόνον στοιχεῖον καὶ ἐκ τούτου

πώς: the latest expositor however Brandis Gesch. d. Erz.

Phil. p. 67 says that this fire or warm exhalation of Heracle

which all things are exchanged, as wares for gold; but it is

as little into the things, as gold changes into these wares;

later interpreters misapprehended him. However that be

speaking of his followers, espec. the stoics, as remarked at

rarefier and rarefier: always in Lucr. has ἡ: so vast

expeριστατος, all more than once: conserεραῖος; patεραῖος

once, but oftener patερ: so ἐκλεγεῖα, cinenęto; ὑλέων, ἐν

so ὑλεῖαν εἰς ὑλεῖαν; τερενεῖα, τιμενέω, conçεραῖος;

πέπεραῖος: πέπεραῖος is uncertain: vidερεῖα always of course,

the same nature: for the rare, are, cine, etc. = a neut. in

the 2nd conj.: the α was therefore originally long, the Latin

a strong tendency to shorten final syllables. 649 as

as οὐ 672, 901, v 763, vi 314: this sense is found in Virg.

v 11, vii 463, and I think v 887 Ἰπποδορεύς ἀπέρ μη

Ovid, as met. xix. 206: διανομεῖα διανομεῖα ἀπέρ, no

found also vi 318 seems to occur only in Lucr. and in be-

notes for metrical reasons: thus ἀπέρ for σμαχὶδα, marina

such, possibility for possibili, disposition for disposabi-

liable, repletion for repleta, causes for causes, at

economic, opinion for opinetta, instruments for instru-

ments and to him, at. or him, and his constant interlocutor

Aristocles is more general, and hence for instruments: but Lucr.

pales and deprecation. 888: αλλα πρε depr. vii 683. In

instance of αλλα depr. vii 683,ἀλλα: τὰ ἐξ ἀλλάξ ἐξ ἀλλάτων,

not αλλάξ ἐξ ἀλλάτων. 889: αλλα πρε depr. vii 683. In

instance of αλλα depr. vii 683, ἀλλα: τὰ ἐξ ἀλλάξ ἐξ ἀλλάτων,

not αλλάξ ἐξ ἀλλάτων. 888: αλλα πρε depr. vii 683. In

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instance of αλλα depr. vii 683, ἀλλα: τὰ ἐξ ἀλλάξ ἐξ ἀλλάτων,

not αλλάξ ἐξ ἀλλάτων. 888: αλλα πρε depr. vii 683. In

instance of αλλα depr. vii 683, ἀλλα: τὰ ἐξ ἀλλάξ ἐξ ἀλλάτων,
705—733: for these reasons all err alike who affirm that any one of the four so-called elements, fire air water earth, is the first-beginning of things; or any two of these; or all four, as Empedocles teaches, that famous poet and philosopher of the famous island of Sicily. 705 Quaspropter connects what follows with what just precedes precisely as in 635: the things formed out of such elements as fire air etc. are as much elements as they are. 707 pricipium: see notes 1 to 834. 710 rerum naturas—simply res; as natura animi = animus and the like. vertier: Lucr. has nearly forty of these infinitives, many of them more than once. 715 anima is used for the element of air also v 236 Aurarumque levae animae; Enn. Epich. 3 Aqua terra anima sol, and Virg. ecl. vi 32: Lucr. has also v 1230 ventorum animas, vi 578 and 693 animae turbida vis, a sense not uncommon in the poets: Attius 11 vela ventorum animas ismittere; Aen. viii 403 Quantum ignes animaeque valent; Hor. od. iv 12 2 animae Thraciae. imbre for water recurs more than once in Lucr.: 784, 785, vi 149: both Ennius and Virgil use it for sea-water: Empedocles too 128, 216, 286 has ὀμβρός for water generally. Arist. metaph. r 3 p. 984 at beg. enumerates several of these philosophers from Thales downwards; much longer lists are given by Sextus pyrrh. hypot. iii 30 foll.; adv. math. ix 360 foll.; and x 310 foll., this last passage occurring almost verbatim in the newly discovered work of Hippol. ref. om. haer. x 6 foll. Aristotle asserts that no one ever made earth his element of things; but Sextus begins the first two of the passages just cited by attributing this doctrine to Pherecydes of Syros. 716 quorum appears to be governed of cum primis, not est: comp. Cic. de orat. ii 224 sapiens homo cum primis nostrae civitatis. 717 tríg. terr. oris, because it is the shape of its coasts that renders its lands triangular: Forc. cites Horace Quintilian Silius for this word applied to Sicily. gessit = tulit, produced: so terra gerit fruges, malos platani and the like: yet the notion may be 'bore in its womb,' as vi 790 semina.. Quod permixta gerit tellus. 718 Quam, 720 Angustoque...a fin. eius: comp. ii 87 durissima quae sint...neque quisquam a tergo ibus obstet; iv 962 Et quo...studio..Aut quisbus in rebus..Atque in ea ratione: this change from the relat. to the demonstr. pron. is not unusual in Latin, though more common in Greek: Cic. orator 9 quam intuens in eaque defixus, and Brutus 258 omnes tum fere qui nec extra urbem hanc vixerant nec eos aliqua barbaria domestica infuscaverat: in many cases, perhaps in these passages of Cicero, the relat. could not be repeated: comp. Madv. to Cic. de fin. i 42 quod ipsum nullam ad alien rem, ad id autem res referuntur omnes: Madvig opusc. ii p. 177, and Conington to Virg. geor. ii 208 and Aen. vi 101 give other examples of clauses appended to relative ones in divers ways: comp. 154 Quorum operum...ae fieri cet.; 684 quorum...686 mutatoque cet.; 848 foll. simil quas praedita
constant Natura...neque ab exitio res ulla refrenat; Π 140 in solis quae lumine cernere quimus. Nec quibus id faciant plagiis apparat aperte; v 895 Quae neque florescunt...neque sunt eadem uicenda: the simpler cases such as those quoted by Conington 111. where the succeeding clauses are 'in material, but not in formal connexion' with the relative clause, are exceedingly numerous in Lucr.: comp. 21 foll. 58 foll.: as indeed in all writers; the Latin idiom making them not easy to avoid.

720 Ang. retru seems governed by rapidum, the sea is rendered rapid by the narrowness of the channel. retru: Gell. xiii 21 15 quotes Cic. Verr. v 169 perangusto retru divisa of this same strait: Charisius i p. 129 7 Keil quotes from Messalla angustiae retru, from Cicero a Gadi-tano retru, from Augustus to Antonius retru ceci: Cic. pro Sestio 18 Halm restores retru from Pl. Lucr. vi 364 has retru nom. 722 vasta Char. is found in Catullus and Virgil: vasta implies that in which nothing lives. minantur...se coll: Plaut. asinari. 604 ab haec minatur esse abire. 723 foll. observe recursum, iterum, recursum. 724 Fancibus: vi 701 cratere, ut ipsi Nominant; nos quod fauces perhibemus et ora. eruptos ignes: so v 598 erumpere lunem; vi 583 erumpitur; Cic. Arat. 111 erumpit flatibus ignes: iv 1115 se erupit: prorumpitur is also found in Lucr.: but these verbs are often active; see Forc. 726 the constr. is quae, magna, videtur multis modis miranda. cum...videtur: see n. to 566. 727 visenda used in this sense by Cic. Verr. rv 132 and 135. 728 Wak. cites Aen. i 271 Longam multa vi muniet Albam; but the sense differs: munitor is here metaphorical. 730 carum seems to mean precious, τιμωρ; though I know no parallel. 731 pectoris the seat of the heart and intellect, and therefore of poetical genius: comp. v 1 pollenti pectoris carmen Condere. 732 It is not easy to say whether vociferatur is neut. as Π 1050 res ipsaque per se Vociferatur; or act. as Π 14 ratio tua coepit vociferari Naturam rerum; both constr. are found in Cicero too.

733 Lucr. may have been thinking of what Empedocles says of himself 392 ἐγὼ δ' ἵμαμ θεός ἀμβροσός οὐκέτι θυτός πολεύματι μετὰ τάσις τετμένος, ἀπέπε ἐκκ. He no doubt looked upon Empedocles' poem πεδί φῶτες as in some sense his poetical model, and therefore thought he owed him a debt of gratitude. With many differences there were also many points of resemblance between their two systems; this especially that the first-beginnings of each were imperishable, and that life and death were but the passing to and fro of elements into things, and things into elements. All this being considered, we may grant that his lofty panegyric is justified by the large fragments we possess of Empedocles' chief poem, nearly 400 out of 2000 verses: yet the vociferatur...t. stands in striking contrast to Aristotle's ἀ ψελλίζεται λέγον Ἕμετρολή; but that stern judge is alluding to the imperfect utterance of
the first philosophy yet in its infancy, as may be seen a few pages later in the last chap of metaph. i; and we learn from Diog. Laert. viii 57 that Aristotle recognised his poetical genius, ἐν δὲ τῷ περὶ ποιητῶν φησιν δι' ἣν καὶ ὁμοθεικός ο ᾿Ερμήδοκλῆς καὶ δεδομένοι περὶ τὴν φράσιν γέγονε, μεταφορικός τ' ὄν καὶ τοῖς ἀλλοις τοῖς περὶ ποιητικῆν ἐπιτείχισεν χρώματος.

734—762: he and the others have given responses truer than those of Phoebus; yet all alike have gone to wreck on the first-beginnings of things: they deny a void in things, yet give them motion and leave them soft and rare; and they set no limit to the division of things: if first-beginnings are soft, they were born and will die; all things therefore have come from and will return to nothing: again such elements are hostile one to the other; and thus, like lightning clouds winds, will be apt to fly asunder one from the other rather than combine. 734 supra, 705 foll.: quos diximus, Thales Pherecydes Anaximenes Diogenes of Apollonia Hippasus Xenophanes Oenopides Hippo of Rhgium Onomacritus Idaeus of Himera Archelaus and the rest. 735 egregie from its place seems to go with multís: iv 342 multis partibus hic est Mobilior multisque minitor; Caes. de bel. civ. iii 84 numero multis partibus esset inferior: Cicero uses omnibus partibus with much the same force, which egregie multis has here: see Madv. de fin. p. 328. 737 adyto cordis of course with reference to the illustration which follows: Or. met. xv 145 augustae recessabo oracula mentis. 738 Lucr. was prob. thinking of Callim. in Del. 94 where Apollo says ᾿Αλλ' ἐμπυγς ἐρώ τι τροφότερον ἢ ἀπὸ δάφνης. 739: Aristoph. Plut. 39 τ' ὕπτα Φοίβος Ἐλακεν ἐκ τῶν σταμμάτων, taken with Eur. Or. 321 τρίσώδος ἄπο φάτων, ἄν ο Φοίβος Ἐλακεν Ἐλακε and Ἰπ. Taur. 951 Ἐντεθὲν αὐτῷ τρίσώδος ἐκ χρυσοῦ λακών, exactly expresses the v. of Lucr. who translates the oracular Ἐλακεν by profutur. To consult the oracle, you passed through the temple into the μέγαρον or room built of five stones: still farther in was the cavern, forming the δῶσων or χρυσότηριον: in it just over a deep narrow cleft was placed the tripod; on the tripod the Λέβος or cortina or pot, in shape a half-sphere: its lid was the δάμος or hollow cover on which the Pythia sat; all round were suspended garlands of the bay-laurel: the smell of these was supposed to increase the prophetic afflatus, excited by the cold air which came out of the deep cleft: they are the στέμματα of Aristophanes, the δάφνη of Callimachus, the laurus of Lucr.: to them Pind. ol. vii 32 alludes in ἀλέσεις εἰς ἀπό τόν. 738 739 recur v 111 112: with the abl. τρίποδι Lach. compares ii 416 Cilicii, iii 132 Heliconi. 740 fec. ruinas: metaphor from a building or other heavy body falling; perhaps from a carriage breaking down: Horace has the same expression: Lucr. uses more than once the more common darse ruinas: see n. to iv 41 dicessem dederint: Cic. de fin. i 18 applies the same metaphor to Epicurus himself, illae Epicuri propriae ruinas;
and η 18 ruit in dicendo. 741 after Homer’s κέιο μέγας μεγαλωσί, which Virgil and Ovid imitate in various ways, gravis graviterque ad terram concidit, ingentem atque ingenti vulneri victum, magnum magno conamine and the like: Lucr. himself iv 902 magnum magno molimine navem. .ibi is here very emphatic, and therefore its unusual position gives it additional force.

742 motus cet. the impossibility of which without void he has proved at such length above 335—397: Empedocles 63 thus denies void, Ovēc τι τῶν περίτων κενῶν πέλει οὐδε περίσσων: comp. too Arist. de gen. et corr. i 8 where he elaborately criticizes Empedocles’ doctrine of πόροι and of the motions and unions of things by means of these without void; and shews that his πόροι must really mean much the same as the κενῶν of Leucippus, though Empedocles maintains a πλῆρης: he concludes that this system of πόροι is ἡ ψεύδος ἡ μάταιον. 745 admiscent in corpus: Pliny nat. hist. xxvi 104 has same constr. 747 pausan, a word occurring six times in Lucr.; found also in Plautus Ennius Attius, and again brought into use by Gellius Appuleius and other imitators of the older writers. frapori: Lucr. alone appears to use this word in its literal sense, here and ν 109, 317; and perhaps in the two last places the meaning is transitional. 748 nec prorsum = et prorsum non, omnino non: comp. 1005 Nec prorsum facere; iii 45 Nec prorsum quicquam nostrae rationis egere; 1087 Nec prorsum. deminus hulim Tempore de mortis; Cic. de fin. ii 17 non prorsus, inquit; de nat. deor. iii 21 nullo modo prorsus adsentior. Cic. acad. post. 27 speaking of peripatetics and academicians will illustrate Lucr. eaque etiam interire, non in nihilum, sed in suas partes quaeque infinitae secari ac dividit possint, cum sit nihil omnino in rerum natura minimum quod dividit nequeat: here is asserted of them exactly what Lucr. objects to, the cum sit nihil om. in rer. nat. minimum seeming a prose translation of 748; yet at the same time is denied the inference that they pass away in nihilum, which Lucr. below 756 maintains must follow. Empedocles himself 77 and 81 strenuously denies the same, φύσις οὐδένος ἐστιν ἀπάντων Θεου τοῦ οὐδὲ τις οἰκομένου θανάτου τελευτῇ κ.τ.λ. and έκ τε μη άντων ἀμήκανον ἐστι γενέσθαι Τό τε ἐν ἐξωλυσθαι ἀνάμειναι καὶ ἀπερχόνται: Lucr. therefore here as elsewhere is refuting them from his own point of view. 749: see the full explanation of this passage in u. to 599. 750 ad sensum nostros: so far as sense can perceive; from which the mentis ratio may infer the same relation between the atom and its cacumen, which holds between any sensible thing and its cacumen. 751 quae cernere non quis are of course the atoms; as 600 Corporis ill. q. n. cernere sensus Iam nequeunt. 754 quae nos nativa vid. Esse et mortali cum c.: yes but Empedocles saw them to be as immortal as the atoms of Epicurus: comp. 178 Ἀλτά δι  θυγγ ἐφύντο τὰ πρὶν μάθον ἀβαίνατ’ εἶναι: they are θυγία when in
things, ἄνωτα by themselves. 755 Esse et mort. cum corp. with
same force as simple abl.: so 347 esse... raro cum corpore; 774 non ex-
animo cum corpore; v 352 quia sunt solido cum corpore; 364 solido cum
corpore mundi Naturast; vi 439 lento cum corpore nubem; 631 raro
cum corpore tellus Est; 1059 raro quia sunt cum corpore; iii 201 quae-
cumque magis cum pondere magno Asperaque inventuntur, cum has the
same force; and iv 1126 grandis viridi cum luce smaragdi; v 864
cumque fido cum pectore corda; vi 5 virum tali cum corde repertum; 75
placido cum pectore adibis.
756 see n. to 748: 756 and 757 are
almost a rep. of 673 674. 758 iam belongs to habebis: see n. to vi
and 60 habetis unius civilitas firmam auxiliium amissum ac venditum
pretio: cognoscite unum cet.: Forc. has also examples. 759—762:
see n. to 701—704, and 984 (998) foll.: he here too concludes a dis-
ussion with a short argument addressed to the common sense or the
eyesight of his readers. 759 veneno: Wak. and Lach. quote Varro
de re rust. i 2 18 quaedam enim pecudes culturae sunt inimicas ac
veneno. 761 coacta seems to have somewhat the same sense here, as
vi 274 cogit, 464 cogunt, 718 cogentes, 511 Copia nimborum turba ma-
iores coacta; but I know no exact parallel. 762 fulm. imbr. vent. repre-
senting three of the four elements.
763—781: things too might just as well be their elements, since
things by turns come from them and pass into them: but if you say
that these elements remain unchanged in things, then nothing can be
produced from them, since in everything they will shew their own
several natures: first-beginnings must have no properties that sense can
apprehend. 766 i.e. res ill. prim. dici retroque p. 767 Alt. gign.: the ever-recurring μίκτης τε διάλλαξις τε μυγίνων. 771 rorem līg.: see
n. to 496. 774 Non an. res, non res ex. c. cor.; this is the only place
where he uses animans in the nomin. and as an adj. 775 foll. much
resemble his criticism of Anaxagoras below 880—896, and ii 915 foll.
778—781 are fully explained in 730—885, where it is shewn that atoms
have no sensible properties. 779 clandestinos caecaque. 781 propriis esse is to exist by itself with
its own peculiar properties and functions undisturbed by anything alien;
vi 985 quiue [sensus] suam propriem percipit in se.
782—802: again they suppose these elements to pass into each
other in this ceaseless round, fire air water earth water air fire: but
first-beginnings cannot thus change; they must be eternal, and of such
a nature that when some go away, others join, and the rest change their
order, those which made fire may now make air or anything else.—
It is possible enough that Lucr. viewing Heraclitus through the glos
of the stoics, may have been thinking among other theories of his
but no one will now attribute to the Ephesian this interchange of the four elements: by the vague 'they' Lucr. no doubt points mainly at the stoics; whose champion says in Cic. de nat. deor. II 84 cum quattuor sint genera corporum, vicissitudine eorum mundi continuata natura est. nam ex terra aqua, ex aqua ortur aer, ex aere aether; dein de retrorun vicissim ex aetheraque, inde aqua, ex aqua terra. sic naturis iis, ex quoque omnibus constant, sursus deorsum ulterius citro commenibus mundi partium coniunctio continetur: and comp. ib. III 31. Martian. Cap. vii 738 p. 592 Kopp ex informi materie [their άπειγος έλνγν] primus ignis, ex igni aer, ex aere aqua, ex aqua terra; item fit adscensio et ex terra aqua est, ex aqua aer, ex aeris ignis, ex igni in cet.: with 787 788 too comp. Emped. 122: for him also Lucr. must partially include: άλλα αύτον τάτα δι' αλλήλων δι' θεότητα Γίγνεται άλλοιεν άλλα δεινεκά ἄν οίκα: which are repeated with some difference 136 137. 782 repetunt a: thus used without an object by Cic. pro Archia I inde usque reputans; de orat. I 91 cum repeteret usque a Corace nescio quo et Tisia; Aen. I 372 si prima repetens ab origine pergam. 783 auras aeris: 801 aeris auras: see n. to 207. 784 imbre... imbrì: see n. to 715. 787 inter se mutare: comp. vi 456 haece comprehendunt inter se; and perhaps I 397 Inse in se traduce, where see n.: so Cic. de orat. II 13 qui cum inter se... amicissime consultassent; Laelius II 82 neque solum colect inter se ac diligent, sed etiam vereduntur; ad Att. vi I 12 Cicerores pueri amant inter se: so Plautus amare inter se more than once. 788 sidera mundi, a favourite expression, imitated by Virgil who has also astra mundi, lumina mundi: mundi here, as often in Lucr. and others, = caeli: Catul. lxiv 206 concussitque micantium sidera mundus. 790 791 the same in meaning as 672 673, though the expression is varied; while 792 804 are exactly repeated from 670 671, where see note. 794 quae i.e. the so-called four elements. 795 In comm. ven. seems to resemble the very common phrases venire in discrimen, periculum, odium, contemptionem, consuetudinem and the like: commutatum, a δισνέξ ηλεγομ. = commutationem: see n. to 653. 796 ex the four elements: ex aliis quae etc. such other primordia as cannot change. 797 tibi: Lucr. is fond of this dative ethicus as they call it: this very line occurs four times: comp. also 773 Nulla tibi ex illis poterit res esse creata; 918 tibi percutunt primordia rerum; II 500 Iam tibi cit.: 1038 Quam tibi iam nemo cit.; III 197 ut ab sommo tibi diffuuat altius acervus; 279 Sic tibi nominis cit.; IV 511 Illa tibi est ignitus; 875 tibi anhela sitis; v 260 terra tibi libatur; 294 nocturna tibi; 805 Tum tibi terrae dedit; 1209 Nequae forte deum nobis cit.; III 992 Titus nobis hic est. 798 Quin potius... constitutas? most writers would here prefer the indic.: see n. to 588: that his atoms do thus work he will abundantly shew in the second book; and indeed it is reiterated in the next
paragraphs 817—829, 902—920. 802 sic = et sic, and couples this line with what precedes.

803—829: but, you will say, all these four elements are necessary for the production of things: true; and without meat and drink, life cannot continue: the reason is the same in both cases: many first-beginnings are common to many things; and the same by various mixtures motions and the like may produce the most different things; just as the same letters go to quite different words. 803 foll.: you see the earth out of which, the air into which all things grow; the rain and sun by which they grow. 805 indulget gives full play to: so Virgil indulge ordinibus, hospicio; and Livy indulgere ardori militum. 806 tabe nimborum appears to have much the force of vt 521 nimbi rigantes: the nimbi melt into water: comp. the metaph. vi 514—516; but it is better to make tabe refer to the trees: the force of the nimbi seems to make them dissolve into water; comp. Aen. i 173 sole tabentis artus: iii 19 the nimbi are the actual rain-storms shed from the nubila. tabē: this line is quoted by Priscian inst. vii 72 for the ε of tabe: comp. iii 734 contagē. 808 possint is potential, not subj.: see n. to 327. animantis: this is one of 14 cases in which -is has been retained by me in the nom. plur. after Lach. on the authority of both A and B: the other cases occur in ii 577, 955, 1155, iv 452, 1203, 1221, v 216, 494, 524, 525, 1072, vi 221, 936 : see Lach. p. 56 and introduction p. 27: among these 14 examples we find indifferently participles adjectives and substantives; and this quite agrees with all other testimony on the subject. 809: here begins the poet’s answer: yes, and meat and drink feed the body; yet the body’s first-beginnings are not meat and drink. cibus aridus, as 864: tener umor occurs in Virg. geor. ii 331. 813 certis: see n. to 521. 813—816 notice res 5 times repeated in three vss. and the antithetical and alliterative form of the whole sentence; and comp. 893—897 where res likewise occurs 5 times: also 690 691 res, rem, rerum; iv 42 43 rerum, rebus, rerum, and many such like; assonances and alliterations of all kinds seem to possess for Lucri an irresistible attraction. ratio is nearly as great a favourite as res: i 128—130 ratio, ratione, rationis, and in different senses. corpus, corpora too is used with like frequency: see also note to 875, where however the instances are to our taste more faulty. 817 foll. repeated with slight change 908 foll. and ii 760 foll. 819 dent motus here and in the four repetitions means, impart motion to others; ii 311 dat motus is, moves itself: comp. dare rainam and the like, and n. to iv 41. 814 foll. give his own doctrine so often repeated. 823 foll.: this illustration occurs several times in the poem, as 197 and 912 foll.: the 24 letters of the alphabet can form an enormous number of permutations; how more then these primordia, the different shapes of which are so m
times more numerous than those letters, while the number of atoms of each shape is infinite, as shown in the 2nd book of Arist. de gen. et corr. i 2 in illustrating precisely the same doctrine of Democritus and Leucippus, adds p. 315 b 14 εκ των αυτων γαρ τραγῳδια και κυμῳδια γραμματων.

826 sonitu sonanti, a mere poetical assonance, like anaxius angor, penitus penetrari, fera ferri, apparent aperte, domi domitos, semine seminioque, fera saecula ferarum, misero misere, Nec validas valeant: comp. Aen. ii 53 causae cavernae.

830—874: the homeoeomeria of Anaxagoras is equally defective: everything he supposes to consist of infinitely small particles of the same nature as the thing: bones of small bones, and so on: he denies too void and any limit to the division of things, like those above mentioned: such first-beginnings as these cannot resist destruction; so that things would return to nothing. Again, as food increases the body, the parts of the body are formed of things different in kind: or if you say all food has particles like the parts of the body contained in it, then meat and drink consist of particles different in kind: the same dilemma will apply to what grows out of the earth, to flame latent in wood, and the like.—That Lucr. had much sympathy with Anaxagoras will be seen at ii 991 foll. where he translates from Euripides and adapts to his own purpose a passage founded upon Anaxagoras’ system. There were also other points of contact: Anaxagoras held, as did Epicurus, that the sum of matter in the universe was always the same, and that nothing could pass into nothing. Though Lucr. 847 foll. tries to show that Anaxagoras’ principles lead to a different conclusion, he says, frag. 22 Schaub. (17 Schorn), in words that Epicurus might have adopted, τὸ γίνεσθαι καὶ ἀπολλυσθαι οὐκ ἔρθως νομίζουσιν οἱ Ἑλληνες· οὐδὲν γὰρ χρήμα γίνεται οὐδὲ ἀπολλύται, ἀλλ’ ἀπ’ ἕνων χρηματῶν συμπληγασθαί τε καὶ ἀποκρίνεται. The many points of difference Lucr. himself clearly shews: see also the editor’s note 21 to Archer Butler’s lectures on ancient philos. i p. 322. His refutation of Anaxagoras much resembles even in language his argument against Empedocles. 832 pari. serm. eg.: see above p. 100 foll.; these words are quoted by Pliny epist. iv 18.

834 homeoeomerian: the word is not found in the few extant fragments of Anaxagoras, but Lucr. distinctly here states that he did use it: Lucr. seems to denote by the term the relation which existed between the things in being and the particles like in kind, of which they were composed, ἀπειρα, as Anaxagoras says frag. 1, καὶ πλήθος καὶ σμικρότητα: these he himself names στρώματα or χρῆματα, Aristotle τὰ ὀμοιομερή στοιχεῖα, ἀόρατα ὀμοιομερή, and the like: the later Greeks call them ὀμοιομερεῖαι in the plur. probably from some misconception. 835 foll. most of the examples here given are found in Aristotle Simplicius and others, so that they were doubtless employed by Anaxagoras himself.
836 pauzillis, minutis, to express what Anaxagoras taught were infinite in smallness. 837 viscus, viscera, occur very often in Lucr. and always I believe denote the whole of the flesh and soft substance between the skin and bones. sanguen neut.: see Lach. 839 auris: see notes 1: not only Simplicius there cited, but also Philoponus and Laertius use this illustration; which no doubt comes from Anaxagoras himself. 841 Ignibus ex: ii 731 albis ex alba, 791 sed variis ex, iii 375, 839, 858 and v 949 quibus e; vi 788 terris ex omnibus surgunt; iv 597 Haec loca per; v 770 loca: inimica per exit; 1264 viam per: vi 747 Cumas apud, 940 Qua de are more usual. Lucr. is fond of this order, adj. prepos. and then a word intervening between it and the subst.: iii 10 tuisque ex, inclute, chartis; iv 829 validis ex opta lacertis: with these comp. Virg. ecl. vi 19 ipsis ex vincula sortis; vi 714 medius per saepe calorem; 855 supera de reedere parte; 1202 capitis cum saepe dolore; iv 472 sua in statuit vestigia; vi 1160 noctem per saepe diemque is of the same nature. 844 so he himself in terms repugnant to an epicurean, frag. 5 (15) oüte το ς σιμφρων γε εστι τε γε ελαχιστον, ἄλλα ἔλαχιστον αἱει. το γαρ ἡν οὐ τοι ὁμοιοι οὐκ εἶναι κ τ.λ.: τοι ἦν Zeller for το ὑ. 846 illé, Epipolaces and the rest: see 734 foll. 848 Si prim. sunt, simil. etc.: Anaxagoras gives to his particles, frag. 3 Schorn, χροιας καὶ ἡδονια, colour and taste; while Lucr. in ii takes such pains to prove that his atoms can have no secondary qualities: again frag. 16 Anaxagoras says that as there can be no minimum, his particles cannot exist alone, ἄλλα ἄκω περὶ ἀρχήν, καὶ νῦν πάντα ὁμοια: to Lucr. an absurdity, who will only reason from his own premises. 850 necque [ea] refrenat: see n. to 718. 851 oppressu may be added to the words enumerated in n. to 653. 859—866 a dilemma: food supports the body: are the particles ὀμομορφή with the food? then the body consists of what is not ὀμομορφή with it: or if you say that every kind of food has in it whatever the body has, bones veins blood, then will meat and drink consist of particles not ὀμομορφή with them: again the poet’s own premises assumed. 863 omnino, to complete the list, go through all the parts specified. 864 cibus om. including all nourishment, drink as well as meat, et acerbus citus et liquis: ipse means ‘as well as dry food’: = etiam. 865 alienigenes is the opposite to ὀμομορφή. 866 sanies: for the difference between it and sanguis see Celsus v 26 20, quoted by Forc., sanguis omnibus notus est; sanies est tenuior hoc cet. 867—874 a similar dilemma, which the lost vss. render obscure: trees and the like grow out of the earth, therefore the earth consists not of ὀμομορφή, but of minute trees and the like: flame smoke ash are latent in wood; therefore wood consists of minute flames etc. not of ὀμομορφή: again trees when above ground are fed out of the earth: if the earth consists of ὀμομορφή, then trees are fed and increased by things not ὀμομορφή; an
similarly of the flames which are seen to be fed by wood. 870 Transfer: Cic. de offic. i 51 quod ab Ennio positum in una re transferri in multas potest.

875—896: Anaxagoras tries to extricate himself by assuming that everything is latent in everything; but that that only is perceived, of which the like particles are most numerous and most prominent: a manifest fallacy; for then corn when ground, stones when rubbed, grass when chewed, clods when pulverised, wood when split should shew little bloods, grasses, ashes and fires, respectively: the truth is that the seeds of things have no qualities like to those of things in being. 875 latit.: comp. Cic. de fin. ii 107 si tuam dicerem, latebram haberes: notice latitandi and 877 latitare in two different senses with nothing in common. Lucr. like the old Latin writers generally, loves as we have said assonance alliteration antithesis and the like so dearly, that often the use of a word seems to suggest to him a repetition of it, without any point whatever, and therefore to our taste faulty: comp. 893 docet res, Scire licet non esse in rebus cecet; 976 exeppta fine with 978 finique locet se and 979 non est a fine profectum; 975 effugium praeceduit with 983 Effugium... prolatet, ii 714 caecis Corporibus fugiunt e corpore; 1048 dis crepitant res: Sic ipsius in rebus; iii 384 Lumina luminibus; 451 validis quaesatum est viribus aevi Corpus et obtusis occiderunt viribus artus; vi 718 Cogentes ursus replent cognitum manere and the like. 879 almost repeated iv 97 In promptu quoniam est in prima frons locata: in both cases in promptu is not connected with locata; comp. the other examples of its use in Lucr. Cicero etc. 875—879 this which Lucr. declares to be a sorry subterfuge, was in fact the very corner-stone of Anaxagoras' physics. His particles were infinite in number and smallness; from the necessity of the case everything was mixed with everything, except only his vois: his vois, see fr. 6 (7), was mixed up with nothing, because if mixed up with anything, then it must have been mixed up with everything: but en pyr pynov moira evost piyvn vov, and again pyntapen de oudev apokryntai oudei diakryntai to etero apo tov eteroi plen vov... all' etew pliostai ev, taiva endikotata ev ekastov etoni kal' ev: that is each individual thing is what it is by having in it the greatest number of omo knes tov xwv, particles like to it in kind.

860 a v. occurring four times in almost the same words. 882 rob. saci: ii 449 duri robora ferri; Virg. geor. i 162 grave robur aratri. 883 aliquid [orum quae: Virg. eel. ii 1 aliquid... quorum indicet usus, but there the gen. makes it much less harsh; as ii 583 Nil esse... quorum natura; iii 184 res ulla...quorum natura: comp. vi 814 vitae copia desit [ius] Quos cec. Aen. xi 172 Magna tropaeae ferunt quos dat cec. where Wagner gives several other instances from Virgil: the idiom is found in prose; Valer. Max. ii 10 1 ne de aliqua re, quae in his
BOOK I

175

velatae erant, videretur dubitasse; Liv. xxiii 15 4 praemia atque honores, qui remanuerint... propusuit. 884 lapidi is abl.: so 1111 de parti, II 520 muro, vi 66 ratio: see n. to 978, fini: at least the dat. would here be very unusual and harsher than the abl. though it may possibly be the former; but comp. Plautus quoted at the end of n. to 887. 885 herbis... decebat of ms. I now retain; because decet with a dat. is common in the old writers; see Forc. and comp. Sall. fr. hist. r 98 (100) locum editorem quam victoribus decebat [i.e. capere] capit: there is anyhow a slight anacol.: it should be herbis g.s.d. Et lat... et videri i.e. herbis; but for clearness he adds in 889 herb. genera cet. so that the Et of 886 becomes misplaced: as he could not use generibus, the change to the accus. appears quite natural. 887 the constr. is by no means plain: Lach. explains it thus, dulces guttas mittere tales quali oves sunt ubere lactis, taking therefore lanigerae as the nom. plur.: this is surely harsh with simili sapore coming between guttas and quali ubere: I am disposed to take it thus, sapore, quali [sapore guttae] sunt lanigerae (dat.) [in] ubere lactis: but the quales (nom. plur.) or quales of A and Nic. Nice. is perhaps right. lanigerae: comp. squamigeri and pennipotentis, likewise used absolutely. ub. lac: so II 370 and Tibullus ubere lactis; Lamb. quotes from Vatro mammam lactis. With one exception the above examples are plain enough: corn should give blood, because we are fed by it; grass milk, because sheep eat it; grass earth when pounded should yield corn leaves, because they grow out of it, wood give smoke and fire, because they are fed by it: but why the example in 884? Lamb. after Turnebus seems to explain it rightly, as denoting another way of grinding corn; comp. Plaut. asin. 31 Num me illuc ducis, ubi lapis lapidem terit?

895 886 very like 814 815, expressing the epicurean doctrine of primordia against Anaxagoras as there against Empedocles. 895 multimodis: see n. to 683 omnimodis.

897—920: but you say trees often take fire by rubbing against each other: true, but for all that fire is not in them: else it would burst forth at any moment: the fact is fire and fires have many first-beginnings in common, just as the words have letters in common; but the two things, as the two words, are yet quite distinct. Again if you think a thing cannot be, unless its first-beginnings are of a like nature, then you must give these human feelings, in order that they may make a man.—This passage in meaning and in language greatly resembles 803—829: the reason is plain: the particles of Anaxagoras seemed to Lcr. liable to the same objections as the four elements of Empedocles, each giving to his elements those secondary qualities which only belong to things in being. 900 flam., flore: editors comp. πυρος ἀπόDs of Homer and Aeschylus, and IV 450 lucernarum florentia lumina flamnis. 902 ser.

ardoris, which yet have none whatever of the properties of fire. 88

90
facta, fully made, opposed of course to the semina, which might in other circumstances form water or anything else. 907 paulo ante i.e. 817 foll. where the language is almost the same: see notes there. 912 ignes et lignum: because here fire coming from wood is the question; in 820 caelum mare terras cet. because there it is the four elements that is the subject examined. 915—920: here again he closes a long discussion with a short argument appealing to common sense against the theory combated: see 701 foll. 759 foll. 984 (998) foll. 918 tibi: see n. to 797. 919 920: comp. ii 976 Sic licet et risu tremulo concussa cachinnant Et lacrimis spargunt vorantibus ora genasque: in each case he pushes the argument to what he deems the last absurdity, that of endowing first-beginnings with human feelings and actions: Anaxagoras' theory, he here says, requires you to believe that everything has infinitely small men and women and the like mixed up in it. 921—950: 'listen now: inspired by the muses I enter on an untrodden path to call a wreath yet worn by none: I am going to burst the bonds of religion; and clear up a dark subject by lucid verses, verses o'erlaid with the honey of the muses, in order to beguile my readers to their own profit, even as the rim of the cup is smeared with honey to entice children to drink the bitter but wholesome draught of wormwood'. — The poet has hitherto explained the nature of his two great principles of void and atoms, and shewn the insufficiency of those of rival teachers: he now, before proceeding to apply these two principles to explaining the system of the universe and of this world of ours, calls attention to his theme in this lofty exordium. 922 an. fol.: see n. to 136. 923 comp. Aen. ix 197 magno lundo percussion amores. 924 incussit am.: so 19 incutient blandum per pectora amorem; Virg. geor. ii 476 ingenti percussion amores i.e. musarum. 926—950 rep. iv 1—25, except the last 4 words. 926 foll. there are many well-known imitations of these vss.: by Virg. geor. iii 10 foll. joined with 291 foll.; Hor. epist. i 19 21 foll.; Manil. i 4—6; and others. 927 integros hitherto untasted by any one, with perhaps the notion of unsullied: Nemesianus cyneg. 11, in his imitation, intacto preminus vestigia musco. 932 Relig. nod.: see n. to 109. 933 obs. lucida: see n. to 639 Clarus ob obscumam. Cic. de nat. deor. i 58 Cotta says to the epicurean Vel-leius iudico tamen de re obscura utque difficilima a te dicuum esse dimel- cide. 934 contingens, 938 contingunt and 947 contingere: Lamb, here and elsewhere rightly makes this word a compound of tango: vi 1188 creci contacta colore; continecet is not found in Lucri.: Virg. geor. iii 403 and 448 contingunt is probably the same form. 935 non ab nullis rat. means of course with very great reason: the ab is not easy to explain: Lamb compares locus a frumento copiosus, a vero sensu iudicas, which are not very like. Perhaps it is simplest to understand it like
51 fulgorem ab auro, the glitter coming from gold: see passages quoted there from Livy and others: it = therefore non a nulla ratione proficisci, non nullius rationis esse: or has it the meaning of stare, esse a ratione, a parte rationis? or is it like Cic. pro Mur. 63 nostri illi a Platonc et Aristotele? but that is perhaps a mere Grecism. 936 tacta denotes esp. what is nauseous to taste or smell. 941 dec. non cap. in form resembles Enn. ann. 360 Nec cum capta capi ced. imitated in Aen. vii 295 Num captis potuere capi ced. but the sense differs: it is rightly explained perhaps by Turneb. adv. vi 14 ‘tractum esse videtur a feris avibus piscibus; nam fovea pedem nassa area esca decipiantur atque capiantur, in damnunque et incommo modum incidunt: non tamen pueri ced.’ Tasso Ger. lib. i 3 E dall’ inganno suo vita riceve: Fairfax reproduces better the point of Lucr. They drank deceived and so deceived they live. Aen. iv 330 Non equidem omnino capta ac desertam videver, capta is much stronger than decepta would be. 944 Tristior = amanior: iv 125 tristis centaurea; 634 quod triste et amarumstat; vi 780 exporeque tristis quaesint; Virg. geor. iii 448 tristi amurarca. 945 max. Pierio. musaco dulci: see n. to 258. 949 dum perspicis is the idiomatic tense: Cic. ad Att. x 3 ego in Arcano opporiter, dum haec cognosco; Ter. cun. 206 expectabo, dum venit; Virg. ecl. ix 23 dum redeo. pases capellas: sometimes it is doubtful whether dum signifies ‘until’ or ‘while’; but here and in the passages just quoted and iv 24 dum perspicis a. N. r. ac persentis utilitatem it plainly means ‘until’. 950 compata: iii 258 quo pacto inter esse mixta quibusque Compta modis vigent; iv 27 quibus e rebus cum corpore compata vigaret; and iii 845 qui comptu coniugioque Corporis atque animae consitimtus uniter apti: the metaphor must be from dressing and braiding, and building up a complicated structure with, a head of hair.

951—957: ‘I have proved the existence of indestructible atoms and of void or space: are these atoms infinite in number? is this space infinite in extent?’ 957 profundum in Lucr. means unfathomably deep, and hence is almost synon. with immensus: comp. his use of solidus, plenus, color, magnus and the like in n. to iv 63.

958—958: well then the universe is bounded on no side; for then it must have an end or outside; in which case there must be something beyond it, which may be seen to bound it; but there can be nothing outside the universe, which is therefore boundless on all sides. Again say for the moment space is finite: go now to its verge and fling a javelin: will it go in the direction you throw it, or will it be stopped by something? if there is something beyond to stop it, that something is in the universe; if it goes on, it has not started from the end of space: therefore you will be always in the universe, wherever you fling it. Lastly whatever you see, is bounded by and into something different;
earth by sea, sea by earth and the like; but what is there outside to bound the universe?—Lucr. has had great injustice done him here by the misapprehension of his editors and others who strangely take omne quod est, omne quod est spatium, rerum summa to be all synonyms: a right explanation of 968 si iam . . . constitutatur, and the transposition which I have made of 984 (998)—987 (1001) will I believe make his argument quite clear: he is going to shew that space is infinite and matter infinite: the former he proves 988 (984)—1007, the latter 1008—1051; but first for the sake of completeness he states in our present section that the universe or omne or τὸ πᾶν is infinite. There can of course properly speaking be no proof of this, as Lucr. has wisely seen: it must from the nature of the case be shewn by a series of identical propositions, call them as you please definitions postulates or axioms: these propositions however are most clearly put by him, when he is rightly interpreted. 958 quod est is added to Omne, as in 523: so 969 Omne quod est spatium: to make the expression more clear: τὸ πᾶν is Epicurus’ term: Lucr. calls it also summa omnis, summa summæ totius omnis, summa summam et and sometimes omnia. 958 nul. reg. vi.: take whichever of the roads through the universe you please, at no point of any of them will you reach its bound: comp. ii 260 and 293 Nec regione loci certa. 959 extremum is the ἀκρον of Epicurus. 961 ut vid. i.e. ita ut videatur illud, quo longius noster sensus non sequatur: so that any one standing at this point sees where the thing ends and something else begins: haec sensus nat. = simply hic sensus; as natura aquae, mundi, animi and the like. 962 sequatur: Aen. viii 592 oculusque secundum Pulvercam nubem. 964 the ergo follows from 959 namque cet. The above is almost a translation of Epicurus in Diog. Laert. x 41 τὸ πᾶν ἀπεριόν ἐστιν: τὸ γὰρ πεπερασμένον ἄκρον ἔχει τὸ δὲ ἄκρον παρ’ ἐκείνῳ τι θεωρεῖται. ὡστε οὐκ ἦχον ἄκρον πέρας οὐκ ἦχε, πέρας δ’ οὐκ ἦχον ἄπεραν ἄτι καὶ οὐ πεπερασμένον: comp. too Cic. de div. ii 103 videmque Epicurum . . . quemadmodum quod in natura rerum omne esse dicimus, id infinitum esse concluderit? quod finitum est inquit habet extremum. quis hoc non dederit? quod autem habet extremum, id cernitur ex alio extrinsecus. hoc quoque est concedendum, at quod omne est, id non cernitur ex alio extrinsecus. ne hoc quidem negari potest. nihil igitur cum habet extremum, infinitum sit necesse est. 966 quem qu. l. p. = quemcumque locum aliquis possedit. iv 179 In quem quasque locum diverso numine tendunt; Cic. de orat. i 130 ut, in quo quisque articicio excellert, is in suo genere Rosciius dicetur. 967 I am not clear whether quisque or locus is subject of relinquuit, I believe the former is.

968 si iam must be noted: when thus used, usually as here with a pres. subj., but not always, it means granting for the moment such or
such for the sake of argument, yet that which is affirmed will still follow, or that which is denied will still not follow: the reasoning therefore is, granting for the moment space to be finite, yet none the less the general conclusion will be true that the omne is infinite; it therefore introduces another proof of this fact; and has nothing to do with proving space to be infinite: the demonstration of that begins at 988 (984): comp. iii 540 si iam libeat concedere falsum Et dare...Mortalem tamem cat.; v 195 Quod si iam rerum ignorum primordia quae sint, Hoc tamem cat.: also r 396 with imperf. Nec, si iam posset, sine inani posset; and iii 766 with indic. quod si iam fit, fateare nececesset; and 843 si iam nostro sentit cat.: see also iv 1171 Sed tamem esto iam. For this use of si iam and a similar one of ut iam in Cicero and iam ut in Livy and Caesar see Madv. de fin. p. 589: Tusq. disp. r 50 si iam possent, not referred to by him, is a good instance. 970 Ultimus is added to give force and point to extr. orae: it appears to be preleptio: he runs forward to the utmost edge, so as then to be standing on its farthest point: comp. Cic. de nat. deor. r 54 si immensa et innumerabile in omnis partes magnitudinem regionum videritis, in quam se iniciens animus...peregrinatur ut nullam tamem oram ultima videat, in qua possit insistere; de fin. r 17 nec ultimum nec extremum; 29 extremum et ultimum; r 6 id extremum, id ultimum: all apparently mere pleonasms. 971 comp. Aen. ii 50 validis ingenio viribus hastam...Contoris. 976 exempta fine: 1007 Finibus exemptis; so Ovid exempto, dempto fine. 977 pro- bet: iii 684 probet: praebere and debere are quite analogous. probet officiatique: 973 prohibit non obstareque, and above officere atque ostare; pugnet et obstet; also ii 784, 786 and 794 officiant obstantique, impediant prohibentique, contra pugnet et obstet: his constant imitator Arnob. ii 11 has officiant nihil nihilque impediant quominus. 978 fini is in the mark or limit aimed at: Lucr. has many such ablatives, colla tussi orbis orbis orbis pedi, as well as navi igni imbi and even labi; muieron rationi perti lapidi(): and with 976 fine, 978 fini, 979 fine comp. iv 232 luce, 235 luci: in Greek words he has these ablatives in i, tripodis Cilici Heliconi, as noticed above. 979 in either case it has not started from the limit of the omne: in the former case body has stopped it, and this body must be in the universe; in the latter space has afforded it room to fly on. Notice finis thrice within three lines in three senses: observe too effugium in 975 and 984 with different meanings; and see n. to 875. 980 sequar: so ii 983 Quippe sequar: I will follow up, press the argument. oras extr. the outer edge of the omne. 981: here too the use of fiat in one sense seems actually to suggest to him Fiet uti in a different sense; so strangely does he love such assonances; and in addition to what has been said here and to 875, obs. in 983 Effugiumque fugat. 983 prolatet is to enlarge the bounds, and thus ever to give
room for further flight. Bentl. in 970 for Ultimus proposed Nuntius
without necessity; but he rightly saw, as Wak. observes, that this illus-
tration was suggested to Lucr. by the Roman mode of declaring war: in
the words of Livy i 32.12 fieri solitum ut fetialis hastam... ad fines eorum
ferret...hastam in fines eorum emittetabat. But you cannot get out of the
omne to fling a spear into a neighbour’s bounds. A similar dilemma is
said to have been used by Archytas to prove the infinity of body: go to
the extremity of heaven and try to put out your hand or staff: you can
or cannot: and so on. In very similar language too Locke essay ii 13
21 seeks to prove space infinite: he asks ‘whether if god placed a man
at the extremity of corporeal beings, he could not stretch his hand be-
Yond his body: if he could, then he would put his arm where there was
before space without body...if he could not stretch out his hand, it
must be because of some external hindrance...and then I ask whether
that which hinders his hand from moving onwards be substance or acci-
dent, something or nothing’.

994 (998)—987 (1001): he concludes his argument on the omne
with a short statement taken from what comes under the sight of all; 
comp. what is said above on 701 foll. 759 foll. 915 foll.: comp. too
π 471—477, ιπ 367—369, ν 506—508, 556—563, 646—649. That
these vss. should be placed here admits I think of no question: they
utterly destroy the sequence of the reasoning, where they come in mss.
For a probable explanation of why they got out of place see above p. 22:
ignorance of the different stages of the argument would suggest that
Postremo must follow Praederea of 988: and therefore the first editor
would not unnaturally give to this addition of the poet’s the place it
has in all ms. All finite things bound and are bounded by something
discontinuous and distinct in kind; comp. the stoic Cleomedes de meteor.
ι 6 at end πάν το πετερασμένον είς ἔτερογενίς περαστώται καὶ ὁ ἔτερο
τοῦ πετερασμένου. ὅπως εἴδως ἐν τοῖς ὀλόσφοροι περασμένοι εἰς ἔτερο-
γενής καταλήγει, τὸν τε αἰθέρα καὶ τὸ ὕδωρ κ.τ.λ.

988 (984)—1007: but space or void is likewise infinite; else matter
during past eternity must have sunk in a mass to the bottom, and
nothing could exist: but as space is infinite on all hands, there is no
lowest point to which first-beginnings can tend: they have boundless
room to move in for ever.—Having shown the omne to be infinite, he
now proceeds to decide one of the two questions mooted above 953 foll.
and to prove space to be infinite. 988 (984) summi totius is another
name for the omne. 991 (987) confluxit: see n. to 233. 992 (988)
sub caeli tegmine recurs ιπ 663 and ν 1016, after Cic. Arat. 47 lato sub
tegmine caeli. 996 (992) At nunc: see n. to 169. 999 (995) in
uds. motu: so ιπ 297 quo nunc in motu; 309 cum verum primordia sint
motu; but ιπ 392 et adsiduo sunt omnia motu. 1000 (996) in-
ferna: it is true that according to Lucr. there is no lowest point in space; and perhaps he and Epic. would have said that up and down were mere relative terms. But his conception of atoms implied, as we shall see in ii, their racing through space at an enormous uniform speed in parallel right lines in one direction, with the curious exception explained ii 216 full. This inherent motion both Epicurus and Lucr. understand as a motion downwards: they had no other conception of downwards in space. When by the artifice spoken of atoms were enabled to clash and combine, both Epicurus and Lucr. conceived the rising up of atoms in a direction more or less contrary to the only natural motion as that which enabled things to come into being and remain in being, and rendered possible the existence and maintenance of the summa rerum. It is utterly vain for Lach. to attempt to controvert this: comp. 1035 nisi materiai Ex infinito suboriri copia posset, a passage quite parallel to this. 1001 (997) and 1036 Ex infinito i.e. spatio; as v 367 Ex infinito quae possint forte coorta; 408 Ex infinito sunt corpora plura coorta; 414 Ex infinito fuerat quae cumque coorta: but x 1025 Ex infinito = Ex infinito tempor; which in the similar passages v 188 and 423 is expressed, Ex infinito tam tempore perita plagis; so indifferent is Lucr. to such ambiguities. Ex infinito appears from 1036 Ex infinito suboriri, and vii 666 Ex infinito suppeditare, to depend on suppeditatur, but perhaps it refers to cita as well. cita has its full participial force, as also ii 85 cum cita saepse and iv 546 regio cita: so Hor. epod. ix 20 Puppis sinistrorum cites. 1002 profundi is here a subst. as often in Lucr.: so natura, habenas, summam profundi: but he only thus uses it in the gen. sing. 1004 repeated v 1216. 1005 restat ire: v 227 Cui tantum... restet transire malorum; Hor. epist. i 6 27 Ire tamen restat, Numa quo devenit. meando goes with facere. 1006 copia i.e. spatio. Comp. with this and 996, Cic. de nat. deor. i 54 in hac igitur inmensitate latitudinum longitudinum altitudinum infinita vis innumerabilium velitatem atomorum cet. where the infinita vis is Lucretian. 1006 1007: notice here the poetical redundancy of expression, which with him has also a philosophical import.

1008—1051: and the sum of things and matter too are infinite: the other question proposed above: for space being infinite, if matter were finite, then nothing in being could exist one moment: this world for example and all its parts would dissolve into their atoms; or rather could never have existed; for it is only by an infinite supply of matter that this earth and heaven can be maintained: the mutual clashings of atoms might keep this world, or any other world, supplied for a time; but only for a time: nay without infinite matter, even these clashings could not go on. 1008 rerum summa: see what I have already said to 235 of haec rerum summa and 333 on summa rerum. summa is wit
Lucr. a very indefinite term: then we have seen summa omnis, summa summater totius omnis, summa summaverum and the like are all synonyms of the omnem or universe: summa loci is the infinite void or space: as then res is his proper term for things in being, summa rerum should denote the whole sum of things in being, the whole number numberless of worlds in being throughout infinite space, even as haec rerum summa means this world of ours: and this is its regular and usual meaning, as 502 Unde omnis rerum nam constet summa creata, and si 530 Ex infinito summam rerum usque tener e. But then as this summa rerum is infinite, and as the first-beginnings, out of which it comes and into which it passes back, are also infinite, and as worlds somewhere in the universe are always rising into being and perishing, and thus the relations between the res and the primordia are constantly changing; as too with Lucr. and all the ancients all infinites are equal; the infinity of res and that of primordia got mixed together so inextricably, that sometimes, as in our present passage, summa rerum means the whole infinite sum of matter, both things in being and atoms out of which they come: 11 303 is somewhat ambiguous: see notes there: sometimes as r 334 summa rerum is as vague as its cognate natura rerum: see also n. to 619. Once, vi 606, as the context fixes the meaning, he ventures to use rerum summa for haec rerum summa or hic mundus; while 649 it has again its most extensive sense.

1009 Ne posit, tenet: Livy xxiv 19 7 Marcellus...tenuit ne irrito incepto abiretur; Ovid met. vii 146 Sed te ne faceres tenuis reverentiam favae. 1012 Aut [ita ut] alterutrum erum i.e. aut inane aut corpus, si alterum i.e. aut corpus aut inane, non terminet illud alterum, Simplices natura, i.e. solutum, patet tamen, i.e. etiamsi alterum desinat, inmoderatum. 1013 inmoderatum. Cic. de nat. deor. vi 65 translates the ἀπερον ἀλθέα of Euripides by inmoderatam aestera. On the lacuna see notes 1 and transl. 1014 templae: see n. to 120. 1015 divum cor. sunt, existing in the intermundia. 1018 magnum per inane, which occurs four times between this v. and vi 109, is adopted by Virg. ecl. vi 31: vi 1108 magnum is an epithet of omnem; the word thus applied acquires a poetical intensity of meaning: as solidus profundus eider and the like: see n. to iv 63 tenus. Of this and the preceding sections Epic. Diog. Laert. x 41 gives a good summary, καὶ μὴ καὶ τῷ πλέθει τῶν σωμάτων ἄπειρον ἔστι τὸ πᾶν καὶ τῷ μεγέθει τοῦ κενοῦ: εἴτε γὰρ ἂν τὸ κενὸν ἄπειρον τὰ δὲ σώματα ὄρυσμένα, οὐδαμοῦ ἀν ἔμενε τὰ σώματα, ἀλλ’ ἐφέρετο κατὰ τὸ ἄπαρον κενὸν διεσπαρμένα, οὐκ ἔχοντα τὰ ὑπερείδουν καὶ στέλλοντα κατὰ τὰς ἀντικαθιστ.: εἴτε τὸ κενὸν ἂν ὄρυσμένον, οὐκ ἂν ἐλθέ τὰ ἄπειρα σώματα ὅπου ἄν ἔστη.

1021—1027 are repeated with some changes v 419—429 and 187—194. It is mere blind chance, not providence, that has arranged
out of the atoms this world and other worlds; therefore these atoms
never could have thus combined, unless there was an infinite supply.
1021 for these three sibs. see n. to 183. 1022 suo monosyl. here and
v 420: so in 1025 sis oculus after Ennius: such a syniz is rare in hex-
ameters; most frequent in dramatic poetry. 1025 Ex inf. i.e. tem-
pore: comp. v 188 and 423 and n. to 1001; and also Aen. ix 63
collecta fatigat edentis Ex longo rabies. percuta a favourite word in this
sense. 1026 Omne genus: Lucr. is very fond of this idiom, common
in the best writers: quod genus also occurs often: an adj. omnigenus is
unknown to him; see n. to 683. motus and coetus are of course acc.
plur. 1027 disposituras: so v 192: see n. to 653: it appears to be
peculiar to Lucr. 1028 partly recurs v 194. 1029 magnos annos:
v 644 Quae volunt magnos in magnis mensibus annos. There is no
doubt an allusion, perhaps sarcastic, to the theories of the magnus
annus. He probably had in his mind some stoical interpretation of Heracletus'
ecpyrosis, when our present system should end and a new cycle com-
ence. The poet then means to say, this world, though its term of
existence is nothing compared with the eternity of the universe, yet in
its present form outlives many of your great years, be they 19 or 1900
of our solar years. 1030 Ut semel postquam here and in the best
writers: see Forc. 1031 fluminis undis is the stream of water be-
longing to each amnis: see Forc. s.v. and Aen. ii 305 rapidus montano
flumine torrens, which he also cites: iv 1036 Fluminis ingens fluctus,
1033 summisso, if the word of Lucr. which is quite doubtful, must have
the special sense usual in the script. rei rust brought up and kept for
breeding: see Forc. and Gesner s.v.; the meaning it has in 8 and 193
scarcely is in place here. 1034 vivant durant by a poetical licence:
see n. to v 538: a stoic or peripatetic could here use it literally; but to the
philosopher Lucr. these things are rather an example, as he says v 125,
of what is vitali motu sensuque remotum. 1036 see n. to 1000.
1037 quaeris is accus. agreeing with amissa. in tempore: comp. 35; and
Ter. heaut. 364 In tempore ad eam veni. 1038 foll. comp. ii 1122
foll. 1039 am. cor.: so 810 amissam iam corporis; iv 535 Nec te fallit
item quid corporis auserat. 1041 averse viae, a grocism to which I
know no exact parallel: Horace’s sceleris purus, operum solutis are some-
what like; Ovid. ann. 209 viae seems to depend not on flexere but quo.
1042 sum. omn. quaer. the whole of any sum of matter gathered to-
together, such as our summa or mundus here spoken of. 1044 euder, an
expressive metaphor with plagae or ictus, to give the force of Epicurus’
sen
der, the counter-stroke which makes the atom change its course and
enables it to combine. 1045 quaestur: iii 1010 potestur: these or other
forms are common enough in the old writers; as quitur qui quisque
equitum poterat positur. 1049 comp. 1036. 1050 Et tamen: 
811 Et tamen in rebus; v 768 Et tamen ipsa suo cet.; 1177 Et tamen omnino quod cet.; 1096 Et ramose tamen cum cet.; 1125 Et tamen e summo cet.; vi 603 Et tamen interdum cet.: the force of the particles is "and putting this or other considerations out of the way, even then," or "and yet after all" or the like. 1051 *vis opus est*, a common constr. in Lucr. as ii 20, 815, iii 967, iv 1268, 1277, vi 365.

1052—1082: do not believe with some that all things tend to a centre, and therefore the world keeps together without external force, and things and animals beneath the earth cannot tumble into the sky any more than we can fly up to it: that our day is their night, their day our night: this is sheer folly: there is no centre in infinity, and, if there were, things would not be attracted any more than repelled by it: void everywhere alike yields to all body alike.—It is the stoics—doubtless whom Lucr. here mainly attacks, though the peripatetics and some others held a similar doctrine: they taught that there was but one finite world surrounded by an infinite void; and that the world was upheld in the way which Lucr. so clearly explains here, by all things pressing to the centre: the earth resting *isokrapēs*, in the words of Zeno in Stob. eel. i 19 4, at about the centre of the *kosmos*, in the same way that the whole finite *kosmos* remains fast in the infinite void. Had Epicurus, while retaining his conceptions of infinite space and matter and innumerable worlds and systems, seen fit to adopt this stoical doctrine of things tending to a centre, and so to make his atoms rush from all sides of space alike towards a centre, he might have anticipated the doctrine of universal gravity: see what is said to ii 251 foll. 1052 *fuge* with an infin. is found in Virgil Horace Ovid and Tibullus; see Forc. and Freund. 1053 *quod dicit*—*id quod dicit* or *ut dicit*: so *quod dico, quod dixit*, 1080 *sua quod natura petit*, ii 369 *quod natura reposcit*, and the like: Lach. seems to me only to involve the constr. *summae*, of their sum which is finite. 1055 *icibus ext.* of atoms: see 1042 and 1050. 1056: the stoic in Cic. de nat. deor. ii 115 says *omnes partes eius undique medium locum capientes nivitunt aequaliter* cet. and Zeno himself in Stob. eel. i.1. πάντα τα μέρη του κόσμου ἐπὶ τὸ μέσον τοῦ κόσμου τῆν φορὰν ἔχειν, μᾶλιστα δὲ τὸ βάρος ἔχοντα. 1057 is parenthetical: Lach. rightly compares the form of expr. in iv 366 *Aera si credis privatum lumine posses Indigredi*: comp. also ii 603 *neque posse in terra sistere terram*. 1058 1059 Lach. and some older editors join these with 1057: this may be right, but I prefer to connect them with 1056: *Et [fuge credere] quae pond. sunt*, not *sunt*, because it is a mere definition of the poet's own, not depending on the opinion of those criticised. 1059 *retro posta*: if two men are feet to feet, the one is supposed to be reversed or turned upside down, just as your shadow in the water looks to be. 1060 unquestionably is joined with what precedes: see notes.
BOOK I

1: Lach. here labours in vain: Lucian Demon. 22 gives just the same illustration, φυτικόν τινα περὶ τῶν ἀντιπόδων διαλεγόμενον ἀνατίθεμα καὶ ἐν φύσιν ἀγαθὸν καὶ δεξίας αὐτῷ τῇ ἐν τῷ ἡδικίᾳ σκιᾷ ἦν ὑπὸ τοιούτου ἀρά τούτων ἀντιπόδων ἐλαι λέγεις. 1061 if there is here any anacol. at all, it is very slight and natural: fuge credere, on which what precedes depends, is so distant, that he prefers to go on with another verb Contendunt. suppa: Festus quotes Lucilius for this word; and Attius 575 has the verb suppa (im- perfor): it = supinus. 1065 Illi the people there, easily inferred from what precedes: yet it is possible that Illi, as Lamb. suggests, is the adv.: a well known form; but the pronoun contrasts better with nos: Virg. geor. 1 250 Nosque ubi primus eius orient adflavit anhelis, Illii [MPR, Probus: Illis Seneca] sera rubens excedit lumina veper, there is a similar doubt. 1066 the subject changes, et [illos contendunt] dividere. tempora caeli are of course the seasons of the year; as vi 363 cum caeli tempora constant; and as anni tempora and annorum tempora are often used by him; with them it is midsummer, when with us it is midwinter, and therefore their nights are always equal to our days. 1067 diebus i.e. nostris is a harsh ellipse. agitare = agere, a sense common in prose too: Cic. Verr. ii 154 dies festi agitantur. 1068 stolidis the stoles: see n. to 641. 1069 Amplexi habent seems quite the same idiom as perspectum habere, bellum semper habuit indicum and the like: comp. too v 1378 Arbustisque tenent... opista: as amplexi is deponent, it agrees with the subject, not the object as in the other cases. 1073 the mutilated sentence makes it impossible to tell whether longe goes with alia or a lost infin. at end of the verse. 1075 per non medium: so ii 930 ex non sensibus; 932 a non sensu. 1076 Aeq. pond. more fully expressed ii 239 Aequa ponderibus non eaeius: comp. Epic. in Diog. Laert. x 43 parechomai óν του κενού την ἰχθυν ὑπολαυ καὶ την κοινηφορία την βαρυτη την αἰῶνα, where ἰχθυν should surely be ἰχθυῖ: comp. Sextus adv. math. x 223 διὰ την εἰκόνα φήμης διὶ αὐτοῦ [ἰ αἰῶνα]. 1077 quisquam locus: iii 234 Nec calor est quisquam; 875 quemquam sibi sensum in morte futurum. Valer. Flaccus viii 271 nec foederis ulla Spes erit aut irae quisquam modus; Sall. Cat. 31 2 neque loco neque homini cuiquam satis crederes; 58 10 neque locus neque amicus quisquam teget quem arma non tesserint; Ing. 72 2 neque loco neque mortalí cuiquam aut tempori satis crederes; Plaut. Menaech. 447 Numquam quisquam facinus foci: with appellatives it is common enough, quisquam parentes, quisquam civis ingenuus in Sellust; quisquam homo, quisquam homo mortalis, quisquam discipulus, cucus, amator, all in Plautus; Aen. vi 875 Nec puero Iliaque quisquam de genti; Tib. i 1 65 non iunviem quisquam... non virgo; Prop. v (iv) 7 13 nec cuiquam melior sperande puellae; and Lucr. himself v 36 neque noster quis-
quam nec barbarus. 1079 1080 almost repeated ii 236 237. 1079 subsistere: Plaut. epid. i 1 77 nisi suffulcis firmiter, Non potes subsistere.

1083—1113: again they teach that while earth and water tend to the centre, air and fire fly from it, and that the earth sends up food to the tree-tops: they thus contradict themselves: the truth is that the whole of this doctrine is alike false; for, space being infinite, if matter were finite, the world and all that is in it, would in a moment dissolve into their first-beginnings: if on any one side matter fails, the door of destruction is opened to all alike.—Zeno l. i. thus teaches, οὐ πάντως δὲ ςωμα βαρος ἐχαν, ἀλλ' ἀβαρη εἰναι ἄφα καὶ τῷ γένεσει δὲ καὶ ταυτά πως έτε τῆς ἀλης σφαιρας του κόσμου μέσον, την δὲ σφασαν προς την περιφέρειαν αυτού ποιεσεν κ.τ.λ.: this exactly agrees with what Lucr. affirms. 1085 this v. seems clearly to interrupt the natural connexion between liquoris, and 1086 unorem cet.: quae, i.e. corpora, corpore cont. though harsh, is not unlike Lucr.: comp. ii 715 and n. to i 873: it seems not improbable that 1085 is a marginal addition of the poet's brought into the text by his editors. 1089 tremere, tremulus, tremor are all used by him to express the bickering of the stars or of fires. 1090 cae. caer. recurs vi 96: he has caerula mundi, the same thing; and caerula alone: Eunius before him cava caerula and caerula caeli templ. pasce: 231 unde aether sidera pascit; v 524 Quo cuiusque cibus vocat....Flammae per caedum pascet corparis corpora passim. 1091 se ibi: the elision of a long monozyllabic before a short vowel is confined within narrow limits: see Haupt obs. crit. p. 17 who cites from Lucr. i 136, 922, v 97 Nec me animi; iii 6 Quand te imitari; iv 1188 tu animo; i 234 Quod si in eo. Lach. adds iii 574 In se animam, which is a false reading, as well as i 874 quae alienigenis, vi 755 vi ibus, two mere conjectures of his own which both violate the laws of elision: see Luc. Mueller de re metr. p. 284.

1094—1101 see notes 1: it is clear that in the lost vs. the clause nisi cet. had to be completed; then an apodosis to quoniam cet. must have come, shewing that these people were not only wrong, but inconsistent: then a new sentence must have followed, declaring that space being infinite, as even the stoics admitted, matter as proved above must be infinite likewise, Ne cet. 1102 volucris a natural metaphor: so iv 205 volucri levitate of the inconceivable speed of his idols; vi 173 volucri lumina: Shakespeare has the volant speed of flame. mois. mundi: see n. to 73: the ether being outside would go first, then heaven and air, then earth and all in it would follow and be commingled in the ruins of heaven. 1105 penetr. templ. the innermost quarters, i.e. farthest removed from us: it means therefore that the heaven would tumble in on earth and be mixed in wild ruin:
BOOK II

Virgil has tectis, and adytis penetralibus; Cicero penetrales focos: elsewhere in Lucr. penetralis is qui penetrat. 1107 rerum here seems to be everything in and on the earth; so that the atoms of these res and of heaven are mixed up with those omnis terrae. 1108 Corpora, i.e. prima, solventes: vi 235 solvens differs primordia vini: dissolving the union of the atoms; the word more commonly signifies breaking up the thing itself. Lucan ii 290 cum ruat arduus aether, Terra labe, mixto coeuntis pondere mundi. 1109 Plaut. rud. 1287 de bonis quod restat reliquarum. 1111 parti recurs iii 611, iv 515, vi 694, 721; corp. inscr. Lat. vol. 1, 206 25 and 27 in partei: 198 51 parti: the accus. partim is found vi 88, 384 and 661: the adv. partim is really this accus.; see n. to 20. 1112 ianua leti recurs v 373.

1114—I1117: master fully what has been said, and the whole of nature will soon be revealed to you. 1114 see notes 1: par. op. =parva opera or labores: Hor. epist. 1 7 8 has opella forensis: no other example of the word is quoted; later writers have operula.

BOOK II

1—61: sweet though it be to see from a place of safety the stormy or the battling soldier, far sweeter is it from the heights of philosophy to look down on men lost in error and struggling for power and wealth: what blindness not to see how little is wanted to rid us of pain and bring us every innocent pleasure; often merely fresh air and fine weather, not palaces nor banquets! can purple cure a fever? It is not wealth or birth or power, no nor armies and navies that can free us from fear of religion and death, and all the cares of life: reason alone can deliver us from all such empty terrours. 1 and 5 Suave; so pote and nec mirum more than once: these neuter adjectives are rare exceptions to the usage of Lucr. as of the older writers generally, not to omit the subst. verb. mari is the abl.: obs. magno and 2 magnum, and 27 23 auroque aurataque, and 48 49 metus metuunt, and 54—59 tenebris tenebris tenebris tenebrae. 1 comp. Archippus Mein. com. Gr. frag. ii p. 727 Ὄς ἐπὶ τὴν θάλασσαν ἀπὸ τῆς γῆς ὁρᾶ, Ὄ μητέρ, ἠτού μὴ πλέον περαμοῦ; and Cic. ad Att. ii 7 2 Nunc vero cum cogar exire de navi, non abiectis sed eripitibus gubernaculis, cupio eorum naufragia ex terra intueri; cupio, ut ait tuus amicus Sophocles, κἀν ἤπο ὀστέρ όικήν ἂν καίνειον ψεκάδος εὐδούση φρενι: comp. the whole frag. from the tymanistae, esp. τοῦ γῆς ἐπιφανείας, which further illustrates Lucr.: it appears therefore to be a common proverb, 1
hardness of which he tries to soften by the explanation of 3: Hor. epist. r 11 10 *Neptunum procul e terra spectare furentem.* 4 *quibus mali carcas = ea mala quibus carcas,* the mood depending on the general turn of the sentence. 8 *doctrina sap.* is governed by *munita; munita* has at once its literal meaning, as in *in arc munita,* and the common metaphorical one, as in Cic. de div. i 45 *sapientia munitum pectus:* the somewhat involved sentence gives an awkwardness to the epithets; since even in prose *serena templum, edita, doctrina sapientum munita* would be natural enough. Lucri. may well have been thinking of Aristoph. clouds 1024 *"O καλλήτερον σοφίαν κλευνότατον ἑκάστω,* for it is a play he would have been likely to enjoy, and I find other points of resemblance: comp. ii 1100 foll. and vi 387—422 with clouds 395—402; and vi 124—131 with clouds 404—407; and iv 131—142 with clouds 346 foll. 7 foll. often imitated, as Ciris 14 *Si me iam summam sapientiam pangeret arce...Unde hominum errores longe latere per orbem Despicere atque humiles possem contemnere curas;* Ovid. met. xv 147 *iuvat ire per alta Astra...Palatantque animos passim ac rationis agentes Despectores procul cet.* 9 *Despicere here, as in Ciris, to look down with scorn upon;* see notes 1 to iv 418 *Dispicere.* 12 13 *Noctes...opes repeated iii 62.* 13 *rer. potiri,* and 50 and iii 1027 *rerum potentes* appear to be most general expressions for supreme power of any sort: see Fore. s. *potiri,* whose first example is *Cleanthes solem dominari et rerum potiri putat.*

16 *hoc aevi quodc. = omne hoc aevum:* see Freund s. v. *quicumque.*

*nomine vide*: this infin. of indignation is quoted by Donatus to Ter. Phor. i 2 2 *Nec meum imperium ac, mitto imperium: non simulatam meam Reverentiam saltem:* see Lach. who abundantly illustrates it from Cicero and others: add Plant. Bacch. 151 *Magistron quemquam discipulum munitærum?* and 629 *Criminin fidem me habuisse!* Livy ix 11 12 *haec ludibria religionum non pudere inLucem proferre et vix proieris dignas ambages senes ac consulares fallendas fulci exquirere!* the idiom is very common. 17 *latrare:* Enn. ann. 570 *animus cum pectore latrat,* and Paulus Festi *latrare Ennius pro poscerre posuit,* Hor. sat. ii 2 17 *cum sale panis Latrunem stomachum bene leniet.* 18 *mente fruat Luc. sensu:* comp. Cic. de fin. iii 37 *quis est...qui nulla animo adficiatur voluptate:* see n. to i 183. 17—19: thus Epicurus himself after much more to the same purpose says to Menoeceus, Diog. Laer. x 131, that the pleasure which is his end is *τὸ μὴ ἄλγειν κατὰ σώμα μὴ ταραττεσθαι κατὰ ψυχήν.* 21 22, if mss. are right, the constr. must be ut, *quaecumque demant dolorem, ea possint subterranea delicias quoque multas:* Epicurus himself says i. i. 133 *τὸ τούν ἀγαθὸν πίρας ὥς οὕτων εἰκαμπλήρωσέν τε καὶ εἰπόμενον: most so-called pleas-
of pain is the foundation of all pleasure; and a very small positive addition of pleasure will be all that is required. At the same time guengue, the reading of Lamb. and others, is manifestly simpler: few things are needed, ut et omnem dolorem demant et voluptates quoque multas dent. 22 substerere appears to have much the same force as the simple sternere: the sub perhaps has the meaning it sometimes has in subministrare and submittere, of a successive or continued supply. 23 ipsis seems to mean, nature for her part, as far as she is concerned, though habit and fashion may need something else. 24 foll. after Odys. η 100 χρόνου δ' ἀρα κούροι ἐνυμήτων ἐκ βουμάν Ἑστιασιῶν αἰθρομένας δαιδός μετά χειρῶν ἔχοντες, Φαῖνοντες νύκτας κατὰ δόματα δαι
tamińskiego: it is quite possible that these vss. of Homer may have suggested the fashion to wealthy Romans. 27 fulget: v 1049 sciret animoque is the only other instance of this licence in Lucr. which is much more frequent in Virgil: there is no analogy between this practice and the lengthening of such syllables in Ennius: with him they were really long, and in thesis as well as arsis, uter esset indiutor and the like; where esset is as long as esses: in Lucr. and Virgil the lengthening is a mere licence permitted in the arsis alone. 28 why an editor should object to auvata in Lucr. because auro occurs in 27 I do not comprehend: see n. to 1 magnus and magnum: the gilding the lacunaria was a necessity with the Romans; the custom is spoken of by Virgil Horace Tibullus Propertius Ovid Lucan Seneca Statius Val. Flaccus the Anthologia Livy Pliny Appuleius Prudentius: it is specially recorded that Pollio did not gild the ceiling of the public library which he built, to spare the eyes of readers. The auro of 27 may refer to walls furniture and plate. The imitation of our passage in the culex 61 foll. Si non Assyrio cet. has 62 si nitor auiri Sub laqueare domus, showing that the writer found auvata in Lucr. The general tone of these vss. is also imitated by Virg. geor. ii 461 Si non ingentem foribus domus alta superbis cet. 29—33 almost repeated v 1392—1396. 29 Cum tamen cet. comp. 690 cum tamen inter se versus ac verba necesset Conficere cet.; III 645 cum mens tamen...non quit; vi 140 cum tamen...haerit; Æn. ix 513 cum tamen omnis Ferre iuuet subter densa testudine casus; x 509 Cum tamen ingentis Rutulorum linguis acceris. The sequence of the whole sentence is this, neque natura interdum requirit gratius...Si non sunt...Nec..., cum tamen...curant: the cum refers to natura requirit; the tamen refers to the Si non: nature wants no more, when they thus simply enjoy themselves none the less although they have none of these luxuries: at least 23 appears to me to be a single clause, neque nat. reg. gratius; but as Lach. to v 1052 says ‘poetas vetustos ante Catullum neque aliis vocabulis non subiuxisse’, he must surely have taken it
to be, gratius est, neque nat. requirit: a very forced construction. With 29–33 comp. culex 67 at pectoris puro Saepe super tenero pro-
sterntit gramine corpus, Florida cum tellus gnamantes picta per herbas
Vere notat dulci distincta coloribus arva: the picta is nearer the pin-
gebate of v 1396; and v 461 and other passages are likewise here
imitated. 30 Prop. aq. riv. is also found in the culex 388 and Virg. ecl.
viii 87.
34 Lamb. compares Hor. epist. i 2 48 Aegroti domini
deduxit corpore febres, where deduxit is the active of decedunt. 35 text.
pict.: Cic. Verr. iv 1 nego illam picturam neque in tabula neque in
textili fuisset quin cet.; Aen. iii 485 Fert picturatlas auris subemine veste
...Textilibusque onerat domis. 36 Iacteris, the potential, is quite in Lu-
cretius' manner: 1000 Quae...si teneas, natura videtur; iv 992 Iactant,
Mittunt, redducunt, Ut vestigia si teneant; 1069 giscit furor atque aerum-
na gravisces, Si non...conturbes, and the like; but what is surprising here
is to find it joined with quam si cubandum est. Lamb. therefore, an
exquisite Latin scholar, tacitly read Iactaris in ed. 2 and 3. If
the potential is correct, as I believe it to be, Lucr. may have looked
upon the gerundial cubandum est as equivalent to a potential, which indeed
it appears to be; but comp. Ter. Phorm. 824 Ego nullo possum remedii
me evolvere ex his turbis, Quin, si hoc caletur, in metu, sin patris in
probro sim: see also n. to iii 948 si perges.
39 Quod superest: see n. to i 50. putandum: see n. to i 111.
40 Si non forte...effugiat: nisi forte eff., campi is of course the
campus Martius: Caesar after his consulship remained with his army
for three months before Rome and was bitterly attacked by Memmius:
does Lucr. here allude to Caesar? 41, and below, Fervere...Fervere
applied here to the persons and things causing the crowd and bustle: by
Varro Virgil and others, see Forc., to the places or things filled with the
crowd or bustle, fervere omnia piratis, Leucaten, litora, foris litibus
and Lucr. himself iv 608 Omnia [loca] quae circum ferverunt: with
fervere classem comp. Attius 482 classis adit occulitur Fervit. Fervère:
so Virgil: the older form; comp. Lucilius Fervit aqua et ferveret; fervere
nunc, ferver ad annum, which seems strange to Quintil. i 6 8: 1.1.
ferverunt: so v 1095 fulgère; and fulgit, 'it lightens', more than once;
yet Lucr. also knows the 2nd conjugation: see n. to vi 160 and 213.
41 foll. cum videas, statuas, cum videas: this use of the temporal cum
or ubi with a pres. potential, to signify a repeated action, 'any time
that', or 'every time that', is common enough in Lucr. and the older
writers: ii 847 Sic ut amarae...liquorem Et nardi floreum...cum facere
instituas, cum primis quaercere par est; iii 735 his esto quavvis facere
ute corpus, Cum subeant; 854 cum respicias immensi temporis omne
Præteritum spatium; iv 572 Quae bene cum videas, rationem reddere
possis; v 62 simulacra solere in somnis fallere mentem, Cernere cum
videamus cum cet.; 681 Et minui luces, cum sumant augmina noctes; iii. 870 Pronde ubi se videas hominem indignarier...Scire licet cet.; v. 100 Ut sit, ubi insolvam rem adportes auribus: but ii 829 he chooses to my Ut sit, ubi in parvo partis discerpit austrum; vi 900 Nonne vides etiam, nocturna ad lumina linum Nuper ubi extinctum adhnoeae, accedent. With these comp. Plaut. pseud. 142 At faciem quem aspicias eorum, haut malis videntur: Ter. eun. 659 Virgo ipsa lacrimae neque, quam rogites, quid sit audet dicere; 838 Vide amabo si non, quem aspicias, os impudens Videtur; adel. 739 Ita vita est hominum, quasi cum ludas tesseris; Cato de re rust. 90 cum fur insipiatur, puriter facio; Catull. xxii 9 Haec cum legas tu,... 824 in usu atque, ubi periculum facias, aculeata sunt. 41 Aen. v 674 beli simulacrum ciebat; 585 pugnaeque cien simulacrum; Livy xlii 6 5 divisas bis ariam duas acies concurrere ad simulacrum pugnae. 42 the subsidia being in support in the rear; the cavalry on each flank. 43 comp. Plaut. Bacch. 941 hoc insunt in equo milites Armati atque animati probe. 44—46 Lamb cites Varro ap. Nonium p. 379 Non fit thesaurus, non auro pecu't solutum, Non demunt animis curas ac religiones Persarum montes, non atri diviniti Croesi. 51 fulgorem ab auro: not unlike is Livy viii 29 13 ingenti ardore militum a vulnerum ira: see Madv. emend. Liv. p. 170, who cites xiv 30 1 tanto ardore militum ab ira: comp. too Ter. Andr. 156 ab illo iniuria; Plaut. Bacch. 528 a me nuntius; also Turnus ab Aricia, pastor ab Amphyro, nostris ab ovilibus agnus, a fontibus undae, ab Andria ancilla and the like: Val. Flaccus v 242 expands Lucr. tum fulo fuscus ab auro Currere per summam fulgor laquearia tecti: ex is used in the same way i 1086 magnasque e montibus undae: Tac. ann. i 55 cisticae ex vulneribus; and de vi 386, de caelo fulminis itus. 52 purpuraei: iii 689 gelidai; iv 537 nigrar: he elsewhere avoids this archaism in adjectives, frequent as it is in substantives. 53 haec rat. pot.: v 42 Quae loca vitandi plerumque est nostra potestas: here haec potestas, i.e. of conquering religion and the fears of death etc. est omnis, i.e. omnino, ratione: Forc. a. v. cites Ter. heaut. 720 quasi non ea potestas sit tua; and Cic. ad Att. xvi 16 15 praecertins cum tota potestas eius rei tua sit, ut cet.: but the use is common enough. 54 laboret, a favourite word occurring some ten times in this sense. 55—56 recur iii 87—93, vi 35—41: the three last came i 146—148: see notes there. 55 56 quoted by Seneca epist. 110 6, who adds quid ergo? non omni puero studiotes sumus qui in luce timemus? sed fulsum est, Lucreti, non timemus in luce, omnia nobis fecimus tenebras: but this is precisely what Lucr. says 54 Omnis cum in tenebris cet.: we make of the light of day thick darkness.
62—79: ‘and now I will explain the motion of atoms, how thereby everything comes into and goes out of being: matter is not inseparably united; it is ever going to or coming from things: every individual is thus changing, while the whole remains the same’. 62 Nunc age... Expediam is thus used by Virg. geor. iv 149; but the phrase recurs also in Lucr. vi 495 and 738. gentilium, gignant, genitas. 65 mobilius is his usual word for swiftness of motion: literally great power, facility of moving: he uses also mobilis mobiliter and mobilius: he has prob. selected the word for this technical purpose, because neither velocitas nor celeritas would suit the metre: levitas he also uses in the same sense.

67 inter se stipata has, like so many other terms we have noted in Lucr., a pregnant meaning, so massed together as not to admit of separation: 1 345 Undique materies quoniam stipata quiesset: atoms are not united together, as the parts of each atom are united in the atom; 1 610 Quae minimis stipata cohaerent partibus arte. 68 materies is of course here as elsewhere the collective term for atoms.

69 fluere in this sense of wasting, ebbing away is a favourite expression of Lucr. 79 omnia becomes here the object to subducere. 71 summa and 75 verum summa have their proper sense of the whole sum or universe of things in being; but Lucr. illustrates what he means from what goes on in our world, in haec verum summa, as is natural; for what takes place throughout the universe is more or less a repetition of what happens here: see n. to 1 1008. 72 cuique is the [id] unde absent of 73, the illa of 74. 76 mutua is used as an adv. thus 5 or 6 times in Lucr.: v 1100 we have mutua inter se, as here: Virgil uses per mutua: Lepidus in Cic. ad fam. x 34 says, summa studia officii mutuo inter nos certatin constiterunt pro nostra inter nos familiaritate. The sense is that mortals receive life and in their turn give it to others, and so the chain of being goes on: comp. iii 964 foll. 77 Ov. met. xv 420 sic tempore verti Cernimus atque illas adsumere robora gentes, Concidere has. 79 the well-known metaphor of the torch-race: Varro de re rust. iii 16 9 nume cursu lampada tibi trado; the καθάπερ λαμπήδα τών βίων παραδέσποτας of Plato.

80—141: First-beginnings, when alone, move ceaselessly through the infinite void by their own inherent motion or it may be after collision with another: some of intricate shapes form after collision a close union and thus help to compose hard bodies; others rebound to greater distances, and form softer bodies; some do not unite at all, but continue to wander through space: the motes in a sunbeam will give some notion of this: single atoms unite into small bodies, these small bodies form themselves into somewhat larger ones; till by little and little they become visible and are seen to move in the sun, though why they move not seen. 80 foll. atoms, as we have seen, have weight as an inhe-
rent property, by which they move down space in straight lines at uniform speeds, until they come into collision with others: how that is possible, will be explained 216 foll. 80 Si: to begin a sentence thus abruptly with si is in the manner of Lucr.: comp. 1017, III 170, 406, 946, 1053, IV 1026, V 210, 319, 1334. κανόντα συνεχῶς αἱ ἄξομαι, says Epicurus himself in Diog. Laer. x 43. 84 this is the κύριος κατὰ κατὰ σνάθουρ or natural motion sheer downwards. 85 itus alterius, the motion ἄνω κατὰ πληγὴν καὶ παλμόν: therefore he adds forte, because this motion is only casual. cita see n. to i 1001. sāpe: see n. to v 1231. 88 ibus, a form common in Plantus: Lach. wrongly introduces it by conjecture into two other places; but it recurs I believe vi 1012: for demonstr. pron. connected with rel. of preceding v. see n. to i 718. obtet, as they are passing through void. 90 reminiscere, as proved i 958 foll. totius summni, another name for the omne. 91 for the position of corpora in the second clause see n. to i 15: with neque habere ubi comp. vi 1052 neque habet qua tranet ut ante. 92 foll. notice the poetical tautology to emphasise what he says, sine fine modoque, immensum patere; in euncias partis and undique; ostendi and probatamst. 94 Pluribus ext. i 988—1007. 96 reditio in this sense of assigned as a property or the like is very common in Lucr.: see 65 Reditio mobilitas cet.; also 142, 681, 758, i 203, 577, III 618, IV 178, vi 494. 97 exercita: 120 Conciliis et discidiosis exercitata cerebris; iv 863 exercita motu. 98 consuluit is a ἀπαξ λέξις: if the word is right, which is somewhat doubtful, it must mean, resting and pressing one against the other, mutuo conflata: comp. Stat. Theb. vi 862 diu pendent per mutua fuli Braccia: the abl. magnis inter. and 99 brevis spatii and 101 Exiguis int. mean leaving great or small spaces between, with great or small spaces between: the great and small are of course relative merely, and have reference to the extremely minute atoms: the great distance would be inconceivably small in relation to anything of sensible magnitude. 99 ab ietu: Ov. met. xiv 353 Ut primum valido mentem collegit ab aetna. 102 perplexis fig.: 459 perplexis inducida; 463 e perplexis, elementis; 394 hamatis inter se perque plicatis; III 331 Inplexis principiis: the atoms are of shapes which are fitted to twine together; such atoms Epicurus himself in Diog. Laer. x 43 calls αἱ πλεκτικαί: being therefore πλεκτικαί, they get perplexae, intricately twined or matted together. Newton optics p. 251 says of his atoms ‘the parts of all homogeneal hard bodies which fully touch one another, stick together very strongly’: but he adds ‘and for explaining how this may be, some have invented hooked atoms, which is begging the question’. 103 radices: these lay the first foundations or roots of stone. fera ferri: Cicero and Tibullus thus play with the sonance fera et ferreus. 106 longe longeque, as 98 magnis, is of
course relative, for only in respect of the extremely small atom. 111
seems clear to have reference to the atom. quasvis recepta, tamen
non potuerunt atom communis: comp. with this the demic. 112
and this. in Virgil. 112 uti membra = uti uti can
membra. in vir. De raro ut membra. simulacrum and image are
easily aequem in the mind. in imaginem esse in the mind. suae

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Contemplator non sed reum 
Virg. geor. 1 127. Contemplator
nuum. nuum. I know no other example of

153 curiously varied. Aen. vii 151 just as Plaut. per invenio invenio invenio ini. mon. ini. membra. Litt per invenio seems
futile put for the air. which serves as a place for these matters to move
about in, and therefore is to them what the real image is to the atom:
just below 111 he contrasts the air which is not same manner with the
real image. Aen. xi 306. nuum per invenio is still more
dubiously put for the air.

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totem. see n. to iv 736 are in

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tive remark of Servius to Aen. i 616 'applicat: secundum praesentem usum per d prima syllaba scribitur: secundum antiquam orthographiam .. per p': yet in defiance of all this Wagner makes Virgil always to write adpaeœo and the like.

142—164: the sun rises, and the world is at once clothed in light; yet its rays are complex, not single, and do not pass through a void: how much more swiftly then must first-beginnings move? since they travel through a perfect void and travel singly, and each is one indivisible whole. 144 Primum cæt.: Aen. ix 459 Et iam prima novo spargebat lumine terras .. aurora: so that Virgil seems, as Lach. remarks, to have understood primum of time, not of order: how Lucr. meant it, is not easy to say. 145 var. vol.: see n. to i 589. 146 tenerum: see n. to i 207. liquidis voc.: iv 981 citharae liquidum carmen; v 1379 liquidas axium voces. loco: Virg. geor. iv 515 et maestis late loca questibus implet. 148 Convestire: Cicero in his Aratea uses I find convestire or vestire 5 times of light: Lucr. has prob. borrowed this, as many other expressions, from him: Aen. vi 640 lumine vestit: par. lost iii 10 as with a mantle didst invest. 152 aerias quasi .. undas i.e. the air which offers a resistance like waves of water. 155 there is at once an internal and external hindrance to absolutely swift motion. inter se retr. they pull and are pulled back, because in one ray there is an enormous number of atoms combined. extra: see 151. 156 Officiuntur, the only instance in Lucr. where a verb which governs a dat. in the active, has a personal passive: he twice uses the part. affectus, iv 763 v 776. The licence appears to be altogether very rare: Horace has imperor and invadeor; Ovid trist. iii 10 35 Vis e quidem credar. 158 Cum .. foris is in contrast with 151 Non per .. undas; 159 ipse .. feruntur with 153 Nec singill..iere: there can be no doubt therefore that 159 ipse, suis e partibus una refers to the primordia, each one of which is a unum suis e partibus, that is one indivisible whole of parts which are absolute lasts and incapable of existing alone, as we have explained so fully i 599 foll.: with suis e partibus una comp. iii 545 contracta suis e partibus [anima]: he could hardly without an awkward periphrasis have expressed what he means without using the plur. una; nor is it any harsher than Cic. pro Flacco 63 unus moribus et numquam mutatis legibus vivent. ipse, una e = ipsa, quorum quicque est unum e. 160 only means that they race perpendicularly down space, so as to continue the direction they have once taken, in unum locum, in quem coepere [ferri]. 163 164 recur iv 207 208. 163 Multiplex, many times as much, πολλαπλασίος. 164 pervolgant = i 4 Concelebras. Epieirnus says himself in Diog. Laer. x 46 ἃ διὰ τοῦ καυῦ φορά κατὰ μήδεμαν ἀπάντησιν τῶν ἀντικαφάντων γιιμόνη πάν μήκος περιλήπτων ἐν ἀπεραιότητι χρώνα συντελεί.
165—183: 'they are greatly mistaken who think that the course of nature could not go on, nor the products of the earth and the race of men be continued without divine providence: nay I might prove from the imperfection of this world that it is not divinely created.'—That these vss. have no proper connexion with what precedes or follows; that 184 continues the argument as it was left at 164; and that in a finished composition 183 and 184 could not stand side by side, has been demonstrated by Lach. He shews with as much certainty as if he had had the poet's ms. before him, that 165—183 must have been a subsequent addition which the author's death prevented him from adapting to the context: in this state the first editor must have introduced them into the body of the poem. Lach. has also proved that ν 195—234 which fulfil the promise of 182, are likewise a subsequent addition; as well as the cognate argument iv 823—857, where the doctrine of final causes in respect of the bodily organs is so earnestly denied. On these and similar sections of the poem see what is said above p. 21 22, where I attempt to carry Lachmann's argument somewhat farther. Some vss., as is said in notes 1, are clearly wanting before 165: whether they ever existed in the poem and were not rather lost before it came into the first editor's hands, we may well doubt with Lach. The way in which the latter supplies the meaning of what is wanting, seems to me however somewhat awkward: I should be disposed to make the gods the subject to perseverari and videant, and to take the reasoning to be something like that in Cic. de div. ii 105 foll. where it is said negant id esse alienum maiestate deorum. scilicet causas omnium introspicere, ut videant quid cuique conducat. [You must not suppose that the gods have anything to do with the motions and unions of these atoms: nay it would not be even consistent with their majesty and happiness to be tormenting themselves with all these minutiae,] 'and to be following up the course of every single atom to see how everything goes on.'

165 perseverari recurs iv 1010, and appears to be peculiar to Lucr. 167 quidam: the stoics are doubtless pointed at, perhaps also the academicians. 169 admoderat seem also peculiar to Lucr.: Gronov. observ. iii 5 compares the attenuate of Ter. Andr. 916 which has precisely the same sense. 171 Et iam cetera appears to be used almost absolutely, as cetera, et cetera are in so many ways: fieri or naturam facere non posse may be understood from the context. 172 173: these two vss. are connected with the relative clause, as in some of the instances given in n. to i 718. 172 deduct, metaphor from leading the bride to her husband: comp. i 96 Deducunt and n. there. 173 blanditum propagant harshly said for blandiendo hortatur ut prop. as Lach. observes: he compares Vitruv. pref. to III. 174 quorum i.e. hominum, understood from genus hum.: see n. to iv 934. 175 omnibus rebus is
so used by Cicero, as div. in Caec. 61 tu, cum omnibus rebus inferior sis, hac una in re cet. ego, si superior omnibus rebus esseis, hanc unam ob causam cet.: similarly iii 1026 Qui melior multis quam in fuit, improbe, rebus. 177—181 recur, slightly altered, v 195—199. 179 redere: see n. to r 566 reddi. 181 stat.: Lach. cites r 564 Sare, and, a doubtful instance, vi 1058 Pondere enim freiae partim stant: comp. too Aen. iii 210 stant nomine dictae; and Lucr. ii 843 manere, vi 1274 templo manebant. constare is much more usual with Lucr. in this sense.

184—215: you are to know too that nothing naturally mounts upwards: flames and the growth of crops and trees are only apparent exceptions: thus blood from a wound spirts up; and a log forced down into the water starts up again; yet we know these things tend downwards by nature; so it is with flame; observe meteors and the like falling to earth; the rays of the sun tending downwards; lightnings flying about and falling to the ground: this is their natural tendency.—This argument is well and clearly put by Lucr.: it is directed against the stoics: see notes to r 1083 foll. where the same teachers are refuted; and the same false instances of fire crops and trees are cited. 184 Nunc locus est: Virg. geor. ii 177 Nunc locus arborum ingenii: est being omitted, as so often by him compared with Lucr. 187 flam. corp. a mere periphrasis for flammas: corpora are not here the prima corpora. tibi dent fraudem = Cicero's facere fraudem alieni: see n. to rv 41. 188 aug. sum. recurs v 681. 191 subsiliunt: Cicero in setting forth this stoical doctrine Tusc. disp. r 40 uses the word subvent. 192 de gustant: so he himself, Virgil and Horace apply lambere. tigna trabesque here and vi 241 are used in their restricted sense: tigna the rafters let into the trabes or main beams: 196 they are used generally for any large pieces of timber. 194 Quod genus or quod genus est, an antique phrase which he and the auctor ad Herennium often use: the latter appears always to omit est: this makes Lachmann's insertion of it here and elsewhere still more unjustifiable: here and in the auctor ad Heren. it means no more than velut. 196 Nonne vides: Lamb. notices his fondness for this phrase. 200 plus parte = plus insta parte or as he says himself rv 1231 plus parte aequa; i.e. it starts farther out than it would be, if left alone: Ovid trist. iii 3 16 Et plus in nostro pectora parte tenes; r 10 29 simul nobis habitat discri-mine nullo Barbarus et testi plus quoque parte tenet: in all these places it may mean plus dimidia parte; as r 617 pars; and Germanicus Caesar Arat. phaen. 588 Bootes In terras abit et noctis plus parte relinquit: he means clearly more than half of night, though the expression of Aratus 583 is very obscure, πλεον δε χα νεκτος ιδων: Cicero 364 translates racedit Post mediam labens clavo cum corpore noctem. multis, omnibus partibus are also very indefinite in meaning. Ovid met. iii 43 has then
the fuller form, media plus parte leves erectus in auras.

202 deorsum trisyll. : 205 disyll. : so with scorrusum and scorrus : he also uses differently the form sorsum : see n. to iii 631. 206 : so v 1191 Noctivagaque faces caeli flammeae volantes : comp. Virg. geor. i 366 noctisque per umbram Flammariun longos a tergo aldebecro tractus; Lucan i 527 caeloque volantes Obliquus per inane faces may have had this v. and 213 in his mind. 209 stellas et sidera seem synon. as v 1191 faces and flammeae.

211 lum. cons. arca means perhaps no more than Virgil's sparvubat lumine terras ; though Arist. poet. 21 mid. says to tov karton eval' kai stirop, to de tiv phloga apo tov hlioon an'wunov all' ormos ege toou pro tov hliow kal to stirop pro tov karton, deo eipetai stiropov theokistov phloga. 213 transversus and therefore not tending upwards. 214 abrupti : see n. to i 724 : Macrobi. compares Aen. iii 199 ingeminant abruptis nubibus ignes. 215 concurrent here = discurrent, its usual sense; iii 395 concurrent = concurrere, to clash. Observe in this passage the frequent asonance alliteration and redundancy of expression by which the poet seeks to give emphasis to his argument, to which he not unnaturally attaches much importance, as refuting his chief adversaries: sursum ferri sursumque meae; sursum versus... Et sursum answered just after by deorsum; vi recurring four times within five lines; Enicit exultans; 196 tigna trabesque; magna vi multi...aegre; sursum recovit, remittit; emergunt exiliatique; sursum succedere answered by deorsum deducere; stellas et sidera.

216—224 : know too that animals while travelling down space in parallel straight lines, at quite uncertain times and spots swerve from the perpendicular to an imperceptible amount.— This is the famous κοίνος κατά παρέγκλισιν of Epicurus. My general remarks on the theory will be reserved for 292. Cicero de fin. i 19 puts it very clearly, deinde ibidem homo acutus, cum illud occurreret, si omnia deorsum e regiones ferrentur et, ut dixi, ad lineam, nunquam fori ut atomus altera alteram posset uttingere, itaque attulit rem commenticiam: declinare dixit atomum perpaulum quo nihil posset fieri minus; ita effici complectiones et copulationes et adhaesiones atomorum inter se, ex quo efficeretur mundus omnesque partes mundi quaque in eo essent; and comp. de fato 22. 217 corpora = of course prima corpora. 217 and 226 rectum per inane = recte or ad lineam per inane: rectum is used as primus, postremus and the like are so often used for their adverbs: see n. to 1080 and iii 250 postremus datur ossibus: Cic. l. l. uses recte and ad lineam to express the same thing: vi 689 rectis ita faucibus cicit alte; iv 550 rectoque foras emittimus ore: comp. Aen. vi 900 Tum se ad Caetaeas recto fert litores portum, and viii 57 recto flumine ducam: in the sentent. Minuc. corp. inscrip. Lat. i 199 sursum rivo recto, inde recto rivo, sursumvorsum inugo recto, susum inugo redo, sursum inugo recto (six times), inugo recto, deorsum
iugo recto, dorum iugo recto are all found. 218 pond. propr.; Lach. to vi 57 illustrates this use of pondera for the equilibrium of a thing, from Ovid met. i 13 pendebat in aere tellus Ponderibus librata suis, and Lucan i 57 librati pondera caeli; but Turnebus and he are quite wrong in asserting that pondus is not so used in the sing.: see my note there. ferme: see n. to i 14. ferae. 219 Inc. loci sp. is repeated 260 and 293 in this form Nec regiones loci certa: comp. 163 Multipleque loci spatium, descellers = declinare; as vi 573 recellit = reclinat; descellers, though a ἀκατέργασιον, appears a certain correction. paulum, Tantum quod momen mutatum d. p. is well expressed by Cic. l. l. perpaulum quo nihil possit fieri minus. 220 Tantum quod, just and only just, is common in Cicero, but he seems to use it of time, tantum quod :., cum cet. momentum, which as we have said to i 435 Lucr. uses for momentum, here signifies the sors or inclination of the balance. possis is here the potential: see n. to i 327. 223 Nec cet. as expl. in what follows. The atoms would have gone on for all eternity to descend in parallel lines with equal velocities. Lucr. does not tell us whether every atom thus swerved at some time or other; nor whether an atom could thus swerve only once; and Cicero seems not to know what Epicurus taught on this point.

225—250: you must not think that the heavier can overtake the lighter atoms and so give birth to things: a heavier thing falls more quickly than a lighter through water or air, because these offer unequal resistance to unequal weights; not so with void which yields to light and heavy alike: nothing therefore can account for the first collision of atoms except this declination; which must be the least possible, that we may not attribute to them oblique motions. 225 potesse: see n. to i 665. 228 reddere in Lucr. often means simply dare or edere; and so I have understood it here, though it is possible the sense may be ‘render the motions begetting’: but comp. 890 vitalem reddere sensum, which seems quite parallel. 232 teruis seems to be a nomin. as i 281 mollis. 236 237 almost the same as i 1079 1080. 238 quietum, a poetical epithet implying that it can offer no resistance active or passive. 239 comp. i 1076 and Epicurus there quoted. 240 fol.: hear Epicurus himself in Diog. Lucr. x 61 ἵστασις ἀναγκάσατο τὸν ἀθόρυβον ἀντικόστητος: οὔτε γὰρ τὰ βαρέα βάττον οἰκετεύει τῶν μικρῶν καὶ κοίμων, ὅταν ἐς τὸν μηδὲν ἀπαντάνει τούτων: οὔτε τὰ μικρὰ τῶν μεγάλων, πάντα τῶν σύμμετρων ἔχουσα, ὅταν μηδὲν μοῖρ' ἐκείνως ἀντικόστητος. 244 minimum: so Cic. de fato 22 tertius guidam motus oritur extra pondus et plagam, cum declinat atomus intervallo minimo, id appellat ἄλαχαστον: the use of minimum or ἄλαχαστον here is quite analogous to that so fully discussed i 599 foll.: as there Lucr. and Epicurus spoke of the part of an atom as an absolute least, a thing the least possible, so small that it could not exist alone, and could not therefore
be looked upon as an individual thing; so here this motion of declina-
tion is so small, as not to admit of having the distinctive term 'slant-
ing' applied to it; he thus hopes to escape the necessity of asserting
that atoms can of themselves move obliquely. 245 quod—quoad or
quantum: see Lach. to v 1033: so quod commodo tuo fiat, quod potero,
quod potes, quod sine iactura reipublicae sier posset in Cicero. Terence
Livy respectively. 249 recta regione seems unquestionably right; I
cannot understand Lachmann's objections: comp. Livy xxxi 31 9 non
recta regione iter instituit, sed ad laevam... flexit; Cic. Verr. v 176 si
qui tantulum de recta regione deflexerit; and 181 haec cadem est nostrae
rationis regio et via: in the sent. Minuc. corp. inscr. Lat. i 199 recta re-
gione, in a direct line, twice occurs. 250 sese is harsh thus separated
from declinare; but I now think it is what Lucr. wrote; as he has
many such collocations of words, sometimes in order to produce a pecu-
liar effect, sometimes from pure indifference: see the instances in n. to
iii 843 Et si iam nostro sentit; and comp. iii 916 Tamquam in morte
mali cum primit hoc sit eorum: 196 Namque papaveris aura potest sus-
pensa levique Cogere ut ab summo tibi diffusat altus aeremos, to bring
into relief the papaveris; v 65 Ut mihi mortali consister corpore mun-
dum Nativomque simul ratio reddunda sit esse: 572 Forma quoque hinc
solid debet filumque videri, Nil adeo ut possis plus aut minus addere, veri,
is very similar to our passage.

251—293: again if there is no such declination of atoms to break
the eternal sameness of their motions, the perpetual sequence of cause
and effect, whence have all living things freewill? whence can we
change our motions at pleasure? thus horses cannot start in a race at
once: motion has to spread from the heart through the limbs: thus too
when we are carried along by an external force, there is something in us
which resists, and enables us sometimes to stop: while the weight then
of atoms enables them sometimes to withstand the external force of
blows, it is only this declination of atoms at quite uncertain times and
places which gives the mind its freedom of action. 251 foll. Cic. de
fato 23 states this as the chief motive with Epicurus for devising this
tertius quidam motus extra pondus et plagam: hanc Epicurus rationem
induxit ob cam rem, quod veritus est ne, si semper atomus gravitate ferretur
naturali ae necessaria, nihil liberum nobis esset, cum ita moveretur atomus
ut atomorum motu cogeretur. 252 ordine certo, i.e. if they move
straight down by inherent gravity and only change their motion by
plague, or collision with other atoms. 258 progresdimur we men for
instance among other living beings. Epicurus always passionately main-
tained the doctrine of freewill in opposition to the everlasting necessity
of Democritus as well as most of the stoics, τις ἀληθεὺς κυβερνεῖ 
μηχανήν, ἐκαθαρίζεται καὶ ἀπολύεται τὸ ἐκούσιον, ὑπὲρ τοῦ μὴ 
καταληπτών ἄνεγ-
κλητον τεν κακιαν, says Plut. de regug. stoic. 34, p. 1050 Σ. 262 vizantur, spread over the body like so many rivi: comp. iv 907 somnum per membra quietsm Invigtet with Furius in Macr. sat. vi 1 44 mitemque vigat per pectora somnum. 263 Nonne vides cet. has suggested his simile to Virgil geor. iii 103 Nonne vides, cum...ruuntque effusi carrere currus cet. tempore puncto, a favourite phrase of his: vi 230 puncto in tempore, with his usual fondness for in with the abl. of time: its=puncto temporis, while the smallest point of time is pricked down or marked. 264 Carceribus had their name from being prison-like vaults with gates in front, from which the chariots started: just as the oppidum above them had its name from resembling a fortified town. 265 de subito recurs iii 643: see Forc. 267 conquiri i.e. be sought out and brought into communication one part with the other. 269 corde the seat of the animus. 270 id seems to refer to the preceding v.: creatum hunc initum motus; then perhaps motum alone is the subject of dari. 271 Inde...porro: Wak. compares Aen. v 600 hinc maxima porro Accepit Roma: i 461 porro deinde seems different; see n. there. totum corpus et artus: he has many such pleonasms; though this might be explained through the body generally and each of its parts: so per membra per artus and the like: iv 887 quae in corpore toto Per membra atque artus animae dissita vis est; 1042 Per membra atque artus decedit corpore toto: vi 797 membra per artus Solvent; 945 per omnia membra, per artus. 272 similis est ut cum seems like simulis ut si qui, tamquam si, which occur in Cicero. icu depends on impulsi. 285 foll.: see Cic. de fato quoted at 251: the passage tallies exactly with this; pondus and plaga denote there, as here, the natural and the impressed motion of atoms. 286 foll.: Lucr. too, like Cicero l.1, assigns the freedom of the will as the chief proof of the necessity of this third motion: the natural gravity of atoms gives them says Lucr. a certain independence and power of resisting extraneous force; but the mind itself can only escape from inexorable necessity and acquire freedom of action by this fitful declination of atoms. 289 necessum est is used several times by Lucr. as well as by Plautus and Livy: see Forc.: but Lach. to vi 815 justly observes that necessum used as it is here with an epithet is singular enough. 291 ferri patique: v 314 perferre patique, which Horace uses more than once, and Martial vii 39 3: Terence has perferre ac pati, Cicero patietur perferet and the like. 292 culamem: see n. to i 435 and 653: it=declinatio or inclinatio.

This theory has naturally enough drawn down on Epicurus the scoffs of his many adversaries: res tota feta puere libus, says Cicero: the whole business is contradiction and ridiculous nonsense, echoes Bentley in his Boyle lectures. Even his friends have mostly here deserted him. Yet there is something grand and poetical in its very simplicity. He
wished, like other thinkers, to derive his system from as few first principles as possible: he saw in mind his atoms descending from all eternity in uniform blind motion. How then was existence possible? a sentient first cause was to him inconceivable. This minimum of declination then, this perpaulum quo nihil possit esse minus, rose before his reason and imagination, as the simplest theory which would solve the great problem of being, of the creation of this and all other worlds with all that is in them. What system-monger but somewhere or other reaches a point where reason must be silent or self-contradictory? In a curious memoir of the Berlin transactions for 1782 by G. L. Le Sage, called Lucretëe Neptonien, the author ingeniously argues that if Epicurus had had but a part of the geometrical knowledge of say his contemporary Euclid, and conceptions of cosmography the same as those of many then living, he might have discovered the laws of universal gravity, and not only the laws, but, what was the despair of Newton, its mechanical cause. Had he supposed the earth to be spherical and made his atoms move in directions perpendicular to the surface of a sphere, that is towards its centre, he might not only have proved the law of the inverse square of the distance, but have demonstrated the cause of that law. But the truth is Epicurus might probably have left his worlds to shift for themselves and let eternal time past take the place of a first cause, if he had not wanted this theory mainly as we have said to explain the great mystery of freewill: he wished to mark this as one of the cardinal points of difference between himself and Democritus whom Cicero praises for choosing to accept fate and necessity rather than have recourse to such a doctrine as this of Epicurus. It is for this reason that Lucri. dwells at such length and with such emphasis on this part of the question; out of respect for Democritus as well as opposition to the stoics.

294—307: the matter of the whole universe never was either more or less condensed than it is now: the motions which first-beginnings now have, they always have had and will have: what they have produced, they will again produce: the sum of things in being no force can change; for no new matter can escape out of the universe nor come into it and change the order of nature. 294 fll.: as his atoms are eternal, it is an axiom that none can come into being or go out of being: the sum of matter therefore must ever be the same. But perhaps the Qua-propter cet. of 297 is not so self evident: as in any one part of the universe the motions etc. of atoms are constantly and necessarily changing, one does not see that the sum of their motions throughout the universe is the same; yet this is what Epicurus and Lucri. affirm: but see n. to 303. 296 adaugescit: in the use of this word Cic. prognost. frag. 3 has preceded him. 297 in motu...in eodem: see n. i 999. 300 quae consuerint i.e. ea quae, such things as: the subj. is quite in place,
though Lamb. objects to it. 301 Condicio: this spelling is now incontrovertibly fixed by reason and authority; cond. is related to condicere, as diceo to dicere; the latter point is proved by Cicero himself de leg. agrar. ii 39, where he puts together dicioni iudicio, and then clearly implies that dicere is to diceo what iudicare is to iudicium: this at all events settles the classical spelling. 303 Nee rerum summam cet.: if the Quapropter cet. is true, then this would be true: the sum of all things in being, or of all worlds throughout the universe is ever the same: this or that world may or must come into and go out of being; but the whole sum will be the same. In fact it was a well-known dogma of Epicurus that innumerable worlds were daily coming into being and perishing; but here again they seem to be forcing consequences from the false premiss that all infinities are equal, the mother of so many paralogisms. And is not this in contradiction with the acute argument of i 551 foll.? where in language almost identical with what we have there quoted from Newton, he shews that the process of destruction is much more rapid than that of renovation. Well does not his reasoning here assume the contrary? this world of ours for instance took long ages to form; but, as he often repeats, it will some time or other dissolve in a moment into its first-beginnings. When then throughout the universe innumerable worlds are daily perishing and perishing instantaneously, and every new world must take long ages to build up, how can the sum of worlds remain constant? on rerum summam see n. to i 1008. 305 quicquam est extra: comp. v 361 summarum summam est aeterna neque extra Qui locus est quo dissiliant neque corpora sunt quae Possint incidere, and i 963 extra summam quoniam nil esse futendum. Epicurus in Diog. Laer. x 39 says more generally to πᾶν ἄλιπτον ἤν ὀλον νῦν ἐστὶ καὶ ἀληθοῦν ἐσται: οὐθὲν γὰρ ἐστὶν οἷς ἡ μεταβάλλει, παρὰ γὰρ τὸ πᾶν οὐδὲν ἐστὶν ὃ ἐν εἰσόθεν ἐς αὐτὸ τὴν μεταβαλλὴν ποιήσατο.

308—332: though atoms are in constant motion, yet the whole universe appears to be at rest, because they are far beneath the ken of our senses: may visible things often when seen from a distance seem to be at rest; as a flock of sheep feeding; or as an army of foot and horse, if looked down upon from a height. 309 sint in motu: an unusual rhythm; but in motu is to be takenmetrically as one word; so always inter se, inter nos and the like. 310 Summa...summa: the play on words which he so loves. 311 dat motus=move tur; see n. to i 819; either the sun or moon or the clouds or any thing moving on the earth is an instance of such partial motion. 312 infra appears to be here an adv. iacet infra longe a. n. s.: rv 112 the prepos. is used with the same force: primordia...Sunt infra nostros sensus. 313 Primorum: rv 186 e primis facta minitis: see n. to i 55. 314 iam: it has precisely the same force i 601: quod nostri cernere sensum Cernere iam n.
queunt: where see n.: and 613 neque dominui iam. surpere: Horace and Plautus also use this contracted form. 316 didueta i. e. from us. 318 reptant well expresses the slow regular advance of sheep as they are feeding. 319: v 461 gemmantis vore per herbas; culex 69 gemmantis...per herbas: but there of flowers. 320 coruscant: Iuven. xii 6 uses it actively frontemque coruscat; Quintil. inst. viii 3 21 mss. give coniscans. 324 bel. sim. ci.: see n. to 41. 324 foll. Lucr. had more than one passage of Homer in his mind: Od. 267 πλητό δὲ πάν πέλον πεζῶν τε καὶ ἱππών Ἀλκων τε στεροτηγής. Π. T 362 Αγγέλη ἕν υἱὸν ἱκε, γέλασα δὲ πάσα περὶ χθών Ἀλκων κυρανή στεροτήτης ὑπὸ δὲ κυπέω ὁρνυτο ποσον Ἀνδρῶν, and B 457 and 465. 326 Aere ren.: Virg. geor. ii 281 fluctuat omnis Aere venidenti tellus. super appears to be an adv.: for it would be harsh to join it with pedibus: and so I presume Lucr. understood virō in II. B 463 and T 363. 330 Tramittunt campos: this constr. is common in prose. 332 consis. ful. i. e. videntur consistere velut fulgor: comp. 322.

333—380: know too that these first-beginnings are of many different shapes: thus no two men or other animals are quite alike; thus a cow knows its calf among all other calves; thus kids and lambs run each to its own mother; thus every grain of corn, every shell is distinct. 333 evnc. ex. ver. = primordia rerum, the eunctorum being equivalent to prima. 335 multigenis appears to be a Æraς λεγ. it must come from multigena, as the omnigenum of Virgil from omnigena: see n. to 1 683, 336 337 recur 723 724, and partially 692 694. 336 parum multa recurs several times: it and parum saepus are similarly used by Cicero: instead of being few, the atoms of each shape are infinite in number, as he soon after proves. 337 it is clear I think that constant, the proper mood after quia, and constant by attraction of the prec. subj. are equally good Latin: why I prefer constant in the three places on critical grounds, will be seen from notes 1: v 71 non quo violari summa deum vis Possit... Sed quia tuta... Constines... Nec... adibus, which at least defends the indic. 341 Debent cet. I wonder Lucr. uses this argument: 522 foll. he proves that the atoms of each shape are infinite in number; what does he want then more than infinity? his other reasons are however more convincing. 341 filo: filum is properly thickness, as v 88 suppiti praelita filo; hence size as here, and v 572, 581, 589: see Lach. to v 571. 342 mutaetque natantes: see n. to 1 258. 343: Plaut. rud. 942 sine squamoso pecu. 344, as laeto in the old writers (see Fore.) signifies to make glad, it seems best to take lactantia to mean making glad; it may however be synon. with laeto. 346 comp. 145. 347 generatim = 372 Quique suo genero. 348 tamen of course refers to the quidvis: comp. 371 quodvis.. tamen. 351: see n. to 141. duere = esse. 352 delubra seems here to have
its primary sense, the inner part of the temple where the statue of the god was, and the orae therefore to be within the temple. 353 Tur. ar.: Aen. iv 453 turicrenmis cum dona imponeret aris. 354 comp. Aen. ix 414 vomens calidum de pectore flumen. 359 revisit Ad; v 636 ad hanc quia signa reviniunt; vi 1239 visere ad aegros: the constr. is common in the older writers. 360 perfixa seems a word peculiar to Lucr.: comp. iii 305; vi 392. 361 foll. seem to have suggested to Virgil geor. iii 520 Non umbrae cet. 362 illa, emphatic in a good sense; as i 82 illa Religio, in a bad. sum. lab. ripis: Hor. epod. 2 25 Labuntur altis interim ripis aquae; od. i 2 18 vagus et sinistra Labitur ripa; Ovid am. ii 17 31 Sed neque diversi ripa labuntur eadem. 363 sumptam and avertere seem to make a good antithesis: a learned friend argues strongly for subitam, whether as an adj. ‘emergent,’ ‘fall’ or as a partic. in the sense of quae subit. I can find no instance of the adj. used with a meaning that would be suitable here. As for the partic. could I find such a use supported by any authority, I would gladly admit it. The use of passive participles from neuter verbs is confined within very narrow limits: in many cases the verb still admits of being transitive, as musco and its compounds: this probably applies to senectus also and the like: see n. to iii 772; or old usage has justified it; thus we say occasus sol, but occasus homo: Lucr. vi 491 has impensa = quae inipend; and this seems supported by Sen. Herc. Oct. 1592 impensum furrum; but there must have been a close connexion between the neuters pendeo impendo, and the actives pendo suspendo etc.: suspensus must have suggested itself to a Latin using impensus. Yet in such cases use I grant is the sole norma loquenti. The friend alluded to produces exita vita from Festus; but then exire is often transitive, three or four times in Lucr.; and exiri is similarly used as a personal pass. by Vitruvius, cited to v 1330. prateritus may be more in point; yet praterero is often transitive. 365 derivare animum: it would not be easy perhaps to find an exact parallel to this expression. 369 Bal- lantium pecudes after Ennius ann. 192: vi 1132 pigris balantibus: comp. corpora pennipotentium; aquamigerum pecudes and the like. 370 fer. see n. to i 14 fer (fere). 371 comp. 347: here also tamen answers to quodvis. 372 Quique is abl. of course: see Lach. and Madv. de fin. v 46; yet the use of quique is often so arbitrary that I am not certain quique will not stand here; though I am glad to leave the decision of so nice a question to two such illustrious scholars: it must be borne in mind that the mss. have Quidque, which is as far from quique as from quique; so that in either case we have recourse to correction. 375 mollibus of the waves falling gently on the shore; not a general epithet of water, as i 281 mollis aquae natura: comp. Aen. ix 817 ac mollibus extulit undis. 377 Quare cet. proves, if proof were wanting,
that Praeterea in 342 cannot be right; it draws the conclusion from all the instances given above beginning with 342; and it would be ludicrous to include what precedes, that is, to assert ‘therefore it follows that atoms must have different shapes, because I have declared that they must not all have the same shapes.’ 330 quamdam here does not fully express the author’s meaning: it appears to be an intentional understatement, to serve for the moment: he soon afterwards proves that the shapes, though not infinite, are very very many.

381—397: thus the fire of lightning can pass where earthly fire cannot, because it is formed of finer atoms: for like reasons light passes through horn, rain does not; wine runs easily, oil slowly through a strainer, because the elements of oil are larger or more hooked, and so cannot separate so readily. 383 fuit recurs iv 637 and is found in Virgil. 385 magis may belong to Suptilem; but it seems better to take it with parvis: comp. vi 225 Hunc tibi subtilis quam primus ignem Constituit natura minutis mobilibusque Corporibus. figuris are here the atoms themselves: as 679 varias collibere figuras; also 682, 685, 817, iii 190, 246, vi 770, 776: see n. to i 55 foll.: so Democritus gave the name of ἰδέα or ἀδή, which Aristotle translates by ἀξιγυμά, sometimes to the shapes of atoms, sometimes to the atoms themselves. 388 cornum, a form found in Varro Ovid Gallius and others: see Freund s. v. 394 perque pl.: so perplexis figuris and implexis principiis: their being hamata makes them also perplicata.

398—407: honey and milk are pleasant to the taste, wormwood and the like nauseous; the former therefore consist of smooth, the latter of jagged atoms which tear a way into the body. 401 Centauri: iv 125 and Virg. geor. iv 270 have the form centauria; the mss. of Pliny who often uses the word appear to give centaurion or centaurium for the nomin.: the latter is the form used here: it appears not to be found in Greek. absinthii, Aegi, conchylii are similar genitives of Greek words. 401 pertorquent appears not to be found elsewhere: the nomin. is natura twice repeated: this is less harsh than iii 558. Virg. geor. ii 246 At sapor...ora Tristia temptantum sensu torquere abamaro or amaror; par. lost x 569 With hatefullest disrelish withred their jaws. 402 ru-tundis AB rightly here and elsewhere. 404 qua amara: 617 qui in orae, iv 1061 Nam si abest, v 7 Nam si ut, 74 qui in orbi, vi 716 qui etesiae, 796 si odoratast; so with monosyllables ending in m, 681 sunt cum odore, iii 394 Et quam in, 1082 Sed dum abest, vi 276 cum eo: comp. Virgil’s An qui amant, te amice, o Alexi; Horace’s Si me amis, coccio num adest; Catullus’ tē in omnibus. With this passage and with iv 615 foll. it would be worth while to compare Theophrastus de caus. plant. vi 6; de sensu et sensil. 65 66 67; all quoted by Mullach De- mocr. p. 217 foll. where it is explained at length out of what kind of
atoms the flavours γλυκός, στριφνός, οξύς, δρυμύς, ἀλμυρός, πικρός are severally formed according to Democritus.

408—443: also what is pleasing or offensive to the other senses, to the hearing smell sight, must be formed of elements more or less smooth or rough respectively; again some bitter flavours have elements, not hooked, but slightly prominent: those of fire and cold are jagged, but in different ways as shewn by touch, which is the body’s sense, whether it is affected pleasantly or unpleasantly, from within or from without. 408 Omnia postr. passing from taste to the other senses, tactu is here the dat. of tactus; and is quite synon. with sensibus, as it implies in its general meaning every way in which you can tangere et tangi: thus tangere i 643 is said of hearing, ii 403 of taste, iv 674 of smell. Virgil ends geor. iii 416 with aut mala tactu: but tactu there appears to be the supine. 412 musaco: this adj. appears peculiar to Lucr. at least in the senses in which he employs it: here it = musica; i in i and iv it = simply musarum. mele: 505 cyanea mele; v 334 modo organici melicos pepere so nores. This v. is almost made up of Greek words. 413 figurant: iv 552 Formaturque laborum pro parte figura, i.e. shapes the articulate words; here I presume putting the tunes into shape means to execute them. 416 Et cum and 420 Et qui: see n. to i 280. croco Cilici: culex 399 Cilici crocus editus arco. perfuso in a liquid state, as described by Seneca Pliny and Martial. 419 oculos cet.: Tac. hist. iii 39 saevissima Vitellii voc qua se (ipsa enim verba referam) pavisse oculos spectata inimici morte iactavit: comp i 36. 421 it is not easy to see how mere ugliness or hideousness of aspect implies roughness in the atoms: one could conceive a very ugly thing having a soothing effect, if applied to the eyes; while bright and beautiful objects may often compungere aciem. 423 principali lev. i.e. levore principiorum: comp. 425 materiae squalore. 426 quae iam nec: the force of iam is clear enough; which, when you come to them, you can no longer call either smooth etc.: comp. Cic. de fin. v 14 praeotero multas, in his. Hieronymum, quem iam cur Peripateticum appellem nescio: it cannot have the meaning it has just after in 430, 431, 440, where particular instances are specified. 429 Titillare. . . sensus: Cic. de nat. deor. i 113 has leviores dies voluptates quibus quasi titillatio (Epicuris enim hoc verbum est) adhibetur sensibus: de fin. i 39 si ea sola voluptas esset quae quasi titillaret sensus; and other passages: Epicurus’ own word γαφαλέα is often mentioned: he applied it to the slighter bodily pleasures. 430 Faecula: Hor. sat. ii 8 9 faecula Coa: the fecula of A B and Lach. cannot be from Lucr. though before the end of the first century it became usual to put e for ae in many words, maero aerummus puentet cet. 433 tactus uterque = tactus utriusque: Hor. od. ii 17 8 ille dies utramque Ducet ruinam. 434 this point is put with emphasis
to shew the vast importance of touch; for not only can nothing tangere et tangi sine corpore, but conversely nothing can sine tactu sentire: all the senses are but different forms of touch; touch therefore is the body’s sense, that is the sole and only sense, whenever the body has any feeling whatsoever: he then enumerates the different ways in which the body can feel: either something enters from without, and gives pleasure or pain; or something takes place in the body, and gives pleasure or pain; or thirdly the atoms in the body itself, before quiescent, are troubled by some collision and so disturb the body’s feeling, as for instance when you strike any part of the body. 438 turbant neut: see n. to 126. corpore in ipso = merely intus in corpore; see n. to iv 736 aere in ipso.

444—477 : again things hard and dense, stones metals and the like, have hooked and branching particles; fluids have them smooth and round: things again which do not cohere, but yet are pungent, smoke mist flame, have sharp, but not tangled elements: sea-water has particles round and smooth mixed with others round but rough which give it its saltiness; and these latter by filtering you may separate from the former. 445 foll. hamatis cet.: Cic. acad. pr. ii 121 ille qui asperis et levibus et hamatis uncinitisque corporibus concreta haec esse dicat: the uncinitis = 427 flexis muconibus unca. Newton optics p. 251 Horsl. ‘the parts of all homogeneal hard bodies which fully touch one another, stick together very strongly. And for explaining how this may be some have invented hooked atoms, which is begging the question’. 447 adamantina: this I presume is a general epithet of great hardness. 448 ictus contennere sueta : Virg. geor. ii 360 contennere ventos Advensect. 449 silices : see n. to i 571: these blocks paving their streets and roads would always be present to the eyes and minds of Romans. robora : see n. to i 882. 450 Aera, claustris, restantia are all vague words; so that their joint meaning must be somewhat doubtful: Aera I take to be the bronze bars or bolts of a gate; claustra the staples or metal boxes into which the bolts went to fasten the gate: apparently the strict meaning of the word: restantia then =resistentia, as i 110: rest. cl. meaning struggling with, refusing to part from; though claustris might be the modal abl.: most of the editors seem to take aera for the cardo; but as the ancient cardo had nothing in common with the modern hinge, claustris must then apparently mean the socket of the door-flap which moved about the aera or pivot of the postis: this it can scarcely do. 452 flavidus: 454 flavidus, 466 flavidus. liquida: so i 349, iv 427; iv 1259 liquidis et liquida crassis; where see note: i 453 liquor aquas; the only case where the subst. is long, though that is the regular quantity of the verb. 454 glomeramina: this word, almost peculiar to Luc., v 726 means the ball of the moon; ii 686 atoms of different shapes meet glomeramen in
unum: from the context glomeramina would seem in our passage to mean globosa primordia, the round particles of any liquid; but if so, this sense is in strange contradiction to the meaning which Lucr. elsewhere gives to it: if it means the drops into which a liquid sometimes forms, that would only apply to a few cases in which a liquid so disperses itself: the words retinentur inter se are ambiguous, as they may refer either to a composite body keeping together, or to the separate atoms holding themselves in union. 455 proclivis: see Cic. de fin. v 84 proclivi currit oratio, and Madvig there who shews that proclivi and proclivis are the same in meaning and used adverbially: he compares faciles and subline, and refers to Gellius x 24 who says the ancients used proclives and proclivis indifferently: Cic. Tusc. disp. iv 42 quia sunt in lubrico incitatique semel proclivi labuntur. 480 laxa: fog and smoke for example could enter the mouth or nostrils or eyes or other open parts of the body: the action of flame is so different from these, it is not easy to bring it into comparison with them. laxa is a slight change and seems to suit the context. 463 acutis: so that they can pungere, but not haerere. 465 Sudor maris is simply the salt water of the sea, and has nothing in common with v 487, where salus sudor is literally the sweat of the earth; or with what is there quoted from Empedocles. 467 doloris is the acc. plur.: it is certain that doloris laboris maioris and the like were often, if not generally written by Lucr. and Virgil: see 509 melioris and v 591, and Wagner orthogr. Verg. p. 404: creant doloris = 470 laedere sensus. 489 Sicilicet esse: see n. to i 210 Esse videlicet. 472 Neptuni: he takes himself the licence here, which 652 (655) he somewhat contemptuously concedes to others. 475 manusuecat by losing the aspera semina. 476 viri: virus is used for the brine of the sea i 719, v 269, repeated vi 635, Percolatur enim virus; Manil. v 684 ponti secrernere virus.

477—521: hence it appears that the number of different shapes in atoms is finite: some atoms must be infinitely large, if you have an infinite variety of shapes; for say certain atoms consist of three parts or four parts: their permutations will only give a certain number of shapes: go on increasing the number of parts, the shapes after every change of position will still be only finite in number: hence to get an infinite number of shapes, some atoms must be infinitely large; which is impossible: again were the shapes infinite, what is now best in colour smell flavour sound would be far surpassed; as well as what is worst: but as it is there is a limit to all this: there is a limit too to the heat and cold of the year.—This was another point in which Epicurus differed from Democritus and Leucippus who according to Arist. de gen. et corr. i 1 p. 314 22 taught that their atoms ἀνὰρα καὶ ὁ πλήθος εἶναι καὶ τῶς μορφῶν: p. 315 b 9 foll. he gives their reasons for this. Philonous i
his comment p. 3 b on the words of Aristotle just quoted records that according to Alexander of Aphrodisias the epicureans on this point οὐκ εἰσέβαλεν Δημοκρίτου: this Epicurus himself in Diog. Laer. x 43 distinctly confirms, καὶ καθ’ ἐκάστην δὲ σχηματίσαν ἀπλῶς ἀπεριοί ὁμοί, ταύς δὲ διαφόρασι σὺν ἀπλῶς ἀπεριοί ὁμοί ὁμοῖον ἀπεριληφτοί: the number of shapes is not infinite, only inconceivably great: this careful limitation is added no doubt with reference to Democritus. Lucr. simply states and argues that the number is finite, without deciding whether it is large or small. 479 Ex hoc cet.: it derives its proof from what has been said, because though there is so much difference in things in regard to hardness softness, smoothness roughness and the like, yet these differences are only finite: see 500 foll. 480 = 514 finitis differre figuris. 491 rursum iam refers to i 615: it will once more follow, though it was there proved to be impossible: see below 499 supra quod iam cet. 494, 497 and 490 corporeis is of course the atom: see n. to i 600 Corporis illius. Lucr. seldom has to speak of a single atom: when he does mention one, he has hardly any word for it but corpus, as here. 495 fac enim cet.: he begins with quoniam; then with fac enim he commences a series of clauses, so that the clew of the construction is dropped; and 499 Eryg commences an apodosis to all that has preceded, referring not only to quoniam cet. but also to fac enim and all that follows: the anacolouthon is however very slight, if it exist at all: comp. iii 425—439. minimis e partibus: this has been fully explained i 599 foll.: these minimas partes, which could not exist alone and had no distinctive qualities, Lucr. seems to have regarded as each perfectly identical; so that the atom took its shape and character solely from the mode of juxta-position in which these existed from everlasting in the atom; and three he seems to have thought the very smallest number that could compose one of his solid atoms. 490 Formai speciem: comp. iv 69 formai figuram. 491 Quod superest: see n. to i 50. 492 Addendum partes: see n. to i 111: the permutations will soon come to an end and to increase the shapes new parts must be added. 494 etiam, once again, still, which the comic poets shew to have been an idiomatical use: Cic. Verr. iii 175 dic, dic etiam clarius. 496 Subsequentur, at once follows upon. 498 maximitate: see n. to i 653. 499 supra i.e. i 615 foll. With what precedes comp. Epicurus himself in Diog. Laer. x 56 πάν δὲ μέγαθος ντάρχων οὐτε χρήσιμον ἐστι πρὸς τὰς τῶν ποιητῶν διαφόρας, οὐδέπερ τε μέλλει καὶ πρὸς ἡμᾶς ἄρατη ἀτόμοι...πρὸς δὲ τούτοις οὐ δὲ νομίζεις ἐν τῷ ὕφωσμέν σώματι ἀπεριοί δόγκας ἐσται οὖν ἀκρικαίοις. 500 Meliboea: Lucr. tells us that this was the Thessalian town: it lay on the shore, between Ossa and Pelion: Αἰεν. ν 251 Purpurea Maenadra duplici Meliboea cucurrit; where Prof. Conington says 6 Meliboeus is formed from it as an adj. by poetical licence, as iii 401 ducis
BOOK II

501 Thessalico conc. col.; see n. to 1 474. tacta: Lucan.
502 contingo and contactus in the same sense. Oudendorp to Lucan.
503 among several false instances quotes Lucan 11 536 tetigere summis
504 autos Caesaris ences. 502 ridenti: IV 1125 pulchra in pedibus
505 ronie rident. 504 iacerent of course is continued to this verse:
506 r. assumes according to wont that where the varieties are infinite
507 re must be infinitely good and infinitely bad in what they produce.
508 Lamb. seems to be right in taking Phoebus to imply tunes played
509 the fórmulÆ, the instrument of Phoebus. daedala chordis appears
510 the same as 412 per chordas organici quae...figurant; both phrases
511 n to imply the giving expression on the strings to all the varied
512 as of the music: this v. even more than that consists of Greek
ds. 509 in melioris depends in grammar on cedere retro, in sense
513 progradi or the like. 513 and 518 summam i.e. the whole range
514 bin which they move. 516 remensus is more than once passive in
515 ingl. 517 Extima i.e. iacent. 520 mucroni: the metaphor
521 st be from the mucro or point of the stilus setting a mark at each
522 of any length you wish to note: on the i. of the abl. see n. to 1 978.
523—568: the number of shapes being finite, the number of atoms
524 each shape is infinite, since it was proved in the first book that the
525 of matter was infinite: if you say some animals are more scarce
526.would be the case, if the atoms of which they were made were
527. I answer these animals may be very numerous in remote
528.ions; but even if but one thing of its kind existed in the whole
529. this would imply an infinite sum of atoms; else how could
530. have met and united in the boundless ocean of matter: the first-
531. efore every shape and kind are infinite in number.
532 foll. see Epicurus cited to 478 foll. who precisely agrees with Luc.
533. etenim cet. for no finite number multiplied by any finite number
534. ever large can produce an infinite sum. And as Epicurus and
535. cr. conceived all infinities to be equal, the atoms of each shape must
536. them have been equal to the sum of all the atoms of all shapes; which
537. ms absurd; but this opinion they shared with all the ancients, and
538. ders till comparatively recent times: Philonophon 1. i. to the last
539. has a curious argument to shew that Democritus holding the
540. of each shape to be infinite must have held that there was τού
541. ἰδων ἀπειροτέρων τι, and that the epicureans teaching that the num-
542. in each shape was infinite must have believed the same; this to him
543. an absurdity; and it must have puzzled Epicurus and Luc. as
544. Newton cited to 1 620 clears up the mystery. 525 clure=esse.
545. i probavi 1 1008—1051: Lach. goes sadly astray, μέγας μεγαλωτί.
546. i Versions is thus nakedly put i 416 Quam tibi de quibus una re
547. stibus cet. 530 Ex infinito, i.e. tempore, not spatio, apparently:

\[ \Lambda = 2 \]
see n. to r 1001 (997): but here it is not quite certain. 531 proteo: r\(v\) 191 Et quasi proteo stimulatur fulgere fulgur: from the passages of Lucilius and others quoted by Forc. the word appears to denote a number of draught-oxen yanked one in front of the other and advancing by even successive pull: hence it well expresses the effect produced by the continuous succession of blows of atoms.

532 Nam quod cet: an apparent objection to some shapes having an infinite number of atoms, but only apparent; the quod vides is like the familiar quod scribis in Cicero, to introduce his own answer or opinion: quod is the conjunction: see n. to r 885. 535 numerum: so as to bring it up to an average. 537 anguinamus recurs v 1303 as the acc. plur. fem.: Lach. quotes Priscian to shew that centimanus unimanus and the like are declined like manus and observes that Lucr. is the only writer of authority who uses any of these words except in the nom. and acc. sing.: Cic. de nat. deor. II 122 manus etiam data elephanto est. 538 I know no other mention of this fable. 543 orb: see n. to r 978. 546 quod superest: see n. to r 50. 547 sumam hoc quoque uti: not only grant that there could be a thing sole of its kind, but that the elements of such thing finite in number were scattered through the universe: euphony has determined the position of the words, as Quippe etenim hoc quoque uti would have had a very harsh sound: comp. too r 752 Nunc igitur doceo quoniam. 550 turba aliena, of atoms different in kind. 555 fl. apl.: Cic. Arat. frag. xxII Natusus assumptis fluitantia quaerere aplustra. aplustra, in plur. aplustra or aplustria, was a fan-like erection of planks rising above the poop: Lucan III 585 dum pugnat ab alta Puppe Tagus Graiumque audax aplustra retentat. 559 comp. v 1004 Nec poterat quemquam placidi pellacia ponti Subdola pellicere in fraudem ridentibus undis: Virgil has the adj. pellae: these two appear to be the only good writers who use the words. 561 avem: so III 605 omnem...per avem; Plantus has vitalen avem. 567 Esse igitur cet. he assumes now that he has proved the question stated 522 fol.: the whole paragraph therefore stands in closest connexion one part with the other. 568 palam est =apertum est, is found also in Cicero: comp. too III 355 ipsa palam quod res dedit ac docuit nos: so v 1157 id fore clam. un. om. sup. i. e. unde omnia primordia, quae suppedantur, suppedantar.

569—580: thus production and destruction alternately prevail, their elements ever waging equal war: no day passes without some dying, some being born. 569 itaque: for its place in the sentence see n. to r 419 on igitur. itaque: because the atoms of each shape being infinite, those which tend to preserve or destroy anything are alike infinite. 571 rer. gen. auct. mot. i. e. motus principiorum quae generant et augent res. auctifici is a ðaðəx leyə. 574 contractum...bellum:
BOOK II

IV 968 contractum cun vetis deges bellum. 575 vitalia [primordia] rerum: comp. vi 771 Multa, cibo quae sunt, vitalia. 576 vagor: Festus p. 375 quotes this passage and one of Ennius as authority for this form.

578 Every minute dies a man, Every minute one is born. Here too he has been content to sacrifice philosophical to poetical distinctness: what as an epicurean he means to say is that in the universe of things death and destruction are evenly balanced by life and production. Wishing to illustrate this doctrine, he has drawn his images from the apparent equality that there is in our world, so long as things continue as they are. But he elsewhere teaches, as his system required him to do, that our world came into being only yesterday, and sooner or later must be destroyed in an instant with all that is in it. What becomes then of this balance? he no doubt felt that its ruins would go to construct something else; but that he has not said: see 75 foll. and notes there. This balance in the whole universe, says the epicurean in Cic. de nat. deor. 1 50 browojov appellat Epicurus, id est aequabilem tributionem...et, si quae interremant innumerabilia sint, etiam ea quae conservent infinita esse debeere.

581—599: this you must carefully bear in mind: the more powers and properties anything possesses, the greater variety of elements it contains: thus the earth has elements out of which seas and fountains and fires, out of which crops and trees, rivers and pastures are supplied; it is therefore called mother of gods men and beasts alike. 581 obsignatum: the force of the metaphor is obvious: the signing and sealing a document is a proof of its importance. quoque would certainly seem to belong rather to Illud than to obsignatum; as 216 Illud in his quoque to cet. where there is no doubt: see n. to v 192: it might here be explained sealed, as well as written and deposited. 582 mandatum i.e. menti, follows on the obsig. 586 vis multae: iii 265 multae vis: Sallust and Messalla also use this form: see Forc. 590 volentes frigora: a bold and beautiful image. 593 imp. Act.: vi 281 gravis ignis Impetus. 595 habet [corpora prima] unde. 598 Quare cet.: having more variety of first bodies in her, she has greater powers of production; and therefore is preeminently styled the mother of all living things, as from her alone comes the food which sustains all.

600—660: her the old Greeks have personified as the great mother: she rides in a chariot drawn by lions; wears a mural crown, has Phrygian attendants, is accompanied with noisy music, receives on all hands alms; her followers represent the Curetes who saved the young Jupiter from his father: all which things are an allegory with some moral significance; but beautiful as they are, they are mere fancies; the blessed and immortal gods trouble themselves not about men: as you call the
sea Neptune and the like, call the earth mother of the gods, if you please; but remember at the same time that it is senseless matter, only containing the elements of many things. 601 Aen. x 252 Alma parens Idaeae deum cui Dindyma cordi Turrigeraque urbes binigique ad frena leones; and Soph. Phil. 399 Ἡ μάκαιρα ταυροκτόνων Διότων ἐφέδρε. 602 foll.: Varro quoted by St. Austin de civit. dei vii 21 quod turres in capite [habeat significari esse] oppida; quod sedes fingantur circa eam, cum omnia moventur, ipsum non moveri...leones adiungunt solutum ac muniaturum, ut ostendam nullo genus esse terrae remotum ac vehementer ferum quod non sub igitur colique convenit. 603 comp. i 1057. 604 605 comp. Ovid fasti iv 215 coepi 'cur haec genus acri leonum Pracebeat insolitas ad iuga curva subas'. Desieram, coepi 'feritas mollita per illam Creditur: id curru testificata suos'; all this part of Ovid much resembles Lucr. 606 Murali corona: Aen. vii 784 Berecyntia mater Invehebit curru Phrygias turritas urbes; Od. l.1. 219 At cur turrisfera cupit est onerata corona? An primis turris urbibus illa dedit? and Spenser f. qu. iv 11 28 Old Cybele arrayd with pompous pride, Wearing a diadem embattled wide With hundred turres like a turribant: the mural crown given to the soldier who first mounted the walls was of course imitated from the walled crown of Cybele. 611 Idaeam voc. mat.: her legal name: Cia. de leg. ii 22 Praeter Idaeae matris famulos...ne quis stipem cogito. Phrygias: Lucr., as Virg. Aen. ix 80 Phrygia...in Ida, points to the Trojan or Phrygian Ida: the whole worship was purely Phrygian: Eurip. Bucch. 58 τάπικώρι' εν πόλει Phrygów Τύρπανα, 'Ράας τε μηρός ἐρά θ' εὐρήμαρα: though, as we can see in this very passage, the Phrygian and Cretan legends got mixed together. 614 numen...Matris i.e. Cybeles, though Creech sneers at poor Fayus of the Delphin for so taking it. 615 et cet. explains numen qui vi. ma. they outrage her divinity by ingratitude to parents; as she is great mother of men as well as gods: see 599. 618 palnis: it appears from old paintings that the tympanum was struck with the open hand: Catul. lxiv 261 Plangebant alii proceris tympana palnis; lxiii 21 Ubì cymbalum sonat vocet ubi tympana re-bount. cym. cir.: Virg. geor. iv 64 matris quate cymbala circum; Ovid fasti iv 213 Cymbala pro galeis, pro scutis tympana pulsant, Tibis dat Phrygios, ut dedit ante, modos. 619 raucisone cat.: v 1084 Raucisone cantus; Catul. lxiv 263 raucisone efflabant cornua bombos: an imitation of Lucr.: see context. 624 imitated by Virgil l. 1. to 606. 625 Munificat and 627 largifico appear to be ἀραξ λεγόμενα. 626 iter viarum: v 1124 iter infestum fecere vias; 714 cursusque vias sub sole tenere. 627 unicunct, a fine image to express the thick falling of the flowers: Lucr. seems alone to use the word in this way and with this sense. 629 Curetas.. Phrygios, called after 633 the Dictaeo
Curetes: most Greek authorities confine the Curetes to Creto, and call the Phrygian attendants Corybantes: Ovid l. 1. 210 unites the two, Hoc Curetes habent, hoc Corybantes opus; and later Latin poets confound the Curetes and galli. 630 forte, 'quò poëta' says Lach. 'significat eos non semper armis lucrides, sed interdum, si quando libuerit'. quod refers of course to 633 referunt.

631 Ludunt in num. ex. and 636 in numerum pulsarent cet.: Verg. ecl. vi 27 in numerum Fannique ferasco visores Lucudes: iv 769 Bracciaque in numerum iactare et cetera membra: 788 in numerum proceder: v 1401 extra numerum proceder is the opposite: so Cic. parad. iii 26. 632 numine implies the swaying of the head to this side or that: comp. iv 179 In quem quaeque locum diverso numine tendunt. Wagner philologus suppl. i p. 400 well defends numine, and asks why the mss. which in 4 or 5 places rightly keep mermen, should just err in these two places, where numine, supposing it can have the sense of natura, seems more appropriate: Conington to Aen. ii 123 compares Catul. lxiv 204 Adnuit invito caelestum numine rector, Quo cet. where both meanings seem to unite. 633 foll.: Ov. l. 1. 207 Ardua iandulum resonat tinuitibus Ide, Tatus ut infantis vagiat ore puer. Pars olipos audibus, galeas pars tumid inanis. 635 pueri with reference to the name Κόρητας: pueri, puerum followed by aeribus aeris another of his many assonances: Lucr. may have been thinking here of Callimachus hymn. in Iov. 52 οὐδ' ἔτη ἡ Κόρητας σε σὺν πρώιν ὠρχήσαντο Τειχέα πελάγοντες ἐνα Κρόνου νύσσαν ἤχην 'Ασπίδος εξαίλες καὶ μὴ σεν κοιρίζοντος: Aen. i 684 pueri puer indus vultus; v 569 pueroque puer dilectus Iulo. 636 comp. Ovid cited just above and to 618: the Cretan Curetes clasped with real arms; the cymbals and tambourines of the Phrygian Curetes recall the memory of that old story. 637 malis mandaret: Cic. de orat. iii 217 and again Tusc. disp. iv 77 quotes from Attius horatator me frater ut mea malis miser Mandarem natos, as the latest editors of Cicero read after all the best mss. of the Tusc. disp.; but the best mss. of the de orat. and Ribbeck trag. rel. have mandarum; which certainly is the more natural expression: so Virg. geor. iii 268 malis membra absumpseri; Aen. iii 257 malis absunseri mensae: yet Lucr. seems to have read or thought he had read in Attius mandarem. 639: Aen. i 36 aeternum servans sub pectore vulnus: Lucr. himself i 34 aeterno devictus vulnere amoris.

640—651: of many passages which might be quoted the most in point is the first κυρία δόξα of Epic. himself in Diog. Laer. x 139 τὸ μακάριον καὶ ἄφθαρτον οὐτ' αὐτῷ πράγματ' ἵκει οὐτ' ἄλλῳ παρέχει, ὥστ' οὐτ' ὀργάς οὔτε χάριτι συνέχεται· εν ἀκόανει γὰρ πάν τούτων, translated by Cic. de nat. deor. i 45 quod beatum aeternumque sit, id nec habere ipsum negotii quicquam nec exibere alteri, itaque necque ina necque gratia teneri, quod quae talia essent inbecilla essent omnia: at
v 146 foll. and 1161 foll. more will be said on this question: that Epicurus and Lucret, firmly believed in the existence of these gods is certain: how this immortality and supreme felicity can be reconciled with the rest of their philosophy, it were vain to ask; for no answer could be given. Did the gods exist from all eternity? or had they a beginning? The words of Ennius trag. 353 are well known, *Ego deum genus esse semper dixi et dicam caelitum, Sed eos non curare opinor quid agat humano genus.* 646 with *Omnis divom natura comp. 757 si nulla coloris principis est Redditia natura; I 710 in rerum naturas certior omnis:* he usually gives the epithet to *natura,* not to the substantive depending on it; see n. to i 281 *mollis aequae natura,* and comp. also i 962 *haec sensus natura.* *Diovom natura* seems to be a mere periphrasis for *divi,* as i 194 *natura animantium* for *animantes.* 649 *privata = expers* is very common in Lucret. as iii 905 *cunctis privatu* doloribus aegris. 652 (655) *Neptunum,* as he himself does 472 *Neptuni corpus,* 653 (656) *Bacchi nom.* as he does himself iii 221 *Bacchi cum flores evanuit:* but in these verses he doubtless points at the stoics who carried allegory of this kind to an absurd length: see what the stoic Balbus says in Cic. de nat. deor. ii 50 foll. Every part of heaven and earth was thus parcelled out among the gods and demigods, and fatuous derivations assigned to their names by Zeno Cleanthes Chrysippus and other leaders. 658—660 (652—654) see notes 1; and for an explanation of this transposition see above p. 22. 659 *potius primordia:* the same constr. is found iii 1038 *Sceptra potitus,* and iv 760 *quem...potitast:* the latest editors appear to banish it wholly from Cicero; but the best ms. of the auctor ad Herenn. iv 57 have *potius est gloriam:* this constr. is very common in the fragments of the old tragic writers.

661—669: in this way sheep horses cattle eating the same grass and drinking from the same river all keep their distinctive differences: thus grass and each river must contain most different elements: nay the parts of the same animal are quite different; and are formed therefore of different elements: then too fuel must contain elements of fire and flame and ash: then many things have divers properties, colour flavour smell; and these have all different elements as they enter things in different ways: things therefore must be of mixed seed: again as the same letters are common to different words, so the same elements may be common to most different things, to men corn trees. 661 *itaque* manifestly refers to *Multa modis multis effert:* with these words in their old place it has no meaning: the thread of the argument dropped at 599 is again resumed, i.e. the great variety of elements the earth contains. 662 *duellico:* so *duellum duellatores,* *perduellis* which always remained in use, *Duelonai* in an old inscription, *duonor* (honorum) on the tomb of the Scipios: Lach. quotes from Plautus capt. prol. *bellique duellatores*
optumī, the u of such words in Plautus being generally, as here in Lucr., a consonant; so Ennius perdecellibus. 663 Buceras: Nonius Charsius Servius all attest the feminine: Lucr. in the neut. uses the form bucrea more than once. sub teg. caeli: see r 992 (988). 667 Tanta cet. shewing therefore the manifold elements in the earth. 669 Hinc porro, 671 porro, 673 Tum porro, as if the use of the word sug- gested unconsciously its repetition. 678 and 682 igitur: see n. to r 419: igitur in 678 has the force which it not unfrequently has in the old writers, as Plaut. miles 772 Quando habebo, igitur rationem meumur fabricarum dabo, the participial clause being equivalent to a protasis: see Hand Turs. iii p. 185. 679 fīguras, 682 and 685 fīgūris: see n. to 385: in these three places the word clearly refers to atoms, but may include also shapes of atoms; as it must so far have been ambiguous to Lucr. 681 cum odore: see n. to 404. privis = singulis, is often used by him. 683 and 684 fucus = color: so 744 mullo circumā fuso, and iv 84 fucum Mittant. 688—690 = 1 823—825. 691 multa parum: see n. to 336. 694 = 337 = 724. 698 merito ex aliis cet. though they have very many elements in common.

700—728: but all elements cannot unite in all ways; else monsters of all kinds would arise: every creature has its fixed seeds, fixed mother; and thus is kept within its limits; and of the elements it takes as food some only remain, others are rejected as unsuitable: and so it is with inanimate as well as animate things: they have each elements different or differently combined; and the modes of action of these elements differ, so that not only living bodies, but all nature, earth sea and heaven, are kept distinct. 700 foll. this question is more fully discussed v 837—924. 702 Semiforas the centaurs: comp. v 878 foll. 703 eigni seems a ᾦαξ οἰλον.: with eg. corp. comp. vi 761 Et quibus effiant causis, and n. to v 703: Lamb. compares Hor. sat. ii 2 105 tanto emetiris acerco; but such constructions are common enough. 704 he speaks of Scylla: comp. v 893. 706 omniparum terra is found also v 259 and in Virgil. 710 and 725 necessust: see n. to 289, and Lach. vi 815; who shews that Terence has necessus fuit, sit necessus; Plautus necessumst, necessust, necesses est, all three forms found in Lucr. but necessust in Plautus must surely be necessus est, and this contraction Lucr. would not use: are we to read necessumst here, or is there a nom. necessul. 711 intus i.e. when they are inside the body. 714 recessor i.e. the different excrements. multa caec. cor... e cor.: see n. to r 875, and ii 843 846 Corpora prima. Nec iaciunt... de corpore: here in fact multa would naturally agree with corpora; so that we should then have multa corpora Corp. cae. fug. e corpora. 717 consenire = una sentire. 719 dieterminat is used by Cicero Arat. 94: keeps the termini of things apart. 725—729 as the atoms differ in
shape, then the void spaces between them, when they are in union, must differ; and therefore the passages, the manner in which they are linked together, the weights collisions and the like must all differ: thus not only does each living thing preserve its individuality, but inanimate things as well; and indeed the great divisions of the whole world, earth and heaven are kept from intermingling: heaven earth sea have all many common elements, but as a rule the heavier and those which unite more closely will seek the heavier earth, the lighter the lighter ether air and the like. 729 retentant seems synon. with retinent.

730—756: atoms have no colour whatever; the mind has to conceive them as without colour; for any colour may change into any other; but the first bodies are unchangeable, or things would pass into nothing.— He proceeds to shew that atoms have none of what are called secondary qualities, colour and the like: the import of this section is briefly given by Epicurus in Diog. Laer. x 54 τῶς ἀτόμων νομιστέως μνήμειαν ποιήσας τῶν φανομένων προσφέρεσθαι πλην σχήματος καὶ βάρους καὶ μεγέθους καὶ ὧν ἐς ἀνάγκης σχήματι συμφορὴ ἐστὶ. ποιότης γαρ πάντα μεταβαλλει, ὡς ἀτόμων οὐδὲν μεταβαλλόντων, ἐπειδὴ ἄτομα δὲ τῷ ὑπόκεισθαι ἐν ταῖς διαλύσεσι τῶν συγκρισάντων στρεφόν καὶ διάλυσιν, δὲ τὰς μεταβολὰς ὡς ὅποια τῷ μη ἐν ποιῆσαι οὐδὲν ἐκ τοῦ μη ὠσὶ: and Diog. 44 referring forwards to this passage adds τὸ δὲ χρῶμα παρὰ τὴν θέσιν τῶν ἀτόμων ἀλλάττεσθαι ἐν ταῖς διδακα στοιχείωσιν ὁφισὶ [᾿Επίκ.]. Democritus, as appears from Diogenes Sextus Stobaeus and others, held quite the same views. 730 Nunc age calls for attention as he is passing to a new and important argument. 731 albis ex: see n. to 1 841. 733 migrant, a very rare word except in the pres. partic. 734 Nivs: iii 286 Ni; and Catul. lxi 153, and 1 Aen. iii 686: Orell. inscr. Lat. 4783 rogo per deos superos inferosque ni velitís ossa mea violare: the new corp. inscr. Lat. has many instances of ni and niēve and more than 100 of nei and neāve which connect the ni with the common form neā; see also Donatus quoted to 1 277 nimium. 740 animi iniectus: 1047 animi iactus liber quo pverolet ipse: comp. too Cic. de nat. deor. 1 54 there quoted, who uses in quam se iniiciens animus is in the same way: Gronovius obs. 1 4 p. 65 shews that both Cicero and Lucer. are translating Epicurus' technical word ἐπιστολὴ or Ἰ φανταστικὴ ἐπιστολὴ: comp. Epicurus in Diog. Laer. x 62, where τὸ κατ’ ἐπιστολὴν λαμβανόμενον τῇ διανοα ἐστὶ to what is perceived by sense; they are the two great ways by which truth can be arrived at, 741 caecigena seems peculiar to Lucer. 748 (743) Ex ineunte aero recurs in Lucer. five times and always denotes the beginning of the life or existence of some living or inanimate things; here however they must mean during the infinite time past that atoms have existed: this to my mind throws some doubt on the transposition: if they are left in their original place,
they have their usual sense; and in that case a verse must be lost here, such as Corpora quae constant nullo conuneta colore. 749 Omnis, omnino, in omnis. 751—754 = 790—793. 755 contingas: see n. to 1 934.

757—787: again if atoms have no colour, but beget any colour by their different shapes positions motions and the like, you can explain change of colour: thus the green sea becomes white: why? by its elements changing their order, and by some going, others coming: but green elements could not become white. But if you say they have different colours, then you should see in the one colour of the sea others quite different mixed up, as in a square composed of various shapes you see these shapes: again these shapes do not prevent the whole exterior being square; but different colours would prevent a thing being of one colour. 757 foll.: with this and with what precedes and follows comp. what Plut. adv. Colot. 7 cites from the 2nd book of Epicurus against Theophrastus: colours are not συμφόνη τοῖς σώμασιν, ἄλλα γενόσθαι κατὰ ποιας τινας τάξεις καὶ θέσεις πρὸς τὴν ὁψιν κ.τ.λ. 760—762 nearly = 817—819, 908—910, 11007—1009. 767 candenti mar-more is abl. of quality: with canos candenti comp. 771 candens et album, both mere pleonasmcs. 777 nitorem = colorum, as 782 787 and 819. 780 Conveniebat, after 776 Sin sunt: the tense always used by Lucr. in this sense: another proof, if that were needed, that iii 685 Convenit cet. is spurious, the right form Conveniebat having preceded in 682. 785 extra, on the outside, opposed to what is intus, seems quite to suit the meaning: comp. Varro de re rust. iii 16 16 vitiles fimo bubulo oblinunt intus et extra; comp. too Lucr. iv 646 Ut sunt dissimiles extrinsecus.

788—794: we are tempted to give to atoms colour, not knowing how colour otherwise can come: but we have seen that white can come from what is not white; and surely white can arise more easily from no colour, than for instance from black: this reason then falls to the ground. 790 quamiam, as seen in the last paragraph. 791 cluent = sunt. varii ex: see n. to 1 841.

795—816: again colours cannot exist without light, atoms never come into the light, therefore atoms have no colour: what colour can there be in darkness, when we see that the same thing continually changes its colour in different lights? as therefore it is such and such stroke of light which produces such and such colour, without that stroke they cannot exist: as too one stroke produces white, another black, and as a stroke is a touch, and as it is shape, not colour which affects touch, atoms need not colour, but different shapes to give different touches. 795 foll. Lucrétius’s syllogism is quite correct; it is Lam-binus’ which is in fault, who quite misstates the poet’s minor premises. 797 velata: a picturesque metaphor. 799 quin ipso=quientiam;
therefore it governs the indic.; see n. to i 588. 802 cervices collum-
que, one of his many pleonasms; as cervices means the back, collum the
whole circle of the neck; Cic. pro Sestio 90 jointes et cervices et ingulum.
803 pyropo was some mixture of gold and bronze which had its name
from its colour; Ovid. met. ii 2 flammasque imitante pyropo. 804
sensus refers to the beholder’s perception or mode of viewing it: iv 448
quodam sensu fit uti videantur Omnia. 805 Wak. well compares
Seren. Samol. 952 Curatulum vero si collo nectere males, Ne dubites illo
virides miscere smaragdos: he plainly imitates Lucr. 807 obversa
appears to be obversa soli, and to=801 in sole. 809 Scire licet: see
n. to i 210. 815 opus esse colores: see n. to i 1051.
817—825: again if atoms have colour, it will not be said that this
or that colour belongs only to this or that shape of atom: why then
should not things formed out of coloured atoms vary their colours also?
why should not crows be sometimes white, swans black or green?
819 Formamenta, another of the many words which seem peculiar to
Lucr. and his imitator Arnobius. 821 perf. col.: Aen. v 111 ostro
Perfusae vestes. 825 briefly put for Aut cyunos fieri alio quovis colore,
velluno vel varió, de semine eius coloris. uno varioque: comp. 830 Pur-
pura poenincusque color i.e. colour sive purpureus sive poenincus; v 985
Spumigeri suis adventu validique, where Lach., as I now see, wrongly
reads se for que; 1237 dubiaque minantur, where Bentl. reads dubiae.
Wagner quaest. Virg. xxxiv 1 gives many similar instances from Virgil
of qua with the force of vel, vel or sive, sive: comp. too n. to iii 551
manus atque oculus narevee.

826—833: again the smaller the shreds into which a thing is divided,
the more its colour vanishes: be sure then all colour is gone before a
thing comes to its first elements. 829 with austrum and ostrum comp.
Claudius and Clodius, Paulus and Pola, ausculum auscuriar and oss.
aula, aurularia a play of Plautus, and olla, plaustrum and plostrum,
and the like. austrum is the general term for the purple cloth of whatever
hue: comp. Aen. i 700 stratoque super discumbitur ostro; Stat. Achill
ii 82 picto discumbitur ostro: whether this cloth be the purpura or
darker hue, or the poenincus or bright scarlet. Prop. v (iv) 3 51 Poeni
tibi purpureus fulget ostris; Claudian Prob. et Olyb. consul. 90 Album pu-
nicum pectus discriminat ostro. Lach. shews that poenincus punicus poeni-
cius punicus have all the same meaning, belonging to the Poeni: thus the
lex Thoria has bello Poenicum, Ovid A duce Punicum, while Horace applies
Punicum to the colour. 832 effl. col.: v 652 suos efflavit languidus ignis
834—841: you do not assign sound or smell to things which give
forth no sound nor smell: why then attribute colour to all things? the
mind can perceive things without colour as well as things without smell.
842—864: but atoms are likewise without heat or cold, without
sound flavour or smell. As in preparing a perfume you seek out a quite scentless oil, that it may not infect the perfume with its own scent; thus first-beginnings must possess neither heat nor cold, smell sound nor flavour: these qualities are all frail and mortal, and must therefore be wanting to immortal elements unless things are to pass away to nothing. 842 colore: the frequency with which this word has been repeated in the last 100 lines is very striking. 842 foll. notice the variety of expression to denote privation: spoliata secreta sterila ieiuna seiuncta, and above privata, sine odore, sonitus remota, orba colore, efflare stings evanesce colore; all in the compass of a few lines. Democritus before him in Sextus adv. math. vii 135 said νόμω γλυκῷ καὶ νόμῳ πυρῶν, νόμῳ θερμῶν, νόμῳ ψυχῶν, νόμῳ χρωῆ· τετή διὰ ἄρμα καὶ κενῶν. 843 manere—esse, 845 feruntur—sunt, as 4uent so often does in Lucr.: it is curious that two such opposite words should come to have the same force: feruntur is elsewhere applied by him to his atoms in motion; but that can hardly be its sense here: with manere comp. the use of stare in n. to 181. secreta teporis: I 194 secreta cibo, with abl. 844 calidi vaporis: calidus in Lucr. is a perpetual epith. ornans of vapor ignis fervor etc.: comp. gelidae pruinae, gelidus rigor, candens lacteus umor, aerias aurae, sonitus sonant and the like: 858 calidum tepidumque vaporum, the epithets are distinctive. 845 sonitus sterila: the gen. is more common: the form steritus is mentioned by Festus: comp. in Lucr. hilaro and sublima. suco ieiuna: Cic. orator 106 has the gen. ieiunas igitur huius...orationis aures civitatis accipimus. 846 ulsum proprium odorem: 855 adhibere suum gignundis rebus odorem. 847amaracini: this perfume is mentioned by IV 1179 and VI 973. Daubeny Rom. husbandry p. 272 'Dioscorides and Pliny both tell us that amaracus was the same plant as lampsana, and the latter is considered by Sibthorp to be our marjoram, oiginatum maiorana, a native of Egypt and Crete.' stactae, named from the dropping of the myrrh juice: Pliny xiii 17 says murra et per se unguentum facit sine oleo, stacte duntaxat; and Dioscor. i 73 says the same, ὀρχικῇ...καθ' ἰσχυρὸν μερών καλουμένον, δόκιμος δὲ ὕστων ἡ ἁρμηνεύει θάλαι: but the point of Lucretius' argument is the mixture with oil. 849 nardi florem, unless Lucr. is speaking vaguely, must be used, as Bacchi flos and the like, for the aroma or bouquet; as it appears from Pliny and Dioscorides that it was the ear and leaf of the eastern nardus that was used in perfumes; the stalk and root of the northern. 849 Cum...institus: see n. to 41. 850 possis is potential: comp. 248 quod cernere possis, 923 nequens; and see n. to i 327: if he can there use potest and possis in the same passage, he may surely here join licet and possis. inolentis another ἀραξ λέγωμ. 851 auram: Fore. quotes Martial iii 65 2 de Corycio quae venit aur a creco; and Virg. geor. iv 417 spiravit crinitus aura. 853 viro,
this case is almost unexampled: \textit{vit} 805 \textit{odor viri} is used for the pungent fumes of charcoal. \textit{859 Cetera} without \textit{et}: so 1083; and thus I read in \textit{iv} 419: it is found in Cicero, as topica 27. \textit{tamen}, as so often, implies something understood: all these, whatever they are, however much they differ, are yet of such sort as to be liable to death, whether they are \textit{Molli lenta} or etc.: the \textit{molli lenta} seems to refer to fire and heat, \textit{fragosa putri} to ice and cold, \textit{cava corp. varo} to flavour sound smell; as they are all material and would seem, where he describes them, to be of bodies severally like these. \textit{860 fragosa=fragilia:} a sense which the word seems nowhere else to bear. \textit{862 subiungere} appears to be the opposite of \textit{seiuecta} in the preceding verse: such things must be detached, imperishable foundations attached to things. \textit{865—885:} all things which have sense come from insensible elements: a visible proof of this you may see in living worms rising from the putrid earth: again grass and water change into cattle, the flesh of cattle into men, men often go to feed beasts and birds: nature turns food into what has life and sense, much as dry wood passes into flame; so much is effected by transposition and mixture and motions of elements.—That the soul, the vital principle and sense were born and died with the body in all creatures, was of course a necessary doctrine of the epicureans and is passionately asserted by Lncr. throughout the third book. \textit{866, 870} and \textit{888 insensilibus:} this word as well as \textit{sensilis} seems peculiar to Lncr. among writers of authority: Arnobius his constant imitator has \textit{insensilis}. \textit{869 ipse manu ducunt:} Aen. iii 372 \textit{Ipse manu multo suspensum numine ducit,} literally: the metaphor is obvious; \textit{χειραψωγείωι} is common in the later Greek writers. \textit{871 foll.} this illustration, important from his point of view, he often repeats; see \textit{898, 928, iii 719, v 797:} Aristotle and the old physiologists seem to accept it as an undoubted fact. \textit{872 putorem:} 929 putor, \textit{vi} 1101 \textit{putorem:} all of the rottenness of the earth after rain; though \textit{putor} in Varro de ling. Lat. v 25 and elsewhere is said of a \textit{putidus odor:} Lamb. and others would read in all these cases \textit{putor}. \textit{874 itidem i.e.} inanimate things into living and sensible. \textit{878 pennipotentium:} this expressive word recurs v 789. \textit{881,} flame seeming to be no more like wood than a sensible to an insensible thing. \textit{adque B} some six times, A never: I doubt whether in such cases I have done right in retaining it after Lach.: it seems rather to have become common in the first century and later from a false affection of analogy: see n. to \textit{vi} 92 \textit{prescribeto,} and to \textit{1141 Apparet,} and introduction p. 26. Wagner forces \textit{adque} on Virgil in all cases, against the overwhelming testimony of ms. \textit{883—885} repeated in substance 1007—1009. \textit{886—930:} the mind tries hard not to believe that sense can come from what has not sense: for stones woods clods can by no mixture pro-
duce it: but, mind, it is not every element that can beget sense; only certain atoms with certain shapes and arrangements: but even these woods and clods may, as we have seen, give birth sometimes to living things. But they who say that sense can only come from what has sense, suppose elements to be soft, as we never see sense united but with what is soft: yet suppose such elements eternal; they must have the sense of some part or of the whole living thing: but no part can feel away from the whole thing: well then these elements must be like the whole living thing: if they are living then, they are thereby liable to death; but even if they are not, they would make but a medley of living things, like the impossible unions of men and brutes: but if they lose their own sense, why then give it only to take it away? Nay we have just seen that sense can come from what has no sense. 886 animum percussit seems almost proverbial: Ter. Andr. 125 Percussit ilico animum; Cic. ad Att. iv 8 b 3 audivi. Romae esse hominem. percussit animum. 887 varios sensus i.e. varias sententias: it is very probable that his frequent use of sensus with its primary meaning in this part of his poem has prompted him to use it here, rather than avoid it, in a different significance: see n. to r 875. 894 quantula, because the atoms which go to produce sense and life are of the smallest and finest kind. 896 quae sint i.e. qualia sint. 901 Conc. ita ut debent i.e. Conc. tali concilio quali debent. 903 sendire sueta Mollica iam faciunt: by the very fact that they give them sense they thereby make them soft. 907 usto iam: see n. to r 968. 909 Aut sensu simili esse putari: comp. iii 620, vi 268. 910 alio...respicit i.e. respicit ad animam: but the true reading is not certain. 922 (921) nequeant is potential: see 850 and comp. n. to r 327. 925 quid opus: for surely if an element first lose sense, it is the same as if it had never had it. 926 foll. quae praeterea: a concluding argument drawn from what we actually see going on in the world: see r 984 (998) foll. and other examples in r ii iii v there cited. 926 quo fugimus i.e. quo confugimus: Fore. cites Petron. ex. 132 Ad verba, magis quoque poterant nocere, fugi. ante i.e. 871 foll. 927 Quatenus=quandoquidem: iii 218 Quatenus...Estima membrorum circumcivitutur tamen se Incolanem praestat; 424 Quatenus est unus inter se: see also Horace and others in Fore. for this use. 928 vermisque effervesc: Virg. georg. iv 556 apes...ruptis effervesc costis. 930 ex non sensibus, 932 a non sensu: comp. r 1075 per non medium.

931—943: 'if it be said sense comes from what has not sense by a process of change or a sort of birth, I answer, birth and change both imply a previous union: before the creature is begotten, its body cannot have sense, as its matter is dispersed abroad and has not come together in a way to awake any of the senses'.—This passage is obscure: he must apparently be alluding to the stoics. Plut. de stoic. repugn. 41 of Chry-
sirrus to βρέφος in τῇ γαστρὶ φύσει τρέφεσθαι, νοµίζει, καθάπερ φῶς
ὅταν δὲ τεχνὴ ψυχοῦμεν ὑπὸ τοῦ ἁέρος καὶ στοµοῦμεν τὸ πνεῦμα μετα-
βάλλειν καὶ γίνεσθαι ἑών κ.τ.λ.: now this certainly might be termed a
process of change or the effect of a sort of birth; life being the imme-
diate consequence of the birth; but Lucr. is brief and obscure as he is
doubtless alluding to writings not extant. 931 dumtaxat: see n. to
123. mutabilitate, in the unusual sense of actual change: the primary
meaning is that in which Cicero uses it, tendency to change. orivi
Possē a non sensu: IV 484 quae tota ab sensibus orta est; 521 falsis
quaecumque ab sensibus ortæ, will support Wakefield’s against ex.
933 proditus; used literally also III 603 extra prodiita corpus. 934
Hui<e>c cet. he may be told that he really concedes the point that sense
can come from what has not sense. 935 Non fieri partum: IV 1229
Semper enim partus duplici de semine constat. 935 936 so that in
both cases there is a union of senseless elements previous to the recep-
tion of sense. 937 Princípio hic est præcipue (hoc autem vocabulo
Lucretius non utitur) vel in primis, ante omnis, ἁπλήν. sic in <e Vern., III
119.” Lach. 942 omminuentes formed like omniparens and the like.
943 Accensi sensus: 959 paene amissos accenderes sensus; III 336 accen-
sus nobis per viscera sensus.

944—962: a living creature receives a blow which its nature cannot
endure: the senses of body and soul are stunned: the connexion of the
two is broken, and the soul escapes through the apertures of the body;
a blow can do no more than break up and scatter the several elements.
Again the remaining vital motions can often get the better of a less
severe blow, bring each thing back to its proper channel, and rekindle
the senses: in this way only is the thing recalled to life. 950 nodos:
VI 356 Dissolvunt nodos omnis et vincula relaxant. 951 caulis Lucr.
uses eight times in this sense, a sense quite peculiar to him: see Festus
and Varro in For.: the word must evidently be capula. eicit: see
n. to I 34 Reicit: Lucr. and his contemporaries only knew the forms
eicet or eicit, not eiciet: III 513 traierere mss.: Ribbeck has often
stored the e to Virgil; and it appears not to have been unknown to
Livy: see Madvig emend. Liv. p. 190; and indeed the better mss. of
almost any classical author offer examples: Cic. Marius in de div. I 106
Abiecet exflantem. III 639 dissicietur mss.: this form too Ribbeck’s mss.
sometimes restore the e to Virgil; see also Kempf Valer. Max. p. 282 6.
952 foll. the blow can only dissolve the union of the elements, not
deprive them of sense, if they had it of themselves. 955 Reliqui
those which the blow has not stopped. vincerè...Vincere: III 12 aurea
dicta, Aurea; IV 789 mollia membra movere, Mollia; v 298 tremere
ignibus instant, Instant: 950 lavere umida saxa, Umida saxa; VI 528
omnia, prorsum Omnia: the practice is as old as Homer. 957 quie-
BOOK II

quid = quicque: for spelling with c, when it is not the relative, see n. to
i 23 quiéquum: quiéquid in this sense is an archaism, but Lucr.
employs it some six times; it is found in Plautus, and is not unknown
to Cicero: see Madvig de fin. p. 655. The suos meas are opposed to
the leti moctum of next v. 960 qua re seems to be emphatic here
and to mean in what way, if not in this; I have therefore printed it in
two words: comp. Ter. enun. 369 Quid si nunc tute fortunatus fias?
qua re, Parmeno!...capias tu illius vestem: Lucr. means then it is the
remaining vital motions which give back sense and life to the ele-
ments which of themselves have no sense. leti limine: a metaphor
which he repeats vi 1157 and 1208: comp. too iii 681 vitae cum limen
iniimus: culex 221 cum te Restitui superis leti ioom limine ab ipso.
961 positi e. the animans of 944. connecta mente: Lamb. compares Cic.
Tusc. disp. iv 78 quid est autem se ipsum colligere nisi dissipatas animi
partis rursum in suum locum cogere. 962 quo decursum: same
metaphor iii 1042 obit decurso lumine vitae; iv 1196 spatium decurre
amoris: same metaphor and constr. Cic. Tusc. i 15 munc video calceos,
ad quam cum sit decursum, nihil sit praeterea extinecendum. ire et
abire, a studied assonance: see n. to i 826: abire a well known euphe-
nism for abire e vita: Petron. sat. 42 abit ad phares: Lucr. more
than once uses ire almost in this sense: obire is really similar.
963—972: there is pain when the elements are disordered in their
seats, pleasure when they return to their place; therefore first-begin-
nings themselves can feel neither pleasure nor pain, since they are not
formed of other first-beginnings, whose motions can be disturbed so as
to give them pain, or rearranged so as to give them pleasure. 963
Præterea: Lach. has a most obscure note: the only thing it clearly
shows is that he quite fails to apprehend the poet’s meaning, when he
reads here Præterea. dolor, and therefore sense; pain in any thing
that has sense is only a disordering of its elements. 966 voluptas,
and therefore sense. 967 Scire cet. therefore pleasure and pain being
but the right or wrong ordering of elements, the elements themselves
which are each one and indivisible, are formed of no elements which can
be moved, so as to give pleasure or pain; and therefore they have no
sense. 969 non sunt ex ullis cet. i.e. ipsa non constant ex ullis
principiis: Lachmann’s punctuation of this v. and explanation of the
whole passage is to me quite incomprehensible: he must have quite
misunderstood both sense and construction here. 970 quorum cet.
i.e. ut dolorem capiant novitate motus corum: motus is of course the
sea. 972 Haec igitur cet. because pain and pleasure are sense. The
argument may be really a begging of the question, but is perfectly intel-
ligible: these vss. too, 963—972, clearly form a new paragraph quite
distinct from the former: we might compare with them the famous say-

15
ing of Hippocrates de nat. hom. 2 ἐγὼ δὲ φημι, εἰ ἐν ᾗν ἄνθρωπον, οὐδέποτε ἀν ἥλκες; οὐδὲ γὰρ ἂν ᾗν ὑψός ὅτου ἄλλης ἔτει ἔτων.

973—990: if sense must be given to the elements of living things in order that these things may have sense, then must their elements have the same passions and reasoning powers which men have; they will thus have to consist of other elements, and these again of others on to infinity: if all this is absurd, and you cannot conceive laughing or thinking atoms, why not allow generally things that have sense to come from elements without sense? 975 propriím, another ἀπὸ λέγω.: on these adverbs see n. to 120 generatim: analogy would lead us to expect a form proprius. The argument is, if sense generally must come from sense, then the special sense of man should come from elements specially endowed with similar sense, the power of laughing crying thinking. 976 977 comp. 1 919 920, in substance the same. 978 verum mixtura, the way in which the elements of things are mixed to form these things. 979 even as we are now doing. 983 sequar...ut sit: sequar seems to have the pregnant sense of pressing the adversary and requiring him to admit, insequare et flagrabo ut: comp. 1 980 Hoc pacto sequar atque...quarum. 987 dictis...dictis recurs v 113; Virg. catal. vii 9 Magni potentes docta dicta Syronis, of his epicurean master. 988 Non ex sem. [factus]. 990 undique = omnino; Cie. de fin. v 69 honestatem undique perfectam atque absolutam.

991—1022: may we men, as well as beasts and the fruits of the earth, may be said to have our birth from heaven as father, and earth who as mother gives us food and therefore life: death too is but the going back of our elements to heaven and earth respectively: then in a moment all forms and colours and senses perish, which depend on the motions arrangements etc. of first-beginnings; even as in this our poem a few letters produce by different arrangements etc. quite different verses.— The first part of this passage is a literal translation of a fragment from the Chrysippus of Anaxagoras' scholar Euripides, Πάρθευς με- γίστη καὶ Διός αἰθήρ, 'Ο μὲν ἄνθρωπον καὶ θέαν γενέτωρ, 'Η δὲ ψυχόβολος σταγόνας νοτίους Παραδεξιαμένη τύκτε θανατούς, Τίτκε δε βοραν φιλά τε θηρών, 'Οθον οὐκ ἁλόκος Μίης τῶν νεώματα. Χωρεῖ δ' ὁ πόσο τά μὲν ἐκ γαίας Φάνη εἰς γαῖαν, τά δ' ἄπ' αἰθέριον Βλαστάντα γονής εἰς οὐράνιον Πόλον ἡλθεν πάλαινθησα τῇ δ' οὐδὲν Τῶν γαγομένων, διακρίσαντον δ' Ἀλλο πρὸς ἄλλον Μορφῆν ἱδίαιν ἀπέδειξε: comp. 1 250 and what is said in illustration of that similar passage about the antiquity of the doctrine that heaven is the father and earth the mother of all things. Arist. de plantis i 2 p. 817 37 expressly states that Anaxagoras taught ὅτι η ὑγίις μάρτυς μὲν ἐπὶ τῶν φυτῶν, δ' ἐδίκαιος πατήρ. Euripides repeats the same sentiment in a fragment of the Melanippe worth comparing. The whole of our passage is quite epicurean and consistent with the general argu-
ment of Lucr. though his fondness for Euripides has made him express himself in the language of Anaxagoras; with whom however as we have shewn in the first book he and Epicurus had many points of contact, points which are well brought out here. What Lucretius means to say in his poetical language is this: so far from men and other animals requiring special sensible elements, they like every thing else on earth come from the mingling of the elements of ether and earth; and at their death these senseless elements return whence they came to be employed afresh in producing other things: the elements are the same, it is only their motions arrangements etc. which make the difference: he then adds his favourite illustration from the letters of the alphabet.

991 oriundi, a very rare example of i altogether suppressed, without a parallel perhaps in the hexameter poets: abiciē arirte abigni fluvi-orum principium consilium and the like, where i has the power of a consonant, are common enough; for instances like ours Lach. in his learned note has to go to the old scenic poets; and some of his examples are vehemently controverted by Ritschl prisci. Latin. epigr. suppl. xi p. xxi. 996 Pabula eun praebet: it is said to give birth to man and beast by giving them food, without which parent first and then child could not exist a moment. The poet strives to find sufficient pro-text for calling earth mother. 999—1001 quoted by Lactan. inst. vii 12, who taxes Lucr. with inconsistency, ‘sed victus est veritate.’ 999 Cedit cet. ‘Oβεν δ' ἰκαστον εἰς τὸ σῶμι ἀφίκετο, Ἐσταύθ' ἀπελθάν, πνεύμα μὲν πρὸς αἰθήρα, Τὸ σῶμα δ' εἰς γῆν, says Eur. suppl. 533 or else Moschion: Epich. 263 Mullach ξινεκρίθη καὶ εἰκρίθη καλήνθεν οὔθεν ἤθεν πάλιν, γὰ μὲν ἐς γαν, πνεύμ' ἀνα. 1001 relatum, a solitary instance of this lengthening: v 636 velatus: iv 761 he seems to have written Relicta; which is lengthened by Lucilius also: religio velicisus stand of course on a different ground, as the verse requires the first syll. to be long: see n. to 1 560. 1002 foll. hear Anaxagoras himself frag. 17 Schorm and Mullach, 22 Schanbach, τὸ δὲ γίνεσθαι καὶ ἀπόλλυσθαι οὐκ ὀρθῶς νομίζουσι οἱ Ἑλληνες οὖν γὰρ χρήμα οὐδὲ γίνεται οὐδὲ ἀπόλλυται ἀλλ' ἀπὸ ἄνωτον χρημάτων συμμετέχεται τε καὶ διακρίνεται. καὶ οὔτως οὖν ὀρθῶς καλεί τὸ τε γίνεσθαι συμμετεχεῖ καὶ τὸ ἀπόλλυσθαι διακρίνεται, an aphorism which Epicurus might have wholly adopted. 1004 et effit ut omnes res ita i.e. et ita fit ut omnes res cet. effiant occurs vi 761, effici Plant. Persa 761: Lucr. has also confici often and interfici more than once: with effit ut...ita comp. iv 944 fit ut pars indi animali Eiciatur i.e. inde fit uti cet.; vi 204 Hac etiam fit uti de causa; 727 Quo fit uti pacto. 1007—1009 have already occurred in substance three times: see n. to 760 foll.: they express one of the most essential of the epicurean doctrines. 1010 penes...Corpora prima: comp. Ulpian in Foro. penes te amplius est quam apud te; nam apud te est quod 13—2
qualiter qualiter a te tenetur; penes te est quod quodammodo a te possidetur. residere is also an emphatic word, to be abiding, inherent: see Cic. in Forc. s. v. 1011 quod in summis cet. i.e. the formae colores sensus of 1005 1006. in summis contrasta with penes, fluitare with residere. 1013 foll. this illustration we have had again and again in words more or less like; comp. especially 1 823 where Quin etiam introduces it and connects it with what precedes exactly as here. 1018 discrepitat res: vi 1105 quia longa discrepitat res. Observe the vagueness of res here, the things or results which come from the different arrangements of letters i.e. the words and verses; whereas in the very next words Sic ipsis in rebus and 1022 res, res has its proper sense of material things brought into comparison with the former res or words; so careless is he in such matters: see n. to 1 875.

1023—1047: 'listen now to a question of vast moment. But nothing is so easy that it may not at first seem difficult; nothing so wondrous but people cease in the end to admire it. Look at the sky with sun moon and stars: what more marvellously beautiful? yet the world weary of the sight cares not now to give it a glance. Fear not therefore the novelty of the thing, but hear what I have to say; and if it be true, surrender; if false, gird yourself to the combat: the mind would fain comprehend that immensity into which it looks and in which it freely expatiates.' 1024 nova res, that which he enters upon in the next paragraph, viz. innumerable worlds in the immensity of space. ad aures aec.: Cic. pro Sest. 107 ad populi Romani aures accidisse; in Vatin. 4 ad aures tuas accidat. 1029 minuant mirario: Ter. Andr. 392 says nec tu ea causa minueris Haec quae facis: the infin. does not seem harsher than this, esp. as quod mirario may be looked upon as an accus.: see n. to 1 331. 1034 nunc si...si nunc: comp. v 332 etiam quaedam nunc aetas expoluntur, Nunc etiam augescunt; Cic. ad Q. fratr. 1 3 ego tibi irascerem, tibi ego possem irasci; Ovid met. 1 111 Flumina iam lactis, iam flumina nectaris ibant. 1035 poterat: this use of the indic. is common enough: see Madv. Lat. gram. 348 c. 1038 Quam tibi iam nemo...dignatur: Lach. to iv 1203 quam saeppe cites for this use of quam also i 104, vi 801, 1080. nemo, fessus = nemo, adeo omnes fessi sunt: such a negligence is idiomatic enough; comp. in 607 Nec sibi enim quisquam moriens sentire videtur,...Verum defeceret cet.; iv 610 cernere nemo Saepem ultra potis est, at voces accipere extra: quite the same in principle is iv 70 quanto minus indupediri Parca quaunt et sunt in prima fronte locata, though altered by Lach. satiate: this form recurs v 39 and 1391: it is found also in prose, in Livy Pliny and others. 1041 Expurere cet.: still bolder is its application in Ter. enu. 406 Quasi ubi illum expuuerit miseriam ex animo. 1042 vera, 1043 falsum: this change of num-
ber without any substantive seems very unusual. 1043 Dede manus: da manus is the usual expression. With what precedes comp. the very similar language of the stoic in Cic. de nat. deor. ii 96 quod si hoc idem ex aeternis teneribus contingere ut subito lucem aspicereveret, quae- 

nam species caeli videretur? sed adsiduitate cotidiana et consuetudine occurrentem adaequat animi neque admirantur neque requirunt rationes earum rerum quas semper vident, proinde quasi novitas nos magis quam magnitudo rerum debet ad exquirendas causas excitare; yet just above he says of Lucre. and his school certe ita tenere de mundo effutivum, ut mihi quidem numquam hunc admirabilem caeli ornatum...suspectisse vi-

deantur; such different conclusions may be drawn from the same pha-

nomena. 1047 animi incertus: see n. to 740 animi incertus; and comp. Cic. de nat. deor. i 54 cuius [dei] operam profecto non desidera-

retis, si inmensam et interminatam in omnis partes magnitudinem regio-

num videretis, in quae se iniciis animus et intendens ita late longeque peregrinatur ut nullam tamen oram ultimis videat in qua positis insister. The argument could dispense with these last four vss. and their style appears to me to have something constrained in it. I am disposed to look upon them as one of those subsequent additions of the poet, of which I have spoken above p. 22, and elsewhere.

1048—1066: space then being unlimited on all sides and atoms in-

finite in number, it is not likely this world should be the only one in being, since it was formed by a mere chance combination of atoms; there are then in other parts of space other like combinations of matter. 1050 res ipsaque: Lucre. often has que in the third place, not only with prepositions and their cases, even dissyllabic prepos. as v 1205 super 

tellisque; but in other instances, as here and 48, iii 652, 962, iv 79, 104, 273, 824, 1010, v 680, vi 957, 1007, 1085: Virgil only with monosyl. prepos. and their cases and with iamque namque according to 

Wagner geor. i 142: n 1099 Lucre. has res too in the third place, Omnibus 

esse locis. 1051 elucet thus coupled by a simple et with docui and 

cociferatur is somewhat awkward: one would have expected a word 

meaning to make clear. 1053 Undique vorsum: 188 Suresus uni-

tersus: see Forc. for similar instances from Cicero Caesar and the 

writers; doorsum versus, utroque vorsum, quoguoversus and the lit. 

Gellius XII 13 20 has undique versus. 1054 innumero numero: i 

ved numero magis innumerali; iii 778 Expectare immortalis mortalis me-

bra innumerum numero; vi 485 Innumerablem enim numerum; Plautus 

his own epitaph Et numeri innumeris simul omnes collacrumarunt, while 

Ritschl parergon p. 42 refers to the great variety of Plautus’ metres: 

number numberless and numbers numberless are common in our ol-

writers: not unlike are innumtae nuptiae, mentes dementes, iniustaque 

iusta of other poets: and similar in effect are i 98 casta inceste, iii 869
Mortalem vitam mors cum inmortalis admit, v 121 Immortalia mortali sermone and the like. With the above vss. comp. Cic. de nat. deor. i 54 in hac ipitur immensitate latitudinem longitudinem altitudinem infinia vis innumerabilium volitiat atomorum cet. 1598 natura, by natural causes, not by divine power or necessity. 1659 verses like this apparently wanting a caesura are not uncommon in Lucr. and other poets: comp. vi 197 Conplerunt, magno indignantur murmurere clausi; in three other instances, iii 612, 715, v 165, the word inmortalis occurs; so that in our verse and all the others it may be presumed that the preposition of the compound formed a quasi caesura; for in fact the Latins seem to have made no difference in sound between in mortali and inmortali: Lucilius ventures to write Scipiodae magno improbus obieciat Asellus; and in the new corp. inscr. Lat. we find on the one hand ab iuraverit, ad tribunere 7 times, ex actum, in docunimus and many such like; on the other hand aquo, amatre, aedem, desuo, exformula, inanim, obes and a hundred such like. There is one other instance, iii 258, Nunc ea quo pacto inter sese mixta quibusque, where sese may be presumed to be divided in the same way. Lachmann's distinction between a short vowel as in forte, and a long vowel as in magno or an m as in quid enim inmortalibus, so that our present verse shall not be a legitimate one, appears to rest on no reason or authority. 1660 tem. inc. fr.: comp. v 1002 temere incassum frustra morte saepe coortum; vi 319 Nec temere omnino plane: he delights in these poeticall tautologies, for in their application here these words are synonymes: but before him Cic. Aamat. 32 Sed frustra temere a vulgo ratione sine axilla. 1661 conuerint: vi 1068 colescere; 491 coperiant; but v 342 cooperuisse mss.: comp. probeat and the like, and see Lachmann's masterly note. quae coniecta: 1104 Semina quaeque magnam iaculando contulit omne. 1661—1663 v 429—431, with a few variations. 1662 exordia here and v 430 has precisely the same force as Virg. ecl. vi 33 ut his exordia primit. Omnia cet. i.e. the rudimentary formations of earth sea heaven etc. 1666 avido cet.: v 470 Omnia sic avido complexu cetera saepius. There are not only other worlds, but innumerar other worlds, as he proves in the next paragraphs: with this and what follows comp. Epic. himself in Diog. Laer. x 45 ἀλλὰ μὴν καὶ κόσμοι ἄπειροι ἔσεν, εἰδ' ὁμοίοι τούτης εἰς ἀνόμοιοι.

1067—1076: nay when there is matter and place ready, and nothing to hinder, and countless atoms with the same powers as those which have formed our world, you must admit that there are other worlds with men beasts etc.—A mere variation of the last paragraph. 1669 conseri this form recurs several times: see also n. to 1004. 1070 et, 1072 quae: et followed by quae is rare, but is found even in Cicero: see de fin. v 64 and Madvig who there quotes other instances. 1070 si
BOOK II

1072 Visque eadem et natura manet, and there is no conceivable reason for questioning this. Comp. with the above Epic. 1.1. a'i te γὰρ ἄτομοι ἀπεροῦσαι, ἢς ἄρτι ἀπεδείχθη, φέρονται καὶ πορρωτάτω — οὐ γὰρ κατηραλωταί αἱ τουλάχιστοι ἄτομοι εξ ὧν ἂν γένοτο κόσμος ἡ γῆ ἄν ἂν ποησθείη, οὗτ' ἢς ἄρ ἄν οὔτ' ἢς πεπερασμένους, οὐθ' ἢςοι τοσοῦτοι, οὐθ' ἢςοι διαφοροὶ τούτοι.

1077—1089: again there is nothing that is sole in its kind, man beast or bird; and so is it also with heavens earths seas suns moons; they are all without number; since they have all birth and death on the same conditions as each thing here on earth. 1077 foll.: comp. the very similar argument in 532 foll. Epicurus' friend Metrodorus in Plut. de plac. phil. I 5 says pointedly ἄτομον εἶναι ἐν μεγάλῳ πεδίῳ ἴνα στάχνην γεννηθήναι καὶ ἴνα κόσμον εἰς τὸ ἀπεροῦς. 1080 in primis anim. = primum in animalibus: comp. iv 478 primus ab sensibus and the like: this use of the adj. primus is very common in the poets, esp. Virgil; see Wag. quaedest. Virg. xxi 3b and 4 and 6: comp. too iii 250 postremis datur ossibus = postremo datur oss.; quite the same in principle is ii 217 and 226 rectum per inane, where see note. incl. Memmi recurs v 8: comp. Emped. 439 κλατ' κοίρη θεινοῦ Πυθαγόρεω τε. 1087 depactus terminus alic. the sense and metaphor are the same as those of the often recurring all e terminus haecens. 1089 genus omne, whether men beasts birds or fishes, hic in this earth: generatim aut abundans: iii 396 est animus.. coercens. Lach. quotes Manil. i 858 Ignibus usque adeo natura est omnis abundans: comp. also ν 389 Has erit et simul tribuens olor aureus arctes; 397 Quisquis erit tali cupidus sub tempore vitam. 1087—1089 the argument seems to be, since all these things are mortal and had a beginning, they must be subject to the same conditions as other mortal things; in fact as repeated by Plutarch Cicero and others, Epicurus taught that innumerable worlds were daily coming into being and daily perishing.

1090—1104: the knowledge of these things will rid you of fear of the gods; for how could any being rule these numberless heavens and earths? how could he hurl his bolts at once in so many places, bolts too which often destroy the innocent and miss the wicked? 1090 si teneas: the force of the potential is like that of 36 Tacteis, where see note.

1092 sua sponte: though Luer. elsewhere and the poets generally for obvious reasons say sponte sua: sua sponte is the common order in prose. dis expers: this construction seems peculiar to the older writers. It is worth comparing these vss. and the cognate passages such as ν 86 foll. vi 62—79, also iii 14 foll. ν 8 deus ille fuit deus, with Cic. Tusc. disp. i 48 soleo saeppe mirari nonnullorum insolentiam philosophorum qui naturae cognitionem admirantur eiusque inventori et principi gratiam exultantes agunt eumque venerantur ut deum; liberatos enim se per eum
dicunt gravissimis dominis, terrore sempiterno et diurno ac nocturno metu. quo terrore? quo metu? quae est annus tam delira quae timeat icta, quae vos videlicet, si physica non didicissetis, timeretis? But Lucer. was no angur: he meant what he said, and thought that others did the same. Cicero’s philosophical works were all written within a few years after this poem was published, and they afford many proofs that Cicero was familiar with its language; it was not his usage to quote the actual words of contemporaries. 1093—1104 are very similar to the longer passage vi 387—422. 1095 profundus is a subst. agreeing with immensi: see n. to 1 1002. 1096 Indu: see n. to 1 82. moderantur a Δπαξ λεγόμ.: moderanter habere habenas=moderari habenas. 1097 caelos in the plur. because he has no other way of expressing all the different heavens in the universe, just as we must say ‘earths’ for a like purpose; otherwise the plur. is quite unknown to classical writers. 1098 suffirere seems to have the sense of to warm only here: vi 1175 se suffit odoribus, it has its proper force. 1099 for position of ve see n. to 1050. 1100 caeli serena is opposed to the nubibus: the sonitus arises in the nubibus and shakes the caeli serena at a distance; for vi 99 Nos fit enim sonitus caeli de parte serena and so 400 foll.; with this compare vi 96 Principio tonitur quatiuntur caerula caeli Propterque quia concurrent subline volantes Aetheriae nubes; comp. too 285 Quem gravis insequitur sonitus, displosa repente Opprimere ut caeli videatur tempus, and 387 Quod si Iuppiter atque alii fulgentia divi Terrifico quattuor sonitus caelestia templo: the sonitus or thunderclap is confounded with the thunder itself; as in Ter. enn. 590, imitated by Lucer., At quem deum! qui templo caeli summa sonitu concutit. 1101 et aedis cet.: comp. vi 417 foll. and Cicero cited there which Lactant. inst. iii 17 compares with our passage: in libris consulatus sui cadem dicit quae Lucretius, Nam pater cet. 1102 in deserta recedens: comp. vi 396. 1103 quod saepre cet. enlarged upon vi 390—395. 1104 Seneca nat. quaest. ii 46 is asked by the epicurean Lucilius quare Iuppiter aut ferienda transit aut innoxia ferit? and prudently evades the question. 1105—1174: and after our world was born, many elements were ever added to it so as to increase all its parts, until it attained its full growth: even thus things which you see growing take in more elements as food than they give forth, until they reach their maturity; then they gradually decay, and exhale more than they take into their veins; until from inward rarefaction and outward blows they perish completely: even thus will our world perish: already our earth has begun to fail, and can no longer produce what once it did: tillers and vinedressers spend their labour in vain and regret the olden time, not knowing that the earth like everything else must come to its end. 1105 Multaque cet. is a continuation of the argument broken off at
1089, especially of that contained in 1058—1063, the intervening vss. 1090—1104 containing one of his many impassioned appeals. *dieque Primigenium—coortum* is a mere poetical repetition of the preceding words. 1106 *Primigenium* is a rare word, for which lexicons only cite Avienus besides Lucr.: perhaps he wished to translate the Homeric πρωτόγορος. 1107 *corpora* and *Semina* are of course synonyms. 1110 *Apparet*: I find no other example of the use of this verb which is here very expressive: Faber compares the Greek πρωτόγορος caeli domus: he may have been thinking of Ennius' strange divum domus altissimum cael: Aen. x 1 domus omnipotens Olympi: but Lucretius' expression implies more. 1111 *consurgere*: one can hardly say whether this is simply for *surgeret*, or, what is more graphic, for *undique circum surgere*, or even *surgere una cum caelo*. This formation of our world is much more fully delineated ν 449—508: above, 1058—1063, he described the *exordia* of this world; here he pictures its completion. 1112 *plagis*: these blows of atoms are, as we have so often seen before, the chief cause of the formation and conservation of things, by enabling the atoms to clash and try all kinds of union, until some suitable one is found. 1114 *umor, terra, ignes, aether* are used here loosely and poetically for the elements fitted by their shape etc. to assist in forming water earth etc. 1115 *procudunt*, as κιλα 1081 *Nec nova vivendo procuditius ulla voluptas*: ν 850 propagando procedere saeclam: 856 propagando procedere prolem. *aetheraque aether*: for *aeraque aer*, since the poet here employs Empedocles for his own purpose, just as 391 foll. he made use of Anaxagoras and Euripides: Emped. 270 πυρ δ' αείκαντα πυρ, αύξα δε χθον μεν αφέτερον δύμας αιθέρας δ' αἰθήρ: in form his vss. are rather a reminiscence of the more famous vss. 321 Γαλη μεν γόρ γαϊαν ὁπόσαρμεν ὑδατι δ' ὕδωρ Αιθέρι δ' αἰθήρα διῶν, ἀτάρ πυρι πυρί αἰϑέριοι: elsewhere too Emped. thus uses αἰθήρ, as 105 Πυρ καὶ ὕδωρ καὶ γαία καὶ αἰθέρως ἵπτων ὕφος, and 216. Lucr. has probably only followed Empedocles here; but see n. to 1 250 aether, where it is shewn that he sometimes uses the word strictly, sometimes for the upper regions generally and the seat of rain: thus in one place he has aetheriae nubes, in another aethereus aether, in a third aetherias auras. 1116 *Donique*: this form of donec recurs ν 708, 723, 997. *donicum* is quite unknown to him. *perfica* = perfectrix. 1119 *venas* seem here and elsewhere to include the arteries as well as veins. 1121 *refrenat* a favourite word of his. 1122 adaeucta, used by Lucr. alone of good writers. 1126 *diepessa*: see notes 1: it must agree with *quaequecumque*, and refer to things which have attained the fulness of their growth: the atoms are *dispersa*, but not the *rev*: for form comp. Gellius xv 15 *Plantus in militie glorioso* [360] *a littera in e mutata, per compositi vocabuli morem dispensis dicit do*: 1127 *vescitur* is quite suitable here:
eats, i.e. takes in as food. 1129 manus dandum est: see n. to i 111. 1133 res amplior...et latior, with reference to 1126 dispessa: for involved arrangement of words see n. to iii 843. 1135 modo has reference, as Lach. says, to augmine adempto; but modo used of present or future time is rare; see Forc. who quotes Ter. ad 289 modo dolores, mea tu, occipiant primulum, and the remark of Donatus evidenter hic modo temporis praecens adverbiun est. modo, as iv 1181 Una modo: it is also long, as Lach. shews, in Plautus Terence Lucilius and Cic. Arat. frag. 8 Huic non una modo caput. dispargitur: iii 539 and iv 895 dispargitur; iii 661 conspargere; v 371 exspargi; vi 525 aspargine. 1137 proquam: iii 199 parvisima corpora proquam...ita; vi 11 proquam possit: the word seems not to be found out of Lucr.: Lach. to vi 11 'aeque Latina sunt pro ut, praes ut, pro quam, praes quam, neque ab his different praeter quam, post quam, ante quam, super quam.' 1138 tantum answers to proquam, as iii 200 ita. subor. ac subj.: see n. to i 996 infernaque suppedimentur. 1139 (1146) cibus, cibus, cibus may be compared with the instances given in n. to 955 vincere supe, Vincere: the designed effect is the same, to obtain emphasis by iteration. 1140 (1147) fulciere cibus: Hor. sat. ii 3 153 Deficient inopem venae te, ni cibus atque Ingenus accedit stomacho fulta vesti; Sen. epist. 95 22 dare cibum saepius et vino fulciere venas cadentes. 1144 (1140) omnia: see n. to i 15 capita...quamque. 1146 (1142) tuitiantia = crebro tudentia, and recurs iii 394: Enn. ann. 138 tuitantes.

1148 (1144) Sic igitur cet.: the world will have the fate of all mortal things: it has attained its full growth and begun to decay, and must finally perish.—A new paragraph ought not to commence here; as the preceding illustrations have been merely given with reference to this, and it is a direct continuation of the argument of 1105 foll. more especially of 1116 foll. from which it cannot be separated. 1149 (1145) Expugnata cet.: keeping up the metaphor of the moenia, which expression has been explained in i and will be further illustrated in v. dabunt labem—ruinas: see n. to iv 41: dare ruinam occurs several times in Lucr. for ruere; labem appears to be here used in its primary sense of the sinking and giving way of the ground: see Forc. 1150 Iamque adeo: adeo merely strengthens the iam, even now, now already; it is a favourite expression of Virgil: Wagner quaeest. Virg. xxvi 4 cites Aen. ii 567, v 268, 864, viii 589, xii 275, 487. 1151 anim. parva: the vermiculi and the like, alluded to more than once above; comp. too v 797 Multaque nunc etiam existunt animalia terris Imbris et calido solis concreta vapore. quae cuncta cet. as told at length v 780 foll. 1152 dedit...partu: Aen. i 274 geminam partu dabit Illa prolem. 1153 superne, a favourable word of Lucr. generally with him meaning 'overhead'; here however and in one or two other places it certainly
seems to have the force of desuper, and might perhaps be cited by those who assert that super may have that sense. 1154 Aurea...finiti: Gellius xiii 21 (20) 21 Lucretius aequus auribis inserviens funem feminino generere appello vit in hisce versibus Haut cet. cum dicere usitatus manente numero possit Aureus e caelo cet.: see too Quintil. inst. 1 6 6. Lucr. alludes no doubt to the σεμνή χρωστή of Homer, but probably also to some stoical allegorising of the same: we know from Marcus Aurel., Eustathius p. 695 at beg. and others that the stoics connected it with their εἰμαράγνη; and Themistius orat. 32 p. 363 c proves that it was used in the way hinted at by Lucr.: ὁ φιλότεκνος αξιόπαινον πάθος ἔτη καὶ οὐκ ἔμει τῷ φιλογνωμάτῳ τῷ φιλογραφῷ. ἐκεῖνα μὲν γὰρ τὰ ἀνόματα εἰκόνος παρὰ τῶν ἀνθρώπων ὀντὸς λέγεται καὶ ἔστιν: οὐ γὰρ οἱ αὐτὰ ἢ φόνες, ἀλλὰ κατὰ λαβηδὰ ἢ κατερών. τούτῳ δὲ ἀνέθεσιν αὐτῇ ἐνδεόται ἐκ τοῦ οὐρανοῦ καὶ ἔξωπα ἐκεῖνης ἀγέχρως τῆς χρωστῆ καὶ ἀρρήκτων συμ- πάσε. διὸ τὲ ἐξορρασώνα αὑτὸ καὶ ἐνυκρολάγω τῷ φθίνοντι τῷ φυσεινον οὐκ ἀπολυμανώναν ἐὰν εἴς τὸ μή εἶναι. 1159 fetae are the arborei fetus or fructus: he thus enumerates corn vines fruits of trees and pastures, the four chief products of the earth: comp. v 783 and 786: thus too Virg. geor. 1 54 Hic segetes, illic veniunt felicium uvae, Arborei fetus alibi atque inuissa virescunt Gramina; but his Arborei leaves no ambiguity: 1163 fetus is more general. 1162 vic arvis supped. : suppedito is often the opposite of desum or deficio, as Cic. Brutus 124 cum et vita suppeditavit et splendor ei non defuisse; Plaut. asinar. 423 non quae labori suppeditare; as then Lucr. says indifferently Materies ut suppeditet rebus and suppeditantur corpora materiae, it seems quite allowable to say vic arvis suppeditati in the sense in which Plautus l. l. uses suppeditare. 1165 manuum labores: Ovid met. iv 39 Utile opus manuum: comp. too i 209 manibus melioris reddere fetus. 1168 (1170) crepat: see Forc. 1171 (1168) viciae, as also in Terence: Hor. epod. xii 7 vieti. 1172 (1169) monem: the metaphor seems to be from the momentum or sway of the balance. caelumque fatigat: Lach. compares Phaedrus iv 20 (19) 24 Caelum fatigat sordido perierio. 1173 Nec tenet: iii 649 Nec tenet amissum laevam cet.; 1070 morbi quia causam non tenet; vi 83 est ratio caeli speciosae tenenda. 1174 ire Ad capulum: the capulum was the bier or funeral-bed; hence the obvious metaphor; Plautus uses capuli decus and capularis in jest for one near death. Paulus Fest. and Nonius make the word capulum, and the latter explains it as 'sarcosagum, id est sepulchrum': but comp. Stat. Theb. iii 361 dum funera portant, Dum capulo nondum manus excidit. vetusto seems harsh as an epithet of spatia; yet it recurs iii 774 aetatis spatia ne fessa vetusto, and v 827 mulier spatio defessa vetusto; so that it seems a mere periphrasis for vetustate.
BOOK III

1—30: he addresses Epicurus as his father and guide, who had dispelled the darkness of error, explained the whole nature of things, revealed the gods and their blest abodes, and destroyed the belief in Acheron. 4 Ficta is the older form, the t being softened into s in fixus: Diomedes i p. 377 11 reperimus nonum fictus et fixus; Scævus de vita sua sagittis inquit 'confictus' cet. pedum pono cet.: Wak. quotes Ovid met. ii 871 Falsa pedum primis vestigia ponit in undis. 5 It is not clear whether Non ita cer. cup. is a distinct clause Non tam quod certare cupio, quam quod cet., or depends like propter amorem on Quod te im. avo. 7 Cygnis: its position is meant to be emphatic. 9 patria is said with reference to pater: thou, o father, like a father. 10 tuisque ex: see n. to i 841. 11 omnia, Omnia. Aurea. comp. n. to p II 955 vincere, Vincere. 12 depascimur...dicta: Eur. Med. 821 ἀποφεβόμενοι κλανοῦταν σοφίαν. 14 vocif.: see n. to p 732. 17 Discendunt is here used in what seems its primary sense: see Forc. video: the walls of the world part asunder and allow me to see into the boundless void. 18 sedesque quietae: the metakósmia, which Cicero renders intermundia: these the kronomía or aequalis tributio of Epicurus required to be as many as the mundi, that is to say innumerable: that Epic. and Lucr. believed in these intermundia is certain; but how they are consistent with their general system, is as difficult to comprehend as the rest of their firm belief in gods: see what is said on this question to p II 646—651, and v 146 foll. and 1161 foll. 19 Quas negque concuttunt cet.: like the island-valley of Avilion, Where falls not hail or rain or any snow, Nor ever wind blows loudly. 20 negque mix cet.: vi 845 Frigore...quasi consercit; Virg. geor. ii 376 Frigiora nec tantum cana concreta pruina. 21 innubilus coined by him to render Homer's anéfulos, for these vss. are from Odys. i 42 ἄφατος θεών ἡφασκεῖ κατακράτητος. 22 délubra témpela délubra 42 òποια κατ' ἄρα κατακράτης ἐπικράτησαν, ἄπειρα ἀμβρακίαν 24 dèlubra 1088 nec délibare valentus; comp. too vi 70 Delibata deum per te tibi numina. 25 quosquam apparent, because he has proved them not to exist. Acher. templā: see n. to i 120. 26 Nece tellus: it is not the earth which hides them, as his philosophy shows what is below as clearly as what is above the earth. 28 voluptas...adique horror: Petron. sat. 83 Proptogenis rudimenta cum ipsius naturae veritate certantia non sine quodam horrore
tractavi. Wak. cites Stat. Theb. i 493 laetusque per artus Horror it; and Pacuvius 224 horror percipit. 30 manifesta is in apposition with and explains patens: comp. 21 Cana cadens.

31—93: I have now to explain the real nature of the soul and to dispel the terrores of hell which poison life: many boast they know all this, but when tried by adversity, they choose to suffer any misery rather than face death and its consequences: nay often men from this fear will commit any crime, in order to get wealth and honour, thinking that want and contempt destroy the security of life; hence civil war, hence hatred of relations; hence men often rush to death from fear of death: this fear in short is the source of all evils; and can be destroyed only by the true knowledge of nature. 31 punct. exor. rer. rerum primordia: see n. to i 55 and iii 333. 34 Quove: see n. to i 57. 36 claranda: iv 777 multaque nobis Clarandumst. 37 Et metus cet.: see n. to i 78. 40 Esse... relinquuit: Lucr. is fond of this construction: i 515 solidum constare relinquus; 703 quidvis tamen esse relinquat; vi 654 mirari multa relinquus. vol. lig. pur. rel.: Epic. in Diog. Laer. x 143 οτί' εικώ νό μεν φιλολογίας ἀκραίας τῶν ἡδονᾶς νυκτοβίαν. 42 Tartara leti: Virg. geor. iv 481 intima leti Tartara. 43 comp. Emped. 317 Αἶμα γὰρ ἀνθρώπως περικάρδιον ὅτι νόμα: Arist. de anim. 1 2 p. 405 b 6 attributes this theory to Critias, and says there that each of the elements has an advocate for it to be the soul except earth: comp. too Cic. Tusc. disp. i 19 for this and the next v.; there was great play of words on the connexion between animus, ἄνευς, and venus: see Lactant. de opif. dei xvii. 45 Nec prosum see n. to i 748. prosum, as in 514; so introsum once and rusum three times in Α and Β: this suppression of r after a long vowel before s was very common: sussum three times and suo eorum occur in the sent. Minuc. corp. inscr. Lat. i 199. 51 tamen, though they make these boasts and though they are in such misery, instead of shewing a contempt of death, they have recourse to the meanest superstitions in order to escape it. 52 nigras cet.: Virg. geor. iv 545 Inferias Orphei Lethaea papavea mittes Et nigrum mactabis oevem; Αen. vi 153 Duc nigras pecudes. 62 Noctes—opes = 12 13. 64 Non min. partem: vi 1259 Nec minimam partem; 1249 Inde bonam partem: the same constr. is found in Cicero Caesar Livy; and in fact partim is an accus. 65—67 and so by their wealth they think to push off death or at all events the thoughts of death. 65 ferme: see n. i 114 ferae (fere). 67 cunctarier the infin. as a subst.: see n. to i 331. 68 Unde...effugisse...longaque remesse: ea must be supplied to remisse out of unde; as 22 Integit and what precedes have the accus., to ridden nominis is understood: comp. too 1018. 71 caedem caede accurum: vi 1238 cumulabat funere funus; Cic. de off. i 116 Africanus eloquentia cumulavit bellicam gloriam; in Catil. i 14 nonne etiam alio incredibili
scolere hoc scelus cumulastis. 72 compared by Macrobr. sat. vi 2 15 with Virg. geor. ii 510 gaudent perfusi sanguine fratrum. 76 claro honore, with the purple and other insignia of high office. 78 Inter- reunt cet. : Enn. ann. 403 Reyes per regnum statuasque sepulchraque quae sunt, Aedificant nomen; Epic. in Diog. Laer. x 140 quoted by Lach. speaks of desires neither natural nor necessary, ος στρεφόμενος καὶ ανδριά- τον ἀφαίρεσι. 80 Percepit cet. : Ter. enn. 972 Neque agri neque urbis odium me unquam percepit. humanos hoc homines; as 837 Omnibus humanis, where see note: Forc. cites Varro in Nonius p. 81 Natura humanis omnibus sunt paria. 81 Epicurus appears to have dwelt on this topic: comp. Sen. epist. 24 22 item alio loco dicit [Epicurus] 'quid tam ridiculum quam adpetere mortem, cum vita tu inquietam tibi feceris metu mortis?' his adversos et illud eiusdem notae licet 'tantum hominum imprudentiam, immo dementiem, ut quidam timorem mortis cogantur ad mortem.' 84 evert. fundo : Aen. x 88 Phrygiae res vertere fundo: to keep suadet of mss. and thus violently change the construction at 83, making Hunc, hunc = hunc hominem, illum hominem; and timor nomin. to suadet, would be intolerably harsh; although it is not very clear what exact relation 83 and 84 have to what precedes. 87—93 = ii 55—61, where see notes; and vi 35—41.

94—135: well first the mind, animus or mens, is a part of man, as much as the foot or head: some deny this and affirm the mind's sense to be a harmony or certain life-giving state of the body by which we have sense, though the mind is nowhere: they are quite wrong; for often the body is sick, while the mind is happy; the mind is wretched, when the body is well; just as the foot may be sore, when the head is whole: again the body is often asleep and without sense, while something in us is moved by various passions. Next the soul too or anima is in the body and no mere harmony; for often much of the body is taken away, while life continues; and often when a few particles only of heat and air quit it, life is gone; so that you see some elements are more important for life than others: this harmony therefore is nothing. 94 Pri- mum: he first shews that the animus is a part of the body, being in fact in the region of the heart: see 140 foll. : then 117 foll. he proves the anima also to be a part; being in fact spread over the whole body: see 143 foll. animam...mentem quam: 99 habetium quendam...Harmoniam Grai quam dicunt; 555 homine, illius quasi quod vas esse videtur; iv 132 in hoc caelo qui dicitur aer. See Lach. and comp. Cic. de leg. i 23 animal hoc...quem vocamus hominem; de rep. vi 21 (somn. Scip. vi 3) illis mari, quod Atlanticum, quod magnum, quem oceanum appellatis in terris, qui tamen cet.: according to Madvig's rule, Lat. gram. 316, Cicero in our passage would have written mentem quem with AB; 99 and iv 132 he would have agreed with Lucr., but not iii 555. Lach. is to
ne obscure and ambiguous here. *animum, mentem:* see n. to p. 74. *vente animoque:* the words are, as Lucr. here intimates, perfect synonyms all through this book: 139 Consilium quod nos animum me- nique vocamus gives us a third synon. 97 *oculei:* 1230 *ingenuei;* v. 602 *vitrei:* in these places our mss. have preserved this old spelling, which doubtless Lucr. himself employed much oftener; and which appears slightly disguised in the mss. in r 1114 *sei,* v. 201 *avidoi,* vi 16. *ogei,* 1195 *truci,* 1199 *ibei:* the same diphthong is found in the middle of the word in vi 1217 *exiret,* 1221 *Excebat.* 100 *Graei* are the Greeks who maintain this theory. *quod faciat* refers to the *habitus* *italem* or life-giving and life-supporting &c. The chief of these *Graei* as Aristoxenus a pupil of Aristotle and a famous writer on music: *cic.* Tusc. disp. r 19 says Aristoxenus *musicus idemque philosophus pius corporis intentionem quandam, velut in cantu et fidibus quas harmonia dicitur; sic ex corporis totius natura et figura varios motus cieri anquam in cantu sonos. hic ab artificio suo non recessit et tamen dixit dixit, quod ipsum quale esset erat multo ante et dictum et explanatum.* Platone: he refers apparently to Phædo 80 foll. p. 86 foll. where the Theban Simmias asserts that the soul is *αρμονία τος* and is afterwards so triumphantly refuted by Socrates: *comp.* too Lactant. inst. viii 13 quid Aristoxenus qui negavit omnino ullam esse animum, etiam cum vivit in corpore? sed sicut in fidibus ex intentione nervorum effici concordem omnem atque cantum quem musici harmoniam vocant, ita in corporibus ex compagine viscerum ac vigore membrorum virum sentiendi existere: this could connect him with his fellow-pupil Dicæarchus, a favourite of Cicero, who says of him Tusc. disp. r 21 that he held *nihil esse omnino animum et hoc esse nomen totum inane...vimque omnem cern qua vel vagamus quid vel sentiamus, in omnibus corporibus visus aeque habilet esse animam nec separabilem a corpore esse, quippe quas nulla sit nec sit quicquam nisi corpus unum et simplex, ita figuratum ut temperamentum naturae vigat et sentiat;* and 51 he joins the two. 106 *Saepè itaque:* to prove what I say, often then. *agret* recurs 824, *morbis cum corporis aegret,* and is hardly found elsewhere. 113 *honustum* is too well attested for us to regard it as a corruption: Servius to Aen. r 289 *une ritus aspirationem non habet, quia ab onere venit; honustum vero quia etiam ab honore descendit, retinet aspirationem.* 116 *inanis,* thin fancies of a dream. Both the above reasons prove the *animus* to be a distinct part, not a mere state of the whole body, as Aristoxenus says.

117 *animam:* this as shewn in the next paragraph is spread over the whole body: he proceeds to prove that it, as well as the *animus,* is no harmony, because often a large portion of the body, say the arms and legs, might be taken off, and life remain, while often the smallest punc-
turo in a more vital part will cause death. 125 corpora, prima of course = 127 Semina. 132 ad organicos, to musicians like Aristoxenus. delatum Heliconi cet. whether this name came from the muses, or whether they got it themselves from some other source and applied the general term ἀρμονία or fittingness to musical tune. in il-lam ... quae res: see n. to 1 15 capta... quamque. 135 habeant: Wak. compares Cic. de amic. 18 quare sibi habeant sapientiae nomen et invidi-osum et obscurum. There is a contemptuous irony in these last ves. not unlike what Cicero Tusc. disp. 1 41 uses: alter [Aristoxenus] ita delectatur suis cantibus ut eos etiam ad hoc transferre consent. harmoniam autem ex intervallis sonorum nosse possimus...membrorum vero situs et figura corporis vacans animo quam possit harmoniam efficiere non video. sed hic quidem, quamvis eruditus sit, sicut est, hoc magistro conceedit Aristotelis, canere ipse doceat: Cicero means to say his master would have taught him better on this head, though he were a better teacher of singing himself: comp. Arist. de anima 1 4 at beg. καὶ ἄλλη δὲ τις δέξα parađedota per ἐπιχεῖς...ἀπὸν εὐθύνεις δεδουκεί καὶ τοῖς ἐν κοινῷ γεγραμένοις λόγοις, i.e., as Bernays die dialoge des Arist. p. 14 foll. says, in his celebrated dialogue Eudemus where this theory was discussed and refuted: in p. 27 is quoted from Philoponus a very interesting fragment of this dialogue bearing on the argument mentioned by Lucr. 102 igitur saepe valetudo cet.: it concludes ei toûn ἡ ἀναμορφή [τοῦ σώματος] νόσος καὶ σοφία οὐκ ἂν χάρι καὶ καλλος, ἡ ἀρμονία ὅρα γιγεία καὶ λοχίας καὶ κάλλος. ψυχή δὲ οὐδὲν ἐστὶν τούτων, οὐτε ύπερ, φημή, οὐτε λοχίας οὔτε κάλλος. ψυχή γὰρ ἕχει καὶ ὁ Θεός τοῦτος ἀιώνιος ὃν οὐκ ἂρα ἐστιν ἡ ψυχή ἀρμονία. The peripatetics at this time began to make a great stir, and Lucr. appears more hostile to them than any except the stoics: their philosophy was in most points very adverse to his.

136—160: the animus and the anima make up one nature, but the animus is the ruling part in the whole body and is situated in the region of the heart; the anima being spread through the body: sometimes the animus feels, when the anima does not; but under any violent emotion we see the anima sympathise throughout the frame with the animus: the anima therefore is united with the animus, and being moved by it, stirs the whole body. 136 coniuncta, the neut. as usual when referred to two subst. of different genders; but 416 Hoc anima atque animus vincti sunt foedere semper: 66 I have obeyed Lamb. and Lach. in reading Semota...videntur for videtur: the change is slight; but perhaps it is wrong to refuse to Lucr. the same liberty which other writers claim: Cic. pro Client. 146 can say mens et animus et consilium et sententia civilitatis posita est in legibus. 140 Idque situm cet.: Epic. in Diog. Laer. x 66 τὸ μὲν τι ἁλων [i.e. the anima] αὐτῆς [τῆς ψυχῆς] ἐν τῷ λοιπῷ παρεπάρθησε σοφια, τὸ δὲ λογικὸν ἐν τῷ θορακί, ὡς δῆλον ἐκ τῶν φοβίων
Arist. de part. an. II 10 p. 656 28 says that the ἄρχη τῶν αἰσθήματων ὄταν ὁ πεπί τὴν καρδίαν τόκος: so with Epicurus the animum was not the heart, but in or about the heart: Cic. Tusc. disp. I 19 aliiis nec cor ipsum placet nec cerebri quandam partem esse animum, sed alii in corde, alii in cerebro dixerunt animi esse sedem et locum: the heart had more advocates than the brain. regiones in pectoris: Lucr. 19 is fond of this position of the prep.: 463 morbis in corporis; 824 morbis cum corporis; iv 335 oculis in corum; vi 1074 uno Corpore cum lanae; 1265 silanos ad aquarum; iv 547 validis cygni torrentibus ex Heliconis. 141 His cet.: comp. Epic. I.1. 142 Laetitiae: Cicero twice quotes from Caecilius omnibus laetitiis: Pompon. 141 laetitias: so v 48 desidiaeque. hic ergo: the το λογισον of Epicurus, the consilium, mens or animus of Lucr. 143 per to tum distita corpus, a translation of Epic. I.1. ταρ' δεν το ἄθροισμα παρεπομανον. 144 numen here perhaps unites the physical sense which it has II 632 and IV 179, and the metaphorical sense of will, much as Catul. lxiv 204 Adnui invicto cælestium numine ræctor Quo cet. momen again the ἤσυχος or sway of the balance. 145 Idaque, the consilium of 139 and 140. Attius 296 Sapimus animo, fruismum anima: sine animo anima est debilis. 147 Et quasi cet.: the eye and the head may be affected without the rest of the body feeling with them, but when these are more violently assailed by disease, the rest of the body sympathises, shewing thus that it is one with them: so it is with the animus and anima. 155 infringi linguam: the καὶ μὴν γλώσσα ταξι of Sappho; for doubtless Lucr. was here thinking of her famous ode. aboriri: v 733 he has the unexamled form aborisci. 156 sonore recurris 873; and is common enough in the older writers. 160 exim is the spelling of our miss. and of the best authorities. icit: iv 1050 unde icimur ictu: the phrase foedus icere is found in Cicero: see Forc.

161—176: the animus and anima are therefore bodily also, since they can move and direct the body; for this cannot be without touch nor without contact with the body: the animus too suffers with the body, when the latter is wounded: it must then be bodily, since it suffers from bodily weapons. 161 Corpoream: Epic. I.1. 63 says δι δι τη ψυχη σώμα δετι λειτουρμες κ. τ. λ. 163 Cor. ex som. cor.: Δεν. iv 573 corripit e soma corpus. 165 Quorum, 166 Næc tactum: comp. II 140, and see n. to I 718. 168 fungi: see n. to I 441. 170 Si: see n. to II 80. 171 intus appears to belong to discursis, and adactus is used, as Δεν. IX 431 sed viribus ensis adactus Transabit cositas: those who would join intus with adacta might appeal to vi 23 where intus would go most naturally with recenset: I 223, II 711 and IV 1091 intus, properly explained, has its proper force. 173 Segnis: with this might be compared Δεν. X 699 poplite Palum Succiso volvi segnum sinit. in ter
is opposed to terrae petitus: when one is down on the ground. 176 comp. with what precedes Epic. 1.1. 67 καθ' ἑαυτῷ δὲ ὡς ἄστι νοήσαι τὸ ἀκόματον πλὴν ἐπὶ τοῦ κενοῦ τὸ δὲ κενὸν οὔτε ποιῆσαι οὔτε παθεῖν δύναται, ἀλλὰ κἀγὼν μόνον δὲ ἑαυτῷ τὸς σώματι παρέχεται ὡσ' οἱ λέγοντες ἀκο-
ματον ἔλαιν τὴν ψυχὴν ματαιώσουν· οὕτω γὰρ ἂν ἔδοκατο ποιῶν οὔτε πά
σχεν, οὐ τιμαύτη· νῦν δ' ἐναργῶς ἀμφότερα ταῦτα διαλαμβάνομεν πρὶ
tὴν ψυχὴν τὰ συμπτώματα.

177—230: the animus consists of very small round atoms, which can move with extreme celerity and ease; for nothing is so swift as thought: of visible things those which move most easily, as water, are composed of very small round elements: those of the animus then must be eminently subtle. Again the fineness and smallness of the substance of the animus and anima are shewn by this: after death, when they have left the body, it is not perceptibly diminished in size or weight; you may compare it with wine whose flavour is gone or the like: the elements which compose this flavour are very minute; and their absence does not lessen the weight and bulk of the wine. 177 animus: it will be seen, by comparing 208 eius with 212 animi natura animaeque and the rest of the section, that here too he includes the anima in the term animus; though it is not till 421 that he tells us that when he uses one word he intends to comprise the other as well, where the one is not expressly distinguished from the other. It is his general practice, as we have often seen, to keep distinct similar words, when his argument requires it, to use them indifferently, when precision is not called for. corpore is here used in its most general sense for material substance.

184 res ulla...quorum: see n. to 1 883. 186 constare virtudo aut.: Diog. Laer. x 66 ἀλλὰ μὴν καὶ τὸ δὲ λέγει ἐν ἄλλως, καὶ ἐὰν ἄτομων αὐτήν συγκεῖσθαι λειτοτάτοι καὶ στρογγυλοτάτοι, πολλὰ τινὶ διαφερομένων τῶν τοῦ πνεύμ.

189 flutat: IV 77 flutatæ from a probable conj. of Turnebus. Macrob. sat. iii 15 8 (II 11) quotes from Varro's Gallus de admirandis
in Sicilia quoque' inquit 'manu eapi murenas flutas, quod eae in summa aqua praec pinguedine flutentur'. 190 and 246 figuris: see n. to ii 385.

192 actus: Aen. xii 687 Fertur in abruptum magno mons im-
probus actu: Paulus exc. Fest. p. 17 explains it as modo motum corporis, ut histrionum et saltatorum. 196—202 after his wont he gives an example of what we see before our eyes in order to illustrate his argument: a heap of poppy-seeds which are small and round a breath dis-
perses, a heap of stones a violent wind cannot stir. 196 papaveris is put out of its place at beg. of the sentence to render more vivid its contrast with 198 lapidum: see n. to 843 and ii 250. suspensæ: v 1069 Suspects. 197 tibi: see n. to i 797. 199 Noeus re-
curs iv 712: it is simply ne oemum (ne unum), the fuller form of non, ne or nec being the old negative particle, as seen in the 12 tables, and in
necopinus neuter necuter nimirum neglego negotium and the like: perhaps then non might be compared with the French ne pas, ne point. proquam: see n. to II 1137. 201 cum pondere magno=pondere magno, the abl. of quality: see n. to I 755. 207 eluebit=erit, as so often. 208 quoque etiam, and quoque item, etiam quoque, item quoque occur in Lucr. again and again: quoque etiam is not unknown to Cicero: de orat. I 164 nunc vero, Crasse, mea quoque etiam causa rogo; in Verr. III 206 cetera, quae forsitan alii quoque etiam fecerint. 208 Hacque quoque res, 211 Quod: quod has here the same force as if the sentence had been introduced without any connecting particle: comp. Cic. de off. II 70 videntumque illud est, quod, si opulentum fortunatumque defenderis, in uno illo...manet gratia; sin autem inopem...omnes non improbi humiles...praesidium sibi paratum vident: see n. to vi 250. 211 sec. quies: 212 capis securum, stulte, quietem. 212 Indepta: see n. to I 82. 213 cernas is of course potential. 214 Ad speciem, ad pondus: v 569 nil ad speciem est contractior ignis; Cic. in Verr. (2) I 58 vidi...forum comitiumque adornatum ad speciem magnifico ornatu, ad sensum cognitionemque acerbo et lugubri. 215 cal. vap.: see n. to II 844. 219 Extima membrorum circumcassura recurs IV 647: περικοφή sometimes has the same sense. 221 Quod genus est: see n. to II 194. Bacchi flos: Liberi or vini flos is found in Livius Andr. Pacuvius and more than once in Plautus: curcul. 96 Flos veteris vini naribus meis obiectum shews that flos means the bouquet of the wine: comp. too II 848 nardi florem. 227 rum: the euces et odorem shew that he is speaking of the different things above mentioned, the wine the perfume and the ali...quod corpus.

231—257: the animus is made up of spirit heat air and a fourth nameless substance the finest and most nimble that can be conceived and made of the smallest and finest atoms: from it comes the beginning of sensation which thence spreads through the several parts of the body: the least pain or hurt, if it reach to this substance, will destroy life at once. 232 foll. Epic. l. l. 63 says of the ψυχή that it is a thing προσφέρεστατον πνεύματι θερμού των κράσων ἔχοντι καὶ τῆς μὲν τούτω προσφέρεσι ψυχῆς δὲ τούτῳ (ἐκκύκολο): Lucr. expresses his πνεύμα by αὐρα, his θερμοῦ κράσων ἔχον by μίξις ὃν vapore: vapore and 234 calor are of course synonymes as elsewhere in Lucr.: in this slight sketch Epicurus speaking of the whole ψυχή does not mention the air, nor the fourth nameless substance; but Stob. ecl. I 41 l and Plut. de plac. phil. IV 3 say that Epic. made the soul κράσωμα ἕκε τετάρτων, ἕκε τοῦ νυμβός, ἕκε τοῦ ἀνερόδων, ἕκε τοὐ νυμβικοῦ, ἕκε τετάρτων των ἀκατονομαστῶν δ ἑν αὐτῷ αἰσθητῶν. 234 Nec calor cet.: Lucr. seems to have drawn this conclusion from what he saw of fire and its mode of operation. calor quisquam: see n. to I 1077 Nec quisquam locus est. cui: Wuk. com-
pares Αen. viii 431 Fulgores nunc terrificos sonitumque metumque Miscebant operi; but cui seems rather to depend on sit: qui non habet immixtum aera. 240 Sensiferos: this seems another word peculiar to Lucer. and to this book. 242 east omnino nominis expers and 279 nominis habe express vis express the ἀκατονόμαστον of Plutarch and Sto-baeus: the latter continues l. l. τὸ δ' ἀκατονόμαστον τὴν ἐν ἡμῖν ἐμπορίαν ἀίδησιν ἐν οὐδὲν γὰρ τῶν ὄνομαξομάνων στοιχείων εἶναι αἴδησιν, and Plut. adv. Col. 20 says τὸ γὰρ ὤν κρίνει καὶ μνημονεύει καὶ φαίνει καὶ μασκό καὶ ὅλως τὸ φρόνημα καὶ λογιστικόν ἐκ τινος φορίν ἀκατονόμαστον ποιότητος ἐπιγίνεσθαι: this fourth nameless thing must have been restricted to the central animus; the anima must have shared with it the other three: perhaps Epicurus got the notion of this τετάρτη ὄνσια or quartessence from the quintessence of Aristotla. 247 venti here and below takes the place of the aura of 232 and 290: its effects are described below; but how far this ventus aura or πνεύμα differed in substance from his aer is not stated. 250 postremis...essebus: see n. to π 217 and 1080, and comp. Αen. v 857 Viz primos inopia quiues laxaverat artus; Αen. x 664 Quem telo primum, quem postremum...Decis. 251 ardor, a strong excitement or feeling, good or bad; the epithet contrarius makes it here the opposite of voluptas. Lamb. compares Catul. π 8 gravis ad- quiescat ardor. 252 huc, to the central position of this fourth nameless thing. 257 Motibus i.e. of physical pain or suffering. 257—257: it must surely have been a misapprehension of some statement of Epicurus similar to this that led to the strange assertion in Plut. de plac. phil. π 23 that Epicurus placed καὶ τὰ πάθη καὶ τὰς αἰσθήσεις ἐν τοῖς πεπονθόσι τάτοις: τὸ γὰρ ὄνειρον καὶ ἀπαθεῖ. 258—322: these four substances have their elements so mixed together as to make up a single whole; just as in the flesh of any animal there are different substances, which yet compose a single body: the fourth nameless substance, the first source of sensation, lurks in the inmost recesses of the body and is so to speak the soul’s soul, being to the soul what the soul is to the body, and supreme over both. Thus too the three other substances must be so mixed up as to form one whole, lest their several powers acting independently should destroy sensation: every animal has in it the heat the spirit and the air, but one animal has more of one than of the other, and thus gets its distinctive character: the lion has more of heat, the stag of spirit or wind, the ox of air: so is it with men; their characters differ as they have more of one or of another of these: yet reason will so keep down the too great influence of any of them, that a wise man may live like a god. 259 Compta: see n. to π 950. 260 patro. ser. eg.: see above π. 100 foll. 261 ut potero cet. i.e. tam summatis quam potero tangam. 262 princi-piorum is, as always, the gen. plur. of primordia; therefore princ. moti-
bus = suis motibus. 265 multas vis; see n. to II 586. 266 and 276 Quod genus; see n. to II 194; in both our places the illustration it introduces refers both to what precedes and follows; comp. 327. 271 ab se; iv 468 animus quas ab se protinus addit, though the force of ab se is there slightly different. 271 273 are illustrated in the preceding paragraph. 273 274 275 and 279 280 281; notice the redundancy of words and their repetition, by which he wishes to point attention at once to the exceeding fineness and secrecy and the exceeding importance of this nameless substance. 274 infra = iv 112 infra nostros sensus; comp. too II 138 a principiis ascendit motus et exit Paulatim nostros ad sensus; and n. there. 275 and 281 Proporrorro: this word was thought peculiar to Lucr. till it was restored to Lucrius by a brilliant emendation of Lach. in his n. to II 136. 279 703; see n. to I 797. 282 Consimili ratione: in the same way that this fourth substance mixes with the others, yet keeps itself withdrawn and is known only by its effects; so the other three must keep themselves each one in due subordination or prominence according to the nature in which they are, lest by acting independently they should ruin one another and destroy sense. 284 i.e. aliud aliis magis subsit in hac re, magis eminens in illa re. 285 the most prominent of the three in any nature giving that nature its unity and distinguishing character. 286 Nī; see n. to II 734 Nīce. seorsum and diducta mean if they were separate and therefore hostile. 288 Est etenim cet. for every mind and soul have in them all three; but 294 foll. in one animal one is more prominent, in another another; and 307 so it is with men: one man partakes more of one, another of another. 288 in ira Cum fervescit: 295 facile effervescit in ira. 289 ex 0ulis cet. imitated by Virg. Aen. xii 102 0ulis micat acribus ignis. 292 etiam quoque; see n. to 208. 296 vis violenta leonum: 8 fortis equi vis; iv 681 permissa canum vis; Lucr. delights in this and like periphrases, animi vis animaque potestas; ferri, seris vis, plumbo potestas, tripectora tergeminis vis Geryonai, rapax vis solis equorum, etc. 297 298 Pectora qui frem. rumpunt cet.: Heyne to Aen. xii 526 nunc, nunc Fluctuat ira in tus; rumpuntur nescia vinci Pectora, says that the image there is taken from water boiling up, which strives to burst the vessel in which it is confined: thus in our passage the beast cannot hold the boiling billows of rage, but is ready to break: with 297 comp. also Catul. lxiv 62 magnis curarum fluctuat undis; Aen. iv 532 magnaque irarum fluctuat aestu, and xii 831 Irarum tantos volvitis sub pectore fluctus. 303 percit: i 212 cinus, where see note. 305 perfixa; see II 360. 306 Inter utroque cet. imitated perhaps by Manil. ii 240 Inter utrumque manet Capricornus corpore mixto. 315 sequacis seems rightly explained by Creech and Forc. 'qui istam naturam sequuntur.' 316 seems modelled on Cic. Arat. 234 Quarum
ego nunc nequeo tortos evolvere cursus. 319 firmare for affirmare is rarely found in good writers, for confirmare frequently in the best and elsewhere in Lucr. : the latter may be its meaning here. 322 Ut nil inpediat: Epic. in Diog. Laer. x 133 ταύτι oin και τα τουτους συγγενη μελτα δια παντος...και ουδεποτ' ουδ' υπαρ σιτ' οναρ διαπαραχοςη, ξυνη ος θεος εν ανθρωπως' ουδεν γαρ τουκε θνητων ζων ζων ανθρωπος εν αθανατοι αγαθοι.

323—349: the soul is held together by the body and in turn keeps the body in life: the one cannot be torn from the other without destruction to both, any more than its perfume can be separated from frankincense: by their mutual motions sense is kindled: nor is the body ever born nor does it grow without the soul nor continue when the soul has left it: even in the mother’s womb they learn in common the motions of life.

327 Quod genus, as 266 and 276, introduces an example illustrating both what precedes and what follows. 330 Haute facile est means of course that it is quite impossible; as 361 Difficult: see n. there.

332 consorti vita: they are coheirs or copartners of a life, which is a sors, a patrimony or capital, which cannot be divided, but must be used by them in common: comp. Cic. 14 Si me iam summa sapientia pangeret arce, Quattuor antiquis quae haeredibus est data consors; where the arx is the joint sors of the four.

333 Nec sibi quaque: suus or sui with which quisque goes so naturally, allows of quaque being said of either of two: so Cic. pro Rosc. com. 32 suam quisque partem iuris possideat; Livy ii 7 1 ut nocte ambo exercitus, Veiens Tarquiniensisque, suus quisque abirent domos; yet the negative Nec quaque for nec utra or nec altera seems harsh.

336 accensus...sensus: comp. ii 943 and 959. This doctrine of Lucr. that for the production of sense and life the body is as necessary to the soul as the soul is to the body; that though sensation must begin with the animus and proceed to the anima before it can extend to the body, and the sense of the soul is more active than that of the body, yet the body feels and lives as well as the soul, is emphatically declared by Epic. in Diog. Laer. x 63 και μην καὶ σιτι ζηκα ψυχη της αισθησεως την πλαιστην αιτιαν δει κατεχειν, ου μην ειλοφει δε ταυτην, ει μη νυκτο του λοιπου αθροισματος ευτελεσετο πως το δε λοιπον αθροισμα παρασκευασον την αιτιαν ταυτην μετεληφε και απε τοιουτο συμπτωματο παρ' εκενης, ου μενοι παντων δεν εκεινη κεκτηται; see this same argument repeated in different words 558—579; and elsewhere in this book.

337 Praeterea cet.: this argument is more fully developed 445—525.

345 Mutua cet.: with this and 558—579 comp. Epic. 1.1. 64; and with this and much that follows comp. also 65 και μην και διαλυομενον του διου αθροισματος ψυχη διασπερται και ουκτητη ζηκα τας αυτας ονυκαμεις ουδε κινηται, ουτ' ουδ' αισθησεο κεκτηται, ου γαρ ουδον το νυκτο αυτην αισθησεο μη εν τοιτω τω συστηματι και τας κινησεις τοιτων
BOOK III

350—357: to say that the body has no sense, and that the soul spread through it alone feels, is to contradict a self-evident truth: but it is said when the soul departs, the body has no sense: yes, because sense is no inherent property, but an accident only. 350 refutat: as this cannot be really disproved, but only denied, Lambinus' renutat is very specious: but refutat may well imply tries to disprove or thinks he disproves. 354 corpus sentire = corporis sensus: see n. to i 331. adfert i.e. rationem adfert: thus we have had more than once reddere = rationem reddere: comp. Cic. Tusc. disp. i 70 credo equidem in capite, et cur credamus adfertus poesium. 355 palam dedit = apertum dedit or facit: comp. ii 568 palam est, and n. there. 357 proprium = καθ' αυτὸ συμβεβηκός or coniunctum: see i 451: sense is a mere eventum, which comes to both body and soul by their reciprocal action one upon the other; and when this ceases, all sense ceases for both alike. Lach. I now see to be mistaken in marking off this and the next two paragraphs, as not connected with what precedes and follows: the above vs. are a clear continuation and completion of the preceding argument; are in fact a summary of Epic. i.i. 64 ὁπλατιγίως τῆς ψυχῆς οὐκ ἔχει τὴν αἰσθήσειν [τὸ σώμα]: οὐ γὰρ αὐτὸ ἐν ᾧ τοῦτο ταύτην ἐκέκτητο τῆς δύναμις, ἀλλ' ἀπερέ ἀμα συγγεγενημένην αὐτῷ παρεσκεύαζεν, ὦ διά τῆς συντελεθείσης περὶ αὐτὸ δύναμις κατὰ τὴν κίνησιν σύμπτωμα αἰσθητικῶν εὐθὺς ἀποτελοῦν διότι, ἀπεδόθω κατὰ τὴν ὁμοφράσην καὶ συμπάθειαν καὶ ἱκεῖν, καθάπερ ἄκους: it gets for itself and imparts in turn sense to the soul. 357 in aeneo = in vita; eo ex ineunte aene five or six times = ex ineunte vita.

359—369: the assertion that the eyes cannot see, but that the mind sees through them, as through a door, is contradicted by their sense: nay bright objects often hinder the eyes from seeing them; but this could not happen to doors; nay if eyes act as doors, we ought to see better by entirely taking away these doors. 359 foll.: Sextus adv. math. vii 350 says οὗ δὲ αὐτῆς [την διάνοιαν] εἶναι τὰς αἰσθήσεις, καθάπερ διὰ τῶν ὀπῶν τῶν αἰσθητικῶν προκύπτουσαν, ἤ στὰς ἢ ἡρή στρατον τοῦ φυσικοῦ καὶ Αἰνιγμοδομος: Lassalle Herakl. i p. 316 well compares with this what Sextus L. L. 130 says of Heraclitus, ἐν δὲ ἐγγυγορφύτευσιν πᾶλιν διὰ τῶν αἰσθητικῶν πόρων ἀπεκτείνων. ἦν τίνων ὑπάρχειν προκύπτα μ [ἡ ἡμῶν νοῦς] καὶ τῷ περιέχοντι συμβαλλόν αἰσθητήν ενδύεται δύναμιν, and suggests that a comparison of this passage on the one hand with that quoted just above and on the other with this of Lucr. makes it highly probable that the illustration here employed came from Heraclitus: in what relation to him Aeneidemus stood is well known; the other, the peripatetic Strato of Lampasacus who went by the name of ὁ φιλικός, seems also to have been much indebted to him. This connexion in the present case will appear
more probable, if we compare Tertull. de anima 14 near end, non longe hoc exemplum est a Stratonc et Aenesidemo et Heracito; nam et ipsi unilatem animae tuentur quae... per sensuales variis modis emicet: the doctrine here assailed by Lucr. is lucidly stated by Cic. Tusc. disp. I 46 nos enim ne nunc quidem oculis cernimus ea quae vidimus; neque est enim ullus sensus in corpore, sed, ut non physici solum docent, verum etiam medici qui ista aperta et patetrica vidissent... viae quasi quae ad sunt ad oculos, ad auris, ad naris a sede anini perforatae: he adds animum et videre et audire, non eas partis quae quasi fenestras sint anini; and so Epicharmus νός ὀρ.TH καὶ νός ἀκονι, τάλα κοφά καὶ τυφλά. 361 Difficilest I am now disposed to keep: v 526 quid in hoc mundo sit eorum ponere certum Difficile est: difficile there, and IN 328 and 330 hard facile est really mean 'it is not possible' according to that common rhetorical device of bringing your meaning out more strongly by understating it; and this is the sense here: to be sure if you press the word dicere, it is possible enough to say this or anything else; but then desipeest is equally out of place; for the wisest man may say it, as well as the most foolish; and indeed 'it is impossible' only means 'it is absurd.' 364 Lumina luminibus, another instance of false antithesis: see n. to I 875. 367—369: he concludes his case here, as so often elsewhere, with a brief argument addressed to the common sense of men, which here, as in 915, takes the form of a sarcasm: see the instances given to I 984—987. 369 postibus appears to mean the door-posts together with their fores: so it was understood by Lactant. de opif. dei 8, where he assails this, as he terms it, ineptissimum argumentum of Lucr.: quoniam evulsae cum postibus fores plus inferunt luminis. 370—395: you must not believe what Democritus teaches, that the atoms of the soul alternate one by one with those of the body, and are therefore as many in number; they are in fact not only much smaller, but also much fewer; only enough to awaken sense through the body, which often therefore does not feel very small things that come in contact with it; they not exciting any part of the soul. 370 possis: see n. to I 327. 371 recurs v 622. Dem. sancta sententia: Lucilius has Valeri sententia dia, Horace sententia dia Catonis. viri thus coupled with a proper name and without an epithet is curious; its force seems much the same as that which it has in Arna virunque and Aen. iv 3 Multa viri virtus. 372 privis, 378 380 389 priva, here and elsewhere in Lucr. are exact synonyms of singula. 373 variare is of course neuter here, as often in Lucr. This is another leading point of difference between Epicurus and Democritus, and one we should not have known of but for this passage: Arist. de anima 15 at beg. merely says of Democritus that his ψυχή is ἐν παντὶ τῷ αἰδηφο... μένο σώματι, which would be quite as true of Epicurus', who in many
BOOK III  249

recorded points agreed with him on this question as on others, such as
making the soul consist of the smallest and roundest atoms.  374 animae
elementa: vi 755 Sed natura loci ope: comp. too Virg. geor. ii 144 tenent
oleae armentaque laeta: the only two cases where Lucr. lengthens by the
caesura a short vowel, ii 27 and v 1049, occur likewise in the middle of
the fourth foot. minora, as proved at length 179—230.  377 dum-
taxat: see n. to ii 123.  378 Quantula has here the sense of a diminu-
tive of quot, and = quam paucula, quam parum multa: quantum
and quantum have often this force in the sing.: thus quantum est=quot
sunt; but I know no other instance of the plur. thus used; elsewhere in
Lucr. the word has its proper meaning, quam parvulus.  380 the
distances between each atom of soul will be exactly proportioned to the
fewness of the whole number compared with those of the body. exordia
anima here = exordia prima or primordia an.: no ambiguity being
possible here: so 379 and in a hundred other places Corpora = prima
corpora.

381 Num cet.: Lucr. does not venture to say how few they are com-
pared with those of the body; but these instances prove he thought the
disproportion to be very great: the foot of a grain or a grain of dust
touching the body must touch thousands and thousands of atoms: if
then these can often fall on the body without being felt, that is without
touching any atoms of the soul, these must be vastly fewer than those
of the body. But does not the body feel as well as the soul? yes; he
has elaborately proved already that the one feels as well as the other,
and that neither of the two can possibly feel without the other; but he
has also shewn that the initus motus must proceed from the anima, and
not merely from the anima, but from that part of it which is the
animus, and not merely from the animus, but from that fourth nameless
substance in it: the anima and animus then form one connected whole
in the body; if therefore any atoms of the anima are moved they will
at once communicate with the animus, and sense will commence and be
imparted to the whole anima, and from the anima to the body which
will then feel. But many atoms of the body he argues may be touched
without any part of the soul being moved, and therefore without there
being any commencement of sensation: see what presently follows,
391—395.  381 adhaesum: this word occurs three times in Lucr.
and seems to be found nowhere else: he dearly loves these substantives
in -us.  383 arandes: this contraction is forced on him by the neces-
sity of the metre.  387 levitate...gravatim: see n. to ii 1054.  391
ciendum semina: another instance of this idiom so common with him:
see n. to i 111.  393 sentiscant: iv 586 sentisces: the word seems
to occur nowhere else.  394 tuditantia: see n. to ii 1146.  395
he seems here briefly to indicate the process spoken of to 381, that of
the particles of the anima meeting, moving the animus, which excites sense, reacts on the rest of the anima and then on the body, thus at last exciting its sensation.

396—418: the animus has more power over life than the anima: without the animus the anima cannot remain one instant in the body; but if the former is safe, much of the latter may be cut off without destroying life: the animus is like the pupil of the eye, the least hurt to which destroys the sight; the anima is like the rest of the eyeball, much of which, not all, may be cut away and sight continue. 398 est...coercens; v 1089 generatim rebus abundans. viti amaustrum; see n. to r 415. 397 dominantior recurs vi 238: see n. to iv 961 divisor, distractior. 398 mente animoque, 402 mens animusque, here as elsewhere mere pleonasms. 399 obs. partem pars. 401 comp. iv 924 Asterno corpus perfusum frigore leti. 404 membris must be the parts yet left or the truncus. 405 aetheriae; see n. to r 250 and ii 1115: when Lach. was dealing so remorselessly with the aetheriae auras of Lucr. and Virgil, he ought not to have left unscathed the striking expression of Aen. vi 436 quam vellent aethere in alto, i.e. merely in the upper air on earth. 409 vivata potestas recurs 558: vivatus is also mentioned by Festus. 410 foll. he presses the comparison: much of the anima may be taken away, not all: so much of the eyeball, not all. 412 corum of both orbis and aetos; comp. 326 Nee sine pernicie dicelli posse videntur i.e. corpus et anima: unless it be better to understand oculorum. 413 tantula para media illa: v 593 Tantulus ille...sol. 413 foll. here too the comparison is minutely carried out with 398 foll.

417—444: this soul and mind (we may now use the terms differently) have a birth and are mortal; for they are of the smallest and finest atoms, being more easily moved than anything else, even by images of the rarest things, smoke mist and the like: as these things then melt into air, so must the soul, when severed from the body, dissolve even more quickly: how indeed, when the body cannot keep it, could the air which is much rarer hold it together? 417 Nunc age, as he now passes to a new branch of the discussion. 420 Digna cat.: culex 10 Ut tibi digna tuo poliantur carmina sensu, a manifest imitation which shows that Digna tua is not to be tampered with. disponere: r 52 mea dona tibi studio disposita sideli. 421 Quatenus; see n. to r 927. coniuncta res in the language of Lucr. precisely = coniunxium. 428 nam: see notes 1: that this is cause, not effect, is proved by 179 foll. esp. 186 At quod mobile tanto operent, constare rutundia Perquam seminibus debet cat. and 203 Nunc igitur quoniam est animi natura reperta Mobilis egregie, perquam constare necesssit Corporibus parvis cat. 431 in somnis is thus used thirteen times by Lucr. who
never once says somnis sopiti or the like, never indeed employs the plur. except in the phrase in somnis: this will show how rash and unfounded Lachmann's alteration and note are. 433 Nam cet. as fully set forth in iv. 434 Nunc igitur quoniam: in consequence of the long parenthesis he begins the protasis afresh, instead of simply saying Et quoniam with reference to 425 foll.: with 425 Principio quoniam, 428 nam, 434 Nunc igitur quoniam comp. the precisely similar passage iv 54 Principio quoniam, 61 nam, 63 Quae quoniam, which Lach. should not have overlooked. 440 vas quasi: 555 illius quasi quod vas esse videtur, and 793, repeated v 137, in eodem vase of the body: so Cic. Tusc. disp. 1 52 corpus quidem quasi vas est aut aliquod animi receptaculum. 445—458: again the mind is born with the body, grows with it, decay with it: in the child it is weak, in the man strong, in the aged again childish: it is natural then it should die also with the body. 445 446 are very similar to Herod. iii 134 αἰδειασμένον γὰρ τὸ σώματι συναίσθοντα καὶ αἱ φάσεις, γναίσθοντες δὲ συνηγοράζονται καὶ ἐς τὰ πρόγνατα πάντα ἀταπαλύνονται, whether Atossa learnt it from Democedes or Herodotus from Democritus. 449 Inde ubi robustis adolevit viribus actas, 451 Post ubi iam validis quassatam est viribus aevi: Wak. well compares Virg. geor. ii 362, 367 Ac dum prima novis adolescent frondibus actas, Inde ubi iam validis amplexae stirpibus ulmos: for in what precedes and follows Virgil shews that his mind was saturated with the verses of Lucr.: comp. 363 se lactus ad auras Palmaris agit laxis per purum immissus habenis with v 756 Arboribusque datumst...per auras Crescendi magnum inmissis certamen habenis: 360 contemnere ventos Adsueciant, 365 Invia acie nondum cet. with ii 448 Prima acie constant ictus contemnere sua: 351 Qui saxo super atque ingentia pondere testae Urgent et with iii 892 aevi, Urgerie superne obtritum pondere terras: 324 genitalia semina, 325—327 Tum pater—fetus, 328 Avis tum resonant avibus cirquit a caroris, 331 Laxant arca sinus, superat tener omnibus umor, Inque novos soles audient se gramina tuto Credere at 47 Sponte sua quae se tollunt in luminis oras, 336—345 followed by the Lucretian Quod superest, with v 851 genitalia semina in a different sense, ii 250 foll. Postremo perenunt imbres, ubi eos pater aether cet, 265 Frondiferasque novis avibus canere undique silvas, i 1091 tener um v 806 umor superabat in arvis, 771 Quod superest, 780 Nunc redde mundi novitatem et mollia terrae Arva, novo fetu quid primum in linitis oras Tollere et incertis cernere committere ventis, and then follows a description of the early world of which Virgil's is a summary: Praesertim si tempestas...glomeratique ferens incendia ventus with i and v 1395 Praesertim cum tempestas, iv 571 glomeratique multa poris Corpora quae stomacho praebent incendia nostro, the words like, meaning quite different: 260 Excoquere et magnos scoribis concida.
montis, 295 Multa virum volvendo saecula vincit, 297 medias ipse with i 201 Transire et magnos manibus divellere montis Multaque vivendo vitalia vincere saecula, v 905 medias ipse: 291 auras aetheras, 287 in vacuum Lucretian expressions: 281 ac late fluctuat omnis Aere venienti tellus with i 325 totaque cirem Aere renedescit tellus: 250 ad digitos lentescit habendo with i 312 Anulus in digito subter tenetur habendo: 246 At sapor indicium faciet manifestus et ora Tristia tempitantium sensu torquabit amaro with ii 401 foedo pertorquent ora sapore, iv 634 triste et amarum: 217 Quae tenuem exhalat nebulum fumosum volucris with v 253 Pulveris exhalat nebulum nubesque solantis: 209 Antiquasque domos avium with i 18 Prondyferosque domos avium: 165 argenti rivos aerisque metalla Ostendit venis atque auro plurima fluxit; Haece genus aere virum with v 1255 Manabat venis ferventibus...argente rivos et auri, Aeras item et plumbi, 862 genus aere leonum: 149 atque alienis mensibus astes with i 181 atque alienis partibus anim: 151 saeva leonum Semina with iii 741 triste leonum Seminum: 140 tauri spirantes aribus ignem with v 30 equi spirantes aribus ignem: 144 Implevere; tenet oleae armentaque taeta with the rhythm of v 202 Posedere, tenent rupes vastaque paludes, and then 411 segetem denis obsducunt sentibus herbo, 237 validis terram proscinde ivencis, 263 id venti curant gelidaeque pruinae, 293 non hieus illam, non flabra neque imbras Convellent, 47 Sponte sua quae se tollunt in luminis oras, also i 197 multo spectata labore Degenerare tamen, ni vis humana quotannis, 45 Depresso incipiat iam tum mihi taurus aratro with passages of Lucr. immediately following the one last quoted, v 206 id natura sua vi Sentibus obducat, ni vis humana resistat Vitali causa valido consuetu bidenti Ingemere et terram pressis proscinde aratris, 212 Sponte sua nequeant liquidas existere in auras, Et tamen interdum magno quaesita labore, 216 aut subiti permentum imbris gelidaeque pruinae Flabroque ventorum violento turbine vexant. Just after where we began, 376 Frigora nectan tum cana concreta pruina with iii 20 neque nici acris concreta pruina: 402 Atque in se sua per vestigia volvitur annus with iv 472 Qui capite ipse sua in statuuit vestigia esse: 428 Vi propria nituntur opique haud indiaga nostrae with ii 650 Ipsa suis pollens opibus, nil indiaga nostri: 461 foll. Si non cet. with ii 24 Si non cet.: 475 Me vero primam dulces ante omnia musae Quorum sacra fero ingenti percussus amore, 475 Dejectus solis varios lunaeque labores, Unde tremor terris, 482 Hiberni, vel quae tardis mora noctibus obstet with i 923 Percussit thyrsae laudis ves magna nevem cor Et simul incussit suavem mi in pectus amorem usquam, v 751 Solis item quoque defectus lunaeque latebras, vi 287 de tremor terras, v 699 noctes hiberno tempore longae Cessant: 490—12 Felix qui potuit rerum cognoscere causas cet. have been compared at 78 with various vss. of Lucr.: 500 Quos rami fructus, quos ipsa vo-
lentia rura Sponte tulere sua, carpets compared by Macrobi. with v 937 Quod sol atque inbres dederat, quod terra crearet Sponte sua, satis id cet. : 510 gaudent perfusi sanguine fratrum comp. with III 72 Crudedes gaudent in tristi funere fratris : 523 dulces pendent circum oscula nati with III 895 nec dulces occurrent oscula nati Praeipere. 449 viribus, 450 vis, 451 viribus, 452 viribus : see n. to r 875. 450 auctor is used by Livy more than once. 456 ceu funus : 614 vestemque reliquere [se], ut anguis ; where Lach. in answer to Madvig opus. pr. p. 312, who objected to the nomin. quotes also 426 minoribus esse Principiis factam quam liquidus umor aquae ; iv 698 maioribus esse creatum Principiis quam vox ; as well as examples from Varro and others : comp. 583 Emanavit uti funus diffusa animae vis, and Sextus adv. math. ix 72 καθα' αυτας δε διαιμένους και ουξ, δς Ἀλεγνο ὁ Ἐπίκουρος, ἀπολυθείσαι τῶν σωμάτων καπνοῦ διόσην σκύδαιναι. 458 fessa latiscī recursc ur 508.

459—525 : again, as the body is liable to disease, so is the mind to cares and fears; therefore it should partake with the other of death : again when the body is ill, the mind often wanders and is senseless before death; it ought then to die, since disease reaches it; for that which feels disease must die: again in drunkenness the mind shares in the disorder of the parts of the body; but if it can thus be disordered, it may be killed by a more powerful cause: again in a fit of epilepsy, the sinews stiffen, the man foams at the mouth and the like; his mind is at the same time disordered by the attack; then when the fit is over he rises up reeling and gradually comes to his senses : when the mind then is thus tempest-tost in bodily disease, how could it battle for ever with storms in the open air? again the mind may be healed like the body; it is therefore mortal; for that which is immortal allows not of any changing or shifting of parts: the healing therefore of the mind by medicine and its suffering from disease both alike prove it to be mortal. 459 foll. : comp. what Cic. Tusc. disp. r 79 says of Panaetius, alteram autem adfert rationem, nihil esse quod dolet quin id aegrum esse quoque possit : quod autem in morbum cadat, id etiam interitumur ; dolere autem animos, ergo etiam interire : what precedes illustrates Lucretius' last argument. 460 Suscipere would come more naturally in the same clause with videamus : comp. 510 : this then might be added to the example given in n. to r 15. 462 Quare cet. : for death results from some disease or pain: 472 Nam dolor ac morbus leti fabricator uterquest. 44 dementit is found in no other writer of authority. 467 voce i.e. conclamantium : the custom would in this case be very appropriate in order to decide whether it were a lethargy or death; the friends were still α νιταν νενοκτεντες : iam conclamatum est could not yet be said. 464 comp. ii 977 Et lacrimis spargunt rorantibus ora genasque. 479 tar.
descit seems a ἀπαξ λέγομ. 481 Et iam cetera de generis hoc, or Cetera de generis hoc or horum are favourite phrases of Lucr. imitated by Hor. sat. i 1 13. 483 corpore in ipsō = intus in corpore: 506 corpore in ipsō is opposed to 508 sine corpore: see n. to iv 736. 492 Nimimum cet.: Lach. well shows that here begins the explanation of the symptoms mentioned above. 493 agens animam: Cic. Tusc. disp. i 19 animam autem aliī animam, ut fere nostri. declarat nomen; nam et agere animam et efflare dicimus; Catul. lxiii 31 anhelans voga vodit animam agens. 494 feroccunt, and therefore foam, with reference to spumat; the winds answering to the animam. 498 Qua: see n. to i 358. Qua cet.: i.e. qua consuerunt ferri et est illis munia via, a regularly made road. 500 docui in 492. 502 reflexit neut.: so iv 1130 vertunt; v 831 vertece cogit; 1422 in fructum convertere; iv 135 (142) vertere is ambiguous: v 931 and vi 345 volventia; vi 823 qua derigit aestus; 1122 immutare coactat: comp. also n. to ii 126 turbare = turbari: vi 505 movere; 1190 trahere; 519 tenere; and i 397 Ipse in se trahere. redit is the present. 504 vaccillans: so spelt in Nonius p. 34 who cites Cic. Phil. iii 31, and there the oldest ms. of Baiter and Halm has vaccillant: I find also from a quotation in the Libri catal. of mss. 290 that a ms. of Cyprian attributed to the 9th century has vaccillat: this would confirm its derivation from the waddling gait of the vacca. Lucr. six times gives it the quantity it has in other poets: here A and B rightly have the cc. With the above comp. what Celsus iii 23 says of an epileptic fit inter notissimos morbos est etiam is qui comitialis vel maior nominatur. homo subito concidit, ex ore spumas moventur; deinde interposito tempore ad se redit et per se ipse consurgit. 506 Haece, the animum and anima. 513 traicere: comp. ii 951 siecit, and n. there. 514 prosum and 534 Intrusum: see n. to 45. hylum in an affirmative sentence occurs also iv 515 libella aliqua si ex parti claudicat hylum: I find no other example; but vi 576 perhylum is also affirmative: prosum ... hylum pleonastical to express the most minute quantity; because the smallest jot will prove the point. 519 520 so often recurring. 524 eff. praeced.: i 975 effugium praecudit, where see note. 525 Ancipit, alike whether the animum sickens or is healed. refutatu, another ἀπαξ λέγ. in us, =refutatio: see n. to i 653.

526—547: again a man often loses sense and life limb by limb; the soul then thus severed and lost must be mortal: or if you say it draws itself together from all the limbs, then the spot in which it is thus gathered ought to have a livelier sense; but this is not so; it therefore disperses, that is dies: nay grant that it can contract itself, you must admit it to be mortal, for equally in this case it gradually deadens, and sense and life quit the man. 526 ire: so 531 itque; vi 1243 contagibis ibant Atque labore: somewhat similar are ii 962 quo decursum
prope iam sicut ire et abire; and III 593 labefacta videtur Ire anima. 527 is the most effective instance of sound answering to sense, produced by the simplest means, that I know of in the whole range of Latin poetry.

529 post inde: he also has post deinde, vi 763 post hinc, v 1007 tum deinde: post inde is found in Enn. ann. 11. 537 in sensu: 581 in tucto adore: the simple abl. or cum would in each case be more usual; though in seems to have much the same force as in in vita, in morte and the like. 540 si iam libeat: see n. to i 968. 545 suis e partibus I take to be the parts of the soul itself: comp. ii 159 ipsa suis e partibus una. 545 obbrutescat, a rare word: Afranius 420 has obbrutui: A B both spell it with one b; and so do the mss. of Nonius, and of Festus Pauli twice over: opportunus occurs in Lucr. five times: in each case either both A B or one or the other write opportunus: Servius to Aen. i 616 has 'applicat: secundum praestement um per d prima syllaba scribatur: secundum antiquam orthographiam quae praepositionum ultimam litteram in vicinam mutatabat, per p: secundum vero euphoniam per a tantum: i.e. only one p was sounded: this was probably the case with obbrut, and opportun, and it seems likely that they might be written also with one b or p. In this, as in so many other points, it is clear that the artificial modern Italian pronunciation is directly contrary to that of the old Latins with whom causa and causa, excissus and excissus were identical in sound: see n. to 1044 Restinxit.

548—557: the mind is as much part of the man, as the ear eye or any other sense: none of these can exist alone, but decay at once: so it is with the mind, which is as closely connected with the body as these are. 551 atque...ve: see notes 1. 553 Sed tamem cet = sed in tempore quamvis parvo tamen licuntur: comp. Cic. de rep. vi 21 (somn. Scip. vi 3) quem oceanum appellatis in terris, qui tamen tango nomine quam sit parvus vides; Ter. cum. 170 Tamen contemptus abs te haec habui in memoria: the force of tamem is very much the same in iv 953, 988, 992. 555 homine...quod vas: see n. to 94; and comp. 793 or v 137 in sedem homine atque in sedem case manere.

558—579: again body and soul depend for life one on the other: without the body the soul cannot give birth to vital motion, nor can the body without the soul continue and feel: mind and soul produce their sense-giving motions, because their atoms are kept in by the body frame: this they cannot do in the air; or else the air will be a body and an animal, if the soul can move in it as it moved in the body therefore when the body dies, mind and soul die. 558 foll. Deniqve cet. clearly begins a new argument: in the last section he shewed that the mind, the mens or animus, not the anima, has a fixed seat, viz. the breast, and cannot live away from the body, any more than the ear or eye; but there he says nothing of the body not existing without the
mind. In our present section he shews the reciprocal dependence of soul and mind and of body one on the other: see what is said of Lechmann's punctuation in note I. The soul runs through the whole body which depends on it, as much as it depends on the body. There is a striking resemblance between the language here and that of 323—349; only the conclusion proved is different. 558 victa potestas: see 400 and n. there. coniuncta is nent, plur., and must refer to potestas twice repeated; yet he usually employs the neut. only when the substantives are of different genders: this case is very exceptional, and harsher than even 240 testa absinti natura ferique Contuiri foeda pertorquent are sopore, where Lech. would prefer pertorquat. Inter sa coniuncta: 332 connuerti praetia vita. 560 edes: 2 443 varios quasi quosque edes senem; 818 variantes edes tectus. 562 sensibus uti, which the soul enables it to do by giving birth to sense-giving motions. 564 s albs corpore, without a, appears an unusual construction. 569 movendae motus: a grecism. Epic. in Diog. Leci. x 66 concludes in the same way, καὶ γὰρ οὖν τε νοεῖν αὐτήν αἰσθανόμενη, μη ἐν τούτῳ τε συντήρηται καὶ ταῖς κυψέσεις ταύταις θραμύνει, διὸ τα στηγάζεται καὶ περικύκλωτα μη τασώσθω δὲ ἐν οἷς νῦν οὐκ ἔχει ταύτας ταῖς κυψέσεσσ. 573 Corpus enim est: he has shown again and again that reciprocity on the part of the body is necessary to enable the soul to begin to act and produce sense. 575 in ipso corp. i.e. intus in corpore: comp. 590, 506, 483 and n. there. 579 duobus means of course the animus and anima, taken as one, and the corpus: comp. the conclusion of a very similar argument 348 Ut visibus quumiam coniunctum causa salutis, Coniunctam quoque naturam coniunctare corum, i.e. corporis atque animai.

580—614: when the soul leaves it, the body rots away: a proof that the soul has come out of its inmost depths, to cause such utter ruin: the soul then must have been torn in pieces itself, ere it got out of the body: often again in life the soul seems to fail and be on the point of going: it is so shattered then together with the body, that a more violent shock would destroy it: how then could it exist even a moment, not to say an eternity, in the open air? a dying man feels not the soul escaping entire from him, but failing in this spot or that: if the mind were immortal, it would not mourn its dissolution, but its having to quit the cover of the body. 581 in tae. od.: Wack. quotes Aen. iii. 228 tum vox tacterm dira inter odorem. tacter is several times applied to odor by Lucret., still oftener to the sense of taste, sometimes to the sight. in: see n. to 537. 583 uti fumus: see Epicurus cited to 456 cum fumus. 594 velle: iv. 518 iam ruere ut quaedam videantur velle. supremo tempore occurred i 546: vi 1192 ad supremum denique us. 597 animo male factum est, male fit, male est are all found latus; the last in Terence. 598 animam liquisse: animus
seems more usual in this phrase; as Caes. de bel. Gall. vi 38 4 relinquit minus Sectium; Suet. i 45 repente animo lingui solet: Ovid heroid. x 130 Linguer et ancillis excipiende cado. 599 reprehendere: this pelling recurs 859; in three other instances A B have repre: for meaning see n. to vi 569 reprehendere. 601 haec appears to be the em. plur.: Lucr. never uses haec: see vi 456 haec comprehendunt, and n. here: but haec may be neut.: comp. 559 Coniuncta. 603 prodita: x 933 aliquo tamquam partu quod proditus estet. 604 in apertio: vi 117 in apertum. 605 omnem... per aerem: ii 561 aerem... per om- nem: see n. there. 610 Verum c. i.e. omnis, understood from 607. Vec quiesquem: see n. to ii 1038. 611 parti: see n. to x 1111. 613 Non tam, followed not by quam, but 614 by Sed magis: comp. Cic. le fin. x 1 guidam autem non tam id reprehendunt, sed tantum studium angus multum operam ponendam in eo non arbitrantur; and see Madrig's note, and also his emend. Liv. p. 573. 614 ut anguis: see n. to 156.

615—623: why too is the mind never born in the head or foot, but n one fixed spot, if not because it, like all other parts, has its place alloted to it, so that every member may have its due share in the body? Cause ever follows effect, nor can fire arise in water, frost in fire. 615 minima mens: iv 758 Mens animi vigilat; v 149 animi vis mente videtur; xii 1183 Perturbata animi mens; Catul. lxxv 4 Mens animi; Plaut. epid. iv 1 4 Pavor territat mentem animi. 616 unus: ii 159 ipsa, suis e partibus una; 919 una eademque; v 897 nec moribus unus. 619 ubi quicquid = ubi quicue: see n. to ii 957. 620 the subject to esse must be membra understood from 621 Membrorum: see n. to x 15: for 619 quicquid means each single part: with [membra] esse artibus c. comp. vi 797 Multaque praeterea languentia membra per artus Solvunt. mult. partitum artibus esse: comp. ii 909 Aut similis totis animalibus esse; and vi 268. 623 Fluminibus: in understood from in igni: iv 98 speculis in aqua splendoreque in omni; 147 ubi aspera saeza Aut in ma- teriam igni pervenit; v 128 in aesthe non arbor, non aequore salso: Aen. v 513 notos atque in nubila fugit.

624—633: again if the soul is immortal and can exist alone, it must have the five senses, as imagined by writers and painters; but none of the senses can exist alone away from the body. 626 a auctam, 630 sensibus auctas: i 631 quae nullis sunt partibus au Catal. lxxiv 165 quae nullis sensibus auctae. 631 sororum i.e. a pare: comp. ii 910 foll.: Lucr. writes indifferently sororum and scorsorum and sorores and sorores, when they are equally disyllables: scorsorum is so times too a trisyllable: iv 491 foll. within three or four vss. we ha- scorsum, scorsum and sororum; and sorsum both trisyl. and dissyl.: v 4 148 sororum, Scorsus: doersum and dorum, both found in inscription
may be compared: see also n. to 11202. 633 per se i.e. sine corpore: to sentire and esse, animae is understood from 632.

634—669: since life and sense pervade the whole body, if it be cut in two by a sudden stroke, the soul must also be divided; but what is divided cannot be immortal: a soldier's arm or foot or head cut off in the heat of battle will shew for a time remains of sense and motion: a serpent chopped in pieces will writhe and with the severed mouth seek to reach the other pieces of the body; now you cannot say that in each part there is an entire soul; therefore the soul has been divided, and therefore is as mortal as the body. 639 dissicietur: see n. to 11951. 642 falciferor currus recurs v 1391: in prose falcatus. 643 permixta caede calentes recurs v 1313. 647 in...studio quod dedita: iv 815 quibus est in rebus deditus; Catul. lxi 101 in mala Deditus vir adultera. 648 petessit: v 810 aurasque petessens; Cic. Tusc. disp. 1162 qui hanc petessunt nihilum fugiunt dolorem: Festus p. 206 says it is saepius peters; verbs of this form being generally accounted desiderative. 650 abstraxe: see n. to 12233. 653 moribundus: Aen. x 341 Dexteram...moribunda. 658 utrumque i.e. et caudam et corpus: as these have been last mentioned and are the only parts that could well be chopped up, this appears quite natural: the tongue is specified because it afterwards tries to lick these pieces. 660 ancisus seems not to occur elsewhere. 662 Ipsam se, the mangled body and tail. 663 ardenti, burning with the torture. 665 at ea est. which is absurd; therefore etc.

670—678: if the soul is immortal, why cannot we recollect what happened before our birth? if the mind is so changed as to forget everything, that is very like death; so that even thus you must admit that the soul which then was, has perished, and that the one which now is, is newly made. 672 super=insuper: see n. to 11649. antecedam refers to nascentibus: the time before our birth. 675 retinentia appears to be a ἀνάτηλος λέγεται. 676 longitor recurs 789 and v 133. 677 so that even granting this transmigration of souls, the soul that was before birth has really perished, and on entering a new body has really become a new and different soul: in the above passage he is evidently assailing the pythagorean metempsychosis, which Enn. ann. 10 thus states, Ova parire solet genu' pennis condecoratum, Non animam; et post indo venit divinitus' pullis Ipsa anima.

679—712: if the soul enters the body after it is fully formed, it should not seem to be so mixed up with it, but should have a hole to live apart in; whereas in fact it so penetrates the whole frame that the very teeth have feeling; it therefore has birth and dies; else it could not be so united with the body, nor being so united, leave it entire: but if it can so enter and then spread itself over the whole body,
then must it perish thus diffused; even as food transmitted into the body perishes and then furnishes out of itself another nature: thus the soul that entered will die, and another be formed out of it: thus still the soul will be mortal. 681 vitæ limen: he has leti limen several times: see n. to II 960. 682 conveniēbat i.e. vivēre from 684. 688 sensu partic.: Plaut. miles 262 has the same constr.: non potui quin sermonem suo aliquem familiarium Participaverit de amica eri. 689 stringor seems a ἅπαξ λεγ. 700 Tanto quique magis is repeated v 343: so vi 460 Quam sint quoque magis: quiqve too is of course the abl.; and there can be no doubt of the reading, which is natural enough, though no similar instance can be produced from other writers. cum corpore fissa = soluta et mixta cum corpore. 710 tum at the time when this theory supposes it to enter the body.

713—740: are atoms of the soul left behind in the dead body or not? if they are left, it cannot be immortal, since it has left parts of itself behind; if it goes out entire, whence come worms and other living things into the carcass? but if souls come from without into these myriads of creatures, do they each create a body for itself, or enter bodies already formed? but why make a body, when they are better without? disease cold hunger come from the body: but were it ever so useful, they could not make it: if again they entered it already made, they could not unite with it so closely as to have sensation in common. 713 linquantur, 714 lincontur: i 743 relinquunt, v 1239 relinquunt; lincont three times; secventur seven times; iv 581 locuntur; 590 locquentur; 1018 loquentur: all these forms probably, except the last, were in the ms. of Læcr. within a generation of his death: a proof of the excellence of our ms. in their spelling; as none even of Virgil’s retains the old forms in so large a proportion as this. 715 Haut erit ut possit = haut poterit. 725 est ut Quaerendum videatur: see n. to I 442: on rhythm of v. see n. to II 1059. 717 membri are here of course the parts or members of the anima. 721 Ecus is also found in his imitators Arnoebius and Serenus Samonicus. perfluctuat seems another ἅπαξ λεγ. 731 Dicere seems to be used here as a subs.: comp. iv 765 meminisse iacet; and n. to i 331: Livy xxvii 27 3 ad vos quemadmodum loquar nec con- nilium nec oratio suppediāt. 734 contage: probably he wrote contagia contagi, as iv 336 he has contage: comp. v 930 labi, and see n. to i 973; but ii 806 we find also ut tabē nimborum. 736 Cum subeunt denotes repetition: see n. to ii 41 cum videas. 738 quidum? = qui? or quare? is found several times in Plautus and Terence: the enclitic dum is the same as in ageedium aedes dum manedum and other imperatives, also primordium.

741—775: again why do animals inherit the qualities of their parents,unless the mind like the body comes from a fixed seed: if the
soul is immortal and passes into different bodies, why do not dogs and stags, hawks and doves, men and beasts exchange dispositions? they say the immortal soul changes with the change of body: false; for what changes is broken up, and therefore dies: if it be urged, a human soul always passes into a human body, a horse's into a horse, why then is not the child as wise as the man, the foal as the horse? the mind grows young in the young body you say: then is it mortal, since it thus loses its former properties: or how can the soul come to maturity with the body, unless its partner from the beginning? or why does it seek to quit the aged body? it need not fear its ruin; for an immortal runs no risk.

741 triste leo. Sem.: Virg. geor. ii 131 aenea leonum Seminia. leonum Semininum. 746 suo...semine seminioque, iv 1005 quo quaque magis sunt aspera seminorum: in all seminio has the same meaning, the race breed stock or seed collectively to which a creature belongs; therefore leonum seminio is not the young of lions, but the breed or race to which lions belong: comp. iv 998 catolorum blanda propago; 1233 circum subies and n. there; and Virg. geor. iii 101 prolemque parentum and the like. 746 semine seminioque, thus joined for the sake of the much loved assonance; as 753 hera saeclo ferarum: see n. to i 836. 750 Hyrcano: Cic. Tusc. disp. i 108 nobile autem genus canum illud semitus esse [in Hyrcania]. 754 quod aiunt: see n. to i 1053: Lechmann's stopping seems to me wrong: the infinitive clause may to be sure be said to be repeated with quod aiunt, as l. l. with quod dicitur. 756 comp. 701 Quod permanat enim dissolvitur, interit ergo. 755 —759 is but another way of expressing his favourite formula, Nam quodcumque suis mutatum finibus exit cet. 759 Denique has here the force which it has in some of the instances given by Hand Turesell. ii p. 260 ii 1, as Ter. Phorm. 325 Vereor ne istaec fortisudo in nervos crumput denique. 762 prudentes: Cic. de sen. 20 temperitas est videlicet florentis actatis, prudentia sensacentis: prudentes is the φρονέως of Aristotle: see eth. Nicom. vi 9. 764 Nec tam doctus cet. is added because 760 animas hominum in corporea semper Ibre humana implis animas equorum in corpore equina. fortis equi vis: see 8. 765 tenerascere: the ms. of Pliny and Celsius appear to give the form tenere. 766 Conjugat with the infin. seems a most unusual construction: conjugat [ad cum sententiam] tenerascere cet. si iam fit: see n. to i 968. 769 Quore modo poterit = quaequam praeteras quo modo possit. 770 almost: the same as v 847. 772 membris... senectis: v 886 and 896 aetate senecta: senecto corpore is found in Sallust, and senecta aetate in him and Plautus: Mommsen ince. regui Neapol. 3833 Sed. cum sae. dicunt. florecre aetate. iuventa. Interisci. et-ligisti in maoribus. matrem.: senecta and 772 membris... senectis therefore must be originally adjectives: Lach. p. 44 quotes from Varro senescendorum
hominum, adolescenti humani corporis; and from Verrius Flaccus rebus florescendia: taking into account these examples, and cretus concretus sueus and its compounds it would seem that frequentatives in -seo were once transitive: see n. to Π 363. 774 aet. sp. vet.; see n. to Π 1714.

776—783: again how absurd that immortal souls should be present at conception and fight who shall get the mortal body, unless indeed they bargain, first come first served! 776 conubia or conubia? it is not easy to decide: there is no other certain example of the word in Lucr. as v 1013 Conubium is introduced by conjecture; many and recently Luc. Mueller de re metr. p. 258 argue for the two quantities of the word: the latter says ‘notabile quidem debuit videri tot exempla durissimae synizesis cur nonserint vitare poetae ponendo coniugium vel coniugialem, sed enim augebitur admiratio reputantibus Lucani et Senecae, qui numquam i vel u mutarunt in consonam, versus tales Mox ubi conubii praeium mercesque solutast. Conubia vitat: genus Amazonium aeguam, porro Statius synizesin cum alibi non plus septuens admitterit, in uno vocabulo conubii, si productam habet semper secundum, leciones octiens eam adhibuisse erit credendus’: he further shows that the old grammarians Consentius and Servius hold it to be short in such cases. Prof. Conington to Aen. i 73 observes ‘the analogy of pronubus mensibus might be pleaded as proving a variation of quantity; but no dear instance of conubium occurs except in Sidon. Apoll.’. Prudentius also has it short; and Claudian a far higher metrical authority than any of the Christians writes epist. Π 18 Vestigiala meritis conubiae lyrae: it is quite true that in the time of all these writers the native feeling for quantity was utterly lost and did not then exist in the Roman world; it was learnt only from tradition by Claudian and Servius as much as by Prudentius or us; but in reply to Conington’s pertinent remark it might be said that the word is not used at all by Tibullus and Propertius nor in his lyrics and elegiacs by Catullus; that Ovid has only the form conubia in his elegiacs; that the word in the singular or dat. and abl. plur. occurring so often as it does in some writers, in Virgil 8, in Statius 18 times, is always found with the u in thesis, never once with it in thesis, and that though Lucan who resolves the ι of the gen. twice uses conubii, Virgil Aen. iv 167 chooses to say conscius aether Consibiis, not Conubii: it is quite possible that Virgil, and after him Ovid Statius and the rest, may in these doubtful cases have wished not to decide a moot point, and to leave their readers to fix it for themselves: see what is said at 1042 on perfects like Exit: the sensitiveness of Virgil on doubtful points of quantity seems to have been very great; and often he avoids such altogether. conubia is used also by Ovid amores Π 7 21 or concubitus. 778 immor. mor. Inn. num.: see n. to Π 1054. 779
praeproperanter another διατυλική λέξις. 782 volans adv.: Wak. compares Aen. vi 191 caelo venere volantes.

784—829: again everything has its proper place assigned to it; and thus the mind cannot be out of the body away from sinews and blood: if it could be in the head or heels or any other part of the body (and this would be much more natural than that it should be out of the body altogether) there it would still be within the man: now as mind and soul not only are in our body, but have a fixed place in that body, it is still more inconceivable that they could exist wholly out of it; therefore the soul dies with the body: may thus to join a mortal thing with an immortal is too absurd: but if you say the soul is immortal, because it is sheltered from all that would destroy it, that is not true: not only does it suffer with the body, but it has other ailments of its own, remorse madness lethargy and the like. 784—797 recur v 128—141 with very slight differences. 784 in aethere non cet.; but in aethere nubes, in aquore pieces, in arvis arbor. 787 ubi quicquid = ubi quicquid, as is shewn above. 790 posset enim multo prius i.e. in capite cet. esse, quam sine corpore oriri sola et a nervis longiter esse. 793 Tandem is used here in not a common sense: comp. Plaut. miles 1062 P. Minus ab nomine accipiet. M. hae ecastor nimis viliet tandem; or Ter. eun. 1055 ut haereum in parte aliqua tandem apud Thaidem; Phorm. 701 Spatum quidem tandem adparadis nuptiis, Vocandii sacrificandii, dabitur paululum. in eodem homine cet.: 554 non quit sine corpore et ipso Esse homine, illius quasi quod vas esse videtur. 794 nostro quoque cet.: not only is it in our body, but in that body it has its fixed place. 796 infitiandum Posse: est om. because esse is contained in Posse, according to Lachmann's rule explained to i 111. infitiandum in good mss. is always spelt with t: o is a gross error. 801 mutua fungi recurc v 947: for mutua see n. to ii 76, fungi n. to i 441. Observe the poetical tautology with which in this passage after his usual fashion he enforces an important doctrine: certum ac disposiuntem, crescat et insist, sine corpore oriri Sola, in eodem homine atque in eodem orae, certum Dispositumque, esse et crescite, durare genique, diversius magnis disincumbens, discrepitansque, immortaliter atque perenni. 820 let. ab rebus munere, like tutus ab and the like: Sallust Cat. 32 1 ab incendio intelligebat urbem vigiliis munitam; Hor. od. iii 16 1 Inclusam Danaen... munierant satis Nocturnis ab adulteris; Colum. xi 32 hortum ab incursu hominem pecudumque munimus: the sense admits of no question; but it may perhaps be a question whether the vitalibus ab rebus of ms. was not used by Lucr. in the sense of totalibus with contemptuous allusion to the use of vitalia as a euphemism for mortalia: Sen. epist. 92 22 quam multis cum maxime funus locatur! quam multis vitalia emundatur! and Petron. sat. 77 at end interim, Stiche, profer vitalia in quibus volo...
me efferri, and 42 bene status est, vitali lecto, strangulis bonis. 826
male habit: Ter. Andr. 940 mi unus scrupulus etiam restat qui me male
habit; hecyr. 606 haec ree non minus me male habit quam te. 827
remordent: iv 1135 conscius ipse animus se forte remordet; Aen. i 261
quando haec te cura remordet: but peccata remordent praet. male adm.
appears very tautological; unless Praet. male adm. depends on peccata
i.e. quae male admissis peccavit.

830—869: thus the soul being proved to be mortal, death is nothing
to us; for as we felt no discomfort, when Rome and Carthage were
warring for the empire of the world, we shall feel none after the dissolu-
tion of body and soul, though heaven and earth go to ruin: if our soul
even do exist after death, that is nothing to us, whose identity consists
in the union of soul and body: or if infinite time to come collects again
and gives life to the very same atoms of which we consist, that is
nothing to us, when this identity has once been broken; even as we
know and remember nothing of our former selves, if as is probable in-
finite time past arranged the atoms just as they now are in us: death
will prevent us from existing in that future time and feeling the ills
that may befall that repetition of ourselves: death then will at once
make us for evermore as if we never had been. 830 foll. Epicurus to
Menoeceus in Diog. Laer. x 125 says το φιλοδοστατον ον των κακων το
θανατος ειδθεν προς ημας, επειδήπερ οταν μην ημικ ειμεν, δ θανατοι οι παισθαι,
οταν δ ο θανατος παρη, τοβ ημικ εικ ιμεν. 831 habetur here =
intellegitur, not simply existimatur: comp. 1 758 quid a vero iam distet
habebis, and n. there. 833 comp. culex 33 Graecia cum timuit veni-
tentes undique Persas. 835 Horrida cet.: Lucr. seems to have been
thinking of Ennius ann. 311 Africa terribili tremuit horrida terra tu-
multa; and Spenser faber qu. i 11 7 to have been thinking of Lucr.
That with their horror heaven and earth did ring. 836 In dubioso
cet. i.e. omnes humani in dubio fuere utr. ad reg. sibi cadendum cet.:
Lucr. is very fond of such inversions; see n. to i 15: humanis, as 80
Percipit humanos odium, where see note. ad regna cad.: Livy i 40 3
praecepz inde porro ad servitia cadret: with these vss. comp. Livy xxix
17 6 in discrimine est nunc humanum omne genus, utrum vos an Cartha-
ginienses principes terrarum videat: was Livy thinking of Lucr. or do
both of them allude to Ennius perhaps or Naevius? 839 uniter apti
recurs 846; and the phrase is found thrice in v, uniter being apparently
used by Lucretius alone: the words are opposed to discidium, and ex-
press that organic union of body and soul which gives a man his individ-
uality and personal identity. 842 Non si terra cet. a proverbial
expression: see n. to i 2 3 and 6—9; and comp. Juvenal ii 25 Quis
caelum terris non misceat et mare caelo; and what Cicero de fin. iii 64
calls illa vox inhumana et scelerata, adopted by Tiberius and Nero, 'E mou
θανόντος γας μιχθήτω πρὶς. Οὕδ' μέλει μοι, τάμα γὰρ καλὸς ἔχει. Sextus pyrrh. hyp. iii. 229 is an excellent comment on the above vss. καὶ δ' Ἔπικουρος δὲ φρωτὸν ὁ βάνατος οὖν τὸς ἁμάς τὸ γὰρ διαλυθὲν ἀναισθητέ, τὸ δὲ ἀναισθητὸν οὖν τὸς ἁμάς φασὶ δὲ καὶ ὡς εἰπεῖ συνεκτικοίον ἐκ ψυχῆς καὶ σώματος, δὲ δὲ βάνατος διαλυθὲν ἐστὶν ψυχῆς καὶ σώματος, ὅτε μὲν ψυχῆς ἐστὶν, οὐκ ἄτιτον ὁ βάνατος, οὐ γὰρ διαλυμέθα, ὅτε δὲ ὁ βάνατος ἐστιν, οὐκ ἄτιτον ἡμεῖς τὸ γὰρ μηκέτι τὴν συνάσπασιν εἶναι τῆς ψυχῆς καὶ τοῦ σώματος οὖν ἡμεῖς ἐστίν. Cic. Tusc. disp. i 90 nec pluris nunc feceret M. Camillium hoc civile bellum quam ego ullo vivo fecerim Romam captam.

843 si iam: see n. to i 968: the assumption is of course false. si iam nostro sentit cet.: similarly involved in construction are ii 1133 quanto est res amphiör, augmine ademplo, Et quo latior est, in cunctas cet.; vi 158 Venetus enim cum confercit franguntur in artum Concreti montes cet. and 176 Fecit ut ante cavam docui spissescere nubem; also iv 1119 Nec reperire malum id possunt quae machina vincat; 193 primum quod parvola causa Est procul a tergo quae proverbat atque propellat: comp. too Ovid ara i 399 Tempora qui solis operosa coletibus area, Fallitur, et nautis respienda putat. Lucr. might have written here Et si iam sentit, nostro cet., but we feel the present order to be more impressive: very similar is v 177 Natus enim debet quicumque est velle manere In vita, where he might have written Debet enim, natus quicumque est, velle cet.; Virg. ecl. ii 12 At mecum rauicis tua dum vestigia lustro Sole sub ardentī resonant arbusta cicadis, where, as I have learnt from Dr. B. H. Kennedy, mecum belongs to the clause tua dum cet.: Virgil too might have said At rauicis, mecum cet.: see also n. to ii 250 Declinare—see. 845 comptu: see n. to i 950 compta. 847 foll. Nec si materiem cet. alludes probably to some theory like this in St. Austin de civ. dei xxii 28 mirabilibus autem quidam Marcus Varro ponit in libris quos conscripsit de gente populi Romani, cuius putari verba ipse ponenda: ‘genethliaci quidam scripserunt’ inquit ‘esse in renascendis hominibus quam appellant palaγγειοι Graeci: hoc scripserunt confici in annis numero quadringentis quadraginta, ut idem corpus et eadem anima, quae fuerunt coniuncta in homine aliquando, eadem rursus redeant in conjunctionem.’ 851 repetentia, another word common only to him and his constant imitator Arnobius who twice uses it, ii 26 obitam [animam] quod paulo ante sciebat ex oppositio corporis amittere repetentiam priorum, and 28 quod enim rebus ingressis priorum repetentiam detrahit, et intra se gesta inrecordabili debet obliteratione depender: it is then almost certain that Arnobius found repetentia in Lucr. and he seems to be referring both to this v. and 675: Lachmann’s objections are wire-drawn: repetentia nostri, the recollection of ourselves, naturally enough indicates that continued consciousness of our personal identity which is broken only by death: so long as we live, memoria quin...
BOOK III

mes nos reprehenderere mente; when once we die, non quimus: repetendum nostri amittimus. 853 de illis [nobis]. 854 cum respicias: see n. to II 41 cum vides. 856 possis is potential: see n. to I 327. 859 reprehenderere = repitere: Wack. compares Cic. Ver. III 51 quod erat imprudentia prætermissum, id quae est ac tempore admonitus reprehendisti. 860 vitæ pausa recurs 930. vageque cet.: 923 nostros tunæ illæ per auras Longe a sensiferis primordia motibus errant: here then Deerrarunt passim motus cet. because deerrarunt primordia, Sensifer unde oritur primum per viscera motus, as he says 272. 862 misere aegreque; as male est, bene est: Catul. xxxviii 2 Malest mehercule et est laboriosæ; and comp. 863 male...Accidere. 864 probat: see n. to I 977 probat. 865 simendum without est, because of esse according to Lachmann's rule: see n. to I 111: see also III 796 infinitandum possit: but the rule cannot be said to be quite certain. 868 Differre annæ: anne is comparatively of so rare occurrence that it cannot I think be maintained against the express testimony of the ms. that this is not good Latin. 869 Mortalem cet.: Amphi in Athen. viii p. 336 c òvtiperò ε省委. 'O òvéras δ' aíðvbóvos έτού, ἄν ἄρα τις αὐτόςαν.

870—893: when a man laments that after death he will rot or be the prey of beasts, be sure there is something wrong with him: he does not separate his dead carcass from his present self; and cannot see that after death there will be no other self to stand by and mourn the self thus mangled, or else burnt on the pyre; for if it is an evil after death to be torn by wild-beasts, it is surely as much one to burn in flames or the like. 870 ubi videas: see n. to II 41. se...indignari: I know no other instance of an acc. of the person in this sense; an acc. of the thing is common enough: comp. Aen. II 93 Et casum insenis necum indignabur amici with v 350 casus miserari insenis amici; so that miserari = indignari; and Lamb. would read here miserari: 884 indignatur se mortalem esse creatum; 1045 Tu vero dubitabis et indignabere obire; Sulpicius to Cicero ad fam. IV 5 4 hem nos homunculi indignamur si quis nostrum interit. 871 cor. posto: see n. to 892. 872 interfat: as effio confio: see n. to II 1004. 873 non. sinc. sonere, a favourite metaphor with Greeks and Latins from Plato downwards: Theseat. p. 179 D διαπροσώπα εὑρείς εὑρος σαββρόν φθέγγετα. sonere, as 156: Enn. trag. 106 neque irati neque blandi qui quicquam sincero sonunt. sub. stim.: IV 1082 Et stimuli subsunt. 876 dat cet, i.e. dat id quod promittit se daturum, et id ex quo promittit se daturum. 877 eicit: IV 1272 Eicit enim sultum; Virg. ecl. III 96 reice capellas, where Conington cites Stat. Theb. IV 574 reicitque canes. 878 esse...super i.e. superesse. 880 in morte, during death, or, as we say, after death; just like in vita; and perhaps in senect, in odore, as used above. 881 illim, the same as illinc. dividi illim i.e. ab illo se: it seems sim-
pler not to join it with remoret and so make a projecto corpore an exegesis of it, as Lach. does; though that would perhaps resemble Virg. ecl. 1 54 Hinc... vicino ab limite. 883 contaminat has here the neutral sense that the subst. contagia has in 345 corporis atque animae Mutus contagia, and 740 consensus contagia. 888 Nave cot. with reference to lucerari urice, because it was vulgarly thought that to be mangled by beasts was a misfortune, to be burnt on a funeral-pile a blessing: Petron. sat. 115 ferae tamen corpus lacerabunt. tanquam molius ignis occupiat; inno hanc poenam gravissimam credimus, ubi servis irascimur. 889 Tractari; an unusual meaning: in Ennius and others it has the sense of to drag: see Forc. 890 torrectare appears to be a ερέας λεγόμ. 891 892 denote one mode of burial, that of embalming and laying in a sarcophagus: though in the time of Lucr. burning on a pile and gathering the ashes in an urn was the common method, the other was also practised: the numerous sarcophagi of all ages are sufficient proof of this 891 in melle: it appears from many passages that honey was a principal means of preserving a dead body: see Xenophon Varro Josephus in Lamb. and Hav. 892 sum. get. aequ. aequi prob. denotes the bottom of the sarcophagus on which the embalmed body was laid out: 871 corpore posto: but bodies were sometimes stretched on the bare rock out of which the tomb was hewn, as proved by many ancient tombs that have been opened: or it may refer to a stone bed. aequore: iv 107 speculum ex aequore. 893 common burying in the earth: Virg. geor. ii 351 Qui saxo super atque ingentis poni ponders testas Urgereat, imitates this v. with quite another sense.

894—911: they say, you will see no more wife home and children; but they do not add, you care not now for these; else they would not thus grieve for you: another adds, you sleep the sleep of death, freed for ever from all ills; but we remain to mourn evermore: you might ask this man, if the dead only sleeps, why mourn for him evermore? 894 Iam iam: Cic. Verr. 1 77 iam iam, Dolabella, neque me tui neque tuorum liberum... misereri potest; Catul. lxxxiii 73 Iam iam dolet quod egi, iam iaque paenitet; Aen. iv 371 iam iam nec maxima Iuno Nec Saturnius haec oculis pater aspicit aequis. neque ux. opt.: it is not certain that these words go with what follows: the older editors seem to join them with what precedes, though their stopping is ambiguous. 895 nec dulces cet.: Virg. geor. ii 523 dulces pendent circum oscula nati, Costa pudicitiam servat domus; Gray elegy 21 For them no more the blazing hearth shall burn Or busy housewife ply her evening care, No children run to lip their sire's return Or climb his knees the envious kin to share; Virgil and Gray I fancy joined the uxor with the domus. 896 tacita cet.: Virgil was thinking of Lucr. as well as Homer when he wrote Aen. i 502 Latonae tacitum pertemptant gaudia pecus.
factis flor.: Plaut, miles 56 te unum in terra vivere Virtute et forma et factis invictissimis. 898 miserо miserо, κακό κακός: Plautus revels in this and like expressions: see Naeke Rhein. Mus. III p. 329, miserie miseri, scite scitus, bella belle, doctrum docte, inique iniqui, mala malae male, bonus bonis bene feceris, cupida cupiens cupienter cupit: comp. the Poorly poor man he lived, poorly poor man he died of Spenser: 1015 Est insignibus insignibus. omnia cet.: Mommsen inscr. regni Neapol. 3133 Apsulit haec unus tot tantaque munera nobis Perfidius infelix horribusque diece. 900 Illud cet. shews indirectly who the speakers are, as in 909. 901 super—insuper: see n. to i 649. desiderium cet.: 918 Aut aliae cuius desiderium insident rei. 904 Tu quidem ut: a rare form of elision in hexameter verse: see Luc. Mueller de re metr. p. 290: but found also vi 80 Quam quidem ut: comp. III 339 Non enim ut; v 589 Alteram utram in partem; iv 616 Plusculus habent; 618 spongiam aquat; i 1012 alterum corum. Orell. inscr. 1192 SOMNO. ETERNAL. C. MATRINI VALENTI. PHILOSOPHII EPICUR. ...MATRINIA CONTIUGI INFINISI CISTIM. 905 Duncan’s in his grave: After life’s fitful fever he sleeps well: faerie queene i 9 40 He there does now enjoy eternall rest And happy ease which thou dost want and crave. 906 cinefactum: Lach. assails Nonius for explaining it ‘in cinerem dissolutum’: after the analogy he says of tumescere rubescere and the like it must be connected with a supposed neut. verb cinere: prope must be joined with it; so prope cinef. means ‘qui iam prope cineres colorum et adspectum nactus est.’ He thus in his short enigmatical way implies that bustum here is not the pyre, but the tomb in which the body was laid entire and gradually assumed from time the hue of ashes. horrifico busto I have no doubt means the funeral-pile; and if cinefactum cannot have the meaning given to it by Nonius, it must imply that the friends looked on and wept while the body was caught by the flames and gradually changed its natural colour for that given to it by the scourching of the fire. This is perhaps more poetical than to give it the meaning assigned to it by Nonius, though it is bold in such a case to speak dogmatically like Lach.; but it spoils the fine passage to join, as he does, prope with cinef. 907 Ins. defl.: Hor. epist. i 14 7 dolentis Insolubiliter. 908 maero rem seems rather to have the force of dolorem: Cie. ad Att. xii 28 3 maerorem minui: dolorem nec potui nec si possem, vellem. 909 Illud ab hoc: here, as 900, with poetical indirectness he tells who is the speaker of 904—908: probably the son or nearest relation is singled out. 911 Cur quisquam aeterno cet. with reference to 907 aeternumque Nulla dies cet. 912—930: men say glass in hand ‘enjoy the moment, it cannot be recalled’; as if after death one felt the want of wine or ought else: in sleep we have no thought for life; how much less then in death if there
can be a less than nothing! for death is a more complete dispersion of our matter, a sleep that knows no waking. 912 tenentque: i 495 
manu retinales poca rite.

913 saepe = ut saepe fit: see n. to v 1231.
ora is very vaguely used by the poets: here it must mean the brows:
Aen. vi 772 umbrata gerunt civili temporae quercu: for it would be far-
fetched to suppose that the crown on the head shaded the face.

914 Ex an. ut dic: iv 1195 facit ex animo saepe; Ter. eun. 175 Utnam
istuc verbum ex animo ac evers diceam; Catul. cix 4 id sincerum dicat ex
animo. brevis cest: Amphip. in Athen. viii 336 C πάντες πάντες ὅ 
βλος, δόλιος οἵτινες γίνεσθαι χρόνος.

915 fuerit has its well-known force: 
Sive erimus seu nos fata suisse velim. 917 torres: Lach. quotes from
the glossar. Cyrilli δισκόπαρο ustitio torres; and for the compa
labes tabes pubes cest.

918 aliae: this gen. is found even in Cic. de
div. ii 30 aliae pecudis occur nitidum atque plenum est, aliae horridum
atque exida. rei monosyll. as iv 885 ilitation rei constat imago: see n. to r
688. Plaut. miles 802 has the dat. Qui nisi adulterio studiorus rei nulli
aliam inoprobis, where Ritschl quotes Paulus Fest. p. 27 'alie rei dixit
Plautus pro eo quod est alii rei.' 923 924 see n to 860 vaqueus
cet. 925 corruptus cest: 163 Corripere ex somno corpus.

928 dis-
sectus seems to be a ταξια λεγόμ. 929 leto appears to be the abl. gov.
of con in Consequitur: sequitur cum leto; though Lamb, may be right
in explaining it by 'in leto, in morte' or else 'per leatum': or it may be
the dat. 930 secuta seems to have the force it has in the phrases, res
secuntur victorem, hereadem and the like: fall to the share of: comp.
Colum. vii 4 2 cui si quid detractur fraudi vicidi, clades secutur gregem.
Cic. Tusc. disp. 1 92 habes somnum imaginem mortis evamque cotidie
induci, et dubitos quin sensus in morte nullus sit, cum in eius simulacro
vides esse nullum sensum?

931—977: if nature were to say to you or me 'why lament your
death? if your life has been a pleasant one, why not go to rest satisfied
with the feast? if the contrary, why not end your troubles? for I have
nothing new to give you, if you were to live for ever': we must allow
her words to be true: if an old man were to bemoan himself, would she
not with justice thus chide? 'a truce with tears; the fault is your own,
if you have not had enjoyment'; make way for others: they too will
follow you, as you now follow those before you; life is but a limited
tenure: what took place before our birth is nothing to us; judge from
this of what the future will be after our death. 932 hoc alienum...in-
crepet: Livy i 51 1 haec Aricinus in regem Romanum increpans.

933 Quid tibi tanto operet seems to mean quid tibi est tam magni momenti.
935 Nam gratis cet., 938 Cur non, 940 Sin cet., 943 Non cet.: sin
being expressed in the second condition makes the omission of si less
harsh in the first: Hor. ars 439 melius te posse negares... delere iubebat
BOOK III

...Si defendere... malles, Nullum ultra verbum cet.; Iuven. III 100 rides, maiore cachinno Conciliatur; flet, si cet. 935 gratis: its opposite ingratis is used by Lucr. four times: Plautus and Terence have the full forms gratius and ingratiss, but Cicero uses gratis and ingratis: they mean with the will and against the will respectively. 936 pertusum cet.: 1009 latiacum pertusum congerere in vas: the allusion here therefore must be to the Danaids: Plaut. pseud. 369 In pertusum ingerimus dicta dolium; operam ludimus. 937 ingratis is opposed to 935 gratis. 938 plenus cet.: comp. 960 Quam satur cet. and Hor. sat. i 1 118 exacto contentus tempore, vita Cedit uti conviva satur; then 121 verbum non amplius addam; and Lucr. 941 cur amplius addere quaeris. Orellius l.1. quotes from Stobaeus διπλερ εκ συμφωνίαν ἀπαλλάττομαι αἰδέν δυσχεραίων, όπως καὶ εκ τοῦ βίου, ὡταν ἡ ἀρα ἡ. Comp. too 969 quam tu cecidere cadentique with Hor. ars 70 quae iam cecidere cadentique: 971 perhaps with epist. II 2 159: see n. there: 996 Qui petere a populo suasque saevasque secures Imbibit et semper victus tristissque recedit with epist. i 16 33 ut si Detulerit suasque indigno detrahit idem. ‘Pone, meum est’ inquit: pono tristissque recedo: 1028 magnis qui gentibus imperiarent with sat. i 6 4 qui magnis legiominibus imperiarent; as Lucr. v 1227 has Induperatorem.. Cum validis legiominibus: 1063 Currit aegro manso ad villam, 1066 Aut abit in somnum gravis atque oblivia quaerit, 1068 Hoc se quisque modo fugit (at quem scilicet, ut fit, effugere haut potis est, ingratius haeret) with epist. i 7 77 Impositus mannos, sat. ii 6 60 O rurs, quando ego te aspiciam... nunc somno et inertibus horis Ducere sollicitae iucunda oblivia vitae, 7 112 Non horam tecum esse potes, non otia recte Ponere, teque ipsum vitae fugitivus et erro... iam somno fallere curas: Frustra, nam comes atra premit sequiturque fugacem, od. ii 16 19 patriae quis exul Se quoque fugit? epist. i 14 13 In culpa est animalis qui se non effugit usquam. Horace must have studied this part of Lucr. which would well agree with his philosophy.

939 capis sequam cet.: Or. fasti vi 331 Vesta iacet placidamque capit securn quietem: comp. with what precedes Sen. de benef. iii 4 hoc loco reddendum est Epicuro testimonium qui adidus queritur quod adversus praeerita simus ingrati, quod quaequecumque percepimus bona non reducamus nec inter voluptates numeremus, cum certior nulla sit voluptas quam quae iam eripit non potest. 941 in offensum: offensia in Cicero; as ad Att. ix 2 a 2 negas te dubitare quin magna in offensia sim apud Pompeium: so in invidia in honore, in amore esse; iv 1156 Esse in delicis summoque in honore vigere. 943 [cur] Non cet. finem facie: 1093 qui finem vitali fecit; Ter. Phorm. 22 De illo iam finem faciam dicendi mihi Peccandi cum ipse de se finem non facit: but the phrase is very common. 945 eadem sunt omnia sempere, 947 eadem tamem omnia restant: so says the preacher i 9 the thing that hath been is
that which shall be, and that which is done is that which shall be done; and there is no new thing under the sun. 948 si pergas, 949 si numquam sis moriturus: I doubt whether I have done right in reading pergas for perges of mss. in deference to Lamb. and Lach.: see n. to 1136 iacteris...cubandum est: here the decisive future, followed by the more hesitating potential sis moriturus in a case which must ever continue doubtful, appears to suit the context. Lamb. kept perges, as iacteris, in ed. 1; but tacitly changed both in ed. 3: Lach. makes no objection to iacteris. 948 Omnia cet.: 1090 licet quot vis vivendo vincere saecla; 1 202 Multaque viviendo vitalia vincere saecla, where see n. 950 intendere item is a legal phrase; the intentio being the formal claim with which the accuser concluded, when he called on the judge to condemn the defendant in such and such a penalty: Gaius iv 41 intentio est ea pars formulae qua actor desiderium suum concludit... si pare, N, N,...dare oportere cet. 955 abhinc of the future, a very rare sense: Lach. and before him Fore. cite Paciusius 21 seques ad ludos iam inde abhinc excercant. 956 perfunctus v. praemia: 734 multa...fungitur; 940 ea quae fructus cunque es; iv 1078 quid primum...fruantur; 1095 Nil datur...frumentum; ii 659 potius primordia; ii 1038 Sceptra potitus; iv 760 quem...mors et terea potitast. 957 Bentl. quotes Democ. frag. 31 Mullach ἀνάμικος τῶν ἀπώτων ὀρέγοντα, τὸ δὲ παρέστα...ἀμαλδύοντοι: comp. too Eur. Hipp. 183 Οὐκεὶ σῆ ἀρίστα τὸ παρὸν τὸ δ᾽ ἄπων φίλτερον ἦγγη. 960 possis is the potential. 963 inciliet, an old word found in Attius Paciusius Lucilius. 966 Nec quiaquam cet. but his matter is used for the growth of other things. 967 Materias opus est: see n. to i 1051. 969 ante hanc: these very things which now flourish by your decay, have in other combinations fallen themselves as you now fall, and in future combinations will fall again. 971 every one has the usus, and not only the usus, but the usus et fructus; for usus is doubtless put with poetical brevity for usus fructus: usus fructus, says the digest, est ius alienis rebus utendi fruendi, salva rerum substantia: the usus was much more limited; the fructus includes the usus, not the usus the fructus. Curius says to Cicero ad fam. vii 29 1 sum enim χρόνος μιν των, κτησις δὲ Attici nostri; ergo fructus est tuus, mancipium illius; and Cicero replies in 30 2 eius [Attici] quoniam proprium te esse scribis mancipio et nezo, meum autem usum et fructum, contentus isto sum, id est enim coiusque proprium, quo quisque fruitor atque utitur: but nature gives to none the mancipium ex jure Quiritium, the full and absolute ownership of life; life is only lent; its usufruct as the digest says is only ius alienis rebus utendi fruendi; man is never dominus; nature keeps the dominium to herself: quaedam, si credidis consultis, mancipat usus, says Horace, but not life; usucapio is in force here: οὔτε γὰρ κεκτήμενα Ἡμέτερον αὐτὸ πλην
BOOK III

quam nascimur ante: iv 884 quam mens providit quid velit ante. 977

Seneca must have been thinking of Lucr. 830—977 when he penned epist. 54 4 mors est non esse: id quale sit iam scio. hoc erit post me quad ante me fuit. si quid in hac re tormenti est, necesse est et fuisse antequam prodiemus in lucem: atqui nullam sensimus tunc vexationem [832 antecessit nil tempore sensimus aegrit]. utrimque vero alta securitas est. [977 non omni somno securius existat.] Arist. eth. Nicom. iii 9 with truer instinct, ὁ φεστήρας ὁ θάνατος πέρας γάρ, καὶ οὐδὲν ἔτι τῷ τέλειτε δοκεῖ οὐρ' ἀγαθὸν οὐρει κάκον εἶναι.

978—1023: the stories told of hell are really true of this life: Tantalos Tityos Sisyphus, the daughters of Danaus, are but types of people tormented here by various lusts and passions: Tartaros too Cerberus the furies have no existence; but are pictures of the various punishments of crime in this world; and even if these are escaped, the tortures of conscience make a hell of earth. 980 foll. this punishment is assigned by him to many, as Pindar Cicero and Eurip. Orest. 5, a passage Lucr. may have had before him, Τιτάνας Κορυφής ὑπερτάλλωτα δειμαῖνον πέτρον Ἀέρι ποτήρα; where see Porson's copious note: he cites among others Pausian. x 31 at end, who describes a picture of Polygnotus representing the Homeric punishments and in addition ὅ ἐκ τοῦ ἐπιτομημένον λίθον δίαμα: Polygnotus, Pausingias adds, followed Archilochus; but whether the latter invented the punishment he cannot tell. 981 cassa form. recurs 1049. 983 casum: there is an evident play on the literal and figurative meaning of this word: comp. with the above Cic. de fin. i 60 accedit etiam mors quae, quasi saxum Tantalo, semper impendet, tum supersticio qua qui est imbusus, quietus esse num quam potest: he may well have been thinking of Lucr. here, as in Tusc. disp. iv 35 he draws a different moral from some tragic poet. 986 Perpet. aetatem: vi 236 Quod solis vapor aetatem non posse videtur Efficiere. 989 Optinuit: Wak. cites Livy xxii 2 8 omnia obtinentibus aquis: for other instances see Forc. 993 volucrese seems to be explained by angor and curae, but as a poet he joins them by the simple copula atque, and does not say hoc est angor, or the like. anxius angor recurs vii 1158: comp. Cic. Tusc. disp. iv 27 estque alius iracundum esse, alius iratum, ut differt anxietas ab angore; neque enim omnes anxii qui anguntur aliquando, nec qui anxii semper anguntur, ut inter ebrietatem et ebriositatem interest, aliquid est amatorem esse, alium amantem: so that Lucr. may mean to express an abiding anguish; or it may be only one of his many poetical pleonasmis and assonances: see n. to i 826 sonitus sonanti; and comp. Virgil's imitation Aen. ix 88 timor anxius angit; and Enn. trag. 256 otioso in olio, to which Cicero's rule might apply. 996 fases et.: v 1234 pulchros fascis sacrasq...
securus; Aen. vi 819 consulis imperium hic 
primus sacrasque securis
Acceptis: in Lucr. Nam petere imperium follows immediately. 997

Inhibit: vi 72 ut ex ira poenas petere inibi et acris: Fore, gives examples
of this use from Cicero and Livy. 1000 nizatem: iv 506 nizatur;
vi 836 nizuri: lexicons give no other instance except Aen. v 279, where
indeed M P V have Nizatem, R Nizantem. 1000—1003: Odys. a
595 "Ηπξ ο μέν σκηνωτάμενος χεριών τε πτωτών τε Δάκων ὡς ἔθεσεν τοῖς
λόφων ἀλλ' ὅτι μελλόν Ἀκρον ἤπερβαλλεν, τότ' ἀποστράφασε κηραυνός:
Αὔρα ἐνείρα πάροικ οὐλίνου λαῶς αὐτοῖς. 1001 nizuri: see n. to
45 prosum. 1004 explere cet.: Nonius p. 424 ‘expleri et satiari
hanc habent differentiam: expleri est tantummodo plenum esse, satiari
supra modum et abundantiam. Lucretius lib. vi Deinde animi ingraham
naturalum passere senser, Atque expleri bonus rebus satisari numquam.
M. Tullius de re publica lib. vi graves enim dominae cet. quae quia nec
expleri nec satiari utlo modo possunt’ cet.: the words are practically
synon. both in Lucr. and Cicero who de senect. 47 has satiatis vero et
expletis with the order inverted. 1005 circum cum redeunt expresses
Homeros περιπλομένων ἐναντῶν. 1010 potestur: see n. to i 1045
questur.

1011 see notes 1 and Servius there; and comp. Cic. Tusc. disp. i 10
dic, quassu, num te illa terrent, trices apud inferos Cerberus, Coepti fre-
mitus, transitio Acheronis, Mento summam aquam attingens enectus
siti Tantalus, tum illud quod Sisyphu’ versat Saxum sudans nitendo
neque proficit hilum, fortasse etiam inexcobales indices Minos et Rhada-
manthus? in the vsa. lost mention may well have been made of Cocyttus
Acheron Rhadamanthus or Minos, and of Ixion’s punishment, and
thus antecedent got for Qui sunt: in geor. iv Ixion’s wheel is mentioned
in the same way together with Tartarus Cerberus and the furies; and
his wheel would well represent some of the punishments on earth spoken
of presently. 1012 eructans faucibus aequus: Aen. vi 297 Aestuat
atque omnum Coepto eructat harenam, 240 halitus atrius Faucibus effun-
dens. 1015 luella: see n. to i 39 loquellas: this word seems to be a
ὄνομα λεγόμ. 1017 robur must be the lowest dungeon in a prison,
hence called carcer inferius, into which criminals were thrown before
execution: Tac. ann. iv 29 robur et saxum aut parricidarium poenas
minitantum; Livy xxxvii 59 10 ut in carcer... includatur et in robore
et tendbris expiret: the famous robor Tullianum, still to be seen at
Rome, is described by Sall. Cat. 55: some take robur to mean the ecul-
leus; and Valer. Max. vi 8 1 joins laceratus verberibus eculeoques
ipsitus, candentibus etiam lamminis usitus; and Sen. epist. 78 19 plus est
flamma et eculus et lammina: Cic. Verr. v 163 cum ignes ardentesque
laminae ceterique cruciatus admoveantur: the flamma of Seneca and
ignes of Cicero = the taedae of Lucr. pix: Plaut. capt. 596 te, si his
BOOK III

sapiat senex, Piz atra agilet apud carnificem tuoque capiti induceat. 1018 the const. appears to be adhibet sibi stimulos terretque se: comp. 68 Unde... Effugisse... remotus; and n. there. conscious sibi and conscious sicutis are both common, but not the double dat. 1020 1021 comp. Attius 577 Neque ulla interea finis curai datur. 1023 stultorum: extremes meet: the epicureans and stoics had many points in common, and among these that of calling the rest of the world fools: stolidus he twice uses, and both times of the stoics, as we have seen. With what precedes comp. Democrit. frag. 119 Mullach from Stob. flor. cxx 20 ἐνι θνητῇ φύσεω διαλυνων οὐκ εἶδοτε ἀνθρώπῳ. ἐξενδόθη δὲ τῆς ἐν τῷ βίῳ κακοπραγμοσύνης τῶν τῆς βιωτίας χρώνον ἐν ταραχῇ καὶ φύσιν τυλαιπωρῶντι, φεύειν τρίτω τοῖς μετὰ τὴν τελευτήν μνευπλαστεῖσθις χρόνον: comp. too ν 1154 foll. and Epicurus and Seneca cited there. 1024—1052: you may say too to yourself 'the best and greatest kings conquerors sages poets, Epicurus himself, have died; why should I then seek to live, who dream away life amid cares and delusions?' 1024 possis: this potential Lucer. delights in, as has been so often noted above. 1025 the words are from Enh. ann. 150 Postquam lumina sis occultis bonus Ance veliniqu; the thought of this and the next v. from Iliad Φ 107 Κάθανε καὶ Πάροκλος ὅ περ στό πολλὰν ἀμέλειν: Lach. is doubtless right in making the whole of this passage a soliloquy of the reader. sis: see n. to ι 1022 se suo. 1026 improbe is αὐτοῦ, uncondescending, immoderate in expectation; as Hor. epist. ι 10 40 dominum vehit improbus; and improbus in sat. ιι 2 104, 3 200: so of things labor improbus, and Sen. nat. quest. iv 4 3 austro imber improbior est, and the like. 1027 ver. poten.: see n. to η 13. 1029 magnum: he is thinking of the power of the sea generally without particular reference to the narrow Hellespont. 1031 lucunas: this spelling is confirmed by our ms. here and vi 538 and 553, and by M in Virg. geor. iii 365: the change of α into ι in compounds is very frequent, as iv 605 Dissiluit; so prosulio desiulto insulto in Plauto: comp. calco and concutio etc. quatio and concutio etc. clam and occulo, rupio and surruptus etc. a few instances out of many. 1032 comp. culex 32 Non Hellespontus pedibus pulsatus equorum. 1034 Scipidas: see n. to ι 26 Memmiadæ, where it is observed that Scipidas from Scipio is a more irregular hybrid than the other: the termination -as is confirmed by our ms. and those of Lucilius Virgil and Horace. Scip. bel. fulmen: Aen. vi 842 geminos duo fulmina belli, Scipidas, cladem Libyae; Silins vii 106 ubi nunc sunt fulmina gentis, Scipidae, xv 340 Carthaginis horror: all these passages might have reference to a lost one of Ennius or other old poet, and it is natural enough that both the elder and younger Africanus should have termed thunderbolts of war; but then Cic. pro Balbo 34 says cum di pul Monumenta imperii subito in Hispania Cn. et P. Scipiones extinct.
occidissent. Gnaeus and Publius were great generals, perhaps not inferior to the more fortunate nephew and son; but still when they met so disastrously an end, it is singular Cicero should call them the two thunderbolts of the empire. When we think of the words scipio and scopus, and the English shaft, and σκίτων σκίττων, and then σκήπτω ναοι and cognate words, and their connexion with the thunderbolt, we might be tempted to think that the Scipios loved to refer their name to it rather than to the more homely stuff. I find but one recorded coin of the family, and it has on the reverse a Jupiter with thunderbolt in the right and sceptre in the left hand; which might recall both meanings of the word. Valerius Max. iii 5 1 has this remarkable expression in relating the degeneracy of Scipio's son, dixi boni, quas tenebras e quo fulmine nasci passi estis! 1035 famul inf.: after Enni. ann. 317 a regno summno ut famul insinus [mss. optimus] esset. Paulus Fest. p. 87 'famuli' origo ab Ocos dependet apud quos servus famel nominabantur: with famul may be compared the many words ending in *r* which have lost the final *us*, as puer vesper ager socer tener and the like. 1037 Hel. com.: Aen. ix 775 Oretetam Musarum comitem; Hesiod theog. i Μονόσων 'Ελεκτριώθων, 99 ουδείς Μονόσων θεράτων; hymn. Hom. xxxiii 19 ουδοί Μονόσων θεράτων. 1038 Sceptrum potestas is perhaps from Attius 590 sceptrum potenter potuisse, eadem alis: 11 919 animalia sunt mortalibis una eademque: iv 1174 eadem facit, et simul facere, omnis turpi. 1039 mat. vetustas: his age at his death is variously given from 90 to 109 years. 1040 memoriam muros would produce memory, and thereby the power of consistent thought, just as the sensiberae mutes produce sense. Lucr. by placing Democritus here would seem to give him rank next to Epicurus: he thus displays a more thankful sense of obligation than his master is recorded to have done.

1042 obit decurso: Lach. in his elaborate note, after attempting to prove that the last syll. of it and its compounds is always long, proceeds to show that Lucr. could not have used the contracted form obit before a consonant: why? because the poets have three different usages in regard to these forms; a few, Phaedrus Seneca Silius, admit them only before consonants or at the end of a verse; the old comic poets either before a vowel or consonant; most, Virgil Ovid Lucret Statius Martial and others, only before a vowel: now Lucr. twice uses them before a vowel, iv 339 (314) *Mter init oculos, 771 petit aliquo*; unless therefore he chose to descend to the level of a comic poet, he could not also say obit decurso, as he had taken his stand on the other practice. This curious conclusion is refuted by Lucr. Mueller de re metr. p. 399 in a few lines: Martial Lucan Statius are placed by Lach. in the third and most correct class; but Martial not only says x 62 6 abit Helene, ii 64 3 transit et Nestoris actas; but also lib. spect. 16 1 Ruptus abit media, x
77 2 perit fecit; Lucan not only has abit aut, but also 1x 205 obit Pompeio, 1098 perit caruere; Statius not only subit ibi and the like, but also Theb. vii 439 init fecitque, x 205 adit non: what Lach. says of Virgil has some support from mss, but taking into account that poet's usual rhythm it seems almost incredible that he should five times have written exit, exeit, transtit, transist, transist; never once divided the word between two feet, exit etc.: Martial does not hesitate to say transist et: take audent fundunt or any other word of the same quantity and see how the case stands with them. It may be said on the other side 'why is not exit or transist used by Virgil in the 5th foot?' but these words only occur five times; and I find that he uses auditi 13 times in all, 11 times in the first foot: of the two exceptions one is a case of repetition, Audiiit . . . auditi amnis. It is however possible, as I have remarked to 776 conubia, that Virgil so placed these words as to give his readers the choice of taking them for a dactyl or spondee, as they pleased. Ovid's exceptional and repeated lengthening of interit abit etc. as well as petiti is evidently done in defiance, as if he would say 'whoever is afraid to lengthen these words, I am not': his example appears to me rather to go against than support Lach.; or else why is he singular among the poets of his day in this practice? nor is the redieit ver- nissit occasionally found in old inscriptions any firmissimum argumentum: sibi ubi ubi nisi quaeit occur in the new corpus inscr. more than 100 times, fucit is also found; yet Virgil surely might use all these short: in Ennius' time all perfects in -it were long. Neither Wagner philol. suppl, i p. 316 nor Conington to Aen. ii 497 accepts his Virgilian theory; and as to Plautus Fleckeisen in Jahn's Jahrh. lxvii p. 59 foll. has deserted him and retracted his formal opinion. Lucr. three times uses the contracted perf. of the first conj. 1 70 Irritat, v 396 superat, vi 587 Disturbat: in each case a vowel follows; but it may be remarked that the reading in the first two instances rests on a conjecture, though a highly probable one.

1042 dec. lum. vitae: Lach. says 'interpretes vitae lumen quomodo decurratur . . . non recte explicant, scilicet obliti se in libro ii 79 legisse Et quasi curiores vitae lampada tradunt': I much doubt this allusion, and am disposed with Lamb, to look on it as a mixture of two metaphors, decursus vitae spatio and extinto lumine vitae: it may have reference to the course of the sun. 1044 Restincxit: Cic. orator 5 sec ipes Aristoteles admirabili quadam scientia et copia ceterorum studia restincxit: the insertion of c before x is interesting as another proof that doubling the consonant did not change the sound: ex es x were all pronounced alike, just as x as es were: see n. to 545 obbrutescat: it is interesting too as a proof, if proof were needed, that as g became c before t in rectum auctum and the like, so did it become c in rex rexi auxi cet.
see introduction p. 26. 1046 vicio atque videnti, an alliterative proverb, as Lamb. has seen, strengthened by the oxymoron Mortua cui vite est: it occurs in Plautus and Terence and Cic. pro Sestio 59 vices, ei aviunt, est et videns cum victu ac vestitu suo publicatus. 1048 vigilans cet: Plaut. Amph. 697 and capt. 848 vigilans somniat; so that this line too is proverbial: Ter. eun. 1079 stertit noxitis et dies: unless I greatly err, there are very many proofs in Lucr. that he was well acquainted with this play, as might have been expected. 1051 Ebria may here mean, having the mind disordered and stupefied, or else reeling like a drunkard under the load of trouble: the metaphor is more obvious, when Horace speaks of one fortuna dulci Ebria, or Catullus of a lover’s ebrios ocellos.

1053—1075 : men feel a burden pressing on their minds; but if they knew why it weighs upon them, they would not live as they do, trying by constant change of place to escape from themselves: they would give up everything else to study the nature of things, since they have to learn what their condition is to be not for an hour, but for all eternity. 1058 mali molens: the assonance is evidently designed; as Cic. in Catil. iii 17 non facile hanc tantam molem mali a cervicibus vestris depulissem; de orat. i 2 in eo maximae molis molestiarum et turbulentissimae tempestates existenter, where there is assonance and alliteration. 1058 foll. comp. Enn. trag. 256 Otioso in otio animus nescit quid velit...Imus hic, ille hic; cum illius ventum est, irtre illae ibet: In certe errat animus, praeter propter vitam vivitur. 1063 mannos were small Gallic horses famous for swiftness and evidently in great demand at Rome for use in harness: Horace mentions them in his odes epodes and epistles. praecipitans seems not to occur elsewhere. 1068 Hoc se cet. quoted by Sen. de tranq. an. 2 14 aliud ex alio iter suscipitur et spectacula spectacula mutantur. ut ait Lucretius Hoc se quiesse modo semper fugit. sed quid prodest, si non effugit? sequitur se ipse et urget gravissimus comus: he rightly marks the antithesis between fugit and effugit; comp. Cic. de fin. v 20 ne vitionem quidem doloris ipsam per se quisquam in rebus expetendis putavit, nisi etiam existat posset; and Sen. epist. 93 at end quid autem ad rem pertinet quam dis vites quod evitare non possis? Hor. epist. i 14 13 In culpa est animus qui se non effugit unquam. 1069 ingratiss: see n. to 935 gratiss. et odi[se]: see n. to vi 1022 on Lucretius’ love of parentheses like this. 1070 morbi aeger i.e. quia morbum sentit, sed quibus e canis in fis nescit: comp. 1053 foll. 1071 rebus relicitis, well illustrated by Lamb. from Plautus and Terence, means ceteris rebus relicitis. 1072 Felix qui potuit rerum cognoscere causas; and Epic. in Diog. Laert. i 143 θ’ ην το φαβορίμενον λύου ὑπ’ τών κυριωτάτων μη κατειδώτα τι η τού συμπαθος φύσις κ.τ.λ.
1076—1094: again why such a craving for life mid troubles and dangers? death cannot be shunned: no nor does length of life create any new pleasure; while the future may bring evil as well as good fortune; and live as long as we may, the eternity of death will ever be the same. *1076 in dub. periclis, as 55.* 1079 *pote* is a neut. adj. and est is om. as in *suave, nec mirum, quid mirum*; see n. to π 1 and 5: ν 836 *Quod pote, fuit is om.: pote is thus used by the best writers.* 1081 *proceditur:* see n. to π 1115. 1082 like 957 *Sed quia semper aec quod abest, praeestia tennis.* 1084 *hiantis,* keeping up the metaphor of *sita.* 1085 has a proverbial smack, as Virg. geor. i 461 *quid vesper serus vehat:* Gell. xiii 11 *lepidissimus liber est M. Varronis in satiris Menippeis qui inscribitur nescis quid vesper serus vehat.* 1087 *Nec prorsum:* see n. to i 748. 1090 *condere saecla:* Hor. od. iv 5 29 *Condit quiunque diem;* Plin. epist. ix 36 4 *quamquam longissimus dies cito conditur;* Virg. ecl. ix 52 longos...cantando condere soles, where Conington says condere to bury, for to see go down, and he and Hayne compare Callim. epigr. π 3 'Ωλων λόγοι κατεδίσμων: but such a use is better suited to *sol or dies*, than *saecula*; and it seems likely that Lucr. was thinking rather of the technical *condere lustrum,* though what the exact force of that expression is or how far it differs from *facere lustrum,* I cannot tell: yet Livy i 44 2 says *idque conditum lustrum appellatum,* quia *est censendo finis factus est,* and Hor. od. π 4 24 *claudere lustrum;* so that the word must have suggested to them the notion of closing and completing. 1091 *Mors aeterna: 869 mors immortalis.*

**BOOK IV**

1—25 = i 926—950, except 11 *Nam, i 936 Sed; 24 percipis, i 949 perspicis; 25 ac persentis utilitatem, i 950 qua constet compta figura:* see Lachmann’s explanation of this last variation in notes 1 to 44—47; yet I do not think that Lucr. who like other early writers repeats words and phrases with such indifference, would have hesitated as to a single word *compta* with an interval of two vss.: the fact is *qua constet compta figura* would have been here utterly out of place, because what he says about the *figura* of the universe is said between i 950 and the end of π. 25 *persentis:* in 249 he uses *persentiscunt;* but Virg. Aen. iv 448 also has *persentit.*

26—41: having explained the nature of the soul, I now go on to an important question that of idols or images, which like small films constantly proceed from the surface of all things and float in the air, and
often frighten us when sick or asleep; these we must not think to be souls from hell, which have survived the dissolution of the body. 28 
_Agque cet.; so III 31 he begins Et quomiam docui cet._ 27 compata: see n. to 1 950 compta. 28 Quove: see n. to I 57. ordo prima a curious transposition of primordia to be compared with 313 (337) as propter, vi 962 et facit are. 29 vementer cet.: comp. II 1024 ibi vementer nova res molitur cet. 30 quae rerum simulacra voc.: Epic. in Diog. Laer. x 76 τούτων δὲ των τίτων εἴδωλα προσωπετώμερ: see n. to I 132 and II 112, where is said that he uses imago imaginibus simulacra, as the metre requires, and also effigies, to express these εἴδωλα or τίτων of Epicurus. I have all through used idols and image as perfect synonyms for the synonyms simulacra and imago respectively. Catius a contemporary of Lucr., with whom Cicero and Cassius make themselves merry in ad fam. xv 16 and 19, used the word spectra; Cicero himself imagines. 31. comp. 43 50 summo de corpore rerum, Quae quasi membranae cet. 33—35 comp. I 132 Et quae res nobis vigilantibus obvia mentes Terrificet morbo adjectis somnoque sepultur, Cernere ut videamur cet. and see n. there. 34 figuraes is the word used by Quin- til. inst. x 2 15 to express the εἴδωλα or simulacra: illas Epicuri figuraes quas a summis corporibus dicit effluere. 35 simulacraque luce carentum adopted by Virg. geor. iv 472. 37 ne forte cet. depends on 29 30 Nunc agere incipiam cet.: he here emphatically repeats what he said in the similar passage I 132—135, that it is to free men from these baseless terrors he undertakes this question: if it had not been for these fears, οἷον ἀν προσωπετώμα θεολογίας: it is, echoes Lucr., the naturae species ratiocine which alone can free us from them: comp. too what he says in a similar spirit III 31 foll. This passage has the same unfinished disjointed appearance that other passages introducing new subjects present: much that is said, has been similarly said before, or will be repeated presently: we have spoken of this above and shall have to refer to it again in v and vi: it is one of many tokens that the poem is in an unfinished state. 41 discessum dederint: see notes 1 and n. to I 819. Lucr. uses dare with the same latitude as Virgil and other poets; thus I 819 and elsewhere dent motus means 'impart motion' to others, but II 311 dat motus = facit motus, movetur; I 288 dat stragem = causes ruin, but II 1149 dabunt labem putrisque ruinas, v 347 darent cladem magnasque ruinas are said of the things themselves falling to ruin: comp. too dare pausam = facere pausam, cessare, dare sonitus, crepitum, fragorem, all of which are found in Lucr. Virgil carries this use of dare farther perhaps than Lucr.: Aen. xii 575 Dant cuneum = faciunt cuneum; comp. too Aen. vi 76 finem desit or loquendi, which = Lucilius' pausam facit ore loquendi. When we thus find dare fines, cuneum, motus, ruinas, discessum etc. with the precise force of facere
BOOK IV

sine etc., one is tempted to look on it as a half-conscious reminiscence of the *do* which survives in *credo abdo condoo subdo* and has the same origin as the Greek τίθημι and the Sanscrit dādāmi: see Max Mueller science of language, 2nd series, p. 205 ‘in Latin it was equally impossible to distinguish between the roots dā and dhā, because the Romans had no aspirated dentals; but such was the good sense of the Romans that, when they felt that they could not efficiently keep the two roots apart, they kept only one, dare, to give, and replaced the other dare, to place or to make, by different verbs, such as ponere, facere.’ quaeque agrees with *primordia*: see n. to π 372.

42—109: that such films or images may be discharged from the surface of things, you may learn in many ways: smoke and heat are emitted in a state of solution; the coats of cicadas, the slough of serpents in a state of cohesion: much more then may very thin films from their outermost surface leave things and keep their shape; just so colour is emitted, as you may see, when all things in a theatre take the hue of the awnings overhead: these images are so small as not to be visible separately; coming too from the very surface of things there is nothing to rend them: such images invisible singly, when often repeated may be seen reflected from the surface of mirrors. 42 *effigias*: this form is found below 85 and 105, and in Plautus and Afranius. 50 *cortex*: as he cannot use the plural, he somewhat harshly passes to the sing. *Quae quasi membranae* [sunt] vel cet. 52 *cluet vagari=vagatur.* 53 (44) repeated v 882. 54 55 *in rebus, res: 43 and 64 ab rebus, rerum; 90 91 res, e rebus; 100 foll. rerum, rerum, rerum. 58 *Cum teretis cet.: comp. v 803 Folliculos ut nunc teretis aestate cicadae Lin- cunt: for teretis see n. to τ 35 tereti service. 63 *tenuis, 66 tenuia,* and repeatedly below this word has the same poetical force which he often gives to *solidus rarus celer profundus* and the like: it means enormously inconceivably thin and fine: so 88 *supitli filo*: comp. also n. to τ 1018 *magnum per inane.* 66 *hiscedi,* of speaking in the lowest whisper: see Mayor Cic. phil. II 111 respondebi ad haec aut omnino hiscere audebis? 69 *formai...figuram; Cic. de nat. deor. τ 90 non ab hominibus formae figuram venisse ad deos; but de off. τ 126 formam nostram reliquamque figuram; de nat. deor. τ 110 formare figurare color- rara.* 71 *et sunt cet.: the negligence here is the same in principle as that illustrated in n. to II 1038: quanto minus connects them in construc- tion; but the sense requires something opposite. 76 *ferrugina:* the various usages of *ferruginus ferrugineus* and *ferrugo* being com- pared, the colour denoted would seem to be a dark violet, like that of steel after it has been heated in the fire and cooled: Plaut. miles 1178 *Caesiam habeas ferrugineam...Palliolem habeas ferrugineum, nam is color thallaciscus; answering therefore to Homer’s πορφυρος or οἶνος*
applied to the sea; as in certain weathers the mediterranean has precisely such a colour. magnis intenta cet.: vi 109 Carbasus ut quondam magnis intenta theatris Dat crepitum malos inter iactata trabesque: in the theatres at Orange and Pompeii may still be seen the two rows of stone sockets running along the outside of their walls on the top, into which the masts fitted that supported the vela or caraba; the tribus I presume were cross-beams which passed from one malus to another to allow the awning to be unfurled more conveniently. Pompey’s great theatre, the first permanent one built at Rome, appears to have been finished the year of Lucretius’ death: but the temporary wooden one of which he had experience were probably constructed on a similar plan. Q. Catulus is recorded to have first spread these awnings. 77 flutant: iii 189 flutat. 79 patrum cet.: the senators occupying the whole orchestra must have been very marked objects: Aen. v 340 Hic totum caveae consessum ingentis et ora Prima patrum magnis Salisius clamoribus implet: the last words seem a reminiscence of 1017 magnis clamoribus omnium complent. Tac. ann. xiii 54 intravere Pompeii theatrum quo magnitudinem populi viesercit. illic...dum consessum caveae, discrimina ordinam, quis eques, ubi senatus percutiatur, advertere quodam cultura externo in sedibus senatorum...degredianturque et inter patres considant. 83 conredit seems not to occur elsewhere in a classical writer. correpta, being gathered up into a small space: v 1223 Corripient dicum percussi membra timore. 86 utraque: 291 Asibus binis quoniam res confit utraque, and vi 517. 87 iam, as now shown. 88 filo: see n. to π 341. 98 [in] speculis: see n. to iii 625. 101 Extima [simulacra] = orae imaginum: comp. 135 Et cuiusque modi formarum vertere in oras: they are mere surface with no depth, δια το μ' δειν κατα βάθος το συμπλήρωμα γίνεσθαι, says Epic. in Diog. Laer. x 48 of the cognate συστάσεις: Cic. de nat. deor. i 123 of Epicurus’ gods, ut homunculi similiam deum fngeret liniamentis duum cavitatem esse, non habitu solido; and Macrob. sat. vii 14 4 calls them inani figura: Aen. vi 292 tenus sine corpore vitae Admoneat volitare cava sub imagine formae will illustrate Lucr. 104 rerum similisque: see 79 and n. to π 1050. 105 singillatim cet.: Locke essay π 8 12 since the extension figure number and motion of bodies of an observable bigness may be perceived at a distance by the sight, it is evident some singly imperceptible bodies must come from them to the eyes etc. 108 Non ret. at. servari: he means that unless they were inconceivably thin they could not pass unscathed through certain obstacles, for instance the air; by number then they make up for fineness, so as at last to be visible, adsiduo crebroque repulsus.

110—128: learn now how fine these images are: and first let me remind you how exceedingly minute first-beginnings are: think of the
smallest animalcule, then of its heart or eye, then of the atoms which form its soul: what is their size! touch again a strong-scented herb with two fingers: what an amount of smell it emits! [what then must be the size of the atoms of smell! from all this you may conceive how thin these images or ideis may be, and yet consist of material atoms:]
such then fly about all hands unseen unfelt. 110 quam tenuis: in
the words of Epic. in Diog. Lær. x 47 το εἴδωλα ταίς λεκτότησιν ἀρ
νεφελητίους κάρπωσι. 112 Sunt infra oct.: see n. to π 138 and ιπ
274 Nεo magis hac infra oct. 114 id quoque, as well as the other
point. exor. rer. Cunct.: see n. to π 333. 116 quorum = ut eorum:
how greatly would the revelations of the microscope have strengthened
his argument! 123 Praeterea with reference to primum of 116:
in 130 praeterea merely connects its clause with those immediately preceding. 124 panaces is plur. from panaz: the Greeks used the
forms ἡ πανάς, τά πάνακι, and ὁ πάναξ: Galen. de simpl. med. vī
4 says εἴδιον: ὁι οἰκ οἰκ ὁι οἱ σχεδόν ἄτασιν οὐ πάνακι ἀλλὰ πάνακα
προσαγορεύει τὴν πόλιν ταύτην; and Lucr. is not likely to have used the
mass. πάνας. 125 Habrotoni: Dioscor. ιπ 26 says the Romans
called this ἠφίθωσιν Πότικοιος. centaurea: see n. to π 401: both Virg.
geor. ιπ 270 Cecropiumque thymum et grave olentia centaurea, and
Lucan. ix 918 Et panacea potens et Thessala centaurea...fumoque gravem
serpentibus urunt Habrotonum seem to have been thinking of Lucr.
128 duobus [digitis], for digitis doubtless followed, must have been pro-
verbal: Plaut. Bacch. 675 Quid...Sic hoc digitulis duobus sumebas
primoribus? 128 they have no force and therefore are cessa sensu,
can one make no impression on any of the senses.

129—142: besides these images which come from things, there are
others which form in the air of themselves and present the outlines of
all kinds of shapes, giants mountains rocks beasts.—This passage, as
Lach. has proved, is clearly a subsequent addition of the poet’s, like
several other passages, unconnected with the context; for 143 Nunc ea
cet. directly refers to 128: for a possible explanation of the strange
disorder of these vs. in the ms. see above p. 22. Lucr. refers to the
συντάσεως or spontaneous appearances in the air, as a supplement to his
discussion of the ἄηρροια or images from the surface of things, not
wishing to leave this question altogether untouched, because Epicurus
had called attention to it, though it has not much bearing on his general
argument: 735 he again refers to these, passim simulacra feruntur,
Partition sponte sua quaie fiant aere in ipso. Diod. Sic. ιπ 50 4 speaking
of parts of the coast of Africa illustrates well what Epicurus and Lucr.
meant: at certain seasons he says συντάσεως ὡρανται κατὰ τὸν ἄηρο
τοὺς ἡμέρας ἑρμαίνουσαν τούτων 8’ καὶ μὲν ἥρημοιν, καὶ δὴ κύκλων
λεμβάνουσι, καὶ τοῖς μὲν ὑποφεύγουσι τοῖς δὲ διάκοιτοι κ.τ.λ. 132 in
hoc caelo means in this lower part of the heaven called air: Epic. in Diog. Laer. x 48 καὶ συστάσεις ἐν τῷ περιέχων οὐκεὶς διὰ τὸ μῆ δὰν κατὰ βάθος τὸ συμπλήρωμα γίνεται. qui: see n. to iii 94. 135 (142)

in oras, that is the extima pars, the extrema liniamenta, as explained and illustrated to 101 Extima; comp. 106 oris, and Attius 484 Scaenict oras, laterum texta flamma Vulcani vorax. 137 mundi = caeli of course. 138 (136) Aera mulecentes: Cic. Arat. 88 Igniferum mulem tremebundis aestera pinnis; 184 quam flatu permultae spiritus Austri. 138—142 such appearances seem to have tickled the fancies of the poets: the Socrates of the clouds saw ἑφίδιαν κυνταῦρον ὑρολιθόν Ἡ παράδειγμα ἔλυκρον ἑν ταῦρον; Shakespeare's Antony all the objects mentioned by Lucr. a cloud that's dragonish, A vapour sometime like a bear or lion, A tower'd citadel, a pendant rock, A forked mountain or blue promontory With trees upon't; while that which is now a horse even with a thought The rock distills; his Hamlet a camel, a weasel, very like a whale, perhaps the very belua of Lucr.; Wordsworth an Ararat, a lion, a crocodile.

143—167: images stream incessantly from the surfaces of all things: some things they pass through, by others they are broken; from others, at once hard and bright, they are reflected back: they stream as constantly from things, as light from the sun, so that as soon as a mirror is turned to a thing, its image appears in it at once. 143 foll.: Epic. in Diog. Laer. x 48 ὑ γένεις τῶν εἰδώλων ἀνα νομάζαν συμβαίνει· καὶ γὰρ ἰδέαις ἀπὸ τῶν συμμάτων τοῦ ἑπιστόλης συνεχής συμβαίνει...σάλανσα τὴν ἐπὶ τοῦ στερεμνίων θάνατι καὶ τάξιν τῶν ἀτόμων ἐπὶ τολμήν χρόνον κ.τ.λ. and Macrob. sat. vii 14 3 cenet Epieicus ab omnibus corporibus inquit fluore quaepiam simulacra manare, nec unquam tantum moram interveniere quin ultra feruntur imani figura cohaerentes corporum excubias. 145 quia quid = quieque, as so often in Lucr.: see n. to ii 957. 147 and 152 vitrum: 602 Qualia sunt vitrei, species qua travolat omnis. 147 [in] aspera: see n. to iii 623. 151 Densique: mirrors in his time were chiefly of metal. 153 quum: the rel. has same force as in qua est prudentia, quo animo traditur and the like: it = therefore utis meminit cet. 160 celer: see n. to 63 tennus. 166 oris: comp. 135 in oras and 101 Extima. 167 res, the images, which are res or real things in being, as much from which they come: 160 celer his rebus dicatur origo; 235 in luci quae poterit res Accidere ad speciem quadrata, nisi eius imago; 690 mito iam dicere quum res Quae ferunt oculorum acies visumque laccant; and also i 132 Et quae res nobis vigilantibus obvia mentes Terrificet: see n. there. ibi i.e in speculo, respondent i.e. oris of the thing from which the images come.

168—175: often the sky in a moment is overcast with thick clouds: what a multitude then of these thin images must in an instant be shed
BOOK IV

from them, to allow of these being seen by us?—These vss. appear to me to have nothing to do with the σωτάρυς of 129—142, with which Lach. connects them: the sense is somewhat obscure and briefly put; but they are a continuation of the argument immediately preceding, and illustrate quam facili et celeri ratione images are produced; for the cloudy sky can only be seen by means of them, and each image forms an inexpressibly small part of the whole. 168 caeli Tempestas... fit turbida foede: Virg. Aen. xii 283 it toto turbida caelo Tempestas telorum, georg. i 323 Et foedam glomerant tempestatem. 169 Tempestas: i 32 Praesertim cum tempestas adriet, and v 1395. 170 —173 = vi 251—254, except 170 rearis for reamur. 171 caeli... cavernas: 391 Sidera cessare aetheris adfixa cavernis; as Cic. de suo consul. in de div. i 17 Aetheris aeternae saepstae atque indoeva cavernis. Lamb. quotes Cic. Arat. 252 late caeli iustrare cavernae, and Varro in Nonius p. 46 Nubes aequali frigido velo levos Caeli cavernas aures subducant: Varro de ling. Lat. v 19 Ennius item ad cavationem caeli ingentes fornicis; so that doubtless his own cavernas had reference to this derivation of caudem. 172 tae. nim. nocte: Virg. georg. i 328 media nimborum in nocte. 173 atrae cet. Aen. xii 335 circumque atrae formidinis ora. 174 Quorum quantula cet. and therefore the images being so prodigiously thin, what a number must leave in order to impress our sense on earth. 175 cum rat.: the ratio is such that no sum can express it.

176—229: the velocity with which these images travel is enormous: light things made of fine atoms often travel very swiftly, as sunlight; it is natural then that these images should do the same; of which too there is a constant succession one following on the other like light or heat from the sun: again these images proceed from the very surface of things and should therefore travel more swiftly than light: a proof of the prodigious swiftness of these images is this: put water in the open air, and at once all the stars of heaven are reflected in it. As images come from all things to the sight, so do things producing smell taste sound and the like; so that all the senses are similarly moved. 179 quem quaeque locum; see n. to i 966 quem quisque. 180—182 = 909—911. 180 Suavidicis seems not to occur except in these two places: Plaut. capt. 56 has spuricidi versus; and Ter. Phorm. 213 saavidicis dictis. 181 182 clearly borrowed from Antipater of Sidon who was popular in Rome a generation before Lucre.: he says in praise of Erinna anthol. ii p. 19 epigr. 47 7 Λωτέρος κύκνου μικρός θρόος ηλ κολούων Κρομοφός εν ειαρναϊς κιβάδενος νεφέλαιας: the gravis clamor in aetheris is probably from Homer's κλαγή γεράνων οίρανθεν πρό: Aen. x 264 sub nubibus atris Strymoniae dani signa grises alque aethera tranunt Cum sonitu fugiuntque notos clamore secundo: the aethera tranunt per-
haps from 177 tranantibus auras and 182 in aetherii. 182 in aether. nub.: see n. to i 250 and ii 1115. 184 celeris, as 160 celer. e primis: see ii 313 Primorum. 187 cuduntur: i 1044 Oudere enim crebro possunt [plagae]. 190 proteo explained to ii 531. 192 Inmemorabile per spatium recurs vi 488: par. lost viii 113 distance inexpressible By numbers that have name: and comp. Epicurus himself in Diog. Lær. x 46 ἢ διὰ τοῦ κενοῦ φόρα κατὰ μορφήν αὐτῶν τῶν ἀντικοψάτων γυμνῆς τῶν μυκῶν περιληπτὼν ἐν ἀπερνητῷ χρόνῳ συντελεῖ. 193 parvola i.e. simulacra, has force by being thus placed at the beginning instead of after quae: they are exceedingly small and therefore the propulsion is easier: the ambiguity in parvola causa was quite indifferent to Lucr.: see n. to i 57 perempta and to vi 1414 res illa reperta. causa: the cause behind which impels them is the body from which they come which constantly emits from the surface images, as the sun discharges light; this therefore is to be compared with 189 Suppeditatur cet. 194 propellat, as vi 1027 Aor a tergo quasi provehat atque propellant; which also illustrates the sense. 202 vigare: v 593 Tantalus ille quod tantum sol mitterat humen, Quod maria ac terras omnis caelumque rigando Compleat et calido perfundat euncta vapore: the repetition of caelum in our vss. is harsh; but the mare ac terras made it almost inevitable, and such repetitions are in the manner of Lucr. and the old writers. 203 igitur: comp. 520 and 865, and see n. to i 419. 204 emission is another ἄραξ λεγόμενον. 205 Quod superest: see n. to i 50. ‘ubi feruntur autem coniunctivum in membro ab interrogatione pendente locum habere quis neget?’ Lach.: he compares iii 507 vi 855: here, as there, ubi seems to have its usual causal force. 206 Quoniam I doubt not is what Lucr. wrote, but the constr. is involved, confused even, two clauses being run into one: what he meant is this I think, quo, i.e. quanto, citius et longius (videmus?) debent ire! with quo comp. 193 quam meminit levor prestantre solutum. Lach. gives a curiously inappropriate illustration from Quintil. i 10 3 aut quo melius vel defendet remi cet. where quo melius has a force exactly contrary to quo citius here. 207 208 = ii 163 164; and comp. what precedes, for debent nimirum ! expresses what quo . . . debere ! does here. 211 diu: with diu and dico comp. fretu and freto and n. to i 720, and humu and humo in Nonius p. 488. 213 the sidera mundi are the reflected stars of the reflected heaven which answer in the water to the real stars of the real heaven: 167 Res igitur respondent simili forma atque colore : see n. to 419. 215 accidat in : accedere ad is the usual constr. as 236: Wak. compares Ov. fasti v 360 Accidere in menaeas ut rosa missa solet. 218 foll. are placed here to shew that it is natural the sense of sight should be affected only by images coming into contact with the eye, since all the other senses are likewise affected solely by
material objects; but certainly the parallel is introduced very abruptly: 217—229 recur vii 923—935 with very slight difference; they appear to have been written for vii, and brought hither by the poet, perhaps as a temporary makeshift; see notes 1. 220 exsero seems not to occur out of Lucr. moerorum; see n. to i 29 moenera: moerorum is found three times in the Aeneid joined with agger: Lucr. has also moenus, poenicus, poenibat; Cic. pro Mil. 33 poenitus, 35 poenitor; the new corp. inscr. Lat. has moiro moiros moerus among a hundred other instances of oI or oe for u. 224 amaror: whether Virg. georg. n 247 used this word is a moot point: see Gellius i 21 and the editors of Virgil. 225 fluentaer seems another ἀεας λαγύμενος. 227 interdatur: 868 interdaturus. 229 see notes 1: sentire sonare is by no means an unpoetical expression; and to object to the sentire in two consecutive vss. in two senses is strange in an editor of Lucr.: see n. to i 875. With reference to the above argument of Lucr. Macrobius sat. vii 14 5 says not unaptly ad haec revindens Eustathius ‘in propatulo est inquit ‘quod decept Epicurum. a vero enim lapsus est aliorum quattuor sensum secutus exemplum, quam in audiendo et gustando atque tangendo nihil e nobis emittimus, sed extrinsecus accipimus quod sensum sui movet. quippe et vox ad aures ultra venit et aures in naves inflat ut palato ingeritur quod gignat saporem et corpori nostro adaplicantur tactu sentiendi. hinc putavit et ex oculis nihil foras proficiendi, sed imagines rerum in oculos ultra meare.’ 230—267: we feel a thing in the dark, and know it to be the same as we saw in the light: if what we feel is square, what square object can come in the light to our sight except its image, since a like effect must have a like cause? images proceed from things in all directions; but as we only see with the eyes, we only see images where we turn our sight to them. Again an image pushes before it the air between it and the eye; this air all sweeps through the pupil, and lets us judge of the distance of the object seen; and all this takes places almost instantaneously: we do not see the images singly, but we see the object by a continuous succession of these; just as we do not feel each particle of wind, but the effect of the whole; and so too we thump the surface of a stone, but feel its inner hardness. 233 Cons. causa, since the effect is consimilis. 235 luci, 232 luce: comp. i 976 fine, 978 fini, 979 fine. 236 ad speciem, 242 speciem; as v 707 and 724 Ad speciem for the sight or eyes. 245 internoscere curat = of course curat ut nos internoscamus; intern. therefore is equivalent to an acc. of the subst.: comp. Lach. and see n. to i 331 and 418. 255 habit making the whole appear one and the same operation; just as in fact habit makes the seeing a solid object and the inference that it is solid appear but a single operation. 262 unorum: Lach. compares οινορς in the
263—264. The image is seen not at the surface of the mirror but beyond and within it in the same way that real objects are seen through and beyond an open door, namely by two airs: it was explained above that how the distance of an object from the eye was perceived by means of the air between it and the eye: thus you see first the image of the open doorway by one air, then comes another air beyond the doorway and the object outside, which lets you see how far beyond the door: thus too, the mirror and its distance from us is seen by means of its image which propels before it the air between the mirror and the eye, which first sees this air, then the mirror: then we have perceived the latter, the image which goes from us to it, back to us, but drives outward an air which is seen before the mirror and makes it appear so far distant beyond the mirror. Again, just as in the mirror has the right answering to our left, the left to our right because on coming against the mirror it is dashed straight out reverse direction, like a wet plaster-mask thrown against a post. A series of mirrors disposed in a certain way can bring into view recesses and turnings of a building. Again concave mirrors with right answering to right, left to left. Again the image is seen not at the surface of the mirror but beyond and within it, just as real objects are seen through and beyond an open door, namely by two airs. 

Quod genus: see n. to 144. Vere: to me it appears marvello. Lach. should say 'Vere non modo supra vacanee us est, sed curret se clear refers to the real objects seen by images coming from elsewhere, the mere reflexions from a mirror, of your instance: 268 res ipsae perspiciantur. 271 and 278 transpec 272 transpectum occur in no other writer of authority. 274 geminoque appears to appear to have a pure tautology: 431 Binaque per totas sedentaries super; 765 mortis letique potitum; 1004 facies atque ort; 5 Pectora parta suo quassateque praemia; 1023 bona ma pars; 1085 aquam dicuntur et imbris Poscor; 1078 genus et variaeque volucres. 277 perterget: 249 Et quasi perterget 249 and 253 Et nostros oculos perterget longior aura: comp. the whole. 278 et ulla: and those things by means streaming from them incessantly. 280 protrudit cet.

Similar argument 246 foll. 280 Illis i.e. ab speculo. 188 minusque i.e. both in the case of things seen and in a mirror: see n. to 86. Lucr. seems that distance was not perceived by the eye, but
manner of mere inference. 301 (325) e laevor sit i.e. laevus fiat: 186 ferent iuvens subito ex infantibus partis; Ter. Andr. 37 feci ex servus ut esses liberius mihi; Aen. x 221 nymphasque e navibus esse Tusserat: it is possible e laeru may mean on the left: Ovid. trist. i 10 117 Fleximus in laevam cursus; Lucan v 194 in laevum puppin edit. 308 (332) speculo: the omission of the prep. seems harsh; and perhaps should be read; but speculo may be the abl. instrum. 309 (333) cursum: see n. to iii 45. 310 (334) eodem eadem eadem idem plur. and isdem, as said to 306, are found as disyll. in Lucr.: the last three are never with him trisyll.

311 (335) quaecumque spec.: 1005 quo quaque magis sunt asperaeminiorum the use of the gen. seems parallel: ii 16 he has the sing. soc aeris quodcumque and Cicero quodcumque militum. 313 (337) Dextera sim. i.e. images turned as a man would be if looking at himself, right answering to right, left to left; whereas, as he has just explained, the image from a flat mirror is exactly inverted, right answering to left, left to right. ea propter i.e. propter eam: see n. to 28. 315 (339) disa bis, just as if the plaster-mask were first struck out as described above, and then were struck back by a second process to its original direction. 316 (340) Circum agitur: not struck out at all, but only twirled round so as to be turned like a man looking at himself. 317 (341) doct: he gives the mirror εντρακεα, as 153 quam meminit levor praestare salutem. ad nos i.e. ita ut nos sumus: comp. ad normam istorum, ad effigiem, ad simulacrum; ii 378 neque facit manu sunt Unius ad certam formam primordia rerum; Livy i 19 6 ad cursus lunae in duodecim menses describit annum. The phenomenon described by Lucr. in these last verses is quite true and simple, whatever be said of his explanations of it, on which indeed he seems not himself to lay much stress. Editors are strangely at sea about a very easy matter. From seeing my image turned upside down in the bowl of a silver spoon I hastily concluded, as I find Gassendi has done, that a concave mirror always gave an image thus inverted. A distinguished mathematical friend has however proved to me both by optical and ocular demonstration that this inversion is caused by the vertical, not in the least by the lateral curvature. A mirror, laterally concave, such as I have before me this very moment, gives back your image turned as Lucr. asserts, i.e. facing you just as if you were facing yourself, right answering to right, left to left. Probably the Romans had metal mirrors of this shape for the purpose of getting such an image; the other side being convex, so as to suggest to Lucr. his comparison 'lateralis nostri'. 323 (347) ad aequos flexus: very probably he refers to the angle of reflection being equal to the angle of incidence.

324 (289)—378: this theory of images will explain many other
things: you cannot gaze on the sun, because of the force with which images come from it, and the seeds of fire mixed in them: the jaundiced see all things of a greenish yellow, because of the atoms of this colour which proceed from them and meet the images: we see out of the dark things in the light, because a bright clear air, advancing before the images of things in the light purges the eye of the gross air of darkness, the former air being much more minute and penetrating than the latter: we cannot see what is in the dark, because the gross air comes behind the bright and blocks up the sight against all images: a square tower from a distance looks round, because the images are blunted in their long journey through the air: our shadow seems to follow us and move as we do, because it is really nothing but air without light: one part of the earth after another being shaded from the sun as we advance, and the parts before covered by us left exposed as we leave them. 324 (299) tueri appears to be governed by fugitam as well as vivam: he has elsewhere fugitam reliquere, fugitabunt visere. 325 (300) tendere i.e. oculos: Virgil has Ad caelum tendens lumina, oculos tenuique tetendit; Ovid oculos et brachia tendens: i 66 Nonius Lamb. and Lach. read tendere...oculos. pergus is of course potential. 326 (301) alte, which generally means 'on high' or 'to a height' or 'depth', seems here to mean 'from on high'; so 1182 alte sumpta querella, 'from the depth'; see n. to i 85 super, and what is there said of superne. 332 (307) Lurida, 333 (308) luroris: Paulus Fest. p. 120 luridi supra medium pallidi, which seems true of paleness on a dark complexion; so Catul. lxiv 100 magis fulgere [fulvore Ritschl] expalluit auris: Appul. met. ix 30 p. 650, with whom lurus is a favourite word, lurus buxeo macieque foedata. 333 (308) Arquati: Nonius p. 35 arquatus morbus dictus, qui regius dicitur, quod arcus sit concolor de vivore vel...Varro Eumenidibus nam ut arquatis et lutea quae non sunt et quae sunt lutea videntur: vi 526 Lucr. has the form arqui. 336 (311) palloribus: iii 154 Sudoresque. 339 (314) init: see n. to iii 1042. 340 (315) candens lucidus: ii 767 canos candenti marmore flectus; 771 candens videntur et album; v 721 candenti lumine tinctus. 341 (316) discutit umbros is in Virg. geor. iii 357. 342 multas part.: see n. to i 735. 361 quasi ad tornum terratur: Virg. geor. ii 444 Hinc radios trivere rotis, which Servius explains tornare, composuer e de torno: Forc. cites also Pliny nat. hist. xxxvi 193 aliud [vitrum] toro territur: comp. Petron. frag. 29, who seems at once to imitate and contradict Lucr., Fallunt nos oculi vagique senus Oppressa ratione mentitur. Nam turris, propre quae quadrata surgit, Detrillis procul angulis rotatur; for see 379 Nec tamen hic oculos falli cet.; and indeed Lucr. may have written rotentur. ad tornum is like ad normam esse, ad sagum factum, castigatus and the like: see also note to 317 (341) ad nos. 363 adumbratim seems not
BOOK IV

289

to occur elsewhere: Cicero says non expressa signa sed adumbrata virtu-
sum. simulata: see n. to i 687. Sextus adv. math. vii 208 οὐκ ἂν
ἐξομι ψεύδονται τὴν ὁψιν, ὅτι ἐκ μακροὺ ἴππος διαστήματος μικρὸν ὅρα τοῦ
πόρον καὶ στρογγυλὸν ἐκ δὲ τοῦ σύνεγγυς μέλον καὶ τετράγωνον, ἀλλὰ
μελλὸν αλλοφεῖν, ὅτι καὶ οὐ ταῖον τοῦ ἀκότητος καὶ τοιούτου
χρημάτων, ὅτους ἦτοι μικρὸν καὶ τοιούτου κρατῶν, τῇ δὲ τοῦ ἀέρος ὑπὲρ
θραυσμόντων τῶν κατὰ τὰ εἰδωλα πυράτων κ.τ.λ. 366 si credis implies an
absurdity: i 1057 Ipsum si quicquam posse in se sistere credis; where
see note. 368 lumine cassus: 377 spoliatur lumine terra, v 719 and
757 caerum lumine corpus: Αἰεν. ii 85 caseum lumine, xii 935 corpus
spoliatum lumine, the sense being quite different: see n. to i 253. 374
regiones i.e. recta linea: comp. vi 344 E regio locum quasi in unum
sancta ferantur; and other passages of Lucr. and Cicero there cited.
376 lana trah.: fresh wool at the same time constantly taking the place
of what is consumed. 378 abluit umbros: 375 stitis de corpore nostro
Αβλυτωρ, an equally expressive metaphor.

379–468: in all this the eyes are not deceived; what they see,
yet rightly see; it is the mind that errs in the inferences it draws:
this applies to thousands of things in which the senses seem to be mis-
taken: when we are in a ship which is moving, it seems to be at rest,
and things which it passes to be in motion: the stars which are in per-
petual movement, appear to stand still: if you look down a long con-
nomade, the roof and floor and the sides seem at the other end to converge
to a point: out at sea the sun appears to rise from the water and to set
in it: the parts of a ship under water look bent and twisted upwards:
when clouds scud across the sky, the stars seem to move the other way:
if you press the eyeball beneath, you see all things double: when fast
asleep in a small room in the dark, you often think you see daylight and
are travelling over wide distances: in all this the error lies in the
opinions which the mind superinduces upon what the senses really per-
ceive. 383 diximus in 368 foll. 385 naturam rerum here = cau-
sas rerum. 386 vit. oc. adffingere: Cic. de imp. Cn. Pomp. 10 ut
negue vera laus si detracta oratione mea neque falsa addicta esse videatur.
387 Qua veh. navi: see n. to i 15 capta... quamque. 391 cavernis:
see n. to 171. 392 adiduo sunt motu: elsewhere he uses the more
common constr. esse in motu: see n. to i 999 (995). motus esse without
the adj. could hardly be said; but adiduo implies the state or condition
of the motion; and Madvig Lat. gr. 272, 2 teaches that both eodem
status and in eodem status esse, manerae may be said. 393 longos = long-
inquos: Servius to Aen. xi 544, quoted by Forc., "Sallustius et Metello
procul agentem longa eps auxiliorum." 394 suo... corpore claro: i 38
tuo recubantem corpore sancto: 413 meo diti de pectore; vi 618 suis ra-
ditis ardentibus: the usage is archaic; as Ennius ann. 52 aegro cum

19
corde meo, 55 Teque, pater Tiberine, tuo cum flumine sancto: Virg. follows with suo tristi cum corde, tuo perfusi flumine sacro, suo cum vergite flave. 397 the constr. seems to resemble some of the instances given in n. to i 15; the Extantis...montis is joined by attraction with inter quos because it is nearest; if the inter quos preceded the montis there would be nothing harsh or unusual in the constr.; but the Extantis cet. is put first to give it emphasis. 404 iubar i.e. solis: v 691 tremulum iubar haesit at ignis. 409 Festus p. 375 veruta pila dicuntur quod...habeant praefixa [Paulus supplies quod veluti veraa haevent praefixa] Ennius li. x cursus quingenos saepe veruti. Virgil and Tibullus have the form veru, and Virg. the adj. verutus.

414 At connectus, 436 At maris, 447 At si: at here = denique; as also 998 At consuet, 1007 At variac; 1165, 1168, v 650, 1028, 1361, 1379, 1438: this use of at in transitions is common enough in Cicero: see Mayor’s ed. of Halm phil. ii 7. connectus aquae: iii 198 lapisdum connectum: Forc. and Lach. cite for the word Frontinus si connectus plus videtis aquae cet. digitum non altior unum: Madvig Lat. gram. 305 and 306 illustrates at length this omission of quam: very similar is Livy xxi 61 10, which he quotes, varo unquam nix minus quattuor pedes alta iacuit; but the law is usually restricted to plus minus amplius maior minor: Virg. col. iii 105 Tris pateat caeli spatium non amplius minus.

416 417 II. @ 16 and Hea. theog. 720 had made this notion familiar to poets, though perhaps Virg. geor. ii 291 and Aen. vi 577 was also thinking of Lucr., despectum...patecrate suggesting pateat...suspectus. 416 impete here is simply size, which seems to be derived from the primary meaning of force and vehemence: so v 200 quantum caeli tegit impetus ingenis, for there seems no allusion there to a revolving heaven; and vi 186 Extrustcis aliis alias super impete miro: v 913 tanto membrorum esse impete natum seems to express both force and size: Caes. de bel. Gall. iii 8 in magno impetu maris atque operto, compared with 9 7 in vastissimo atque aertissimo oceano and 12 5 caelo atque operto mari, extent seems to be the chief notion expressed. 417 caeli...hiatus, perhaps with reference to Ennius’ caeli palatum after the Greek. 419 mirando, because it is wondrous strange that heaven should be there in that small puddle: 462 Cetera de genero hoc mirando; vi 692 mirando pondera saxa; v 1171 mirando corporis auctu. See notes 1, and notes 1 and 2 to iv 213. Shelley in the recollection beautifully enlarages on this theme which would naturally impress itself on the mind of a poet: We paused beside the pools that lie Under the forest bough: Each seemed as twere a little sky Gulfed in a world below; A firmament of purple light, Which in the dark earth lay...In which the lovely forests grew, As in the upper air...There lay the glade and neighbouring lawn, And through the dark green wood The white sun twinkling
like the dawn Out of a speckled cloud. 428 ductu: so ducere murum, foveam, lineam and the like: Cic. de rep. II 11 cuius is est tractus ductusque muri; Manil. II 287 at quas divisa quaternis Partibus aequali laterum sunt condita ductu; 274 In tris aequalis discurrut linea ductus. 427 in perpetuum: Plaut. most. 146 non videor mihi Sacrius posse aedem meas quin totas perpetuas ruant: Creech compares. Aen. VII 176 Perpetuis soliti patres considere mensis: VIII 183 Virgil translates by Perpetui terto bovis Homer's νότων διπεκέσσα. 429 trahit fastigia, poetically making the colonnade the agent; instead of trahitur in fastigia. 436 clauda: Livy XXXVII 24 6 has claudas multilatasse naves; but here perhaps clauda is rather the reverse of recta, as claudicat in 515 libellis si... claudicat hilum, vi 1107 qua mundi claudicat axis. 437 aplus-tris: see n. to 255. 438 rorem salis: Virg. geor. IV 431 rorem amarum, Aen. I 35 epumus salis, x 214 campos salis: see also n. to I 496. 450 florentia: I 900 flammati fulserunt flore coorte. Aen. VII 804 florentis aere catervas, where Servius says Ennius et Lucretius florent dicunt omne quod notandum est: he then quotes inaccurately V 1443 florebat puppibus. 451 binaque... geminare: 274 duplici geminoque fit aere. geminare neut. as the compound ingemino so often is. 453 sopore Somnus: III 431 in somnis sopiti. 459 Mutare, ἀμησίως: Sen. epist. 104 8 quid prodest mare traiere et urbes mutare? Pliny nat. hist. II 132 locum ex loco mutans rapidus vertigine. 460 severa: V 1190 noctis sigma severa: the epithet seems to belong to the notion of night; not unlike is V 35 Atlanteum litus pelagique severa: it appears to be the opposite to what is gay and smiling. 462 mirando: see n. to 419. 463 violare fidem usually means to break your own faith; here it means to impair the credit of others: but 505 Et violare fidem primam et convallere tota Fundamenta, the sense is much the same as here: I 694 Et labefactat eos [sensus] unde omnia credita pendent. 465 opinatus seems a ἀξα λγυ, for opinatio: with opinatus animi quos addimus ἐπει, and 467 res secrernere apertas Ab dubiiis, animus quas ab se proutius addit comp. Epic. himself in Diog. Laer. x 50 το δε ψεῦδος και το διαμα- τημένον εν το προσδοξαζόμενω αιτι ἐστι κατα την κίνησιν εν ἦμων αὐτῶς, τομηματιν τη φανταστική ἐπιβολή, διάλειψιν [not διάλειψιν] δε ξύνονται καθ' ἐν το ψεῦδος γίνεται: and comp. all that follows with Sextus adv. math. VII 210 foll.: Epicurus shows that every perception is true; but that some opinions are true, some false, and points out how the true are to be distinguished from the false: Cic. acad. pr. II 45 dixitque [Epicurus] sapientis esse opinionem a perspicuitate seingere: perspicuitas is his translation of Epicurus's ἐναργε. With respect to one of the cases put by Lucer. above Cic. l. l. 80 says Timagoras epicureus negat sibi unquam, cum oculum torisset, duas ex lucerna fiammulas esse visas; opinionis enim esse mendacium, non oculorum. It appears from this book of
Cicero that the ship of 387 foll. and the bent oar of 438 were also stock illustrations in the schools: Macrobi. sat. vii 14 enumerates others as well as these. 468 ab se = ipse: 465 addimus ipsi: nearly the same is its force: III 271 initum motus ab se quae dividit ollis; Plant. miles 940 dat nunc ab se mulier operam: and a se fecit in an inscr. Zell. epigr. 1011.

469—521: if a man teaches that nothing can be known, how does he know that? how distinguish between knowing and not knowing? on the truth of the senses all reasoning depends, which must be false if they are false: nor is one sense more certain than another; all being equally true; nor is the same sense at one time more certain than at another; all reasoning, nay life itself would at once come to an end, if the senses are not to be trusted: as in any building, if the rule and square are wry, every part will be crooked and unstable, so all reasoning must be false, if the senses on which it is grounded are false. 469 nihil scrii cet. alludes no doubt to the academical philosophy which as said in Cic. acad. pr. ii 61 confindit vera cum falsis, spolet nos indicia, privat adprobatione, omnibus ornat sensibus: comp. too Macrobi. sat. vii 14 20 where the preceding illustrations of Lucr. are alluded to, quae academicis damnandorum sensuum occasionem dederunt. But in Cic. l. i. 75 it is also said of Chrysippus qui fulcire putatur porticum stoicorum, quam multa ille contra sensus cet. so that Lucr. may well be alluding to his paradoxes. id quoque nescit cet.: Metrodorus of Chios a great admirer of Democritus pushed the paradox to this extreme: Cic. l. i. 73 says of him initio libri qui est de natura 'nec' inquit 'scire nos sciamus aliquid an nihil sciamus, ne id ipsum quidem, nescire aut scire, scire nos, nec omnino sitne aliquid an nihil sit': the original is quoted by Sextus and Eusebius. 471 mittam = omitiam: iii 961 mittu, vi 1056 miravi mitte. contendere causam is not easy to explain; it appears to have nothing to do with the technical intendere litem of iii 950: Lamb. compares Cic. in Catil. ii 25 causas ipsas, quae inter se confligunt, contendere; but there contendere is simply to compare together, as in pro Sex. Rosc. 93: a sense quite unsuitable here: Gronov. obs. iii 19 compares it with cornere vitam, cornere bellum, pugnare pugnam and the like; and this is probably right: it will therefore = contendere et agere causam. causans for causam would be an easy emendation. 472 Qui capite cet. appears to be a proverb; but its precise force is not very clear: Gronov. l. l. explains it by 'qui sibi non constat, qui se ipsa evertit, qui cernuat': this would suit the context; but a man who tumes on his head, does not place his head where his feet were. Perhaps a man putting his head where his feet should be is meant that he tumes as his premiss that nothing can be known, which is the conclusion that ought to be, but cannot be proved by such a premiss: the
us inverts himself in a manner. Locke essay iv 11 3 uses very
language, I think nobody can in earnest be so sceptical as to be un-
of the existence of those things which he sees and feels. At least
I can doubt so far, whatever he may have with his own thoughts,
ever have any controversy with me; since he can never be sure I say
contrary to his opinion, and 8 or all be a dream, then he doth
in that he makes the question; and so it is not much matter that
my man should answer him.

Invenies: whatever he may say, you will find that no other real
can be given, except that all truth depends first on the senses.
comp. II 1080 and III 250. 494 quae tota ceter. : I 694 unde
credita pendent. 493 coniuncta : I 449 aut his coniuncta.
Rebus ea invenies; and see n. there. 497 ipse repr. see i.e.
se at one time cannot refute the same sense at another: Cic.
t. II 79 co enim rem demittit Epicurus, si unus sensus semel in
nitus sit, nulli unquam esse credendum; and with all that pre-
sump, the very ordinary reasoning of Epic. himself in Diog. Laer.
1 γαρ αἰσθήσεις ἀλογος ἐστι καὶ κυνής οὐδεμιᾶς δεκτική: οὔτε γὰρ
ἡς οὐδ' ἡτάρων κυνηγίας δύναται τι προοδέων ἢ ἀφελέων οὖν
δυνάμενον αὐτὰς διελέγω οὔτε γὰρ ἡ ὁμοούσης αἰσθήσεως τῆς
ὑπὸ διὰ τὴν ἰσοπρόνειαν, οὐδ' ἡ ὁμοοούσης τῆς ἁμοοοουσῆς ὑπὸ
gαρ ἦν εἰσὶν κριτικάς, οὐδ' ἡ ἐτέρα τῆς ἐτέρας πάσης γὰρ προοδέων
ὑλὸν ἐπάνω τὰς γὰρ λόγους ἀπὸ τῶν αἰσθήσεων ἡρτῆσαι. 500 dis-
is a technical term often used by Cicero and Quintilian; and
to explain away an objection and prove it not to be at the point.
*. eg.: rationis egentes occurs in Ovid met. xv 150 amid many
mitations of Lucretian language. 504 manibus manifesta:
ords are of course connected in origin; and the antithesis be-
manifesta and manibus emitters is doubtless intentional. 505
l. : see n. to 463. 507 Non modo..., vita quoque ipsa: the
n of the adversative particle in the second clause is rare in good
Tacitus has non modo, etiam more than once, and hist. II 27
am apud Caesarim... Fabii quoque Valentinis copiae: Livy xxviii
ta bello afficit ut non modo nobis, absit verbo invidia, ne posterior
imenda nostri esset, Madvig inserts from conjecture sed after.
508 nisi credere oct.: Locke essay iv 11 8 such an assurance
xistence of things without us is sufficient to direct us in the attain-
good and avoiding the evil which is caused by them etc. 515
'consists of two sides joined at the top by a cross bar, over which
and plummet descend as a pendulum' Rich's companion. clau-
see n. to 436. 517 the rhythm of this v. was perhaps sug-
bby II. Ψ 116 Πολλα' δ' ἀνατα καταντα πάραντα τε δόξαι τ' ἔλθουν,
ch Demetrius Phal. cited by Clarke remarks μεριμνητα τα κακα-
NOTES II

518 quaedam vid. velle, ruantque i.e. videantur velle ruere, alia autem ruant, probabiliter et hac et illa comp. 552 igitur quaedam minoraque debent. 520 i.e. beginning an apodosis: see n. to 1 419. ratio cet. τοῦ γὰρ λόγος ἡ ἀισθήσεως ἡμῶν, says Epic. in Diog. Laer. x 32.

522—548: the way in which the other senses are acted upon, now be easily understood: sound is corporeal, since it is by striking the ear that it excites sensation: often too the atoms of sound in going through the narrow windpipe graze it and make it rough: age long speech spoken in a loud voice takes much strength and subsists from a man: smoothness of sound comes from smoothness of its articulation from roughness in them. 522 quo pacto, 'that is no more formally, the only way which we can conceive bodies operating,' says Locke essay ii 8 11: what follows has many points of sing agreement with what Laer. says here and in parts of ii. 523: posuit: the metaphor is obvious, though the word does not appear to occur elsewhere in this sense; and the form scurrus has also this meaning, but only in late writers. 524 auditur cet. in Laer. x 52 τὸ ἀκονίον γίνεται μείον τὸν φερομένων ἀπὸ τοῦ φωνοῦ ἢ χύτην ἢ ψυχούντα ἢ στοιχεῖον τῶν παρασκευάζοντων τὸ δὲ μείον τὸν κύκλον ἡμῶν ἠθετείται κ.τ.λ. 525: lerc...sensus: Cic. de nat. decr. ii 144 priusquam sensus ab his [voc pulsus esset. 529 arteria: this neut. form appears to occur only as asperiora, perhaps with reference to its technical name the asper teria, τραχεία ἀρτηρία: see Cicero and Celsus in Forc. 532 quae belongs equally to the three words expleti ianua oris; as in Illud is quoque te rebus, quoque belongs equally to the whole phrase illud id rebus; for the meaning of os quoque expletur et eius ianua radietur. pleti, vi 1203 sanguis expletis naribus ibat: the word in these two passages has doubtless its usual meaning, though Lach. says the sense is Donatus and Ennius give it of eximius would be appropriate. 545 sub murmura: comp. 785 Omnia sub verbo creat natura, at there: the force of sub seems to be similar in Hor. od. iii 7 30 cantu querulae despici tibiae, and Celsus v 26 31 sub frigido sumorinunt. mugit: Aen. viii 526 Tyrrhenusque tubae mugire...dave... 546 etiam i.e. sonitu: 608 sonitique cintent [loca]. 547 whoever travelled over Helicon and seen and heard its rushing torrents, will the fitness of making them the haunts of swans; and he who has visited the place, might well believe that they would come to sing dirge after having, in the words of Helicon's own poet, λοσίπερ τέρενα χρώα Περσορησόνο *H ἦπου κρήνης ἡ *Ολμοῦ ζάθεον.

549—594: as the sounds are coming out, the tongue forms into articulate words; every one of which is distinctly heard nem
hand; but at a greater distance the sound is indistinctly perceived, as it gets broken in passing through the air; again a single word often strikes the ears of a whole multitude; it must divide therefore into so many distinct words: often too voices are echoed distinctly back, sometimes six or seven in answer to one: these the wonder-loving multitude believes to be the voices and music of nymphs and woodland gods, Pan and the rest. 551 articulat: Plat. Protag. 322 θυεχων και δενουμα ταυτα δηνεωματο τη τεχνη: lexicons cite for the Latin word only late authorities besides Lucer.: Cio. de nat. deor. ii 149 quoted by Lamb. in orca sita lingua est, finita dentibus. ea vocem immoderatam profusam fingit et terminum atque sonos vocis distinctos et pressos efficit. verborum dada: it governs a gen. also v 234 naturaque daedala verum: comp. too n. to i 7. 552 Formatura, 556 formaturum: see n. to i 653. 553 una pr. Per. v. quaesque: v 990 Unus enim tum quisque. 556 Servat cet.: Epic. i 1. i. το δε ρεωμα τουτο εις ομωμερεις ογκους διαστειροις άμα ταυτα διαστειροις συμπαθηαι προς αληλους και άντιθετα ιδιωτης, formaturarum and figurarum must surely be synon. here. 560 illam...ver. sen. qua sit: see n. to i 15. 567 Obsignans seems to mean impressing on the ears the form of the word, as the seal impresses its mark on the wax. 568 auris incidit, a rare construction; Tac. hist. iii 29 obruitque quos inciderant: Paulus quoted by Lach. has the accus. and Appul. more than once: Aen. ix 731 animos deus incidunt M, but most mss. animo: in Livy there appears to be no ms. authority for the accus.: i 326 mare quae inpendent, where see note; and so insinuare latebras and the like: Nonius p. 502 seems to assign to Lucilius gladium incumbe. 572 possis is here potential: see n. to i 327. 575 opacos seems to mean here enveloped in darkness; as Aen. iii 508 Sol ruit interea et montes umbrantur opaci; though it may only mean that they are lost in the woods on the hills. 576 Quaerimus et cet.: Aen. iii 68 Condimus et magna supremum voce ciemus: this might be added to n. to i 253. 578 ipsi seems to be in their turn, with reference to Unam cum iaceres. 579 docta referri: Lach. compares Hor. epist. i 14 30 Multa mole docendus aprico parere campo. 580 Haec loco cet.: Milton par. reg. ii 296 to a superstitious eye the haunt Of wood-gods and wood-woods; Aen. viii 314 Haec nemora indigent faunae nymphaque tenebant. 581 faunos: these old Italian, nay peculiarly Latin gods he joins with Greek satyrs and nymphs and Pan, as Virg. l.l. and geor. i 10 faunique...dryadesque; to which v. Probus says rusticis persuasum est incolentibus eam partem Latiniae quae suburba est supe eos [faunos] in agris conspici; and Varro tells us it was in the saturnian metre they spoke in silvestribus locis; as does Ennius ann. 222 Vorsibus quos olim faunae vatesque cebabant: but he goes on Cum neque musarum scopulos quisquam superaret cet. and surely in the
days of Lucr. the muses with Pan satyrs and nymphs had silenced the fauns with their saturnian measure. esse locuntur, not a common constr. but occurring in Virg. ecl. v 27, Aen. i 731. 583 taciturna silentia is found in Ovid: Ars ii 505; and muta silentia occurs thrice in his met.; Aen. ii 255 tacites per amica silentia lunae. 585 Tibia: Rich in his companion gives a drawing of a simple pipe or flageolet from the statue of a faun, exactly resembling that now used by the Roman piifferari, to whom it has doubtless come down in uninterrupted succession from antiquity. 587 capitis velamina: r 930 and iv 5 Unde prius nulli velarint tempora musae. 588 Unco cet.: v 1407 Et supera calamos unco percurrere labro; Prop. iii (iv) 17 34 Capripedes calamo Panes hiante canent. 589 silvestrem...musam is in Virg. ecl. i 2. 594 avid. auric. must mean avem captare auriculas alienas: Pers. i 22 Tun, etule, auriculis alienis colligis ecus.

595-614: sounds will come through places, through which you cannot see, because their particles can pass by crooked ways, while images can only travel through straight passages; again one voice bursts into many similar voices, as a spark of fire into many sparks; so that all the corners of a building may be filled with sound; but even sound is deadened and broken in coming through such obstructions. 598 Conloquitum cet.: there is in this a mixture of seeing and hearing, exactly as in Hor. sat. ii 8 77 tum in lecto quoque videres Stridere secreta divisos aure susurus: quite as harsh or harsher is 262 fierique perinde videmus Corpore tum plagas in nostro; Aen. iv 490 nuxire videbis Sub pedibus terram; Prop. ii (iii) 16 49 Vidistis toto somnis percurrere caelo. 600 renuntat seems to occur in no other writer of authority.

602 vitrei: see n. to iii 97: probably its confusion with the adjective has saved the ei here. 605 Dissuluit: see n. to iii 1031 lucunas. 606 foreuant: for form and meaning see n. to ii 41. cierunt: 546 regio cita. 609 directis = directis: see n. to vi 823 derigis. 611 at cet. i.e. nemo non potest, understood from nemo in 610: see n. to ii 1038. 

615-632: taste is quite as easy to explain; the flavour is pressed out from food by chewing and passes into the pores of tongue and palate: the flavour is pleasant, if its atoms are smooth, but the contrary, if these are rough: when the food has got below the palate, the flavour is no longer perceived, and the food is then indifferent, if only it can be digested. 619 coepit: neither Ritschl pref. to trinumnumus p. lxxvi nor Lach. can find another certain example of this trisyll. use; but the latter says of the former 'quod hanc formam rationem habere negat, mihi non persuadet; nam ab apiendo ut fit copula, ita coipere coepisse coiptum, e quibus coepisse non minus recte quam cetera contrahi potuit eo modo quem in coemisse notavimus libro ii 1061.' 622 Hoc ubi
that this was also the doctrine of Democritus is abundantly shewn by theophr. de sensu et sensil. 65, 66, 67 and elsewhere. 624 Umida nia is very Lucretian: comp. candens lacteus, candens lucidus and like. templae: v 103 humanum in pectus templaque mentis: see n. 120: the lingui templae may have reference to the shape and posi tion of the palate and the Greek oivparoς. 627 fine = tenus, a rare use trated by Bentl. to Hor. od. i 18 30: he cites Ovid ex Ponto 1 4 thessaliae fine.

653—672: I will now explain why what is one creature's meat is her's poison: all creatures differ within and without; therefore they are of different atoms; and the atoms being different, the pores and ages of the whole body, and also of the mouth and palate must r: thus if food is pleasant to one creature, its smooth elements fit the pores of that creature; if unpleasant, then its rough ele ments must more readily adapt themselves to them: and thus in disease, it was before sweet to a man may become bitter. 633 alimus: i 390 or alimus aquarum. 634 quaeque; see n. to i 67 Quove. triste: see n. 944. 635 perdulce appears not to occur elsewhere. 636 differitas: n. to i 653. 637 ali recurs vii 1226 quod ali dederat; alei is found in the new corp. inscr. Lat. and ali in one doubtful case: see also i 263 alid. fiat we had already ii 383. Democritus taught exactly as Luc. teaches here: Theophr. de sensu et sensil. 63 σημείον δὲ ὁ ὑπὸ φῶς τὸ μὴ ταύτα πῶς φαίνεται τῶν ἔρων, ἀλλ' ὁ ἦμιν γλυκύ ἄλλως πικρόν καὶ ἔτερος ὃς καὶ ἄλλος δριμύ τω ἐν πτυχῆς, καὶ ἐπλὼς δὲ τὸ μὲν σχῆμα καὶ τὸ αὐτό ἕστιν, τὸ δὲ γλυκύ καὶ ἄλος τὸ αἰσθητόν ἄλλο καὶ ἐν ἄλλος, ὃς φήσῃ: G. H. Lewes' physiol. of common p. 59 that one man's meat is another man's poison is a proverb of veracity. 638 serpens: Pliny nat. hist. vii 15 cited by Lamb, xxiivii 35 gives similar accounts of the power of human spittle over ets; and Hardouin illustrates them from various sources. 641 raicum: this is confirmed by Hesych. ἐλλέβορος: βοτάνη ἤν ἐπί οἱ ὁρνυτυ, which his recent editor strangely alters to ὁρνυτε: in often mentions the same fact, as in his de temperam. iii 4 at end τῶν μὲν ὄρνυτοιν ἐλλέβορος τροφῆ τοῖς ἀνθρώποις φάρμακον, almost translation of Lucr. Pliny too nat. hist. x 197 venenis capreæ et ruminates ut diximus, pinguescunt: v 899 pinguescere suepe ciuta bigera pudenda, homini quae est acre venenum: comp. this and vi foll, with Diog. Lucr. ix 80 καὶ τῇ μὲν αἰγὶ τὸν θαλλόν εἶναι ἐσωκ λαμβρὰ δη καὶ τὸ κῶνειν ὁρτυνι μὲν τρόφωμαν, ἀνθρώπῳ δὲ ἐσμον, and Sexius pyrrh. hyp. 1 57 τὸ γούν κῶνειν παιχνίδι τοῖς ὀρτυν, and Lewes l. l. p. 62 the poisons are food to many, the rabbis using belladonna, the goat hemlock, and the horse aconite. 643 814, 895 and elsewhere. 647 Ext. mem. circ. we had above
iii 219, where see note. 651 ipso refers to ore as well as palata, they being singled out from the other membria, as those which have to do with taste. 652 maioraque i.e. guedam maiora: comp. n. to 518. 654 multangula appears to occur in no other writer of a good age. 660 contractabiler too seems a árav ac leym: the a, as twice in contra- tans. 668 corpora i.e. the levisima of 659. 669 cetera: Aspera nimirum hamataque of 662. 671 Lachmann's note is quite beside the point: he gains nothing by transposing these vss.; for, as just shown, the quae corpora of 668 and the cetera of 669 are the very levisima and Aspera respectively, for which he makes his transposition. I now incline to reject also Bernays' notion of a lacuna: the mention of honey is somewhat abrupt; but that is explained by the fact that it was proverbial as an illustration of the merely relative notion of sweet and bitter: thus Sextus pyrrh. hyp. ii 63 ἐκ τοῦ τὸ μὲν τοῦδε μὲν πυρὸν τοῦδε δὲ γλυκὸ ψάειν εἰκάζει δὲ μὲν Δημόκριτος ἐφη μήτε γλυκὸ αὐτὸ ἐσμὲν μὴν πυρὸν, δὲ Ἡράκλειτος ἀμφότερα. Now Lucr. has just specified sever with a flow of bile as the cause of this change of sweet to bitter: with this comp. Galen de simp. med. temp. iv 17 οὐδὲν σὺν διαματων οὐδὲ διὰ τοῦ γλυκύτατον ἀπάντων μέλη τὸν πυρότατον γεννᾶ χυμὸν καὶ διὰ τῆς μάλιστος ταύτας αμάξοναι τε καὶ φύσει θερμοσ καὶ πυρέτουσιν...οὕτως ἀκαφεῖν πλησίως χερμότητι, τοῦ χολεία γεννᾶ χυμόν. Lucr. probably got his illustration from Hippocrates.

672 supera saepere in ii and iii: comp. ii 391—407 with iii 189—195, from which it will appear that honey has many smooth round atoms in it whence it gets its usually pleasant flavour; but at the same time it has a constantior natura Et pigri latios magis et cunctantior actus than water, and therefore has more rough and hooked atoms; so that in peculiar states of the tongue and palate, in fever for instance, these latter atoms happen to fit the pores better than the smooth ones, and produce a bitter flavour.

673—686: next to explain smell: it must stream on all sides from many things; but, as in taste, one kind suits one creature, another another: bees are attracted from far by the smell of honey, and so on: thus each creature is drawn to its proper food and avoids poison. 673 adiecutus: this rare word is similarly used in 689 nostros adiecutus tangere tactus. 674 primum oct.: so Epic. in Diog. Laer. x 55 καὶ μὴ καὶ τὴν ὡσμὴν νυμφιότον ὀσπέρ καὶ τὴν ἀκόην οὐκ ἂν ὑπερείς τάδες οὐδὲν ἐργασοσθήναι, εἰ μὴ δικοι συνέ ἐστιν ἀπὸ τοῦ πράγματος ἀποφερόμενοι σύμμετροι πρὸς τὸ τῶτο τὸ αἰτηθητέρων κινών κ.τ.λ.: comp. too Locke essay ii 8 13. 675 notice fluens, fluctus, fluere employed with his usual indifference to such repetitions. 681 quo tulerit i.e. quoquumque tulerit. permissa: so 688 Est alio ut possit permitti longius alter: this use of the word is illustrated by Gronov. obs. ii 13 p. 316 and by Forc. per. can. vis: vi 1222 fida canum vis; iii 8 fortis equi vis; Aen. iv 132 odora canum
vis. 684 nidor: not only is nidor used here and elsewhere for odor, but vi 987 he has nidoris odores.

687—705: one smell will travel farther than another, but none so far as sound: I need not add as the images which excite sight; for it travels slowly and is soon lost, because it comes with much ado from the minutest parts of things, as proved by this that things when pounded or dissolved by fire smell more strongly: the atoms too of smell are greater than those of voice, since often a wall will stop the one and not the other; and thus too dogs often lose the scent. 688 alio, alter; alter thus used for alius, though unusual, recurs v 835 ex alio terram status excipit alter: just before, 829, he had said Ex alioque alius status excipere: Plaut. capt. 8 uses alium for alterum; Seni huic fuerunt filii nati duo: Alium quadratum fuerum seruus surgit. 689 quisquam in the masc. thus applied to an inanimate thing seems as rare, as its use as an adj. agreeing with an abstract subst. illustrated to vi 1077 quisquam locum. 698 faciis seems here to mean readily absorbing the scent, a sense not very different from the common one readily yielding. 699 quam vox: see n. to iii 456 cem.fumus: this constr. being so common in Lucr. it is curious that two of the greatest Latin scholars of modern times should have found fault with it: Lamb. says here ‘Latine dicit non potest videre hicodorem maioribis principiis constare quam vox’; and Madvig. opusc. pr. p. 312 makes a like objection to iii 614 ut anguis. 704 calida is joined with decurrunt. nuntia; 1032 simulacra. . .Nuntia praeclari voltus; vi 76 simulacra feruntur; divinae nuntiae formae.

706—721: but in the case of the forms and colours of things, as well as smells and tastes, some are suited to one creature, unsuited to another; thus for example the lion fierce as he is cannot face the cock. 706 hoc refers of course to the argument which ended with 686, that the particles of a thing which excite taste and smell will often fit one creature, not another. It is hardly possible then to contest what Lach. says, that this is another of the passages added by Lucr. and not properly connected with the rest of the poem. 710 explaudentibus must mean driving off the night with their noise, as an actor is driven off the stage. 713 mem. fugai: comp. Homer’s μηροφελεὰ χάρμης and the like: not unlike is 153 quam meminit levar praestare salutem; and Virg. geor. i 400; but there and ecl. viii 88, borrowed from Varrius, the negative is introduced. Pliny twice mentions what is here asserted of the lion, viii 52 and x 48. 716 interfodiunt: ‘the idea of through...is often found with inter in Lucr., as iv 716 inter-fod- dig a passage through, vi 333 inter-fug- fly through, and iv 868 inter-datus, distributed through’ Prof. Key in trans. of the philol. soc.: all these words seem peculiar to Lucr.

722—748: the mind too receives its impressions from images flying
about on all hands, which however are much finer than those by which we see: images are of different kinds, some formed spontaneously in the air, some coming from things or formed from a union of several; and thus we see centaurs and the like, though such never existed, from the chance union for instance of the image of a man and horse: the extreme fineness of such images makes them readily unite, and the wondrous agility of the mind itself at once receives them.—Lucr. in this and the following sections battles manfully and ingeniously with the prodigious difficulties under which the epicurean theories on this question labour. Cicero’s philosophical writings are full of clever argument and banter directed against them, sometimes successful, but often captious and unfair. 724 rer. sim.: Plut. de plac. phil. iv 8 Δείκτωρ, Δημόκριτος, τὴν αδιάβροχον καὶ τὴν νότον γίνοντα εἴδωλα τριθηκων προσώπων: Cic. ad fam. xv 16 thus jests with the new epicurean convert Cassius fit enim nescio qui, ut quasi coram adesse videaret, cum scribo aliquid ad te; nec ea id commodum spectant, ut ducunt tui amici novi qui putant etiam δαιμονικάς φαντασίας spectris Cataniis excitari. nam, te ne fugiat, Catius Insulcer epicurus, qui nuper est mortuus, quae ille Garrettius et iam ante Democritus εἴδωλα, hic spectra nominat. 726 Tenvia emphatic from its position: see n. to 63. 727 bractea: ‘videndum est ne barbarum consuetudinem sequantur qui scribunt bractea, ut macta bracta Actius Actis ucutum in arctus fascis muleta, quae ante quadrantes vel quingentes annos nata sunt’ Lach.: see also n. to 1 70 arca. 729 perciption: iii 28 voluptas Percipit adque horror; 80 Percipit humanos odiunm; v 605 Aeta perciption ardo; vi 804 perciption. 730 cientoque cet.: Cic. l. l. 2 his autem spectris etiam si oculi possent feriri, quod vel iis ipsa occurrunt, animus qui possit ego non video. 732 Centauros, Scyllaros are brought together v 891 foll.: comp. too Aen. vi 286 Centauri in foribus stabulant Scyllaque biformes, probably a reminiscence of Lucr. Cicero in combating this doctrine brings together Scyllae Chimaerae hippocentaurei. 733 Cer. can. fac. is not like the instances cited in n. to i 474, but may resemble i 119 Per gentis Italas hominum: the Cerberes merely defines what the facies are: corum Quorum cet.: i 134 coram Morte obita quorum cet. ‘ut apparent cum haece paria ad simplicissima corum Quorum non improbasse, noluisse autem quae dissimilia essent, sed non satis, coniungere, coram quorum’ Lach. 736 sponte sua quae sunt cet. the συνόθρος explained 131 Sunt etiam quae sponte sua gignuntur cet. aere in ipso: ipso is used here as ii 438 corpore in ipso; iii 128 in ipso Corpore; 483 and 506 corpore in ipso; 575 in ipso corpore, 590 corpore in ipso; vi 224 in aedibus ipseg; 579 Aut extrinsecus aut ipse tellure; 806 terra quoque sulpur in sa Gignier; 1128 aere in ipso; ii 117 radiorum lumine in ipso; iii 13 in ipso sanguine cresce; that is it merely points the contrast between
he thing spoken of and something else: in all these cases intus in pretty nearly gives the force of in ipso. 738 quae conjunxit: v 890 Ne forte x homine et veterino semine equorum Conferi credas Centaurus possess. 739 Nam certe cæt.: Ciec. de nat. deor. 1 108 uses this as an argument to overthrow the theory in question: quid, quod earum rerum quae num-
 quam omnino fuerunt neque esse potuerunt, ut Scyllæ, ut Chimaerae? 736—739 obs. fiunt, conjunxit, facta, fit. 741 equi atque: Lach. in his most elaborate n. to III 954 goes through the whole range of Latin poetry to determine who can and who cannot thus elide the last syll. of an ambus; and this liberty he peremptorily refuses to Lucr. I am not convinced: his contemporary Cicero whose principles of versification much resemble his own, could write rétro ad, leo et; his contemporary Catullus ioco atque, aev atque. But Lucr. had he thus elided once, must surely it may be said have done so more than once; yet he once and only once, v 849 debere, has a hypermetrical verse; twice and twice only he lengthens a short syll. by the caesura, II 27 fulget auroque, v 1049 sciet animoque; and twice by caesura leaves a long vowel long and un-
elided, III 374 animae elementa, vi 755 loci ope; though in five of these six cases Lach. tampers with the text. 742 Haerectit: II 477 haeresc-
cere: lexicons give no other instances of the word. ante i.e. 726. 746 prius i.e. 176 foll. 747 Quaelibet una, and therefore even the most incongruous assemblage of things, if they have for the instant formed into one image. 748 ipso, as well as the images.

749—776: so far as what the mind sees resembles what the eye sees, their causes must be like: now the lion we see in mind is the same we see with the eyes, both therefore are seen by images: and thus in sleep we see, for instance one who is dead, by images coming to the mind; the senses and memory being then inactive and not able to detect the absurdity: again images move as we see them in sleep, merely because some are coming others going every instant, so that they appear to be the same in different postures. 752 Nunc igitur: III 203 and 434 Nunc igitur quoniam: the particles imply that having established a principle, he now proceeds to apply it. docui quoniam: Aen. v 22 superat quoniam fortuna, sequamur. ‘Lambinus recte dedit quoniam docui, ut in III 203 Nunc igitur quoniamst animi natura reperta’ Lach.: an illustration not at all to the point: neither there nor in 434 could he have changed the place of quoniam: he has here written docui quoniam probably for the pleasanter sound: comp. II 547 and n. there. 754 mentem cæt.: Ciec. de nat. deor. 1 108 vos autem non modo oculis imagine sed etiam animis inculcatis: tanta est impunitas garriendi. 755 professit: Paulus Fest. p. 228 ‘profesus...abiectus iacens. Pacuvius professus gemitu murmur’: III 113 Effusunque iacet sine sensu corpus hominem, in same sense. 758 Mens animi: see n. to III 615. sinu.
lacra cjt.: Cic. l. i. quid, quod etiam ad dormantem veniunt invocat·
tota res, Vellei, magistoria est. 761 Rellicta: see n. to i 1001 rolla-
tum. 763 affecti: see n. to ii 156 officinantur. 765 meminisse=
memoria: see n. to r 331. 766 dissentit does not appear to occur
elsewhere with this constr. mortis letique, another curious tauto-
logy: comp. 274 duplici geminoque, 451 Bino geminare. potium, said
of meeting with an evil, is illustrated by Fore. from Plautus Attius
Terence and others. 771 perit: see n. to iii 1042: this ingenious
explanation resembles that given above 318—323 of the movements
of an image in a mirror. 772 Inde statur: above Unde scias; below
Libera sponte: superbia sparcitia; even three consonants mollia strata,
manantibus stillent; nay four pendentibus structas. 775 sensibi
quaevi tempore in uno is Epicurus' ev α λθητα χρόνος: see n. to 795
where the passage is quoted and illustrated: 795 is a paraphrase of
the one word sensibili.

777—817: this question offers many difficulties: why does a man
think of whatever he wishes to think, sea or earth or sky? while others
in the same place have quite other thoughts: why too in sleep are these
images seen to move rhythmically? are they forsooth trained by art? or
is it that in the least sensible time many times are latent, in which
many images can appear? the mind again, like the eye, in order to see
must often attend and exert itself; else they will pass unheeded: again
the mind adds many false inferences to what is seen. 818 foll. are
immediately connected with the passage ending at 776; and our present
paragraph discusses the same questions as that passage sometimes in the
same, sometimes in a different spirit, without the least reference to it.
Lach. is therefore incontestably right in including this among those sub-
sequent additions which Lucr. made to his poem, but did not live to
incorporate fully with the rest. The poet is evidently embarrassed by
the prodigious difficulties which this theory of mental apprehension in-
volves and struggles hard to solve them: not content with the preceding
paragraph, he has tried to better his argument in this one. 779 quod
depends on cogitare understood from cogitet: cogitet id ipsum, quod
cogitare libuerit. 'haec quaestio' says Lamb. 'quare quod cuique li-
buerit, id cogitet, cum cogitatio simulacris excitetur, pendet ex superiore
cet.': these words of Lamb. Havercamp with his usual diligence prints
as a continuation of the words of Cicero cited just before; and Wak.
with a no less conscientious diligence remarks ' locus etiam Ciceronis
nat. deor. i quem Lambinus apposuit Lucretiano est consimillimum, haec
quaestio quare quod cuique libuerit id cogitet cet.' The blunder does
some credit to their taste in Latin, as Cicero has seldom had a better
imitator than Lamb. Cic. epist. ad fam. xv 16 thus jokes with his
friend Cassius doceas tu me oportebit, cum salvus veneris, in meane potes-
tate sit spectrum tuum ut, similac mihi collibitum sit de te cogitare, illud occurred; neque solum de te qui mihi haeres in medullis; sed si insulam Britanniam coepero cogitare, eius όδους mihi adcolebat ad pectus? et de nat. deor. i 108 he asks quid, quod hominum locorum urbium earum quam numquam vidimus? quid, quod similac mihi collibitum sit, praesto est imago? and comp. the fuller discussion of the same question in de div. ii 137. 783 denique: see n. to i 278. 785 sub verbo 'est sub iussu' Lach. who refers to Laclant. inst. iv 15 22 statinque sub verbo eius tranquillitas inscuta est: comp. too 545 for the use of sub, Cum tuba depressa graviter sub murmure mugit. 786 Cum praesertim has here precisely the force which we are taught by Madvig de fin. p. 190 it often has in Cicero: 'and that too although': he cites pro Sex. Roscio 66 videtim...cum praesertim deorum immortalium iussis atque oraculis id fecisse dicatur, tamen ut eos agitent furiae.

791 repetunt seems=iterant: this and the preceding v. explain the mollia membra movere, so that repetunt has no reference to brachia, but merely to the presenting again and again to the eyes the same gestum with foot moving in time to the movements of the arms and body. 792 Sicilicet introduces of course an ironical reason. madent: Hor. od. iii 21 9 Socraticis madet Sermonibus well illustrates the force of the word, because there is a play there on the literal and metaphorical sense: for other examples see Forc. 794 An meulis, giving what he believes to be the most likely cause. 795 is as we said above a paraphrase of sensibiliti: Lucr. means that the smallest sensible time is about equal to the time in which we can utter one word, and that in that smallest time are latently contained many rational times, or times such as the mind can conceive by its reason to exist. Thus in the smallest thing perceptible to sight or touch are contained very many things which the reason alone can apprehend, viz. atoms or the parts of atoms. With Lucr. comp. the τόσο διὰ λόγου θεωρητός χρόνουs and the ἐν αἰσθητῇ χρόνε of Epic. in Diog. Laer. x 47; and with the Cum sensimus id et cum vox emittitur una l. 1. 33 άμα γαρ τῷ μηθηναι 'ἀνθρω- πος' κάθως κατά πρόληψιν και ὁ τύπος αὐτοῦ νοειται προγνωμένως τῶν αἰσθήσεων. 802 full. the reasoning here is all very good; but neither here nor elsewhere does he explain the all-important point how the mind is first turned to any object of thought. When the mind is once roused and the will set in motion, then it may be said it attends solely or mainly to the images connected with such object: but why should one image more than any other image first strike on the mind? this he does not explain: he attributed it I presume to accident, and therefore thought it unnecessary to eulogize upon it. Comp. 885 Id quod providet cet. and what is said there. 802 quae contendit i.e. cernere, as Wak. rightly explains it; it comes therefore to the same thing as,
nay is somewhat more emphatic than the so contendit of Lamb. and Lach. acute Cernere: 810 cernamus acute: Wak. compares Hor. sat. i 3 26 Cur in amicorum vitis tam cernis acutum? 811 Et tamen: see n. to i 1050. 813 the want of a subject to semotum fuerit seems to me, as it seemed to Lamb., very harsh. 815 in rebus deditus: see n. to iii 647. 816 adopinamur and 817 frustraminis seem both to be áraξ lexōμ. With this comp. the very similar argument of 464—468.
818—822 (826): sometimes too a woman will change to a man, or the like, but in sleep we do not perceive the incongruity.—As was said above this passage connects itself directly with that ending at 776, and continues the question of images which strike the mind in sleep.
823 (822)—857: pray do not think that the parts of the body have been given us in order to be used: in truth their use arose long after their first existence: before the eyes there was no seeing, before the tongue no speaking: on the other hand the instruments of peace and war we know to have been invented after their use was known; not so the senses and the limbs, which you must not believe to have had a final cause, as swords and shields, cups and beds had.—This passage too, as Lach. has proved to demonstration, interrupts the regular sequence of the argument, and must be a subsequent addition of the poet’s: see the introductory remarks to ii 165—183, where I have stated how Lach. brings the present into comparison with cognate passages in ii and v.
823 Illud cet.: the argument is well put by Lactant. inst. iii 17 with evident reference to Lucre. of whom he was a diligent student, neque oculi facti sunt ad videndum necque aures ad audiendum necque lingua ad loquendum neque pedes ad ambulandum, quoniam prius haec nata sunt quam esset loqui audire videre ambulare. itaque non haec ad usum nata sunt, sed usus ex illis natus est. avessim, like amassis prohibessis etc. so common in the older writers: the scholiast to Lucan iv 265 says ‘avet i. avide cupit. sic Lucretius saepe ponit’; and this is quite true. 824 praemutuenter, another áraξ lexōμ. 826 prof. qu. Proc. pas.: 877 Nuno qui fiat uti passus prohiber queamus. 828 ped. fundata: v 927 solidis magis ossibus intus Fundatum, validis aptum per viscera nervis: the latter words explain plicari, which graphically describes the mass of sinews and tendons in that part. 830 manus... ministras: Cic. de nat. deor. ii 150 quam vero aptas quamque multa- rum artium ministras manus natura homini dedit, says the stoic Bal- bus in the middle of his strenuous defence of final causes. No doubt the zeal with which the stoics maintained this doctrine added vehemence to Lucretius’ denunciations. Arist. de part. anim. iv 10 p. 687 8 in the ‘midst of his long and brilliant statement on the side of the final cause notes Anaxagoras’ famous saying διά το χείρας εξέων φρονιμωτάτον εἶναi ἰν χείρας, and retorts εὐλογοῦν δὲ διά το φρονιμωτάτον εἶναι χείρας
λαμβάνειν, and a few lines after οὐ διὰ τὰς χεῖρας ἤστιν ὥς ἀνθρώπος
φορνιμάτωτος, ἀλλὰ διὰ τὸ φορνιμάτωτον ἦνα τῶν ᾳφών ἦπερ χεῖρας: I. I.
1 1 p. 640 19 he refutes Empedocles’ saying τὴν ῥάχιν τοιαύτην ἔχειν, διὶ
στραφάντος κατακχήναν συνέβη. 831 ad vitam quae foret usus: v 844
nec sumere quod foret usus. quae I take to be the accus.: comp. Plaut.
pseud. 385 Ad eam rem usum hominem astutum doctum socium et cal-
idum; or facere may be supplied: for Lucr. 1268 Nec molles opus sunt
motus, like other writers, uses the plur. verb with a nom. plur. 832
inter quae. pretendent: see n. to i 452. 836 videre, 837 orare, 843
conferre, 844 lacerare, foedere, 848 mandare, 850 sedare all = nom.
subst.: see n. to i 331. 841 foret usus: usus has here of course its
ordinary sense: foret usus above with the meaning of foret opus seems
to have suggested to him the use of the words here in another sense:
comp. i 875 latiland...latiatare, and n. there. 843 At contra etc.:
Arist. de part. anim. i 5 and i v 10 goes over much the same ground as
Lucr. here, and comes to exactly opposite conclusions: he uses the tools
made by a man as a proof that the tools made by nature had the same
end in view, the hand being ὡσπερ ὁ ὄργανον πρὸ ὁ ὄργανον: the body and
all its parts are made for the functions they perform, as the saw is made
for the sake of sawing: the sawing is not done for the sake of the saw.
conferre manu cert. pug.: Lach. compares Aen. vii 604 Getis inferre
manu lacrimabile bellum and x 146 inter sese duri certamina belli
Constituerant. 847 daret obiec. parmai = obiceret parمام, daret, as
so often, being = faceret: see n. to i 41: Aen. ii 443 clinque ad telae
sinistri. Protecti obiunct. 852 ex usu vitaque seems to be the same
as ex usu vitae. 856 procur est ut credere possis: haud or non procul
esse quin is a more common expression.

855—876: the body requires food, because it loses many particles
constantly, and thus an aching void is produced, which has to be filled
up and the pain allayed: liquid too is taken into the body and quenches
the particles of heat in the stomach: thus both thirst and hunger are
appeased.—These vs. too, as Lach. p. 259 shews, are well adapted to
the general subject of i v, but here interrupt the connexion of the argu-
ment and are manifestly an after-thought of the poet’s. 860 fluere
sic: ii 1128 Nam certe fluere adque recedere corpora rebus Multa manus
bandum est: this with what precedes and follows is what the poet refers
ὅ in docui, together with perhaps i v 218—229: i v 695 Nam penitus
fluere atque recedere rebus odoren. 865 igitur in the apostasis: see n.
i 419. 866 Subruitur, 867 suffulciat belong to the same metaphor,
shoring up a falling structure: Hor. sat. ii 3 153 ni cibus atque Ingens
vocit stomacho fultura ruent: comp. ii 1140 fulcite cibus and n. there:
unc. speaking of the causes of sleep says i v 942 Fit quasi paulatim
bis per membra ruina, and then 950 Et quoniam non est quasi quod

20
of the body, because the body is moved by the impulse of the inward motion; and this motion is an inward motion, not a outward one, but the outward motion is not inward. The inward motion is the motion of the mind, and what the body does through the mind is what the body is moved by. The inward motion of the mind is a movement of the mind, and what the body does through the mind is what the body is moved by. The inward motion of the mind is a movement of the mind, and what the body does through the mind is what the body is moved by. The inward motion is the motion of the mind, and what the body does through the mind is what the body is moved by.
he animus and anima, and the propulsion from without by the entrance of the outer air. velis ventoque then do not appear to correspond fully to this twofold cause of motion; as they would seem to represent merely the effect of the outer air on the body. Gassendi therefore had some reason for proposing remis ventoque: the remis would answer well enough to the anima and its effect on the body. The only way I can explain the text is this: the body alone would be like the hull of the vessel, upon which the wind could make no effectual impression; the lighter and subtler anima represents the light and flexible sails upon which the wind can work with a good result: but this is scarcely perhaps satisfactory.

699 Tantalus tantum corpus corpuscula; v 593 tantulus ille quae tantum solmitter lumen; but this love of antithesis hews itself in a hundred ways in Lucr. as we have seen and shall see: 901 supptili corpore tenuis, magnam magni molimine; 905 pondere magno, ruvi nisu. 902 molimine expresses the momentum of the huge ship in motion: Livy ii 56 4 res suo ipsa molimine graviss. It may refer however to the great force of the impelling wind; as Ov. met. xii 356 odique revellere trunco Annosam quercum magni molimine temptat. 904 conortquet of steering, as 900 Contorquere; Aen. iii 562 Contorquir nasus Palurus ad undas. 905 trocles were certain arrangements of blocks of pulleys, described by Cato and Vitruvius. tympana seem to have been wheels which revolved by men treading on them, and raised to their places columns and other heavy weights; both the trocles and tympana being portions of the same machina. 905 pondere magni abl. of quality depending on Multr; it gains force by its position; comp. v 556 quam magni pondere nobis Sustinat corpus tenuissima vis animai; Aen. ix 512 Saxa quoque infesto volesvanti pondere; x 381 magni celiit dum pondere saxum.

907—928: sleep takes place, when the soul is scattered in the body, and part of it has gone out, part withdrawn into the depths of the body: only part however can go forth; else death would ensue: enough must stay behind to let sense be rekindled, as fire is rekindled when buried under the ashes. 907 somnus cet.; Macrobr. sat. vi 1 44 compares with this Aen. i 691 placidam per membra quietem Inrigat, and Furius in primo mitamque rigat per pectora somnum; comp. too Aen. iii 511 fescos sopor irigat artus; Pers. v 56 iriguo somno; and Prof. Conington to Aen. i 691. 909—911 = 180—182. 912 da tenus cet.; i 50 vacnas curia animumque sagace.. adhibe. 916 somnus fit; Epic. in Diog. Laer. x 66 ὅποιον τοί πνευμα τῶν τῆς σώματος μερῶν τῶν παρ' ὄλῃν τῆν στόμην παρεκαλάντων έκκατομεών ἤ διαφορομεών, but the next words are clearly corrupt. 916—918 are the same in meaning as 944 foll. and 959—961 Est ratione eadem coniectus cet. 924 corpus cet.; iii 401 Et gelidos artus in leti frigore liguit. 927 reconflari
seems not to occur elsewhere: the metaphor is of course from kindling fire.

929—961: sleep is thus produced: the body is constantly beaten upon by the outer air as well as by that which is inhaled by breathing: thus assailed within and without the body gives way, and the soul is disordered, part of it as has been said leaving the body, part withdrawing into its recesses, while the rest cannot perform its functions: thus the body too becomes languid and powerless: again sleep follows eating, because the food in passing into the system acts on it as the air does; and the disorder of the soul is then greater than ever. 934 eius i.e. aeris: aeris auris being the same as aeris auris, which he often uses: see n. to i 352, and comp. ii 174 genus humanum quorum, and n. there; so Cassius in Cic. epist. ad fam. xv 19 1 propter spectra Catiana, pro quo i.e. Catio; Aen. i 671 vereor quo se Iunonia veriant Hospitia: humi tonto cessabit i.e. Iuno; Plaut. rud. 598 Ad hirundinem nudum cecet. followed by Neque eas i.e. hirundines. 939 utrimum secus: ‘Lucil. sat. lib. xxii Zopyrion labes caedit utrimum secus’ Nonius p. 210: the expression is not uncommon in later Latin, as in Appuleius: in Cato apparently it is followed by an accus., secus being = secundum. Comp. the use of versus and versusum with undique sursum and the like; and extrinsecus intrinsicus altrinsecus. 940 941 comp. above 894 895. 944 fit uti pars inde =inde fit uti: see n. to ii 1004. 944 foll.: comp. above 916—918 and below 959—961. 947 mutua fungi occurred iii 801, where see n. and references. 952 cubanti cet. i.e. quamvis cubanti, tamen sepe cet.: comp. 987 cum membra incedunt In somnis sudare tamen; 991 in polli saepe quies factant curva tamen: see also iii 553 and n. there. 953 summittuntur: i 92 terram genus summisa petebat; where see note. 959—961: comp. above 916 foll. and 994 foll. where all the same symptoms are mentioned; but here, as the sleep is heavier than usual, each symptom is aggravated: altior, largior, divisor. 961 divisor, distractior: these comparatives seem unexampled: Paterculus has distractissimus; but the superl. of participles is not so rare as the compar.: v 394 superantior, iii 397 and vi 238 dominatior seem also confined to Lucr. in test, for 957 we have Quem satur aut lassus capsias.

962—1036: the dreams of men generally turn on what has chiefly occupied their waking thoughts, whether business or pleasure: it is the same with brutes too: again the passions which are strongest in men often display themselves in dreams, as well as other mental states. 962 foll. comp. Attius fab. practex. 29 Rex, quae in vita usurpant homines, cogitant curant vident, Quaeque agunt vigilantes agitantque, essicui in somno accidunt, Minus mirum est. 962 quo depends on divinitus, as shown by the imitation of Fronto quoted by Lach. ut, quae
To quaque devinctus esset, aut histriomen in somnis fiantor spectaret cet.: Cic. epist. ad fam. III 13 2 in iis studiis, quibus uteurque nos-

t devinctus est. 964 Aique in ea, following relative clauses: see p 718. 966 Causidici cet.: Petronius frag. xxx evidently had

part of Lucr. in his mind: Somnia quae mentes ludunt cet. and

causas orare solent, legesque forumque Et pavidì cernunt cet.: per-

too he was thinking of Lucr. when he wrote sat. 104 hinc seies

et Eumolpus Epicurum esse hominem divinum qui ciusmodi ludibria

dissima ratione condemnat. componere: Cic. de leg. 1 14 an ut sti-
tionem et judiciorum formulis componam. leges: abundant ex-

es of leges of buying selling letting may be seen in Cato de re rust.

foll. oleum faciendum hac leges oportet locare, oleam pendentem hac

venire oportet ; and so of vinum pendens, vinum in dolis, pabulum

rum, fructum vivum, qua leges venire oportet. 967 pr. obire :

. vi 167 pugnas obiit ; Livy IV 7 2 obire tot simul bella. 988

b. finds degere bellum inadmissible ; Lach. thinks that it is unex-

pected, but may perhaps be supported by agere and peragere bellum.

agere hoc : see n. to r 41. 975 sens. us.: see i 301 Usurpare

's and n. there. 978—981 form two consecutive rhyming coup-

980 comp. above 788 in numerum procedere cum simulacra

simus in somnis et mollia membra movet cet. 984 referit st. at.

Plant. Persa 593 even uses the plur. Quae ad rem referunt: lexici-

cite from Pliny longitudo referit, non crassitudo; ratio referit. 988

992 tanen: see n. to 952. 993 redducunt: Petron. sat. 98 re-

timidissime spiritu. 997 redactant: donec elsewhere in Lucr.

always a past indic.: see n. to r 222. 998 and 1007 At: see

4 14. consuetas i.e. which has lived with the family and been

esticated; v 1334 domi domitos: Lach. compares Plaut. asin.

amatores aces. Bene salutando consuecut, compellando blanditer:

also Ov. met. XI 89 Hunc adsueta chors Satyri Bacchaque fre-

tant. catulorum blanda propgo=catuli blandì: see n. to III 741

um Seminimum, and below to 1232. 1005 seminorum: see n. to

41. quaque, the plural followed by the gen. is rare; comp. 311

cumque spectulum. 1009 proelia pugnas: see n. to II 118.

the order is very perplexed: visae sunt edere, persecutantes volan-

1011 magnis motibus: it is because they are under the sti-

es of some great emotion, that in sleep they cannot get rid of it.

i quasi si, a rare union: Forc. quotes an instance from Plaut. cas. ;

quasi sei occurs in the corp. inscr. Lat. 202 i 39 : comp. nici si.

Wak. compares Aen. IX 689 Sive Padi ripis, Athesim seu propter

enum. 1026 Puri: with Lach. I see no reason to take this for

lucum: Lach. cites Juvenal vi 603 Ad spuros lacna. dolia:

cob. sat. III 16 15 quotes from C. Titius 'vir aetatis Lucilianae'
dum evunt, nulla est in angiporto amphora quam non ineptant. 1023
imitated by Seren. Samon. 77 ex asino succatus corporis umor. 1029
Babylonica : 1123 Babylonica sunt. Pliny nat. hist. viii 196 colora
diversas picturas intexere Babylon maxime celebravit et nomen imposuit.
1032 quoque i.e. quocunque. 1035 transactis : Theocr. iii 143
'Επράξθη το μέγεθα. 1036 cruentant appears to be irony, like 1049
—1051.

1037—1057 : 1037 ante, i.e. 1030 foll. 1042 dec. corpore toto :
Epic. in Diog. Laer. vi 66 τρε σπόρα αυτ' ελον των σωμάτων φέρανα,
as Democritus also taught according to Plut. de plac. phil. v 3 : comp.
too Hippocr. de genit. 8 η γονή έξερχεται κα τής γυναικός κα τού ατόδος
από παντός του σώματος. 1047 Id is accus., corpus nomin. 1049—
1056 : there is an elaborate irony in these vss. : the first three make a
general statement, of which the last five are a special application.
1049 omnes plerumque seems to be used like plerique omnes : all fall
towards their wound, whether in the fields of Mars or Venus or else-
where ; then 1055 is an ironical application of this. in vulnus seems
intentionally ambiguous, meaning both the wound itself and that which
occasions the wound : Aen. x 488 Corruit in vulnus ; and comp. Lucan
vii 603 tune millo in vulnera lactis Labitur with 619 letiferum per
vuius viscera vulnus Exierit and 625 Quis eruor emissus perrupirit aev
venus Inque hostis cadat arma sui : both Virgil and Lucan may have
been thinking of Lucr. Livy i 58 11 cultrum... in corde defigit prolapsaque
in vulnus moribunda cecidit. This and the two next vss. are
obelised by Lamb. and others, manifestly because they have not caught
the poet’s satirical irony, which pervades all this part of the poem.
1050 sanguis : see notes 1 to i 853 : Virg. l. l. sanguis animusque. icinor :
iii 160 icit. 1051 hostem cet. : comp. Lucan l. l. ruber umor is said
apparently with the same ambiguous irony as 1036 cruentant. 1052
telis, icitus, 1053 incintatur, 1054 iactans, 1055 ferius are all used to keep
up the play of thought noticed to 1049 of wounds and enemies.
1054 comp. Cic. Arat. 110 toto spirans de corpore flamnam. 1056
iacere umorem in corpus is said too with manifest reference to the
Enicat sanguis and hostem ruber occupat umor.

1058—1072 : when tormented by love seek distraction ; else your
passion will only be increased by the absence of the object loved.
1058 Haeo refers to voluptatem, hinc to cupido of the preceding v.; and
there is the usual contrast between Venus and amor or cupido, the grati-
fication of the passion and the passion itself : haec voluptas nobis est
Venus ; ex hac autem cupidinum est nomen Latinum amoris, hoc est
Cupido : with Haeo Venus comp. 1084 1085 and especially 1073 Nec
Veneris fructu caret is qui vitalam amor. 1059 Hinc also refers to muta
cupido ; so that this verse is a paraphrase of voluptatem praegit.
illaeo recurs 1083, where it is neut. plur. illae illae illi illam illi occur in Plautus. 1060 Stillavit gutta: Bentl. compares Eur. Hippi. 527 "Eras, Eras..." Outis stulitus ludon elogwn eloum eloum ψυχιων ψυχιων χαρω κ.τ.λ. 1061 quod : Plaut. trin. 242 Nam qui amat, quod amat, cum exemplo eius saviis perculsus est. 1064 Absterrere sibi : 1233 situan genitale numina cuiquam absentent, with same sense and constr. ; v 846 natura absterruit auctum : lit. to scare away, hence = adimere. 1066 semel cet. i.e. semel conversum in unum amore eius, with reference to 1064 alici convertere mentem : comp. too 1072 alici possis animi traducere motus. conversum agrees of course with the subject of the sentence. 1068 vivescit : 1138 vivescit ut ignis. alendo : see n. to 1 312 habendo ; and Virg. geor. III 454 altur vitae vitium vitae telego. 1069 vivescit : III 1022 gravescat ; vii 337 gravescit, for the ingravesco of prose. 1070 Si non prima cet. : does Cic. Tusc. disp. iv 75 allude to this : etiam novo quidam amore veterem amorem tamquam clavo clavum eiciendum putant. 1071 volgivaga : v 932 Volgivaga vitam tractabant more forarum : the word seems not to occur elsewhere ; and to be intended to express Άφρωδῆς πάνθυς. vagus implies volgivaga Venus : Sen. Herc. Oct. 364 quot nupias prius, Quot virgines dilexit. erravit vagus.

1073—1120 : moderation in this as in other passions affords the truest pleasure : indulgence only increases the force of the passion which food instead of appeasing only makes more ravenous. 1076 miseris, 1159 miser, 1179 miser express the Greek δυσχερας, as often in Latin. 1080 densit int. : Hor. sat. ii 177 fragili quaerens indulere dentem, Offendit solidum. 1081 Occ. aedif. i.e. adfugium osculum osculo ; for osculum seems here to have its literal sense of mouth : it is curious that here too Α and B exemplify the usual confusion between aedifico and aedifico.

1083 rables gen. : so Enn. ann. 401 dies, which form Gellius 14 6 on the authority of Caesellius and many old ms. assigns to Cic. pro Sestio 28, and after those ‘qui scripserunt idiographum librum Vergilii se inspexisse’ to Virg. geor. i 208: Gellius also defends and illustrates the forms διι παντος περνεις luxurii acii. 1088 repugnat takes an infin. 1269 prohibet se concipere atque repugnant ; Ovid her. xxv 137 amare repugno illum ; but there the word means to strive not to do a thing ; here it means contradicere affirmat. 1091 mem. adv. intus : vi 1169 Flagrabet stomacho flamma ut farnicibus intus ; Αen. vii 192 Tali intus templum cet. 1095 Nil fruendum : above 1078 quid fruendum : see n. to iii 956. 1096 quae cet. sorry as it is, it is often snatched away before it can be enjoyed. 1100 torrentis : the overflowing stream increases the force of the contrast. 1102 spectando : see n. to i 312 habendo. 1106 praesagjit gaudia : above 1057 voluptatem praesagiet. 1107 is in esse personal here, Venus est in ess ut, or
imperatival in end i.e. res in en end, in Venus!

Livy t. 17. 5 et cum iam in en end ut in muros erudierit miles, where there seems to be the same ambiguity: so Nepos t. 7 cum iam in en end ut oppido patiatur; et 5 cum iam in en end ut comprehenderetur: Servius to Aen. iii. 286 certainly makes the verb personal, cum in en end ut iam civitatis patiatur, irritated perhaps from Nepos; and so Soph. Elect. 21 dixit intrici eis, a' eis et amicos supplices, if the reading is right. The sense of our passage at all events is in en res ut Venus.

1113 facere i.e. hoc facere: comp. 1153 Nam faciunt homines. 1119 Cum cec. i.e. cum quarentum quid emipient ipse sibi cont.

1121—1140: lovers ruin their health and fortune; and even then their happiness is often poisoned by jealousy.

1121 Addo quod, 1122 Addo quod: tr. 1036 Addo, Addo. 1123 Labitur res: Plant. trin. 245, in the midst of a scene describing a lover's ruin, Ilica res foras labitur liquitur.

1123 Babylonica: see n. to 1029. Bah. saunt i.e. res est in vertitur in Babylonica: 1129 bene porta patrum stat multum.

1125 hic i.e. amicae: certainly the absence of any word to show the change of subject would be harsh; as before and after the lover, not the mistress, is the subject. lentus...Sicyoniae: ciris 169 Cognita non mereri pedibus Sicyoniae serva: Cicero speaks of them as not suited for men.

1126 cum luce: see n. to t. 735 and 237: Cicero in his Aratus has Vergil iuxta cum luce: ut non luce refugies: larga cum luce Bootes; erat cum luce Orius: and cum lumen again and again. zmazogidi: the z also in tit: 795: Zuqo is found in Greek inscriptions, and Quvod, Kax in the Herculanum ms. of Philodemus reperto, just published: Eustathius shows that this use of ζ before μ was very general: in Orat. iner. 2516 zmazogidi occurs seven times.

1127 Auro incl. to be used probably as a füdo or brooch. thalassina: some shade of purple or ãαυσοφάκες: Plant. miles 1179 Pulliolum habeo ferrugineum, nam e color thalassineum. 1129 bene porta patrum: Ter. Phorm. 788 mei patrin bene porta: anad. mirae: Aen. ix. 616 habent redimicula mirae and Antipater Sid. anthol. ii. p. 31 "Ardeia in ã μιρας might make us join the two words; but they are more emphatic when separate; and Paulus in the digest has mirae et anadematam. The anadema then will be an ornamental band for the head: χρεως κόμας Αρδέη, says Eur. Hipp. 81; the mira a scarf covering the head and much of the face; though it may be the other mira or zona: μαλακια, μαρτων ορόιμα, μιρας, says Helydius anthol i. p. 483. 1130 if Lachmann's alideous is right, the word is not found elsewhere either in Latin or Greek.

κ. Καί: Lach. proves from Pliny iv. 62 that Varro mistook Ari- t Cia for Coos: Lucr. and Pliny followed him in his error. therefore in ignorance uses Cia or Coa for Coa. vertunt neut.: to iii. 502 reflect; and comp. v. 1422 neque in fructum convertit.
quisse. 1131 veste, the coverings of the furniture and hangings of the room. ludè, ‘absurde in apparatu convivii’ says Lach.: but they may well come in after the feast with the Poca rusta, etc.: C. Titius ‘vir acetatis Luciliana,’ in Macrob. sat. III 16 15 says of prodigals ludunt alea studiose, delibiti ungentis, scortis stipati; and all these preparations are here made for the scorta. A friend has called my attention to Cic. de fin. II 23 where ‘ludos’ comes in amid many articles of luxury not unlike what Lucr. here enumerates. Surely talis tesserae and the like are here in place: Propertius IV (v) 8 45, while describing a debauch very like the present, says Me quoque per talos Venerem quae­rente secundos Semper damnosi substituere canes. 1132 comp. Plaut. amin. 803 Tum si coronas serta unguenta iussisset cet. coronae chaplets for the head, serta festoons or garlands to deck the doorways or other parts of the house. 1133 comp. Ov. met. vii 453 usque adeo nulla est sincera voluptas Sollicitique aliquid laetis intervenit. Nequiquam quoniam: the fondness of Lucr. for this expression, used in this way, is very striking: we had it just above 1110, it recurs below 1188; and it is found five times between v 1127 and 1332, where the poet is discoursing on the vanity of human wishes and efforts. It sounds like an echo of his own feeling, that the things which men most desire are all vanity. 1135 remordet: see n. to III 827. 1136 lustris: see Forc.: Cic. Phil. II 6 vino lustrisque confectus. 1137 in amb. rel.: Hor. epist. I 16 28 Servet in ambiguo.

1141—1191: if there are such evils in prosperous, what must be the evils of unsuccessful love? strive then not to fall into love; but if you are caught, use all efforts to escape: yet men stand in their own way, and deluded find beauties even in defects: the discarded lover will refuse all comfort; who yet, if received back, will find out his folly and be glad to get away again. 1141 the precise force of proprius is not very clear: it may mean that which you have to yourself, which belongs to you and which you do not share with others; or that which is constant, lasting, as Terence’s nihiline esse proprium cuiquam, Virgil’s propriamque dicabo and the like; or love which is real genuine and properly so called. secundo and adverso amore are illustrated by Bentl. from Tibullus and Propertius. 1142 inopi = ἀμωχίνη. ἡ δινόμοις τις ἄγιν καὶ ἀλάχων ὀνο. 1143 has the look of a proverb. 1150 obiue obstes: comp. obius obtulit, officere atque obtare and the like. 1152 petis ac vis: with petis Lach. compares Aen. vii 54 Multi illam magno e Latio totaque petebant Aesonias; and Prop. ii (iii) 20 37 Cem te tam multi paterent, tu me una petisti: with vis, Plaut. amin. 542 Sine me amare unum Argirippum animi causa, quem vok 1153 Nam faciunt = nam hoc faciunt: 1112 Nam facere interdum velle 1195 Nam facit ex animo saepus: this seems better than coupling it with.
Et tribunum ea. 1157 sündent seems unexampled; but he uses suere and succus indifferently as dissyll. or trisyll.; dissolvit etc. oftener than dissolvo; reliquiæ always; v 679 consequē; vi 552 and 868 aquae; vi 1072 aquai. 1160 foll. comp. Theocr. id. vi 18 ἦ γὰρ ἔριτος Πολύκις, ὁ Πολύφαμε, τὰ μὴ καλά καλά πέφασται. 1160 Nigrae cet.: Theocr. x 26 Σίφαν καλέων το πάντες, Ἡσυχιών ἀλάκναυστον, ἐγώ δὲ μόνος μελίχλωρον: with this and what follows comp. the terms of the ἱπποκρίζημεν in Plato rep. v p. 474 D: Lucer. has been imitated by Ovid ars ii 657 foll. and translated by Molière le misan. ii 5 near end. melichrus occurs more than once as a term of praise in the anthology, and apparently means the same as Plato's μελίχλωροι i. l.: Ovid i. l. fusca vocetur, Nigrior Illyrica cui pice sanguis erit; Molière La noire à faire peur, une brune adorable. inumnda cet.: Molière La malpropre sur soi...Est mise sous le nom de beauté négligée. 1161 Caesia Pall. the βεά γλυκάκως: Cic. de nat. deor. i 83 caesios ovulos Minervas; Ovid i. l. si rasa, Minervaes [similis]. lignea: Catull. xxiii 6 Et cum coniuice lignea parentis. 1162 Parvula: Ovid i. l. Die habilem quaecumque brevis. merum sal: Bentl. quotes Afranius 30 quidquid legiuer, sal merum est. 1165 logaucula seems not to occur elsewhere. 1166 cromenion is found in the anthology. cum viiueri cet.: Ov. i. l. Sit gracilis, macie quaæ male viva suast. 1168 At tumida: Ov. i. l. quaæ turgida, plenam. mammosa etc.: his constant imitator Arnobius iii 10 ab Iaccho Cererem, musa ut praedicit Lucretia, mammosam, vi 25 Ceres mammis cum grandibus: the constr. seems to be tumida et mammosa est Ceres ipsa [tumida et mam.] ab Iaccho: some legends made Iacchus son of Demeter and brother of Core; sometimes too, as here, he was represented as an infant at the breast: so Suidas Ἡλκυος: Διώνυσος ἕτερ τῷ μαστῷ. 1169 Silena appears to be invented by Lucer. satura: Hesych. σαύραρα καταφρη. labœa seems not to be found elsewhere: labœa, as also labea; but labium: see Lach. 1171 esto iam: see n. to i 968 si iam. 1173 Nempe, nempe, Nempe, facit, fœcere: comp. Adde, Addo and the like. 1174 eadem turpi: see n. to iii 1038. 1175 suffit: Prop. iv (v) 8 83 quaecumque locum externæ tetigere puellæ Suffit. 1178 Floribus et seritis: strewing perhaps the lower limen or silt with loose flowers, and hanging the upper or lintel with festoons: Ovid ars iii 72 Sparsa nec invenies limina mane rasi; rem. 32 Et tegat ornatas multa corona fore; Prop. i 16 7 mihi non desunt turpes pendere corollarie; or it may be a hendyadis for floridis seritis: Tib. i 2 14 cum posti floridae serta darem; Catull. lxiii 65 Mihi iamuae frequentes, mihi limina tepida, Mihi floridis corollis redimitus domus erat. 1178 postis Ungit amarae.: my beloved put in his hand by the hole...I rose up to open to my beloved, and my hands droppéd with myrrh and my fingers with sweet smelling myrrh upon the handles of the
lock. I opened to my beloved. superbus, haughty and unrelenting as their mistress. 1179 foribus cet.: Aen. ii 490 Amplexaeque tenent postes atque oscula figunt. 1180 venientem follows on the iam anim., coming after leave given; exactly as 1177 laerimans exclusus is weeping because shut out: a copula instead of being necessary, would be very awkward. 1181 modō: see n. to ii 1135. 1182 cadat: Wak. compares Virg. geor. iii 138 Rursus cura patrum cadere; but there the force of the word is not very clear: see Conington: cadat is perhaps like ii 1175 incassum cecidisse: see Forc. 1183 Stultitiae: 'damnatur alterius crimine vel iudicio, sed sceleris parricidii furit iniuriae. in Ciri 188 quod habent exemplaria tanto sceler de damnare puellam neque modulatum est neque Latinum' Lach. 1186 possemeia: the Latins often said pos or po before many consonants, pos tempus posquam pomeridianus and the like; Ribbeck I see repeatedly introduces such forms into Virgil: see notes 1 to 1252.

1192—1208: yet women sometimes feel true love in return. 1195 fœcit ex animo: Ter. Andr. 794 ex animo omnia, Ut fert natura, facias an de industria. 1196 spat. dec. am.: iii 1042 ducero lumine vitae; Ov. trist. iii 4 33 pede inoffenso spatum decurre vitæ. 1199 illosum neut. may mean the females, according to Lucretius' usual practice when the reference is to different genders volucres armenta cet. subat in good writers seems always to be said of the female in heat. 1205 Quom interea seems a harsh elision; and none other like it is found in Lucr.; for ii 850 Quod licet is a synizesis, Virg. ecl. iii 48 Si ad vitulam, and this eclogue appears to be one of his earliest: in Catul. such elisions are frequent: lxiv 305 he has Cun interea, as Lucr. here: iv 809 contendere se atque parare, the elision seems to have a similar effect. val. Ven. com.: 1148 validos Veneris permiscere nodos. 1207 iac. in fr.: 817 nos in fraudem induimus.

1209—1232: according as the seed of the man or woman prevails at conception, the child is more like to the one or to the other; and this is so whether the child be male or female. 1209 comm. cet. i.e. comm. semine suo virili semine. 1210 vim victi vi: in a very similar passage of Hippocr. de genit. 7 ἐκπαρέται is used in the same way: comp. too Plut. de plac. phil. ν 11 where it is given as a stoical doctrine, κἂν μὲν ἐπικρατήσῃ τὸ τῆς γυναικός, ὃμοιόν εἶναι τὸ γεννόμενον τῇ μητρί, ἐὰν ὅτι τὸ τοῦ ἀνδρὸς, τῷ ἀνδρὶ: Censor. de die nat. 6, p. 16 13 refers this theory to Anaxagoras: Anaxagoras autem eius parentis factum referre libertas indicavit, qui seminis amplius contulisset. Epicurus may have got this as many other things from him; but Hippocrates, whom Luc. had evidently studied, de genit. 7 and 8 teaches precisely the same comp. especially 8 ὁκότερος δ῾ ἦν πλέον ἐνυμ.Βαλλται ἦσ τὸ οὐκέπα καὶ ἐπὶ πλεόνων χωρίων τοῦ σώματος, κἂν τὰ πλείονα ἔσσκε· καὶ ἐστὶ ὅτε θυγ.
316 NOTES II

τηρ γενομένη ἕως κάλλιον τῷ πατρί ἢ τῷ μητρί καὶ κούρος γενόμενος ἐστι ὅτε κάλλιον ἕως τῷ μητρί ἢ τῷ πατρί. Laecutant. de opif. dei 12 closely copies Lucr. but strangely attributes the theory to Varro and Aristotle: cūn semina inter se permiscita coalescent, si virile superaverit, patri similis provenire, seu maren seu feminam; si muliebre praevalerit, progeniem cuiusque sexus ad imaginem respondere maternam. 1212 m atrum, Ut patribus: Cio de fin. v 12 patri similis esse filius; where Madvig thinks patriis to be perhaps right, as Cicero and the older writers usually have a gen. of living things, especially men and gods, while with inanimate things the gen. and dat. are employed promiscuously: the dat. in later writers became almost universal: 1218 Lucri. has similis avorum; 12 900 similis totis animalibus; 12 130 utri similis id, neut. but referring to a living child; Madvig l. i. quotes Cio. de nat. doo. 12 119 plebii similis linguam nostrī solent dicere, chorda- rum dentes, nare corribus iti qui cet. where, as in Lucri., both cases are found together. 1213 vulg: Nonius p. 230 quotes this v. and Ennius vostraque vulga. 1217 neque utrum i.e. neutrum: so v 839 nec utrum: neuter is only ne or nec utor, ne or nec, not non, being the old negative: see n. to i 1199. 1220 Propter ea cet. Aristoteles, who discusses these very questions de gen. anim. iv 3 p. 769 l. foll., finds them all more difficult to answer than Lucri. does: so l. l. 24 δει τοι' aitfmaν ὕκος γάνειν τοῖς προγόνοις ως ὅτι τὸ πολύ καὶ τοῖς ἄποθεν; ό γάρ αὐτ' ἐκάινον γ' ἀπελήλυθεν οὐδεν τοῦ σπέρματος. 1225 (1227)— 1228 (1226) must come in the order here given; for surely votus vocesque conasque are comprehended in facies et corpora membraque; and if they were not, what reason could there be for the poet’s asserting that they are as uncertain in their origin, as the body generally? just as if any body were likely to think that the less essential were more unrav- ing than the more essential: this indeed induced Lamb. to read minus for magis. Again, as Lach. says himself, de semine certo is here aut virili aut muliebri, one not both; and is opposed to 1229 dupliciti de semine, and forms a contrast with it: 1225 (1227) indeed begins a new question, which Arist. l. i. thinks it not easy to explain; why namely a male child may be more like the mother, a female like the father. 1225 (1227) patrio i.e. as well as materno. 1226 (1226) Materno i.e. as well as patrio. 1227 (1225) hoc i.e. the distinctions of sex no more come certo semine, from either the father’s or the mother’s alone, than the form and features: Hippocr. l. i. emphatically asserts the same: thus 7 ὁ ναῦτος ὁ λόγος αἱρεί καὶ τὸν ἀνδρα καὶ τὴν γυναικα ἔχειν καὶ θήλην γόνον καὶ ἁρσαν, and 8 and ταύτα μοι καὶ τοσάτα ὅστι ισότορα τῇ ἡπτέῳ λόγῳ, ὅτι ἐνεικτά καὶ ἐν τῷ γυναικι καὶ ἐν τῷ ἀνδρί καὶ κυριογενεί Thalagoge: comp. this with Aristotle’s doubts and difficulties. 31 possis is potential: see n. to i 327.
1232 virum suboles would commonly mean the whole male sex; so in Cic. omnem iuventutis subolem = omnem iuventutem; proles illa futurorum hominum = futuri homines; and Virgil has prolem parentum for the stock to which the parents belong: Pliny Sarmatae Medorum suboles, of the same stock as the Medes: Lucr. himself ii 662 equorum dullicia proles; v 856 procedere prolem = 850 procudere saecla, their race; and iii 741 triste leonum seminimum = tristes leones, where see note; iv 998 catulumorum blanda propago = catuli blandi. But here virum suboles means one out of the male sex; exactly as Hor. od. iii 13 8 Lascivi suboles gregis means one out of the suboles lascivi gregis i.e. a kid; for lascivus gregex cannot possibly mean anything but the young kids: in no other way can I understand sanguis meus, genus deorum, deum gens and the like, than as meaning belonging to my blood, one of the race of gods etc.: Aen. x 228 deum gens, Aenea seems synon. with viii 36 sate gente deum: so too I understand vi 792 divi genus compared with divum genus; and Lucr. i 42 Memmi propago compared with iv 998 catulumorum propago. origo has here the meaning of partus or birth: perhaps null. or. is literally the beginning of a woman.

1233—1277: it is not the gods who grant or withhold offspring: conception depends on the due assortment of man and wife. 1233 cuiquam Absterrrent: see n. to 1064. 1236 Quod cet.: vi 1015 Quod facit et sequitur. 1237 adolent: Aen. v 54 strueremque suis altaria donis, xi 50 cumulatque altaria donis being compared, this ambiguous word would seem to have the sense here of causing to grow, increasing, and so piling up: Virg. geor. iv 379 Panchaeis adolescunt ignibus arae, adolescunt seems to be its neut., grow or are piled up: but in Lucr. ‘cause to smell’ or ‘burn’ would give a suitable sense: see Conington to Virg. ecl. viii 65. The notion of increase would appear to be the most natural, if the word had come to be merely one of good omen and conveyed only a conventional meaning to a Latin ear. 1239 sortis: Cic. de div. ii 86 says hoc quidem genus divinationis vita iam communis explivi. fani pulchritudo et vetustas Praenestinarum etiam nunc retinet sortium nomen, atque id in volgus: these Praenestinae sortes he describes l.l. 85 as in robore insculptas priscarum litterarum notis. Ritschl Rhein. mus. n.f. xiv p. 389 foll. emends and explains some very singular old hexameters, containing a series of sortes, such as these must have been. fatigant: ii 1172 caelumque fatigat. 1242 locis adf. adh. seems not unlike Aen. ix 536 Et flammam adfizit lateri. 1244 his i.e. aliis, with reference to 1240 partim. 1246 penetratum, because penetro and penetro me in are equally in use. 1250 Succipiunt: v 402 succipit A: Ribbeck admits this form four times into the Aeneid with more or less ma. authority; and Servius thrice repeats that succipio is the old form. ingravescunt seems not to occur elsewhere in this peculiar
senses of becoming big with child. 1252 unde i.e. cas ex quibus quaellos: Nonius p. 158 quotes this v. and Ennius Lucilius Varro for this form. 1254 fecundae: the wife may be able to bear and the man to beget; but they may not suit one another; though in another marriage the man may have children. 1259 liquidae et liquidae: see n. to πi 452; the juxta-position here seems almost as bold as Homer’s *Ares* *Ares which Martial ix 11 15 thinks utterly impossible in Latin: Bekker finds it so in Homer as well: but the poets seem often to feel a pleasure in such contrasts of quantity: πi 145 Idque sibi... id sibi gaudet; Tib. ii 3 27 Delos ubi... ubi Delphica Pytho; Martial himself πi 18 1 Captō tuam, pudet heu, sed captō: with a short vowel before a mute and liquid this variation is even more frequent: τv 403—406 sūpra, sūpra, sūpra; 1222 Quae pātrībus pātris, as Æn. ii 663 Gnatum ante orā pātris, pātre quem: in these three instances too as well as in that just given from Martial the lengthening as well as the shortening is in the thesis of the foot: v 1163 sācura, sēcra; Òv. met. xiii 607 volūcri molestera vera volūcries; v 129 diūsimus agrī, Dives agrī; Hor. od. i 32 11 Et Lyceum nāgris osculis nāgroque: Theocr. vi 19 τα μη καλα καλα πεφαρ- τα; vii 19 ἵνα κάτω ἵνα ἵνα ανδεβ; and Callimachus has the same variations; for which they and their Alexandrine companions are bitterly assailed by Cobet var. lect. p. 396: but they have greater crimes than these to answer for: Theocr. xvii 51 Evēκtiav, Kύρως δε θεα Kύρως. 1262 extemvantur: so tenuis he uses oftener than tenius; but τv 317 ad- tendiari. 1268 opu' sunt motus, and 1277 quod nil opus: see n. to τv 1051. 1271 exossedato: Appuleius twice uses exossa saltatio in the same sense. 1272 Eicit: òii 877 et eicit, where see note. 1274 Idque moveri: comp. πi 569 moventur Sensiferos motus quos. haut possunt... moveri; for the neut. pron. is equivalent to a cognate accus. 1277 is there any sarcasm in these words, and does the poet allude to the already felt scarcity of children? 1278—1287: often by her own virtues, from no divine interposition, a woman without personal attractions will endear herself to her husband. 1278 Nee divinitus: οιδε θεόπυρτον ευα τον ἐφορά is a saying of Epicurus recorded in Diog. Laer. x 118. 1282 insuecscat to: τv 397 An tum brachia consuecunt; τv 1368 fructusque foros manuescere terram, a conjecture of Lach. but I think a certain one: Hor. sat. i 4 105 insue- sit pater optimus hoc me; πi 2 109 adserit mentem corpusque superbum; Æn. vi 832 ne tanta animis adusecite bella; Varro de re rust. πi 14 silvestria manuescerent. The passive partic. suetus adsuetus desuetus consuetus manusuetus are much more in use: see n. to πi 772. 1286 uttēs cat.: a common-place employed by Tibullus Propertius Ovid: comp. too τv 313 Stillicidi casus lapidem vacat.
BOOK V

1—54: who, o Memmius, can adequately extol the man who discovered this system of true wisdom! not Ceres, not Liber, far less Hercules can be compared with him: they only gave to men physical comforts or freed them from physical dangers: he bestowed on us the blessings of right reason and freed us from the far worse terrors of superstition and of the passions: surely then he deserves to be ranked as a god, the more so that he first explained the true nature of the gods.

1 Quis potis cet.: Enn. ann. 178 Quis potis ingentis oras evolvere belli dignum, pro: Cic. in Caec. div. 42 timeo quidnam pro offensione hominum... et expectatione omnium et magnitudine rerum dignum eloqui possim: nay Cicero’s words may have been in the poet’s mind: Sall. Catil. 61 8 si digna poena pro factis eorum repertur; and perhaps Hor. epist. i 7 24 Dignum praestabo me etiam pro laude merentis. poll. pect.: i 414 Lingua meo suavis diti de pectore fundet: iv 914 Vera repulsant discedas pectore dixta; and just below 5 Pectore parta suo cet.: to an epicurean pectus = cor = mens or ingenium. 2 Condere, the technical word, even in prose: see Forc.: hence Virg. ecl. ii 4 haec incondita. 5 parta and quaestia appear to be synon.: see n. to iv 274. 7 cognita: Tib. iv 11 cognita virtus; Prop. iv (v) 6 38 Auguste Hectoris cognite maioravis. 8 deus cet.: Virg. ecl. v 64 deus deus ille, Menalca: see n. to ii 1092, and comp. Cic. Tusc. disp. i 48 quoted there. incl. Memmi: see n. to ii 1080. 10 appell. sap.: Enn. ann. 227 Nec quisquam sapientia, sapientia quae perhibetur, In somnis vidit prius quam iam discere coepit, imitated by Afranius in Cell. xiii 8 Sophiam vocant me Grai, vos sapientiam. quique per artem: Virg. geor. i 123 primusque per artem Moiv agros; Aen. x 135 quale per artem; Manil. i 51 primique per artem cet.; for princeps belongs also to quique per artem: artem = rationem ‘quam licet, si volumus, appellamus artem’ says Cic. de orat. ii 148. 12 tranquillo: tranquillum is the proper term for a calm used by Cicero and the best writers, and often metaphorically as here: so Livy iii 14 6 nec cetera modo tribuni tranquillo peregere; xxviii 27 11 ita aut tranquillum aut procellae in vobis sunt; Ter. eun. 1038 esse amorem omnem in tranquillo: Lucil. in Nonius p. 388 has te in tranquillum ex saevis transfer tempestatibus: perhaps vitas should be read before tranquillum, thus making the resemblance with Lucr. still nearer: comp. also Plut. max. c. princeps. viris 3 p. 778 C Εἰπίκουρος τάγαθον ἐν τῷ βαθύτατῳ τῆς ἤλιος ὥστε ἐν ἀκλίτῳ λυμένοι καὶ κωφοὶ τεθέμενοι. 13 Confer enim: so Cicero audirem enim paulisper; audiamus enim Platonem and the like. divina antiqua reperta: 490 Alaque caeli..., fulgentia
templa; 24 Nemeaicus magnus hiatus Ille; 32 Auroaque Hesperidum fulgentia mala; 295 claraeque coruscis Fulguribus pingues taedae; 1063 Invitata canum magna Molilia victa, duros nudantium dentes; so candens lucidus aer, miserandum magnopere unum Aereumnabile; also 1136 magnum versatile templum; 117 bene quam munita tenere Editia doctrina sapientum templum serena: see also n. to i 258 candens lactus umor: two participles are not uncommon, as iv 1177 lacrimans exclusus, 1180 tunc amnem um venientem. 14 Namque or nam introducing the details of a general statement is common enough in Latin, though less so than για in Greek. Ceres...mort. inst.: probably imitated by Virg. geor. i 147 Prima Ceres ferro mortalis vertere terram Institutum; yet the exact force of instituisse in Lucr. is not very clear: is it merely ‘introduced and set up’? as Cic. ad fam. xiii 48 cum primus in cam invulsam quae veteris venoris, ea te inventur quae sequantur alii: or does it imply the planting also of the vine and sowing of the corn? as Cic. de lege agr. ii 67 inveni ecc, ubi instituti vinae possunt: Aen. vii 69 Tum Phoebou et Triviae solido de marmore templum Institutum festosque dies de nomine Phoebi, the word seems to have a similar literal and metaphorical sense. 15 Vitigious recurs vi 1072: vitigious is the usual form of the adj. 24 Nemeaicus hiatus leonis: see n. to i 474 Alexandri Phrygii sub pector. 25 with rhythm comp. Virg. geor. iii 255 Ipse ruit dentesque Sabellius execuit sus. 27 vallata col.: cirsis 79 Piscibus et canibusque malis vallata repente est. 28 tripectora seems to be a ἄξις λεγόμ. : Virgil and others have tricorpus. 29 unless Stymphala agrees with a subst. in the lost ν, it is an unusual form, like 31 Ismara. 30 spir. n. ig.: Virg. geor. ii 140 tauri spirantes naribus ignem; Aen. vii 280 geminosque ignulis...spirantia naribus ignem: Eur. Alc. 509 Hercules promises to bit them ἐν μῇ γε πόρ πνεύσατε μνημάτων ἄτιο. 31 Thraci, the usual epithet to distinguish him from the other Diomede of whom Virg. Aen. i 752 says Nunc quales Diomedis equi: comp. Eur. Alc. 499 Ὄργανος τέτερων ἀραμ Διοφάδους μέρα: Ovid met. ix 194 Quid quod Thraciis equos humano sanguine pinguis, in the midst of a like enumeration of Heracles’ labours, que and atque, or que and et, coupling two words as here, appear not to be found in Cicero or Caesar; but que and et are thus used by Terence Eullust Val. Maximus Livy and the later writers; and Wagner quae, xxxv 23 gives several instances from Virgil of que and atque thus used, as Aen. viii 486 Componens manibusque manus atque orbibus ora. 33 Asper cet.: Macrob. sat. vi 1 30 compares Aen. ix 794 Asper acerba tuens retro redit: comp. too geor. ii 149 Asper acerba sonans; Aen. viii 330 asperque immuni corpore Thybris. 35 pelage recurs vi 619: mele he also twice uses. severa: 1190 noctis signa severa; iv 460 severa silentia noctis; Virg. geor. iii 37 ammeneque severum Cecytii: severus seems to
what is cold and cheerless, what is contrary to or away from
warm genial sunshine. 36 audiet i.e. adire, understood from
unless quod audet resemble Aen. ii 347 audere in proelia. 40
as vi 891; and sequère three times. 41 silvæsque profundas
such the same as Virg. geor. ii 391 silvæsque profundæ: the silvæ
the lawns and long defiles sweeping down from the hills to the low
and plains; the silvæ represent these more or less covered with
nemora and silvæs are often found without distinction of mean-
but often too, as here, they are used together, even by Cicero;
and Servius to Aen. i 310 appears to define them correctly, 'nemus
sita multitudo arborum, silva diffusa et inculta': thus Ovid met.
Est nemus Haemoniae, praerupta quod undique claudit Silva:
- Tempe: this Livy xlv 6 calls a saltus. Whoever has come
- the saltus ran up to and covered much of the magni montes of
- and south Italy: 985 and 992 are nearly repetitions of this v.:
- too 1386. 42 est nostra pot: see n. to ii 53 sit haece rationi'
es. 43 purgatum est pectus: vi 24 Veridiciis igitur purgavit pec-
titis. 44 ingratìs: see n. to iii 935 gratis. quae praedìa insi-
hum, his favourite archaisms, as 42 Quae loca vilandi: see n. to i
45 scindunt cet.: iii 994 Aut alia quavis scindunt cuppedinae.
47 sparcitia would seem to mean filthy lust: so Martial
- lupos, sparcæ Ledae of harlots; and Plaut. capt. 56. sparcidici
- inmemorables. It may however be lαγαρκόσεα, sordid avarice:
- tial iv 56 3 Sordidius nihil est, nihil est sparcius uno, Qui
- insidias dona vocare tuas; Cic. Verr. (2) i 94 homo avarissime et
- esse: Nonius p. 393 gives as the first meaning of sparcum, sae-
- xanquinarium. 48 lux des. found together Sall. Catil. 53 5
- am luxus atque desidia civitas corrupta est. desidia is also plur.
- 615 Desidia cordi: iii 142 Laetitia: the number of luxus it
- not possible to tell. 49 foll. surely then the man who has sub-
- all these more frightful monsters, and delivered the mind, not the
- body, by reason and not by mere force, derives to be deemed a
- of Hercules gained that distinction for the lesser exploits.
51 dòvòm esse: 'post numero legò in' Bentl. who refers to 123
- 120 Nec fuit in numero: and so 1 446 verum in
- relinquui, 691 in numero verum constare; and so Cicero in nu
- esse deorum, hostium, iudicium and the like, or ex numero: de
- cor. i 43 Velleius, like Lucr., says venerari Epicureum et in corum
- numero, de quibus haec quiescit est, habere desinat: but pro Archis
- read est ex numero, qui semper apud omnes sancti sunt habit
- however Halm after Madvig estque ex ex numero; and Quinti
- numero veterem habere, but inst. iii 6 102 si esset numero alienorum

21
again Cicero says indifferently esse in loco, in numero, or loco, num
parentis; esse aliquo or in aliquo, nullo or in nullo numero; and in sense easily shades off into the other; and Lactant. inst. iii 14 quod
the v. and paraphrases it thus ‘qui tamen ob id ipsum debenter pro
haberi, quod supere inveniret’: he strangely supposes Lucr. is praising
Thales or Pythagoras. dignier I take to be pass. according to the
usage of Cicero and the older writers. dig. esse seems an unusual
str., the simple abl. generally following: so 65 consistere etc.; the in
is not usual after ratio reddunda, but a gen. or a prepos. or a dependent clause, as 67 foll. 53 de dice: ‘quippe qui libros singulares scripsit 
epi θεόν et ἐπὶ θεόντων’ Bentl.: Velleius l.l. solus enim vidit, prim 
esse deos. 54 pandere: ἵνα 55 rerum primordia pandam: 126 ver
naturum expander dictis.

55—90: following in his steps I teach the inexorable laws by which all things are bound: having proved the soul to be mortal and that
how images in sleep cheat the mind, I go on to prove the world to
be mortal and to have had a beginning, and to describe how all its parts were formed; what creatures sprang from the earth, what never
isted; how fear of the gods fell upon men: the natural causes too
the heavenly bodies I will explain, that men may not fancy they
were directed by the gods and be enslaved by religion. 58 Nec vale
i.e. quamque non valeant: but perhaps Nec rather connects what
laws with what precedes in the way illustrated in n. to 171. vale
valeant: see n. to 826 sonitus sonantii. 59 reperta est i.e. in
61 comp. iii 605 Non modo non omnem possit durare per aevum.
simulacra cet.: iv 34 foll.; comp. too to 133 somnoque sepulcri, Cern
uti videamus cos cet.: as far as the general theory of images is
cerned, this point can form but a very small part of it; but more
speaking, to an epicurean it is the most important of all, as the gr
end of physics is to free men from religion and the fear of death: here the earnestness with which Lucr. insists upon it. 63 quem vita r
quit est the same as qui vitam reliquit: thus he says both eum mon
letique potitum et quem mors et terra potita est: Aen. vi 735 supre
cum lumino vita reliquit. 64 Quod superest begins the apodosis
the sentence which commenced at 55. 65—81: he here enumerates
most of the subjects treated of in this book, which do not however follow in the order observed in this summary. 65 66 these questis
are discussed 235—415: 67 Et quibus—Lunaque globum: these
416—508 and 534—563: 69 tum quae—Exitierint: this in 783—81
70 et quae—notae: this in 878—924: 71 Quoce modo—nomina ver
this in 1028—1090: 73 Et quibus—divom: this in 1161—1240: Praeterea—rationem putemus: these in 564—770.

67 Et quibus cet.: 416 Sed quibus ille modis coniectus mater
Fundavit terram cet. 70 et quaenulla cet. 878 Sed neque Centauri fuerunt, nec tempore inullo Essequeunt cet. 71 Quae? see n. to i 57. 72 vesci: Nonius p. 415 'vesci etiam significat ui': he quotes this passage and Aen. i 546 si vescitur aura Aethestia; from Panticus arte haco vescinus et vescatur armii; from Attius armis vesci and vesci praemia; and Cic. de fin. v 57 vesci voluptatibus: vesci therefore = frui; and so 857 quaucunque vide vesci vitalibus auris. 75 lacus, such as the Ampsacinti valles, 'i.e. omni parte sancti, as Servius says; the lake of Nemi, the 'speculum Dionae' of Aricia; the Avernus, Fucinus, Velinus and others. 76 solis cet. i 128 solis lunaeque meatus Quae fiant ratione; Aen. vi 849 caelique meatus Describent radiis. 77 flect. nat. gub.: the metaphor from steering a ship: 107 Quod procul a nobis flectat fortuna gubernans; which comes to the same thing, as the epicurean nature is at one and the same time blind chance and inexorable necessity; vi 31 Seu casu seu vi, quod sic natura parasset, where casu and vi are different expressions for the same thing. 82—90 are word for word the same as vi 58—66, the last two vss. recurring again and again: indeed the whole of this paragraph 55—90 in character and manner much resembles vi 26—89, i 54—61, 127—135, iv 26—52 and some others: these are all introductions to what follows and have an awkward constrained unfinished style about them, as if written against the grain in order to complete for the time what was wanting. In our passage of six and thirty lines the first one and twenty form a single long loose ill-assorted ill-constructed sentence; the last nine are word for word repeated elsewhere. All this is another proof that the author left his work in an unfinished state. 82 qui didicere: Hor. sat. i 5 101 declares himself one of these; namque deos didici securum agere acerrum: and if we are to believe him in od. i 34 Parcus deorum cet., he proved the truth of Lucretius' Si tamen interea mirantur cet.: comp. too Ovid ars i 639 Neo secera quies illos simulique sopori Deineor. 87 dominos acris cet.: Cic. de nat. deor. i 54 the epicurean Velleius says imposuitis in cervicibus nostris sempiternum dominum quem dies et noxes timeremus; quis enim non timeat omnia providentem et cogitantium et animadvertentem et omniam ad se pertinentem putantem curiosum et plenum negotii deum? 89 90: see i 76 77.

91—106: well, as to the first question: this world and all its parts had a beginning and will have an end: nay, any moment you may see it all tumbling into ruin; may fortune avert this in our time! 91 ne to in prom. cet.: vi 245 neque to in promissa plura morabor. 92 Principio: see above 64 munc huc cet. where this is the first point he promises to discuss. 93 nat. triplicem cet.: here he again emphatically dwells on the three great divisions of the world, which the poets have so often adopted from him as he from others: Ovid met. xii 39 terraque

21—2
fretumque Caelestisque plagas, tripliis confinia mundi; trist. II 425
Explicit ut causas rapidi Lucretius ignis Casurunque trirpic vaticinatur
opus, imitated in the epic. de morte Drusi 361 Ecce necem intendam
caelo terraque fretoque Casurunque trirpic vaticinatur opus.

tria corpora: Ov. fasti i 105 et quae tria corpora restant, Ignis aquae tellus:
and with the form of expression tripli, tria corpora, Tris species, tria
etc. comp. Cicero's vss. in de div. i 15 Lentiscus tripli soluta grandescere
fetu, Ter fruges fundens tria tempora monstrat arandi.

95 Una dies

cet.: Ov. amores i 15 23 Carmina sublimis tunc sunt peritura Lucreti,
Exitio terras cum dabit una dies: comp. too Lucre. 1000 Una dies dabat
exitio; and for the general thought II 1148 magni quoque circum
momenta mundi Expugnata dabunt labem putridus ruinas.

96 resurrect moles cet.: Ovid met. i 256 affore tempus Quo mare, quo
tellus corrupta

qua regia caeli Ardeat et mundi moles operosa laboret; Lucan i 79 tota-
que discors Machina divulsi turbabit foedera mundi; Manil. II 807

Dissociata fluit resoluto machina mundo. moles et machina Ovid l.1.

intends to express by moles operosa: it is not only a vast mass, but

a machina, a mass of complex and elaborate construction, formed by

nature daedala rerum.

100 ubi adportes: see n. to II 41 cum video.

102 iacere indu = incere: see n. to i 82 Indugrodi: these vss. are trans-

lated from Emped. 356 Οὐκ ἔστιν πελάσασθον ovis ἀρθολομοφεν ἐφταυν
'Heméropou ἢ χερι lábein, ἣπερ γε μεγάλην Πεθοίδον ἀνθρώπων αμαζι-
τος εἰς φρένα πίπτει.

103 via munitor: as III 498 et sunt munitor viae: it exactly expresses
Empedocles' ἀμαζιτος, a regularly paved carriage-road. judicè: Enn.
ann. 342 plenus fidei: see n. to i 688 rei.

103 the pectus, in which are the tempa mentis: IV 624 Umidela tunc

sudantia tempa: III 140 Idque situm media regione in pectoris haeret

explains the expression.

104 dabit fidem, for which Cicero says

faciet fidem; and with him tribuere fidem = habere fidem, the very con-

verse of this dare fidem: see n. to IV 41.

107 flect. fort. gub.: see n. to 77 flectat natura gubernans.

110—145: but first let me declare with more than oracular cer-
tainty that this world and its parts are not immortal and divine; nay
so far from its being impious to say that they are not godlike, they are
the most fitting example of what is meant by inanimate and insensible:
as we shewed in III, the soul and mind cannot exist away from the
body: the world then being without life cannot be divine. 110:

here, as Lach. has shewn, the argument is interrupted, and it is again
taken up at II 355 Principio cet.: 110—234 therefore are, like many
other passages, subsequent additions: see what is said to II 165—183,
where it is shewn that the subject of these vss. is closely connected with
those and touches on questions not treated of elsewhere; and comp. espe-
cially v 155 Quae tibi posterius largo sermone probabo, a promise never
fulfilled. Notice too that while a large proportion of these 125 verses are in the poet's noblest manner, about one third of them are mere transcriptions of vss. from former books, shewing thereby that they were left by him in a provisional and unfinished state. 111 112 = 1 738 739, where they are clearly more in place: here they sound somewhat pompous and inflated. 113 exp. dictis: Aen. III 379 and vi 759 expediendum dictis. doctis dictis: see n. to ii 987. 116 Corpore divino cet.: the whole of this reasoning is doubtless directed mainly against the stoics and their anima mundi: comp. the stoic Manili. 1 247 foll. quoted by Creech, Hoc opus...Viv animae divina regit cet.; and Cic. de nat. deor. ii where the stoic Balbus discourses so largely on this head: 43 his conclusion is sequitur ergo ut ipse [sidera] sua sponte, suo sensu ac divinitate moveantur: comp. with this what Lucr. says 78 No forte haec inter caelum terramque resurser Libera sponte sua cursus lustrare perennis: Balbus continues nec vero Aristoteles non laudandus in eo quod cet. the conclusion being reatit igitur ut motus astrorum sit voluntarius. quae qui videt, non indecet solum, verum etiam impie faciat, si deos esse neget. Aristotle and the peripateticians whose teaching on these points is notorious, are doubtless therefore joined with the stoics by Lucr. 117 Gigantum cet.: the stoics who allegorised everything, doubtless gave this turn to the wars of the giants and Titans with the gods: comp. Cic. l. I. 70. 119 Quo rationes cet., as the epicureans, who we have just seen declared the world must one day perish, the stoics of course maintaining its immortality. 121 notantes i.e. ignominia, like censors or judges. 122 Quae procul: Lucr. now takes up the argument: Quae cet. = quamvis re vera haec usque adeo cet. 125 Quid sit i.e. quale illud sit, quod cet. 128—141 with the exception of a word or two at the beginning and end are the same as ii 784—797 where they are clearly more in place than here. 145 vitaliter appears to be found only here. 146—194: the gods dwell not in the world, but apart in seats fine as themselves: their nature is not sensible to our bodily sense, but only to the finer sense of the mind: again to say that this world was created by the gods and will be eternal, and that it is impiety to gainsay this, is sheer folly: what could induce them to take such trouble! or what harm were it to us never to have been born? whence did the gods get the notion of man, so as to know how to make him? nay, this world and all in it was gradually formed by mere natural causes, as explained already. 146 foll. on the gods of Epicurus more will have to be said to 1161—1241 where he explains how the vulgar notions about the gods arose: comp. too what has been said to ii 646 foll. Omnis enim per se divom natura cet. and the authorities there cited. That Epic. and Lucr. believed in these gods is certain, as there said: no less certain are the
difficulties in reconciling that belief with their general system. 147 in mundi part. ulla; the gods dwelt in μετακόσμος, which Cicero translates by internundia: see n. to III 18 sedesque quiesce. 149 animmente: see n. to III 615: Velleius in Cic. de nat. deor. 148 says hominis esse specie deos confitendum est. nec tamen ea species corpus est, sed quasi corpus, nec habet sanguinem, sed quasi sanguinem...Epicurus autem...doct em esse vim et naturam deorum ut primum non sensu sed mente cernatur, nec soliditate quadem: again in de div. II 40 we have the adversary's sarcastic description deos enim ipsos iocandi causa induxit Epicurus per lucidos et perflabiles et habitantis tamquam inter duos lucos sic inter duos mundos propter metum ruinarum; eosque habere putat eadem membra quae nos, nec usum ulla habere membrorum: but as Bentley says in his first Boyle lecture 'if Epicurus and Democritus were in earnest about their philosophy, they did necessarily and really believe the existence of the gods'. 150 suffugit has here the common force of the Greek aorist. 151 contingere = tangere: 152 Tanger ect.: yet though a finer sort of touch, it is, as he shews in III, material touch by which the mind is affected as well as the body. And granting his premisses, as well as what he next says, that their abodes are as fine as their bodies, their existence as he argues in 1161 foll. is known to us only by the images they send to the minds of men: these images must be much finer than the bodies of the gods which emit them: are these images immortal? if not, why are these gods, which are much finer than men and much grosser than their own images, imperishable? a dilemma surely, as they must be intermediate between things alike perishable: these internundia too, as shewn in n. to III 18, are as numerous as the worlds in space, that is to say are innumerable: why are they all imperishable, while numberless worlds are hourly perishable? why do 'some rambling troops of atoms upon the dissolution of a neighbouring world', to use Bentley's words I. I., never come in contact with them? if by their fineness they elude destruction in this or that place through countless ages, can they do so in countless different places through countless ages? but there is no end to such questions: see the last chapters of Cic. de nat. deor. 1: the most that can be said is that the stoical or peripatetical theory of gods is open to as grave objections. 155 Quae tibi cet.: this promise, as already observed, he has nowhere fulfilled.

156 Dicere cet.: again directed against the teleology of stoics and peripatetics: so the epicurean in Cic. de nat. deor. 1 23 an haec, ut fere dicitis, hominum causa a deo constituta sunt? cet. 158 Adludabile seems not to occur elsewhere: Ritschl has expelled it from Plant. Persa 673: adi. and lundare are designedly brought together. 161 perp. aeco is abl. gov. by fundatum: founded on, that is, which is to exist for everlasting: comp. edict. Dio. Maxim. etc. near beg. ut nos., in
eternum fundatum quiem saepius: but it may mean from everlasting, as tempore infinito in Cicero quoted to 170. 163 ab imo ev.: Aen. ii 625 et ex imo verti Neptune Troia: but the words of Lucr. are not very clear; you would expect ab imo ev. cuncta, not summa; for the summa would most readily be upset: Labaninus reads summam: is it a concise and inaccurate phrase for omnia everta et summa inimicitates, or the like? 165 for rhythm see n. to ii 1059. 166 quietos: t 73 placida cum pace quietos; Aen. iv 379 ea cura quietos Solicitat. Velleius in Cic. de nat. deor. i 21 ab utroque autem scivitur cur mundi edificatores repente existerint, innumeralia secola dormierunt. 170 it, credo, in tenebris cet.: so Velleius l.1. 22 si ut deus ipsus melius habitaret; ante videlicet tempore infinito in tenebris tamquam in gurgutio abitaverat. vita is of course the life of the gods; Aen. ii 92 vitam in tenebris lucubaque trahavam. 172 Nam refers to the two preceding sentences: 170 171 may well be one of the poet's subsequent additions spoken of in introduction p. 22. 177 see n. to iii 843. 178 blanda obscuras: so ii 966, iv 1263. 180 in numero, vitae i.e. viventium. 82 by ipsa Notities hominum Lucr. clearly means to express Epicurus' πρόληψις: thus Velleius l.1. 43 in proving the existence of gods from this πρόληψις of gods in the minds of all nations says solus enim vidit [Epicurus] primum esse deos quod in omnium animis eorum notissimae impressae ipsa naturae. quae est enim gens aut quod genus hominum quod an habeat sine doctrina anticipationem quandam deorum? quam appelse πρόληψις Epicurus, id est anteceptam animo rei quandam informationem, sine qua nec intellegi quaequam nec quaeri nec disputari veste, sed et hanc nos habere sive anticipationem, ut ante dixit, se praenotionem deorum, (sunt enim rebus novis nova ponenda notitia, ut Epicurus ipsa πρόληψις appellavit, quam ante nemo eo verbo ominavit): hanc igitur habemus cet.: what exemplum then had the gods, Lucr. asks, by which they first got this πρόληψις ἀνθρώπων? like a poet, he chooses a simple word in common use, notities; just above and in iii he terms the intermundia only sedes, defining them by various additions. 183 Quid cet.: 1049 Quid vellet exercere ut scient animoque videret. 186 ipsa dedit cet.: 1361 At spe-imen sationis... Ipsa dedit rerum primum natura creatrix. 187—191 are repeated from 422—426, 192—194 from i 1026 1027, with some changes: another proof of the unfinished state in which these added sections were left; for besides that they are mere repetitions, these last five vss. are clearly far less to the purpose here than they are in their original places, where they follow as a natural consequence from what has preceded: here they are mere assertion, not connected in argument with that which goes before: even in their other positions they are much copiety from the other. 192 in talis disp. Dec. quoque: quoque clearly
belongs in strictness to talis, as that is the word which it brings out in contrast with what precedes: comp. II 581 Illud in his obsignatum quoque rebus habere Convenit i.e. Illud quoque cet.; 216 Illud in his quoque te rebus cognoscere i.e. Illud quoque cet.; vi 473 multa videntur Posse quoque e salso cet.; 577 Est haece eiusdem quoque magni causa tremoris; 905 Hoc igitur fieri quoque in illo fonte. 193 meatus i.e. paths in which their motions go: it is almost the same then as his more usual motus.

195—234: nay, if I did not know the first-beginnings of things, the imperfection of this world would prove to me the gods did not make it for man’s use: see after all how small a part of the whole earth he can bring under tillage, and that with the sweat of his brow; and then his labour is often thrown away: look at all the miseries he suffers, dangers by sea and land, diseases, untimely death: compare the helpless baby with the young of other animals. 195—199 are the same as II 177—181 with very slight changes: see notes there: to II 167 it is said that the stoics are here chiefly aimed at with their teleology; see too Cicero quoted to v 156 Dicere porro hominum causa cet. of which this is a refutation. 195 si iam: see n. to I 968. 198 nobis i.e. for our especial service, as 156 hominum causa: he goes on to shew how much worse in many respects the condition of man is than that of brute beasts. 200 impetus: see n. to IV 416 where it is said that impetus seems to denote only size; though Lucr. is ready to allow the revolution of the heavens: 1436 mundi magnum versatile templum: yet Cic. de nat. deor. II 97 says cum autem impetum caeli cum admirabili celeritate moveri vertique vindemus. 202 the rhythm of this v. was compared above with Virg. geor. II 144 Iplevere: tenent olea carmentaque laeta: comp. too vii 1140 Vastavitque vias, echausit civibus urbem with geor. III 481 Corruptaque lacus, infecta pabula tabo, where all that precedes and follows shows constant imitation of what precedes and follows in Lucr. 204 duas partis, rà δién μύην. 205 geli casus: as a poet he makes frost like dew come down from the sky. geli: vi 156 geli fragor; 530 vis magna geli; and 887 even the acc. gelum, quod: genitives in of words generally of the fourth decl. are common in the old writers: senati ornati soniti exercitii and the like. 207 sent. obd.: Virg. geor. II 411 densus obducunt sentibus. ni vis hum.; ib. I 198 ni vis humana quitannis cet.: 208 209 ib. 45 Depresso incipiat iam tum mihi taurus aratro Ingenere, II 237 validis terram proscinde invenscis: comp. too duros iactare bidentis Aut presso exercere solum sub vomere; and Tib. II 3 6 Versarem valido pingue bidente solum: the bident is a heavy two-pronged hoe. 210 211 = I 211 212, except Si non for Quae non. 212 Sponte cet.: Virg. geor. II 47 Sponte sua quae se tollunt in luminis oras, which at the same time imitates 781 quid primum in luminis oras
BOOK V

213 mag. quae. lab.: ib. i 197 multo spectata labore: Macrobr. compares with 213—217 Virg. geor. i 118 Nec tamen, haec cet. where the turn of phrases is like. 218 genus horriforum cet.: Cic. aced. pr. ii 120 cur deus, omnia nostra causa cum faceret, sic enim vultis, tantam vim naturicum vicerarumque fecerit? cur tam multa pestifera terra marique disperserit? 221 vagatur: comp. Rabirius [? or Varius?] fragm. in volum. Hercul. ii col. 5 Omne vagabatet leti genus, omne timoris. 222 projectus, the regular term for a castaway. 225 Nixibus: Virg. geor. iv 199 aut fetus nixibus edunt: Wak. compares Serenus Samon. 1038 Nudum hominem primum mater natura profudit. 226 Vagitusque cet.: St. Austin changes to bitter earnest the bitter irony of the epicurus's ut accumst: he says ennarrat. in psalm. 125 10 poteret ride re prius pu er qui nascitur: quare a fetus incipit vivere? ride re nondum novit, quare plorare tam novit? quia coepit ire in istam vitam: Lear iv 6 carries the 'pathetic fallacy' a step farther and makes the baby cry, not for his own misery, but his neighbour's folly: Thou knowest, the first time that we smell the air, We wail and cry...When we are born, we cry that we are come To this great stage of fools: Pliny nat. hist. vii at beg. takes, as is his wont, the same dismal view: thus 2 hominem tantum nudum et in nuda humo natatis die abicit ad vagitus statim et ploratum, nullumque tot animalium aliquid ad lacrimas et has protinus vitae principio; and so on: Appuleius and Lactantius both copy Lucretius' words. 227 restet transire: see n. to i 1005 restet minus ire. 228 At variae cet. so that instead of things being made hominum causae above all, they are less favoured than other creatures, to whom nature is far more bountiful. 233 Qui = quibus. 234 daedala verum: see n. to i 7 daedala tellus, and for constr. iv 551 verborum daedala.

235—246: first then, since earth water air fire are all mortal, the world of which these are the parts should be deemed mortal: the world then had a beginning and will have an end. 235 Principio, as was said above, has no connexion whatever with what immediately precedes, but joins on to 109, 110—234 being a subsequent addition of the poet's, as explained in n. to 110 foll. terrai corpus, a favourite periphrasis, as corpus aquae, aquai, Neptuni and the like. 236 animae: see n. to i 715. cal. vop.: see n. to ii 844. 239 eodem [corporre constare] putari. 244 regigni, and 269 remanat in this sense at least, seem not to be found elsewhere. 245 quoque item: see n. to iii 208 quoque viam. 246 Principiis too is a Lucretian word: i 423 principiis levore is smoothness of the first-beginnings.

247—260: think not I am begging the question in asserting that earth water air fire are mortal: first as to earth: some of it you pass away in clouds of dust; some is carried away by floods or rivers eating their banks: again what feeds other things, is usually replenish
in return; and since earth, mother of all things, is also their tomb, the
earth wastes and grows again.—In this and the next three paragraphs
he shews in turn that earth water air fire all decay. 247 corripisse
mibi: Lach. cites Varro de ling. Lat. vii 94 clepere, id est corripere: σω-
αρτάξειν τὸ ξηρὸμενὸν is a very common phrase in Sextus; pyrrh. hyp.
1 90 he says πρὶν ἀρκεσθαι τῆς κρίσεως τα φαινόμενα σωραρτάξοντον, ταυτός
τὴν κρίσιν ἐπιπρέποντες. arripere is used by Cicero in a like sense.
250 versus belongs also to gigni. 251 Princípio, to begin with earth.
perusta Sol. ads.: Wak. compares Ovid her. v 110 adsiduis solibus usta
and Hor. epod. ii 41 perusta solibus. 253 comp. Virg. geor. ii 217
Quae tenuem exhalat nebulum fumosque volucris: Lucr. again 463 Exha-
lantique lacus nebulam cet. 255 ad dil. rev.: vi 292 Atque ita
praeclapians ad diluciiem revocari: Cicero thus uses rem revocare ad
and the like, for adduxere, where the re has no force; as pro Chun. 136 cum
rem paene ad manus revocasset. 258 Redditar both Wak. and Lach.
explain by ‘restituitur, retribuitur, recreatur’, and the word can have
here no other meaning: its force seems to be this ‘ex se auget alrid;
quod dat, redditur i.e. ipsum sibi redditur’: but I can bring no parallel
instance. 259 Omnipares cent.: Varro de lin. Lat. v 64 haec enim
Terris genteis omnis peripet et resumit denuo. ut ait Ennius; Orell.
inscr. 4417 mater genuit, mater recept: Romeo and Juliet ii 3 The earth
that’s nature’s mother is her tomb: What is her burying grave, that is her
womb. com. sep.: Cat. lxviii 89 Troia, nefas, commune sepulcrum
Asiae Europae. 260 and 294 tibi: see n. to i 797.
261—272: the same is true of water: fresh supplies are constantly
coming to seas and rivers; but the sum remains the same, because as
much is taken away by the winds and the sun, and by filtering through
the ground, whence the water finds its way back to the river heads.
263 Nil opus est verbis i.e. declarare, understood from declarat. mag.
dec. aqu.: 946 montibus e magnis decursus aquai; i 283 magnus de-
cursus aquai; vi 609 tantus decursus aquarum. 264, 264 and 304
quicquid = quicque: see n. to ii 957. primum quicquid: see n. to i 389
primum quemque. 266 verentes—sol recurs 388 389: vi 623 vinti...
verentes aquaora. 269—272 recur with slight difference vi 635—638.
271 aminre is thus used by Ennius before and Virgil after him: Emp.
ann. 177. Quod per amoena urbem leni fluat aminre frumen: so par.
lost vii 305 where rivers now Stream and perpetual draw their humid
train, and what precedes illustrates Lucr. 272 pede cet.: Hor. epod.
16 48 Levis crepantes lympha desilit pede; culex 17 Castaliaeque sonans
liquido pede labitur unda; Silius vi 140 lento pede sulcat harenas Bu-
grada.
273—280: the air too is ever changing: for whatever streams off
from things, must pass into air; and thus unless the air gave back as
much, all things would become air. 276 Aeris . . . mare: Wak. quotes
from Ennius trag. 6 omnum pervolat caeli fretem. qui nisi retribuat
recrestque, Omnia iam resoluta forent is the sole instance in Lucr. of such
a constr.: Virg. geor. 111 extremo ni iam sub fine laborum Vela tra-
ham et terris fastinem advertere proram, Forsitan et...canerem; Tib. 1 4
63 carmina ni sint, Ex umero Pedopis non nittisset ebur; 8 22 Et fa-
ceret, si non aera repulse sonet; Catull. vi 1 delicias tuas Catullo, Ni
sint inlepidae atque indegantes, Velles dicere nec tacere posses: in all
these cases the clause expressing the condition has the negative, and the
certainty of the affirmative is implied; the air does give back, I am
coming to the end of my voyage, there are poems, brass instruments do
sound, your mistress is unattractive. 280 Recidere: see n. to i 228.
281—305: and so it is with fire too: the sun continually sends out
new light, as you may see when clouds intercept it: the light beneath
the clouds at once disappears: and thus it is with lights on earth;
lamps and the like are constantly sending forth fresh lights, so that the
destruction of the old is concealed by the instantaneous production of
the new: the same is the case with sun moon and stars. 281 fons
hum.: 293 lucis caput ipsum; par. lost vii 364 Hither as to their foun-
tain other stars Repairing in their golden urns draw light. 282 Inri-
gat: iv 302 of the sunlight caelumque ripare, v 594 caelumque rigando
Compleat; Emped. 127 Kai ἄργηι δείπται αὐγῆ; Findar ol. vi 55 boldly but
beautifully ἵνα ξυνδαικι καὶ παμπορφύρως ἀκτᾶς βιβραύης: ἰβρῶν
Σώμα. 291 primum iac. ful. quemque: see n. to i 389. 294 ter-
restrial: ii 386 ignis Noster hic e lignis ortus taedaque creatus is opposed
to the caelestem fulminis ignem. 295 pend. lychni, metal lamps sus-
pended from the ceiling: Macrobr. sat. vi 4 17 compares with Lucr.
Aen. i 726 dependent lychni laqueariis aureis, as well as Ennius and
Lucilius. 298 instant, Instant: see n. to ii 955 vincere saepe, Vincere;
and comp. Cic. Arat. prog. quoted de div. i 14 Et mutatis adredula
vocibus instant, Vocibus instat et adsiduas iacit ore querellas, which Lucr.
seems to have had in his mind. 303 subortus seems not to occur else-
where, at least in this sense: the verb suboriri he thrice uses with the
same force, that of rising up to supply what is wanting.
306—317: again the hardest things, stones metals and the like are
broken up by time: they had a beginning then; else they would not
give way after enduring from everlasting. 308 fessa fatisci occurred
in 458. 309 protollere to advance and so defor: Plautus uses it b
in its literal sense protollere manum, and in its metaphorical pro
mortem mihi: Lucr. blends the two. 312 313 comp. ii 447 adan
tina saxa Prima acie constant ictus contemnere sueta Et validi silicis
duri robora ferri Aerisque cet. 314 perferre patique: see n. to ii
ferro patique. 316 pertolerassent seems not to be found elsewhere
317 fraga: see n. to i 747 frargor: the metaphor is clearly from battering the walls of a fortress.

318—322: if as some say the all-environing ether begets all things and takes them back at death, then must it be mortal; for it is thus subject to increase and decrease.—This passage is an argumentum ad hominem: the notion pleases his poetical fancy, and he has already more than once seized on the thought and given to it an epicurean turn: see what has been said to r 250, and especially ii 991 foll. which has much resemblance to this, caelestis sumus omnes semine oriundvi, and 1000 quod missum est aetheris oris cet.: the consciousness of this prevents him from giving a denial to the theory here; and he contents himself with leaving it as hypothetical: si procreat cet. in which there is doubtless irony mixed. The passage is a close paraphrase of Pacuvius 86 Hoc vide, circum suprema quod complexus continet Terram...Id quod nostri caelum memorant, Grai perhibent aethera Quisquid est hoc, omnia animat format alit auget creat Sepelit recipitque in sess omnia, omniumque idem est pater, Indicemque cadam quae oriantur, de integro aequo cedem occidunt. 320 quod quidam memorant therefore are Pacuvius and whoever they are whom he follows, be they stoics or scholars of Plato or Pythagoras or Anaxagoras or whoever else chooses to allegorise in a like spirit. Pacuvius himself was probably thinking of Zeno: he says 93 Mater est terra; ea parit corpus, animam aether adiugat. 323 Deminui, recreari, and thereby to be mortal; iii 517 At neque transferri sibi partis nec tribui vult Immortale quod est quicquam neque delubere hilum; Nam cet.

324—350: if the world had no beginning, why did history commence with the wars of Thebes and Troy? may the world began but lately; and so arts and sciences are still in progress: if it be said all these existed before, but were destroyed by some great catastrophe, then you must the more admit that the world will come to an end: when it suffered so grievously, had the causes been more powerful, it must have perished altogether: thus we all know we shall die, because we have the same diseases as those who are already dead. 326 fun. Tro.: Hor. od. i 8 14 sub lacrimosa Troiae Funera. 330 summa: as he is speaking of our mundus, summa is here haec summa or haec rerum summa: see n. to i 1008. 331 exordia cepit: Aen. iv 284 quae prima exordia sumat? geor. iv 316 Unde nova ingressus hominum experiens cepit? 334 organici cet. ii 412 musaeae mele, per chordas organici quae . . . figurant. 336 cum primis merely strengthens primus, first of all, before all others: vi 225 substelum cum primis ignitus ignem. 340 vexamine seems not to occur elsewhere: see n. to i 434. 342 cooperaisse: see n. to ii 1061 coluereint. 343 Tanto quiques magis: see n. to iii 700: the argument for the final destruction.
of the world is even stronger than the one for its having had a begin-
ning; because if it be liable to such terrible diseases, one of these must
some day be mortal according to all analogy. 346 incubuisset: so vi
1143 of the plague Incubuit tandem populo cet.: Hor. od. i 3 30 macies
et nova februm Terris incubuit cohors. 349 Inter nos, one with the
other, taken all in all. Macrobius' comm. in somn. Scip. ii 10 is worth
comparing with the above paragraph.

351—379: again that which is everlasting must either be impene-
trable like atoms, or impassable like void, or must have nothing without
it into which it can pass or out of which destructive forces can come;
and this is the case with the universe: but we have shewn that not one
of these conditions is true of our world; it is therefore doomed to
destruction; and therefore it had a beginning too; for being mortal, it
could not have lasted from eternity. 351 necessit: see n. to ii 710:
vi 815 he has necessis, gen. of necessae. 352 and 364 solido cum cor-
pore: see n. to i 755. respuere ictus: ii 448 ictus contemnere. 359
fit copia: 371 Deficit is the opposite to this: Lach. compares vi 829
magnus malii fit copia circum; and Enn. ann. 437 Nec respirandi fit
copia. 361 sum. summa cet.: ii 303 Nec rerum summam commutare
ulla potest vis. Nam neque, quo posit genus ullum materiæ. Effugere ex
omni, quicumque est extra, neque in omne unde coorta quod nova vis
inrumpere et omnem Naturam rerum mutare et vertere motus; and see
n. to i 1008 rerum summam; for summum summa is here the same;
and the sum of sums is opposed to 368 hanc rerum summam or this
summus of ours. 364 docui i 329 foll. 368 Corruere: the active
is rare in this sense: Catul. lxviii 51 mibi quam dederit duplex Ama-
thusia curam Scitis et in quo me corrurit gener. 369 cladem periclit
is a rare form of expression: comp. 1193 murmura magna minarum:
pericli here and minarum there seem to have the force of an epithet:
comp. with whole verse vi 657 Aut alium quemvis morbi per membra
dolorem. 373 leti cet.: Ov. met. i 662 praeclausaque ianua leti. 375
patet immami [hiatu] et respectat vasto hiatu: Aen. vi 237 vastoque im-
manis hiatus. 379 recurs 1217.

380—415: again since its chief members contend in such furious
civil strife, the world may perish either when fire has overcome water,
or water fire: thus as poets fable, fire once was near conquering when
Phaeton was run away with by the horses of the sun: this story may
represent some real event; as may the flood of Deucalion some tempo-
rary victory of water. 381 pio neq. i.e. civil war: Aen. vi 612 qui-
ques arma secuti Impis. 383 vel cum cet. should be answered by
another vel': but the poet gives a different turn to the expression at
386 and never completes the construction: the best Latin and Greek
writers have like instances; Lucr. perhaps as few as most; comp. how-
ever Π 483 Nam quomiam cet. and III 425 Principio quomiam cet. and notes there: equally slight changes of constr. are VI 105 Nam cadere aut cet.; 303 Dum venit, amittens...Alque...portat: in these two places Lach. unskilfully changes the reading. 386 Tandum is the accus. after suppedulant. 387 diluvium seems to be found only here. 388 389 occurred above 266 267 with slight difference. 392 spirantes bellum: Cic. ad Att. xvi 11 1 fortibus same oculis Cassius, Martem spirare diceret; ad Q. frat. iii 4 6 in primisque*Ἀρης πρώτος Q. Scaevola; Petron. sat. 123 Civiles acies iam tum spirare putaret. 392 393 certamine, cernere certant. 393 Magnis cet.: Enn. ann. 544 Olli cernunt magnum de rebus agentes; trag. 206 cernunt de victoria. 394 foll. though they generally contend on equal terms, yet each has once been victorious. superantior seems a ἄπαξ λεγόμαι: see n. to IV 961 divisor, distractor. 396 superat is the perf.: see n. to I 70 Inirat animi and III 1042 obit. 397 Avis: Ovid met. Π 167 ruunt triumque reliquum Quadriugi spatum, 205 rapiuntque per avia currum. 399 At pater omnipotens both in Aen. VI 592 and Ovid met. Π 304 begins the description of Jupiter striking a man with lightning; in Ovid it is, as here, Phaeton: Aen. vii 770 Tum pater omnipotens aliquem indignatus cet. in like manner introduces the account of his striking down Fulmine Phoebigenam. 400 repenti: there seems to be no other example of this adj. except in the form repens. 402 atern-nam: he is here speaking as a poet; ut veteres Grauia coccineae poetae. lampada: 610 rossa sol lampade; VI 1198 nona lampade i.e. die: used in the same way by Virgil and others. 403 comp. Ov. I.1. 398 Colligit amentes et adhuc terrore parentes Phoebus equos: Colligit expresses rediget. 405 ut veteres cet.: Π 600 veteres Grauiae docti coccinae poetae; Cic. Arat. 33 ut veteres statuere poetae: of the passage in Π, which the v. quoted introduces, Mr Grote hist. of Greece I p. 33 n. 3 says ‘the fine description given by Lucr. of the Phrygian worship is much enfeebled by his unsatisfactory allegorizing’: but this moralising is the very condition of the existence of such passages as that one and the present; he would not and could not otherwise have written them; and to my mind it is extremely interesting to see his intense love of these seductive fancies and the struggle between his instinct as a poet and his philosophical principles. 409 revictae = perhaps victae; as I 592 primordia verum...aliaqua ratione revicta; but the re may here have its proper force. 410 exustae tor. auris: Pacuvius 13 Flammeo vapore terrae terrae factum exusserit: Lach. strangely says of this v. as rightly read in the ms. ‘ita antem ignem superare posse, ut numquam revincatur, Epicurus negat’: when Lucr. says at the beginning of this very passage 382 Nonne vides aliquam longi certaminis ollis Posse dari finem? vel cum sol cet.
416—431: 'I will now describe how the various parts of the world were formed: as we said above, it was not by design that atoms framed it; but after many fruitless collisions, they chance to fall into such motions as produced the world and all that is in it'. 416 ille is emphatic, as π 362. 419—431, except only 427, are all found elsewhere: 419—422 Nam—modis multis = π 1021—1024: 422—426 multa modis—creare = ν 187—191: 428 = π 1026; 429—431 = with slight difference π 1061—1063: we meet again here where we have met already in this and former books: this passage which is the preface to one of the grandest parts of the poem is itself ill-constructed and patched up from various sources, shewing once more that the poem was left by its author in an unfinished state and that he had carefully worked up some portions, though he had not yet properly connected them with the rest of the poem. 422 foll. comp. the epicurean passage, taken perhaps from Epicurus himself, in Plut. de plac. phil. κ 4 τῶν ἀτόμων σωμάτων ἀπρό νότον καὶ τυχαίων ἐχόντων τὴν κύριον συνέχειαν καὶ τάξιν καὶ κυνηγόνων εἰς τὸ αὐτό, πολλὰ σωματα συνθετική καὶ διά τούτο πουκλάν ἔχοντα καὶ σχημάτων καὶ μεγεθῶν. 423 plagis Ponderibusque, by the joint action of which, as so fully shewn in π, the first-beginnings are able to come into collision and union. 430 saepe: in π semper: both are equally appropriate: saepe is on many other occasions and also at the foundation of our world, Terrae maris cet. 432—448: then could be seen nothing that now is seen, sun stars earth sea heaven, but a strange chaotic jumble of atoms unable to combine: gradually the different parts of the world began to separate. 433 foll.: comp. Emped. 72 Ἐνθ' οὐ̣δ' ἰδοὺ δεδιδόκεισα(?) ἀγαθον δῖος οὐ̣δ' ἰδον τῶν λάυσιν δίκαιον οὐ̣δ' τάλασσα. 432 solis rota: 564 Nec nimio solis major rota nec minor ardor Esse potest shews the rota to be the orbis: many of the poets, beginning with Enn. ann. 548 patefecit radiis rota candida caelum, use the same phrase: see Forc.: but Vitruvius also Ῥ 2(4) has plena rota totius orbis, sub rotam solis radiosque and similar expressions in a technical astronomical description: is there not then an allusion to the wheel as astronomical symbol of the sun? Q. Cicero de xii signis 15 has ciet rota fulgida solis Mobile curriculm; Cic. Arat. 281 rota servida solis; and Appul. met. Ῥ 9 p. 647 cum primum rota solis lucida dieam peperit. 433 mundi i.e. caeli, as often. 436 moles: Ὄν σωτέρα καὶ τερρας καὶ υμιν τοις χειραν πάνω λαμβάνουν. 437 Q. Cicero de xii signis 15 has ciet rota fulgida solis Mobile curriculm; Cic. Arat. 281 rota servida solis; and Appul. met. Ῥ 9 p. 647 cum primum rota solis lucida dieam peperit. 433 mundi i.e. caeli, as often. 436 moles: Ὅν σωτέρα καὶ τερρας καὶ υμιν τοις χειραν πάνω λαμβάνουν. 437 Q. Cicero de xii signis 15 has ciet rota fulgida solis Mobile curriculm; Cic. Arat. 281 rota servida solis; and Appul. met. Ῥ 9 p. 647 cum primum rota solis lucida dieam peperit. 433 mundi i.e. caeli, as often. 436 moles: Ὅν σωτέρα καὶ τερρας καὶ υμιν τοις χειραν πάνω λαμβάνουν. 437 Q. Cicero de xii signis 15 has ciet rota fulgida solis Mobile curriculm; Cic. Arat. 281 rota servida solis; and Appul. met. Ῥ 9 p. 647 cum primum rota solis lucida dieam peperit. 433 mundi i.e. caeli, as often.
741 Inde loci sequitur; 791 inde loci mortalia saecla creavit: it is found in Enn. am. 22, 522, sat. 3; and Cic. Arat. 327 Umidius inde loci cet. **444 discudere mundum** is explained by 445—448 which are a paraphrase of the words: they mean 'mundi partes separata locare': there is no real authority for the word in Cic. Tuscan. disp. copied out of Forc. by Wack: Virg. ecl. vi 35 discudere Nerea ponto the sense is essentially the same. **447 448 seorsum, Seorsus:** see n. to III 631. **449—494:** the heavy particles of earth collected in the midst and squeezed out the lighter atoms of the other parts of the world; ether with its fires first burst forth and collecting on high formed the outermost sphere of the world: between it and earth the rudiments of sun and moon and stars took up their position: the earth, rid of these lighter particles, sank down still more where the bed of ocean is; and these depressions were flooded with salt water; and the more the earth was beaten upon by the heat of ether and the sun, the more it was condensed, and thus increased the ocean by particles of moisture squeezed out of it, and the heavenly elements of fire which flew off from it. **449 primum cet.:** Plut. de plac. phil. i 4 ἀδροζομένων δὲ ἐν ταύτῃ τοιῷ τά μὲν ὁσα μεῖον ἦν καὶ βαρύτατα πάνως ἐπέκάλυπτε κ.τ.λ.: comp. too Anaxagoras frag. 8 Schorn, 19 Schaub, τὸ μὲν πυκνὸν καὶ δυρὰν καὶ ψυχρὸν καὶ τὸ ζυφέρον ἐνθαῦτε συνεχόμενος, ἐνα γὰρ τῇ γῇ, τὸ δὲ ἀριστόν καὶ τὸ θερμὸν καὶ τὸ ἐναρτόν καὶ τὸ λαμπρόν ἐξεφώρησε ἐκ τὸ πρόσῳ τοῦ αἰθέρος: Manilius who so often imitates and at the same time tries to refute Lucret. says i 159, as if with reference to primum, Ultima subsedit glosum rato pondere tellus. **454 mag. moe. mundi i. e. the ether.** **455 haec ε levibus cet.:** Plut. l. l. ὁσα δὲ μικρὰ καὶ περιφερή καὶ λεία καὶ ἐνάλλαθι, ταῦτα καὶ ἑξεθάλευτα κατὰ τὴν τῶν σωμάτων σύνοδον εἰς τα τοῦ μετέωρον ἀνήφέρετο. **458 erumpens cet.** imitated by Ovid met. i 26 Ignem convexi vis et sine pondere caeli Eminuit summaque locum sibi legit in arce, and Manil. i 149 Ignis in aetherias volucrum se sustulit auras Summaque complexum stellantis culmina caeli Flammaram vallo naturae nexione fecit, and Milton par. lost iii 716 And this ethereal quintessence of heaven flew upward, he then goes on to imitate 519—521. **461 gemm. cet.:** π 319 herbae gemmantes rore recenti. **462 radiati:** 700 radiatum insigne didi: it is so used by Ennius Attius and others. **463 flue. perennes:** Cic. Verr. iv 107 aquae perennes. **466 sub. nud. cae.:** vi 482 Et quasi densendo subtextit caerulea nimibus: quasi densendo expresses exactly the Corpore concreto of this v. and 468, which designates that which has taken a consistence however fine, as these mists and still more the light ether: Ovid met. xiv 368 has a different constr. Et patrio capiti bibulas subtextere nubes. **467 diffusibus an expressive ἀναξ λεγόμεν.** **468 Cor. concer. cet.:** Virg. ecl. vi 34 in is brief summary of Lucr. expresses these vss. by et ipse tener mundi
concreverit orbis, where mundi = aetheris. 467—470 are thus clearly expressed in the epicurean passage in Plut. l. l. οὐ δ’ οὐν ἐξέλυτε μήν ἡ πληκτικὴ δύναμις μετεωρίζοντα, οὐκέτι δὲ ἢ γεν’ ἡ πληγῇ πρὸς τὸ μετέωρον, ἢκυλύντο δὲ ταῦτα κατὰ φέρέσθαι, ἐπιζέτο πρὸς τοὺς τόπους τοῖς δυναμένοις δέχονται· οὕτω δὲ ἦσαν οἱ πέριες, καὶ πρὸς τούτους τὸ πλῆθος τῶν σωμάτων περικλάτο, περιπλεκόμενα δὲ ἀλλάζουσα κατὰ τὴν περιφέρειαν τῶν οὐρανῶν ἤγενσιν. 468 circundatus: comp. i 87 circundatae compus and 39 Circumfusa. 470 avido complexu cet.: ii 1066 avido complexu quem tenet aether; Emped. 185 αὐθὴρ σφέγων περὶ κόκλων ἀπαντά: par. lost iii 721. The rest [of the ethereal quintessence] in circuit walls this universe, whence one might suspect that Milton at the moment took cetera for a nomin.: and with this and 500 foll. comp. vii 264 expanse of liquid pure Transparent elemental air diffused In circuit to the uttermost convex Of this great round; Shakesp. sonnet 21 That heaven’s air in this huge roundure hemo: Balbus’ description Cic. de nat. deor. ii 101 of the stoical theory might serve for a commentary on Lucr. ultimus et a domiciliis nostris altissimis omnia einges et coercens coeli complexus, qui idem aether vocatur, extremo ora et determinatio mundi.

471 Hunc exordia cet.: Plut. l. l. τῆς δὲ αὐτῆς ἐχόμεναι φύσεις αἱ ἀτόμοι παυκείαν οὕσα, καθός οὕρη, πρὸς τὸ μετέωρον ἐξωθομέναι τὴν τῶν ἀτόμων φύσιν ἀπέτειλον. 472 Interutragus cet.: Plut. l. l. describes the relation between these bodies and the air more precisely than Lucr. τὸ δὲ πλῆθος τῶν ἀνθρώμωμενων σωμάτων ἔπλησε τὸν ἀέρα καὶ τούτων ἐξέθλιβε· πνευματούμενος δὲ οὕτος κατὰ τὴν κίνημα καὶ συμπερλαμβάνων τὰ ἀτέρα συμπεριήγη ταῦτα καὶ τὴν τῶν περιφορὰν αὐτῶν μετέωρον φύσατε. 476 vivae is poetical like his aeternam lampada mundi in 403; 514 aeterni sidera mundi; and 538 quibus insita vivit i.e. terra, a still bolder expression: i 1034 vivant labentae aetheris ignes.

488—488 are briefly expressed by Virgil ecl. vi 35 Tum durare solum et disculudere Nepae puto Cooperit: Plut. l. l. κάπερτα ἐκ μὲν τῶν υποκαθιστῶν ἐγεννηθῆ ἢ γη, ἐκ δὲ τῶν μετεωριζομένων οὐρανῶς πῦρ αὑρ. πολλῆς ἦ αὖρα ητὲ περικλαμένην ἐν τῇ γῇ πυκνούμενην ταυτής κατὰ τὰς ἀπὸ τῶν πνευμάτων πλήγας καὶ τὰς ἀπὸ τῶν ἀτόμων αὐράς [✝ αὐράς] προσβλήθητο πάντες δὲ μικρομερῆς σχηματισμοῦ ταυτής καὶ τὴν γῆν φύσιν ἐγένε. ἔστιν δὲ αὕτη διακειμένη κατεχόμενο τοῦτος καὶ τῆς γῆς φύσας ἄνωτα, ἦ καθ’ αὐτὸ τὸ νῦν ὑποστὰν ἐκόλαθο τοὺς ἐποκειμένους τούτους: I have quoted thus largely from this passage, because I believe it to be from the pen of Epicurus. 482 fœnus poetically for all hollows. 485 fovereribus: 1104 Verderibus radiorum, extrema ad limina is of course the whole outer surface presented to them. 487 salus sudor: Plut. de plac. phil. iii 16 Ἑμποτικάς ἠρότε τῆς γῆς ἐκκασομένης ὑπὸ τοῦ ἥλιον διὰ τὴν ἑπιπόλαιαν πληκτήν [ἐίναι τῆς ἥλιαττας], and Aristotle meteor. ii 3 p. 357 25 observes that the phrase
may suit poetry, but is unfit for natural science: II 465 Sudor uti maris est has nothing in common with the notion here. 488 camposque natantis recurs vi 405 and 1142; 267 camposque natura: Virg. geor. iii 198 campique natantes; Aen. vi 724 camposque liquentis; Enn. ann. 584 and Manil. i 155 fluctueque natantes. 493 neque enim cet. the rocks could not yield at all; the other parts being more or less dense would sink more or less.

495—508: thus the earth sank to the bottom, and sea air ether were left separate, ether above all, which glides on its even way and mixes with none of the lower elements. 499 liquidis: all were pure compared with the earth, though not relatively to ether. 500 aliis alia [relict sunt]. liquidissimus cet.: Ovid met. i 67 liquidum et gravitate carentem Aethera nec quicquam terrenae fascis habentem. 502 turbantibus, 504 turbare are neut.: see n. to ii 126. 503 hae Omnía, all this troubled air that we see here below. 505 labens cet.: this view he seems to prefer: so 1436 mundi magnum versatūr templum; though in the next passage he leaves it an open question, as one beyond the reach of our experience and certain knowledge: 510 caeli si vortitur orbis, 517 posit caelum omne manere In stations. 507 Pontos cet.: Aristotle Pliny and others attest this, and Sen. naturaest. iv 2 29 ob hoc Pontus in infernum mare adsidus fluit rapidus .. in unam partem semper pronus et torrens: Othello iii 3 amplifies Lucr.: like to the Pontick sea Whose icy current and compulsive cours Neer feels retiring ebb, but keeps due on To the Propontick and the Hellespont. 508 a fine example of sound and rhythm adapted to sense.

509—533: the stars may move from various causes: if the whole heaven revolves, then must we say that, while an air presses on each pole and keeps it in its place, the heaven revolves with its stars by a third air which either blows on it above in the direction in which it and its stars are going, or beneath in an opposite direction; so that the whole sphere is thus kept in motion like a waterwheel: if the heavens do not move, then may the stars move because they have in them fires of ether trying to escape and thus driving them on; or an air blowing from some quarter may impel them; or they may move of themselves whither their food invites them: it cannot be told for certain how this goes on in our world; but in the countless existing worlds every one of these causes is in operation; and one must act in this our world; but it is rash to assert that any one must be the sole cause.— This passage 534 as Lach. has proved stands in no connexion with what precedes and follows: 534 should at once follow 508; and at 774 he makes no allusion whatever to this paragraph: clearly then it is an after addition of the poet’s who had observed that he had entirely omitted this question
of the stars, though he had so fully discussed sun and moon: it was left then by him unconnected with the rest, and placed here by his first editor. 510 Principio: see n. to 505, and comp. 1436 mundi magnum versatilis templum. 511 Ex utraque cet.: in this case the sphere of heaven must revolve on its axis; this axis therefore must be supported in its position: this is done by an air pressing outside on each pole, and keeping each fixed in its place: but then to put the sphere in motion another force is wanted: this must be a third air; but it may act in two ways, it may blow at right angles to the poles either above the sphere in the direction in which the sphere has to move with its stars, or it may blow underneath in the opposite direction, moving it thus as a stream of water passing under a wheel moves the wheel, that is to say in the direction opposite to its own course. polum is the axis of the sphere of heaven, and utraque pars is each pole, the north and the south. 514 volvenda: 1276 volvenda aetas; vi 179 glans volvenda: the gerund has the force of a pres. partic.: Enn. ann. 520 Clamor ad caelum volvendus; Virg. volvenda dies: comp. II 991 oriundi. aeterni: see n. to 476 via; and comp. Germanicus phaen. 656 Declivemque tradunt aeterni pondera mundi. 516 the haustra or austra belong to the rotae: Nonius p. 13 'austra propri de citunt rotarum cadi ab auriendo'; he then cites this passage: they are therefore scoops or basins attached to the wheel to lift up the running water: Vitruv. x 5 (10) sunt etiam in fluminibus rotae...circa eum frontes affiguntur pinnae quae cum percutiuntur impetu fluminis, cognunt progradientes versari rotem, et ita mediolis aquam haurientes et in summum referentes...ipsius fluminis impulsi versate cet.: the modiolus answer to the haustra of Lucr. and the contrivance gives a good picture of what he means. 522 aliunde fluens alicunde extrinsecus, another instance of pleonastical language: alicunde is ab aliquo loco, the opposite of aliquo: so that ali. alic. seems to be only ab aliquo aliquo loco, and extrinsecus implies the same thing, the whole phrase being simply the contrary of the inclusi aetatis, the heats shut up in the stars themselves. 524 euntis must be the nomin. 524 euntis, 525 pascentis: see n. to 692 693. 523—525 seems at first sight almost a stoical doctrine; but is merely a poetical mode of saying that the fires of the stars are drawn on by that portion of the ether which provides them the fuel or nutriment they need: three out of the four causes here assigned are given by Epicurus himself in his letter to Pythocles in Diog. Laer. x 92 τος τε κυκλος ατων εν αδυνατου μην γινεσθαι κατα την του άλου ωρανον διάνη, η τουτου μην εταιρευονται δε διανη κατα την άρχηθεν εν τη του κόσμου γενεσθε αναγονθεν απογενθειαν εν αναλογη, ετω τη ςαραμισι στα των επιβιοισι του παρος απι των έτης τοποις ιδοντος. 529 sequor disponeo seems most unusual constr.: it appears to be much the same as III 420 pergan 22—2
disponere; and sequor to have the force it has in 156 quod sequimus i.e. quod persequimus. 552 vegeat = faciat ut vegeat: an archaie word. 553 ped. progre.: v. 1453 Paulatim docuit pedetemtim progresidentis.

The last eight verses are to be noticed, as bearing not only on what precedes, but also on what follows in this book about the sun and moons, and in the sixth about thunder clouds and other celestial phenomena. On comparing Epicurus' letter to Pythocles in Dilog. Laur. x 84 foll. it will be found that master and pupil are in precise agreement on this as on most matters. The contempt which Epicurus had for astronomers and other system-mongers and the doctrine he held with regard to μεταφορά is one of the most curious features of his philosophy. Whatever could be brought to the test of sense and was confirmed by it was true; all opinions again which could not be brought to such test and at the same time were not contradicted by it were to be held to be equally true. Now to apply this to the present question: he says l.i. 86 it is a certain truth that the universe consists of body and void and that atoms are indivisible: so with all things δοσι μοναχῶν ἐχει τούς φαινόμενους σύμφωνίαν, ὑπὲρ ἐπὶ τῶν μετεωρῶν οὐχ ὑπάρχει: ἀλλὰ ταύτα γε πλαναχιν ἦν καὶ τῆς γενέσεως αἰτίαν καὶ τῆς οὐσίας ταῖς αἰσθήσεωι σύμφωνων κατηγορίαν, οὐ γὰρ κατ' αξιώματα κανα καὶ νομοθεσίας φασιολογίσων, ἀλλ' ὡς τὰ φαινόμενα ἐκκαλεῖται, and then he goes on to give this reason, οὐ γὰρ δὴ ἰδιολογίας καὶ κατηγορίας δόξης ὁ βίος ἡμῶν ἐχει χρείαν, ἀλλ' τοῦ ἄθροιζος ἡμᾶς ζῆν. His doctrines then of body and void and the nature of atoms are certain truths which admit of but one explanation because every phenomenon here on earth attests them, and by most certain induction and reason they can be extended to the whole universe, alike to what is below and what is beyond our sense. Again it is a certain truth that the sun is really about the same size as it appears to us to be: see Epic. l.i. 91, Lucr. v 564—591: because from the experiments you can make with fire here on earth and the fact that so long as it is visible it does not diminish in size, but sooner indeed loses its brightness, you can by reason and induction apply these facts to the sun and the stars. Again that our world was formed nearly in the manner just described by Lucr. is true, because earth water air fire of which it is composed always do and must in like circumstances act in the way they are there represented as acting. But to say that the stars and the sun must move from some one controlling cause, or that eclipses can admit of only one explanation, or that lightning and clouds can be formed in only one way is a vain unphilosophical assumption, since they are beyond our powers of observation and there are many ways of explaining them equally probable, to which νοῦς τῶν φαινόμενων ἀντιμαρτυρεῖ, or οὐθέν τῶν ἐναργο-μάτων διάδοθει καὶ the like; you must not then fear τῶν αὐθροιζοδόσων τῶν ἀντιμαρτυρεῖ δεικτηλίας: to give one explanation καθηκόν ἐστι τούς
BOOK V
341

repateothei ti pros touz pollouz bouloimai, nay it is mataon, and even nauton. Well then all the possible reasons which Lucr. has just given of the motion of the stars are equally unfuted by sense; are equally true therefore; and though only one of them may apply to our world, yet in the countless worlds, like and unlike ours, existing in the universe they all may and must find their place, l.l. 94 ean wti tes ton monaxh proton kathhthkous tois allous ws kevon autokyma sb, ou tebpopkous ti dunaton anbreptw thewrosi kai ti adunaton, kai dia tou k adunata thewrosin evthmwn.

534—563: the earth remains at rest in the midst of the world, because its weight gradually diminishes and below it is another nature closely connected with the air above the earth: thus the whole forms as it were an organic whole, and one part does not weigh down another any more than one member of the body another member, the whole having been united and working together since its first formation: see too how the light soul sustains and puts in motion the whole heavy body. 534 Terraque: Lucr. does not tell us what the shape of the earth is; but he must have conceived it as presenting a surface more or less flat both above and below. 535 Evanesvore cest. i.e. below on the under-surface: evanesere et decrescere, as 625 Evanesere, immirui, seems a decided .Detail 1. for the latter must have place before the former. 538 vivit: see n. to 476 viva: yet it does appear harsh to apply this epithet to the bruta terra, the model of Quid sit vitali motu venisque remotum: perhaps he was thinking of it as forming a sort of organic body with the air, like the human body with which he proceeds to compare it. Epic in Diog. Laer. x 74 says merely kai w giv ti lera evoxiai: Plut. de plat. phil. iii 15 assigns this to Anaximenes: bai to xalatos evoxisbuw to aip. Pliny nat. hist. ii 10 gives an account much resembling that of Lucr.: spiritus quem Graeci nostrique eodem vocabulo aera appellant, vitalem hunc et per cuncta rerum meabilem totoque consortium; huius vi suspensam cum quarto aquarum elemento librari medio spatii tellurem cest.: a stoic might perhaps have pointed to his fierce attack on their cosmical system i 1052 Illud in his rebus longe fugit credere cest. and argued that after all his mode of supporting his earth in space did not so much differ from theirs: but what he objected to in them was their making the universe finite, our one mundus in fact, which he argues could not be held together amid an infinite void: atoms infinite in number are always streaming up on all sides to supply our world. The stoic Manilius i 194 from the earth argues to the mundus, his universe: Nec vero tibi natura admiranda videtv. Pandentiae terrae debet, cum pendeat ipsa Mundus et in nullo pon restitigia fundo. 545 quid obeat i.e. quod munus obire debeat, which its proper and regular function is.
564—591: the sun, the moon whether it shine by its own or borrowed light, and the stars are about the same size, it may be a very little greater or less, than they appear to us; just as fires here on earth so long as they are visible, do not increase or diminish in size to any great extent.  
564: *rotā*: see n. to 432.  
567: *Adicere*: i 688 *rei quae corpora mittere posse* Santius *et nostros adiecti tangere tactus*.  
569: *ad speciem*: see n. to iii 214.  
571: *mulect*: iii 141 *haec toto circums Latitiae mulect*.  
572: 551 and 559 *filium*: see n. to iii 341.  
575: *Lunaque eut*: you can tell for certain that the moon is of the same size as it looks; but you cannot tell whether its light is its own or borrowed; whereas unphilosophical astronomers assert that its light is borrowed, and that it is thousands of times larger than it appears; see remarks added after 533.  
576: *nothō*: Catul. xxxiv 15 *notho es Dicta lumine luna*.  
578: *Quam* [figura], *quaerninus, esse videtur*.  
583: *ut est cet.* i.e. necesse est videatur nobis e terra uta ucumque est oris notata et quantacumque est.  
584: *Quanta quanta*: Donatus to Ter. adel. 394 *‘quantus quantus’, id est quantus eumque*: comp. quisquis = quicunque, quosqu = quocumque; quamquam, utut and the like.  
585: is immediately connected with 590 *Seire licet*, 586—589 being a parenthetical illustration from earthly fires.  
588: *mutare neut.* as often in prose; see Forc.: *perparvom quiddam* being a cognate neut.  
589: *Alterum utram i.e. maiorem aut minorem*; see n. to iii 904 for elision; this full form for alterutram appears to be very rare.  
590: *perquam pauillo, exigua parte brevique*, as *perparvom quiddam*, his favourite accumulation of terms to shew the extremely small amount of increase or decrease.  

The above passage exactly agrees with Epic. l l 91 τὸ δὲ μέγεθος τοῦ ἑλίου τε καὶ τῶν λυτῶν ἀστρῶν κατὰ μὲν τὸ πρὸς ἡμᾶς τηλικοῦτον ἔστω τῆλικον φάσεται (τοῦτο καὶ ἐν τῇ ἐνδεκάτῃ περὶ φύσεως, ἐν γὰρ φησὶ τὸ μέγεθος διὰ τὸ διάστημα ἀποβεβλήκει, τολλὸν ἀν μᾶλλον τὴν χρόνον) ἄλλο γὰρ τούτῳ συμμετέχετο διάστημα οὐδὲν ἦσθα κατὰ τὸ καὶ ἀυτὸ ἤτοι μεῖζον τοῦ ὑμμύρου ἢ ἔλαττον μικρὸν τηλικοῦτον ἔλλιξ ὀράτας; ὥστε γὰρ καὶ τὰ παρ’ ἡμῖν πῦρα εἰς ἀποστήματος τεωρούμενα κατὰ τὴν αἰώνιον θεωράται καὶ τὰν δὲ τὸ εἰς τὸν μέρος ἐνστημα ρώσες διαλυθέντα, ἐὰν τοὺς ἄναργρα ἁπατεῖ, ὅπερ ἐν τοῖς περὶ φύσεως βεβληθέν ἀνέκνυμεν.  
Lucer. doubtless had before him the 11th book of the *perī φύσεως* which Diogenes quotes in the middle of this extract, and of which such beauty fragments are published in the volum. Herculan.  

*592—613*: the great amount of heat and light proceeding from
so small a sun may be explained in several ways: the sun may be the well-head to which the light and heat of the whole world flows: or the air about it may be of a nature to catch fire: or much unseen fire may exist in the neighbourhood of the visible sun. 594 rigando: see n. to iv 202. 598 Largiffuum seems not to occur elsewhere: there is no authority for the word in the passage of Pacuvius quoted by Cic. de or. iii 157. lumen is doubtless the object of erumpere: see n. to i 724. 604 etiam quoque: see n. to iii 208. 605 percipiat: see n. to iv 729 percipiat ocular visumque lacessunt. 609 Accedere: for form see ii 1025: for accus. after it comp. Plant. Stichus 88 mihi paternas vocis sonitus auris accidit.

614—649: it is by no means clear how the sun performs its annual course, and how the moon in a month goes through the same journey: Democritus may be right who says that the nearer any body is to the earth, it is carried on less swiftly by the revolution of the heaven: now the moon is nearer than the sun, the sun than the signs of the zodiac: therefore the moon seems to travel faster than the sun, the sun than the signs, because in truth they in their revolution with the heaven catch up the moon which is slowest first, and then the sun: or two airs may blow in turns in cross directions, one of which drives the sun from the summer to the winter signs, the other drives it from the latter to the former: and so with moon and stars. 616 and 640 flexus are the same as metas. 617 solstitialis: the best writers confuse this term sometimes to the summer solstice: Cic. de nat. deor. ii 19 solis accessus discersaque solstitii brumisique cognosci. 619 Annua cet.: Manil. iii 515 Annua quod lustrane consumit tempora mundum: but comp. this v. and 691 Propter signiferi posituram totius orbis, Annua sol in quo conducit tempora serpens, Obliquo terras et caelestium lumine lustrans with Cic. Arat. 318 Orbein signiferum perhibebunt, 332 Haec sol eternus convertit lumine lustrans, Annua conficiens vertenti tempora cursu: Lucr. we have seen twice uses aternus in this way with poetical inconsistency: and then comp. 644 Quae volunt magnos in magnis orbibus annos, 648 per magnos aetheris orbes, 635 ad signum quodque reverti, 636 ad hanc quia signa revisunt, iii 316 Quorum ego nunc neque caecas exponere causas, 1992 sub caeli tegmine, ii 663 sub tegmine caeli, v 1436 mundi ... templum Sol et luna suo lustrantes lumine, 688 nocturnas exaequat lucibus umbras, 432 and 564 solis rota, 616 Brumalis adeat flexus, 640 Brumalis usque ad flexus, 612 qui sit fulgore notatus, 665 conficere orbes, iv 171 and vi 252 caeli complese cavernas, with Cic. Arat. 232 Haec faciunt magnos longinquis temporis annos, Cum redeunt ad idem caeli sub tegmine signum, Quum ego nunc nequeo tortos evolvere cursu 236 magnos edemus gentibus orbes, 239 caeli sub tegmine, 237 aeterni lustrantes lumine mundum, 242 Tam magnos orbes, 337 signa revisunt,
NOTES II

288 Exaequat spatium lucis cum tempore noctis, 281 rota fervida solis, 282 brumali tempore flexus, 249 fulgens candore notatur, 250 conficit orbem, 252 caeli lustrare cavernas. It is quite evident Lucr. had carefully studied this translation of Cicero; other parts of which are imitated in other parts of his poem.

621 vel cum primis, as if this seemed the most plausible theory, where all must be uncertain. 622 = III 371. 624 cum caeli turbine: 510 magnus caeli si vortitur orbis; which Lucr. also appears to think most probable. 625 Evanesceere, Immuni: comp. 535 Evanesceere, et decrescere, and see n. there. 627 cum poster. sig.: it is over-taken and passed by one sign of the zodiac after another and thus left with the hinder ones, which pass it in turn, until the whole zodiac has gone by it in the opposite direction to that in which it has appeared to go through the zodiac. 628 fervida signa i.e. of the zodiac which are higher and therefore carried on in more rapid revolution. 629 magis hoc i.e. lunam magis quam hunc relinqui. 631 tendere cursum seems to be no more than tendere iter, or curso tendere, which Sallust and Virgil use: Livy xxiii 34 5 has tendere cursum and Virg. Aen v 834 contendere cursum for a ship keeping on its course. 632 fortun cet.: he now passes to the oratio recta, which he had partially adopted in 630 abest, propinquat. 636 ad hanc revisunt: II 359 revisit Ad stabulum, where see note. I do not find Democritus' name elsewhere attached to this theory: Geminus elem. astr. 10, though he condemns it, gives a lucid account of it; λήγωρ τως, he says; and he illustrates it by this comparison: if twelve runners are going round in a circle at the same pace and a thirteenth is going the same round at a slower pace, he will appear to be running through those behind him, while in truth they are all passing him: the sun or the moon is this thirteenth; the twelve runners the signs of the zodiac which are really passing the sun and moon, while these seem to be going through them in the contrary direction. 637 aer... alter cet. i.e. duo aeres, alter Qui quest estasini cet. alter qui veicat. 641 frigoris umbria: Wak. quotes Virg. geor. III 357 Tum sol pallentis haut umquam discusat umbreas. 644 Quae volvent cet. refers of course only to stellas: Lucr. imitates Cicero quoted above. volvent annos i.e. volvendo faciunt: Cicero less poetically Hoc [Hae] faciunt magnos longinquus temporis annos: Aratus himself 458 Mαξροι δι οφεών εισιν έλωσομενοι ειναινοι. 647 supernis dat. gov. by diversas: Hor. epist. i 18 5 Est huic diversum vitio vitium: it is a very common kind of conciseness of expression for in partibus contrarias us partibus in quas suprema eunt, and resembles III 1038 cadem aliis sopitis quietest and the like. 649 sidera here, as above 623, means all the heavenly bodies, sun moon planets fixed stars.

650—655: night comes, either because the sun is extinguished, or,
BOOK V

345

If that is not so, because he passes beneath the earth in the same way as he passed above it.—In this and the following paragraphs he leaves your choice between the hypothesis that the sun dies daily and a new one takes its place in the morning, and theories more resembling the ordinary belief of astronomers; experience being unable to decide: just so his master in Diog. Laer. x 92 ἄνατολαι καὶ δύνας ἥλιον καὶ σελήνης καὶ τῶν λωτῶν ὀστραυν καὶ κατ' ἀναψή ἄλκτεσθαι δύναναι καὶ κατὰ σβήσων... καὶ καθ' ἐτέρως δὲ τρόπων, ὅστις τὰ προσωρέμεν' ἀποπελάθον ὀφθέν γὰρ τῶν φαινομένων ἀντιμαρτυρεῖ κ.τ.λ. 652 ἐκλαδίων θάν. ἰγνίω: comp. 758 680 759 ἐλαφικά ian. ἰγνίω: comp. 375 652 ἐκλαδίων θάν. ἰγνίω: comp. 758 652 ἐκλαδίων θάν. ἰγνίω: comp. 758 Solque suos etiam dimittere larevidus ignis cet. and π 832 prius omnem efflare colour. efflare therefore = dimittere, not its usual sense. 653 itere: on the other hand vi 339 itiner; iteris or itere appears to be used by Naevis Pacuvius Attius Varro; itiner by Ennius Pacuvius Attius Manlius i 88. 656—679: daylight returns at stated hours, either because the same unchanged sun passes under the earth and comes above it again, or because the fires of a new sun collect every morning at the proper time: this may well be; for many things, such as puberty in man, come at a certain time; and many things such as snow rain lightning return pretty regularly: so it has been from the beginning and so it continues to be.—The alternative here allowed is the same as that given in the preceding passage: see Epicurus there cited: the old sun returns, or a fresh one is born every day. 659 Anticipat appears clearly to govern circum: comp. Cic. ad Att. viii 14 2 dices, quod igitur proficis qui anticipes eius rei molestiam quem triduo sciturus sis! 663 Idaeis cet.: Diodorus Sic. xvii 7 6 gives the same curious story more fully than Laer.: the Trojan Ida is spoken of: the stoic Cleomedes de subl. π 87 scoffs at this notion of Epicurus: καίτοι πρὸς ἄπειρος ἐφημένος ἀποκειμένοις νεῖν ἐν καὶ τὰ ἀστρα ἀπεργήνατο ἀνατέλλοντα μὴ εὖ κατάσκευα, δυνάμενα δὲ σβήνωσθαι, and he cleverly remarks that this is like saying that men while they are seen are alive; as soon as they are out of sight are dead. 673 inpuibus: 888 iuventas Occipit et mollis vestit lanugine malas; Aen. viii 160 Tum nihil prima genas vestitam flore iuventas. 674 pariter matis: 1 88 Ex utraque pari malarum parte profusast. 676 Non nisi in this sense is common enough in Cicero. 678 Atque sua cet. is like Epicurus' expression 1.1 92 κατὰ τὴν ἀρχήν ἐν τῇ τοῦ κόσμου γενάται ἀνάγκην ἀπογεννηθεῖσαν. 679 Consequē: comp. n. to 1 560 velicou, of which the principle is the same; and see Lachmann's very learned note: he shews that adsecue is used more than once by Plautus: the old writers never contracted the last two syllables into one in any of these words, any more than in ingenius perpetus ambiguus and the like. 680—704: days and nights lengthen and shorten time about, either
because the sun continuing the same chooses to run in unequal curves above and below the horizon, his course above being as much more or less than a semicircle, as his course below is less or more, until at each equinox the two are equal: all this you may see marked on a map of heaven: or else the air is denser in some parts than in others, so that he travels more slowly through the former; and thus the winter nights are longer: or else a new sun is always born, and in successive parts of the year his fires collect more less quickly and so rise in particular quarters.—Again three courses are open to your choice, the first most resembling the theory of vulgar philosophers. 681 cum sumant; see n. to 11 41 cum vides. 682 sol idem, as 658. 683 amfractibus: this word is used by Cicero more than once for the annual course of the sun: see Forc.: but Lucr. here employs it for the unequal daily courses it makes above and below the horizon: amfr.: 1 718 amfractibus with n. 686 relatus: if the other part is from east to west, relatus expresses the return from west to east. 687 anni Nodus must here mean the intersection of the ecliptic and equator at the two equinoxes, though nodus in astronomical Latin and συντήρος in Greek have also other meanings: Cic. Arat. 287 In quo autumnali atque iterum sol lumine verno Exaequal spatium lucis cum tempore noctis. 688 cursu i.e. solis. medio governs status: Cic. in his Aratea often has auras aquilonis, austris, and the like to denote the point from which the wind blows, as Lucr. here uses fatus: 280 a clarrisim auris aquilonis ad austrum Cedens, 272 ab in- fernis austris convertitur auris, 253 Quorum alter tangens aquilonis vertitur auras: Lucr. has probably taken the notion from him. When the sun is midway between the two solstices, the heaven Distinet aequ. discr. metas: 617 Cancri metas solstitiales was the tropic of cancer; and it would be natural therefore to take metas here for the two tropics, as editors have generally done. But the sentence is then a sheer truism, when the sun is midway between the tropics he is midway between them. Lucr. has been speaking of the inequality of day and night and accounting for it by the path of the sun, imparibus curris amfractibus, in partis non aequas dividit orbem, until anni Nodus nocturnas exaequal lucibus umbrae: here too I take him to be speaking of the daily revolution of the sun, when day and night are equal. metas can of course be used for the points where he rises and sets; as Ovid met. III 145 Et sol ex aequo meta distabat utraque: the heaven keeps his two goals, the points where he rises and sets, at an equal distance from north and south, i.e. speaking roughly he rises and sets due east and west. 690 aequato discr.: he no longer in partis non aequas dividit orbem. 691 in orbis: Cic. Arat. 317 Zodiacum hunc Gracci vociant nostriques utini Orbem signiferae perhibebunt nomine vero: the same name he ad others give to it in prose as well: 712 signorum per orbem. 692
serpens, 693 lustrans: see notes 1 for three other instances in which Lach. has corrupted his author from a vain objection to two participles in such a connexion as this: Cicero in his Aratea again and again has examples of this, and in the parts most imitated by Lu. as 237 Quattuor aeterno lustrantes lumine mundum, orbis stelligeri portantes signa feruntur, Ampelxi terras caeli sub tegmine fulsi: 260 recedens, devitans; 264 consistens, distinguens; 322 lustrans, conficiens; 379 depellens, pandens; progn. fr. 3 Cana fulix fugiens, clamans, fundens: Lach. in support of his violent and clumsily changes has these words 'nam via solis obliqua est, totus obliquus zodiacus, lumen solis nequaquam semper obliquum est'; the point of which so far as Lu. and the latitude of Rome Berlin or Cambridge are concerned I have in vain attempted to see: with 692 and 693 lustrans comp. Manil. iii 515 Annua quod lustrans consumit tempora mundum. 699 noctem cet.: Virg. geor. ii 482 vel quae tardia mora noctibus obstet; if the meaning indeed be the same. 700 radiatum: 462 radiati lumina solis. insigne: Cie. de nat. deor. i 100 cum ipsum mundum, cum eius membra, caelum terras maria, cunflque horum insignia, solem lunam stellasque vidisset. 701 Aut etiam cet: he must provide as usual for the hypothesis that a fresh sun is born every day. sic refers of course to 696 quia cossiur est cet. 703 certa parte: a particular quarter which varies every day throughout the year. certa desurgere parte: Hor. sat. ii 2 76 ut pallidus omnis Cena desurgat dubia; i 4 31 nequid Summa desperat metuens; ii 2 105 Non aliquid patriae tanto emetiris acervo: Lu. himself ii 703 egigni corpore vivo; vi 761 quibus effiant causis. 704 see what is said in notes 1 to prove that a v. is here lost: unless it be so, there is nothing to indicate that he is speaking of the daily creation of a new sun, as he manifestly must be doing: comp. too the similar way in which he concludes his discussion of the moon in the next paragraph, 748—750 Quo minus est mirum si certo tempore luna Gignitur et certo deletur tempore rarus cet. Among those who thus ' seem to speak the truth ' was Heraclitus, who also held like Epicurus that it was ἐνθος ἀφορμος. 705—750: the moon may borrow its light from the sun, increasing as it recedes from him, until, when directly opposite, it shews its full face; and again diminishing as it again approaches: in this case the moon must be a round ball moving below the sun: it may shine too with its own light, and its partial or total concealment may be caused by an opaque body invisible to us getting between it and us in various ways: or thirdly it may be a ball half bright half opaque which presents to us all these various phases, as the Chaldee assert in opposition to the first hypothesis, that of the astronomers: or lastly a new moon may be born daily, each successively presenting a different phase: thus many things, for instance the four seasons, come round in regular order.—
Epic. l. l. 94 reasons in just the same way, καὶ ἅπανσι ταῖς τε σελήνης καὶ ταῖς συμπληρώσεις καὶ κατ’ ἀστροφήν τοῦ σώματος τοῦ νόμου δύναται ἀν γίνεσθαι καὶ κατὰ σχηματισμοῦς ἀόρως ὤμοιος, ἔτι τε καὶ κατ’ ἐπιτροπήσεις καὶ κατὰ πάντας τρόπους καθ’ ὅσι καὶ τὰ παρ’ ἤμιν φανθέναι ἐκκαλεῖται εἰς ταῖς τούτων τῶν ἐδούνας ἀποδόσεις...ἐτ’ ἐνδέχεται τὴν σελήνην ἐκ ἑαυτῆς ἔχειν τὸ φῶς, ἐνδέχεται δ’ καὶ ἀπὸ τοῦ ἑλίου καὶ γὰρ παρ’ ἤμιν θεωρεῖται πολλὰ μὲν ἐκ ἑαυτῶν ἔχον τολλὰ δ’ ἀφ’ ἑτέρων...η’ δ’ ἐμφασὶ τοῦ προσώπου ἐν αὐτῇ δύναται μὲν γίνεσθαι καὶ κατὰ παραλλαγὴν μερῶν καὶ κατ’ ἐπιτροπήσεις καὶ κατὰ πάντας τρόπους ὅσιον ἀν θεωροῦντο τὸ σύμφωνον τῶν φαινομένων ψηφιάκους. The reasoning is quite the same as in the preceding sections: any of these theories may be true, and as none can be proved not to be true, none being opposed to sense, all are equally true: any one therefore must bear witness to the attainment of these, giving the end Epicurus and Lucretius had before them in writing their physics, and not the vain ambition to propagate idle mathematical and other theories. 707 and 724 Ad speciem = ad visum: iv 235 quae poterit res Accidere ad speciem quadrata; 242 speciem quo vertimus. 708 pleno bene: this use of bene is a favourite one with Cicero. 712 signorum per orbem: see n. to 691 signiferi orbis. Lucr. here gives a lucid statement of the true cause. 714 cursus viam: 1124 iter vias and ii 626 iter omne viarum seem not unlike: Vitruvius ix 2 1 (4 17) cursum itineris sui peragens. 715 Est quare possit = est ut possit, so common in Lucr.: see n. to 1 442 erit ut possint: it means therefore simply potest; and is not used as 730 sit cur, where cur has its usual force: see also n. to vi 132. Plut. de plac. phil. ii 28 mentions Anaximander and Antiphon as holding that the moon shone with its own light; but who hit upon this notion of the parasitical opaque body in order to explain its phases, I don’t know. The observant Thales taught that its light was derived from the sun. 720 si forte = fortasse, is found in Cicero, as de off. ii 70 in uno illo aut, si forte, in liberis eius manet gratia: see Madvig emend. Liv. p. 123: it serves therefore here as a connecting particle in passing to a new hypothesis, and is the same as Est etiam ut versus possit, ut globus cet. 726 eam partem i.e. the dimidiam partem just mentioned. 728 glomeram in atque pilae seems a hendiadys for the globus pilae of 720. 727 Babylon. Chald. doc.: he speaks of the theory of Berosus, of which Vitruv. ix 2 (4) gives a full account: I will quote the beginning, Berosus qui a Chaldæorum civitate seu natione progressus in Asiae etiam disciplinam Chaldæicam patēscit, ita est professi, pilam esse ex dimidia parte candidem, reliqua habere caeruleo colore. Cum autem cursum itineris sui peragens subiret sub orbem solis, tunc eam radiis et impetu caloris corripit convertique candidem, propter eis pro-
prietatem luminis, ad lumen. cum autem evocata ad solis orbem superiorem spectent, tunc inferiorum partem eius, quod candens non sit, propter aeris similitudinem obscum videri, et so on: hence his followers were called Chaldaei. Chaldaeum is of course the gen. plur.: 1063 canum Molossum; 405, vi 754 and ii 600 Graium; vi 642 Siculum. 728 Astrol. artem is the system of the astronomers who held the first mentioned theory. 729 quod pugnat, a constr. common enough in Cicero: de nat. deor. i 75 illud video pugnare te; pro Sex. Rosc. 8 si hoc solum pugnatur: so qui id pugnant and the like. 733 aborisci seems to be found nowhere else: III 155 he has aboriri: Lach. compares ulcisci pacisci nancisci proficisci etc. 734 illius in parte: this use of pars in the sense of locus, seems to come from the sense it has in partes agere or suscipere: reparari in loco illius in partes or partem eius suscipere: Cic. ad Q. frat. i 1 43 si mea pars nemini cedit, fac ut tua ceteros vincat: comp. too Ter. eun. 1055 ut haeream in parte aliqua tandem apud Tha.udem. 735 vincere verbis: 99 Et quam difficile id mihi sit pervincere dictis: Virg. geor. III 289 verbis ea vincere magnum Quam sit; but there the words are the same, the sense different. 737—747 seem to depict some pantomimic representation of the four seasons. 737 praemunire: Hor. epist. i 7 13 Cum zephyris et hirundine prima for the first approach of spring: comp. i 10 foll. 739 Flora follows close behind and scatters flowers before her which fall close on the steps of spring Venus and zephyr, implying that flowers spring up wherever they have trodden: tibi suavis daedala tellus Submitter Flores, when Venus alone has to be glorified. 741 Inde loci: see n. to 443. 742 etesia flag. aquil. recurs vi 730; 715 Aut quia sunt aestate aquilonis ostia contra Annis tempore eo qui etesiae esse feruntur. 743 Euhiosis and euhoce are the only well-attested spellings; probably Euhos should also be read; for Aen. vi 517 the best mss. have euhantis: the Latins naturally expressed the Greek aspirate in the middle of the word. 745 Alcitonans here must mean merely loud-roaring though applied to Jupiter by Cicero and Ennius it signifies thundering on high; and this is the usual force in alluvolans altisimus and the like. 746 brumen may be used here in its proper sense of the shortest day, after which the severest cold usually follows, and winter may be said to come in earnest. 749 certo tempore, every day, that is: see n. to 704. 751—770: solar eclipses may be caused by the moon intercepting the rays, as the astronomers say; but some opaque and invisible body may just as well be the cause: or the sun may lose for the time his own light in passing through spots inimical to it: lunar eclipses may similarly be explained, mutatis mutandis; thus in the first case it will be the earth which keeps from it the sun’s rays.—The three theories here offered to explain the eclipses of the sun and moon are quite pl
rallied to those given just above to shew how the moon may receive her light. Epic. l. 96 gives us a similar choice, ἥλιος καὶ σελήνη δύναται μὲν γίνεσθαι καὶ κατὰ σφένα, καθάπερ καὶ παρ ἡμῖν τούτο θεωρεῖται γινόμενον; καὶ δὴ καὶ κατ’ ἐπιπρόσθεσιν ἄλλων τινῶν, ἤ γῆς ἤ υἱώνυμος ἤ τινος ἐκέραυνοι: and Diogenes adds just below ἡ δὲ τῆς δυσιδεάτη τεράφων ταύτα λέγει, καὶ τῶν ἡλίων ἀκατέργατα σελήνης ἐπικοτούσης, σελήνης δὲ τοῦ τῆς γῆς σκιάσματος ἀλλὰ καὶ κατ’ ἀναχώρησιν. 751 comp. Virg. geor. ii 478 Defectus solis varios lunaque labores. latebras does not appear to occur elsewhere with this application. 754 obstruere: there seems an allusion to the technical use, obstruere fenestras, obstruere lumina or luminibus, though I cannot find an instance exactly similar to the present. 755 and 765 Tempore eodem: so 1045 Tempore eodem aliī facere id non quisse putentur. 757 Corpus quod cet.: comp. 717—719. 758 comp. 652 atque suos efflavit languidus ignis. 761 interstinguit, a very rare word, hardly occurring elsewhere in classical Latin, unless in Appul. met. iv p. 264. 763 super = insuper: see n. to i 649. 764 rigidas . . . umbras: old poet in Cic. Tusc. disp. i 37 uti rigida constat crassa caligo inferum: ‘even darkness which may be felt.’ coni, the cone of the earth’s shadow; so that coni would seem to define the umbras, as 369 periculi does the cladem: considering what Epicurus’ and Lucretius’ conceptions were of the shape of the earth, they must surely have blindly accepted from astronomers this fact of its conical shadow: the force of Menstrua is not at once apparent, as she has to pass most months without any eclipse: yet these do depend on her monthly revolution; and if her orbit lay in the plane of the ecliptic, there would of course be an eclipse every full moon. 765 succurrere = succedere, used in this its literal sense is almost or quite unexampled: Forc. compares its metaphorical use in Cic. pro Sex. Roscio 31. 769 Cur cet. as 758 foll. of the sun. 770 per: see n. to i 841 Ignibus ex. 771—782: ‘having thus explained how all that goes on above in the heaven may take place, the movements of sun and moon and their eclipses, I now come back to the infancy of the world and the earth and proceed to shew what then took place.’ 773 quicquid = quique, as so often in Lucr. resolvit: vi 46 Pleraque resolvi, where he is talking of the same questions: a rare use of the word, not unlike that in Quintil. inst. vii 9 14 nec referit quomodo sit facta amphibia aut quo resolviatur. 774 Virgil says obscurely cadique vias and cadique mentus, with reference probably to this passage. 776 affecto: see n. to ii 156 Officiuntur. 779 consivisse keeps up the metaphor of coniunct and aperto lumine: ii 357 Omnia consivisse osculis loca. 780 Nunc redeo cet. from which he had digressed after 508. 781 in lum. as cet.: see n. to 212 and Virgil there quoted. 782 creerint = de-
crerint, is somewhat archaic and used by Cicero in imitating old legal language: yet Catul. lxiv 150 germanum amittere crevi.

783—820: first herbage sprang up, then trees, then living things: in the newness of creation the earth produced the larger creatures, birds first, even as now it produces spontaneously worms and the like: then lastly man, whom it fed from its pores with a moisture resembling milk: in the perpetual spring of the new world the children needed nothing more than what the earth thus supplied. 783 Principio cet.: in their account of the first production of things the early philosophers would be likely to agree more or less. Lucr. probably had a special eye to Empedocles: thus we are told in Plut. de plac. phil. v 26 and Galen that Empedocles ἔρωτα τῶν ζώων τὰ δέντρα ἣκ γῆς ἀναδύει φύσι, plants with him being imperfect animals. Virgil in geor. ii has frequent allusions to Lucr. in return: comp. too the conclusion of his brief epicurean cosmogony, ecl. vi 39 Incipiant silvae cum primum surgere, cumque Rara per ignaros errrent animalia montis. 786 per auras cet.: Virg. geor. n 363 dum se laetus ad auras Palmes agit laxia per purum immensus habenis. 788 and 790 primum seems to have this force, birds have the rudiments of feathers, quadrupeds have hairs or bristles as soon as they are born before they begin to perform any of the functions of life; so the earth as soon as formed began to put forth its hairs or feathers, herbage and plants, before it yielded any other production. 791 mortalia saeca here = 793 animalia, every living thing. 793 Nam neque cet. in refutation of the stoical belief: ii 1153 Haud, ut opinor, enim mortalia saeca superne Aurea de caelo demisit funis in arva. 795 merito cet.: comp. 821, and ii 998 Quapropter merito maternum nomen adepta est: he loves to inculcate this truth. 797 Multaque cet.: this too he is fond of dwelling upon, as an important confirmation of his theory as to the beginning of sense and life: ii 871 Quiuppe videre licet vivos existere vermes Stercore de taetra cet. and elsewhere. 800 nova, when their powers were in their vigorous freshness: 907 tellure nova cadoque recenti. 802 tempore vero: comp. 818 819: there was then perpetual spring; ver illud erat, ver magnus agebat Orbis. 803 Folliculos: this word meaning originally a small sack, is used for any light envelope rind or husk. teretis: comp. iv 58 Cum teretis ponunt tunicas aestate cicadæ, and n. to i 35. 805 mortalia saeca is here of course men, of whom as distinguished from all other living things he continues to speak to the end of the paragraph. Lach. strangely misunderstands and corrupts the passage: it is true that 791 mortalia saeca means a living things; and so it does probably ii 1153; but Lucr. has never a hesitation in using a word or phrase in different senses, when the language permits him to do so, and he quite disregards any consequence ambiguity. mortalia saeca is generally with him synonymous wi
mortales; as 988 mortalia saecla Dulcia linguebant labentis lumina vitae; 1169 divum mortalia saecla Eregias animo facies vigilante videbant; 1238 se tenmunt mortalia saecla. Euripides in a well-known fragment of the Melanippe keeps the same order as Lucr.: earth and ether Τίκτωνι πάντα κάνεισαν εἰς φάος, Δέοντη πετεώντα θύρας οἷς ὁ ἄμφ θρέψει, Γάνος τε θυγατέρων, which may have suggested to Lucr. his mortalia saecla, as he was so familiar with Euripides. 806 umer superatabat: Virg. geor. 11 331 superat tener omnibus umer: the long epicurean cosmogony in Diod. Sic. 1 7 is well worth comparing with this part of Lucr. 806 uteri: Censorin. de die nat. 4 9 Democrito vero Abderitas ex aqua limoque primum visum esse homines procreat. nec longe necus Epicurus; is enim credit limo calcacta utros uscio quos radicibus terrae cohaerentes primum increvses et infantiubis ex se editis ingenitum lactis unum natura ministrante praebuisse, quos ita educatos et adulter genus hominum propagasse. opti = adepti = so 1 448 and vi 1235 apiec. Nonius p. 234 quotes instances of aptus thus used from Attius Pacuvius Lucilius: add Plant. capt. 775 hereditatam sum aptus. 810 petessens: see n. to iii 648 caedesque petessit. 811 ibi Cretche refers to 809 ubi: in which case it must be temporal, thereupon; but comp. 815 Impetus in mammis convertitur; so that it is better to make ibi mean, to the spot where the infants lay, to the opened womb; and Lambinius’ ibus is not needed. 815 Impetus ille which went to feed the child before it was born. With this description comp. Diog. Laer. 11 17 γενεᾶθαι δέ φορεῖ [Ἀρχέλαος] τὰ ξέα ἐκ θερμῆς τῆς γῆς καὶ λίθον παραπλησίαν γάλακτι ὁλὸν τρόφην ἀνείων ὁτί δέ καὶ τοῦς ἀνθρώπους πούσα. 816 Wak. well compares the rhythm of Ovid arcs 11 475 Silvia domus fuerat, cibus herba, cubilia frondes; for there are other traces of imitation of Lucr. in this part of Ovid. 818 foll.: comp. Virg. geor. 11 336 Non alios prima crescentis origine mundi Infusse dies alunuiue habuisse tenorem Crediderim: ver illum erad, ver magnus agebat Orbis et hibernis parcebant flotibus euri, Cum primae lucem pecudes hauserse virunqve Terra progenies duris caput estultit arvis. Nec res hunc tenerae possent perferre laborem, Si non tanta quies iret frigusque caloremque Inter. 820 Omnia enim, and therefore cold and heat and winds too.

821—838: thus mother earth produced in the beginning every kind of living thing, till she left off bearing from age; for she and the world change like everything else: all things have a time of vigour and decay. 821 etiam atque etiam, I cannot too often repeat this. 823 animal is nowhere else used by Lucr. in the song. as a subst.: animans is his word; and here omne animal seems equivalent to omnia animalia: he says animalem formam, animale genus, corpus; but animalium genus, natura, saecla, volgum turbamque and the like: see notes 1 to iv 740
BOOK V

353

dies natura animantis. fudit: 917 tellus animalia fudit; Virg. geor. 1 3 Fudit equum magno tellus percussa tridenti; Aen. viii 138 quem maida Maia...fudit. 825 Aerias: 1 12 Aerias primum volucres. viantisib' formis, as he elsewhere uses variae, simply to express the different species: see n. to i 589; and comp. just above 786 Arboribus uisii.

827 Destitit cet.: ii 1150 effetaque tellus Vix animalia parva reat quae cuncta creavit Sacra dedique ferarum ingentia corpora partu; hicod. Sic. i 7 6 tēn de γῆν αὐτὶ μᾶλλον στερεομῆνυ ὑπὸ τοῦ περὶ τῶν λινων πυρος καὶ τῶν πνείματων τὸ τελευταῖον μηκετί δύνασθαι μηδὲν τῶν εὐόνων ζωογονίων κ.τ.λ. spatio def. vet.: comp. ii 1174 spatio aetatis εὖσσα veutusto, and n. there.

828 829 comp. 834 835. 831 ver:- re: see n. to iii 502 reflectit. 832 Namque cet.: ii 77 Augescunt liae gentes, aliae minuuntur cet. 835 ex alio——alter = 829 Ex alio dius: see n. to iv 688 Est alio——alter. 836 poile: see n. to ii 1 and i Suave: as there said a neuter adj. is one of the rare cases in which acc. omits the subst. verb: iii 1079 Nec devitari letum poile; and this use of poile for potest is very common in Latin; but the omission of fuit is not so usual; yet comp. Martial ix 15 Inscrivit tumulis septem sceletas virorem Se fecisse Chloe. guid poile simplicius? comp. too Petron. st. 51 Caesar non poile validius quam expavit, which is like immane, nirum quantum. 836 ferre is understood to nequeat and posseet from uili. The stoical moral is as usual much the same as the epicurean: M. Anton. ix 28 ταύτα ἐστιν τά τοῦ κόσμου ἐγκύκλια, ἀνω κάτω, ἵκει αἰώνοι ἢ αἰῶνα.

837—954: at first the earth tried to produce monsters of all kinds, half-men half-women, creatures without feet or without hands or mouths, or with limbs not separated; so that they could not grow up nor continue their kind: they all therefore perished off. 839 Androgynum: Livy xxvii 11 4 et Sinuessa natum ambiguo inter marem ac feminam nos infantem, quoe androgynos vulgus, ut plerique, facilius ad duplicanda verba Graeco sermone, appellat: Ovid calls it hermaphroditus which became the usual name. interutraque: see notes 1 to ii 518. nec utrum ia neutrum; as iv 1217 Et neque utrum superavit eorum: Lach. further illustrates this use. neuter and neuter are as we said to iv 1217 really the same word: Ov. met. iv 378 nec femina dici Nec puer ut possint; utrumque et utrumque videntur; Mart. xiv 174 Masculus intravit fontes, emerit utrumque. Lucr. in this passage imitates and partly quotes Empedocles: comp. 238 Πολλὰ μὲν ἀμφιπρόσωπα καὶ ἀμφίστερον Ὀντο Io Bougenη ἀνδρόπορε, τὰ δὲ ἔµπαλα ἐξανέτελλον 'Ἄνδροφοι βού- γαι, μεμεγάλα τῇ μὲν ἀπ' ἄνδροιν, Τῇ δὲ γυναικοφηνη, σκιεροὶ ἄσκηται πάνα: with the beginning and end of this passage Lucr. is quite in so- urd; the Bougenη——βούκαι are wholly disallows, as we shall see 87f all where he triumphantly refutes such notions. The Bougenη ἀνδρό-
Notes II

τροφα was very famous: the great champion of the final cause Aristotle
phys. ii 8 and his commentators Themistius and Simplicius assail it.
840 Orba pedum partim: Virg. geor. iv 310 Truncu pedum primo. ma-
nuum: the gen. after viduata is strange, and apparently after the analogy
of adjectives like in meaning, expers etc.; though ii 843 he has secreta te-
ports: it is possible that the εντίδει όμοι of Empedocles 233, whom he
here imitates, may have suggested the geritive. 840 841 here too
Lucr. seems to be imitating the manner of Empedocles, while differing
entirely in the matter: 232 Ἡ πολλαὶ μὲν κάρσαι ἀναίχες ἐθλάστησαν.
Γυμνοὶ δὲ ἐπιλάζοντο βραχίονες εὐνόεις ὂμοι, Ὑμματά τ᾿ οὐ πλανάτο πνει-
νοντα μετώπων: such a wandering about of single organs and limbs and
their subsequent union Lucr. would have thought absurd; for Empedocles
continues Αὐτὰρ ἐτεί κατὰ μείζων ἁμογενο δαιμον δαιμων, Ταύτα τε συμπε-
ννσκον ὡς συνέκρησιν ἑκατον, Ἀλλα τε πρὸς τοὺς πολλὰ δεινές ἔξεγενοι:
and so Censorinus 4 7 Empedocles autem egregio suo carmine, quod eiun-
modi esse praeclat Lucretius ut vix humana videatur stirpe creatus, tuis
quiddam confirmat. primo membra singula ex terra quasi praegnate pas-
sim edita unde coisse et efficiisse solidi hominis materiam igni simul et
umore permixtam. 844 quod for. us.: see n. to iv 831 quae foret ulla
846 absterruit has the same force as iv 1234 cuiquam Absterruent and 1064
Absterrere sibi, where see note. 847 comp. i 564 quibus possint aecii con-
tingere floreom. 849 debere, the sole instance in Lucr. of a hypermetrical
v.; once only too, iv 741 equi atque, he elides an iambus: both these licences
are far commoner in Virgil. The elision at the end of a v. is absolutely
unknown to Homer: indeed ὁκ ὃδι in an epigram of Callimachus seems
the only certain instance in Greek hexameter verse. Whoever, Greek
or Latin, introduced the practice, must have done it through misappre-
hending Homer; for surely his verse is a dactylic hexam. catal. 850
and 856 procedere: see n. to ii 1115. 852 remissis gives an excel-
ent sense: iv 1114 Membra voluptatis dum et labefacta liqueucent.
853 habere cet. i.e. videmus debere habere utrumque cet.: uterque is in
the dependent clause according to a favourite habit of Lucr.: see n. to i
15 capta ... quamque. Lachmann's changes are too many and violent.
855—877: many races of regularly organised creatures must have
died off, because they wanted either some natural power by which to
protect themselves, or could not be turned to use by man and be saved
themselves: these fell a prey to others and disappeared, unable to endure
the struggle for existence. 855 animantium are opposed to the mo-
strous abortions last spoken of: it was not a natural unfitness for life,
but outward circumstances that prevented their continuance. Granting
Lucretius the premises from which he starts, his subsequent deductions
are eminently able and logical. 856 própagando, 850 própagando:
he has ὃ five times, ὁ twice: but always the subst. própago: ii 276 réfri-
283 refrenatur: he appears to seek variety of this kind. prolem, their breed or race, saea, saecula. 857 vesce vit. au.: see n. to 72 vesce: Aen. i. 546 si vesceitur aure aetheria. 858 denique here is not a mere idiomatical redundancy as in i. 278 and the passages there cited, but means, at least; if no higher quality, well then agility: Hor. sat. i. 2. 133 Ne nummi perent aut puga aut denique fama; Caes. de bel. Gall. ii. 33. 2 quod deditione factura nostros praesidia deducturos aut denique indifferentius servaturos crediderant.

860 ex util. manent is probably imitated in the oculx 64 lapidum nec fulgor in ulla cognitibus utilitate, manet, as what precedes and follows abound in paraphrases of Lucr. 862 genus aere le.: Or. fasti iv. 215 cur hic genus aere leorum cet.: a passage shewing much imitation of ii. 600 foll.: Virg. geor. ut 264 genus aere luporum, ii. 151 saeva leorum Semina. 864 levitoma, an elegant aerae lex: cum pec.: see n. to i. 755. 865 veterino: 890 veterino semina equorum: see Forc. s.v. 886 comp. vi. 1337 Lanigeras tamquam pecudes et bucera saecla; ii. 662 Lanigerae pecudes et equorum duellica proles Bucuriaeque greges; Or. met. vi. 395 Lanigeroque greges armentaegue bucura. 873 quare = ut ob eam rem: ii. 970 quorum = ita ut eorum; iv. 116 quorum = ut eorum; v. 3 qui = ut is. 875 praed. luc. iac. i. e. omnibus obnoxia, praedae lucroque erant.

878—924: but centaurs and the like with twofold natures cannot exist: the horse has reached maturity when the boy is scarcely yet weaned; and is worn out ere the other is grown to manhood: and so with Scyllas, half-maid half-fish: then since fire burns lions like other creatures, how can a chimera exist breathing out flame: earth in its freshness produced many things, but not these figments of poets or philosophers.—This passage is extremely well and acutely reasoned out: he overtly refutes Empedocles’ notion of the βουγένη ἀνθρώπωρα and the ῥόβωφος βοίνωρα which are as impossible as the centaurs Scyllas and himeras of the poets. The man-woman or hermaphrodite is possible enough, because the natures of man and woman are not incompatible; and doubtless it and other monstrous things tried at first to continue existence; but the creatures here described never could begin to come into being. 881 potissit: see n. to i. 665 potesse. 882 occurred iv. 53 (44). 885 Ub. mam. qu.: Or. met. vii. 321 lactantiaque ubera quaerit. 886 ad 896 act. sen.: see n. to iii. 772. 889 comp. Aen. viii. 160 Tum mihi rima genas vestibat flore iuventa. 890 Ne, 891 neque esse seems to be in principle to Aen. xi. 43 ne regna videres Nostra neque ad sedes factor vehere paternas; and Cic. orator 221 ut et eures impler et ut revior ut quem satis sit neque longior, i.e. ut sit vel brevier vel longior in Lucr. ne credas posse vel conferior vel esse: Cic. de offic. i. 91 mi: ave cavendum est ne assentarioribus patefaciamus auris nec adulari inamus, but Baiter reads neve after Nonius: Livy xxvi. 42. 2 periculum.
esse ratus ne eo facto in unum omnes contraeret nec par esset unus tot exercitibus; XL 46 4 non possimus non vereri ne male comparati sitis nec tantum republicas posuit quod cet. and elsewhere; Hor. od. 1 11 2 ne quaeferis... nec temptaris; Ov. met. iii 116 Ne cape... nec te civili-
bus inserere bellis. The negue closely connects Conferi and esse: Lucr. is fond of such unions: iii 787 crescat et inserit; 788 oriri, esse; 791 esse,
innasci; 795 esse et crescere; 797 durare genique. 892 rabidis cet.: Wak.
compares Sen. Med. 350 Siculi virgo Pelori Rabidos utero succineta canes; Ov. amores iii 12 21 Scylla... Pute premiit rabidos inquinibusque canes. 894 discordia: Lach. after N. Heinsius quotes Colum.
vi 36 2 ut discordantem utero suo generis alieni stirpem insitam facile recipiat ac perforat. 897 unis: see n. to iii 616; and Cic. pro
Flacco 63 unis moribus, quoted to ii 159 ipsa, una. 898 neque sunt
i.e. iis: comp. n. to i 718; slighter examples of this idiom, like many in
Virgil quoted by Wagner quaeest. xxxiv 4, I have not noticed; where for instance et que or nec connects a verb with a relative sentence, the
relative not applying to this verb; as vi 1015 Quod facit et sequitur.
899 cicuta cet.: see n. to iv 641, where hellebore is said to do the same,
and passages there quoted. 905 906 translated from P. Z 181
Prasde λεον, ἡλικεν ἃ δράκων, μέγιστόν ἃ χήμαρα Δανών ἀπορρείνα
πυρὸς μένος άλθομένω. 906 Ore foras occurs four times in Lucr. 907 comp. Juvenal vi 11 Quippe alter tune orbe novo cæloque recenti.
908 qui jingit: he must allude chiefly to Empedocles, as we have shown
above; for the Bouysen αἰνεγροφα is so much spoken of that we must
have heard, had any other physiologist of note held similar language:
ii 700 Nec tamen omnimodis conecti cet. he touches on the same ques-
tion as here, 702 centaurs, Semiferas hominum species, 704 Scyllas,
conecti terrestria membra marinis, 705 flammam taeo spirantis ore
Chinaeras. 911 Aurea tum dicat cet.: yet Virgil ventures to say
atque auro plurima fluxit, which may be an unconscious reminiscence of
Lucri. 913 impetè: see n. to iv 416. 913 folio. comp. i 199 cur
homines tantos natura parare Non potuit, pedibus qui pontum per vada
possent Transire cet. 919 compactaquis, as 880. 921 is made up
of i 889 Herbarum genera et fruges, and ii 699 Humanum genus et
fruges arbustaque laeta. 922 complexa is of course passive, as ii 154
complexa meant inter se; just like implexus perplexus: Cic. pro Sex.
Rosc. 37 quo uno maleficio scelera omnia complexa esse videatur;
Vitr. x 2 (6) 11 has even complectit et compegit, if the text is not
corrupt. 923 Sed res quaeque cet.: comp. ii 718 Sed ne forte putes
animalia sola teneri Legibus hisce, sa res ratio disterminat omnis. Nam
veluti tota natura dissimiles sunt Inter se gentiles res quaeque, ita quam-
guale necesssit cet. which seems to confirm res in our passage.
925—987: but men were then much harder than they are now: they
lived like the beasts of the field; ignorant of tillage, they fed on what the earth supplied of itself, acorns and berries; and drank of the running waters: they were without fire or clothes or houses, without law. government marriage: they slept on the ground, not fearing the dark, to which they had been used from childhood: they rather dreaded real danger from the fiercer beasts. 926 Durius cet. Virgil's homines durum genus and Terrea progenies. quod is of course the rel. pronoun, =quippe quod cet. or ut poter a tellure productum as Creech interprets. 928 Fundatum cet.: IV 827 fastigia posses Surarum ac feminum pedibus fundata plicari, Bracchia tum porro validis ex apta lacertis: Arnob. II 16 imitates Lucr. as his wont is. 931 volventia neut. as vi 345 Omnia coniciens in sum volventia cursum. 932 Volvigavo: IV 1071 Volvigavaque vagus Venere. 934 mol. arva: Virg. geor. I 494 incuro terram molitus aratro: Aen. vii 157 humili designat moenia fossa Moliturgisque locum, the word appears to have pretty much the same force, carefully prepares for the purpose in hand. 935 Nec nova cet.: 1366 Et nova desidero in terram virgulta per agros. 937 Quod sol cet.: Macrob. sat. I 65 compares Virg. geor. II 500 Quos rami fructus, quos ipse volentia rura Sponte tulere sua, carpsit. 938 plac. pec.: Horace more coarsely sat. II 2 17 cum sale panis Latrantem stomachum bene leniet; 8 5 Quae prima iratum ventrem placaverit esca. 939 cur. cor.: II 31 iucunde corpora curant: acorns and arbute berries are thus joined by Virg. geor. I 148 cum iam glandes atque arbutos sacras Deficerent silvae et victum Dodona negaret; and Ov. met. I 102 per se debat omnia tellus...Arbuteos fetus... Et quae deciderant patula Iovis arbore glandes. 940 nunc hiberno tempore cet.: and at the present day in December you may see large tracts of the Peloponnese covered with the arbute trees laden with their bright scarlet fruit. 944 ampla: Wak. quotes Hor. sat. II 2 101 Divitisque habeo tribus amplus regibus. 946 decursus aquai or aquarum is a favourite phrase which he uses four times. 947 Claru citat is a very graphic expression: the clear rills tumbling down from the high hills in those climates are audible from a great distance, especially Per loca pastorum deserta atque otia dia: Lach. in his sarcastic and most unsatisfactory note says 'feras decursum aquae, qui vix audiri potest, frustra clare audire iubet.' Whatever it may be with the waters from the high hills of Berlin, those from the hills of Greece and Italy can be heard far enough. Had he known more of those countries, he would not by changing nec into hic make Horace invite Maecenas to quit his palace where he had the whole scene before his eyes and to come to the poet's villa where he would have had to look through or over many magni montes in order to see the Aesulace arum and the Telegomi iuga parricidae. With the use of Clarus comp. Aen. vii 141 pater omnipotens ter caelo clarus ab alto Intonuit.
948 siv. templo Nymph. must be such rocky haunts as he describes
iv 580 Haece loca capripedes satyros nymphaque tenere Finitimi singunt
cet. and as Virgil paints Aen. i 166 Fronte sub adversa scopolibus pendenti-
bus antrum, Intus aequae dulces vivoque sedilia saxo, Nympharum do-
nus: templo here, like Acherosia templo, mentis templo, is a secondary
meaning derived from the primary coelestia templo: Thesocr. id. vii 136
τὸ δ’ ἔγγεθεν ἱερὸν ὕδωρ Νημφᾶν ἐς ἀντραὶ καταβομένων κλαρύξεν: comp.
too Paus. 309 scrupea saxa Bacchi Templo propo ad credite. 950
um. saxa Um. sa.: see n. to ii 955; and notice the fine effect of this
repetition and the alliteration of the liquids l and r. 955 Sed ne-
more cet.: 992 Et nemora ac montis gemitu silvasque replebat: see n. to
41 Per nemora ac montes magnos silvasque profundas. 958 neque
ullis Moribus cet.: Aen. viii 316 Quis neque mos neque cultus erat,
amid other traces of imitation; and with this vi. and 961 Sponte sua
cet. Aen. vii 203 Saturni gentem, hauvin inocul liberus egeam, Sponte
sua veterisque dei se more tenetem. 969 pauca: 985 Spumigerei suis
adventus validique leonis. 970 sic=sic ut erant: comp. Ov. fasti vi
331 Vesta incet placidumque capit securi quietem, Sicut erat, positum
casADV: fulce caput: so Aen. i 225 sic vertice caeli Constituit: sic, sicut
erat i.e. Despiciens mare cet. where Prof. Conington refers to vii 568
sic regia tecta subibat, i.e. pedes, tegumen toquens cet.; but at the same
time it may have the other meaning into which this so readily passes,
sic temere 'pro leviter et negligenter, quod Graeci oiiros dicunt' Donatus
to Ter. Andr. 175: thus in Ovid l.l. Sicut erat=sic temere: sic will
then have much the force of Horace's sic temere, positum sic; of Sen.
Hipp. 394 Sic temere iactas comae; of Persius' sic poeta prodirem: of
the mimetic oiiros in Greek; and of sic in many passages of Plautus
and Terence, as Amphitr. 117 ego hic processi sic cum servili schema.
973 Nec plangore cet.: the stic Manilius, who often attempts while
imitating to refute Lucr., appears to allude to this passage in i 66 Nam
rudis ante illos nullo discrimine vita...Tum velut amissis marens, tum
loeta renatis Sideribus; variasque dies incertaque noctis Tempora, nec
similiis umbrae iam sole regresso, Iam propiore, suis poterant discernere
causis: Lucr. is assuredly the more reasonable: Stat. Theob. iv 282
full. harps on the same theme: Hi lucis stupniissi vices noctisque seru-
tur Nubila et occiduum longe Titania seuti Deserasse diem; so that
Lucr. on his part is probably assailing some well-known theory. 975
respectabant=expectabant: vii 123. Funera respectans. som. sep.: see
n. to i 133 sомнique sepultus. 979 Non erat ut fieri possit = non po-
srat fieri: see n. to i 442 erit ut possiat. mirarier, diffidere, as so often
Lucr. = nomin. subst.: see n. to i 331 Quod tibi cognosse. 983
festam fae.: 1124 iter infestum fecere vias: Cicero has infestam pro-
xicam redbare; Pollio in Cie. ad fam. x 31 saltus infestior factus est.
BOOK V

985 validique: see n. to ΙΙ 285 uno varioque: the plur. Hospitibus is in favour of the quo of mss.

988—1010: men then died much about the same as now: here and there they were mangled by wild-beasts and perished from want of help; but then many thousands did not fall in battle in a single day: ships too and therefore shipwrecks were unknown: want and ignorance then caused some deaths; as now do luxury and malice. 988 nimio plus is generally used absolutely for 'too much'; but sometimes comparatively as here: Plaut. Bacch. 122 Quem sapere nimio censui plus quam Thalen; 150 Vizisse nimio satiast iam quam vivere; Livy ΙΙ 37 4 nimio plus quam velim nostrorum ingenia sunt mobilia; ΞΧΧ 33 4 multitudine quae nimio maior erat Syphacem iuvante: Lucr. vi 1196 Nee nimio post. 988 mortalia saeclae = mortales, as 805, where see note, 1169 and 1238. 989 ling. lum. vitae: III 542 Lumina qui liuunt; 1025 Lumina... reliquit; Cic. de suo cons. 24 Lucre serenanti vitalia lumina liquit; frag. de glor. iampridem lumina linguen. 993 Viva cet.: Attius 226 natis sepulcro ipeae est parenta; Ov. met. VI 664 Egerere inde dapes demersaque viscera gestit: Flot modo sequc vocat bustum miserabile nati; ΧΧΙ 865 Viscera viva traham; ΧV 525 Viscera viva trahi; Enn. ann. 141 Vultur... miserum mandebat homonom. Heu quam crudeli condebat membr. sepulcro; Spenser fa. qu. ΙΙ 8 16 To be entombed in the raven or the knight: before them all Gorgias γυνης, ιεμυθοα ταφοι. There is absolutely no reason for understanding viscera in any but the sense it always has in Lucr. viz. the flesh, or all between the skin and bones, either here or in Tusc. disp. ΙΙ 34: this sense it has too in Ovid. I. 1: ω, which the Romans pronounced like our ə, often in alliteration expresses indignant pity; as Aen. vi 833; Cic. pro Sest. 48 fortissimum virum, ne videret victorem vivus inimicum, eadem sibi manu vitam exhaussisse, and notice just before this the same effect produced by the union of p and v: 59 vivus, ut aiunt, est et videns cum victu ac vestitu suo publicatus. 997 Donique ΙΙ 708, 723 and ΙΙ 1116. vermina: Paulus Fest. p. 374 'vermina dicuntur dolores corporis cum quodam minuto motu quasi a verminibus scindatur. hic dolor Graece στρέφος dicitur.' 998 vellent i.e. poscerent: Bentl. compares Sil. Ital. x 166 medicinam vulnera poscunt. 999 sub signis ducta: Cic. ad Att. ΧVI 8 2 Antonium cum legiones Alaudarum ad urbem pergere...legiones sub signis ducere: Plaut. pseud. 761 Omnium ordine ego sub signis ducam legiones meas Ave sinistra: it means ready for battle. 1000 coup. 95 Una dies dabat exitio: Wak. compares Enn. ann. 297 [Miliæ] multa dies in bello conficit unus. 1002 temere cet.: see ΙΙ 1060 and n. there. 1003 minus pon.: Pl IV (III) 10 6 Ponat et in sicco molliter unda minas. 1004 1005 cot ΙΙ 559 Subdola cum ridet placidus pullacia porti. 1007 Tum dein see n. to ΙΙΙ 529; and comp. Val. Flaccus viii 109 Quaerenti tunc dein.
viam. leto dabat : with this and 999 Multa milia dabat exitio comp. Aen. v 806 Milia multa daret leto. 1008 copia mensa: vi 1176 sitis arida corpora mensana is another bold application of this word.

1011—1027: next the use of huts and skins and fire softened their bodies, marriage and the ties of family their tempers: then neighbours made treaties of friendship and alliance, which mostly they observed, though not always. 1013 Conubium: see n. to III 776. 1015 alesia: the comparative alesius is found in Cicero, alesius in Varro and Pliny. 1016 caeli sub tegmine: i 988 sub caeli tegmine, η 663 sub tegmine caeli. 1018 ing. freg. sup.: Ovid tristia III 14 33 with a different force Ingenium fregere neum mala. 1020 nec laed. nec viol: is incultated again and again by Epic. in Diog. Laer. x 150 το της φύσεως δικαιον έστι σύμβολον του σύμφεροντος είς τη μή βλάπτεσθαι ἀλλήλους μηδ' βλάπτεσθαι. ὅσα τῶν ἄλοχων μη ήδυνατο συνθήκας ποιουσαί τάς υπήρ τού μή βλάπτεσθαι ἄλληλα μηδ' βλάπτεσθαι, πρὸς ταύτα οὐδέν ουτως οὐδ' οὕτως οὖν δικαιον οὖν δικαιον. ὥστως δὲ καὶ τῶν ἔθνων ηοθα μη ήδυνατο η μη βλαβεῖ ομοίας καὶ βλάπτεσθαι τας συνθήκας ποιουσαί τας υπηρ του μη βλάπτεσθαι μηδ' βλάπτεσθαι κ.τ.λ. Lucr. presents only the fair side of the theory: the speaker in Plato de rep. II 2 gives a harsher explanation than Epicurus does why men think λυπιτιλν ευνίασθαι ἀλλήλοις μη μηδ' αδικαί μη μηδ' αδικαίασθαι. 1022 balbe seems here to denote mere inarticulate cries. 1025 bona magnaque pars: Wak. quotes from Terence and Valerius Max. instances of this pleonasm: Lucr. as we have seen loves the like. 1027 comp. 858 and 859.

1028—1090: nature and need prompted men to the use of speech; for all creatures feel their natural powers: the calf will butt before his horns protrude; and so with other beasts birds etc. : it is absurd to suppose that one man could have invented speech; for how could he himself know what he wanted to teach, or persuade others to learn? and why should not man take to applying different sounds to denote different things, when brute beasts use different cries to express different passions? as we see in the case of dogs horses seagulls crows and other creatures.— He now comes to the question 'quæri solitum' says Gellius x 4 'aput philosophos φύσει τα ονόματα ήθει'. Epic. himself in Diog. Laer. x 75 says τα ονόματα εξ αρχῆς μη ήθει γενέσθαι, άλλα αυτάς τας φύσεις των ἀνδρών καθ' έκαστα έκειν έκει ήθει παρυχώσας πάθη και έκει λαμβανόντας φαντάσματα έδωσ τον άερα εκπεμπειν κ.τ.λ. Plato in the Cratylus appears to agree pretty nearly with Epicurus and Lucr. as well as Lucretius' contemporary the learned pythagorean Nigidius Figulus: Gellius I. I. nomina verbaque non positu fortuito, sed quadam vi et ratione naturae facta esse P. Nigidius in grammaticis commentarius docet, rem sane in philosophiae dissertationibus celebrém. Democritus and Aristotle seem to have held the contrary view. 1029 util. expr.:
nature forced them to utter general sounds; experience of their use
made them give definite terms to definite things. nom. rerum: Hor.
m. 1. 3. 97—111, an epicurean passage, has clearly had Lucr. before
him: with this and 1058 Pro vario sensu varia res voce notaret comp.
l. l. 103 Donex verba quibus voce sensuque notarent, Nominaque in-
versae; then with Hor. l. l. 99 Cum proropeerunt primis animalia terris,
Mutum et turpe pecus comp. 791 foll.; with glandem atque cubilia propri-
ter Ungubus et pugnis, dein fistibus, atque ita porro Pugnabant armis
quaes post fabricaverat usus comp. 1416 Sic odium coepit glandis, sic
illa relicta Strata cubilia sunt—obiret, 1283 Arma antiqua manus
ungues cet.; with Oppida coeperunt munire comp. 1108 Condere coep-
 rerunt urbis; with 109 rapientis more ferarum comp. 932 vitam tracta-
bant more ferarum; with 111 Iura inventa metu comp. 1144 Iuraque
constituerit and all that follows; then Horace concludes with the fa-
vourite Lucretian expression fateare necesse est.

1031 infantia in its primary sense; Cicero uses it metaphorically,
but with much the same force: see Forc. 1033 quod or quod, as n
248 quod cornere possis, = quatenus. abuti = uti. 1035 inurget, if
found anywhere else, appears to occur only in a very doubtful passage of
Appul. met. p. 536. 1036 scymmi, a curious use of the Greek syno-
nymes of catuli.

1040 auxiliatum: lexicons cite no other instance of this
word. 1041 tum, when speech first came into use. 1045 Temp.
cod.: comp. 765 and 756. 1047 unde insita cet.: 182 Notities divis
hominum unde fabricavit el saetis primum, Quid vellet facere ut sciret animoque
viderent, where see notes: notities here, as there, is a poetical substitute
for Epicurus' technical προσλήψεως. 1049 scirēt: see notes 1, where
this reading is shewn to be necessary; and n. to 11. 27 fulgēt. 1061
gaudia giscunt: Pacuv. 294 giscit gaudium. 1063 Iniratâ, magna,
Mollia, nudantia: see n. to 13. Iniratâ, rictâ, 1065 restricta: Plaut.
capt. 485 Ne canem quidem invitatum voluit quisquam imitarier, Saltam,
si non aderibyent, dentis ut restringeret: Wack. well compares Donatus
to Andr. 597 'iniratâ. ducitur autem verbum a canibus qui restrictis
dentibus hanc litteram r imitantur'. 1064 rictâ: vii 1195 rictum;
and so Cic. Verr. iv 94: iv 1213 vulta. restricta by drawing back the
soft lips: Appul. apol. p. 392 Restrictis forte si labellis rigeris. 1066 Et
cum, 1070 Et cum, 1082 Et cum: see n. to 1 281 Et
cum mollis. 1069 Suspensis: iii 196 aura suspensa levique: so sus-
pensae pede, gradu and the like: it seems to mean hardly allowed to fall.
teneos seems proleptic, they make a pretence of biting, but so as t
shew at the same time that they mean no harm. 1070 gaunà
edulant, 1071 baudbantur all express primarily sounds made by dogs,
Nonius explains a. vv. with reference to Lucr. 1074 equus iuvenc
Hor. od. ii 8 21. Te suis matres metuunt iuvencis, of young men.
Pinn. am.: Virgil has *aligerum amorem.* 1080 *in salso:* often as *salus* is an epithet to *mare, gurges, fluctus* and the like, I do not elsewhere find it, as here, used for a subst. 1084 *cornicium* cœt.: Virg. geor. r 388 foll. and 410 foll. has some resemblance to this passage. *cornices* and *corvi* are clearly used here with poetical licence, and between them include the whole crow kind: *garges* would be singularly inappropriate to the primary sense of *corvi.* 1088 *Muta,* as 1059 *pecudos mutae,* has its proper force, the uttering inarticulate sounds.

1091—1104: lightning first gave fire to men; or else the friction of trees rubbing together: cooking they would learn from the sun, which they would see softening and ripening things.— Every one will agree with Lach. that 1091—1160 are subsequent additions by the poet, of the same nature as those we have already so often had; these three paragraphs have no connexion with the context, either before or after: 1161 *Nume quae* naturally follows 1090; for at 73 he promised to discuss the question of the gods immediately after that of the invention of speech: again in this our present passage he speaks of the first discovery of fire, though 1011 it was already in general use: again 1105—1160 he mentions cities kings, legislates laws, though not till 1361 does he treat of the beginning of agriculture; and then 1440 he speaks of fortresses and the division of lands, though above 1108 all this and much more was assumed. 1091 *Tacitus* has much the same force it has Hor. sat. r 3 65 *ut forte legementum Aut tacitum impellat quovis sermone molestus*; epist. r 4 *tacitum silvas inter reptare salubres*; π 2 145 *mecum loquor haece taciturnque recordor:* it is then almost the same as *tecum.* 1095 *Fulgence:* see n. to π 41 *Fervère.* 1096 *Et tamen:* see 1125 and n. to r 1050. 1097 *Aestuat* of the swaying movement of a tree in the wind is natural enough; not unlike Catul. xxv 12 *Et iserlenter aestuos velut minuta magno Deprensus navis in mari,* or Cic. Verr. π 74 *aestuabat dubitatione, versabat se in utramque partem non solam mente,* *verum etiam corpore:* the sense of ‘grows hot’ seems not so suitable here, as that is an after result.

1105—1135: every day men of genius invented improved methods of life: cities were built, lands and cattle allotted at first according to merit; but soon the discovery of gold gave all power to the wealthy: men would not learn how little was needed for happiness; they therefore sacrificed everything for power and eminence, often when they had reached the summit, only to be again dashed down: let men thus struggle on along the path of ambition, since they have no true enjoyment, being really the slaves of their own dependents. 1107 *corde:* *cor habere* was a common phrase: see Frev. 1111 *facie = 1116 pulchro corpore,* and means personal appearance, ἔδος, generally. 1117 *gubernet* is potential. 1118 foll. as Epicurus himself so often inculcates: Diog. Laer.
...
trum qui leges iurare servat, had probably no accurate distinction in his mind between the last two words, as iura comprises strictly speaking consulta, leges and many other things besides. 1145 and 1150 colere aevo: so Plautus and Terence vitam colere for vivere. 1152 quemque i.e. every one who perpetrates the vis and iniuria. 1156 there is probably some sarcasm in the divom; though it may be a mere conventional term of speech, and said with reference to the offender’s thoughts. 1157 id fore clam: Plaut. trucul. iv 3 21 Mea nunc facinora aperiuntur, clam quae speravi fore ; Ter. adel. 71 Si sperat fore clam: see n. to 11 568 palam est. Here again we may notice, as was observed in n. to 1020, that Lucr. softens and tones down what Epicurus himself expresses in all its naked harshness, Diog. Lecr. x 151 η ἀδικία οὐ καθ’ έκαστήν κακόν, ἀλλ’ ἐν τῷ κατά τὴν ὑποφίαν φόβῳ καὶ μη λήσει τούς ὑπερ τῶν τοιούτων ἱστομογότας κολαστάς. οὐκ ἐστὶ τὸν λάθρα τι πουόντα ἣν συνέθυνε πρὸς ἄλληλον εἰς τὸ μὴ βλάπτειν μηδὲ βλάπτεταιν, τιμίων ὑπὲρ τοῦ παρόντος λαθαίρῃ μεχρί γὰρ καταστροφῆς ἀδήλην καὶ λήσει: Sen. epist. 97 makes much of this theme, eleganter itaque ab Epicuro dictum puto potest nocenti contingere ut lateat, latendi fides non potest... tuta scelera esse possunt, secura non possunt, and more to the same purpose: timere semper et expavescere et securitati diffidere: and so the epicurean in Cic. de fin. 1 50 quamvis occulte securit, numquam tamen id confidet fore semper occultum cet. 1139 prostrae: see n. to 1 233 consume, and comp. iii 650 abstraxe.

1161—1193: men believed in and worshipped gods, because they saw with their waking minds and still more in sleep shapes of pretenerhuman size and beauty and strength: as these shapes were ever present and as their might appeared so great, they deemed them to be immortal; and to be blessed, because they could do such deeds and had no fear of death: they saw too the seasons change, and all the wonders of the heaven; they therefore placed their gods in heaven and believed all things to be governed by their providence. 1163 sacra, 1164 sacra: see n. to 14 1259 liquide et liquidus. 1169 divom cet: something has been said already of the gods of Epicurus, 146 foll. and 11 646 foll. and many passages quoted: Sextus adv. math. ix 25 exactly agrees with Lucr. Επίκουρος δὲ ἐκ τῶν κατὰ τοὺς ὑπόνους φαντασμῶν οἴεται τοῦ ἀνθρώπων ἐννοιαν ἐπισταίνει θεοῦ. μεγάλων γὰρ εἴδωλων, φησὶ, καὶ αἰθροπομορφῶν κατὰ τοὺς ὑπόνους προσπεπτόντων ὑπελαβον καὶ ταῖς ἀλθείαις ὑπάρχων τινῶν τοιούτων θεοῦ αὐθροπομορφών. 1170 animo vigilante, 1171 in somnis: Velleius in Cic. de nat. deor. 1 46 a natura habentem omnem omnium gentium speciem nullam aliem nisi humanam teorem. quae enim alia forma occurrit unquam aut vigilantibus cuiquam dormienti? all this part of Cicero will illustrate Lucr. who means say that all these sensible impressions of the form size and beauty
of the gods are true, even that of their immortality: it is only the
mental inferences added to these impressions which are false, that of
their power and strength and providence. 1177 Et tamen: comp.
1125 and n. to i 1050: ‘putting all the previous considerations aside,
this that’: Cic. de sen. 16 supplies a good instance of this force, notum
enim vobis carmen est; et tamen ipsius Appii extat oratio i. e. and even
if the verses of Ennius were not known to you, yet Appius’ own
speech is extant to inform you. I am astonished that the latest editor
Halm says to et tamen of all mss. ‘malim etiam.’ 1178 convinci:
he has often used vinco for convincor; here he uses convinci for vinici;
and I can find no second instance. putabant, 1179 putabant, 1181
videbant, 1176 manebat, 1170 videbant: this monotonous of terminations
is common in the older poets who were more unconcerned about such
points than the later. 1180 mortis timor which Lucre. and Epicurus
so often insist on as the main cause of man’s misery. vexaret: the subj.
of course expresses their thought. 1183 caeli rationes cet.: Sextus
l. 1. ενιοὶ δὲ ἔτι τὴν ἀπαράβατον καὶ ἑστακτὸν τῶν ὑπάρχων κινήσεων παρα-
γούμενοι φασὶ τὴν ἀρχήν ταῖς τῶν θεῶν ἐπινοίας ἀπὸ ταύτης γεγονείν
πρῶτον. 1187 tradere, facere = accus. subst.: see n. to i 418. 1188
deum templo seems here to have much the same force as 948 silves-
tria templo Nympharum. 1189 nox et luna, Luna dies et nox et
noctis signa: Lach. to support his weak alteration says ‘si poeta in
utroque πανάληψιν voluisset, debebat scribere nox et luna, Nox et
luna, dies; quibus non poterat subici . . . et noctis signa’; but it was
probably in order that he might add et noctis that he has made this
variation; and though Lach. says debetebat scribere, the poet thought differ-
ently, supported as he was by the authority of the great exemplar
of all poets, who says II. B 837 Τῶν αὐθ’ ῥητακιῶν ἰριχ Ἀσισίας, ὄρχαμος
ἀνδρών, Ἀσισίας ῥητακίος ὅν, 870 Τῶν μὲν ἄρ’ Ἀμφιμαχος καὶ Νάστης
γγυσταήθην, Νάστης Ἀμφιμαχός τε, Νομισον αὖλαῖ τέκνα: Λευ. νυπ.
του πολτημος νοκήςς ποιητικής σμετίας. 1190 severa: comp. iv 460
severa silentia noctis, and n. to v 35 pelagoque severa. 1181 Nocti-
vagae cet.: π 226 Nocturnaeque faces caeli sublime volantis cet.: see n.
there. 1192 why sol has this unostentatious position assigned to it,
I cannot tell. 1193 murmura minarum seems like in principle to
360 cladem pericli: see n. there: Sextus l. l. 24: ὁρῶντες γάρ, φησὶ
[Δημώκριτος], τὰ ἐν τοῖς μετεώροις παθήματα οἱ παλαιοὶ τῶν ἀνθρώπων,
kathēter brontēs καὶ ἀστρατάς κεφαλαῖς τε καὶ ἀστραν συνόδους ἥλιον τέ
καὶ σελήνης ἐκλάψεις ἐδειμανθοῦν, θεοῦς οἰόμαι τούτουν αἰτίων εἶναι.
1194—1240: what miscrean men brought on themselves by assigning
to the gods such powers and passions! the ceremonies of superstition
shew not genuine piety which consists rather in despising such things:
true when we look up to heaven and think of its beginning and end, this
fear of the gods is apt to seize on us: nay who does not dread the thunder, lest it be a presage of divine vengeance? I think too of generals and armies whelmed in the sea; of all man's glories dashed down to the dust by some hidden power: no wonder that men abase themselves before the gods. 1194 O genus cet.: the form of expression recalls Emped. 14 10 πότοι, ὁ δειλὸς θυγτός γίνος, ὁ δουλιολόβος, ὡς ἐξ ἐρώτων ἐξ ἑστοναχῶν ἐγένετο. 1195 iras cet.: neque tangitur ira was an essential of the divine nature according to Epicurus and Lucr. 1197 Volu-
nera: iii 63 haec vulnera vitae: Cic. de off. iii 85 hunc tu quas conscientiae labes in animo censeos habuisse, quae vulnera? 1198 velatum alludes to the well-known Roman custom of praying volato or operto capite, the Greek custom being aperto capite: Dionysius and Plutarch as Greeks both dwell on this to them curious fashion: it was traditionally traced back to Aeneas by them and others as well as by Virg. Aen. iii 405 Purpureo velare comas adopertus amictu. 1199 Vertier alludes to another habit of Roman worship: the suppliant approached in such a way as to have the statue of the god on his right and then after praying wheeled to the right so as to front it, and then prostrated himself: προσκυνῶν περιφερομένων: Suet. Vitellius 2 primus C. Caesarem adorare ut deum instituisset, cum reversus ex Syria non alter adire ausus esset quam capite velato circumvertentesque se, deinde procumbens: Plaut. curc. 69 quo me vertam nescio. PA. Si deos salutas, dectrovarsum censeo: Valer. Flaccus has dextrum vertuntur in orbem; Livy convertentam se; Pliny corpus circumageres for the same thing. ad lapidem contemptuously of the statue: for it can hardly be used here as in Tibul. i 1 11 Nam veneror, seu stipes habet... Seu vetus in trivio florea certa lapis. 1200 procumbere: see Suet. i. 1. pandere palmas; Aen. iii 263 passis de litore palmis Numina magna vocat: so tendere palmas, manus duplces, etc. etc. 1202 vota are here the volvaces tabulae or tabellae, hung up on the wall of a temple or elsewhere, Aen. xii 766 on an olaster, nautis olim venerabile ligum, in fulfilment of a vow on recovery from sickness or for escape from some disaster, especially shipwreck; Tib. i 3 27 nam posse mederi Picta doceat templis multa tabella tuis; Cic. de nat. deor. iii 89 nonne animadveritis ex tot tabulis pictis, quam multi votis vim tempestatis effigerint? and so Virgil Horace Juvenal Persius and others; but vows were also thus offered prospectively, before the danger was past: Prop. v (iv) 3 17 Omnibus heu portis pendent mea noxia vota; and Lucretius' vague words may refer either practice or to both. 1203 pacata: 1154 pacatam degere vitam. 1204 Nam: it is true piety, not to perform these ceremonies, but to be a mind at ease; for it requires great strength of mind and a knowledge of the true being of the gods, not to be overpowered by the gran-
ur and terror of nature. 1205 fixum only means fast in its place
BOOK V

and sliding, for he grants it to be probable that the sphere of ether and the stars revolve: Ovid met. ii 204 altoque sub aethere fixis Incursant stellis, was thinking doubtless of Lucr. : Lucr. as we have seen suppose the stars to be above the sun and moon; probably therefore in the lower part of ether. With this and all that follows comp. Democritus quoted at 1193. 1207 in pectora caput erigere i.e. assurgere et invadere pectora. 1208 caput: 84 Quae caput a caeli regionibus ostendebat. 1209 nobis the dat. ethicus: see n. to i 797. 1211 rat. eg.: ii 53 Quid dubitas quin omni sit haec rationis estegas? 1214 Sollicitii: if this be the true reading, comp. i 343 Non tam sollicito motu privata carrent; vi 1038 Sollicito motu semper iactatur. 1216 = i 1004. 1217 = 379. 1219 Contrahitur is the opposite of diffunditur, expands with joy: Cic. de nat. deor. ii 102 tum quasi tristitia quodam contrahit terram, tum vicissim laetificant. correptunt, like a worm or other reptile drawing itself together: ‘tralatio est mirabilis et audax’ says Lamb. 1220 tellus—caelum: vi 287 Inde tremor terras graviter per temptat et altum Marmura percurrunt caelum. 1223 Corripiunt = contrahunt, but is stronger: iv 83 correpta luce diei. 1225 Poenarum solvendi, a constr. found not only in Plautus and Terence, nominandi istorum copia, lucis tuendi copiam, novarum spectandi copiam; but also in Cicero: phil. v 6 facultas agrorum suis latronibus condonandi; de inv. ii 5 ex maiore enim copia nobis, quam illi, fuit exemplorum eligendi potestas: it is curious that in all these instances the subst. governing the gerund is the same or has the same meaning. 1227 Induperatorum... Cum leg.: Enn. ann. 552 Cum legionibus quom proficiscitur induperator. 1229 divom pacem, grace, favour, pardon of the gods, is copiously illustrated by Forc. from Virgil and others: deum pacem exposcere, inventa pace deum and the like are common in Livy; and I find two instances of pacx thus used in the new corp. inscr. Lat. adit: Cicero has deos, aras adire. quaevis: this old form, always retained in the familiar quaeso and in quasivisi quaesitus, is found in Ennius several times: Cic. Arat. 18 si quaesere perges. 1230 must certainly be retained; for repetitions like pacem, paces are very common in Lucr. and the older writers: Hor. epist. ii 1 102 Hoc paces habuere bonae ventique secundae looks like a reminiscence of Lucr.: the plur. paces is common enough. animas: see n. to i 715. 1231 saepe appears to be idiomatical, as in Aem. i 148, where see Prof. Conington: Lucr. does not mean to say ‘in vain, since he often perishes none the less’; but what he means is this ‘since in every case he perishes none the less for all his prayers, as we see by many examples’; saepe therefore means id quod saepe fieri videmus—though less marked, it has essentially the same force in such passages: ii 85 and iv 34 where cum saepe means cum, ut saepe fit: iii 912 ut discubueres tenentque Pocula saepe homines i.e. ut saepe fit. turb
368 NOTES II

corr.: vi 395 Turbinæ celestis suibo correptus; Aen. 1 45 Turbinæ corri-
puit. 1233 vis addita quaedam, the secret power and working of
nature; the effect of which in particular cases no man can foretell, how-
ever unvarying and inexorable her laws: vi 29 Quidve mali forét in
rebus mortalibus passim, Quod fieret naturali varique volaret Seu casu
of gross inconsistency in speaking of this vis addita quaedam, when at
the same time he attributes all things to the necessary movement of
atoms, 'cause qui ne sait ou elle va ni ce qu'elle fait,' but this very
'cause' is the vis addita quaedam. It is true that as far as form and
expression are concerned there is a struggle between the poet's imagina-
tion and the philosopher's creed: Lucretius is here speaking of course
generally; but it is not unlikely that his fancy may have been caught
by reading of some striking disaster of this kind, such as that of M.
Claudius Marcellus who perished in this way just before the third Punic
war, as he was going on an embassy to Masinissa: M. Marcellus, qui ter
consul fuit, summa virtute pietate gloria militari, perit in mari, says
Cicero in Pison. 44: he several times alludes to his fate by which he was
greatly impressed: Livy ep. to L Claudius Marcellus coorta tempestate
fluctibus obtrutus est. 1234 fascis cet.: see n. to III 996. 1237 du-
binaeque: comp. 985 validique leonis, and n. to II 825 uno variisque colore.
1239 relinquent: Madvig at end of Henrichsen de frag. Gottaorp. 'non
quaeritur quid relinquant, nihil enim tollunt, sed quid necessarium pa-
tent et propter exercitum scribe. requiritur': but relinquent here means
to admit, hold, believe, a sense it has again and again in Lucr. with or
without an infin.: 1 742 motus exempto rebus inani Constituunt et res
mollis rarasque relinquent.

1241—1280: the metals were discovered through the burning of
woods which baked the earth and caused the ore to run: with these
they made arms and tools: brass at first was rated more highly than
useless gold and silver: now it is the contrary: thus things in turn flour-
ish and decay. 1242 plum. pot.: so venti, animae, animi, corporis
potestas and the like: a favourite periphrasis, with the same force as vis.
1246 form. ergo i.e. formidinis inciutienda causa. 1248 panders
must mean to open up and clear of trees. pascua is the adj. 1251
saeepire...cire: Virg. ecl. x 57 and geor. i 140 canibus circumdare saltus.
1256 argenti cet.: Virg. geor. ii 165 argenti rivos aerique metallae Os-
tendit venis atque axuro plurima sulvis: Milton too par. lost xi 565 has
imitated all this passage, two mossy clods of iron and brass Had melted,
whether found where casual fire Had wasted woods on mountain or in
ale Down to the veins of earth; thence gliding hot To some cave's mouth
etc. 1282 penetr. eos i.e. penetrabat in animos eorum: I do not find
an exactly similar instance, but Wak. quotes Tac. ann. III 4 nihil tamen
Fiberium magis penetravit quam cet. 1266 darent i.e. haec res, postent i.e. ipsi. 1268 terebrare, pertundere, perforare: I do not know if Lucr. meant accurately to distinguish these words, or whether he uses them autologically more or less. terebra appears to mean gimlet and auger and drill; and I find terebra pertundere, and terebra perforare in good authors; perhaps terebrare is to bore with a gimlet, the oldest sense of terebra; pertundere to pierce with a punch; perforare to bore with auger or drill. 1270 violentis, applied to copper is poetical. 1275 in summ. soc. hon.: 1123 ad summum succedere hominem. 1276 volvenda: see l. to 514 volvena sidera. tempora rerum is much the same as statum rerum: W. compares Aen. vii 37 quae tempora rerum, Quis Latio antiquo fuerit status. 1276 foll. comp. 831 Omnia commutat natura et servet e cogit. Namque aliut putrescit et aevo debile languet, Porro aliut daret et e contemptibus exit.

1281—1307: for arms men used at first hands nails teeth clubs, then fire, then copper or brass, at last iron; horses next, then chariots, then elephants were employed in war, strife begetting one horror after another. 1283 Arma cet.: Hor. sat. ii 3 101 Unguibus et pugnis, lein frustibus, atque ita porro Pugnabant armis, has been quoted above. 1289 Aere cet.: doubtless, as Lamb. says, he was thinking of Hesiod works and days 150 Τοῖς δ᾽ ἵν χάλκια μὲν τεῦχα, χάλκιοι δὲ τε οἶκοι, χάλκῳ δ᾽ εἰργαζόντο μῦλας δ᾽ εὐκ λέκε σίδηρος. 1290 Miscens: there is perhaps in this word a blending of the notions of miscere fluctus and miscere proelia. fluctus: we have the same metaphor in 1435 bellii magnos commovit funditus acustus. vasta seems to unite the ideas of huge and ugly mishapen. serebant: it is not clear to me from which of the two verbs this comes: it may mean ‘scattered broadcast’, a stronger term than spargebant: comp. lumine consedre area; or, as Livy and others have levia certamina serena, certamina serebant, etc. with the force of serere, Lucr. may extend this meaning to severe vulnera, they joined applied or the like: but sermones, colloquia, circulos, haec seronibus, Haec inter esse vario sermones serebant, seem equally ambiguous. 1294 Versaque cet. must allude, as Bentl. says, to its use in magical and unlawful rites: Aen. iv 513 Falcibus et messae ad lunam quæruntur aenis Pubentes herbae; Ovid met. vii 227 Partim succidit seramine fulcis aenae. 1296 Exaequata, by the equality of weapons. 1297 conscendere and the following infinitives, as 1250 venariar, are all used as substantive; see n. to i 331. 1298 de san.: while guiding the horse with the left, to have the free use of the right. 1302 boves lucas, 1339 boves lucas: Pliny nat. hist. viii 16 elephantos Italia primum vidit Pyrrhi regis bello et boves lices appellavit in Lucania viros annis urbibus 472: Varro de ling. Lat. vii 39, in trying to controvert, really
1302 *turrito*, thus applied in prose: see *Forc.* 1303 *inguinarius*: see n. to II 537.

1308—1329: bulls bears lions too were tried in war; but they often turned upon their owners, as elephants are sometimes seen to do now; probably they were employed by the weaker side only in despair. 1310 *partim*: see n. to 1143. 1318 *i.e.* cor. sol.: *Aen.* II 565 *corpora saulis Ad terram miere*. 1321 *deplexae* appears not to occur elsewhere, but expresses very vividly the action in question, ‘de eis pendentia cique implicatae’ Turneb. adv. xxx 22. 1327 1328 an *éparalepsis*; as in Catul. LIII 21 *Qui natam positis complecere arellere matris, Complexus matris retinentem arellere natam*: *In se fracta* then defines more precisely *infrafacta* of 1327 ‘broken off, yes broken off in their own body’. 1327 *Te[na] infra*: *Aen.* I 731 *infrafactaque tela cruenta*. 1330 *exibant adactus*: vi 1265 *Proficiat porro qui...Exierat*: 1317 *ut acer exeri odorem*: *Virgil* Terence and others have the same constr.: *Vitruvius* uses the personal passive in the sense of passed through or over: x 9 (14) *3 quantum diurni itineris miliariorum numero cum reed a possit exciri*; and so *Paulus Fest.* p. 28 ‘ad excitam aetatem, ad ultimam aetatem’. 1332 *mercia*, the technical word for ham-strung: *Livy* XXIV 28 14 *equi pars in mari fractas navibus absumpta,* *partim nervos succidere in illo Macedone*: *ab mercia* is a parte nervorum, where the tendons were: *comp. Cic.* in *Verr.* v 32 *ne excitetur Verres, ne denudetur a pectore*: *Caes.* de bell. Gall. vi 28 5 *haec studiose conquista ab labris argento circumcudens etque cet.:* such expressions as *Livy* XXVII 14 3 *sinistra ala ab Romanis* are like in principle. 1333 *terram const*: *Aen.* XII 543 *late terram conservemere tergo*. 1334 domi domitos, an intentional assonance: see n. to I 826 *sonitus sonantii*. 1338 *varium genus omine*: vi 363 *Tum variæ causae concurreant fulminis omen*. 1339 *male mactae*: some editions and lexicons refer mactae to macto without shewing what connexion either in form or sense there is between the two; others make it the same as mactatae without any explanation: I cannot doubt that it is the partic. of a verb mactare: see notes I to I 451 *permiciāli*, where *Koch's proofs* of this form, accepted by Ritschl, are referred to. *Mueller* Festus p. 397 seems rightly to restore a fragment of Naevius thus, *namque nullum Peius macti homo nam quandem mare saevum, and to defend permacēre in Ennius, with which permiciāli will be connected: mactae then will be ‘mauled’ ‘hacked about’; *comp. macellum*. 1340 *fita dedere*, as 1329 *dabant* *rumin*: see n. to IV 41. 1341 *adducor ut* for *adducor ad credendum ut*, though not from *Laeur.,* is good *Latin*: *comp. Cic.* de fin. I 14 *illud quidem adduci vicis possunt ut ea quae senserit ille tibi non vera videantur*, and *Muldvig* there who gives other instances. 1345 = 528.

1350—1360: weaving came into use after iron which is needed for
the instruments employed in it: men first practised it, afterwards women. 1350 Nexilis vestis would be a garment of skins fastened on the body by tying. 1353 Insilia might be supposed to be connected with insilio and to answer to the treadle, pressed by the weaver's foot: but C Creeh pertinently remarks that levia is not then an appropriate epithet: and iron or steel could hardly be needed for such a purpose: Schneider in his index to the script. rei. rust. thinks they are the heddles or leash-rods which open the warp, as Rich records; and this is probable enough. The word is not found elsewhere and its meaning must be guessed. radii seem to have performed the office both of shuttle and batten or peceten or repxi: see Rich's companion. 1359 durum, 1360 in duro durarent: 1402 Duriter et duro.

1361—1378: nature first taught to sow plant graft: then one kind of culture after another was discovered, and more and more ground brought under tillage. 1361 specimen cet.: 136 ipso dedit specimen natura creandi. 1364 pullorum: Cato de re rust. 51 ab arbore abs terra pulli qui nascentur, eos in terram deprimito: the verb pullulo is more common in this sense. examina I do not find elsewhere thus applied: suboles proles propago are similarly transferred from plants to animals. 1367 foll. comp. Virg. geor. ii 35 proprios generatim discite cultus, Agricolae, fructusque feros mollite colendo. 1368 mansue sce terram: see n. to iv 1282. 1369 indulgendo, colendo: men are the subject of these gerunds, terram of mansue sce: see n. to i 312 habendo. 1374 Cu eru la, the γλαυκὸς φιλλὸν ἀλαίας. 1377 Omniva: 1066 latrant et vocibus omnia complent. 1378 Arbustis: see n. to i 187: Lucr. uses arbusta continually for arbores, never arbustis for arboribus which suits his v.; arbustis therefore has here its usual meaning, and is nowhere else found in his poem. opsita circum and intersita are of course set in contrast. Wordsworth scenery of the lakes quotes 1370—1378 and says of them 'Lucretius has charmingly described a scene of this kind'. The description is likewise eminent true of Italy, and is singularly graphic and compressed.

1379—1435: birds taught men song; from the whistling of the zephyr through reeds they learnt to blow through stalks: next the pipe came into use, with which they amused themselves mid other kinds of rustic jollity: with such music watchers would while away the time, and derive no less pleasure than now is gotten from elaborate tunes: then acorns skins beds of leaves were given up; though fought for once as eagerly as men now strive for purple and gold: lust of gain and cares came next to vex life. 1380 levia: Quintil. inst. ii 5 9 quae levis et quad rata, sed virilis tamen compositio: v 12 18 he shews whence the metaphor comes: dum levia sint ac nitida, quantum valeant, nihil in teresse arbitramur: levitas and λυτής are used in the same way. 1381
Concelebrare seems to have the sense it has in Cic. de inv. i 4 subi videntur postea cetera studia recta atque honesta, per omissis, entuisse: see also n. to i 4 Concelebrarum: the sense of often practising or resorting to a thing readily comes from its primary sense. 1383 cicas: Virg. ecl. ii 36 disparibus septem compacta cicas Fistula. 1386 nemora, silvas, saltus: see n. to 41. 1387 oia dia: the meaning of dia here is not easy to determine: see n. to i 22 dias in tum. oras: does it denote that strange preternatural silence and repose, which you find for instance at the present time in passing on a fine day over the higher table-lands of Arcadia, so eminently now as always loca pastorum deserta? or is it oia sub divo, if indeed dia can bear that meaning? dia may indeed have much the same meaning as divinus in Aen. iii 442 Divinoque lacus; Prop. i 18 27 divini fontes. —1391 Cm sat. cibi i.e. cibi poteos kai dēptos kai ἐπὶ ἰῶν τῶν: nam tum, for then, and not till then, they have leisure to think of mental pleasures. 1392 —1396 = ii 29—33, with slight changes. 1394 habebant, ii 31 curavit: Plaut. capt. 314 Is, uti tu me hic habueris, proinde illum illi curaverit. 1399 plexis cet.: Catul. lxiv 283 Hos [flores] indistinctissim plexos nulli ipse corollis, with another constr.: comp. the various ways in which circumdatus and so many similar words are used in Latin. 1401 extra numerum, the opposite of in numerum, is found in Cicero: parad. iii 26 histrion si paulum se movit extra numerum: see n. to ii 631 and 636 in numerum. 1402 terram cet.: Hor. od. iii 18 15 Gaudet invi sam pepelisse fossores Ter peds terram. 1405 vigilantibus, whether because they could not go to sleep or because they were obliged to watch. solacia somni: Lach. well compares Aeschylus’ ἵππον ἀντίμαλτον ἁσ: but as somnis here = sommis neagatis anyhow, I am not sure that the somno of ms. will not stand; but the judgment of Lamb and Lach. on such a point when they agree is very weighty. 1406 Ducere, festus appear to be technical terms: ov. amores ii 25 Haece quia dulce canit flecitique facillima vocem; Pliny xvi 171 speaking of tibiaces says aperioribus eorum linguas ad flectentes sermonis. 1407 comp. iv 588 Unco segue labro calamos percurrunt hiantis. 1408 vigiles must be official watchmen, whether of the camp or the town. 1414 Wak. gives us the choice of two constructions: illa melior res posterior reperta perdit sensus, which he prefers; and, posterior res melior perdit illa reperta; but there is a third course open to us, posterior res melior reperta perdit illa [priora]; and that I doubt not is what Lucr. meant: he is sufficiently indifferent to such ambiguities; comp. 1382 Et zephyri, cavat pet calamorum, sibilia: and two lines below, illa velicta Strata cubilia sunt herbis, and 1418 vestis coming between Pollis et feriae, and iv 193 pareola [neut.] causa: in all these cases we are left to the sense alone to guide us. 1421 Et tamen, and after all when they had killed the
BOOK V

wnor, they got no good from it. 1422 converters: comp. iv 1130 tertium, and n. to iii 502 reflexit: Cic. Brutus 141 hoc vitium hiuc uni s bonum convertebat; pro Plancio 50 non dubito quin omnis ad te conserva fuerit multitudo. 1428 auro cet. i.e. large figures worked in rith gold. 1433 quoad crescat, after which it becomes excess. 1434 rovecit, a technical expression for carrying a ship out to sea.

1436—1439: the sun and moon taught men the seasons of the year. 1436 magnum versatile: for the double epithet see n. to 13 and r 258. versatile: see n. to 505: Lach. observes ‘versatile non magis templum esse cest quam locus’; but r 1105 Neve ruant caeli penetralia tempia superne; r 285 displosa repente . . . templa: if a thing can tumble down or burst a pieces, it surely can revolve. 1437 lustrantes cet.: comp. Cic. Arat. 37 Quattuor acerno lustrantes lumine mundum Orbis stelligeri cet.

1440—1447: then came walled towns, division of lands, ships, treas- ures between states; and, when letters were invented, poetry. 1442 orebat: r 255 laetas urbes pueris florers videmus. 1445 foll.: comp. 26 foll.

1448—1457: thus by degrees experience taught men all the useful and graceful arts, one advance suggesting another, till perfection was attained. 1450 Praemia: iii 956 Omnia perfunctus vitae praemia. 1452 Usus cet.: Virg. geor. i 133 Ut varias usus meditando extunderet rites Paulatin; Manil. i 61 Per varios usus artem experientia fecit, exemplo monstrante viam. 1453 ped. progr.: 533 hautquamquamst edetemtin progredientis. 1454 Protr. In med.: Aen. ii 123 Pro- rabit in medios.

BOOK VI

1—42: Athens first gave mankind corn and laws; but better than all him who, when he saw that men had all the necessaries and refine- ments of life and yet were miserable, taught them true wisdom and the way to true happiness and rid them of empty cares and fears. 1 Primaes cet.: of many similar panegyrics take Cic. pro Flacco 62 ademunt 1thenienses, unde humanitas doctrina religio fruges iura leges ortae quae in omnes terras distributas pulantur. mortalibus aegris is found n Virgil more than once. 4 solacia cet.: so v 20 of Epicurus Ex nos nunc etiam per magnas didita gentis Dulcia permulcent animos socia vitae. 5 cum corde: see n. to i 755. 7 et: there is no real distinction between et for etiam, and, as Lach. explains it, et eius ex iniecti: it is in vain to dispute Lucretius’ use of et for etiam. 8 a adem: κλίος ουρανὸν Ικε. 11 proquam: see n. to ii 1137. 1
excellere seems used in the sense it has in Cato, cited by Gellius twice: see Forc.; sic solere plerisque hominibus rebus secundis atque prolixis atque prosperis animum excellere cet. 14 Nec cet. i.e. et tamen nemini minus esse. 15 ingratia: see n. to III 935 gratia. animi ingratia: Plaut. merc. 479 tuis ingratieis; Cas. II 5 7 Vobis invitis atque amborum ingratia. corda appears to be the subject of vexare, though it may be homines. 16 Pausa we have had already five times. interfies has pretty nearly the force of saevis: they are complaining expressions hatred and hostility towards nature and the condition of things. 17 Intelligit: the best mss. of Sallust have intelligit in Ing. 6 2, and intelligerint in hist. 1 41 23; Lach. gives examples of negligi also. vas cet. III 936 Et non omnia pertusum congeta quasi in vas Commoda perfluxere atque ingratia interiore: Hor. epist. I 2 54 Sincerum est nisi vas, quodcumque infundis accesit. Here again stile and epicurean meet; Gellius xvii 19 άσθενε, των βάλλας; σκόμψα ει κεκάθαρται το δ' άγείων άν γάρ εί τινι οίκοις αυτά βάλλει, άπαλλον γέ σαπη, οίκον ή οίκος γένοτο ή ει τι τούτων χέρων. nil projecto his verbis gravius, nil verius, quibus declarat maximus philosophorum [Epictetus] litteras atque doctrinas philosophiae, cum in hominem falsum atque de generem, tamquam in vas spurcum atque pollutum, influxissent, verti mutari corrumpit et, quod ipse kivnoresi dixi, urinam fieri aut si quid est urina spurcius. 18 coniata foris and commoda are opposed to illius vitio corrumpier intus: they come from without and they are too in themselves good and salutary; therefore it is the vas ipsum alone that is in fault, and not the things which come into it: thus the heart of man is to blame, not what nature gives to it: the copula et adds much to the force of the antithesis. 20 flusum which means loose, falling to pieces and the like, applied to an earthen vessel can hardly have any other sense than leaky: III 1009 laticem pertusum congerere in vas. Quod tamen expleri nulla ratione potestur. 23 with the position of intus comp. v 572 videri, Nil adeo ut possis plus aut minus addere, vere: on intus see n. to III 171: there and I 223, II 711 and IV 1091 intus has its proper force; though to join intus with recuperat would be the more natural collocation of the words; and even Lamb. though he suggests the punctuation which Lach. and I have adopted, adds 'aut intus pro intro accipiendum quod huic scriptori non esse inuitatum iam ante admonuimus.' Ovid met. X 457 Lamque fores aperit, iam ducitur intus, intus must surely = intro. 24 purgavit: v 43 At nisi purgatumst pectus, quae proelia. Quantae tum soindunt hominem cuppedinis aures Solicitium curas quanticque perinde timores: Epic. Diog. Laer. I 142 says more harshly ει τα ποιηματα των περι τους αισθανει ηδοναν άλων των φασον της διανοιας των τε περι μεταώρων και θανατο και άλγηθων, ει τε το πέρα των ετεθημων ειδι-
BOOK VI

375 δασκεῖν, ὥστε ἐν τετυχόνειν τε μεσωμαίθα, αὐτοὺς παντοχόθεν ἐκσπληρο-

μάνος τῶν ὑδονῶν κ.τ.λ.: Hor. epist. i 16 65 qui cupiet, metuet quoque: Seneca has many similar common-places. 25 finem within which they may be indulged; beyond which peace of mind cannot exist. 26 bonum summum, being in great measure the finem cupp. alque tim. of 25: Epic. l. l. 128 refers this ἐπί τὴν τοῦ σώματος νύμφαν καὶ τὴν τῆς ψυχῆς ἀταραξίαν, ὅτα τοῦ τοῦ μακάρως ζῆν ἐστι τέλος...τὴν ὑδονήν ἀρχὴν καὶ τέλος λέγομεν ἐναὶ τοῦ μακαρῶς ζῆν. But, like Lucr., he goes on to explain that, when he says pleasure is the end and chief good, he does not mean such pleasure as the ignorant or malevolent allege he does, but, l. l. 131 τὸ μή ἀλγεῖν κατὰ σῶμα μήτε ταραττεθα κατὰ ψυχήν, and 132 νόσοις λογισμοῖς καὶ τὰς αἰτίας ἔξερενῶν πάσης αἰρέσεως καὶ φυγῆς καὶ τὰς δόξας ἐξελαίνων κ.τ.λ., but above all φρονήσεις ἡ ἃ ἤντα λοιπὰ πάσα ἐκφύξατον ἀρέτα, διαδέχονται ὡς οὐκ ἐστὶν ἡδος ζῆν ἄνευ τοῦ φρονίμου καὶ καλῶς καὶ δικαίως, οὔτε φρονίμως καὶ καλῶς ἄνευ τοῦ ἡδονος-

Συμφοβαίνει γὰρ ἀρέτα τῷ ζῆν ἡδεις καὶ τῷ ζῆν ἡδεῖς τοιῶν ἐστὶν ἀρεστον: when to this is added what the stoical Seneca records epist. 66 18 Epicurus quoque ait sapientem, si in Phalaridis tauro peruratur, exclamationem " dulce est et ad me nil pertinet," we may doubt whether a stoic could go much farther. 27 tramite parvo: see Lach.: doubtless Epicurus, and probably in his work περὶ τέλος, taught that to true wisdom and happiness there was but one narrow way, to error many broad ones: Hor. sat. ii 3 48 ubi passim Palantes error certo de tramite pellit cet. 31 Seu casu seu vi are two expressions for the same thing, the inexorable chance or necessity, called v 77 natura gubernans, 107 fortuna gubernans, by which all things go on; ὅγοι πρόνοιας ἦν ἡ ἐκ τῆς εἰρμαρμένην, ἀλλὰ πάντα κατὰ αὐτοματισμόν γίνεται, says Hip-

pol. ref. haer. i 22 of Epicurus: see n. to v 77: the καὶ αὐτοματισμός is naturalis casu; or ii 1059 Sponte sua forte offensando semina rerum Multimodi temere incassum frustraque coacta. nat. par.: l. l. hic sit natura factus [orbis], and yet by mere chance at first. 32 quibus e portis cet. an obvious military metaphor. 34 Volvere cet.: 74 magnos irarum volvere fluctus; iii 298 Nec capere irarum fluctus in pedere possum, where see n. 35—41 = n. 55—61. 42 comp. i 418 ut repetam ooeptum pertexere dictiis, where see n.

43—96: once more I mount my chariot, to tell what remains to be told of the things which go on above us, and to dispel the causeless fears of men who believe such things to be tokens of divine wrath: the gods will indeed plague you, if you so believe; not that they will themselves do you any hurt, but the images proceeding from their holy bodies will stir up these vain fears and poison existence. I have now therefore to sing of thunder, of tempests, of other things that take place in the sky 43 docui cet. v 91—415. 46 resolvi: see notes 1 and n. to v 71.
resolvē: dissolvē cannot be defended by 1v 500 dissolvē causam, which has there a technical and quite different force. percipe porro occurs Aen. ix 190. 47 comp. Manil. v 10 Cum semel aetherēos iussus con-
scendere currus Summum contigerim sua per fastigia culmen; for he is commencing his last book. 48 ex ira ut plac.: Aen. vi 407 tumida
ex ira tum corda residuē. 51 saepe here too seems to mean ut saepe
fit: see n. to v 1231. 52 Et [quae] faciunt: the nom. quae supplied
from the quae of 50: see Madv. Cic. de fin. p. 659; and comp. Plaut.
rud. 291 Praesertim quibus nec quaestus est nec artem didicere illām;
also v 898: Aen. vi 283 is very similar, but harsher, quam sedem som-
nia volgo Vana tenere ferunt solitisque sub omnibus haerent. 53 De-
pressōs, premunt: perhaps the difference of form makes this tautology
less harsh; the metaphorical force too is more prominent in depressōs,
the literal in premunt. 58—66 are repeated word for word from v 82—90: see our remarks to those vss.: much that is there said
applies here as well: 35—41 are we saw likewise a mere repetition; as are 87—89 below; and the whole paragraph has much of that dis-
jointed character which we there spoke, as characteristic of so many
of his introductory passages; nor in stating 83 foll. what is to be
the subject of this book does he allude to one half of the questions really
discussed; though a little before, 50 Cetera quae fieri in terris caeloque
ceot. he seems to promise the rest of the book, may a good deal more
than he fulfills: 56 57 and 90 91 may have been inserted by the in-
terpolator; or they may have been marginal annotations of the author,
who felt this portion of his poem to be unfinished, and thought that
these vss. which come from r 153 154, might in the end adapt them-
selves to one of these places.

66 rationē: comp. ii 520 mucerō: I find in the new corp. inscr. Lat.
the abl. coventionis deductiones proportiones sanctiones, also hereditati heredī
marmori nominis and salutem virtutis faenisicēi, as well as the more usual
parti partēs luxu luci sorti silicī. 69 putāre is for an accus. subst.: see n. to r 418 repetam pertexere and 331. indigna putare alienaque ist
not a common construction, but Lach. illustrates it from Cic. de sen. 4
quis coegit eos falsum putare and Aen. viii 522; Forc. also exempli-
	
fies it from Virgil and Terence. 70 Delibata, used in a sense naturally
flowing from what the word has iii 24, 1088, vi 621: Hav. well com-
pare auctor ad Heren. iv 68 ille nullum voce delibans insitam virtutem
concidit tacitus. 72 pētere inibbat: iii 996 Qui pētere a populo fdesk
saevasque secures Imbībat. 73 cum pace: see n. to r 287 validis cum
viribus. 74 volvere cet.: 34 Volvere curarum tristes in pectore fluctus,
there see note. 75 plac. cum pectore: comp. 5 tali cum corde, and n.
to r 775; though perhaps this resembles more the use of cum illustrated
to r 287 validis cum viribus, being a modal abl. rather than one of qual-
ity; as *cum pace.* 76 simulacra cet.: comp. v 1169 and explanations given there. 83 ratio caeli speciesque means both the internal causes and the external aspect of what takes place above our heads: comp. his oft-repeated formula naturae species ratioque. tenenda = intellegenda: see n. to 1173 Neo tenet. 86 caeli div. par. cet.: comp. Cic. de div. ii 42 quid est igitur quod observatum sit in fulgure? caelum in sedecim partis disverterunt Etrusi. fucile id quidem fuit, quattuor quos nos habemus duplicare; post idem iterum facere ut ex eo dicerent, fulmen qua ex parte venisset; 45 caeli enim distributo quam ante dixi et certarum rerum notatio docet unde fulmen venerit, quo concesserit; quid significet autem nulla ratio docet: Pliny ii 143 is even more precise, in sedecim partes caelum in eo respectu divisere Tusci. prima est septentrionibus ad aquinoctiadem exortum cet. itaque plurimum refert unde venerint fulmina et quo concesserint. optimum est cet.: comp. too 381 foll. where these vss. are repeated. 87 in utram appears to be explained by Pliny l.l. ex quibus [sedecim partibus] cet. ab ortu sinistras, totidem e contrario appellaver e dextris: it will mean, whether into the half on the right or on the left; unless it is rather into which of two disputed quarters. 88 partim, as 384: see n. to i 1111: corp. inscr. Lat. 187 aediles vicesima partis Apolones dederi i.e. vicesimam partim Apollinis dederet: it is found even in Livy xxxvi 46 8 partim copiarum ad tumulum expugandum mittit, partim ipse ad arcem ruit. quo pacto, 89 ut: because on minute observation of all the above points hung the interpretation of what the lightning portended: for a notion of the subtleties connected with this art read Sen. nat. quaest. ii 49, 50. 89 dominatus: 224 Et celeri flamma dominantur in aedibus ipsius. 92 praescrita: v 489 elabo: contrary to what many seem to suppose, this retention of b for p in such words is very rare in our oldest authorities; thus the new corp. inscr. Lat. always has scriptus: the b, judging by the Pithocanus of Juvenal and other old ms., seems to have become more common in the silver age, artificially recalled no doubt: the best ms. of Virgil however have sometimes the b, as geor. i 200 sublabia M P and the new frag. A published by Pertz: the above remarks apply to adque for atque: see n. to 881. calcis: see Fore. and Seneca and Pliny cited by him. 93 coll. musa Calliope: Empedocles in a new frag. in Hippol. ref. haer. vii 31, which probably was at the beginning of the third and final book of his poem, has ἄνωθεν μοῦσα... νῦν ἀνθρώποις, Καλλιόπε, κ.τ.λ. 95 ins. laude: Wak. cites Aen. i 625 insigni laude ferebat.

96—120: thunder comes from the collision of clouds: the denser they are, the deeper the rumbling: sometimes the noise is like that of a sheet of canvas blown about, sometimes like the crackling of paper: sometimes the clouds graze each other sideways and occasion a dry protracta
sound.—We again come to matters beyond the certain test of sense; of which therefore many explanations may be and are equally true: the remarks appended to v 533 will apply here and to what follows. 99 Nec sit enim i.e. nec enim, or neque enim sit. 105 Nam cadere aut for nam aut cadere, an idiomatical irregularity such as all Latin and Greek writers allow themselves, and which cannot be refused to Lucr.: indeed 114 Aut ubi... chartasve is of much the same character; and v 383 vel cum sol is more violent: see n. there. *brutum antique gravem dicebant.* 108 aeq. mun.: Attius 223 Sel quid tonitu turbida torvo Concussa repente aequora caeli Sensimus sonore. 109 Carbasus cet.: iv 75 lutea russaque vela Et ferrugina cum magnis intenta theatris Per malos volgata trubesque tementia fluat, where see notes. 112 commeditatur seems not to occur for certain anywhere else: it must mean to get up and practise a subject, and thus represent or imitate it. 114 Aut ubi i.e. ubi aut s. v. aut chartas cet. or, vel... vel: Plaut. asin. 522 Quotiens te vetui Argyrippum... Compellare aut contractare conloque aut contui. 118 Aridus—ducitur: the sound well represents the sense. *Aridus:* Virg. geor. i 357 aridus altis Montibus audiri fragor.

121—131: sometimes the thunder makes a noise like the crack of doom, when a storm of wind eddies round within a cloud and hollows it out, until at last it explodes with a frightful crash. 124 ven. proc.: 293 ventique procella. 125 intorsit is more emphatic than involvit. 127 spissio cava, the greater the hollow, the denser the crust. 131 dat magnum: see notes 1; and comp. 140. 129 scissa i.e. nubes: Isidor. orig. xiii 8 paraphrases this passage: he too seems to have read missa: see Lach.: Pliny nat. hist. ii 113 posse et...spiritum nube cohibtum tonare, natura strangulante sonitum dum rixetur, edito fragore cum erumpat, ut in membrana spiritu intenta, might also seem in favour of the ms. reading missa; yet Lach. must I think be right. Epic. himself in Diog. Larc. x 100 foll. gives a brief summary of the possible causes first of thunder, then of lightning, and then of the other heavenly phenomena, ἑργότροφος etc. which Lucr. discusses: the two are generally in close accordance.

132—159: thunder may likewise come from winds blowing through rough branchy clouds; or from the wind bursting the cloud by a direct onset: or waves may break in the clouds, like those on the sea; or the t bolt may fall into a wet cloud and hiss like hot iron; or into a dry and make it crackle like bay-leaves in the fire: again the crash of l and ice in the clouds compressed by the wind may be the cause. 1 Est ratio, ut: 639 Nunc ratio quae sit, per favaces montis ut Aetnae spirent ignes: a very rare constr. which Wak. calls ‘pervagata dicendi rmula’; not needing then illustration, as he gives none: v 715 on the
other hand Est etiam quare possit = est etiam ut possit; and is not used as 730 sit cur, where cur has its proper force. 140 cum haurit: see notes 1 to 131 dat, and n. to i 566 cum constant. 141 evolvent = eruens: see Seneca Lucan Plautus in Fora. 147 trucidet, a bold and telling metaphor. 148 Ut calidis cet.: Pliny ii 112 cum vero in nu-bem permessunt, vaporem dissonum igni ut condente ferro in aquam demerse et fumidum vorticem volvi; hinc nasci procellas: the words are very like those of Lucretius: he just before uses stridunt, as Lucr. Stridit; but this form of the verb seems to have been always in common use. olim, ubi: so Aen. v 125 olim, ubi: olim, cum is also often so used. 149 inbrem: see n. to i 715. 155 flamma cet.: Aen. vii 74 flamma crepitante cremari. 156 geli: see n. to v 205. 158 confercit: except in the partic. confertus, this verb is rare: for the constr. of this v. comp. n. to iii 843; and Catul. xliv 7 expulit tussim, Non inmerenti quam mihi meus venter, Dum sumptuosas appeto, dediti, cenas; lxvi 18 Non, ita me divi, versam semunt, iuerunt.

160—172: the flashes of lightning are struck out by the collision of clouds: the flash is seen before the clap is heard, because light travels faster than sound.—From 96 to 159 he has been speaking of the tonitru, the clap of thunder: he now 160 to 218 explains the fulgor or flash of lightning: then 219—422 he discusses the fulmina, the actual strokes or bolts or fires of thunder, or whatever it is to be called: comp. Sen. nat. quaest. ii 12 tris sunt quae accident, fulgurationes fulmina tonitrua quae una facia serius audiuntur. fulgurationis ostendit ignem, fulminatio emissit. illa, ut ita dicam, comminatio est, conatio sine ictu; ista iaculatorio cum ictu; and 16 fulgurationis est late ignis explicitus, fulmen est coactus ignis et impetu iactus; and 21 he says the fulgurationis would be fulmen, si plus hausisset virium. non natura ista, sed impetu distant; and 57 3 fulmen est fulgur intentum. βρονθή, ἄρταρθη, κερανός are the corresponding Greek words. 160 Fulgit: Sen. l. l. 56 2 illo verbo utebantur antiqui correpto, quo nos producta una syllaba utimur; dicimus enim ut splendere sic fulgère. at illis ad significandum hanc e nubibus subitas lucis eruptionem nos erat correta media syllaba uti, ut dicerent fulgère. Lucretius’ practice seems to bear out what he says: 160, 174, 214, 218 fulgit; 165 fulgère: also v 1095 Fulgère, cum coeli donavit plaga vapore, is virtually in point: but ii 27, where see note, v 768 fulget; vi 213 quae faciunt flammas fulgere colores; ii 800 re-fulget: I confess that on a point like this I prefer the authority of Seneca backed up by our mss. to that of Lachmann who arbitrarily changes the 2nd conj. of the mss. to the 3rd just in those cases where Seneca and common usage support the former. Epic. l. l. 101 fo. treats of ἄρταρθή or lightning. 164 tonitrum: Sen. l. l. 56 nos tollimus pluraliter dicimus, antiqui autem tonitrum dicerunt aut tonu
166 there is a slight anacluthon here: visum quae moveant for ad visum; so that you must supply adventum [res quae aures moveant] quam [ad visum] visum quae moveant res. Wherever the point depends on an inference from personal observation, Lucretius, as here, puts it well and clearly and truly. Pliny i 142 fulgetrum prius cerni quam tonitrua audivi, cum simul fiant, certum est, nec mirum, quoniam lux sonitu velocior. 168 arboris auctum seems a poetical periphrasis for arborem; but it probably implies at the same time a large object; as ii 482 infinito corpore auctu; v 1171 mirando corpore auctu. 170 fulgorem: Lach. quotes Cic. de div. ii 82 fulgoribus in a translation from Homer, and Aen. viii 524 fulgor for lightning; but he adds that Lucret. here and 217 uses it in its literal sense, rather than in that of lightning: the latest editor reads in Cicero’s prose i. i. 43 fulgoribus, 44 fulgores, 49 fulgoribus; but in each case the reading seems doubtful. 171 pariter — sodem: Pliny l. 1. expresses by cum simul fiant what Lucret. emphasises in a line and a half.

173—203: I explained before how the wind eddying about within a cloud would hollow it out: well the rapid motion heats this wind; and when it escapes from the cloud, it scatters about its seeds of fire: thus you first see the flash, and then hear the noise: this takes place when the clouds are piled up high one on the other: the winds within these make a great roaring and gather flame within them, as in a furnace, till at last they burst out. 176 Fecit ut ante cavam docui: Lamb. compares for the involved structure i 758 quid a vero iam distet habebis: see also vi 158 cum confercit franguntur in artum Concreti montes; and n. to iii 843. ante, i.e. 124 foll. spissescere, a rare word found also in Celsus. 177 Mobilitate cet.: another acute inference drawn from personal observation. 179 volvenda: see n. to v 514. liguescit: Sen. nat. quaest. ii 57 2 sic liguescit excussa glans funda et adtritum aeris velut igne distillat; Ovid met. xiv 825 lata plumbea funda Missa solet medio glans intabescere caelo; Lucan vii 513 ut calido lignea factae pondere glandes. 182 nictantia: the fitful force with which the seeds are driven out cause this bickering. 184 twice before we have had ocularum lumina, and once ocularum lumine. 186 impetis: see n. to iv 416. 187 frudi: Aen. iv 675 frude P; ecl. iv 31 fruidis R: for frudare and defrudare in Terence and Plautus see Ritschl trin. 413 and parergon p. 541. 188 lata, extracta: on these neuters referring to nubibus comp. 757 Quadripedes, 759 si sint maestata; and n. to i 352 totas, referring to arbusta: on the other hand 215 eas, though nubila, not nubes, immediately precedes. quid = quantum. 189 Contemplator enim, cum occurred ii 114. aedisimula, and simulata in same sense, always spelt in our mss. with u. 191 cumul. Insuper aliis alia: 521 alii aliae nubes nimbique rigantes Insuper... feruntur; 1283
suos consanguineos aliena rogorum Insperae extracta... locabant; auctor.
dirarum 170 Purpurae flores, quos insuper accumbebat: for insuper
with accus. and abl. in Cato and Vitruvius see Forc. 193 sepultus:
Cicero has more than once bellum sepultum. 195 Speluncasque:
Ennius (!) in Cic. Tusc. disp. i 37 Per speluncas saxis structas asperis
penetritus; Aen. i 166 scopulis penetratus antrum. 197 for
rhythm comp. n. to ii 1059. magno cet., 199 fremitus; Aen. i 55 Illi
indignantes magno cum murmur montis Circum claustra fremunt.
199 fremitus, keeping up the illustration of wild-beasts. 201 convol
vunt: comp. Sen. epist. 94 67 turbinum more qui rapta convolvunt, sed
ipsi ante voluntur et ob hoc maiore impetu incurrunt. 197—203 are
a good example of Lucretius' powers of graphic description.

204—215: fire of a clear gold colour sometimes darts down to the
earth, because the clouds have in them many atoms of fire, and draw
many from the sun; when therefore they are compressed by the wind,
they emit these seeds of flame without noise or disturbance. 204
Hae etiam fit uti de causa = hac etiam de causa fit uti: comp. 727 and
n. to ii 1004. 205 liquidi ignis compared by Macrob. with Virg.
ecl. vi 33 Et liquidi simul ignis; 349 liquides quia transvolat ignis.
206 ipsas opposed to the Quin etiam solis of 209. 211 contrastit,
Compressit, cogea his favourite pleonastical assonance; followed by ex
pressus which answers to compressit. 213 fulgere: see n. to 160
Fulgit, and ii 27 fulget: Lach. to maintain his own consistency in re
gard to the conjugation of fulgere forces on Lucr. a monstrous inconsis	
tency; for fulgere can only mean that the atoms of fire produce the
colour of flame by their own brightness, though Lucr. in ii took such
vast pains to prove that atoms could not have colour or any other
secondary quality: the atoms by their action 182 faciunt nictantia ful
gura flamnae, and 217 faciunt fulgorem: so here too faciunt flammas
fulgere colores, which is the same thing. 216 ingratis: see n. to
m 935.

219—238: the marks left by the thunderbolts themselves prove
them to be of the nature of fire: this fire consists of atoms of extreme
fineness, which nothing is able to stop: they are far more powerful than
those of the sun.—He now, as we observed at 160, comes to the ful
mina, having discussed first the tonitus or clap, and then the fulgur or
flash: see n. to 160, where this was fully illustrated. 220 ictus, like
vulnera and cognate words, sometimes denotes the result of the stroke
as well as the stroke itself: indeed if the results are lasting, as in the
cases here specified, it is impossible to separate the two meanings. 221
halantis is best taken as the nom. plur.: notae halantes gravis auras su
puras. sulphuris: Pliny xxxv 177 fulmina et fulgura quoque sulpho
odorem habent, ac lux ipsa corum sulphura est; Sen. nat. quaest. ii 53
NOTES II

quocumque decidit fulmen, ibi odorem esse sulphuris certum est, qui quia gravis est cet. 224 dominantur: 89 and 383 hinc dominatus ut exculerit se. 225 sum primis ignibus is the same as sum primis. Plut. sumpster. iv 665 F τὸ κεραίνων τῷ ἀκρίβειᾳ καὶ λεπτότητι θαυμαστών ἑστώ, αὐτὸν θηρᾳ τὴ γένους ἐκ καθαρὸς καὶ ἀγνῆς ἔχων οὐδαίς κ.τ.λ. 228 Transit cet.: comp. i 489 Transit enim fulmen caeli per saepta domorum, Clamor ut ac voces with 354 Inter saepta meant voces et clausa dom. Transveroliant; ii 384 caelestem fulminis ignem Sulpillum magis e parvis constare figuris Atique ideo transire foramina quae necuit ignis Noster hic cet. 230 liquidum cet.: Sen. nat. quaeet. ii 31 loculis integris constatur argentum. manente vagina gladius ipse liquescit cet.; and so Pliny ii 137 aurum et aes et argentum liquatur intus cet. 231 Curat cet.: Pliny l.l. fulminum ipsorum plura genera traduntur...tertium est quod clarum vocant, mirificae maxime naturae, quo dolia exaurimentum intactis operimentis nulloque alio vestigio relict. Curat, Diffugiant is a constr. sufficiently attested, as by Hor. od. i 38 5 nihil adlabores Sedulus, curo ; sat. ii 6 38 Imprimat his cura. 233 Conlazat seems not to be found elsewhere. rareque factit: comp. 962 the yet bolted et factis are. lateramina does not elsewhere occur except in Marcianus Capella's quotation: the meaning must be guessed, but can hardly be doubtful. 236 aetatem thus used is common in Plautus and Terence, and appears to have been a conversational idiom like our 'an age'. 239—245: now to explain the origin and prodigious force of thunderbolts. 240 discudere: III 171 Ossibus ac nervis disclosus intus. 242 monim. vir.: Aen. viii 311 singula laetus Exquiriteque auditque virum monimenta priorum ; 356 Reliquias veterumque vides monimenta virorum. demol. atque crem.: Livy xxviii 19 12 cremata et diruta urbe: to burn what will burn, and throw down what will not. 245 neque cet.: v 91 ne te in promissis plura moremur. 246—322: that thunderbolts are formed in dense masses of clouds our eyesight tells us: the wind gathers the seeds of fire in these clouds, and gets ignited by them and the heat from its own rapid motion, till it bursts forth with flashes and loud rattlings followed by heavy rain: sometimes a wind from without bursts a cloud charged with thunder: sometimes the wind gets fired on its journey, losing some of its own atoms and gathering from the air atoms of fire: sometimes the mere force of its blow strikes out fire, as cold steel strikes fire out of a stone; though the wind after such rapid motion can never be quite without warmth. 250 Quod introduces not the cause, but merely an illustration of the case in point, as III 208 Haec quoque res etiam naturam dicat eius...Quod simul atque cet.: see n. there: iv 211 Quod simul primum sub diu splendor aquai Pontitur cet.; v 285 id licet hinc cognoscere possis, Quod simul ac primum nubes cet.: vi 335 Deinde, quod
cet. is also essentially similar. 251—254 = IV 170—173. 255 commotur tempestas fulmina probably suggested to Virgil Fulmina mo-
bitur in the passage quoted to IV 172. 257 Ut picis cet.: 426 tam-
quam demissa columna In maris de caelo, and 433. 258 trahit atram cet.: Virg. geor. I 323 Et foedam glomerant tempestatem imbris atri
Collectae ex alto nubes. 259 tempestatem comprises all ingredients of
the storm; procellis are furious winds: 124 validi venti conlecta procella;
293 discidio nubis venticque procella; Sen. nat. quaest. v 12 2 et erumpit
in ventum qui fere procellosus est. 266 venientes i.e. nubes, understood
from 268 nubibus in the dependent clause: a favourite usage of Lucr.: see n. to i 15: with venientes comp. I 285 venientis aquai: the object of
opprimere is of course the terras of 264. 267 cam. nat.: see n. to v
488. 268 extractus forest nubibus: with this abl. comp. II 909 Aut
simili [sensu] tois animalibus esse putari; III 620 Atque ita multimodis
partitis artibus esse. 271 supra, i.e. 206 and 209. 276 cum eo:
see n. to II 404. 278 acuit, poetically treating it as a bolt, βρος,
telem. 279 sua cum mobil.: see n. to i 287. 285 sonitus cet.: 294 ardenti sonitus cum provolat ictu; comp. II 1100 caelique serena
Concitat sonitu, and n. there. 287 tremor peremptat: Virg. geor.
III 250 Nonne vides ut tota tremor peremptet equorum Corpora. 290
de = ex: both after and in consequence of: Ovid met. x 49 incessit
passu de vulnere tardo; trist. III 3 82 Degue tuis lacrimis umida serta
data. 291 Omnis cet.: Virg. geor. I 324 ruuit arduus aether; Aen. v
695 ruuit aethere toto Turbidus imber aqua; Martial III 100 3 Imbris
immodicis caelum nam forte rubeat. 292 comp. v 255 Pars etiam
glebarum ad diluvium revocatur. 295 Est cum, ētīv ūtū: his contem-
porary the auctor ad Heren. II 30 est cum complectione supersedendum
est... est cum exornatio praetermittenda est; IV 36 est cum non est satus,
si cet.; Hor. epist. II 1 63 Interdum vulgus rectum videt, est ubi peccat.
297 igneus ille Vertex appears to be forked lightning. 298 quem: see
n. to III 94. 301 Igniceat: the mss. of Cicero and Virgil write ig-
nesco. 302 Dum venit, amittens, 304 Atque . . . portat: a change from
the participle to the finite verb, an idiom so common in Greek: see also
n. to v 383. 306 plumbea cet.: Ovid met. II 727 cum Balearica
plumbum Funda iacit. volat illud et incandescit eundo: comp. too n. to
178 plumbea cet. 313 ex illa quae tum res: see n. to i 15. 316
ad icturn: comp. I 185 Seminis ad coitum, and n. there. 319 tem.
om. plane: comp. n. to II 1060 temere incasum frustraque.
323—378: the thunderbolt derives its velocity from a union of
causes: it acquires momentum within the cloud: as it bursts out of it,
this is increased on the principle of missiles discharged from an engine:
its atoms are extremely fine; add to this the natural tendency down-
ward, which increases continuously; perhaps too it is aided by blows
from atoms which it gathers to itself in the air: its subtle atoms pass through the pores of some things; burst asunder others; melt others. In autumn and spring thunder is most frequent, because then there is a mixture of heat and cold, of fire and wind, as well as moisture; all of which are needed to forge it. 324 percurrent, i.e. usque ad finem currunt: this absolute use of the word which is rare enough, is most learnedly illustrated by Lach.: v 1407 supera calamos uno percurrens labro; but iv 588 Unco saepe labro calamos percurrevit; Proper. iii (ii) 1649 Vidistis toto sonitus percurreres caelo. 326 con, sumit: 1041 partem in vacuum comamina sumpsit. 327 impetus he uses only here, found as he is of impetus: notice 327 impetus, 328 impetus, 334 impetus, 337 impetus, 340 impetus. 333 in remorando has precisely the force of a pres. partic., remoratur et haesitât: iv 720 in remorando Laedere ne possint ex ulla lumina parte. 335 quod does not assign the cause, but merely states the fact, and is like in principle to the cases given in n. to 250 and iii 208. 339 itiner: see n. to v 653 itere. 341 Mobilitatem cæt.: Aen. iv 175 Mobilitate viget viresque adquirit eundo. 344 E regione: iv 374 e regione eadem nos usque secuta: comp. also vi 742, 823, 833; and Cic. de fin. i 19 and de fato; where ad lineam and rectis lineis are given as synonyms for it: it is merely an extension to a thing in motion of the common meaning, ‘over against’, ‘directly opposite’. 345 volventia: comp. v 931 per caelum solis volventia lustra, and n. there. 347 incendunt is much more poetical that the old vulgar intundunt: Wak. and Lach. comp. Virgil’s pudor incendit vires, Il. incendentem luctus. 350 perfingit, because it falls on all the joinings of the thing, and so breaks it up into its constituent atoms: perfingit clearly can have no such force. 351 texta is here the partic. agreeing with corpora verum rather than the subst. which elsewhere he uses. 352 Dissolvi: see 230. 353 Confererfutit seems not to occur elsewhere. 357 st. fulg. apt.: Enn. ann. 30 Qui caelum versat stellis fulgentibus aptum; 162 Caelum suscepit stellis fulgentibus aptum; 343 nox processit stellis ardentibus apta: the last phrase is twice used by Virgil. 358 caeli domus: Hor. od. ii 12 8 has Fulgens contremuit domus Saturni veteris. 359 comp. i 10 simul ac species patefacit verna diei; and Manil. ii 182 alter florentia tempora veris Sufficit. 364 fretus expresses at once the strait joining two seas and the swell and surging common in such cross-seas: for the form see n. to i 720 fretu. 365 Lach, compares Manil. i 852 Sunt autem cunctis permixti partibus ignea, Qui gravidas habitant fabricantes fulmina nubis. 369 quare: therefore in the spring as there is this mixture of heat and cold, there must be going on the struggle which produces thunder. Lach, refines, nor is his refinement true: ‘quarèritur’ he says ‘quare calor et frigus inter se pugnet’; id enim non fit quia ver est, sed quia Prima pars
BOOK VI

385

xaloris est postrema rigoris': the second quia is at least as untrue as the first: heat and cold fight because they are together; and therefore in the spring, as also in the autumn. 370 turbare is neut.: see n. to p 126. 374 Propterea freta cet. refers to 364 Nam fretus ipsis anni cet. nomi-

vitanda: this word five times used by Lucr. seems scarcely to be found elsewhere.

379—422: such is the true explanation of thunder, not the follies taught in the Tuscan rolls: if the gods do hurl the bolts, why do they pass over the guilty and so often strike the innocent? why does Jupiter thunder only when the sky is clouded? why does he waste his bolts on the sea? why not tell us to beware, if he wishes us to escape? why thunder, if he wishes to take us unawares? how can he hurl at once in so many places? why destroy his own temples and statues? why so often strike the mountain-tops? 379 Hoc, what I have just said: Wak. prefers to take hoc as the abl. 'ut magis Lucretianum'; so that est will be for licet, a sense it never bears in Lucr. and the older writers: see notes 1 to v 533.

380 Perepicere and videre have, as so often in Lucr., the force of substantives: see 415 416 and n. to p 331: Perepicere cet. est hoc, non . perquirere cet. ipsum, in its reality. 381 Tyrrhena cet.: see Cicero and Pliny quoted in notes to 86 foll. and Sen. nat. quaest. p 32 quid, quod futura portendunt cet. hoc inter nos et Tuscos quibus summa est fulgurum perse-
quendorum scientia interest: nos putamus, quia nubes confluentes sunt, ful-

mina emitis. ipsi existimant nubes confluenti ut fulmina emittantur. nam cum omnia ad deum referant, in ea opinione sunt, tamquam non quia facta sunt significant, sed quia significatura sunt sicut: Cic. de div. I 72 speaks of the Etruscorum et haruspicii et fulgurales et rituales libri. retro volventem 'shew that in his time the Etruscan books were still read in the original, from right to left, retro' Niebuhr hist. p 111 n. 341: I should have thought it simply meant unrolling, volumina evolventem, retroversum volventem. 'I will remark by the way that by indicia mentis Lucr. means to explain indigentia's ibid.: but I do not find that the Etruscan books, which are here in question, had anything to do with these indications; which appear on the contrary to have belonged to the purest form of the old Roman worship. 383—385 = 87 —89, which were copiously illustrated. 386 de caelo: see n. to p 51.

388 comp. Terence quoted to p 1 1100. 390 quibus incautum scelus est i.e. qui non caverunt scelus: Tac. ann. I 50 hostibus incautum [iter]. incessabile seems to occur only here. 392 perfico: see n. to p 360: with this and 395 Turbine cet. comp. Aen. I 44 Illus expirantem trans-

fuso pectore flammos Turbine corripuit. document seems to be in apposition with the preceding sentence: Socrates in the clouds 399 feels the same difficulty, ΕΊπηρ βάλλει τοὺς ἑπίρκοις, πῶς οὖχι Σίμων ἐνέπρησεν Οὐδὲ Κλεώνιμον οὐδὲ Θέορον; καίτοι σφίδρα γ’ εἰς ἑπίρκοι. 393 sibi
conscius in re appears to be like Cic. ad Att. 18.1 nisi in privatis omnibus conscius, quoted by Foc.: he is self-conscious in the thing, that is conscious that he has done it. 335 comp. v 1231 violento turbinae saepe Correptus. 339—335 are expressed more briefly i 1103 foll. 338 Curtiam loca sola cet., 404 In mare qua cet., 421 Albaque cur plerumque cet.: Cic. de div. ii 44 is so like in expression that he would seem to have had Lucretius' lines in his memory: sed ictis si ictis Iuppiter significaret, tam multa frustra fulmen emitteret! quid enim profecti, cum in medium mare fulmen iicit? quid, cum in altissimos montes, quod plerumque fit? quid, cum in desertas solitudines! 337 consequent: see n. to iv 1282 inveniet te. 402 simul ac sub. succ.: v 286 simul ac nubes primum succedere soli Coepere. 403 determinat, mark the point to which they are to go. 404 quid... arguit=de quo, cuius: it may be called the cognate accus.: this use of the neut. pron. is of very extended application in Latin. 405 caus. nat.: see n. to v 488. 410 concit: see n. to i 212 ciminus. 411 comp. Cic. Ll. esset mirabile quomodo id Iuppiter tottiis iacoret, cum unum habet; nec vero fulminibus homines quid aut faciendum esset aut cavendum moneret. 413, 416 uno sub tem.: Ovid fasti v 491 haece tria sunt sub eodem tempore festa. 415 pluer. 416 fieri are used as subst.: see 380, v 379 Non erat ut fieri posset mirarior; and n. to i 331 just above he has factum, Ut fierent, the usual constr.: notice the indifference with which he repeats fieri, fieri; factum fierent: 727 he has fiat uti fiat, 729 fiat uti fiat. 417 foll.: i 1101 more briefly fulmina mittat et aedis Saepe suas disturbat: Socrates l.l. Αλλά τὸν αὐτὸν γε νεων βαλλει καὶ ζωνον ἄκρον Αθηνῶν: Cic. Ll. 45 and i 19 quotes his own verses, Nam pater altonanes stellant nixum Olympo Ipeus suas quondam tumulos ac templam petivit Et Capitolinis is iicit sedibus ignis. Tum species ex amore vetus... Et divum simulacra peremitt fulminis ardor. 421 eius is the gen. after, not agreeing with ignis.

423—450: presters are thus formed: if the wind cannot break the cloud, it forces it down in the shape of a column to the sea, where it bursts and causes a furious boiling and surging: sometimes the whirlwind will gather up atoms of cloud and wrap them round, and will so imitate a real prester; this will shew itself sometimes on land, but oftener on the sea.—Epic. in Diog. Laer. x 104 explains these presters: Pliny ii 131—134 will throw more light on Lucr. 430 Navigia cet.: Pliny l.l. 132 praecipua navigantium pestis, non antennas modo verum ipsa navigia contorta frangens; Sen. nat. quaest. v 13 3 totas naves in sublime tollantur. 431 hoc fit cet. the wind having become fiery by its rapid motion in the cloud cannot burst it; if it could, it would then be fulmen, as explained above so fully; but not being able to break the cloud, it pushes it down to the sea in the way described:
Lucr. seems to assume that the word πυρονία will indicate its fiery nature without further specification. With this, and what follows, 438 Versabundus enim turbore cet., 443 venti Vertex, 447 Turbinis—procellae comp. Pliny l.l. 133 quod si maiore depressae nulis eruperit specu, sed minus lato quam procella nec sine fragore, turbinem vocant proxima quaeque prostenubtem; idem ardentior accensusque dum furit, prester vocatur ambures contacta pariter et proterens...quod si simul ruptus nubes exarritque et ignem habuit, non postea conceptit, fulmen est. distat a prestera quo flamma ab igni; hic late funditur flatu, illud conglobatur impetu. vertex autem remaneo distat a turbine et quo stridor a fragore; procella latitudine ab utroque, disiecta nubes verius quam rupta: Seneca l.l. Aic ventus circumactus et suntuem ambitus locum ac se ipsa vertigine consitus turbō est. qui si pugnacior est ac diutius volutatur, inflammatur et efficit quod prestera Graeci vocant: hic est igneus turbō. 

432 coepit: see n. to 1 55 incipiam, and comp. coeptum. 438 Versabundus: 582 Versabundaque portatur. 439 cum: see n. to 1 755. 440 simul ac gravidam, the only instance in Lucr. of ac before a guttural: for the reason of this exception see n. to 1 281. 443 involvat cet. i.e. does not get enclosed in the dense clouds, but eddying about catches up stray particles of cloud and makes a case for itself. 446 Hic refers to prestera of 445; though it may include the imitation, as well as the genuine prester. 447 Turbinis and procellae as well as vertex are discriminated by Pliny cited above: turbinis then will denote the tornado in the neighbourhood of the place where the prester bursts; procellec the storm of wind spreading its far and near. 447 provomit appears not to occur elsewhere. 450 Prosp. maris in magno i.e. in mari quod late prospectum praebet: Ovid her. x 27 alque ita late Aequora prospectu metior alta neo.

461—464: clouds are thus formed: first many particles in the sky get entangled and form small clouds; and then these unite, until the sky is overcast: thus high mountains are seen to smoke with mist, because the small particles of cloud are first carried to these by the wind: then moisture steams up from the sea and rivers; and the pressure of the ether above condenses it: finally many atoms, flying as I have shewn through space, come into this heaven of ours, and increase the mass from all sides.—Epic. in Diog. Laer. x 99 gives a brief explanation of clouds, agreeing essentially with this of Lucr. 453 moris, properly whatever holds or detains, and thence it has the force of nexus: Lech. compares 531 mora quae fluvios passim reffrat euntis; Aen. x 485 Loricasse moras; and refers to Sen. de benef. v 12 2 quis commissurum corum et moras novit: comp. also Plaut. Stichus 309 forens facuta ut molesti: removete moram. 458 haec is fem. plur. as it appears to be or 601; but see n. there: haec does not occur in Lucr., and in his time.
haec must have been the usual form, and is sometimes preserved in the best mss. of Cicero, Virgil, Livy and others. *comprehendunt inter se = mutuo se comprehendunt:* *comp.* i 787 *inter se mutare,* and *n.* there. 458 *temp. saevi co.:* Virg. *geor.* iii 478 *miseranda coorta est Tempestas,* with quite another sense. 460 *Quam quoque magis:* *comp.* iii 700 *Tanto quoque magis,* and *n.* there. 474 *quoque clearly belongs in strictness to multa or e salto nomine:* *see n.* to v 192. 482 *comp.* v 486 *Corporis concreti subtestunt nubila caelum.* 488 *haec,* into the heaven of our *mundus* from some other part of space. 485 *numerus corpora or atoms.* *inn. num.:* ii 1054 *Semiaque innumero numero summaque profunda Multimodis volentibus:* but here *summa profunda* refers to infinite space: *so spatium profundi* more than once. 498 *docuit,* the former point i 1008—1051; the latter 988—1007. 487 *ostendi,* ii 142 foll. 488 *comp.* iv 192 *Inmemorabilia per spatium transcurvere posse.* 491 *in pensa = quae indipient:* *see n.* to ii 363.

495—526: rain comes in this way: many particles of matter rise with the clouds from all things; then the clouds suck up much moisture from the sea and rivers: thus the clouds both by their own weight and the pressure of the wind emit rains; and these are increased by the sun helping to dissolve the clouds: rains are heavy and lasting, when these causes combine, and the reeking earth sends its moisture back: the rainbow comes from the sun shining right upon a mass of cloud. 496 *ut imber:* 1099 *Aut extrinsecus ut nubes nebulaeque cet.* 499 *utrumque Et nubis et aquam,* like the *φυῖα* of Homer and the Greeks: *Plaut. cistell.* i 3 1 *Utrumque haec et multiforma et multibib est avus; Gratius cyneg.* 333 *Utrumque et prudens et sumptius impiger armis:* sometimes *utrumque* is put at the end; as *Lucil. xi 1 Et formosus homo fuit et famosus utrumque; auctor dirarum 96 Siewris, et si num, mecum morieris utrumque.* 503 *Concipiunt i.e.* nubila, understood from the accus. *nubila* of 505: *see n.* to i 15. 507 *bene cet.* i.e. *bene multa semina.* 512 *de supero:* *comp.* de *subito* and the like: it is the older and correcter form of *desuper.* 513 *rarescunt cet.:* 214 *Fulgit item,* *cum rarescunt quoque nubila cadit; Nam cum ventus eas leviter diducit eundem Dissolvitque cet.* 514 *super = insuper:* *see n.* to i 649. 517 *utroque,* as in iv 86 and 291. 518 *vi cumulata = 511 Copia nimborum turba maiore coacta:* with the expression *comp.* 734 *nubes cognatur vique premuntur.* 519 *tenere:* Lach. compares Livy xxiii 44 6 *imber continens per noctem totam usque ad horam tertiam dixi insequentis tenuit;* and refers to Duker on iv 7 7 and vi 35 10 who quotes several other examples of the same use, *ii 3, iii 19, xxiii 44, xiv 47, xxy 39, xxxii 22, xxxvi 43.* 521 *aliis aliae... Insuper:* *comp.* 191 *cumulata videbis Insuper esse alii aitia;* and *n.* there. 523 *redhalat* seems not to occur elsewhere: for form *comp.*
BOOK VI

vedēdeo: rehelo of old eda. is a barbarism. 525 Adversa asp. = as-
pargini nimb. ex adverse. aspargina: comp. r 719 aspargit, and n.
there. 526 arqui: the best ms. of Cic. de nat. deor. iii 51 have the
same form.

527—534: all other like things, whether existing by themselves or
formed in the clouds, snow wind hail frost, may be all easily explained,
if you understand the properties of atoms. 527 sororum crescent is
intended to be a verbal as well as real antithesis to concrescunt. 530
gobi: see n. to v 205. mag. dur. aq. and 531 Et mora cet. are dif-
ferent expressions for the same thing and are both explanations of the
vis gobi: the iteration is designed to be emphatic: Virg. geor. iv 136
placidus cursus fremaret aqurum. 531 mora: see n. to 453. 532
sum, notwithstanding their number and variety, they may yet be all
readily explained. 533 quareves = quareque: see n. to r 57.

535—556: earthquakes have more than one cause: underground
are caverns rocks rivers lakes: well when any of these caverns tumble
in, whole mountains may fall and shake the earth: or if a mass of
earth tumble into the large pools of water, the oscillation of the water
may make the earth reel.—Epic. in Diog. Laer. x 105 106 attributes
earthquakes to somewhat similar combinations of causes, and adds in his
usual way καὶ καὶ ἀλλοι ἔτ τρόφοι πλείοι τός κυνής ταύτας τῆς γῆς
γενομαι: Seneca devotes the whole of the sixth book of his nat. quæst.
to the same subject: chap. 20 recounts first the theories of Democritus,
and then of Epicurus: Seneca here and in what precedes and follows
illustrates Lucr. better than Epicurus does, having had access of course
to larger works of the latter: veniamus nunc ad eos qui omnia ista quaes
voluti in causa esse dizereunt aut ex his plura. Democritus plura putat.
eit enim motum alicuando spiritu fieri, alicuando aqua, alicuando
vaguisse, just as Lucr.: then 20 5 omnes istas posse esse causas Epicurus
eit pluresque aliae tempat et alios qui aliquid unum ex istis esse ad-
fermaverunt corripit etc.: he then proceeds to employ wind and water in
much the same way as Lucr. does. 538 and 552 lucunas: see n. to
iii 1031. 538 lucunas, to distinguish it from lacus, may mean here
chasms not filled with water, a sense it often bears, though 552 he says
in magnas aquis vastasque lucunas; which would also shew that lu-
cunas cannot well mean small pools in contradistinction to lacus; so
that in fact it may be a mere poetical tautology, as 539 rupea deroptaque
mens. 542 similem cet.: this appears to follow from Epicurus’ ἐρω-
pia or as Cicero de nat. deor. i 50 translates it aequabilia tributio. ut
omnia omnia paribus paria respondeant. 543 subi. supp. must
surely have their literal sense, referring to what he has just said is
below ground. Creech plainly and Lamb. apparently take the meaning
to be, ‘those points being assumed and taken for granted’: the latter
notes

seu turris in irruptione et irruptione: but I find no authority whatsoever for giving the Latin words the metaphorical meaning which these Greek words have, and Latin may have used them too in their literal sense. 544 superus transit cat.: so Epic. according to Seneca I.4: foramen a quo pars terrae velut subnumus quadratum omittat or posset exiuer est quae velut tridentem praebere imperium. 547 descripsum I find only here. 549 non supera ponders und legis pain pinter et forte ut being placed together and divided from pleumetia and Texta respectively, but yet the wide separation of pleumetia and non magna ponders in Mach. 550 aegyptum viam would be a rough bare stone in the public way. 551 Virg. geor. III 361 has ferrasse vestes order: just following another imitation of Lucr. succurbis: Ovid met. ii. 166: Sensus=deque aut manumqvem est carrus inani. 552 aquae: so 545 aquae. 1750 aequis: similiter Horatius, isque unus inter canes, alios utrumque syllabam dicit' Lach.: but there is there a difference in quantity, and alius more resembles the solos dissecato which so often in Lucr. alternate with solos dissecato: he also compares lerus verus, mittens multa: his examples of aquae from Plautus and others are very uncertain: neither Kiesick nor Fleckesen I see recognises the one from the index. 554 aquae in aquae qui quoque, as well as the other causes given above: but this second quaque is not wanted. 557—576: again when the wind underground presses on these caverns, the earth above leans in the same direction, so as to bring things within an ace of destruction; a pressure of the earth's total ruin, which must come one day.—With this and the next paragraph comp. Seneca l. l. 217 nullum tamen illi [Epicuro] placet causam mutus est manum quem spiritum. nobis quoque placet hunc spiritum esse qui possit tanta conari. 561 extr. dom.: see n. to 1283 aliena roborum extrusa. 562 i.e. quantaque magis oct., tam magis inclinata cet. 563 tumen, as a wall does on the side towards which it leans. prodita = proiecta o procurrentia: 566 it has the same meaning, but is there more emphatic. 565 Et mutuat et dubitant: Catul. lxiv 146 Nil mutuant iuvar, nihil promittere parentur: comp. Virg. geor. ii 433 Et dubitant homines serere atque impedere curam? Aen. vi 806 Et dubitamus adhibere virtus extendere vires! 568 in nulla oct.: 850 neque ab exitio res uia referant. 569 reprehendere: III 599 Extremum cupiunt vitae reprehendere vinculum: a common sense, as Cic. acad. pr. ii 139 revocabit virtut vel potius reperdidit manu; Livy xxxiv 14 8 adeo turbati erant dextrae alas pedesque equitique, ut quasdam consul manu ipse reperenderit et averso in hostem vorteret. 570 Nunc: see n. to 1 169. 571 all the terms are military. 573 facit: i 740 fecere ruinas: it is the same as dat ruinas. recollit = reclinat: Festus p. 274 'recollere recinire, et re in ultum extolli': so II 219 Lachmann's fine emendation
decellere = declinare.

164 prolapsa answers to inclinatur, recipit sedes in pondere to retro recellit: falling forward out of its place is the natural force of prolapsa: see Fora. and comp. 1006 primordia ferri In vacuum prolapsa cadunt coniuncta: recipit sedes in pondere then is a proper expression, not prolapsa in pondere: a thing probabitur trans pondera, tumbles beyond its balance or centre of gravity: Lach. well illustrates this sense of the plur. pondera: Π 218 Ponderibus propriis . . . decellere paulum: but when he adds 'sed pondus singulari numero itsa dici non posse Turnebus [advers. iv 17] recte observavit', he and Turnebus are both greatly mistaken: Ovid met. i 12 writes Nesc circumfuso pendebat in aere tellus Ponderibus librata suis, and Lucan i 57 Sentiat axis onus; librati pondera caeli Orbe tene medio; but then with precisely the same force Manil. i 173 has Quodni librato penderet pondere tellus, Petron. sat. 124 v. 264 Sentit terra deos mutatagyque sidera pondus Quaesivere suum: Hor. epist. i 6 51 says cogat trans pondera dextrae Porrigere; but then with just the same meaning Petron. 136 fracta est putris sella, quas staturae altitudinem addecet, anumque pondere suo detectam super foculum mittit: reason and authority are both for pondere.

576 perihilum seems a ἱππαξ λεγόμ.

577—607: again when wind and air enter from without or rise up from the ground into these caverns, after eddying about they sometimes cleave from the crust of earth and swallow up whole towns; or, if they do not break through, yet they cause the earth to quake, and excite in men a feeling that the world will one day perish,—Epicurus in Seneca l. i. seems briefly to allude to the same cause: potest terram commovere impressio spiritus: fortasse enim aer alio intrante aere agitatur. 577 haec eiusdem quoque: quoque seems manifestly to belong to haec: haec quoque causa est eiusdem cet.: see n. to v. 192: he appears not to avoid allowing one or more words to come between quoque and the word to which it belongs: see also n. to iv. 532. 579 ipsa tell.: see n. to iv 736. 584 concinnat hiatum: he has also concinnat fereorem, amorem, id. 585 In Syria Sidone probably alludes to the earthquake which Strabo p. 58 recounts on the authority of Posidonius, καταποθήκαι πάλιν ἰδρυόμενην ὑπὲρ Σιδώνους, καὶ αὐτῆς δὲ Σιδώνους σχίδου τὰ δύο μέρη πεσόν . . . τὸ δ’ αὐτὸ πάθος καὶ ἐν τὴν Συρίαν ἀληθεῖν διήνυσε. Legi: he alludes to the famous earthquake of B.C. 372 which swallowed up Helice and Bursa and ten Lacedaemonian triremes moored off the coast: Ovid met. xv 293 Si quaeris Helicon et Burin, Achaidas urbes, Invenies sub aqua it is mentioned by many Greek and Latin writers, by Seneca l. l. vii than once, as 23 4 Callisthenes in libris quibus describit quemadmodum Helice Burianque suntus, quis illas causas in mare vel in illas nimmerent, dicit id quod in priore parte dictum est, 'spiritus intrat terram per occulta foramina' cet.: Lucr. mentions Aegium no doubt because
was in his time the chief town of Achaea and is near the two in question: Sen. 1.1. 25 ἡ ἡ κατά κοππίσιον quae duas suppressit urbem Heliscum et Burin, circa Aegium constitit: Lucr. probably had read Callisthenes. 587 Disturbâit: see n. to 170 Inriat. 595 tremere atque movere: 1190 nervi trabere et tremere artus; where Lach. attempts to define when you may or may not use trabere or movere for trahì or moveri: if a man's limbs are moved by himself or by a sensible external cause, you must use the passive membra moverent; if no cause be apparent, then you may say membra movent; and thus terra movet, because it has no power of moving itself nor do you perceive why it moves: on this principle he will not 571 tolerate the movere of mes. but reads moveri with Lamb.: the same reasoning applies to trabere for trahì: of course in all cases the passive may be used. 601 Proinde licet quamvis, 603 Et tamen: 620 Proinde licet quamvis cet. tamen; Cic. de nat. deor. III 88 quamvis licet menti delubra et virtuti et fidei consecræmus; tamen haec in nobis cet.; Tusc. disp. iv 53 quamvis licet insectemur istos, ut Carneades solèbat: metu ne soli philosophi sint; where Bentl. 'bene quidem, quod lectionem hanc quamvis licet in textum recepisti. sed dum utramque particulam eiusdem potestatis esse credis, erras cum aliis qui-busdam viris doctissimis. quamvis enim hic valet quantumvis, non quamquam': 'they may as much as they please' is the force of the words. 602 aet. mand. sal.: 1157 noque in aeternum sepelire salutem. 604 Subdit cet.: Sen. Agam. 133 Mistus dolori subdidit stimulos timor. qu. de parte: 820 Ut spatum caeli quadam de parte venenet. 605 comp. 1106 Terraque se pedibus raptim subducat. 606 rerumque cet.: 11104 Et ne cetera consimili ratione sequantur, 1107 Inter permixtas rerum caelique ruinæ; rerum summa here = haec rerum summa or mundus, as the context shews: see n. to 1008. He loses no occasion of reminding us how great the delusion of many is in supposing that our world is eternal: this he has refuted at great length in the early part of V: our mundus and every other mundus will perish as certainly as the universe, the summarum summa, will be immortal and unchangeable for everlasting.

608—638: the sea does not grow larger, because its size is enormous compared with the supplies from rivers and springs and rains: the sun and winds too and clouds all draw off much, as they act upon so wide a surface: then as water comes through the porous earth into the sea, it passes in like manner from the sea back to the earth.—Manifestly, as Lach. shews, this paragraph has no connexion in language and not much in meaning with what precedes and follows, and must be a later addition of the poet's, not properly embodied with the rest. 612 visum in sense can only apply to terras. 614 adaugmen another άπικ λεγόμ. : see n. to 435 Augmine. 615 magnum seems intended
by its position to be emphatic, utpote magnum: then magnam immediately follows with his usual indifference to such repetitions. 619 pelage: v 35 pelageque severa. 626 comp. Virg. geor. iii 360 Concrescunt subitas currenti in flumine crustae, with a quite different application; as is so common in his imitations. 627 luti concr. crusti. Frontoins de aquis 122 aut enim limo concrescente qui interdum in crustam inducitur et. 627 docui, 473 foll. and 503 foll. 630 Cum cet.: Aen. x 807 Dum pluvit in terris; where Servius `si iunxeris Dum pluit in terris erit archaismos, debuit enim dicere in terres. tamen sciemun hemistichium hoc Lucretii esse cet.`: it is better with Lach. to look upon in terris as a pleonasm natural in an old writer. 631 cum: see n. to i 755. 635–638 = v 269–272, except that for 637 Conflat, redit v 271 has Convenit, fluit: the reason of the change to redit is obvious.

639–646: now to explain the eruptions of Aetna, one of which struck neighbouring nations with such fear and awe. 639 fauces: 702 he says that fauces and ora are the proper Latin terms for craters. 642 dominata: dominantur, dominatus, dominator he has already applied in this book to the power of lightning. 646 molirtur: Cic. de nat. deor. ii 59 nec ea quae agunt molientium [deorum] cum labore operoso ac molesto. Cicero i.1.96 thus describes an eruption, nos autem tenebras cogitamus tantas quantas quandam eruptione Aetnaeorum ignium finitimas regiones obscuravisse dicasnur, ut per biduum nemo hominem homo agnosceretur cet.: what the eruption is or whether it is the same to which the two allude, I do not know.

647–679: to understand such eruptions, reflect that our world is a smaller fraction of the universe than a man is of the whole world: now we are not surprised when a man is seized with any one of numerous diseases, the seeds of which our world supplies: why then wonder that out of the universe should rise up the seeds of these or any other great natural convulsions? if you say the conflagration is here too great to comprehend, I reply that its rarity only makes it so appear; as we are creatures of habit, and wonder at what is strange and cease to wonder at what is common. 649 summam rerum has here its proper sense: see n. to i 1008. 651 multesima pars is quoted by Nonius p. 136, as `nove posita`: Lucr. has formed it on the analogy of millesimus, with the sense of πολλοστός. 652 tota pars, quota is found in Manil. iii 420: τότος is a very rare word having the same relation to quotus, that totiens has to quotiens. 653 consueveram means perhaps the act of examining, and videas the seeing an understanding which thence results; otherwise the phrase would be very tautological. 660 comp. 1167 ut est per membra sacer dum diditu ignis; Celsus v 284 sacer quoque ignis malis ulcerebis adnumerav
debet: he proceeds to describe at length two kinds: above 26 31 and 33 he had described what ἕρσιπέλασ Graeci nominant; so that if the latter correspond to our erysipelas, the sacer ignis must be different: Celsus by sacer ignis appears to understand one kind of the ἔρως of the Greek physicians; others certainly make it to be erysipelas, as Iudor. orig. iv 8 4 erysipelas est quen Latinī sacrum ignem appellant, id est exarcondum per antiphresim. 665 Sic igitur cet.: as this world is sufficient to supply endless disorders to man; so can the whole universe furnish the materials for endless disorders to our world, such as earthquakes, volcanic eruptions and the like. 666 Ex inf. cet.: i 996 suppeditantur Ex infinito cita corpora materiai; 1035 nisi materiai Ex infinito suboriri copia possit. 669 Ig. ab. Ἀετ.: Sen. nat. quaest. ii 30 Ἀετανα aliquando multo igne abundavit. flammescere is found in no other writer of authority. flam. cael.: Aen. iii 574 Attollisque globos flammarmar et sidera lambit: but flammescere caelum et ardescent caelestia templo strike me as somewhat frigid hyperboles in what is intended for a philosophical description, as no one could take the flaming heaven to be anything more than a mere ocular deception; unless indeed Lucr. allude to something like what Seneca l. l. records of the eruption of Aetna: illo tempore aitn tum plurima fuisset tonitus et fulmina quae concursus aridorum corporum facta sunt, non nubium qua verisimile est in tanto servore aeris nullas fuisset. 671 coortu: this word, which occurs ii 1106, is also Lucretian. 672 tetulerunt: this form is common enough in the older writers. 678 omnia cet.: not only this fire of Aetna, but all things in the world together with the world itself are as nothing compared with the universe; and should therefore excite no wonder.

680—702: Aetna emits its flames in this way: caverns of rock run under it, full of wind which heats first itself and then the rocks and earth with which it comes in contact, and then bursts out with flame ashes smoke and huge stones: again caverns reach from the sea to the mountain: through these pass from the sea water and wind mixed: this wind and water force up flame and rocks and clouds of sand. 680 tamen, after this digression or preface. 681 Aet. forn.: Virg. geor. i 472 undantem ruptis fornicibus Aetnam. 683 fere: see n. to i 14 ferae (fere). 689 rectis: see n. to ii 217. 690 foll.: geor. i 471 foll. and still more Aen. iii 571—577 shew many traces of imitation. 697 hac ire cet.: Justin iv 1 will throw much light on the meaning here and shew the nature of the hiatus: est autem terra ipsa [Siciliae] tenius ac fragilis et cavernis quibusdam fistulique ista penetrabilis ut ventorum tota ferme flatibus patet; nec non et ignibus generandis nutriendisque soli ipsius naturalis materia, quippe intrinsecus stratum sulphure et bitumine traditur: quae res facile ut spiritu cum igne in materia lactante
frequentet et compluribus locis nunc flammas, nunc vaporem, nunc su-
mum eructet. inde denique Aetnae montis per tot saecula durat incen-
divism, et ubi aerior per spiramenta cavernarum ventus incubuit, har-
narum moles egeruntur...eadem causa etiam Aetnae montis perpetuos
ignes facit. nam aquarium ille concursus ruptum secum spiritum in
sum fundum trahit atque ibi suffocatum tam diu tenet, donec per spi-
ramenta terrae diffusus nutrimenta ignis incidat. 698 penetrare
penitus, a favourite assonance: I 529 penitus penetrata relexi; II 539
Ut penetrus nequeat penetrari: Lachmann's remark 'hoc enim [penitus]
ad penetrare pertinere non est veri simile' strikes me as very strange;
as well as the union of confidence and ill-success with which he treats
the whole passage. 700 arenæ: comp. Justin and Seneca quoted
above. Lucr. shews here his habitual accuracy of observation and
vividness of description: all the principal features of an eruption are
brought into clear relief. Virg. geor. III 241 nigramque alle subjectat
harenam with a quite different application. 701 crateres gives a
lively picture of the thing, which neither fauces nor ora does.

703—711: in the case of many things you must state several causes,
to be sure of including the actual cause: for instance if you see a dead
body at some distance, you may have to suggest this and that cause,
though you are sure only one has occasioned the death.—Such an in-
roduction to a series of cases which admit of more than one explanation is,
as has been often remarked above and as may be seen in Epicurus' letter
to Pythocles, very characteristic of this philosophy: τὸ δὲ μίαν αἰτίαν
tῶν ἀποδόνα, πλαναχῶς τῶν φαινομένων ἵκαλουμένων, μανικόν κ.τ.λ.
says Epic. l.1. 113. 704 satie est can hardly in sense apply to pluris:
opus est or the like seems to be required. una tamen sit i.e. causa,
though you are not able to determine it. 707 una, compared with
704 unde, appears to be the adjective: ut dicatur unde causa leti illius
hominis: the ellipse is harsh anyhow, and it might be simpler to take
unde as the adverb, that among these various causes the cause of his
death may be stated. 710 genere ex hoc, the whole class of causes of
death.

712—737: the Nile may rise from various causes: from the etesian
winds blowing up the stream and stopping the waters: or from sand ac-
cumulating at the mouth: or perhaps rather from the rains at its source
caused by these winds collecting the clouds there against the high mo-
tains: or from snow melting on the lofty Ethiopian hills. 712
aestatem = astate: 875 in lucem tremulo rarescit ab aestu: the unst
seems to be archaic: Plaut. Bacch. 130 Magis unum in mentemet
miki nunc: see Ritschl there and praef. p. xii, and Fleckeisen: Schu-
der index script. rei rust. notes from Cato and Varro in fornamem, i
villam, in arborem, in hominem, in parietes stantes: in older times the
would be little difference in sound and often none in writing between aestatem lucem villam etc. and aestate etc.: Madvig gram. 230, 2 quotes habere in potestatem, in amicitiam dicionemque populi Romani, and in a note suggests this as the origin of the idiom, adding that you never find in vincla habere: there is probably truth in this, but it would not apply to in parietes quoted above: another explanation will of course apply to the idiom which we find in Petronius sat. 42 fui enim hostis in funus; and Prop. iv (iii) 9. 60 ferar in partes ipse fuisse tuas. 714

comp. Manil. iii 271 oras, Quas rigat aetatis gravidae torrentibus annis Nilus. saepe: you would expect semper: Bentl. in consequence thinks the v. spurious; but saepe seems sometimes to be used vaguely by Lucr. as if it were almost an expletive: v 430 saepe answers to n 1062 semper. 715 Aut quia cet.: Sen. nat. quae, iv 2 22 si Thaleti credis, etesiae descendenti Nilo resistunt et cursus eius acto contra oestia mari sustinent; and so Diodorus i 38 2, who gives a very detailed account of the causes assigned. 716 quae: see n. to r 404. etesiae esse: 743

Remigi obsitae: Cic. orator 152 sed Graeci viderint: nobis ne si cupiamus quidem distrahere voces conceditur...at Ennius semel Scipio invicte, et quidem nos [Arat. frag. 21] Hoc motu radiantis etesiae in vada ponti. hoc idem nostri saepius non tulissent, quod Graeci laudare etiam solent. Virgil brought the bad habit somewhat more into fashion: see Wagner quaeest. xi 3. 718 Cognentes, cogunt: see n. to r 875, and comp. Aen. vi 684 tendentem, 685 tendent. 725 Fluctibus, i.e. of the river. oesia appears to be the accus. after oppilare: Cic. phil. ii 21 visque oppilatis impetum tuum compressisset. 726 ruit: Virg. geor. i 105 in the opposite sense cumuloque ruit male pinguis harenas: ruit, levels, whereas quam acerova Hor. sat. r 5 22 means to heap up’ Conington. 727 Quo fit uti pacto quo pacto fit uti: comp. 204 and n. to n 1004: fit uti has become so entirely a single particle in force, that he here says fit uti fiat for fit, 729 Fit uti fiat for fiunt: see also n. to r 442 erit ut possint. 729—734 he gives the theory of Democritus which is narrated with much clearness and fulness by Diodorus i 39, who throws great light on Lucr.: Democritus intended to refute the common opinion, which Lucr. gives last: the snows melted in summer not on the Ethiopian mountains, but at the north pole, and were carried by the etesian winds all the way up to the sources of the Nile where they were stopped.

I collected by the high mountains and descended in rain. 730 et. ag. occurred v 742. 735—737 he concludes with the common story: Sen. 1.1. 17 Anazagorais al ex Aethiopicae ingis solutae nives ad um visque decurrere, in eadem opinione omnis vetustas fuit. hoc echylus Sophocles Euripides tradunt. sed falsum esse plurimas argumtis patet: Lucr. having never journeyed to the sources, is less positive than Seneca: comp. the opening of Eurip. Hel. and Valckenaer diatr.
BOOK VI

p. 30. 737 Tabificis is a common enough word, but hardly occurs elsewhere in this sense.

738—768: Avernian districts are so called because birds cannot live there: there is one at Cumae, another in the acropolis of Athens, another in Syria: the effects are quite natural, so that you need not look on them as the gates of hell. 740 quod Averna oct. quod has here much the same force as iv 885 Id quod providet and the passages quoted in n. there: the explanation of why they are called by the name of Averna is this: without Averna Lachmann's quo for quod would be very well; with it his reading is scarcely intelligible. 742 loca veneres: the accus. after venio, except in the case of domum or the name of a town, is not common: Aen. ii 742 Quam tumulum antiquae Cereris sedemque sacratam Venimus. 743 Remigi: see n. to 716 etiamus: this licence also he employs only twice: see n. to iv 741. Rem. pen.: Aen. i 301 Remigio alarum, vi 19 Remigium alarum. 744 profusus: Festus p. 229 'profusus...alias abiectus iacens, ut Pacuvius in Teucer Profusus gemitus cet.' 747 Is locus oct.: there is no reason to doubt what he and Virgil say of the Avernian lake when it was surrounded by thick wood: see Servius to Aen. iii 442. ‘No bones existed in the valley at the time I visited it, excepting of some birds who in crossing the valley had been arrested on the wing by the noxious effluvia as at the lake of Avernum of old’ Prof. Daubeney quoted in Murray's hand-book for south Italy, ed. 2 p. 304, speaking of what is supposed to be the Aspiancti valles: exactly the same is told of some marshes in the Carolinas surrounded by thick woods by a traveller Bos in the early part of this century. 753 fugitam non i.e. non fugitam cet., Sed natura cet. 754 Peregrini is the gen. of peregrinum: he doubtless alludes to the famous story told at length by Antigonus of Carystus quoted by Lamb. and Ovid met. ii 542—565, how the daughters of Cecrops disobeying the orders of Pallas opened the chest in which the infant Erithonius was shut up, how the watchful crow espied them and flew away and told it to Pallas, who in anger at the bad news expelled that and all other crows for ever from her acropolis. ‘As to the crow, the explanation seems to be that these birds, which are seen in great numbers around the rocks of the acropolis, seldom rise to the summit’ Leake Athens i p. 206: at all events no Avernian exhalations are now perceived there. To what Greek poets Lucr. alludes I do not know. 755 loci osc.: see n. to iii 374 animas elementa, and iv 741. osc osc i.e. sua ipsius opera: Festus p. 310 'squepit sua ipsius, ut squepit in ipsius, squepit tuo ipsius'. 756 In Syria quoque: Cic. de div. i non videamus quam sint varia terrarum genera, ex quibus et mortis quaedam pars est, ut et Aspiancti in Hirpinis et in Asia Puteana quid videamus cet.: these latter may be the same to which Lucr. alludes. fo
tur esse videtur. i.e. ut ferunt, videtur esse: videtur esse is almost a periph-phasis for est, is seen, found to be, εἰσέβαλεν διό: so 977 videtur, and elsewhere. 757 Quadrupedes quoque, as well as birds. 758 εἰς ἑπσα, without anything else. 759 maça, i.e. haec animalia: see 188 lata, extraepta, with nubes for antecedent; and n. to 1 352. 761 effi-ant: see n. to II 1004. 762 his reg. i.e. in all these various places, not at the Avernian lake alone; for instance at the Plutonia of Cicero l.l. and Ampiarctus, of which Aen. vii 568 His speus horrendum et saevi spiracula Ditis Obstructa, ruporto ingens Acheronte vorago Pestiferas aperit fauces. 763 post hinc: see n. to III 529 post inde; and comp. Aen. viii 546 Post hinc ad naves graditur. 765 Nannus cet.: Adianus Pliny and others relate this or similar stories: Martial xii 29 5 Cervinicus gelidum sorbet sic halitus anguem. Creech observes that there is a manifest scoff in this illustration. 766 fermentum: Hyginus also applies this word to serpents, Martial vi 15 2 to a formica, as cited by Forc.

769—780: let me repeat that the earth has atoms of all shapes, some pleasant, some offensive to the taste, and to all the other senses. 769 aepo ante: especially II 398—477, and IV 522—721. 770 and 777 figurae are atoms: see n. to II 385. 771 cibo quae sunt: 1095 quae sint morbo mortique necesset Multa volare; Virg. geor. iii 511 Mox erat hoc ipsum exitio. 774 ante: IV 633 Nunc aliis aliis qui sit cibus cet.: he adopts the language of IV 677, where smell is spoken of, Verum aliis aliis magis est animantibus aptus Dissimilis propter formas. 778 iactu: see notes 1, and comp. II 846 Noc inaeuntium ultum proprium de corpore odorum; IV 673 adiectus odoris is the same thing: naris adiectus odoris Tangat: comp. too II 1047 animi iactus = iniectus. 780 tristia: see n. to I 944 Tristior.

781—817: then many things are noxious, often fatal, either to men generally or to men in certain conditions of health; as the shade of certain trees, steam of hot water, fumes of charcoal, sulphureous exhalations, still more those from mines. 783 Arboribus: Pliny xvii 89 mentions the walnut and juniper. 787 Floris odor: Plut. symp. III 1 p. 647 Φίλορόσπερ γάρ ὑπερ καὶ σκησα μῦλοκα ἀποκτίνων ἀνθιζόνων ἄγκαταδιαρθώνως ὅταν ἐργά μᾶλιστα πρὸς τὴν ἀνθρώπων: Dicnean- clus frag. 60 in Mueller frag. hist. Grace. II p. 261 tells the same of plant on Pelion, τοῖς δ' ἀνθρώπον τοῖς ἀνθρώποι τῆς ὁμοί. 789 Multa t. 790 Quod: Lucer. seeks emphasis by placing many words before introductory conjunction; as v 440 Propter dissimilis formas variati- s figurae Quod non omnia cet. 793 describes of course one labour- g under epilepsy or morbus comitialis: comp. III 457 foll.: Lachmann's treatment of this v. is quite preposterous: some diseased condition is clearly required, as a healthy person is not acted upon in the way
BOOK VI

stated. 795 man. eff.: Ovid met. III 39 Efluxere urnae manibus. 796 et od.: see n. to II 404. 797 per artus here is simply per totum corpus, or membra per artus = omnia membra: see also n. to II 271. 799 lavabris is to labris, as lavatrina to latrina. 800 solio, which properly means the seat in the bath on which the bather sat, here, as often, seems to denote the whole basin which held the hot water. 804 membra domus: Gronov. obs. III 5 p. 467 quotes Cic. ad Q. frat. III 1 1 nec habere poterat adiuncta cubicula et eiumodi membra, and Pliny epist. II 17 9 dormitorium membrum: comp. also v 6 15 multa in hac membra; atrium etiam ex more veterum. But as said in notes 1, the reading is very very uncertain: I doubt whether I am right even in adopting viri for vini; for Lach. is certainly wrong in saying that At proves he has not passed to a new question: Lucr. like Cicero often uses at to introduce a fresh illustration: see the many instances given in n. to IV 414 At conlectus. 805 mactabilis is another ὠρακ λεγόμ.: Lach. compares Attius 421 leto tabificabili. 810 Scaptensula is the σκαπτηρί ἅλη of Macedonian Thrase: Lach. explains the strange Latin form with much difficulty: the s he supposes to be like the s in silva, and to represent an older form of the Greek ἅλη, always retained by the inhabitants of the place; the n then in Latin merely marks the lengthened vowel, as in thesaurus Termensium and the like: comp. too totiens toties, vicenisimus vicesimus, and the numerous instances in which the Greeks express the Latin -ens by -ή, shewing the pronunciation of the former: Lach. then conjectures that the short u is due to the Roman soldiers confounding the end of the word with one of their own diminutives. Qualis est. depends on Nonne vides of course. 815 [ius] Quos: see n. to i 883. necessis is gen. of nescisse: Lach. compares and emends Donatus to Ter. eun. 998, and quotes from the senatus cons. de bacchanl. corp. inscr. Lat. i 196 4 nescens esse i.e. nescens, the old gen. for nescissi. 817 prompta caeli: 1267 populi loca prompta.

818—829: in the same way these Avernian spots send up a poisonous steam, so that birds on coming across it are disabled and tumble down; and when they reach the sources of it, are quite killed.—He dwells at such great length on these Averna because they illustrate so many of his favourite first principles; the poet as usual having to give place to the philosopher, when the two characters come into collision. 821 Quo = et eo, and connects impeditatur with Ut of 820. 823 derigit is neuter and = derigit se: see n. to III 502: Forc. quotes from i auctor bellii Hispaniensis 29 hinc dirigens proxima planités aequabat which is very similar to its use in Lucr.: that work too represents homely style of a contemporary of the poet: there is no more different in meaning between derigo and dirigo than between diminuo and diminuo: IV 609 viis drectis: Lucr. does not use the form dirigo: fro
Ribbeck's edition I find that the mss. of Virgil are ten times in favour of derigo, once only of dirigo. 826 aëstum: in 173 mentis qui gignitur aëstus. 828 vomena; v. ren. ix 349 vomit ills animam. 829 comp. 830—839: sometimes this exhalation causes a partial void, so that the bird cannot support itself on the wing, but falls down and perishes. 836 nixare: see n. to iii 1000; it is almost or quite a Lucretian word, and is the frequentative of niti. 838 iacentis, because unable nixare insisteraque alis: it has much the same force as 744 mollis service profundus.

840—847: the water of wells is colder in summer, because they let out their seeds of heat through the earth which is then rarrified by heat: the contrary is the case in winter for the contrary reason. 845 Frigore—concrecit: see n. to iii 20 nix acr concrecta prusa. 848—878: the fountain by the temple of Hammon is cold by day, warm by night, not, as is absurdly said, because the sun below the earth warms it, but because the earth about it condenses at night and so squeezing into the water its seeds of heat; and then by day receives these back again.—Curtius Arrian, Pliny Mela and others speak of this property of the fountain: Ovid met. xv 309 medio tua, corniger Hammon, Unda die gelida est, ortuque obituque caelest. Curtius iv 31 gives the fullest and most precise account. 854 and 863 corpus aquae: Emped. 285  εδώρος τιρεν δεμας αργυρίου. 858 satiare: Cic. Aret. 364 Cum supera esse satiavit luce, where mss. have sociavit; Germanicus 588 Siderae vicum satiatus luce, the words of Aratus being ὁ δὲ ἐπὶν φῶς καράγημ. 864 roriferis cet.: v. ren. iv 351 quotiens uementibus umbris Nox operit terras. 868 aquae: see n. to 552. 869 and 873 aëstum appears to have the same force as in Virg. geor. ii 513 Agricola incuret terram aëstum aratro. 875 in lucem = in luce: see n. to 712 in aëstatem. 877 quasi, in the sense of 'as,' is very common in Lucr. 878 nodos, a bold continuation of the metaphor involved in exoleit: Hor. epist. i 3 3 Hebrusque nivali compede vincitus; Petron. sat. 123 v. 188 undarum vincula rupit; comp. too 531 mora quaes fluviis passim refrenat eventis.

879—905: there is also a cold fountain which ignites tow or pine-wood put over it: it contains many seeds of latent fire, which rise up and set on fire this tow or wood, as flame will light a freshly extinguished wick, before actual contact.—Pliny ii 228 tells this fact of a fountain at Dodona, to which Lucr. also probably refers. 890 endo: see n. to i 82 Indugredi. Aradì: Aradus or Arvad a populous island on the coast of Phoenicia: this fountain was very famous: see Strabo p. 754 for the use the inhabitants made of it: it is said to be used in the present day. 892 multis alis cet.: Pliny ii 227 dulcis haustus in
BOOK VI

mari plurimis locis, ut ad Chelidonias insulas et Aradum et in Gaditano oceano: Leake numism. Hellen. insular Greece p. 72 'opposite to the fountain [Aréthusa] at the distance of about 200 yards a large submarine stream of fresh water rises in the sea, of which the Aréthusa itself is apparently a branch': Sir R. Tennent describes similar springs in Ceylon. 894 intervomit appears not to be found elsewhere. 901 the language of Pliny l. l. is very similar in Dodone Iovis fons...ei extinctae admoveantur [faces], accedit. ubi admoveas: see n. to ι 41 foll. 904 imbruat ignis, an expressive metaphor, though less bold than 1176 sitis avida, corpora meruens: 896 he uses scaters of the seeds of fire, but they may be said to be part of the fountain. 905 fieri quoque in illo fonte: he means fieri in illo quoque fonte: see n. to ν 192.

906—916: to discuss now the magnet, a stone which has the power of attracting iron, and communicating this power to a series of pieces of iron. 908 Magneta: Plato Ion p. 533 D ἐν τῇ λίθῳ ἔν Εὐριπίδης μὲν Μαρτίρην ἐπιμασθεὶς, ό δὲ τολμῇ Ἡρακλεών: what follows is so like Lucr. that Lamb. thinks he had Plato before him. 916 permanenter appears to be a ἀρχή λέγων. Plato l. l. ἄντι ἄντι ὀρμαθῶς μακρὸς πάντων στήριξιν καὶ διαστάσεως ἐξ ἀληθῶν ἥρμηνε: τάσι δὲ τούτων ἐξ οὐκίνης τῆς λίθου ὡς δόμας ἄπορην.

917—920: but many points have to be cleared up, before we come to the actual question. 917 multa cet.: he dwells on the magnet at what appears so disproportionate a length, because the phenomena seem to him to illustrate so many of his favourite first principles. The elaborate criticism in Galen de nat. facul. ι 14 of Epicurus' theory of the magnet, extending over many pages, proves that the latter must have dwelt on the subject as at great length as Lucr. does, and that he explained the phenomena in a similar manner. 919 lon. amb.: 1081 Nec tibi tam longis opus est ambagibus; Aen. ι 341 longae Ambages; geor. ι 46 Atque per ambages et longa exorosa.

921—935: we have said already that particles are constantly streaming from all things, which affect in various ways all the senses. 923 —935 are with scarcely any difference a repetition of ι 217—229.

936—958: let me repeat that all things in being are of rare and porous bodies, so that particles can and do pass through them in all directions: this is proved by the whole of nature. 936 rep. Comm.: see n. to ι 418. 937 primo, 329 foll. 942 speluncis cet.: ι 348 In saecis ac speluncis permanat aquarum Liquidus umor et uberibus sient omnia guttae: Wack. compares Lucan ι 301 Antra nec exiguo stillant sudantia rore. 944 Manat cet.: Εν. ann. 399 Tum timido manat ex omnibus corpore sudor; Aen. ι 175 Tum gelidus toto manabat corpore sudor. 950 cum poc. cet.: ι 495 retenentes pœcula rite; ι 912 tenentique Pocula saepe homines. 951 dissaepa: the subst. hardly
occurs elsewhere, at least in this sense, though the verb is not uncommon. 954 Galli lorica: Lach. cites Varro de ling. Lat. v 116 lorica, quod e loris de corio crudo faciebant. postea subcidit Galli e ferro sub id vocabulum, ex anulis, fere iam tunica. 955 i.e. terra coortae in caedem facessunt, caelo coortae in terram. 956 inua facessunt, 'work their will', would suit just as well, if the mss. did not support iure; for both these senses of facessunt are equally common. 957 extrinsecus ins.: this and the two preceding vss. are illustrated and confirmed by 1098 Atque ea vis omnis morborum pestilisque Aut extrinsecus ut nubes nebulaeque superne Per caedem veniunt aut cet.: in these tempestates the nubes nebulaeque which bring the morbida vis: comp. too 1119—1124, and 1141 foll.

959—978: again particles omitted from bodies act very differently on different things: fire hardens one thing melts another; and so does water: what is pleasant to one creature is hateful to another. 962 facit are, like iv 28 ordina primo, seems to pass the bounds of lawful licence. 965 posta: III 871 posta, 857 and i 1059 posta; vi 999 praeposta: he also has impostus dispostus and oppostus, as well as repostus which the metre requires. 966 condurat seems not to be found elsewhere. ab igni: ab has the same force as in primus, secundus, quartus ab and the like: Ovid ex Ponto iv 5 26 a magnis hunc colit ille deis; Stat. sili. i 2 147 Digna deae sedes, nitidis nec sordi ab astris: Hand Turs. p. 45 gives many examples, as Cic. ad Att. i 5 4 ut primus a tuo digressu Roman veni: comp. too Prop. iv (iii) 1 23 Omnia post obitum fingit maiora vetustas: Maius ab exequis nomen in orca venit; which Ovid imitates trist. iv 10 121 vivo sublime dedisti Nomen, ab exequis quod dare fuit sola solae. 971 comp. Odys. i 359 'Allos τῷ ἀμβροσίῳ καὶ νικηφόρῳ ὀτινι ἀπορράξ. ambr. linctus: Aristoph. peace ἀμβροσίαν λέγει. 973 amarac.: see n. to II 847: Gellius prac. iv vetus adagium est, nihil cum fidibus graculo, nihil cum amaracino sui: is it a fact that perfumes poison swine, or did the proverb suggest the notion? 977 videtur, fataevi ὡρ, not elvat: so 756.

979—997: once more, the pores of things differ, as well as the particles which things emit; so that by different kinds of pores the different senses receive each its own object: thus too one thing will pass through a metal, another through wood, and so on; and one thing will pass more quickly than another through the same pore or opening. 986 alio i.e. in alium sensum: II 683 Nidor enim penetrat qua fucus non it in artus, Fucus item sorsum, sorsum supor insinuatur Sensibus. 991 lignis, Argento, vitro = per ligna, cet.: 'lignis, de resina lignis manante accipiedum' Lach. to me it seems to be used more generally. 994 transmittere is neuter. 996 ante, i.e. 981 foll.

998—1041: and now we can easily explain the magnet's attraction:
particles streaming from it cause a void between it and the iron; these particles in a united mass fill the void, and as the particles of iron are very closely packed, the whole ring must follow, when a certain number have thus advanced: this takes place on all sides, as particles stream from the magnet all round, if not by their own motion, yet by impact: as there is a void too on one side of the iron, the air on the other sides helps to push it on as well as the air in motion within the ring. 998 confirmata, locata, praeposita, parata, a curious agglomeration of particles, though praeposta seems to have almost the force of a subst. ‘points laid down beforehand’. 1007 utque ends i 755. 1009 primoribus = primis: see Forc. 1011 horror: ii 410 serras stridentis acerbum horrorem: horror in these two places = quod facit horrorem. 1012 ibus: ii 88 a tergo ibus obtet: here, as there, the obsolete form has occasioned a corruption: ex elem. depends of course on corpora, e ferro on coorta; though Lucr. does not avoid two propositions in the same clause: iv 694 Ex alto primum quia vix emittitur ex re: see n. to i 412. 1016 compagibus: 1071 Quam lazare queant compages taurea vincla. 1017 undecumque appears here to have the sense of ubicumque. 1020 nec ipsa cet. i.e. nam ipsa quidem sponte sua non possunt. 1022 quare—iuvatur: Lucr. is fond of parenthetical clauses like this: comp. iii 1068, 790 and v 134, in all which passages, as here, the text is made clear by this simple method without any change whatever. 1023 adiumento implies something which adds its assistance to the forces of the thing itself. 1023 Huc accedit, 1024 Quod, followed by an indic. as always. 1027 propellat: iv 195 a tergo quae provehat utque propellat, perhaps the only examples of this quantity: 1029 propellat, as elsewhere. 1032 Parvos here appears to be emphatical, ‘to the very smallest parts’. 1036 rebus circumd. I 87 circumdata copus, a different constr.: see n. to i 38. adpositus: Sen. nat. quaest. ii 6 aer continuus terrae est et sic adpositus ut statim vi futurus sit unde illa discesserit. 1040 quo cet. a relative clause coupled with et partem in vacuum, as so often in Lucr.: comp. 1015 Quod facit, et sequitur; ii 140, and some of the examples in n. to i 718. 1041 con. sum.: 326 magnum conamen sumit eundi.

1042—1064: but if brass come between the magnet and the iron, then the iron is repelled, not attracted; because the stream of particles from the brass first fills the pores of the iron; those from the magnet follow, and finding the iron already occupied, beat on it and repel it: other things are not thus repelled like iron for various reasons: gold is too heavy, wood too porous, iron is the due mean. 1044 Samothracia seem to be mentioned by Pliny xxxiii 23, a most obscure passage: Isidor. orig. xix 32 5 says that the Samothracian ring is aureus quidem, sed capitulo ferreo: whether this is meant by Lucr. I cannot say.
1048 Aere interp. cet.: Lucr. is here completely mistaken from too hasty an induction: neither the attractive nor the repulsive power of a magnet is sensibly affected by the interposition of any body which is not sensibly magnetical, be it metal glass wood paper or whatever else: may the magnet works equally in a vacuum, the absence or presence of air making no difference: this by the way overthrows the poet’s argument 1022—1041, where he brings in his favourite air to assist in explaining the attraction between the loadstone and iron. But if Lucr. has failed in solving the mystery, no one seems to have succeeded.

1050 Praecipit: 803 nisi aquam praecipimus ante. 1053 fluctu is the same as the aestus of 1051 1056 and 1059, and the flumine of 1064. 1054 respuit and 1055 resorbet appear to be used in designed contrast. 1056—1064 I have joined with what precedes, as manifestly belonging to the same argument, the repulsive power of the magnet through aest: comp. 1063 Aeris ubi cet.: this is shewn too by 1057 impellere, 1060 impellier, which imply driving from, not drawing to: the purpose of these lines is plainly this: he has shewn above why iron is attracted and not other metals: if now it is repelled in the way stated, it might be thought that other substances which cannot be attracted, would a fortiori be repelled where iron is repelled: this inference he attempts to obviate in these vss. by asserting that gold is too heavy, wood too porous. 1057 impellere to push on and so repel.

1058 stant: Lach. p. 85 compares ii 181 and v 199 tanta stat praelita culpa, where stat = est; but here stant seems to have its proper force of standing still, the opposite of impelli. 1059 cum: see n. to i 755. 1064 flumine, as 1053 fluctu.

1065—1089: the fact that only iron is attracted by the loadstone need not excite wonder: many things can be joined together only by some one substance, stones woods various metals: then some liquids will mix, others will not: in all cases of mixture and adhesion the cavities of one substance must mutually come in contact with and fit the solid parts of the other: sometimes too the union is like that of books and eyes, as indeed seems to be the case with this stone and iron. 1065 haec, such cases of attraction; alluding not to the exceptional case which immediately precedes, but to 998—1041. 1067 singulariter: though no other instance is known of this contraction, it must be genuine; and does not seem harsher than 1088 copiata, which appears only in Lucr., or than pervigilanda strictibus frigidaria and the like: Lucr. three times has aqua, a form probably peculiar to him and found too only in this book. 1068 colesceres: see n. to ii 1061 coluerint. 1069 taurino: Pliny xxviii 236 glutinum praestantissimum fit ex auribus taurorum et genitalibus. 1072 Vit. lat.: v 14 liquoris Vitigeni n. aquae: see n. to 552 aquae. audent = non dubitant: 1191
succeedere frigus Non dubitatbat. 1078 res una, hence called chrysocolla or gold-solder. 1080 iam quam multa; 104 quam multa tibi iam fingere possunt Somnia. 1081 comp. 919: the one seems almost to be written with reference to the other. 1084 Quorum, 1086 inunctura haec; strict syntax would require horum, as Lamb. has written: perhaps the turn of expression has been caused by 1085 Ut cava cet: such expressions as ex eo genere quae prosunt; ex eo numero qui consules fuerunt seem of the same nature; and are common in Cicero and others: see Madv. de fin. p. 469: comp. too ib. p. 213 sententias corum, in quibus nulla est cet. 'mire et dure...relativom ad sententias rettulit, quasi dixissesententias eaa: this is the exact converse of our passage; as is the one from pro Balbo 32 quoted in the note. 1085 haec cet. i.e. haec cava illius plenis ilaque cava huius plenis: for the position of que see n. to 1105. 1087 plicata: the particip. seems hardly to occur elsewhere. 1088 coplata: see n. to 1067 singlariter. 1089, after dwelling at inordinate length on the early parts of this question, 919 Et nimium longis ambagibus est aedevum, he hurries on at the end, 1081 Nec tibi tam longis organ opus est ambagibus, and finishes abruptly, as if he felt, what is indeed the truth, that he had after all failed in clearing up the mystery.

1090—1137: now to explain the cause of diseases: many particles, both salutory and noxious, are ever flying about: sometimes the latter are able to corrupt the air; then comes pestilence, either in clouds and vappours, or out of the corrupted earth: it is seen what effects change of climate has on men, and how much climates differ, and how particular diseases infest particular countries: thus a strange atmosphere can come to us in mists and vappours and corrupt our air, and fall on the water we drink or the food we and other creatures eat, or make us inhale infection: thus it comes to the same thing whether the bad atmosphere travels to us or we travel to it. 1094 supra, 771 foll. 1095 quae sint morbo mortisque: 771 Multa, cibo quae sunt: see n. there. 1098, 1125 and 1132 pestilitias is another Lucretian word, pestilentia not suiting the metre. 1099 extrinsecus cet. 957 Morbida visque simul, cum extrinsecus insinuatur: see n. there. 1101 ubi putorem cet. 1101 putorem cum sibi nacta est Intempestivus ex imbris umida tellus; 928 terram Intempestivos quom putor exprit ob imbris: here he adds solibus, so powerful in producing such epidemics. 1104 Tentari, a technical word for the attack of disease: comp. 1116 temptatur, 1137 temptare. 1105 dicr. res: 1106 erum postura discrepitant res: the little word res is made to perform a legion of functions. 1106 Britannii: Britannias has manifestly no sense; for caelum would then be quite indefinite, and quod in Aegypto est must refer to Britannias: the length of the first syll. appears unexampled;
whereas that is the usual quantity of Brito. 1107 claudicat seems to mean is depressed, lies low, and so leans over like a limping man: comp. Virg. geor. i 240 Mundus, ut ad Scythiam Rhiphaeaeque arcus Consurgit, premittur Libyae devexus in austros. Upper Egypt and Britain seem almost proverbial in this matter: Cleomedes i p. 42 μεν Συρνίτας και Αλβίαν πλάχιοτον φαίνεται τά τοι πολύν ψυχ, μέγατον δὲ τον Θρεπαννον: claudicat may have the same force as iv 436 claudet: see n. there. 1108 et [id quod est] Gadibus. 1109 comp. 722 Inter nigra virum percocato saecla colore. 1111 Quat. a ventis: Virg. geor. iv 298 Quattuor a ventis: the usual force of a ventis is on the side exposed to the wind; here a ventis, partibus are rather used, as a fronte, a tergo: Livy xxvii 48 15 ita ex omnibus partibus, ab fronte, ob laterem, ab tergo trucidantur: it means therefore in the regions where these winds and quarters of heaven are. 1114 Seren. Samon. 133 Est elephas morbus tristi quoque nomine divus. elephas or elephantisus, for both names are used by Galen, is described by him in various places and fully by Celsius iii 25 and others: its name is derived from the condition to which it reduces the skin: Kraus medicin. Lex. says that Lucretius’ limitation of its range is true of real elephasissas at the present day. 1116 Athide is used for Attica more than once by Mela. gressus: is this gout, or the τὰς τοῦτον άυτικημοίοις ελκύρα of Aristophanes? the expression would seem to point to gout; but Virg. geor. ii 94 temptura pedes and Sen. epist. 83 at end temptantur pedes are said to the reeling of drunkenness. 1119 quod—Commovet must apparently be taken together, as the verb substantive cannot well be understood in Lucr.; and then caelum, as well as aer, is nom. to coepit. 1121 comp. 1099. 1122 immutare, neut.: see n. to iii 502. coactat: 1161 coactans: a Lucretian word. 1126 ipsas seems only to distinguish fruges from aquas; at all events aquas and fruges seem to be exactly coordinate, and the one to have no preeminence over the other. 1127 hom. pastus pec. cibatus: pseudum pastus hominumque cibatus would be more usual. 1128 aer in ipso, i.e. intus in aere: see n. to iv 736. 1132 bal: see n. to iv 369 Balantum pecudes. 1134 amictum is a bold, but most expressive metaphor, as the atmosphere wraps us round like a garment: caeli tegmen, as we have seen, is much more common.

1138—1251: a plague thus engendered once devastated Athens: a large portion of the people were attacked by it; many of them after every form of bodily and mental suffering died in a few days; others later from the subsequent effects; others escaped, often with the loss of some member: medicine was of no avail; even friends and relatives frightened by the infection often deserted the sick.—The poet wishing to illustrate what he has laid down as the causes of disease, concludes
his poem with this description which is an imitation, in many parts a
close translation, of Thucydides ii 47—54. One would infer from the
words of Lucr. that he had no practical or scientific knowledge of any
such like form of disease; he is content to take on trust whatever the
historian says and, as we shall see, more than once misapprehends or
misinterprets his words. I have looked into many professional accounts
of this famous plague: the writers almost without exception praise Thu-
cydides' accuracy and precision, and yet differ most strangely in the
conclusions they draw from his words: I can name physicians, English
French and German, who after examining the symptoms have decided
that it was each of the following maladies, typhus scarlet putrid yellow
camp hospital jail fever, scarlatina maligna, the black death, cyspelas,
smallpox, the oriental plague, some wholly extinct form of disease: each
succeeding writer succeeds at least in throwing doubts on his predeces-
sors' diagnosis. Lucretius' copy must manifestly be even more vague
and inconclusive. The truth is that having laid down his general prin-
ciples of disease and vindicated his philosophy, he seeks now to satisfy
his poetical feeling by a powerful and pathetical description which he
has plainly left in an unfinished state. He has been imitated in turn
by Virgil geor. iii 478—566, closely by Ovid met. vii 523—613, by
Livy more than once, and by others.

1138 mortifer aetust has no reference I think to Haec: Haece ratio
is the law of diseases just mentioned, which at this time caused a morti-
fer aetust; so that Lachmann's objection 'quis enim has res diversissi-
mas coniungat, haec ratio et mortifer aetust morborum' has no force.
The first words of Virgil's description Hic quondam morbo are evidently
suggested by Lucr. and it is not unlikely that the aetust of 479, used in
a different sense, is a reminiscence of our aetust; and it is nearly certain
that Ovid li. 529 et ignavos inclusit nubibus aetustus comes from Lucr.
when we recollect the mode in which he makes pestilence approach,
1099 ut nubes nebulaeque, 1121 Ut nebula ac nubes. aetustus has essen-
tially the same force as in 1049, 1051, 1056 and elsewhere, a copious
emanation of particles: auctor dirarum 23 Mutent pestiferos aetustus.
1139 fun. red. i.e. funestavit, morte pollut: Virgil li. 481 Corrupitque
lacus, infecta tabula tabo, the rhythm is evidently modelled on Lucr. as
Prof. Conington has pointed out: comp. n. to v 202: Livy iii 32 2 vas-
tati agri sunt, urbs assiduis eaudam aestatis funeribus: Vast. vias.: II. E 642
χρισματε ἡ ἄγνιας. exh. civ. ur.: Aen. viii 571 tam multis viduasset civibus
urbem.: Stat. sil. iii 5 73 quoted by Wak. has the very words of Lucr.
1141—1143 Lucr. adapts his description to his general theory: comp.
especially 1119 ubi se cadum quod nobis forte alienum Commovet ce
the strange atmosphere of Egypt put itself in motion, travelled gru-
ally over much sea and air and at last arrived at Athens: Thuc. says
such thing: with his usual caution he tells us that it began, ὡς λέγειν, in Aethiopia, and descended to Egypt and Persia; and suddenly broke out in Athens beginning with the Piraeus; so that it is possible a ship carried it direct from Egypt. 1141 veniens, ortus, permensus: see notes 1 and 2 to v 692 693: Lach. plays sad havoc with the participles of Lucr. 1143 Incubuit: Hor. od. 1 3 30 nova februan Terris incubuit cohortem: Thuc. l.1. 48 2 has eviptæ, Ovid l.1. 524 Incidit. 1144 cat. doc.: Virgil l.1. 556 Iamque cetera simul dat stragem. 1145 Principio oct.: Thuc. 49 2 πρῶτον μὲν τῆς κεφαλῆς θέρμαν ισχυρὰ κ.τ.λ.: θέρμαν and ferox ore appear to have nothing special in them, as Arnold seems to imply of the former, but to denote heat generally. geregant simply in the sense of having is common in the best writers: Virgil Virginis os habitumque gerens; Ovid centum oculos service gerebat, and corpora nuda gerebant. 1146 sufp. luce expresses the φλόγωσις of Thuc. and means I presume the glare of inflammation. 1149 am. int.: Hor. ars 111 Post effert animi motus interprete lingua. 1151 Inde ubi cet.: it cannot fairly be questioned that in these vss. Lucr. misrepresents Thuc. who says that the disease first attacked the head, then the throat and tongue, then l.1. ἐν οὐ πολλῷ χρόνῳ κατῆβαν ἐς τὰ στόμα ὁ πόνος, and then always descending, ὡστε ἐς τὴν καρδίαν στράβει, ἀνάπτρεπτε τε αὐτὴν καὶ ἀποκαθάρεις χολῆς πᾶσα δόσαι ὑπὸ ἰατρῶν ὄνομασμέναι εἰς τὴν ἐπὶ ὑπέρ, i.e. as all the commentators of Thuc. explain it, when it got below the breast and reached the stomach, discharges of bile of every sort took place; it being expressly stated on good authority that by καρδία the ancients, particularly Hippocrates and Thuc., denoted τὸ στόμα τῆς γαστρός. But Lucr. has evidently taken καρδία in its usual sense: such a mistake was not unlikely to occur; but it has caused him sadly to misrepresent the case: he makes the disease not merely descend into the breast, but wholly fill the breast, and stream together into the sad heart, and thus at the very commencement of its course force all the fastnesses of life, though the patients afterwards go through many stages of suffering and live at least eight or nine days: Thuc. says some sentences later διεξέχθη γὰρ διὰ πάντως τοῦ σώματος ἀνωθὲν ἀρχάμενον τὸ ἐν τῇ κεφαλῇ πρῶτον ἱδρυθεῖν κακόν. This error of Lucr. was pointed out by Victorius three centuries ago in his variae lectiones xxviii. 17 and more fully in a letter to Hieronymus Mercurialis published by Passow in 1832: Lamb. in vain asserts that Lucr. here uses cor for stomachus after the Greeks: his wide departure from Thuc. and the whole turn of his language prove that cor here, as elsewhere, means the seat of life; nor is there the least authority for supposing that cor could have any other meaning. 1153 vit. cl.: 1 415 vitai clausura resolvat: see to 1 71. 1155 perolent seems not to occur elsewhere. 1157 lim.: 1208 metuente limina leti; 11 960 leti iam limine ab ipso.
Thuc. adds to the words last quoted καὶ αὕτη μετὰ ταλαπυρίας μεγάλης, referring to the great distress caused by the violent vomitings: Lucr. having as we saw quite misrepresented the rest of the sentence, would not understand these last words: he has therefore given quite a different turn to the words of Thuc. in these two vss.: he certainly does not refer to the sentence here quoted by Wak.: his translation of it comes later, as we shall see. 1158 anxius angor occurred above iii 993. 1160 Singultus frequens represents Thucydides' λύγας κάνη, which is commonly explained to be an empty retching, where nothing is brought up. 1167 ut est cet.: 'ut est sacer ignis, dum per membra diditur' Lach. sacer ignis: see n. to 660. 1172 partim = nonnulli, as often in the best writers: 1211 partim = 1210 nonnulli; 1208 partim metuentes... Vivebant: iii 78 Interim partim, and elsewhere. 1175 ipso defines the part with which they eagerly sought the water. 1176 Inseculatio seems not to be found elsewhere. situs, mersans: a bold but expressive metaphor: thirst so drenches the body, that no after drenching of water can overcome it. 1177 εἰς τοῦ ὀμοίῳ καθωστήκης τὸ τε πλέον καὶ ἔλασσον πότον. 1179 mussabat, another fine metaphor, muttering under breath, as not knowing what to prescribe and therefore not daring to speak out: see Prof. Conington to geor. iii 550. 1180 patentia, ardentia, expertia: see notes 1 and 2 to v 692 693. ardentia morbis Lumina, 1186 Creber spiritus cet., 1203 Corruptus sanguis cet.: Virg. l. l. 504 Sin in processu coepit cru-descere morbus, Tum vero ardentia oculi atque attractus ab alto Spiritus...it navibus ater Sanguis: this would serve to defend ardentia, if it needs defence: morbus seems to mean each with his own disease: but with 1180 1181 comp. Ovid met. vi 246 simul suprema iacentes Lumina versarunt, animam simul exhalarunt, and vii 579 Lassoque versantes supremo lumina motu; which might seem in favour of Lachmann's subtle and possibly true emendation: the peculiar rolling of the eyes before death is a very marked symptom. This symptom and most of those which follow down to 1195 are not found in Thuc.: they appear, most of them at all events, to be derived from the writings of Hippocrates which Lucr. must have been well acquainted with; and not to have any special reference to this plague: Lucr. indeed seems to forget for the time that he is describing the gradual progress of a disease in which some died and others recovered as is told farther on; and to think only of drawing a moving picture of the signs of coming death.

1183 Perturbata cet.: παραφροσύνη in various forms is mentioned by Hippocrates as θανάσιμον. animi mens: see n. to iii 615 1184 Triste sup. cet.: Hippocr. prorhet. i 49 mentions the προσώπος το λέγον εκθροτούν as a very bad symptom. 1185 so Hippocr. praenot Coac. 193 βοµβος εν ὀξεί καὶ ήχος εν ὁκλειθασιμον. 1186 Hippocr.
notes ii

1197 He now returns to Thuc. who says 49 8 ἵνα ἀφεθῇ τῇ δομησίᾳ τῆς ἡπικουρείας ἡν ἑπιταγή καὶ ἔθνους ἀνατριχίας τοῦ ἀνθρώπου. 1197 Moreover...per oxilum: Hippocr. prægn. 9 mentions sneezing in the head and neck as a sure sign of death. This symptom is the source of many a strange story: the latest editor Herminous admits these words because Galen says some man want them: Lucr. was less critical. 1198 Eastern ext.: Hippocr. 1. 1. 24 τὸ τοῦ γένους ἐπιτεκνίας ἂν ἔστω ἐπικυρωθείη, and elsewhere speaks of sneezing as a dangerous symptom. 1199 οὐκ ἀποικίαν...νεκρίζει: Lucr. 1. 1. 7 mentions the twitchings of the hands, especially the fingers, as very deadly symptoms, and the like, as deadly symptoms: but this "dancing with the sheets and playing with flowers" and the like have ever been noted as sure signs of death. 1190 Lach. says the twitching of the hands is admirable, when the act is involuntary and there is an external and apparent cause for the contraction. 1191 Lucr. adds: this shivering Hippocr. mentions as a bad sign in fever. 1192 "they were as cold as any stone; then I felt to his knees, and so upward, and all was cold as any stone." 1193 John xxxvii. 4. 1972 οὐκ ἀπεκοιμήθην καὶ ἀκούσα: 049 νεκρῷ ἐστήσατο: ext. ad verse: these signs of approaching death seem almost translated from Hippocr. prægn. 2. 1 οὖς ἀνεκδόθη τοίχος, ἀποκεκρυμμένοι...καὶ ἄνεκδοτά το τοιχῳ το πνεύμα το πνεύμα το ἀνarcerαίνει καὶ ἀνταρχήθηκε: these words recur little changed in the prose. 1196 Ovid fasti iii 707: "καὶ ὅσιος γε αἰεὶ χωρὶς φιλίας..." is a Lambinus and Lachmann felt instinctively, a Wakefield never could feel. 1197 Octavo ext.: he now returns to Thuc. who says 49 8 ἵνα ἀφεθῇ τῇ δομησίᾳ τῆς ἡπικουρείας ἡν ἑπιταγή καὶ ἔθνους ἀνατριχίας τοῦ ἀνθρώπου. 1198 lampade: see n. to v 492 lampada. 1199 lanu. leti: αἰτ. 1200 nīgra prolixie aeti is the Διαρροΐασ ἀναιρου of Thuc.: Galen quoted there by Arnold explains one kind of ἀναιρου ὑποχρήσις to be the τῶν τῆς μελανίας χαλῆς χίουν unmixed with any watery matter. 1202—1204: there is nothing in Thuc. corresponding to these vs., but just before he has, as we saw, been
copying him: thus 1201 expresses Thuc. i. 1. οί πολλοὶ οὐστρον δὲ αἵτινι ἀκέφαλοι ἀπεφθείρων: 1205 foll. he again takes him up, καὶ εἰ τις ἐκ τῶν μεγάλων περιγύνοντο κ.τ.λ.; what comes between the words just quoted is as follows, διεξῆμεν γὰρ διὰ παντὸς τοῦ σώματος ἀνωθεν ἀρέσμενον τὸ ἐν τῇ κεφαλῇ πρῶτον ἰδρυθέν κακόν, the disease took its course through the whole body beginning in the head: is it not then probable that the poet, having a corrupt copy or an imperfect recollection of his author, has misapprehended his meaning, confounding τὸ ἐν τῇ κεφαλῇ κακόν with capitis dolor, and making the whole substance of the body run into the head instead of letting the disease pass from the head through the whole body. 1203 sanguis: see iv 1050. 1204 Ποκ, 'in alvum aut nares' Lach.: I believe it refers only to nares: besides Thuc. says nothing at all here of the nares, nor is it easy to see why Lucr. should do so except from misapprehending Thuc. in the way suggested above. 1205 Ποιλ. eceirat, 1217 eceirat odorem: see n. to ν 1330 exibant adactus. 1209 ferro privi: the words of Thuc. which Lucr. represents in 1206—1211 are these, τῶν γε ἀκρωτηρίων ἀνίστημι αὐτοῦ ἐπονήμαι: ἀκτίσκητε γὰρ ἐς αὐθαίρω καὶ ἐς ἄκρας χείρας καὶ πόδας, καὶ πολλοὶ στερισκόμενοι τοῦτων διέψυγον, εἰς δὲ οἶκο καὶ τῶν ἀνθρώπων: the disease passed through the body from the head downwards ἐς τὴν κολλᾶν, and if a man was not killed by the terrible ulceration and diarrhoea, it fastened on the extremities, the toes fingers genitals; and some escaped with the loss of these, στερισκόμενοι τοῦτων, or of the eyes: Lucr. however has understood στερισκόμενοι to mean ferro privati, and this has given an awkward turn to his whole sentence: this misapprehension was pointed out centuries ago by Victorius var. lect. xxxv 8, and in the letter above referred to, and seems to have brought upon him no small obloquy, from Lamb. and his correspondent Mercurialis among others: in those days, while everybody had ostentatiously to protest against the religion of Lucr., it seems to have been deemed an impertinence to question his knowledge of Greek or his clinical and surgical skill. 1211 tamen, quamvis sine manibus cet. 1212 Usque adeo mortis cet.: he takes advantage of his own error to point his favourite moral. incesserat is of course from incedo, not incesso. 1213 1214 are a very literal translation of Thuc. τοὺς δὲ καὶ λύθη ἐλάμβανε παραντίκα ἀναστάτως τῶν πάντων ὀμοίως, καὶ ἀγνόησαν σφάς τε αὐτοὺς καὶ τοῖς ἐπίθεσις, with the omission however of παραντικα ἀναστάτας, which seem of importance in the account: see the commentators of Thuc. ver. cunct. usque cet. i.e. et rerum ceterarum, et ut ipsi se non pos. cog. 1215 supra goes with iacerent, as the prepos. only governs an acc. 1219 foll. comp. Livy xli. 21 7 cadaver intacuta a canibus ac vultur tabes absuebat, satique constabat nec illo nec priori anno in strage boum hominumque vulturium usquam visum. 1219 soli
soles for dies occurs in Virgil and others. 1222 *fida canum vis*; see n. to iv 681 *permessa canum vis*. 1225 see notes to 1247—1251. vasta must have its first sense of vacua, deserta, therefore almost the same as *Incomitata*. 1227 ali: see n. to iv 637. 1228 *Volvere has much the same force as in Virg. geor. iii 85 *volvit sub naribus ignem*, quoted by Wak. licere is used as an accus. subst.: see n. to i 418: but here it has a second infin. depending on it, *Volvere et tueri*: dederat ut liceret voverete. *can. tem. tu.*: Aen. iv 451 *taedet caeli convexa tueri*. 1229 comp. geor. iii 511 *Nux erat hoc ipsum exitio*. 1230 foll. in all this part he is closely following Thuc.: I do not commence a new paragraph, as the corresponding sentence in Thuc. could not well begin one. 1232 *morti damn.*: a very rare constr.: *damnari in metallum, in opus publicum, ad bestias* are legal terms, for which Appul. met. x p. 748 has *bestiis esse damnatum*; and Stat. Theb. vi 55 has *Damnatus flammarae torus*: in the following passages of Lucean is the subst. in the dative 11733 *Phariae busto damnantur harenas*; viii 483 *Aeus Pompeium leto damnare Pothinus*; ix 363 Et *numquam somno damnatus lumina serpens*: or are they all ablatives? *ut esse* must surely be for *ut si, quasi, tamquam esset*, though it is a very rare use: Lach. quotes Val. Flaccus v 92 *fulserum uniae, sol magnus ut orbe Tolleret aut nubem quateret polus*. 1234 an. am.*: auctor ad Herenn. iv 57 *amit vitam, at non perdidit...amisit animam, politus est gloriam*. *respectans*, as v 975 *taciti respectabant*. 1235 *Quippe etenim cet.*: what is the meaning of these conjunctions? the poet has just been saying that the most piteous thing of all was to see how those who caught the disease at once lost heart, gave themselves over, and made no effort for life: he then goes on to say ‘for they at no time ceased to catch the infection’ and so on. *Why this for?* how can the fear or danger of infection add to the grief and despair of those who are already stricken? both in these vss. and in what precedes and follows the poet is treading closely on the steps of the historian! now read the words he is here translating: 51 ἐν δεινότατον δὲ παντὸς ἦν τοῖς κακοῖς ἢ τε ἀθμία (πρὸς γὰρ τὸ ἀνέλκυστον εὐδίων τραπόμενοι τῇ γυμνῇ τολλῷ μᾶλλον προέτοιτο σφάζοι αὐτοὺς καὶ σκί τιναίοι, καὶ ὅτι ἔτερος αὑτὸν ἔτρομον θεραπείας ἀνατυπλάμενοι, ὅπερ τὰ πρόβατα, θήρησκον· καὶ τὸν πλείστον φόβον τοῦτο ἔντεοι: that is to say, the most fearful feature of the plague was this, on the one hand the despondency and utter mental prostration of those who were attacked, on the other hand the great danger of contagion which scared away or else struck down the healthy, ἢ τε ἀθμία καὶ ὅτα both of course being subjects of δεινότατον ἦν: now it is not plain that Lucr. has carelessly made καὶ ὅτα depend on what immediately precedes, and has not referred it back to δεινότατον ἦν and hence the strange paralogism involved in his *Quippe etenim*. 1236 *apecti*: this seems a not unna-
tural, but yet unusual application of the word: Plautus however in his epitaph has mortem aptus est. 1238 cum. fun. fun.: see n. to iii 71 caedem caede accumulantes. 1239 visere ad: see n. to ii 359 revisit Ad stabulum. But here too the argument is strange: ‘this above all heaped death upon death; for those who refused to attend their own sick, killing neglect soon after would punish for their too great love of life and fear of death by a foul and evil end, left to themselves without help’: he then adds naturally enough that they who did stay, caught the infection and died. He is here following closely the order of Thuc. who continues, εἰτε γὰρ μὴ θέλοις δεδώτες ἀλλήλοις προσιέναι, ἀπώλησαν ἔργας: but instead of making οἱ πάσχοντες nom. of ἀπώλησαν, he took οἱ δεδώτες προσιέναι for its subject; and feeling the weakness of the argument he has tricked it out with these embellishments, and given three lines to express the two words of Thuc. The educated Romans of Lucretius’ time had an exquisite knowledge of their own tongue, its syntax, its grammar, its prosody, all its refinements and capabilities; they were also well acquainted with Greek, such as Greek then was; but the Attic of Thucydidès and Sophocles, of Plato and Demosthenes had been dead for centuries; and Greek had become the lingua franca of the civilised world. 1240 mortis timentis: I find no other instance of this construction. 1241 Posnibat: see n. to iv 220 moerorum. 1242 mactans: 805 plague mactabilis. 1243 ibant: see n. to iii 526 ire.

1247—1251 appear like 1225 to be out of place and unconnected with what precedes and follows: they refer also to the same matter as that verse, to the neglect of the usual rites of burial: Lucr. in all this part of his poem follows the order of Thuc.: well 1246 concludes the topics contained in Thuc. 51; 1252 commences the questions with which Thuc. 53 opens: both then dwell in the same order on the crowding of people from the country into the town and the terrible mortality caused thereby; speak of the dead bodies piled up in the streets and by the fountains; the temples crowded with corpses: Thuc then goes on to say νόμοι τε πάντες συνεποροχῆσαν, οἱς ἔχωντο πρὸτερον περὶ τῶν ταφῶν, ὃς παντὸν δὲ ὃς ἴκαστος ἐκάστο: so too Lucr. 1278, as if like Thuc: he were entering on a new question, begins Nec nos ibe sepulturae cet. and in four verses paraphrases the words just cited: Thuc. then continues, καὶ πολλοὶ εἰς ἀνασχέσιν ἡμᾶς ἐντόπισαν περὶ τῶν εἰπτομένων διὰ τὸ συχνός ὑπὸ προτελήναι σφῶν: and similarly Lucr. 1282 continues his paraphrase, Multaque res subita cet.: Thuc. then goes on οἱ πυρᾶ γὰρ ἀλλοτρίας, φθόνας τοὺς νόμας, οἱ μὲν ἐνδότες τῶν κατων νεκρῶν ψφῆτον: these simple words Lucr. expresses with some poetical embellishment in the last four vss. of his poem: Thuc. completes the above sentence with this clause, οἱ δὲ καυμένου ἀλλον ἀνωθὲν ἐπιβαλόντε
δι’ φόρουν ἀπήγευσ: the meaning of these words is given with similar embellishment in the vss. 1247—1251 which we are now considering. As the end of the poem is in an unfinished state, and as these vss. as well as 1225 are clearly out of place having no connexion either of sense or grammar with the context, is it not probable that they, like so many others, are incomplete sketches and marginal additions of the poet’s, which he intended, but did not live, to embody with the rest of the poem, and which his editors, not knowing what else to do, put into their present place, almost it may be at hap-hazard? Lachmann’s treatment of these vss. is highly unsatisfactory: cernebant is a violent change; and the lacrimis lassì ludique redebant he refers to these lookers on who had something else to do in attending on their sick; not to those who had struggled to bury their dead, though that must be their meaning: may it seems to me almost certain that the poet means by these words to express the ἀπήγευσ of Thuc. l.1. 1247 Inque alia alium has at present nothing to govern it, perhaps never had; for the poet may never have completed the sentence. populum suorum: besides Ovid met. vi 198 quoted by Lach., comp. ib. xi 633 At pater e populo natorum mile suorum Excitat cet.; heroïd. 9 51 sores, Quamur de populo nulla relicta tibi; Pliny xxxv 6 semperque defuncto aliquo totus aerat familiae eius qui unquam fuerat populus. 1249 bonam partem, 1259 Nec minimam partem; see n. to III 64 Non minimam partem. 1251 luctus for the sickness or death of friends.

1252—1286: the country-people flocked into the town and increased the misery: all public places, even the temples, were crowded with the dead and dying: religion and all the decencies of burial were neglected. 1253 comp. v 933 Nec robustus erat curvi moderato aratri Quisquam. 1255 ded. mor. : Virg. geor. iv 90 Dede neci. 1260 languens, convieniens: see notes 1 and 2 to v 692 693. 1262 astit as Lach. has sufficiently shewn can be used for the abl. : he quotes Priscian inst. xv 16; and Vitruv. praef. 17 to vii in asty evo Olympium cet.; viii 3 6 haec maxime consideratur Athenis; ibi enim ex eiusmodi locis et fontibus in asty et ad portum Piraeum ducti sunt salientes: see also Forc.: yet, as said in notes 1, astitus may be Lucretius’ word; for the heat must have been a very marked cause of mortality; comp. too the words of Thuc. here imitated, ἀλλ’ εν καλύμασι πυγμαίας ὑπάρχει διατηρώμενον ὁ φθόρας ἐγέγετο ὑδην κόρμῳ: and Livy iii 6 3 en colluvio mitterum omnin generis animantium et odore insolito urbanos et agrorum confertum in arta tecta astit ac vigiliis angebat, ministarique in vicem ac contagio ipsa vulgabat morbos; one would not wish to lose either astitus or Confertos. 1264 Thuc. 52 2 καὶ ἐν ταῖς ὁδοῖς ἐκαλυπτοῦτο καὶ περί τὰς κρύπτας αἵματα: so that the silanos ag. are these κρύπτα, and must have got their name from the water coming out of the mouth or body of a
BOOK VI

Silenus: see also Festus and Celsus in Forc. 1266 Intercl. an.: Livy xxi. 7 3 ubi servore atque aequo anima interclusa foedum in modo expirarent. 1269 1270 Cic. Tusc. disp. III 26 cites from an old poet barba paedore horrida atque Intonsa infuscat pectus intuviis scabrum, which, if defence is needed, seems to defend the second v. which Lach. encloses in [ ]. 1270 pel. sup. os. un. appears to be proverbial: Plaut. capt. 135 Ossa atque pellis sum miser aegritudine; aulul. III 6 28 Qui ossa atque pellis totus: ita cura macet; Virg. ecl. III 102 vix ossibus haerent. 1275 Gellius XII 10 8 Titus autem Lucretius in carmine suo pro aedituis aedituentes appellat. 1276 foll.: it would not be easy to say what feeling was uppermost in the mind of Lucr. when following in the footsteps of Thuc. he wrote these vss. 1277 enim see n. to I 419. 1282 res sub.: Livy III 8 7 magis in re subita, quam quod ad arcendum vim parum virium esset. 1283 rogorum depends on extracta, as 561 quae sunt extracta domorum; IV 361 saxorum structa. 1284 Insuper followed by an accus.: see n. to 192: Lucr. uses also the abl. after it. 1286 Rixantes cet. i. e. et rixabantur potius quam desererent corpora.
INDEX

REFERENCES WITHIN () ARE TO NOTES 1

a, ab = pro 1 693; non ab nulla ratione 1 935; after a subest 1 51; ab icu 1 99; ab se 1 iii 77; iv 468; ab nervis 1 732; ab igni 1 968; a ventis 1 1111

abhinc of future iii 955

ablatives, two or more together 1 183;
with cum = simple abl. 1 725; 755; vi 75; in i 1 739; 884; 928; 1111; iv 235; vi 66; in s i 826; iii 734; in motu and motu esse 1 999; of quality ii 909; iii 620; iv 905; vi 268; of the condition iv 392

ablavo iv 378

aborisci v 733

absterreo iv 1064

ac before e g qu i 280; vi 440

academics refuted iv 469

accoler (i 1025); accido ad ii 1024;
in iv 215; also gov. acc. and dat. iv 388; accus. v 609

accus. after fungor, fruor, potior, etc. iii 956

active verbs used as neut. i 397; 787;
i 126; iii 502; iv 1130; v 931

actus iii 193

acute cornere iv 802

ad 'after' 1 185; ad speciem, ad pondus iii 214; ad nos iv 317; ad sequos flexus iv 323; ad tornum iv 361

adducor ut v 1341

adferet iii 354

adfingo iv 386

adfigo oscula iv 1081

adjectives in -bile 1 11; and participles neut. plur. with genitivi 315; adja., etc., referring to substantives of another gender or number 1 352; iv 934;
vi 188; est omitted with neut. adj. ii 1 and 3; adj. for adverb ii 217;
1080; iii 250

adjectus i 689

adluent iv 1237

adque ii 881

adverbs in -sim and -sim i 20

adumbratim iv 363

ad vitam si 1275

Ægrium, earthquake at, vi 585

aequor iii 892; mundi vi 108

aestuo v 1097

aestus vi 1138

asetatem iii 956; vi 236

aeternus, poetically used, v 402, 514

aether = aer ii 1115; described v p. 336

337; husband of earth i 250; aethe- rius i 250; iii 405

sevom masc. ii 561

agere hoc i 41; nunc age i 265; agere animam iii 493

agmen, of water, v 271

alias with exclusive sense of Æolos i 116;

ali di 1 63; aliae gen. iii 918; ali iv 637

alliteration, assonance, antithesis, repetition of words, etc. p. 106 foll. i 336;

358; 572; 741; 813; 826; 875; 953;

941; ii 1; 28; 103; 141; 215; 310;

635; 669; 749; 841; 887; 955; 962;

1018; 1054; 1130; iii 11; 387; 399;

449; 745; 778; 869; 898; 983; 993;

1045; 1055; 1091; iv 54; 504; 675;

841; 899; 1121; 1173; v 96; 298;

392; 590; 959; 993; 1334; 1359;

vi 327; 415; 485; 698; 718

alma Venus i 2; almus cibus iv 633

alte iv 316

alter = alias iv 688

altior digitum iv 414

altitionans v 745

amare inamandum i 847; vi 973

amfractibus v 683

amictus caeli vi 1134

27
INDEX

Ampsanctus vi 747, 752
anaboutha iii 452; iii 434; iv 71; 106:
 v 353; vi 105; 166; 302
 anatemata iv 1129
 Anaxagorae i 830 foll.; his homoeomoria
 i 834; i 844; 848; 867; 875—879;
 885 896; 897—920; 919; adapted
 by Lucr. ii 991—1022; v 449
androgynum v 839
anguimanus ii 537
 anima ‘air’ i 715; animam amittere vi
 1134; liquisse iii 598
animal iv 740; v 813
animi fallit i 135; animi mens iii 615;
ex animo iii 914; iv 1195; animo
male factum, etc. iii 597
anni magni ii 1019
anticipo v 659
anulus i 312
 anxius angor iii 993
 apisci i 448; vi 1135; aptus v 808
 aplestra ii 555
 appareo, not adpareo ii 141
appare ii 1110
aquae, aquai (vi 552; 868; 1072) vi 553
Aradi fons vi 890
arbustus = arbores i 187
Aristoxenus p. 239 240
arquitii iv 333
arteria iv 529
articulo iv 551
artibus vi 260
artus, not arotus i 70
astu vi 1262
at in transitions iv 414
atoms, names for in Lucr., Cicero, Greek
 i 55; Newton on i 547; 573; 594; ii
 448; parts of p. 156—160; ii 159;
 485; motions of from below i 1000;
 ii 85; καὶ ὕστερα ἐπὶ ἑαυτοῦ ii 84; καὶ ἐξη
κλίνω p. 198—201; cause of freewill
 ii 251, 258, 288, p. 201—202; shapes
of, finite ii 478—511; atoms of each
shape infinite ii 522—568; have no
secondary qualities p. 218 foll.
Avancius p. 3 foll.; obligations to Ma-
rullus p. 91 (ii 422; iii 98)
audet, quo, v 36; audent of inanimate
things vi 1072
Avornian exhalations vi 747

aversa visi i 1041
avensis iv 823
angues a Lucretian word i 434
avidus auiilusarum iv 594
anru ii 851
austrum ii 839
awnings over theatres iv 76
b for p vi 92; and v confused (v 545;
 vi 1199)
Babylonica iv 1019
Bentley p. 12
Bernays p. 15 16
Bersus v 777
bidens v 207
blanditur governa a pres. subj. ii 173
bonum summum vi 26
bractae, not bractea (iv 727); iv 737
Britanni vii 1106
buceriae greges ii 663
burial, modes of, p. 266
bustum iii 906
cacumen p. 157 158
cadere ad iii 836; cadat iv 1182
caicum mare terra proverbial i 2—9;
caelos ii 1097
Cæsar I alluded to 40
caesius iv 1161
caesura, short syll. lengthened by ii 27;
vs. apparently without ii 1059
campi natantes, natare, v 488
Candidus, Petrus, p. 5
capite se in vestigia statuere iv 472
capulum, ire ad, ii 1174
carcoeres ii 264
case understood from a different one
iii 68, 1018
cassus lumine iv 368
casu seu vi 31
cavernae caeli iv 171
caulas ii 931
centaurium, centaures ii 401
certis i 521
cervices ii 802
ceters ii 859
Cicero: did he or his brother edit the
poem of Lucr. i p. 94 95; his opinion
of Lucr. p. 108; i 186; seems to al-
lude to him ii 1092; iii 983; iv 1070;
INDEX

vi 396; imitated by him v 298; 619; his Aratea studied and often imitated by Lucr. v 619
cinefactus iii 506
circumdata with acc. and dat. i 39
circumfusus with accus. i 39
citus partic. i 100; sonitus iv 546
Cius = Ceus (iv 1130); iv 1130; Cia error for Cos, ib.
clam id fore v 1157
clarigito not Latin (v 947)
clarus v 947
claudico vi 1107
claudicus iv 436
clausula i 415; ii 450
ducii i 119; 449; iv 53
dopo i 619; coepi vi 432
cognate accus. iii 569; iv 1274; vi 404
cognitus v 7
colueunt, etc. i 1061
commoder i 112
communis sensus i 432
complexus, pass. v 921
componere leges iv 966
componenda in Lucr. i 275
comptus i 950
concelebro i 4; v 1381
conclamatio iii 467
concreto corpore v 466
condo v 2; sacra i 1090
condicio i 301
conexus, conecto, conixus, conivere, conubium i 633
confio ii 1060; iv 738
confugio with infin. iii 766
confultus ii 98
coni umbrare v 764
coniecta, without huc, (ii 1061)
coniuicta i 449
conlectus iv 414
consci us i 1018; sibi in re vi 393
consentire ii 717
consequitur leto iii 929
condeque v 679
conselutumine ii 211
consors vita iii 333
consto, consisto, with simple abl. or prepos. in Lucr. i 221; 484; constitit
in i 430

consuesco, act. vi 397; consuetus iv 998
contendere causam iv 471
contingio i 934
 contendero iv 904
contrahor v 1219
contibium or contibjum iii 776
conveniebat ii 780
convertere neut. v 1422
convestire ii 148
convinici v 1178
copulate vi 1088
coronev iv 1123; 1178
corpus, corpora for atomus i 55; corpora
casca 277; corpus, an atom, i 600;
n 484; peripherstio v 235; aquai vi
854
correpo v 1219
corripio iv 83; v 1323; corripisses mihi
v 247
corrup v 368
corruptions from assimilation to adja-
cent cases numbers genders words
etc. (iv 81; 563)
Creech p. 13
crerint v 782
Crinitus, Petrus, p. 7 8
cudere i 1044
cuius, monosyll. i 149
cum with abl. = simple abl. i 275; 337;
355; iv 1196
cum causal with indic. (vi 130); i 566;
temporal with pres. potential ii 41;
cum cunque ii 114
cum praesertim iv 786
cumque after cum (v 550)
cum-, quon-, quan-, in terminations of
verbs iii 713
Cupido iv 1058
cupiret i 71
Curetes ii 659
curo diffugiant v 231
curso viam v 714

daedalus i 7; iv 551
damnare with gen. and abl. iv 1183;
dmnatus morti vi 1232
dassive = gen. i 58; dativus ethicus ii 797
de i 384; de plano i 411; after a subst.
i 51; = ex vi 290; de supero vi 51

27—2
INDEX

decellum

dec obiect. dat. i 885

decruro il 962; iv 1196; decurso lu-
mine iii 1042

decursus v 263

dedmanus ii 1043; deditus in iii 647

dedicto i 367

deger bellum iv 968

delito vi 70

Democritus i 685; vi 535—556; Epi-
curus and Lucr. differ from ii 258; p.
202; p. 209; iii 373; v 1028—1090;
on rising of Nile vi 729—734
denique i 177; 278; iii 759; v 858
densebant (v 491)
deorem disyll. and trisyll. ii 205

deplexae v 1321
derigo, deductus vi 833
desidiae v 48
despicere and dispicere (iv 418); desp.
ii 9
desse i 43
desurgere v 703

devictus, quo, iv 962
differre fuerit seems not Latin (iii 868;
iv 1259); differre anne iii 868
dificile est iii 361
dignarier, pass. v 51

dignus pro i 1
discersum dare (iv 41); iv 41
discruerunt vi 444; vi 240
dispargo, exmargo, etc. ii 1135
dispersus (ii 1126; iii 988); ii 1126
disspepta vi 951

dissentit vi 766

dissicetur i 951; iii 639

dissolvare causam iv 500; dissoluto iv 216

dissuluit iv 605
diu iv 211

diversus gov. dat. v 647
dius i 22; v 1387

do = facio (iv 41); ii 119; 187; 1149;
iii 355; iv 41; 847; v 104; 1340;
do leto, etc. i 1007
doci quoniam iv 752; doctus with in-
fin. iv 579

dogs, words imitating cries of, v 1063,
1070, 1071

dia curta iv 1016

doloris, etc. pl. (ii 467); ii 467
donec, donique, constr. in Lucr. i 222;
iv 997; donique ii 1116
dubito, non, of inanimate things vi 1192
ducere sub signa v 999; of tunes v 1406
ductu sequi iv 426
duellicus, etc., iii 662
dum ‘until’ with indic. i 949
dumtaxat ii 123
durateus equus i 476
dx i 638

ë and ë in rare facio, vaece- pate- etc.
i 648; ë for i in compounds of iacio
ii 951
e, ex after a subst. ii 51; e laeso iv 301
ea propter iv 313
earth, as mother i 250; ii 598 foll.; how
upheld in its place v 538

ebrius iii 1051

effio ii 1004; effitt ut—ita = its effit ut, ib.
effiga iv 42

effaire ii 832; v 652

efigi ii 703

-si, old term., corrupted to -st (vi
1195); = -i i 97

eisct., etc. ii 951; eiusmod and elicio con-
 fused (ii 58); eicit disyll. iii 877

elements, the four, maintained by what
philosophers i 715; 734

elephantiasis vi 1114

elision of a long before a short syll.
i 1091; neglected in monos. ii 404;
neglected iii 374; of m in quidem,
etc. iii 904; of an iambus iv 741; at
first syll. of s v. iv 1205; neglected,
but shortening the vowel, vi 716, 743

Empedocles i 733; 742; 748; 754; 767;
782—802; iii 43; v 783; 1194;
translated v 103; imitated and refus-
ed v 839, 840, 878—924, 908

endo i 82

enim v 13; late in sentence vi 1277

Ennius invented the Latin hexameter
p. 102 foll.; his theory of the soul i
114—116; introduced Greek metres
i 117

epanaelepsis v 1189; 1327

epicurean system suited for poetry p. 96
foll.; where according to it certainty
INDEX

lorica Galli vi 954
lucae boves v 1302

Lucretius, manuscripts of p. 1—3; editions p. 3—23; date of his birth and death p. 93; his first editor p. 94; design of his poem p. 95 foll.; summary of his poem p. 97 foll.; Greek and Latin authors whom he admired p. 99; his purity of style p. 100; had he a right to complain of the poverty of Latin? p. 100—101; difference between his hexameter and that of Virgil and others p. 102—106; his fondness for alliteration assonance antithesis p. 106; date when he was writing i 41—43; ii 40; his motive in invoking Venus p. 119 foll.; imitates Euripides p. 118; v 805; translates him p. 116; illustrates abstruse things from what is visible i 197; concludes a long reasoning by a short argument appealing to sense i 701, 759, 915, 984 etc.; seems to imitate Aristophanes ii 8; translates Homer ii 24, 314, iii 21, 1000, 1015, v 902, 906, vi 971; imitates Hesiod v 1289; translates Antipater iv 181; his satirical irony p. 310; his allegorising v 405; misrepresents Thucydides vi 1141—1143; 1151: 1158 1159: 1197: 1202: 1204: 1209: 1235: 1139; leaves him for Hippocrates vi 1180—1195

lucuna iii 1031; vi 538
ludi iv 1131
lumina solis i 5; luminis oris i 22; lumina linguere v 989
luridus, luror iv 331
lychini (Λύχην) (v 295); v 295

machina v 56
mactus v 1339
maces iv 792
maccror = dolor iii 908
magis = potius i 612
mali moles iii 1026
mannosia iv 1168
mancipio iii 971
mandare malia ii 637
maneo = sum ii 843, vi 1274
uni iii 1063

mannosco act. v 1368
manus docere ii 869; conferre iv 843
manuscripts of Lucr. p. 1—3; 17 foll.
ma. of Modini p. 19; lost archetype of all existing manuscripts p. 20; mutilations in it (i 1004—1101; vi 840); pages in it inverted (iv 299—347)
mare abl. i 161
Marullus p. 5—10; and Avancius p. 9;
(ii 423); and Gifanius (ii 806; ii 9;
1125; 533 and 607; iii 994)
meatus v 76; 193
Meliboeus ii 500
melichrus iv 1160
membra domus vi 804
meminere fugitiv iv 713
Memmiades i 26
Memmius p. 118, 119, 131; Lucr. seems to distrust him i 103
mens animi iii 615; mente animoque
i 74
mero v 1008; vi 1176
metæ solis v 689
metaphor, military, vi 32; 571
metuo: et metuunt! = et dubitant!
v 565; metutus v 1140
minimum p. 157 158; i 602; ii 444
minuant mirarii ii 1019
mirrors reflection from concave, iv 317
misero misere iii 898; miseri iv 1076
mitrae iv 1129
mobiliis, mobilites, etc. ii 65
modo of pres. or fut. time ii 1135;
mold, ib.
moenera i 39
moenia mundi i 73
moerorum i 29; iv 220
molimen iv 902
moli iv 934
momen i 435; ii 220
monimenta virum vi 242
mora vi 453
mortalia saecula v 805
morte, in, iii 880
movere, neut. vi 595
mulceo iv 138
multus nimius vi 651
multimodis i 683
mundus, 3 divisions of, i 2 foll., iii 841, vi 93
| munire ab iii 820 | obit, perf. before a consonant (iii 1043); iii 1042 |
| muraeus corona ii 606 | obrutesco iii 245 |
| mussus vi 1179 | obstruer unt vii 754 |
| muto pedibus iv 459 | in offensu est iii 941 |
| mutus ii 76 | officier, ii 156 |
| mutus v 1088 | omne, omne quod est, p. 178; i 958 |

nam, enim, namque in consecutive sentences i 317
nardi flos ii 848
natura rerum i 345; natura redundant i 710; iii 361; ii 646; natura gubernans v 77
Naugierius p. 10
ne followed by nec or neque v 890
nee prorsum i 748
necessum ii 289; necessust, etc. ii 710;
necessia genit. vi 815
nemo and other negatives, affirmative
understood out of, ii 1038
neque, nec ute r iv 1217; v 839
nequiquam quoniam iv 1133
neut. plur. referring to a subst. of diff.
gender (iii 66); iii 136; 558; iv 1199
ni nives = ne neve ii 734
nidor iv 684

Niocoli, Nicolar, p. 2
nil only monosyll. in Lucr. i 150
nimio plus v 988
nimium i 777
ningunt of flowers ii 617
nictidae fruges i 252
nixor iii 1000; vi 836
nodus annii v 687; nodus of ice vi 878
noeum iii 199
nominative plur. in is i 808; vi 221;
nominative in dependent clause in-
stead of another case iii 456
non-medium, non-sensu, etc. i 1075
non modo... quoque iv 507
non tam, sed magis iii 613
notities = πρόλαγμα iv 182, 1047
nullum forst iv 427
numen = nutus (ii 632) ii 632: comp. iii 144
numero esse v 51; numerum, in and
extra, ii 631, v 1401
nunc, at nunc, etc. i 169
nustia, plur. iv 704

INDEX

Paciusius paraphrased v 318—323
palam est ii 568; dedit iii 355
παλαγγελεῖ iii 847
palores iv 336
panceae iv 124
pandere palmas v 1200
pangere i 45
paragraphs imperfectly connected with
what precedes and follows p. 123; ii
165—183; iv 129—142; 706—721;
777—817; 813—857; 858—877; v
110—234; 309—533; 1091—1160;
vi 1225; 1147—1251; not finished iv
37; 218; v 83—90; 187—191; 419
—431; vi 58—66
parentheses in Lucr. vii 1023
parte, ex parte (i 843); partibus egregies
multis, etc. i 735; plus parte ii 200;
non minimam partem, etc. iii 64;
parte v 734; divisis caeli partibus
86; quadam de parte vi 604; pari
parti i 1111; vi 88; partim, adv
aliqui vi 1143; vii 1172
| participle, more than one, in same sentence (v 692 693), v 692, vi 998, 1141, 1180; partic. pass. from neut. verbs i 156, 365, iii 772, vi 491; partic. comparative of, iii 397; iv 961 | Politian p. 7; and Junt. ed. p. 7; (i 15; ii 1166) |
| pondus and pondera = equilibrium ii 218; (vi 574); vi 574 | Pondus v 507 |
| populus suorum vi 1247 pos = post (iv 1254); iv 1186 posseminia iv 1186 | posit possent etc. for posit possim | |
| posset possent etc. for posit possim (i 907; 356; 593 and 597) | possidio i 386 |
| post inde, deinde, hinc iii 529; vi 763 postus, dispositus, etc. vi 965 | postus v 424 |
| pote iii 1079; v 836 potential = indic. i 327; ii 850; 922; iii 856; 960; 1024; iv 572; 123; joined with indic. after si ii 36; iii 948 | potestas etc. i 665 |
| potestas rationes, nostra, etc. ii 53; in periphr. v 1424 | potestur i 1045 |
| potior with accus. ii 659; iii 956; of an evil iv 766; potiri rerum, rerum potentes ii 13 | potior with accus. iv 766; potiri rerum, rerum potentes ii 13 |
| praepandere i 144 | praescribuntia i 92 |
| praepositions, two in same clause, i 412; separated from verb i 452; follow their cases i 841; gov. by subst. ii 51; after case and before gen. iii 140 | praes. subj. in protasis, answered by an imperf. v 276 |
| primus viorum i 86; prima iii 513 | prima viorum i 86; prima iii 513 |
| primordia i 55 | primus quisque, primum quoquid i 389 |
| principium in sing. (i 834); principium ii 937 | principium in sing. (i 834); principium ii 937 |
| probeo = prohibeo i 977 | probeo = prohibeo i 977 |
| procella and tempestas differ vi 259; and turbo vi 447 | procella and tempestas differ vi 259; and turbo vi 447 |
| proclive ii 455 | proclive ii 455 |
| procudo i 1115 | procudo i 1115 |
| procul est ut iv 856 | procumbere v 1100 |
| proditus ii 933; vi 563 | proditus ii 933; vi 563 |
| proelia pugnas without copula ii 118 | proelia pugnas without copula ii 118 |
| profudit iv 757; profusus vi 744 | profudit iv 757; profusus vi 744 |
| profundus i 957; profundi, subst. i 1002 | profundus i 957; profundi, subst. i 1002 |
| prolapsum vi 574 | prolapsum vi 574 |
| pronoun poss. and adjective together i |
INDEX

413, iv 394; relative omitted or changed to demonstr. i 718, v 898, vi 52, 1040; has a genit. anteced. understood i 883; agreed with subst. in same clause ii 94; quorum with insec-tura haec for antec. vi 1084

propello iv 194; vi 1027

propago catalorum iv 998

proporro ii 275

propritium ii 377; proprio amore iv 1141

proquam ii 1137

prospectus vi 450

prosum, inprosum, rursum iii 45

protelo ii 531

protollo v 309

proverba ii 1; 886; iii 842; 1046; 1048; 1085; iv 176; 1143; vi 1270

pulli v 1364

pugno id v 729

putare indigna vi 69

putresco and putresco confused (iii 871)

putor ii 872

pythagoreans alluded to iii 677

qua re ii 960

quascumque with gen. iv 311

quasdam omitted iv 518

quae sit v 1229

quam ii 1038; quam quoque magis iii 700; vi 460; quam ante iii 973; iv 884

quando = quandoquidem i 188

quantity, variation of, in the same words i 360; ii 453; iv 1259; v 856; e in penult. of perf. ind. i 406

quantula dimin. of quot iii 378

quantus quantus v 584

quare = ut ob eam rem v 873

quasi si iv 1014; quasi = ut vi 877

quatemus ii 927

quae annexed to =i 666; for a disjunctive part. ii 825; v 985; in 3rd place ii 1050; following et ii 1070; followed by atque v 31

questur i 1045

quem = quemcumque i 966

quiequam quiue quiuequid with c i 22

quiquid = quiue quiue ii 957
INDEX

at often transposed in our ms. (ii 275; iv 783; v 227; 1198)
staeta ii 847
sterilus ii 845
stingueri i 486
stio ii 181; vi 1058
Stoics pointed at by Lucr. i 430—480; 459 foll.; 465; p. 160 foll.; i 782—803; 1053—1082; 1083—1113; ii 652; p. 504; v 116; 156; 195—199; v 793; called stolidi i 641; 1068; agree with Epic. v 470
suident iv 1157
sub iv 545; 785; vi 413
subjunctia suppositasique vi 543
sublimius i 340
suboles virum iv 1232
subruo iv 866
substantive in appos. with sentence vi 392
subtexo v 466
subus, not suibus, in Lucr. (v 970)
succipio iv 1250
succurro v 765
sudor salsus v 487
suisco suísimus suíthus etc. or suesco etc.
i 60; suesco and compounds active iv 1282
sufficit, sors of force of, v 150
suffulcio iv 867
summa rerum i 1008; summa omnis, loci, etc. ib.; summarius summa v 361
summissus i 92; 1033; summittuntur iv 953
suon monos, is, i 1013
super = insuper i 65; 649
superare = superesse i 579
superme ii 1153
suppedito, constr. of, i 230; vix arvis
suppeditati ii 1162
suppus i 1061
suppere ii 314'
suppresus v 1069
suturaeus iv 129—143; 736
-t for -d i 672
tabifocus vi 737
taciturna silentia iv 583
tacitus v 1091
tactus = tintus ii 501
tacter i 936
tama (iv 953)
tamen, et tamen, i 1050; v 1177; cum
ii 29; tamen ii 859; iii 553; iv 952; vi 680
tandem iii 793
Tantalus' punishment iii 980
tanto quique magis iii 700
tautoologies i 275; 293; 343; ii 92; 309;
271; 291; 767; 802; 1060; iii 398;
801; 817; iv 274; 340; 451; 453;
583; 766; v 5; 314; 522; 1025;
1147; vi 53; 538; 653
tegmen caeli i 902
templa i 120; iv 634; v 103; 948; 1188;
templum versatile v 1436
tempore puncto ii 263
tempore i 530; vi 1104; 1116
tendo (oculos) iv 315; cursum v 631
teneo ne i 1009; teneo neut. vi 519;
pocula vi 920; teneo = intellege ii 1173
tener, epithet of air i 207
terebrare, pertundere, perforare v 1268
teres i 25
terminus i 77
terms common to marriage and sacrifice
p. 127
tero iv 361
terra, use of plur. of, by Lucr. i 3;
pluit in terras vi 630
thalassinus iv 1127
tibia iv 585
timens mortis vi 1140
titillo, epicurean, ii 439
tonitrum vi 164
Toneon, his edition of Lucr. p. 13
totus vi 652
tractari iii 889
trahere neut. i 397; vi 595; 1190
tramite parvo vi 27
tranquillo v 12
transpositions in ms. of Lucr. p. 30—33,
180; ii 658—660; iv 1225—1228
tremibundus with i 95
tristis = amarus i 944
troclearis iv 905
Troiannis, Troiungenas (i 465)
tum deinde v 1007